

THE EFFECT OF FAMILY VALUES ON ENSURING FAMILY STRENGTH

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<https://doi.org/10.5281/zenodo.10223983>

Abstract. *According to its content and essence, the family has its own characteristic features for each people and each nation. In the East, the concept of family is a sacred duty of a person to his nation, ancestors, society to build a family and ensure its strength, well-being and stability. Especially for the Uzbek people, the family is the most sacred place. Each family, as a historical and social phenomenon with a long history and deep roots, plays an important role in the development of human society with its unique characteristics.*

Keywords: *family, values, psychological aspects, spirituality, life, relationships, analysis.*

Introduction: Personality development and socialization are primarily influenced by social factors. The main role in it belongs to the family. The family is a whole complex of interpersonal relations, the interaction of spouses, parents and children creates the most favorable conditions for the physical, mental and social development of the child, it is instilled with spiritual values, moral norms, traditions, provides a system of behavior patterns and communication methods.

So, psychologically, it is possible to assess the strength of marriage between two people depending on the family environment. These are the conditions that develop cordial relations between family members or, on the contrary, hinder them from getting along well.

Good - favorable or bad - unfavorable types of psychological environment are distinguished. At the heart of a comfortable psychological environment is the compatibility of the couple's worldview, ways of thinking, and character. [99].

In our opinion, the concept of a comfortable environment in the family is based on the following signs: unity of family members (unity of views, thoughts, interests, ideals, value direction), availability of opportunities for comprehensive development of the individual, goodwill of family members towards each other, demandingness, the presence of a sense of protection, relationships based on mutual trust and respect.

An important indicator of a comfortable psychological environment is the desire of family members to spend free time in the family circle and the joint fulfillment of household duties. In addition, in our conditions, the openness and hospitality of the family, the presence of relations outside the family, for example, the establishment of sincere relations with friends, neighbors, relatives, etc. it can be considered a positive psychological environment in the family.

Along with parents, children have a special place in family relationships. They are also an integral part of ensuring the harmony of family relations.

It is a long-standing tradition of Uzbek families that parents pay attention to the upbringing of their children in the educational environment. The son is revered by the Uzbek people as the successor of family traditions. This is evidence that children prefer to be together with common friends in the organization of their interests and free time, due to the fact that they learn the requirements of common friendship through the attitude of parents and form them according to family traditions. is giving Because the spiritual atmosphere in the family is stable, members

understand and support each other, one of the main criteria of family unity and organization. In this, each family member plays a big role, first of all adults - father and mother. [110].

In our opinion, we think that the real existence of such relationships in the family directly depends on how adolescent children imagine the family they want in the future. However, depending on which parameters prevail, the child will have an idea about the future in general. Since the change of society's life depends on the family and its members, the study and analysis of this problem is an urgent process.

Every nation pays special attention to the family and the process related to it, and transmits knowledge, ideas and values about the family from generation to generation.

Just as the health of the environment in the family depends primarily on the woman, the health of the spiritual environment in the society directly depends on the family and the mother who is responsible for family education.

Our future mothers are today's young girls. According to one of our lexicographers, Abu Abdullah Rudaki, "If you want to destroy a nation, take their daughters - future mothers out of education. If you want to elevate any nation, teach their daughters - their future mothers to good education and good morals" is one of the current topics [208].

If the girls of the nation are educated, educated and intelligent, and are fully prepared for family life, the family environment will be healthy and the family will be strong and prosperous. That is why girls' spiritual and psychological preparation for family life, their psychological maturity is important.

Historical data show that the culture of family relations is a social reality that has developed in the eastern nations since ancient times. Etiquette, norms, human values, which are manifested in family interpersonal relations characteristic of the peoples of the East, especially the Uzbek people, in the aqiqahs, sacred religious sources, the oral creative masterpieces of the Uzbek people, the works of the great thinkers of the East. Valuable information can be found on the expression of qualities. In the sources, the unimaginability of human life without a family, the perfect upbringing of children, the culture of marriage and mutual relations in it, the ways of a happy and prosperous marriage, are described in the form of wisdom and advice with the help of life examples. In fact, Abu Nasr Farabi[134], Abu Rayhan Beruni, Abu Ali ibn Sina[11], Kaikovus, Yusuf Khos Hajib[168], Alisher Navai[13], Husayn Vaiz Koshifi, Zahiriddin Muhammad, who are considered great scholars and enlighteners of the East. In the works of Babur, Rezauddin ibn Fakhruddin, Ahmad Donish[134], Abdulla Avloni[12], Fitrat[136] and others, the peoples who have lived in Central Asia, including the family life of the Uzbek people, the relationships in it (especially husband and wife)) there are valuable opinions about national psychological characteristics, duties and responsibilities of a couple, family lifestyle and educational environment, etc. [144].

In preparing young people for life, it is important that they have an idea about the family, its complex aspects, the national identity of family relations, the motives for building a family, the importance of love, loyalty, mutual understanding of the bride and groom.

In Uzbek families, on the basis of mutual respect and strict internal discipline, it has been a tradition for all members to fulfill their duties and responsibilities, to show kindness and kindness to each other. But when these situations are wrong in the family, changes occur in a certain sense.

In our opinion, under the influence of the spiritual environment in the family, the perception of family values and the perception of one's family in the future also change. Confidence in his family increases.

Philosophically correct assessment of the social and humane nature of traditions and forms of marriage related to family relations is extremely important in ensuring family strength. Because scientific reasoning in this way is necessary not only for the marriage-family relations of one or another nation, but also for the proper assessment of the characteristics of the mentality of the whole nation.

It should be noted that some prohibitions in Uzbek families have moral and moral characteristics. For example, husband and wife do not mention each other's names even now.

This is evidenced by the fact that the brides "were" not only their spouses, but also all relatives of their husbands, including minors. Taking into account the positive influence of advanced folk traditions, educating young people in the spirit of mutual respect, love, responsibility, dignity, duty, and mutual help plays an important role in preparing young people for family life.

A number of issues such as the national identity of Uzbek families, conflicts and their causes, divorces and their negative complications are comprehensively studied in the scientific work conducted by Uzbek psychologists on the study of problems specific to Uzbek families. studied and analyzed.

A thorough study of folk traditions and customs, their application to the content of family life, is an important condition for the formation of children's spirituality, increasing efficiency, that is, methods and means of education (play, work, advice, influence it can be observed that good results are achieved in families that effectively support.

The Uzbek people have many wonderful traditions related to children. Our people have been promoting humane views on child rearing, such as compassion, feeling, caressing, nurturing, educating, and caring for children.

Eastern peoples, especially the Uzbek people, are young people. A child is the joy of a family and a bond that binds a couple. Among them, children grow up, mature, and find their place in life as individuals in the future thanks to the shelter, love and care of adults.

The Uzbek people call their children "my support", "my strength", "my heart", "the joy of my life", "my warrior", "the owner of my death and life" for their childhood. They caress him with such adjectives as "the light of my house" and nourish his soul and spirit.

It is known that the Uzbek people have many good traditions related to children. Our people have been promoting human qualities such as showing affection to children, loving them, caressing them, taking care of them, educating them, and taking care of them. That is why the importance of folk pedagogy and the psychological knowledge of our people in the upbringing of children as morally and morally perfect people in the family is a new issue that is recognized not only today, but also our ancestors and ancestors of the past centuries. They used the explained methodical methods, recommendations, advices, and stories in their own experiences and passed them on to the next generation.

From the first years of independence in our country, increasing the role and position of the family in society and creating its legal foundations have been defined as the most important tasks. Taking into account the history of our unique national statehood, the age-old values and traditions of our people, the Family chapter was included in our Constitution. This chapter of

our General Dictionary confirms that the family is the main link of society and has the right to be under the protection of society and the state. It also stipulates that marriage is based on the voluntary consent of the parties and equal rights, parents are obliged to support and educate their children until they reach adulthood, and in turn, adult, able-bodied children are obliged to take care of their parents. , the equality of children, regardless of their parentage and civil status, before the law, protection of motherhood and childhood by the state is expressed [144].

The national customs and traditions of the Uzbek people are so rich and so diverse that it is possible to make an educational contribution from each of them in a certain sense.

Thus, the main hypothesis of our empirical research dissertation, which we have conducted, is to analyze the socio-psychological aspects of disagreements in families and to purposefully form social perceptions related to family and marriage in young people, to have clear knowledge about the criteria of moral readiness for marriage in them. confirmed that the appropriate use of the heritage of the Eastern scholars in their marriages can also determine their social behavior related to marriage institutions.

Among the factors that cause disagreements in family relations one of the most characteristic of family conflicts is disagreement between husband and wife. So, why do young people who love each other with the best intentions and start a family, have disagreements in their relationship after starting a family? Why do they disagree? In general, is it possible to live in married life without disagreements and fights? We can go on with more questions like this. In addition, most of the young men and women brought up in successful families consider their parents' family, their lifestyle, their relationships with each other as ideal for their future family life, and after they start a family, boys dream of becoming "fathers", "sisters", "husbands", "wives" just like their fathers, and daughters like their mothers. Because they did not see husbands and wives who had a negative attitude towards each other and quarreled with each other, as in the example of their parents. Even if such situations and disagreements appeared, their parents tried not to let their children feel this situation. In addition, in the materials presented by the mass media about model harmonious, happy families, there is a tradition of showing marital relations in one-sided way, only from the good side. All this is the basis for the formation of one-sided positive ideas about family life in young people.

The psychological maturity of a person is the ability to set goals that are inevitable and have sufficient possibilities to achieve, to adapt to different living conditions, and to be able to soberly evaluate different life situations and conditions. Of course, such abilities are not formed in a day. They are gradually formed under the influence of education given to children in the family. A girl who is able to build confidence in herself regarding this change will be able to find her place in her new family in a short period of time. One of the factors that play the role of the main motivation for the formation of self-confidence in starting a family is self-guidance, that is, the comprehensive cultivation of the state of family readiness.

Adapting to the position of a new bride, of course, is based on experience and knowledge. According to this, every girl of marriageable age should be able to mentally analyze her achievements and shortcomings and imagine what she will do when she becomes a bride. It is well known to all of us how high the attitude towards parents is in the teachings of our religion. But, just as there is a limit to everything, there is a limit to the relationship with parents. In Islam, it is commanded to strengthen the family as much as possible. It is not allowed to break up a family at someone's will, even if that person is a parent. Divorcing a wife is not good for parents. True, there

is another main factor of family divorces, and this is childlessness. In this case, the parties often come to an agreement and divorce with mutual understanding. There is no room for resentment or excessive rumors and gossip.

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