

Ethnopsychological Features of Brides on Adaptation to Family (with the Example of Kazakh and Uzbek Families)

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Abstract--- *This article analyzes the results of the method of "Socio-psychological adaptation" by K. Rodgers and R. Diamond in the study of the level of socio-psychological adaptation in newlyweds. The coefficients of correlation between the indicators of the process of adaptation of brides to the family are studied on the example of Kazakh and Uzbek families.*

The problem of social adaptation is an important part of the research that psychology is studying. Because psychological adaptation is seen as a process of establishing adaptation between an individual and a group, society and the environment.

In order to study the socio-psychological adaptation of newlyweds to the family, our empirical study is conducted in Kazakh families living in Konimex district of Navoi region, Republic of Uzbekistan. The main object of the study is 50 newlywed Kazakh brides. 50 newlywed Uzbek brides living in Navbahor district will be taken as a control group.

It is noted that using this method, it is possible to study the individual and typical aspects of the attitude of brides to themselves, self-acceptance, as well as to understand their problems and try to solve them, as well as to determine the level of socio-psychological flexibility.

The process of adaptation is directly important in adapting to a new environment. When interpreting a person's adaptation to a new environment, the main focus is on the psychological states of the bride's adaptation to the new family and circumstances. It should be noted that personal and professional relationships with family members, the establishment of moral norms and values of the family create socio-psychological adaptation. The newlyweds become acquainted with family values and social norms as a new member of the family. It is noted that the process of socio-psychological adaptation can be complex and long-term.

Keywords--- *Adaptation, Social Adaptation, Role Adaptation, Spiritual Adaptation, Dis-adaptation, Ethnopsychological Characteristics, Emotional Ease, Escapism, Status, Role.*

I. INTRODUCTION

Getting married is a huge event. This is not only a national but also a universal value. We see how much attention is paid to the issue of choosing a physically and mentally mature bride or groom when our great scholars call for marriage and interrogation of the ancestors of the bride and groom. There is great wisdom behind the fact that girls, in particular, are subjected to more and more serious "exams." The formation of a new married couple

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requires its members to form integrative qualities that they did not have before marriage. At the same time, getting married is when the bride and groom consciously agree to limit themselves to something. The young family as a system also forms self-governing mechanisms that support its elements under certain conditions. These mechanisms are typical norms of behavior in various spheres of family life.

The term “adaptation” is broadly understood as adaptation to environmental conditions. At the same time, social adaptation is the ability of a person to adequately perceive certain biosocial functions - the environment and their own organism, an adequate system of relationships and interactions with others, to change or adapt behavior in response to work, education, and meaningful organization of leisure, role expectations, and reflective integrative indicators. All of the above applies to family-marriage compatibility.

Experts acknowledge that in the early stages of family life there are problems with mutual adaptation, difficulties in relationships with new relatives, the development of behavioral strategies in response to social-role expectations.

Every family system has certain characteristics according to its structure, functions, development. A balanced family system will be able to meet the needs of all its members. In addition, the family must be able to interact with various elements of the super system, that is, with the representatives of society that are important to it. Everyone enters the family system as they get married, having their own ideas and expectations of how to build family relationships. Marriage as a turning point in human life changes the state of development of the person and is characterized by a change of roles, changes in the circle of people around him and the image of "I" in man in general. This situation requires any person to adapt to the norms and values of the new system.

II. REVIEW LITERATURE

3 forms of the adaptation process are conditionally differentiated: biological, psychological, and social.

Biological adaptation requires the transformation of physiological, biochemical and other processes and is observed in the process of evolution.

Psychological adaptation consists of an important exchange of behavioral strategies, which is manifested in their expansion and change in quality; manifests itself in the context of the narrowing of behavioral strategies manifested in the predominant context of individual activity or in the partial or complete abandonment of interaction with the environment.

Social adaptation is reflected in the effective application of existing social strategies and the development of qualitative innovations, in the expansion of areas of professional and individual activity, which is characterized by an overall increase in the living activity of the individual.

Adaptation to the family begins with the introduction of family life, including the above components, as a process of gradual access to it. According to L.B. Schneider, this period will be extremely difficult, because it will require not only the reconstruction of behavior and activities, but also the transformation of the personality of young couples, the reconstruction of their needs-motivation sphere, the formation of a new level of self-awareness, requires installation [5].

According to a number of experts, psychological adaptation is achieved through the assimilation of norms and values in society. It is manifested in interactions, including interactions with people around and active activities. Adaptation to the family also includes the above components, and acquaintance with family life begins as a process of gradual penetration into it. The newly formed family has to overcome a number of difficulties and problems of a material, psychological, socio-psychological nature. Depending on how effective the family-marriage adaptation process is, it is possible to draw conclusions about the stability or instability of a young family. The effectiveness of adaptation depends on a number of factors - the conditions and requirements of the social environment, a person's ability to communicate, cooperate, empathize and sympathize, control their feelings and emotions, and the couple's ability to cope with daily stress.

Experts point out the role and interpersonal types of family adaptation, emphasizing the emergence of couples' desire to adapt to each other and the realization of such an opportunity [5]. Role-playing is the adaptation and change of perceptions in relation to mutual expectations. Interpersonal adaptation includes psychological and spiritual adaptation [5]. Psychological adaptation consists of knowing the inner "I" of the spouse, his habits, and character traits. Spiritual adaptation is determined by the balance of family values, attitudes, personality traits of family members [5].

According to E.G. Eydemiller, I.V. Dobryakov, I.M. Nikolskaya, after marriage, young people join two complex and extended parenting systems [7]. At this stage, couples will not only have to adapt to each other, but also to form relationships with new relatives, understanding what traditions their parents maintain in their families. Thus, establishing relationships with the spouse's family is one of the most complex aspects of mutual adaptation. Clearly, the tasks at this stage of the family life cycle are varied and may even deviate from the real potential of young people.

III. EXPERIMENTAL RESULTS

The problem of social adaptation is an important part of the research that psychology is studying. Because psychological adaptation is seen as a process of establishing adaptation between an individual and a group, society and the environment.

In order to study the socio-psychological adaptation of newlyweds to the family, our empirical study was conducted in Kazakh families living in Konimex district of Navoi region, Republic of Uzbekistan. The main object of the study was 50 newlywed Kazakh brides. 50 newlywed Uzbek brides living in Navbahor district were taken as a control group.

In studying the level of socio-psychological flexibility of brides, we used a modified version of the method of "Social-psychological adaptation" by K. Rodgers and R. Diamond [2]. In the methodology, all comments are grouped into 6 factors in order to expand the scope of qualitative analysis.

1. Likes and dislikes. This factor indicates whether the individual perceives himself as he is or vice versa.
2. Accepting others - going into conflict with others. Can an individual accept people around them and interact with them normally, without going into conflict with them?

3. Emotional comfort - optimism, composure, emotional discomfort - anxiety or apathy.
4. Emphasis is placed on anticipation of internal control, self-reliance, personal responsibility and competence in achieving life goals.
5. Dominance - manageable (following).
6. Avoid problems. Whether a person can solve problems or try to avoid them.

Using this methodology, it is possible to study the individual and typical aspects of the attitude of brides to themselves, self-acceptance, as well as to understand their problems and try to solve them, as well as to determine the level of socio-psychological flexibility.

Table 1: Levels of socio-psychological adaptation of Kazakh and Uzbek brides (n = 100)

<i>Scales</i>	<i>Families</i>	<i>x</i>	<i>σ</i>	<i>t</i>
Adaptation	Kazakh	104,70	22,44	-4, 428*
	Uzbek	125,28	26,86	
Self-esteem	Kazakh	34,56	8,68	-2,934**
	Uzbek	40,22	9,96	
Accepting others	Kazakh	18,96	5,57	-3,767***
	Uzbek	23,32	6,22	
Emotional comfort	Kazakh	18,20	4,84	-2,701*
	Uzbek	21,36	6,97	
Internal control	Kazakh	40,42	12,58	-3,704***
	Uzbek	48,52	11,76	
Dominance	Kazakh	8,36	2,83	-1,119
	Uzbek	9,22	4,33	
Escapism	Kazakh	12,68	4,47	-0,760
	Uzbek	13,38	4,94	

Note: *p<0,05; ** p<0,01; ***p<0,001

According to the results of this method, the arithmetic mean value for the degree of adaptation in the brides of the Kazakh family was 104.70, in the brides of the Uzbek family was 125.28 (p <0.05). The data show that brides in Uzbek families have a higher level of adaptation to the new family than brides in Kazakh families. On the self-esteem scale, the arithmetic mean for Kazakh brides was 34.56, and for Uzbek brides it was 40.22 (r <0.01). Through these indicators, we can recognize that Kazakh brides are dissatisfied and have a decline in the system of self-esteem.

On the scale of emotional comfort, we see a similar situation: the arithmetic mean for brides in the Kazakh family was 18.20, and for brides in the Uzbek family was 21.36 (t = -2.701, p <0.05). On the internal control scale, the arithmetic mean for brides in the Kazakh family was 40.42, and for brides in the Uzbek family was 48.52 (t = -3.704, r <0.001). As noted above, the adaptation process in Kazakh brides with its own complexities is also reflected in these results. Kazakh brides are more likely to be emotionally uncomfortable than Uzbek brides. The sharp differences in internal control indicators also indicate that Kazakh brides tend to rely more on outsiders in the process of adapting to the family, seeking to rely on the help of others.

On the aspiration scale, the arithmetic mean for brides in Kazakh families was 8.36 and for brides in Uzbek families were 9.22. These figures indicate that the brides of both families play an executive role in the family. On the Escapism scale, the arithmetic mean for Kazakh brides was 12.68 and for Uzbek brides 13.38, indicating that

brides tend to avoid problems. According to this methodology, we analyze the correlation between the compliance indicators of brides as follows (Tables 2-3).

Table 2: Correlation between compliance indicators of brides in the Kazakh family

Scales	Adaptation	Self-esteem	Excepting others	Emotional comfort	Internal control	Dominance	Escapism
Adaptation	1	0,818**	0,709**	0,472**	0,643**	-0,089	0,087
Self-esteem		1	0,424**	0,392**	0,339*	0,145	0,099
Excepting others			1	0,220	0,491**	-0,065	-0,091
Emotional comfort				1	0,241	-0,050	0,241
Internal control					1	-0,122	0,099
Dominance						1	0,173
Escapism							1

Note:** p<0,01; * p<0,05

Table 3: Correlation between adaptation indicators of brides in Uzbek families

Scales	Adaptation	Self-esteem	Excepting others	Emotional comfort	Internal control	Dominance	Escapism
Adaptation	1	0,762**	0,725**	0,506**	0,906**	-0,501**	0,348*
Self-esteem		1	0,502**	0,228	0,712**	-0,426**	0,235
Excepting others			1	0,297*	0,711	0,201	0,181
Emotional comfort				1	-0,361*	-0,459**	0,495**
Internal control					1	-0,394**	0,277
Dominance						1	0,382**
Escapism							1

Note:** p<0,01; * p<0,05

The table shows that brides in the Kazakh family have a positive correlation between the indicators of compatibility scale with the indicators of self-acceptance, acceptance of others, emotional comfort, internal control ($r = 0.818, p < 0.01; r = 0.709, p < 0.01; r = 0.472, p < 0.01; r = 0.643, p < 0.01$). In Uzbek families, a positive correlation was found between the indicators of the adaptation scale and the indicators of self-acceptance, acceptance, emotional comfort, internal control, dependence and escapism ($r = 0.762, p < 0.01; r = 0.725, p < 0.01; r = 0.506, p < 0.01; r = 0.906, p < 0.01; r = 0.516, p < 0.01; r = 0.348, p < 0.05$).

There was a positive correlation between the indicators of the "self-liking" scale and the acceptance of others, emotional comfort, internal control scales in the Kazakh family (respectively: $r = 0.424, p < 0.01; r = 0.392, p < 0.01; r = 0.339, p < 0.05$). It was found that the self-liking scores of brides in the Uzbek family had a positive correlation with the performance of others, internal control scales (respectively: $r = 0.502, p < 0.01; r = 0.712, p < 0.01$).

In Kazakh brides, there was a positive correlation between the "Acceptance of Others" scale and the "Internal Control" scale (respectively: $r = 0.491, p < 0.01$), while the positive correlation between emotional comfort and dependence on Uzbek brides determined (respectively: $r = 0.297, p < 0.05; r = 0.386, p < 0.01$). According to the

results, the feeling of warmth by those around Kazakh brides increases the confidence in them, strengthens self-control, and paves the way for a deeper understanding of their responsibilities in the process of adaptation.

The fact that brides have a sincere relationship with those around them, striving to respect new family members, encourages them to struggle to adapt to the new environment, and once they make a decision, they definitely try to do it. This has a positive effect on the warmth of the bride and family members, increasing mutual respect.

With the increase of "external control" increased the dependence and escapism (avoidance of problems) in brides of both nationalities (respectively: Kazakh brides $r = 0.451$, $p < 0.01$, $r = 0.389$, $p < 0.01$; brides in Uzbek families $r = 0.602$, $p < 0.01$; $r = 0.658$, $p < 0.01$).

V.A. Sisenko, advancing a specific concept of family-marriage adaptation, divides people into four groups according to the degree of adaptation:

1. Individuals with a high degree of flexibility;
2. Individuals with an average level of flexibility;
3. Individuals with low levels of flexibility;
4. Disadapted individuals.

Common adaptive traits include the ability to collaborate, communicate, and understand other people emotionally and rationally, self-control, and self-awareness. The development of these skills, according to the author, determines the success of family-marriage adaptation [3]. From this point of view, we have tried to determine the correlation between the results of the method of "Socio-psychological adaptation" by K. Rodgers and R. Diamond.

IV. DISCUSSION

A number of experts (T.A. Andreeva, A.G. Kharchev, L.B. Schneider) emphasize that the initial period of family development is extremely complex, but at the same time very important. According to N.G. Yurkevich, the family, like any living organism, is extremely weak at the stage of formation [8]. Indeed, a model of future family relations is formed in young families, in which family responsibilities and roles are divided, common family values are developed, and psychological and household and economic adaptation problems are relevant. Not only the bride or mother-in-law, but all members of the family are equally responsible for the success of this period.

Also, Uzbek scientists H. Uzakov, E. Gaziev, and A. Tojiev put forward the following views on the adaptation of the bride to the new family: "One of the important aspects of preparing for marriage is to understand the duties of the bride and groom to each other, to the father-in-law, the mother-in-law, the relatives, the relatives of the family. One of the main features of a strong and stable family is the bride's adaptation to different conditions, adaptation to a different lifestyle. It is not easy for him to experience feelings that have not yet been fully tested, differences in economic and financial order, adaptation to unfamiliar values in another house, adaptation to family traditions, ceremonies, rituals. All this serves to test the physical, moral, spiritual, spiritual readiness of the young bride. The groom, father-in-law and mother-in-law should help her in this area. Only a young family, mature and tested in the stomach of life, can acquire a stable character. Otherwise, the divorce will intensify" [4]. G.B. Shoumarov

emphasizes that the adaptation of brides to a new family is directly related to her client, in particular: But lighter, faster, and carefree brides find it harder to adapt to a new family. A sanguine client is one who adapts easily to new conditions and is ready to assimilate them easily [6].

The phlegmatic client, on the other hand, adapts slowly to the new family environment because it is a calm, heavy caravan. Once he has adapted, he does not want to change it, he does not care about the little talk. Melancholy customers are similar. But after a while, their spirits drop, and they become upset. They are extremely sensitive mentally. It is easier for mothers-in-law, who know the specifics of the client type, to find a language” [6].

According to V.M. Karimova, the adaptation of the bride to the new family environment is very easy and fast for some, and others cannot get used to it for years. This depends on the quality of the balance in his psyche [1].

Hence, the process of adaptation is directly important in adapting to a new environment. When interpreting a person’s adaptation to a new environment, we focus on the psychological states of the bride’s adaptation to the new family and circumstances. It should be noted that personal and professional relationships with family members, the establishment of moral norms and values of the family create socio-psychological adaptation. The newlyweds become acquainted with family values and social norms as a new member of the family.

He then focuses on the position that this or that family member occupies in the family. At the same time, the process of socio-psychological adaptation can be complex and long.

V. CONCLUSION

In general, the interaction of the components that determine the character of the behavior depends on the orientation of the bride's goals and values in the family, the ability to achieve them in the social environment. Despite the continuous nature of social adaptation, we can usually associate it with the period of radical changes in the activities of the bride and the social environment that surrounds her. An important aspect of social adaptation is the acceptance by the bride of her social status (position) and the roles associated with it. This is the basis for accepting social adaptation as one of the main socio-psychological mechanisms of socialization of the individual. The effectiveness of social adaptation depends to some extent on how well the bride perceives herself and the social norms in her family. Lack of self-awareness or insufficient self-awareness leads to a disruption of social adjustment.

In addition, the development of the bride's ability to cooperate, to enter into interpersonal relationships, to understand the emotional and rational understanding of others, to control herself, to choose the appropriate type of behavior depending on the situation ensures a successful family adaptation.

Depending on how effective the family-marriage adaptation process is, it is possible to draw conclusions about the stability or instability of a young family. The effectiveness of adaptation depends on a number of factors - the conditions and requirements of the social environment, a person's ability to communicate, cooperate and cooperate with others, empathy and sympathy, ability to control their feelings and emotions and cope with daily stress.

Summarizing the empirical data obtained on the results of the study aimed at determining the ethno-psychological features of family adaptation in the brides of Kazakh and Uzbek families and the analysis of their results allowed to draw the following conclusions.

First, it was noted that as brides increase their level of adaptation to the family, they tend to value themselves adequately, accept those around them, and maintain the norm without quarreling with them.

Second, the difficult adaptation process in brides leads to a decrease in the self-esteem system, emotional instability, high levels of anxiety, and an increased tendency to conflict.

Third, the development of the bride's ability to cooperate, to enter into interpersonal relationships, to understand the emotional and rational understanding of others, to be self-controlled, to choose an adequate type of behavior depending on the situation ensures a successful family adaptation.

VI. RECOMMENDATION

1. In the upbringing of girls, special attention should be paid to the development of interpersonal skills, the ability to adapt to new conditions, social roles and responsibilities, the ability to self-control.
2. It is expedient to organize socio-psychological trainings on the formation of positive qualities of the new family in the imagination of girls, various roundtables on national traditions, customs and values, the development of skills to change behavior depending on the situation.
3. Implement measures to provide psychological services to young couples under the mahalla and women's committees, psychological counseling centers, to form a culture of family relationships with them, to assist in the development of coping strategies to overcome obstacles affecting the process of family adjustment. the involvement of qualified professionals in this process will serve to ensure the stability and resilience of young families.
4. Specialists working with young brides and grooms at the Civil Registry Office can carry out advocacy work among young people on the role of spiritual preparation for marriage and family life in ensuring family stability, diagnose their level of spiritual readiness and compatibility with marriage and threaten the future family, take measures to eliminate existing psychological factors.

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