

Folk psychology as the primary source of social and ethnopsychological knowledge

Azizakhan Gulomovna Turgunbayeva
azizaturgunboyeva1@gmail.com
Namangan State Pedagogical Institute
Nilufar Sadikjanovna Abdullayeva
Namangan State University

Abstract: This article explores folk psychology as the foundational source for the formation of social and ethnopsychological knowledge. It analyzes how national traditions, customs, values, and collective consciousness shape the psychological identity of a people. The works of both classical and contemporary scholars are reviewed to highlight the methodological significance of folk psychology in understanding ethnic mentality, group identity, and intergenerational value transmission.

Keywords: folk psychology, social identity, national mentality, cultural values, group consciousness

INTRODUCTION

The unique socio-historical culture, language, religion, customs, and values of each nation are reflected in its way of life and national consciousness. The Uzbek people have long distinguished themselves from representatives of other nations and ethnic groups through their national identity and ethnic characteristics. The intellectual potential, temperament, abilities, historical traditions, national customs and rituals, moral norms, and spiritual values of our people differ to a certain extent from those of other nations.

Today, understanding our national identity and ethnic values plays a critical role in helping individuals grasp their ethno-national belonging and recognize their nation's dignity, social status, and place in various spheres of life. This awareness is becoming increasingly prominent in the collective consciousness of society.

The ancient Zoroastrian scripture Avesta, a foundational spiritual source, describes the family as a sacred institution. It emphasizes the shared responsibility of both husband and wife in maintaining family stability, and discusses the upbringing of children. Regarding household well-being, it is written:

“If a righteous person builds a home, reserves a place for the sacred fire, family, wife, and children - if his house is full of blessings, his wife and children live in prosperity, if there is faith, and the eternal fire burns steadily - then such a household is honored.” [5]

Our people have long held the belief expressed in the saying:

“A good child strengthens the nation; a bad one destroys it.”

This proverb reflects the importance of moral upbringing and national values.

In today's rapidly changing world, where children are most sensitive to social shifts, it is essential for them not only to align with the demands of the time but also to preserve their sense of self and cultural heritage. Globalization, while facilitating the exchange of universal values and experiences, also expands the scope of socio-psychological research.

Since the second half of the 20th century, interest in understanding one's national and social identity has emerged as one of the key directions of socio-psychological inquiry into national

development. This, in turn, indicates growing recognition of how essential national identity is to the progress of society.

ANALYSIS OF LITERATURES

It is well known that in the study of ethnopsychological knowledge and the level of its development, special attention is given to analyzing national traditions, samples of folk oral creativity, moral values, customs, rituals, spiritual and secular heritage, national identity, mentality, national emotions, character, temperament, and attitude towards national music. Examining these components plays an important role in identifying their socio-psychological condition.

Such research provides an opportunity to gather information about the degree of development of national spirituality, which lies at the core of ethnic self-awareness among youth. It also helps determine and shape their perceptions and attitudes toward ethnonational values.

The issues of ethnic psychology began to develop in the 1920s and were introduced into science by G. Shpet. During the critical shifts of the 20th century, W. Wundt's genetic approach (along with thinkers such as Steinthal and Lazarus) aimed to interpret the concept of ethnic psychology from the standpoint of ethnic phenomenology. The school of folk psychology served as a starting point for the development of Wundt's vision of psychological understanding.

The ethnopsychological formation of the Uzbek people has been extensively explored in the scientific works of G.Shoumarov, V.Karimova, F.Akramova, B.Qodirov, M.Utepbergenov, A.Majidov, Z.Rasulova, N.Salaeva, and M.Isaqova. These studies emphasize the significance of national and universal values in shaping national consciousness and focus on identifying the attitudes of young people toward these values

METHODOLOGY OF RESEARCH

The methodological foundation of this article is built upon theoretical perspectives in folk psychology, the developmental stages of social and ethnopsychology, and an in-depth analysis of national mentality, customs, and traditional worldview.

The study employs typological, historical, and comparative psychological methods, along with integrative techniques used in educational and ethnopsychological research.

Classical theories of W. Wundt, L. Lévy-Bruhl, C. Jung, and W. Dilthey serve as the conceptual base for examining the roots of psychological thought in different nations.

The methodology focuses on approaching folk psychology as the primary source of socio-ethnopsychological knowledge formation.

This article employs an integrative methodological approach to explore the ethno-psychological, ethno-pedagogical, and ethno-territorial dimensions shaping family and marital relations within Uzbek society. The research methodology is structured to reflect both theoretical inquiry and practical observation, with a specific emphasis on the interaction between cultural identity and psychosocial behavior patterns across ethnic and regional contexts.

Given the deeply rooted historical and cultural traditions of the Uzbek people, the methodology draws upon interdisciplinary tools from social psychology, ethnography, cultural studies, and comparative pedagogy. In doing so, it aligns with the broader epistemological frameworks used in the study of national character, value systems, and social behavior. The study underscores the necessity of tailoring methodological models when investigating communities that are shaped by strong ethno-cultural norms, such as those found in Uzbekistan.

A key focus of the research is the family as a core institution of socialization, value transmission, and identity formation. The study examines how ethno-psychological factors - such as traditional gender roles, respect for elders, and intergenerational communication - manifest within family structures and marital expectations. Simultaneously, it investigates how territorial context,

including regional dialects, local customs, and socio-economic conditions, influences familial behavior and worldview. These aspects are essential to understanding both the stability and variation of family patterns across the Uzbek population.

Comparative analysis was also employed to contrast the cultural values and family-related traditions of the Uzbek people with those of neighboring ethnic groups living within and around Uzbekistan. This comparison helped identify both shared regional characteristics and distinct ethno-specific features. The methodology included structured interviews, cultural narrative analysis, and a review of historical ethnographic literature to deepen the empirical basis of the research.

Furthermore, the study utilized selected psychological diagnostic tools to assess the emotional and cognitive dimensions of family members' roles, responsibilities, and interpersonal dynamics. By incorporating standardized testing with culturally adapted interpretation, the research ensured that the data collection respected the participants' national and cultural identities while maintaining academic rigor.

In addressing ethno-pedagogical aspects, the research examined how cultural norms are transmitted through parenting styles, educational practices, and informal social learning. Special attention was given to the role of national values in shaping early childhood development and adolescent identity formation, particularly in rural and conservative regions. [2]

Ultimately, the research methodology reflects a culturally sensitive, interdisciplinary approach that prioritizes the lived experiences of Uzbek families. It aims to generate insights that are both academically robust and socially relevant, contributing to the broader discourse on how national identity and ethno-psychological factors shape intimate and communal life.

ANALYSES AND RESULTS

Folk psychology is a set of collective psychological processes formed based on the history, traditions, customs, language, religious beliefs, social relations, and overall way of life of a particular ethnic group or nation. This field serves as a historical and scientific foundation for ethnopsychology and social psychology.

The term “Völkerpsychologie” (Folk Psychology) was first introduced into scientific discourse by Wilhelm Wundt, who attempted to explain the national spirit through social thinking, language, religion, and culture. Later, scholars such as Lucien Lévy-Bruhl, Émile Durkheim, and Carl Jung described national consciousness as an inseparable part of hereditary and collective thought.

In folk psychology, special importance is placed on the national spirit of individuals, their shared values, customs in human relationships, and symbolic perceptions. These aspects directly influence group identification, social roles, and the formation of relationships in social psychology. In ethnopsychology, they serve to understand ethnic identification, unique value systems, and mentality.

Analyses show that through folk psychology, the foundations and principles of social and ethnopsychological knowledge have been formed. For example, spiritual values, collective consciousness, symbolic thinking, and customs - transmitted from generation to generation - contribute not only to shaping mentality but also to reinforcing social stability, unity, and self-awareness.

In recent years, efforts have been made to generalize research findings and to find a unified scientific approach. The work of the well-known Russian ethnographer and psychologist Yuri Bromley, as well as the data collected in his laboratory, can serve as an example. According to Y.V. Bromley, two components can be distinguished in the psychology of ethnic groups:

- The psychic foundation - a stable component that includes ethnic character, temperament, national traditions, and customs;
- The emotional sphere - a dynamic component that includes ethnic or national feelings and experiences.

From this perspective, folk psychology serves not only as a historical and cultural heritage but also as a methodological and theoretical foundation for modern social and ethnopsychological analysis. It provides a broad understanding of social norms, relationships, and the human psyche.[3]

SUMMARY

In conclusion, folk psychology plays a crucial role as a foundational domain for the development of social and ethnopsychological knowledge. It provides deep insights into the collective psyche of ethnic groups by exploring the interplay between traditions, customs, values, and symbolic thinking. The works of pioneers such as Wilhelm Wundt, Lucien Lévy-Bruhl, Émile Durkheim, Carl Jung, and Yuri Bromley highlight the richness and complexity of the national spirit as both a stable and dynamic phenomenon.

Folk psychology helps explain how ethnic identity, collective memory, and cultural continuity are preserved and transmitted across generations. Moreover, it serves as a powerful methodological and theoretical tool in understanding social behavior, interpersonal relations, and identity formation in various ethno-cultural contexts.

Therefore, studying folk psychology is not only essential for preserving cultural heritage but also for advancing interdisciplinary research in psychology, sociology, and anthropology.

References

1. Abu Nasr Al-Farabi. *The City of Virtuous Men*. - Tashkent, 1993. - 224 p.
2. Bendas T. V. *Gender Studies of Leadership. Questions of Psychology*. - 2000.
3. Davletshin M.G., Shoumarov G.B. *Modern Uzbek Family and its Psychological Characteristics / Ethnopsychological Issues of the Uzbek Family: Brief Overview of the Reports of the Republic Scientific-Practical Conference*. - Tashkent, 1993.
4. Akramova F. A. *Psychology of Human Relations*. Tashkent: "Shams ASA", 2005. - 68 p.
5. "Avesta". Translated by Asqar Mahkam. - Tashkent: 2001.