

# Psychological Aspects of the Development of a Culture of Family Relations

*Payzieva Masturakhan Negmatullaevana*<sup>1</sup>

**Annotation:** This article examines aspects of family relationships, family psychology in conditions of impeccable implementation of the priority tasks of important state policy of society in the field of personal education, as well as topical issues of the formation of a universal worldview in the family, analyzes the verification and practical implementation of the order, manners and ethics of raising a child by activities parent.

**Index terms:** Family education, Higher Education System, Future Professionals, Cognitive Skills, identification and expression of emotions; regulation of emotions; self-assessment-based methods, expert assessment methods.

**INTRODUCTION** Indeed, honest life, work and raising children in family relationships, recognized for centuries and raised to the level of religious and moral values, are the source of the development of social life. In Eastern education, the basis for the formation of a person's universal worldview begins with the family. Regulation of family and marital relations, intra-clan and inter-clan relations.

The family acts as a social space and a pedagogical factor that ensures the eternity of social life, the continuity of generations, the continuity of education, influencing how the future generation will grow up. A person is formed in the family. The family is a source of love, respect, solidarity and kindness. It is on these values that every developed society is based. At the UN General Assembly on September 20, 1993, it was decided to celebrate May 15 as the "International Day of Families" from 1994. At all times, the care of the state and society has been the basis of stability and peace in the family. That is why 1998 was declared the "Year of the Family", 2012 - the "Year of a Strong Family", 2016 - the "Year of a Healthy Child and Mother" and the adoption of the Concept for Strengthening the Institution of the Family in the Country. In our Republic, on June 27, 2018, its priority tasks and measures for their implementation were approved, as well as the celebration of the International Day of Families annually on May 15 in our country, starting in 2019. to strengthen the family atmosphere in our country is a striking example of action.

As President Sh.M. Mirziyoyev noted: "It is important to further strengthen the foundations of the family, which is sacred to us, to create an atmosphere of peace, tranquility, harmony and mutual respect in homes, to fill spiritual and educational work. with specific content. "We must consist of."

We consider it appropriate to study historical sources about the family and family education at the following stages:

In this regard, it is necessary to think separately about the advanced ideas of the written monument "Avesta", which teaches lessons of the ancient culture and rich spirituality of our nation and people 3000 years ago, glorifies good thoughts, good words, good deeds. it is worth it. "Avesta" is a historical document testifying to the existence in this ancient country of a great state, great spirituality and great culture, which no one can deny." This book, describing the teachings of Zoroastrianism, will raise such questions as philosophical understanding of the world, spiritual and spiritual purification, deep penetration into the spiritual and moral world of man, human duty, understanding of beauty and goodness. In the ode, Zoroaster asks the following question: "Who created the rising and setting of the moon?" Who holds the earth and the clouds so that they do not fall? Who created water and trees?

<sup>1</sup> Andijan State University



Who connected the speed of the wind with the clouds? What artist created light and darkness, sleep and wakefulness? Who controls the obedient soul in the morning, afternoon and night? Who put the dream of a son in the heart of a father?

All this was created by Ahura Mazda. He created it from his soul, making man alive, conscious, self-aware." According to the customs of the Turkic peoples, marital inheritances are organized on the basis of strict rules; during the ceremony, they are advised and directed by relatives, relatives, elders, old men and women. According to Zoroastrianism, celibacy is condemned.

Revealing the essence of the issue, our philosophers, relying on the general axiological law of the relationship between the individual and society, introduced the theoretical idea that the individual consists of a set of social relations. From this same concept, it is natural to draw another theoretical conclusion that the upbringing of children in the family has a social character. Cultural scientists analyze the influence of the culture of family relations on the upbringing of the younger generation. It should be noted that the Central Asian thinkers and educators Farabi, Beruni, Ibn Sina, Yusuf Khos Hajib, Kaikovus, Devoni, Alisher Navoi, Babur, Munis Khorezmi, Bedil, Behbudi, Abdullah Avloni, Qori Niyazi, Cholpon, Fitrat and others contain valuable ideas about the family and family relations. In many of them, views on this issue are regulated and raised to the level of doctrine. In particular, in the works of Abu Ali ibn Sina "Akhlaq", "Family Economy", Alisher Navoi, "Khairat-ul-Abror" and "Mahbub-ul-Kulub" the family was given special attention and considered to be the main place of development of mankind.

Fitrat, one of the founders of the educational movement of the early 20th century, explained in his book "Family" that it is possible to get rid of this stagnation and reform society by correctly building a family foundation, giving physical, mental and moral education to the younger generation in the family. "The fate of a nation depends on the state of the family in which the representatives of this nation lived... Where family relations are based on strong discipline, so strong and orderly will be the country and the nation." he writes.

The skill of the culture of relationships in the family occupies a special place in the philosophy of Sufism. We see that in the sects of Ahmed Yassawi, Bahavuddin Naqshband and Najmuddin Kubro, who are the largest representatives of this philosophy, the role of the relationship between fathers and mothers in the development of children is revealed, as well as the theme of the relationship of children with their parents. underlined. Also, much attention was paid to this topic in the collections of hadiths and the works of the great scholars Al-Bukhari and At-Tirmidhi. The religious source after the Quran - in the hadiths, our Prophet Muhammad (peace and blessings of Allah be upon him) said: "The pleasure of Allah depends on the approval of the parents, and the wrath of God depends on the wrath of the parents" (transmitted by Imam Bukhari). In fact, the duty of a child to his parents is not to offend his parents, not to ruin their language, to be polite in conversation, to encourage them, to do what they say on time.

During the period of independence, F. Otakhodjaev analyzed the issues of legal regulation of family and marital relations, O. Safarov, M. Makhmudov analyzed the historical foundations of the spirituality of Uzbek families, spiritual psyche, traditions, problems of raising children from the standpoint of independent ideology, the role of the family in society, family education, the role of family members in the family, issues of national and general education in the family from the pedagogical point of view of O. Musurmanova. the essence of the family, the responsibility of parents in raising children, the duty of filial piety E. Yusupov analyzed our national religious traditions, and M. Khalmatova analyzed issues related to the preparation of young people for family life. In order to create a comprehensively healthy environment in the family, we can consider it appropriate to follow the following socio-pedagogical-psychological, spiritual and cultural criteria:

- Achieving the formation of a positive attitude of young people to sports, including family sports;
- Achieving rational organization of children's life and the formation of a reproductive culture;



- Studying and widely promoting the unique traditions and values of our people as the main factor in a healthy lifestyle in the family;
- Increasing parental responsibility, legal capacity, literacy, pedagogical and psychological abilities of parents in relation to raising children, ensuring the unity of family and social education;
- Raising a spiritually and physically mature generation in the family, preparing young people for building a family life, arming them with modern professional secrets;
- Achieving the formation of a general cultural worldview of children in family relationships.

We often come across opinions in the form of "marriage fist", "in the family one word more, in artistic terms one word less", marriage based on mutual love and sympathy is considered a very positive phenomenon. The situation is embodied in a number of attitudes related to.

In a family, due to disagreements and conflicts between spouses, it is impossible to act in this way. Acceptance by a couple of each other as individuals leaves no need for the popular proverb "beating a couple forms a gauze handkerchief." Therefore, let's look at the results: husbands were satisfied with  $6.26 + 0.61$  points, and women  $8.63 + 0.85$  points ( $r < 0.05$ ). The obtained quantitative indicators indicate that husbands are above average in compatibility with their spouses. It can be said that for men, women's interests, interests, value orientations are highly motivated. In our national and cultural environment, the leading position is that a woman should always understand her husband, not resist his opinion, not protest and silently obey. From a religious and philosophical point of view, it is said that it is necessary to be one step higher than a married couple, but such an interpretation is given taking into account the natural capabilities of a man (physically strong, inclined to housework). The results of men indicate relative autonomy, that is, the correspondence of their spouses to their desires and interests.

The results of wives are significantly higher than those of their husbands. This means that women (girls) tend to approach the choice of a spouse wisely. Although women of the Uzbek ethnic group adhere to the traditional principle that a wife should obey her husband and adapt her behavior and interests in accordance with his interests, such a situation can lead to strong emotional tension, a tendency to frustration, expression of discontent, and the desire to divorce causes its appearance. They believe that women's results are much higher than those of their husbands, since they have common interests, needs, values, and ways of spending time. Women are more positive about the characteristics of this scale of the methodology. But it can be put forward a point of view that spouses (husbands) of women often express the opinion that all of the above characteristics do not bother them. Because crises in a modern family can be considered a consequence of the lack of personal identification between a couple. This means that families ignore the following situations:

- Personal compatibility of husband and wife is not always taken into account in the process of building a family;
- It is not enough to strive to create common interests and interests with spouses;
- Identification of girls (women) with their husbands is ideal and it is often observed that it does not go beyond reality.
- The activity of husbands to spend free time with their wives is not formed in an interesting and pleasant way.

It should be said that personality identification requires taking into account other factors to ensure the normality of interpersonal relationships in the family. Household management. We often repeat such statements as "An empty bag does not stand still", "First the economy, then politics." By the nature of the methodology, high results on the scale mean that the spouses have a high need for housekeeping.

According to the results of this scale, husbands showed  $6.35 \pm 0.54$ , wives  $7.12 \pm 0.83$  points (reliability of r-differences is observed). According to our national traditions and principles of the Islamic religion, during the wedding, the young man (the groom's child) is obliged as a social order not to leave his wife alone and to provide basic domestic support. But in modern families, the change in the roles of husband and wife in running the household also leads to certain conflict situations.



It is a traditional phenomenon when couples are ready to run a household.

Because any guy who thinks:

- ability to repair agricultural machinery;
- performing carpentry, electrical installation, construction work;
- ability to cook some dishes;
- caring for pets;
- it is acceptable to have skills in handling plants and performing other work.

And this girl:

- home improvement;
- ability to cook cakes and delicious dishes;
- keep kitchen utensils clean;
- it is necessary to be able to wait for guests and skillfully perform such tasks.

The listed aspects represent the implementation of everyday activities of marriage partners from the psychomotor side. In addition to these characteristics, married couples need mature personality traits: politeness, patience, aesthetic taste, sensitivity, exactingness, sincerity, harmony, organization, tolerance, hospitality.

Our results show that, according to the spouses' responses, a relative imbalance in housekeeping remains. As a result, the roles of husbands and wives in economic activity change.

For this reason, it is advisable to form the principle of "relay of generations" in the Uzbek ethnic group under the influence of the household rules of sons and daughters.

Educational function of parents. This scale reflects the attitude of spouses to parental responsibilities, their personal positions in the formation of children, ideas about parental functions.

#### **literature:**

1. Karimova V.M. Family Psychology. Textbook-T: Science and Technology 2008.152b.
2. Fayzieva M., Jabbarov A. Psychology of family relations. - T. Shark 2007.
3. Dobroslovich V.L. Love or infatuation? Moscow. Academy 1999.
4. Shuarov G.V. edited. "Family Psychology", T.: "Shark", 2009 - 272 p.
5. Psychodiagnostic methods of family research. / Compilers: Soginov N.A. Khabibullaeva F.A. - Tashkent. - 1996. -38 p. II.
6. Safaev N.S., Mirashirova N.A., Odilova N.G. "Theory and Practice of General Psychology": - T.: TDPU named after, 2013.

