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YOUTH PERSPECTIVES ON FAMILIAL ETHNIC CHARACTERISTICS

Dzhukhonova Nokhida Khayotjonovna

Associate Professor, Department of Psychology

Doctor of Philosophy (PhD) in Psychological Sciences

Fergana State University

Umida Barataliyevna Ashurova

Professor at Nagoya University, Japan

Abstract

This article analyzes young people's understanding of the ethnopsychological characteristics and values of the Uzbek family. It highlights how these young people can widely apply our national traditions and values in their future family lives, ensuring they are preserved and passed down from generation to generation.

Keywords: family, ethnic, interpersonal relations, harmony, peace, value.

Introduction

The family is a sacred place for a person, the social foundation of human society. The primary goal of family life is the reproduction of the population through childbearing, ensuring the continuity and continuity of generations and ancestors, as well as the historical development of humanity on earth.

Indeed, the family is a place of upbringing where human qualities, good intentions, and values are formed in every person from an early age, ensuring the development of the values and spiritual heritage of the Uzbek people formed over thousands of years. "All human qualities, such as honesty, truthfulness, honor, modesty, kindness, and diligence, are formed primarily in the family." The first school of a child's formation is the set of relationships between parents. "When

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we talk about the family, the image of the mother first appears before our eyes." "The first factor ensuring the sanctity of the family is the purity, wisdom, kindness, loyalty, and devotion of the mother and her family." Values of the highest category, such as mutual respect, kindness, honesty, purity, diligence, and humanity, manifested in parental relationships, harmonize in their relationships and create a rhythm of relationships within the family. This social process in the family reflects the younger generation's perceptions of the material world, social life, perspectives, concepts, worldviews, and Eastern rules of etiquette, as well as the correct ways to observe them in practice. The spiritual image of the younger generation, their actions, and behavior are first formed in the culture of family relations.

According to historical data, the culture of family relations is a social reality that has developed among Eastern peoples since ancient times. In ancient works, sacred religious sources, masterpieces of Uzbek oral literature, and the works of great Eastern thinkers, one can find valuable information about the rules of etiquette, norms, and expression of human qualities manifested in family interpersonal relations inherent to the peoples of the East, particularly the Uzbek people. In the sources, the impossibility of imagining human life without a family, the upbringing of a harmoniously developed child, the culture of marriage and relationships within it, and the ways of leading a happy and prosperous life are described in the form of wisdom and advice through real-life examples.

Due to the constant commonality of family life and the development of society, family problems have been at the center of attention of its progressive representatives at all stages of social development. Family life is so important for the development of society and the upbringing of children that it cannot be neglected for a single second.

The fact that such events of international significance are on the agenda indicates that issues such as family life, the strength of interpersonal relations within it, and

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its well-being are extremely relevant as the main category of social psychology and the foundation of interpersonal relations.

"In the East, the family has been considered a sacred Motherland since ancient times." If the family is healthy and strong, peace and harmony will be achieved in the mahalla. Therefore, peace and stability will prevail in the state only if the mahalla and the country are strong. It is evident that issues of family life are becoming one of the priority areas of research in modern science. The establishment of the "Family" Scientific and Practical Center in our republic and the adoption of the "Family Code" (1998) by the government are among the important practical works being carried out today to preserve the strength and stability of families. Unfortunately, the weakening of family and marriage relations by the present time is clearly manifested in almost most countries of the world: the United States of America, England, France, Germany, the Baltic states, Russia and a number of other countries. Although the weakening of family and marriage relations and their disruption in the life of Uzbek families are much less than in the above-mentioned countries, unfortunately, it is observed that the consequences of divorce cause extremely tragic consequences, unpleasant situations, and incidents among family members and relatives.

Psychologists of Uzbekistan have conducted a number of successful scientific studies to study the problems inherent in Uzbek families. In these scientific works, a number of issues such as family and marriage relations, preparing young people for family life, national identity in Uzbek families, conflicts in them and the important reasons that cause them, divorces and their negative consequences have been comprehensively studied and analyzed. However, in the aforementioned scientific studies, the socio-psychological characteristics of the influence of interpersonal relations on family stability have not been studied as a subject of special research. In fact, we must never forget that the problems arising in family life, even the breakdown of the family and its negative consequences, are all the result of the influence of interpersonal relations within it.

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The nation and many factors associated with it have played an important role in social and political life and will continue to do so for a long time to come. According to scientists, there are about 4,000 nations, ethnic groups, and various peoples at various stages of socio-economic and cultural development. Each of them has its own history, culture and national values. Their study is of great help in organizing interethnic relations and in studying various economic and cultural ties. However, until recently, national issues and the role of psychological factors in our system of social sciences were underestimated. In some cases, it was unreasonably denied. Even some researchers were skeptical of studying issues of national characteristics and ethnopsychology. At the same time, they feared that studying issues of ethnopsychology would lead to the praise of one people and the discrimination of another, leading to the emergence of racism and nationalism. In some ethnopsychological studies, authors excessively exalted their own nations and placed them above other neighboring peoples, which naturally led to various protests. At the same time, it is impossible not to take into account the peculiarities of peoples in the perception of reality and nature, clothing, upbringing of generations, relations between generations. The denial of ethnic identity and the disregard for national relations lead to various negative attitudes and even ethnic conflicts.

The thinkers of the ancient world—Aristotle, Herodotus, Hippocrates, Democritus, Pythagoras, and others—attempted to find common principles and theories that would be unified to explain all social and psychological phenomena, specifically explaining the reasons why peoples possess different psychological characteristics. They explained the emergence of ethnopsychological characteristics primarily by linking it to the influence of the natural-geographical environment. For example, the great thinker of the ancient world, Hippocrates (460–375 BC), wrote the book "Earth. Water and Land," he explained the various spiritual and physical characteristics of peoples in direct connection with climatic

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conditions. Attempts have also been made to explain the emergence of peoples' temperament and character traits in connection with the food they consume.

According to the explanation of the famous mathematician and philosopher Pythagoras (570–500 BC), the excessive consumption of animal meat and fat leads to a harsh attitude among peoples. Conversely, the constant consumption of plant fruits and vegetables weakens bodily activity and softens people's nature. The great thinker of antiquity, Aristotle (384–322 BC), explained the character traits of people in connection with climatic conditions. He showed that peoples living in extremely hot or cold climates tend to be harsh and ruthless.

Our great ancestor Abu Rayhan Biruni in his work "Osori Boqiya" (Eternal Values) showed the spiritual characteristics of different peoples: ancient Greeks, Iranians, Sogdians, Khwarazmians, Christians, Jews, Muslims, the beginning of their eras, famous holidays, memorial days, as well as the customs that differ from one nation to another. To study the characteristics of different peoples, Biruni created a unique scientific method. For this, he points out, it is necessary to study the legends of ancient peoples and know information about past generations.

In his famous work "India," Abu Rayhan Biruni described the features of the religion and thought of the Indians, their customs related to religious and secular life, their belief in gods, matter and form, the migration of the soul, and their ideas about hell and paradise. The explanation of the psychological characteristics of peoples in connection with climate and other natural factors is found in the works of thinkers of the 17th-19th centuries - Montesquieu, J.J. Rousseau, Diderot, Humboldt, as well as some modern researchers. The French enlightener in sociology, Sh. Montesquieu (1689–1755) also explained the psychological differences between peoples primarily as a result of the diverse natural climates that constantly influence the human body. In his opinion, climate and soil influence not only the moral norms of peoples but also exert a strong influence on state policy, the level of cultural development, and the "psychological image." By exaggerating the role of climate, Montesquieu concluded that peoples living

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in cold climates are physically weak. Taking physiological processes occurring in the human body under the influence of climatic conditions as a material basis for the emergence of socio-political phenomena and moral norms is considered a confusion of biological and social laws. This ultimately leads to incorrect conclusions when explaining socio-historical phenomena. Exaggerating the role of climatic factors leads to the conclusion that ethnic characteristics are an unchanging and constant phenomenon. Although no drastic changes have occurred in the climate of our planet over the last hundred years, major socio-historical changes have occurred in human life, and these changes, in turn, lead to significant changes in the psychological appearance of peoples.

At the same time, the role of the natural-geographical environment in the formation of ethnopsychological characteristics cannot be completely denied. Geographical location and climatic conditions play an important role in the economic development and psychological formation of a people as necessary conditions for their existence. The terrain of a particular country is largely determined by its natural and climatic conditions. In the 20th century, a new idea in Europe—the "People's Spirit"—began to spread widely. According to this idea, every people, ethnic group had its own "spirit," which was instinctively given in advance.

Every race and people have a certain anatomical structure that determines the fate and future of the people. This spirit guides the political system, beliefs, and religious views of the people. A full exposition of the theory of the "people's spirit" occurs especially in Hegel's philosophy. Hegel explains the past and future of every nation in connection with this "Absolute Spirit." He shows that this "spirit" forms the basis of the spiritual, political, economic, and even racial differences of different peoples.

In numerous socio-psychological experiments, the renowned psychologist A. R. Luria demonstrated that many mental processes, especially processes of higher mental activity—imagination and abstraction—are not linked to the biological

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characteristics of people, but rather are the product of highly developed socio-historical development.

Numerous studies and scientific inquiries have shown that not only mental processes associated with complex cognitive processes, but also relatively simple processes and functions arise on the basis of life experiences and socio-historical processes.

The brain cannot think on its own without information coming from the outside. As the psychologist P. P. Beonecky put it, "Brain is an empty head that has no thoughts."

Socio-historical and social conditions determine human activity. This, in turn, determines the content and essence of mental processes. The knowledge and capabilities of the people of that period and time are reflected in the products of labor created in different periods and times. After all, in the process of labor, the subject moves to the object, and a person's strengths and abilities are embodied in the things they create. Therefore, psychologists can learn about the psychological characteristics of people who lived in different historical periods, the spirit of the era, and the products of their activities.

At a certain period in the history of the German people, wrote F. Engels, the lack of objective conditions for engaging in practical activity led the educated people of the nation to direct their strengths and abilities toward the field of philosophy, and therefore in the 18th and 19th centuries, a tendency toward abstract thinking became a typical characteristic of the German people. This means that the type of activity of educated people in the nation is also determined by historical processes in the life of the country.

The history and destiny of every nation are unique. If we compare the history of a people and its psychological characteristics, we see a deep reflection of the history of the people in its ethnopsychological characteristics. As mentioned above, the natural environment also exerts a certain influence on the formation of ethnopsychological characteristics. The dissimilarity of geographical and

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economic conditions and the proximity of two ethnically close neighboring and brotherly peoples created certain differences in the psychological characteristics of Uzbeks and Kazakhs.

It is known that the majority of Uzbeks live in oases where there is an opportunity to engage in agriculture.

The emergence of private land ownership and the intensive use of land led to the mass production of agricultural products. Furthermore, the location of large cities inhabited by Uzbeks on major caravan routes running from west to east and from south to north led to the development of not only agriculture but also monetary and commercial relations, various crafts, and trade with neighboring peoples. As early as the 15th–16th centuries, major cities such as Bukhara, Samarkand, Tashkent, Khiva, Kokand, and Khujand conducted extensive trade with countries such as India, China, Iran, Russia, and Arabia. All of this was reflected in the lifestyle and psychology of the Uzbek people. The intensive conduct of trade and other economic and cultural relations with neighboring countries requires qualities such as politeness, good nature, resourcefulness, and entrepreneurship. All researchers who have studied the life and lifestyle of the Uzbek people have emphasized the openness and politeness characteristic of Uzbeks.

The classic of Kazakh literature, Abai, also emphasized these characteristics of Uzbeks, writing that politeness and politeness are all in the lines.

N. Zhandydyq attributes some of the restraint and modesty inherent in the Kazakh people to economic activities, as they engaged in livestock farming throughout their lives, which became almost an integral part of their economic life. The scattered distribution of the population makes it difficult to establish communication between them, and they are even forced to live alone for a long time. This, as mentioned above, causes them to show restraint in mutual problems, even in the expression of their most delicate and hot feelings.

Thus, the two brotherly and neighboring peoples—the Uzbeks and the Kazakhs—form a nation that differs in all its characteristics due to the aforementioned

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reasons, despite their long-standing economic and cultural ties, ethnic proximity, and similarity of language.

It is the representatives of this ethnic community who embody and manifest the specific aspects of ethnopsychological characteristics. How the characteristics of an ethnic community are formed in them. As is well known, a child is not born by choosing their homeland or parents. Therefore, he is not born with the ready-made spiritual qualities inherent in his nationality. A child biologically inherits only racial characteristics and certain psychological traits from their parents and ancestors. A child is a candidate to become a human being at birth. But in isolation, it cannot be a person.

Living in society, he becomes a person. From the very first day of life, a child involuntarily begins to develop under the influence of various influences and impressions from the environment in which they were born. This information, which influences the biological and psychological development of a child, is not the same in different social environments and geographical conditions. This diversity of environments and information creates nations that do not resemble one another.

Although every person has a certain degree of independence and activity, in life they do not only live by their own will and understanding, but also assimilate the experience, knowledge and beliefs of the social environment in which they live and the people for whom they are responsible. Because a person cannot live completely outside the social environment in which they live.

Only when a child lives in a national environment can he become a representative of this nation, acquiring the characteristics inherent to this nation and people. During the period of a child's ontogenetic development, when they transition from external behaviors to internal, i.e., "true," characteristics, the foundations of the national psychological image begin to form in them.

The socialization and nationalization of the individual begin with the acquisition of the native language. Lack of knowledge of the national language hinders the

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understanding of the processes in the ethnic environment, the essence of the situations and events expressed in the language. Because the words used to express an idea have a national character. Since thinking and language and speech are interconnected, the thinking skills of children who speak Russian are also Russian and differ from those of Uzbeks. Because a person's way of thinking is realized and materialized in speech and language. Even after they learn to speak Uzbek, they try to think in Russian and speak Uzbek. It is very difficult to speak Uzbek with a Russian way of thinking.

Only when a representative of another nationality sees reality through the eyes of an Uzbek and can perceive it with the Uzbek way of thinking, does he truly begin to think and speak Uzbek. As mentioned above, the ability to perceive and understand the content of what we see is not an innate property of the brain, but it develops this property based on life experience. Therefore, people who have grown up in various natural conditions and social environments possess unique socio-psychological characteristics when perceiving various phenomena and events. Investigations have shown that children of certain tribes on the African continent, having fallen behind in social development, exhibited remarkable memory for remembering objects and events of practical significance related to experience. They had a slight advantage over their European counterparts in finding hunting trails, distinguishing the tracks of wild animals, and being able to orient themselves in the forest, and they could hardly think about geometric shapes. In the 19th century, many authors who studied ethnopsychological features recognized the existence of national character as a real reality in their works. The philosopher E. Fridriz, studying the history of England, showed that a unique independence and self-confidence characteristics were developed, which were absent from the French and Germans. "The English national character," he writes, "is sharply different from that of both the Germans and the French." It is known that some authors who deny the existence of character ask to show the features that distinguish Russian, Ukrainian, Armenian and German French from

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each other. Through careful study and examination, one can discover that the national character of every people has distinctive features. We encounter these differences in national character frequently, even in everyday life. Authors who defend the reality of a nation's character suggest imagining the following scenario. They say that if two unfamiliar Englishmen were to find themselves in a train compartment, they could go their entire journey without engaging in close conversation, perhaps without even exchanging a single word... What about Uzbeks?

On the contrary, they get to know each other closely and learn about their entire lives. The diversity of character traits among peoples is determined by their socio-economic experience, historical development, and natural living conditions. At the same time, social relations play a leading role in the formation of national character. Each historical period creates its own ideal of national character, which corresponds to the interests of national ideology based on the laws of social development of that period. The character type of this period reflects the people's way of life.

The emergence of every character trait acquired by a people throughout its entire history is linked to the long-term influence of surrounding realities on the people's psyche. What mental qualities and classes can be included in a national character? It should be noted that although there is still no unified view of the concept of "national character," there are common opinions about the qualities included in it. Many researchers include qualities such as national character, attitude toward labor (diligence), patriotism, freedom-loving, courage, and militancy.

In our opinion, along with the aforementioned qualities and traits, the composition of the national character also includes the mental structure of the nation, its attitude toward other peoples, and the characteristics that determine the mutual relations of representatives of this nation.

In today's fast-paced world, for certain reasons, the mentality of peoples is becoming increasingly relevant. This, in turn, is reflected in the following.

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Firstly, the fact that human conscious activity is a determining factor in the development of the present and the future.

Secondly, it depends on the development of the worldview, thinking, mindset, mood, and moral qualities of each nation.

Thirdly, the removal of civil and interstate barriers to the intensification of interstate relations in recent years is due to the fact that there are significant differences between peoples on a large scale, and as a result, a new concept of "mentality" has emerged, reflecting the difference in psychological phenomena. According to many authors, mentality is the perception, distortion, and expression of a different attitude toward the environment through a specific sense of living in a specific culture.

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