

SOCIAL AND PSYCHOLOGICAL CHARACTERISTICS OF INTERNATIONAL FAMILIES

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Annotation: *The subject of intercultural psychology is human behavior in the context of culture. This initial definition draws our attention to two main aspects: describing the diversity of human behavior in the world and attempting to connect individual behavior with the cultural environment in which it manifests itself. It is relatively simple and understandable. Many other definitions reveal some new facets and indicate certain complexities.*

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Inclusive education is an approach aimed at uniting children of different ages, social status, physical and mental capabilities in a single educational system. It aims to ensure equality among children, prevent discrimination, and provide education that takes into account the needs of each child. First of all, let's talk about the role of parents in inclusive education. Parents are the child's first and constant educators. Parental support, participation, and integration into the educational process, especially for children with special needs, determine their social adaptation and academic success. Inclusive education places additional responsibilities on parents:

Understanding the child's needs and maintaining constant communication with teachers: Parents are best aware of their children's individual characteristics and help adapt the learning process by sharing this information with teachers.

1. "Cross-cultural research in psychology is a clear, systematic comparison of psychological variables in different cultural conditions in order to identify the causes and conditions of different behaviors."

2. "Cross-cultural psychology focuses on the empirical study of representatives of different cultural groups with different experiences, which leads to predictable and significant differences in behavior. In most such studies, the groups studied speak different languages and belong to different political systems."

3. "The goal of cultural psychology is, first of all, a comparative study of how culture and the psyche complement each other."

4. "Cultural psychology is the study of the place of culture in the spiritual life of people."

All these definitions contain the term "culture." At the same time, we can define culture as "a way of life common to a group of people."

Intercultural psychology is the science of similarities and differences in individual psychological activity in different cultural and ethnocultural groups, the relationship between psychological and sociocultural, ecological and biological variables, as well as possible changes in these variables.

The first and most obvious task is to verify the universality of existing psychological knowledge and theories. Whitting wrote about this: "We create intercultural psychology by using data from different peoples of the world to test hypotheses about human behavior." Dawson also emphasized this goal when he proposed conducting research on intercultural psychology "to study the universality of psychological theories more effectively." This point of view was later repeated by Sigall, Dasen, and Purting (1999), who argued that before their adoption, these existing principles had intercultural commonality.

Berry and Daesen saw the main goal in solving the problem of copying and verification. In essence, psychologists strive to transfer existing hypotheses and results to another culture, testing their validity and applicability to other groups of people (practically all). Relativism is one of the important theoretical directions that determined the development of cross-cultural psychology, stemming from the thesis that all psychological phenomena are determined by the cultural context. At the same time, it helps to maximize intercultural differences in the content and structure of mental processes. Prominent representatives of this field are the "architects of ethnopsychology."

F. Boas, who believes that all cultures are equal, but all are different, R. Benedict, founder of the concept of the configuration of cultures, L. Lévy-Bruhl, who studies the mentality of primitive and modern man. [1]

The advantage of this direction is that, based on its methodology, an explanation for the existence of human diversity is sought in the cultural context in which people are developing, and the assessment of phenomena is usually carried out using the values and meanings inherent in this cultural group. In psychology, it is generally accepted that ethnocentrism, characteristic of most researchers, hinders the objective conduct of such research. As a result, representatives of relativism, proclaiming the thesis of cultural equality, never engage in the search for similarities between the studied cultures and try to interpret existing differences from a qualitative point of view. Trying to avoid even hinting at the preference for their own culture, they try to understand people "in their own language," "based on their values." The main theoretical direction of cross-cultural psychology based on absolutism [M. Cole, S. Skribner]

Universalism is highlighted as the third theoretical direction that determines the development of the theoretical and methodological foundations of cross-cultural

psychology. Proponents of universalism [2] defend the thesis of the unity of the psyche with possible more significant external differences. In particular, they emphasize that basic psychological phenomena are characteristic of all representatives of the species, and that culture influences the development and manifestation of these fundamental psychological phenomena differently. As J. Berry emphasized, cultures are equal to each other, different in appearance, but identical in essence.

Below we present the problems of this cooperation and ways to eliminate them. The most common problems in the industry are:

- Lack of parental knowledge. Many parents do not have a complete understanding of what inclusive education is.

Teachers' workload: Teachers often cannot allocate time for individual needs.

- Resource shortage of community organizations: Many NGOs do not have sufficient funds or a technical base.

Assessments are based on the assumption of the existence of a fundamental phenomenon, but the criteria for these assessments depend on a particular culture.

Comparisons are carried out carefully, using a wide range of methodological principles, and the interpretation of similarities and differences is carried out taking into account alternative, culturally significant meanings. When clearly delineating universalism with absolutism, it should be understood that, firstly, unlike absolutism, universalism strives to understand the role of culture in promoting behavioral diversity and does not deny culture, but perceives it as a source of human diversity. Secondly, based on the assumption that basic psychological phenomena and phenomena should be common to all people, universalism considers not only the commonality of behavior, i.e., universals, but also

J. Berry, summarizing the specific features of these directions that determine the development of cross-cultural psychology, emphasizes that these approaches are important for the theoretical definition of psychological concepts, as well as for the psychometric assessment of cross-cultural similarities and differences. They also

Theoretically, the ethnopsychological approach can exist in two variants: cross-cultural - comparison of the peculiarities of the mental activity of peoples living in the same period;

historical - comparison of the psychological characteristics of one ethnos in different periods. However, it is generally accepted that ethnopsychology deals exclusively with intercultural research.

Thus, the classic version of the comparative-cultural approach in psychology is intercultural measurements and research.

Various individual-psychological characteristics (cognition, processes, character, etc.) or socio-psychological

phenomena (dispositions, stereotypes) can be directly compared. The basic structural scheme is general; depending on the research objectives, a specific methodology corresponding to the tasks set is selected from the existing psychological arsenal, and with its help, a comparative analysis of the psychological parameters of personality and activity is carried out.

The peculiarity of cross-cultural research in relation to socio-psychological research is that the study of certain psychological phenomena is carried out in parallel in several ethnic groups. In this case, depending on the tasks set by the researcher, the main attention can be focused on finding differences in the result or emphasizing the similarity of existing parameters. Principles of intercultural research: the principle of correlation, the principle of analogy, the principle of cause-and-effect relationships, etc.

All cross-cultural research methods are divided into four subgroups:

- 1-comparative, longitudinal, complex methods;
- 2 - observation, diagnostic, experimental, biographical, praxeometric methods;
- 3 - methods of processing the obtained empirical results,
- 4 - methods of interpretation of the obtained results.

Today, the problem of representativeness and validity is relevant for cross-cultural ethnopsychological research.

In modern cross-cultural psychology, experimental research occupies a large place.

In cross-cultural psychology, an experiment is a method by which conditions are initially created for the study of certain ethnic characteristics, and then their influence on people's lives, behavior, and activities is recorded and observed. There are three main categories of experiments:

- laboratory,
- field,
- natural.

The main feature of laboratory experiments is the researcher's ability to control and modify the observed variables, as a result of which they can eliminate many external variables that affect the results of their research. In American ethnopsychology, the methods of "selection of features" and "free description," created by A. Katz and W. Braley for the study of ethnic stereotypes of Princeton University students, achieved great success among laboratory experiments.

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