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## **SOCIO-PSYCHOLOGICAL FACTORS OF FAMILY STABILITY IN UZBEKISTAN**

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### **ABSTRACT**

*The certain article aims at investigating the role of family sustainability in the society. As well as the author of the article pays attention to the role of the family in human development which invaluable, since the family is healthy and has a positive psychological climate. The investigation studied the legal aspects of family and marriage relations. The article emphasized the role of the family in the upbringing and development of the individual in Uzbekistan and comparisons with other countries.*

**KEYWORDS:** *Family Sustainability, Human Development, Psychological Climate, Marriage, Marriage Relations, Family Relations, Upbringing In The Family, Family Environment.*

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### **INTRODUCTION**

The role of family sustainability in the development of any society is invaluable. Because, just as the health of a living organism depends on the health of the snow cell of which it is composed, so the family is a cell that makes up the whole organism, called the state, society, just as each cell plays a worthy role. in the performance of their functions. The role of the family in human development is invaluable, since every family is healthy, has a positive psychological climate, is born in this environment, is formed as a person, and then as a citizen of the country in which he lives. The family is the basic unit of society and has the right to be protected by society and the state. (Constitution of the Republic of Uzbekistan, article 63).

The family also plays an important role in the failure of society to reach the expected level of development, the emergence of forces that hinder its development, leading to its crisis. Because a child is born in an unhealthy psychological environment, in conflict, without mutual love, and then becomes cruel not only to his parents, brothers and sisters, but also to the society in which he lives. Selfish, contrary to interests. country, is easily exposed to external forces and on this basis can grow up a dangerous person for his family, his people, his country.

## LITERATURE REVIEW

The psychology of family life, family and marriage relations, family relations, contradictions in it, divorces and their consequences in recent years have become the subject of extensive research in the science of psychology.

In particular, the philosophical aspects of family life H. Toshtemirova (1977, 1980), L. S. Yakheeva (1980), G. M. Khamidova (1984), T. T. Toychieva (2000), M. Holmatova (2000), traditions of family health improvement. - Marital relations and the way of life of the modern Uzbek family have been studied. Sh.A. Isroilov (1979), F.M. Otakhodjaev (1995) and others. In their research, they studied the legal problems of Uzbek women, the legal aspects of family and marriage relations. In his research, M.R. Burieva (1997) studied the demographic aspects of the Uzbek family.

B.Z. Umarov (1986) studied the sociological aspects of the Uzbek family. Special attention should be paid to the research carried out by scientists and teachers of the republic in this area. A. V. Munavvarov (1984, 1994), M. Ya. Sangilov (1986), O. Musurmonova (1999), Kh. Uzakov (1992, 1994), O. Turaeva (1990) and others in their investigations studied the specifics of the Uzbek families, educational opportunities and conditions, the spiritual foundations of the Uzbek family, formation of relationships in it.

Among psychologists in this area are G.B.Shoumarov (1986, 1990, 1994, 2001), E.A.Morshinina (1986), E. Goziev (1994, 2002). V.M. Karimova (1987, 1994, 1999), M.G. Davletshin (1993, 1994), N.A. Soginov (1990), S.A. Oksunzhonova (1991), A. Shodjalilov (1994), T.M. Adizova (1994), E. Usmonov (1993), Kh. Karimov (1994), Sh. Sh. Dzhoraeva (1994), R.S. Samarov (1997), O. Shamiyeva (2000), N. Salaeva (2001), F.R. Ruzikulov (2002) and others. The studies of E. Goziev (1992, 2002) in the field of family life deserve attention. The scientist notes that family relationships have different foundations; It is based on economic, ideological, emotional, moral, intellectual, kinship, friendship and brotherhood. These are the foundations that ensure strong marital harmony, family stability, family happiness and well-being. According to the scientist, when preparing young people for family life or building new families, it is necessary to pay attention to these important principles and to know some things. "For a family to be an idol, first of all, it is necessary to establish interpersonal equality. Two young people, that is, future brides and grooms, need to learn more about each other and ignore some of the shortcomings. There must be true love between them".

In his research, E. Gaziev also pays attention to family conflicts and family breakdowns, the specific reasons for which are: incompatibility of a couple, infertility, moral and physical abuse of the bride, lack of material resources, educational poverty, excessive family traditions, etc., the presence of rituals, drunkenness, jealousy, lack of cultural opportunities, and distractions in kinship. Also, if we look at the works of E. Gaziev in this area, we will see that they contain valuable information about the features of interpersonal relations in the Uzbek family, social and psychological criteria for family stability.

V.M. Karimova (1987, 1994) conducted a significant study of the formation of social ideas about the family among Uzbek youth, the characteristics of the family psychology of Uzbeks. In the course of his research, the author consistently studied the issues of marriage and family, family life in the oral tradition of the Uzbek people, the sacred sources of Islam, the works of oriental thinkers, famous teachers and psychologists, and also put forward a number of scientific ideas based on psychological analysis.

According to the author, family and social representations are complex and multicomponent psychological systems that include common family values, interpersonal relationships, male and female qualities, their role and significance in family relationships, family roles and social institutions.

Family and social ideas begin to form mainly in the early stages of socialization, and socio-psychological factors, education, family environment, national spiritual and moral values, communication environment and personal activity play an important role in its transformation. Family-social representations consist of components of consciousness, formed in the cognitive system of each family member, which ensures a person's readiness for family life as a social and individual experience.

In the studies of V.M. Karimova reflects the nature of the family and the relationship between the child, i.e., the size of the family, its role, sexual relations and the nature of reproductive perception, as well as the orientation of the social institutions of the individual.

Ideas about family roles and their differentiation, which form the basis of family relations, have their own age, territorial and gender characteristics, which depend, first of all, on the spiritual environment of each family, the degree of preservation of national values, traditions and customs. The author analyzes from a psychological point of view the main differences between family social perceptions of premarital youth and married couples and points out their reasons.

M.G. Davletshin (1993, 1994) comprehensively studied the ethnopsychological problems of the Uzbek family, as well as the issues of taking into account ethnopsychological factors when organizing educational work in the education system, and a theoretical analysis of ethnopsychological characteristics in the psychology of Uzbekistan. ...

In his research N.A. Saginov (1990) tried to scientifically substantiate the ethnopsychological features of divorce in Uzbek families, the important factors leading to divorce, its motives and reasons. Drawing attention to the general reasons for the disintegration of families in our time, the author determined which of these reasons most strongly affect the national and cultural environment of Uzbeks, using the example of Uzbek rural and urban families, as well as men and women.

According to Saginov, the main reasons for divorce in Uzbek families are: rudeness of the spouse, disrespect for the spouse: unlawful interference of parents in the life of a young family: indifference of the spouse to general family issues and others.

The author admits that the reasons and motives for divorce in an Uzbek family, and in which cases they play the role of "reasons", and in which - "excuses", in such cases it is necessary to focus on preventive measures and seek help and give the necessary advice to young people.

In the study of Shodjalilov (1994), family and family-marriage relations were also studied. It has been shown that some young people cannot adequately fulfill their parenting function by starting a family, which leads to a number of difficulties and problems in young families. Therefore, the study emphasizes that strengthening the preparation of young people for family marriage, their fulfillment of tasks and responsibilities in this area is a complex and multifaceted process, and the need for widespread use of psycho-preventive measures to prevent and eliminate conflicts among married young people.

In his study, E. Usmanov (1993) scientifically and psychologically studied the negative impact of events such as suicide among Uzbek women on family and marriage relations, which are caused by opposite factors that ensure family stability. Among Uzbek women, suicide often takes the form of self-immolation, a practice that has long been known and repeated in family life, but is now more common among women living in rural areas.

In his research, F.R. Ruzikulov (2002) tried to scientifically substantiate the socio-psychological complications of divorce in Uzbek families. Analyzing progressive views on family and marriage relations, some factors of their stability and measures of state importance in the country, the author emphasizes that one of the serious aspects of family and marriage relations is still the breakdown of families - divorce. Speaking about the number of divorces, F. Ruzikulov said: "In families living in our country, there are several times less divorces

than in France, England, Germany, the United States, the Baltic countries, Russia and other CIS countries, but complications of divorce in Uzbek families very sad".

The author's research shows that divorce and its complications have their own characteristics in Uzbek families, such as polygamy, its complex structure, based on the strength of kinship, the preservation of ethnicity in the family and marriage. , condemnation of divorce in an Uzbek family in comparison with other peoples, the standard of living of married couples, the level of education, the culture of communication, and so on.

In addition, divorce in Uzbek families has more problematic and negative consequences for men than for women, and for urban families in rural places and the effect is scientifically based.

Although the above-mentioned scientific research conducted by psychologists in our country studied many aspects of family life, family and marriage problems, but the social mechanism "The influence of interpersonal relationships on family stability" is an important mechanism for the eternity of family and family life. development of society and national and cultural integrity. The study of psychological characteristics was not included in the scope of research tasks.

The strength of the family is a decisive factor in determining the economic, social, political and national security of a society, its development and progress. At the same time, the growing threat of economic, social, political, environmental, internal and external factors that pose a serious threat to our society, the prospects of our independence for human development and the preparation of young people for family life, which is the main way to solve this problem, the state of which no, which cannot be postponed, requiring very serious approaches - this is a topical issue at the state level. Every citizen of our society, parents, "makhallas" bear equal responsibility for the successful implementation of this. Because the development of mankind and our society depends on how we solve this problem today. The legacy of our great thinkers and ancestors plays an important role in the formation of a healthy lifestyle, respect for national and universal values in the hearts and minds of young people. Indeed, in the works of our scientists, who have devoted their lives and potential to understanding the true meaning of life, a special place is given to issues related to the upbringing of a healthy generation.

The ideological unity of the Eastern thinkers Abu Nasr al-Farabi, Abu Raikhan al-Biruni, Abu Ali ibnSina, Yusuf Has Hajib, Mahmud Kashkari and Kaikovus was that they emphasized the role of the family in the upbringing and development of the individual. Especially in the mental and moral development of the individual paid special attention to the leading and educational functions of parents and loved ones.

The ancient book of Zoroastrianism, Avesto, describes the family as a sacred place, the equal responsibility of husband and wife for the stability of the family and the upbringing of children. In the system of family relations and views in this area, one of the thinkers of the East, Abu Ali ibnSina, tried to reveal the scientific nature of all phenomena. IbnSina's pedagogical and psychological views were built on a social basis, he advocated the application of the universal principle in raising children, and the teacher advised parents to adopt a child by personal example, and not corporal punishment. A number of works of the thinker, such as "Encyclopedia", "Risolayishk", "Laws of Medicine", "Household", are major scientific research in the field of ethics, psychology and medicine of the peoples of Central Asia. He believes that raising a child in a family is their main responsibility, regardless of the parents' position in society. Of course, raising a child is very difficult and responsible. This requires each parent to regularly work on themselves, to be aware of all the information about raising children. Raising children is not just a set of experience, simple instructions and knowledge, but also a complex process that includes knowledge in areas such as religious and

moral knowledge, medicine, ethics, psychology, and pedagogy. From time immemorial, our ancestors attached great importance to the beauty and decency of boys and girls.

Consequently, in Islam, morality is on the same level with faith. The foundation of the family and society. In the minds of our children, the feeling of love for the country is formed in the family, in the area where they live. The future, peace and prosperity of the country depends primarily on our children growing up in this small society. In which family, in which district, upbringing will go in the right direction, the Usha family, the Usha mahalla will flourish. When to start raising a child? A question asked by many. Many scientists have answered this question in different ways, in particular, IbnSina replied that the upbringing of a child should occur from the mother's womb before birth. Attention to family, morality and education is one of our responsibilities. The proverb "Seven quarters of parents for one child" is typical of our people. This proverb itself shows how important parenting is to us. The residents of the mahalla, especially the elderly, never passed a child who did not work well on the street, but immediately scolded him and called him to the right path. In the end, our sacred religion, which requires us to be beautiful, polite, well-mannered and purify the soul, places great importance on the family.

The family environment will become stable with increasing parenting responsibilities. Along with the parents, the area is a great school for polite parenting. No wonder our people say: "He does what he builds in the bird's nest." A parent raising a child should be able to show noble qualities in every movement, gait, behavior and interaction with other people. Because a child is by nature extremely imitative and observant. Therefore, others are influenced by their habits, sometimes without even realizing it. Domestic relationships in the family, unpleasant behavior create an unhealthy environment that negatively affects the upbringing of a child.

The attitude of the parents plays an important role in the upbringing of children. When a child grows up, hearing harsh, harsh words from parents and eating a bitch, this negatively affects his character. This, in turn, leads to the formation of "mentally ill" people from a child raised in an unhealthy family environment. They also negatively affect the morale of society. The upbringing of children is also negatively affected by the fact that parents in the family are exposed to the influence of "mass culture". Thanks to independence, our people travel abroad and return to witness new peoples and traditions. In particular, our citizens traveling to European countries today are more prone to organized crime and violence than young people in other countries. This is because children are given more freedom than they need. Now they are told that no one will stop them from depravity and various immoral acts. In 1913, Avloni's book "Turkish Gulistan or Morality" was published. Published for the second time in 1917. The book is written as a textbook for high school students.

The play is about "science, which calls people to good and turns them away from evil" - about morality. Morality is a set of patterns of behavior. On the other hand, behavior is a state in which kindness or anger is manifested in a specific person. Consequently, any behavior is a symbol of goodness and nobility or hatred and pessimism. People are not born worse than they are born. Certain conditions make them bad. So, it all depends on the upbringing. Education is "a matter of life or death, salvation or destruction, happiness or disaster." It is also important to observe the norm when giving love. Doing everything the child says, approving all the right and wrong actions, or even silence - all this will lead to the fact that the child will grow up completely uneducated. Excessive indulgence in all respects weakens the child, and the manifestation of affection encourages him to be more active. A child who grows up to be a man grows up to be irresponsible and selfish. Therefore, serving the mother is very necessary and important in the development of a child as a harmonious person. During childhood, a child's heart becomes very soft and sensitive. Therefore, in religious teachings, special attention is paid to tender care for children, the joy of a child's childhood. In

particular, the girl is advised to show special affection for them, given the tenderness of her heart.

In religious teachings, the upbringing of parents with children is also considered an urgent task. From social problems in parenting today; cell phone harassment and social media are on the rise. While these modern means of communication are important means of communication, they have a negative impact on some young people whose spirituality has not yet been formed. Parents, together with educational institutions, should explain to young people affected by the social network the essence of the means of communication. Negative influences from outside the upbringing are the biggest risk. Because when the child is not given freedom in this regard in the family, he begins to look for reasons that satisfy his interests and incentives. This means that parents need to pay more attention to the outer life of their child. In this regard, Muhammad (peace be upon him) urged all parents not to be indifferent to the science and education of their time, saying: "Teach your children, because they were born for a time that does not belong to you."

The most important parenting tool is parenting with this kind and affectionate word. These two instruments form one whole and form a child. In particular, training in anger and punishment is best avoided. After all, forced learning quickly disappears from the memory of the child. As a result, his interest in this area may fade. Obviously, the beginning of education starts with good parenting. Upbringing begins from the day of birth and lasts until the end of life. It consists of two stages - home and school.

Avloni has a broad understanding of the field of education. He is not limited only to morality. He knows that the wisdom of "a healthy body and a healthy mind" is not in vain. It all starts with the need to take care of the child's health first and foremost. "A healthy, strong body is the most important thing for a person. Because in order to read, study, teach, a person needs a strong, healthy body." [2]

Family stability maintains family unity and integrity. Unfortunately, family stability began to decline in the 1980s and 1990s. The main reasons for this are a sharp increase in family breakdowns, a decrease in the number of childbirths, and an increase in the number of unmarried families. Therefore, in addition to explaining to young people the important reasons for family breakdown, it is also necessary to prove the influence of very complex factors that lead to family instability.

Formation of a culture of interpersonal relations in the family allows family members to realize their desires and abilities to find their place and value in society. If family relationships are not formed or not sufficiently formed in it, then various problems and conflicts will form. There is a loss of harmony in the family and an unpleasant psychological environment is created. Family members also cannot find their place in society. Most importantly, this situation also negatively affects the development of children.

This situation, that is, the culture of the couple's relationship, is confirmed by the results of a study of real family life conducted by American researchers V. Matthews and K. Mikhanovich. They pointed out more than a dozen necessary differences between happy and unhappy families (conventionally). To them: - inequality in marital relations; misunderstanding of each other; speak angrily; feeling of humiliation; negligence; disappointment; insecurity; committing conflicts; they argue that disagreeing with someone else's opinion is a requirement of respect.

According to many psychologists, conflicting families do not have a sufficient set of psychological conditions for family happiness (which indicates that the qualities and attributes of the couple's relationship, which provide a positive stable psychological environment in the family, are not sufficiently formed). According to them, a sufficient set of psychological conditions in the family:

1. Normal (friendly) consistent attitude.
2. Confidence and empathy.
3. Understand each other.
4. Normal (intimate) sex life.
5. Accommodation is available.

According to psychologists (S.V. Kovalev, N.N. Obozev), who studied family problems in Russia in the 1980s and 1990s, unhappy families can be divided into three categories. They are conventionally divided into: grumpy, crisis, problem family categories.

In a grumpy family between a couple, there is a veil (sphere) where there are constant conflicts between their interests, needs, assessments and desires, and it persists for a long time in the form of a strong emotional state.

In a crisis family, the interests and needs of the couple are mostly tough, which takes up important aspects of family life.

Conflicts or contradictions that arise between a couple in a dysfunctional family arise mainly when they have difficult life situations, difficulties (for example, homelessness, serious and long-term illnesses).

Couples in such families can be strong only if they are satisfied with their socio-psychological environment and relationships based on mutual respect and support (Kovalev). S.I. Hunger (1981), who studied important causes of family difficulties, described family difficulties in the following forms: -organization of the household; the seriousness of relations with relatives; children and their upbringing; notes difficulties in communication, financial difficulties, addiction to alcohol, a variety of interests and beliefs, jealousy and jealousy, manifested in sexual imbalance.

Diane Wagen (1986) investigated the relationship of divorced partners during divorce. It turns out that in many cases, prior to the physical divorce, couples remain socially different.

After deeply thinking about the problems, some try to restore the old relationship. For firmly divorced spouses, consideration and discussion builds confidence in their judgment and speeds up divorce.

Those seeking divorce are undergoing significant changes in their lifestyle and outlook. Paul Boennen identifies 6 stages of reciprocity that lead to divorce. All this creates difficulties and contradictions, affecting divorced people, their children, relatives and acquaintances:

1. Conflict divorce - in this case, cold relations between partners sharply increase, usually leading to the dissolution of the marriage.
2. Open divorce - there will be necessary grounds for divorce.
3. Divorce for economic reasons is a divorce related to the division of property.
4. Parental divorce - a divorce related to the right of custody and guardianship of children.
5. Communicative separation is the change in friendships and other social relationships of divorced people.
6. Spiritual separation - a person completely breaks the emotional connection and feels the need for an independent life.

## **METHODS and DISCUSSION**

Interviews by Robert Weiss with divorced men and women in the United States show that women suffer more from divorce than men, but the process of psychological (mental) and social adaptation occurs in the same way in both sexes. In many of the cases that Weiss

looked at, the partners' respect and love for each other is lost until the couple divorces. They are replaced by hostility and insecurity.

The negative consequences of divorce for children are extremely difficult. Juddet Wallerstein and John Kelly studied the lives of children from sixty divorced families in California. Research shows that children often feel more frustrated after their parents' divorce. Almost all of the 131 interviewed children were in an acute emotional state at the time of the divorce. Preschoolers sometimes take the blame for the incident and experience embarrassment and panic, while adults better understand their parents' intentions, raising deep concerns about the consequences of divorce and their future, often causing them to feel intense anger.

E. Burgess, P. Wallin, L. Terman and M. Odema, G. Roland, on the basis of a number of experiments, note the following types of qualities inherent in partners in marriage satisfaction.

Qualities that characterize partners in a happy marriage:

1. Emotional stability.
2. Ability to reconcile with other people.
3. Politeness.
4. Openness, confidence.
5. Emotional uselessness.
6. Includes bias.

Qualities that characterize an unhappy marriage:

1. Emotional instability (neuroticism).
2. Critical attitude towards other people.
3. Striving for domination.
4. Hardness, darkness.
5. Suspicion.
6. This is emotional rigidity (103; 74).

According to the aforementioned authors, there are two main criteria for determining marital satisfaction. These two interrelated indicators are the emphasis on the emotional sphere and the social environment.

In his study, G. Roland identified the communicative qualities necessary to satisfy interpersonal relationships in the family:

1. Communication.
2. High level of mutual understanding in the family.
3. Sexual satisfaction for couples.
4. Availability and confidence in emotional support.
5. See "home" as the place that defines family harmony (Roland 98).

B. Faber believes that a high level of communicative values in the family is a measure of happiness.

N.N.Obozov explains that the reasons for dissatisfaction with family life, breakdown and instability of marriage is the equalization of socio-economic functions between husband and wife. In his opinion, if in the past the socio-economic function of the land determined its well-being in the family, this was only one of the means of protecting the family from disintegration. Today, the socio-economic equality of husband and wife requires a new approach to the distribution of their functional responsibilities. It is advisable to reveal the psychological characteristics of the interaction between husband and wife as the basis for the distribution of functions. In his opinion, socio-historical experience and subsequent experiments do not guarantee that the process of the psychological distribution of functions of the current generation will be simple and "uncomplicated".



Research V.E. Semenova, Masherova, Yu.T. Timofeeva show that the emergence of conflict situations in the family is also associated with changes in spheres that cover the entire life of a person. According to the study, the most important life values for working women are "family happiness", "good health", "favorite job" and "a clear conscience".

It should be noted that, although everyday problems in the family are a factor outside the production process, they are involved in the regulation of the psychological environment in it.

As we have seen, scientific research devoted to the study of family problems by foreign psychologists is very weighty and extensive. However, the results of these scientific studies, their scientific recommendations and conclusions are somewhat limited. The limitations of the research results are reflected in the fact that the problems of family life in each nation correspond to the presence of national, cultural, traditional and regional characteristics.

This is due to the fact that national, cultural and regional characteristics of family life and marital relations, to one degree or another, do not correspond to other nationalities. In other words, it is impossible to effectively apply the results of studies of other nationalities to solve family problems in the Uzbek national-cultural environment. Therefore, while we appreciate the achievements of these studies, we cannot say that these scientific data are fully applicable to Uzbek families.

From this point of view, we present the views of Uzbek psychologists on the analysis of the results of the study of family problems, in particular, the socio-psychological characteristics of the influence of interpersonal relations on the stability of the family.

Socio-historical and scientific sources indicate that the life of the Uzbek family, its relationships, its customs, traditions and values, lifestyle, culture, educational environment and working conditions have been studied as serious scientific problems since the 60s and 70s of the XX century. While the initial research of these years was more philosophical, historical, ethnographic and focused on educational and working conditions in the family, subsequent research by its nature has focused on the cultural, legal, medical, family lifestyle, the importance of the educational environment is oriented for education. Among these studies, the following are worth noting.

G.B. Shoumarov (1990, 1994, 2000), one of the leading psychologists of the republic, according to the results of his research, shows that an important role is played by the strength of the family, the happy life of a couple and their peaceful coexistence (165). He recognizes the conditional division of mutual relations into 3 components. These are:

- 1) Biological attachment;
- 2) Psychological attachment;
- 3) Social attachment.

In some cases, the bride and groom are incompatible by the type of client, but by the emotional strength between them, the level of psychological and pedagogical knowledge, the desire to strengthen family life, the level of upbringing and culture, the rhythm of interaction. can ensure their reunification, stability in the family.

Although in the bride and groom altruism (love) prevails over selfishness, no disagreement or disagreement threatens family life (165; 49). It also emphasizes that character and character are central to the psychological union, which is one of the components of human psychology.

The author's research contains a psychological analysis of disagreements between husband and wife in the family, unpreparedness, ignorance of sex education, disagreements in raising children, incompatibility of clients, disagreements on sexual issues, infertility, jealousy and mistrust. He also pointed out that one of the most important factors negatively affecting the stability of the family is the disagreement between the mother-in-law and the daughter-in-

law, the main reasons for which are: the emergence of disagreements between the worldview and thoughts of the mother-in-law and daughter-in-law; reluctance of some brides to fulfill their wedding and maternal responsibilities; in some cases, mothers-in-law and daughters-in-law may disagree on the issue of raising children: sometimes in large families, sheep may not agree with each other on a compliment from their mother-in-law; in some cases, the mother-in-law does not take into account her age, interests, desires, work or school; it was already mentioned that some brides find it difficult to adapt to a new family.

## **CONCLUSION**

In conclusion, parents, neighborhoods, and educational institutions are essential to raising a generation with strong spiritual immunity, the ability to express themselves freely and achieve lofty goals. It is no secret that the conquest of the human heart and mind, especially the various dangers of poisoning the spiritual world of young people, are growing in the modern world. Only a strong young generation will be able to protect our sacred land from aliens and aliens. influences, disasters and development of our Motherland in all respects. Let's educate our children so that they grow up loyal to their ancestors, their history, their homeland, their native language, their nation, their religion and their traditions.

Нематсогинов

Замирарасулова

Ферузаакрамова

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