



THE CURRENT STATE OF STUDYING FAMILY AND FAMILY RELATIONS.

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Abstract. The study of family and family relations is one of the most important and relevant areas today, and the research and work in this area helps to better understand the social, psychological, cultural and economic aspects of the family. Studying how the family develops in changing social conditions is important for the future of society.

Key words. Family, family relations, scientists, social system, couple

INTRODUCTION. The family is the most important part of human life, a small cell of society, a socio-cultural organism. The family is a unity based on natural, biological, legal, and spiritual relationships of people. The development of the family is connected with the material production and spiritual life of society. Thus, according to the doctrine of the family, the specific form of the family is determined by the nature of the social system that existed in its specific historical form at each stage of the development of human society. Historically, the issues of family and marriage, the attitude of scientists and scholars to these values, have been considered extremely important and of practical significance.

REFERENCES. The study of the family's lifestyle and conflicting issues is being carried out by sociologists, psychologists, philosophers, and pedagogues of foreign countries, the USSR, and our country.

In psychology, the problem of the family has always been one of the most pressing socio-psychological issues. In social psychology, the family has been studied mainly on the basis of a primary group in some studies by Russian psychologists G.M. Andreeva, N.N. Bogomolova, E.V. Shorokhova. Also, B.D. Parigin, A.I. Antonov, N.N. Obozov, Y.E. Aleshina, S.I. Golod, O.A. Karabanova, and Western scholars G. Roland, D. Wagen, E. Burgess, L. Terman, M. Odema, P. Boennen, R. Weiss, E. Tiid tried to reveal family and marriage issues, family relationships and motives for divorce in their scientific works. The specific ethnopsychological characteristics of the Kazakh family, family and marriage issues, national customs and traditions, sovchilik, and the problem of the bride were reflected in the research of Ch. Valikhanov, Zh. Aimaitov, N. Dzhondildin, N. Sarsenbaev, A. Akazhanova, K. Zhukesh, E. Yelikbaev, K. Zharikbaev, Kh. Arginbaev, K. Baudiyarova. Uzbek psychologists M.G. Davletshin, E.G. Gaziev, G.B. Shoumarov, V.M. Karimova, Sh.R. Barotov, N.S. Safaev, B.M. Umarov, M.M. Mamatov, H.M. Alimov, N.A. Soginov, N. Salaeva, R.S. Samarov, O.T. Turaeva, E.S. Usmanov, M.A. Utepbergenov, G.T. Yadgarova, Sh.S. Zhuraeva, M.Kh. Faizieva, F.R. Ruziqulov, M.S. Salaeva, R.Kh. Dushanov, N.Kh. Lutfullayeva, A.T. Kadirova, T.B. Norimbetov, G.A. Kurbanova and others have studied the modern national family and its psychological characteristics, the formation of ideas about family status and roles, and the emergence of new families in young families. They expressed interesting scientific ideas on the ethnic characteristics of upcoming marital conflicts, the preparation of young people for family life, and some aspects of Uzbek ethnopsychology related to weddings.

ANALYSIS AND RESULTS. American scientist V. Satir, based on the fact that the modern family is closely related to the upbringing of the child and his interests, studied the rhythm and behavior of life in this place, linking it with the specific stages of child development. From this, the author distinguished 9 stages that differ from each other. For example, the first stage of life in the family begins when two young people decide to get married for a long time, while the second stage is characterized by the appearance and birth of offspring in the family, testing the original relationship of the spouses and the formation of new relationships in this regard, that is, the spouses enter into new roles, assume social responsibility, and enter into parental roles. Analysis of family relations shows that this process does not proceed in the same way in all peoples. In particular, in many nations, especially in Uzbek families, the birth of a child begins with very joyful rituals, which have been preserved as a value for centuries (giving a blessing, aqiqah, beshik soldi, circumcision, and other weddings). In some European nations, the birth of a child in a family causes certain worries, mental tensions, and social and financial concerns for family members, ultimately leading to tension in family relationships and, in some cases, a breakdown in marital relations and divorce.

The third stage of a child's development begins with his or her entry into preschool, where the extent and type of socialization of each child in the family is tested. Because now he or she begins to interact not only with peers but also with adults and strangers, which becomes the reason for the manifestation of what moral and spiritual teachings he or she received from his or her mother, whose child he or she is, and what kind of spiritual environment exists in his or her family. Most importantly, from the first days of school, the child's mental and intellectual potential and discipline are tested. In other words, since the roles of good or bad parents begin to be learned in the first months and years of school, most parents can experience severe stress during these periods. V. Satir analyzes each stage of a child's development and reveals the characteristics characteristic of all its periods. For example, in the 4th stage, the parent-child relationship, which has been able to emerge from the whirlpool of specific conflicts of adolescence, seriously deteriorates, causing some children to leave home, and by the 5th stage, the "Child-Parent-Mother" relationship ends.

This relationship is typical of Europe: etc.

From the above, it can be seen that disputes and conflicts that occur in the family due to changes in the family lifestyle at different periods of life are, in a certain sense, a natural point that every family goes through. At the moment, it should be noted that in most cases, such disputes and conflicts become especially noticeable when family roles increase, when children are born, when relations with godparents begin, and when separation occurs.

According to R. Kappenberg, conflicts arise in family relations under the influence of extraordinary events. For example, family members finding out about the son's incompetent drug use will lead to a sudden change in the relationships of family members and a re-examination of family relationships.

Psychologist V. Satir applied the technological methodology to the social institution considered biological from the point of view of the origin of the family and not only founded a new direction in understanding it but also started to study its treatment and medical problems in this regard. In this, V. Satir uses concepts such as "family energy," "family system," "family boundary," and "family functional characteristics" to systematically describe family life.

Taking into account the importance of these concepts in building strong family relationships, we will briefly look at some of them.

Scientists define the concept of "family energetics" from the medical and biological characteristics of the family to its psychological existence. Ecological conditions, the criteria of living, include nutrition and the manifestation of the actions of each family member.

Satir imagines the daily processes of communication and interaction of family members "from the mirror of emotions that are manifested in the coexistence of those who boil in the same pot." The feelings in this "Cauldron" are very lively and rich in certain periods of life, but in one period they are narrow and tense in content. In other words, if the closeness of love and cooperation of family members is strong in certain periods, it is observed that it is the opposite in other periods.

The functional characteristics of the family divide the qualitative aspects of the relations between the family members.

Psychologist V. Satir distinguishes 5 different styles of communication that are noticeable in the process of family relations, calls four of them ineffective, and includes one of them as a mature style of communication with sufficient experience and knowledge.

Below we will look at communication methods aimed at overcoming a problem or obstacle in the process of dealing, or deliberately showing oneself well, or inviting someone to like someone, or inviting someone to accuse someone of something. The style of flattery means to live in harmony with others, even if you beat yourself to the ground.

The accusatory style always involved teaching, criticizing, controlling, and holding back only in front of a stronger person. Due to the desire of a person to always and in any situation make clear, flawless actions (to always be "correct, perfect" without making a mistake), in the manner of calculation- bookish treatment, the actions of a person are always artificial, and his feelings are without meaning. It's like they're always under pressure.

The alienated behavior means that a person keeps himself away from others, at a certain distance, and withdraws himself from the eyes of others and from their influence, like a human being.

Mature adaptive behavior means that a person is always ready for correct, honest, and open relations with his family members. Usually, the members of such a family, knowing and preserving all their qualities, enter into communication without forgetting that others are also individuals and individualities.

American family psychotherapist scientist S. Minukhin's concept is that the family has a complex structure; it includes individual individuals and a number of systems. Internal structures combine into qualifications and cause various events and processes within the family.

The family is a developing structure; its members develop over the years, reach maturity, and grow old; that is, it undergoes constant change and development.

The structural structure of the family is also important, and it is primarily made up of individual individuals.

The couple system consists of the husband and wife in the family. This structure, which began with the union of a man and a woman, is actually based on completely different values, views, and beliefs. They achieve family unity by gradually abandoning their norms of behavior, habits, and mannerisms. The faster this process takes place, the faster the

adaptation of the spouses to each other in the family. This harmony has been refined over the years.

According to Lazarev and Rache, the strongest stress (sorrow) that a person can experience occurs when he is separated from his spouse. Because the loss of a friend who has lived together for many years has a strong impact on a husband (or wife).

The structure of parents does not always imply a couple; that is, it can be formed by a single mother, grandfather, aunt, or first-born child. That is why it is important to know who exactly organizes the parental structure in psychotherapeutic treatment (counseling). Parents mobilize their knowledge, experience, and energy to create a healthy lifestyle in the family and improve the education process for the future and development of all their children.

Minukhin considers the families with many children as problematic families, where the relationship between the existing structures within the family is disturbed. can be raised to the mother.

In order for the relations in such families to be good and sincere, parents should set the rules of problems between the eldest child and the younger ones at the same time in childhood, in accordance with the proverbs in the family. In this case, the parental structure, position, and reputation of the parents must be strong and leading.

In a distant family, one of its members, in most cases the father, rarely sees family members for one reason or another. It should be noted that in such a family, marital relations, parent-child relations, and mutual relations between children suffer to some extent.

In an unstable family, the relationship between the father and the children becomes strained due to the fact that the husband or wife is in different relationship systems after the divorce from the first marriage until they find a person they like. M. Bowen promotes the idea of using the family's unique role in human health, especially in the treatment of the mentally disabled. According to the researcher, the most important of the social groups in which a person spends his life is the family.

Russians A.Ya. Ansupov and A.I. Shipilov, in their textbook "Conflictology," paid attention to highlighting the scientific foundations of this discipline based on a systematic approach, as well as highlighting the problem being discussed. The authors of the textbook tried to comprehensively cover the specifics of marital conflicts, conflicts between parents and children, and issues related to providing psychological assistance (counseling) to conflicting families.

Professor of Fergana State University T. Egamberdiyeva, in her article "Family values as the basis of society," writes that "Family rituals, as a progressive part of human society, reflect national values, establish a healthy lifestyle in our country, influence the formation of progressive traditions related to human and family life, and educate respect for the value of discipline in the family."

As is known, according to the ancient understandings of our ancestors, family marriage was considered a divine covenant, a sacred charter of life. Therefore, it is worth noting that the more priority marriage has in society, the healthier, more prosperous, and more peaceful the family is, and the stronger the development of society.

The family, considered one of the important values, is still important as the main foundation of society in our time. One of the most important features of the value of the family is that its harmony, independence, prosperity, and culture are the criteria for the well-being

and spirituality of the society in which it lives. A hardworking and wealthy, spiritually mature and cultured family is the basis of this society.

In the article "Family studies are a solution to the family problem," D. Khalikov, candidate of pedagogical sciences, highlighted the possibilities of family studies in strengthening the foundations of the family institution, radically improving marital relations, and bringing children to maturity.

In her article "Parental Lessons in Family Relations," Sh. Ergasheva emphasizes that family relations are a special, unique form of social relations, the extent to which the culture of family relations depends on the culture of relations between parents, how it is formed differently in different families, and therefore these relations do not have the same effect on the harmonious preparation of young people.

The author believes that in order to raise physically healthy, spiritually rich, and morally pure children, it is necessary for parents to find themselves in the family, to participate together in creating material and spiritual opportunities for them to realize their talents, to have good relations with adults based on mutual respect and understanding, and to try to maintain family harmony.

The permanent educational influence in family upbringing is the spiritual calmness in the family, sincere attitude, high parental authority, maintaining unity between family adults in making demands on children, paying special attention to preparing the child for work, loving and respecting the child, establishing a strict routine in the family, taking into account the age and individual characteristics of the child, monitoring changes in him, and supporting the qualities of striving for independence and initiative are the primary duties of parents.

Safarov, M. Makhmudov, in their book "Family Spirituality," analyze the historical foundations of Uzbek families' spirituality, spiritual spirit, traditions, and problems of raising children from the perspective of the ideology of independence; O. Musurmonova analyzes their place in society, family upbringing, the role of family members in the family, and the family from a national pedagogical perspective; E. Yusupov in his book "Spiritual Foundations of the Family" analyzes the essence of the family, the responsibility of parents in raising children, and some of our national and religious traditions related to filial duty.

On the ethnopsychological problems of the Uzbek family, one can cite the scientific works of professors M.G. Davletshin, G.B. Shoumarov, G.E. Goziyev, and others. These studies are aimed at showing the characteristics of the family, the manifestation of a sense of responsibility towards parents in children, family conflicts and the causes of their origin, and the educational role of parents in Uzbek families.

Professor V.M. Karimova studied the issue of studying the position of women in the family and the socio-psychological conditions of changes in the perception of Uzbek women.

Shamsiyev U.B. In his dissertation on the topic "Socio-psychological factors of self-awareness of a preschool child in the family, currently in general psychology, social psychology, and other disciplines

the study of the problem of the concept of "I," various interpretations of the concepts of "I image, genesis of self-awareness, self-problems, and the formation of a child's self-awareness in connection with parent-child and marital relations were analyzed through empirical data obtained in the research of psychologists.

K.U. Najmiddinova's dissertation entitled "The Role of National and Universal Moral Culture in Family Education" covers the historical roots, sources, directions, and methods of

family education, as well as the role of the family in the formation and development of a culture of kindness, the harmony of national and universal moral culture in family education, morality, and moral culture, its structure, and principles.

CONCLUSION. A strong family is an important factor in the development of society; therefore the family has always been the subject of research and scientific studies. The family is a sacred place that preserves the continuity of every people and nation, ensures the development of national values, gives birth to a new generation, educates it spiritually and physically, and is considered the main foundation of society. The family plays a key role in the formation of a person as a person, in becoming worthy of respect within the nation, and in embodying high moral and ethical standards. The family is a place where a person is formed, ensuring the continuity of life, ethnic culture, traditions, and moral and spiritual values is preserved and developed, and the foundation of economic and spiritual life that determines the development of society is laid and strengthened. If the family is harmonious and harmonious, peace and harmony are achieved in society, and tranquility and stability reign in the state. The foundations of education are laid in the family. It is a school of life that educates all the human relationships and qualities that need to be formed in a child. The family is a small part of society. As a result of the unity of families, society develops. Every change in society affects the family and leads to its change.

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