



PSYCHOLOGICAL BASIS OF EARLY MARRIAGE AND PROBLEMS IN FAMILY RELATIONSHIPS

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Article history:	Abstract:
Received: June 4 th 2024 Accepted: July 3 rd 2024	The article describes early marriage and family relations, the scientific research work of scientists, the initial views on the formation of the family, the ways of living as a family and a tribe, its essence, the scientific research of Uzbek scientists on the family, and the essence of the decisions made on the family.

Keywords: family, clan, criterion, relationship, problem, social, cause, scientific, marriage, order, period, rule, decision, child, generation.

The development of the system of family relations took place in the direction of the reduction of the number of people entering into marriage and the strict determination of the procedures for choosing a partner for marriage. The most ancient form of human social organization is the clan-tribe, which unites all the people who spread from one woman's clan and come from the matriarchal line (her daughters, daughters' children and their descendants). In this way, the clan is essentially a matriarchal family, and all the generations of the mother's line were interbred. One of the surviving models of such a seed form is the Russian "matryshka" toy, which represents to us the origin of the mother's descendants from each other. A group or group family requires the marriage of several sisters to another group of men. Such women could marry either a man from their tribe or a man from a completely different - foreign clan. But the origin of the offspring is connected to the mother's clan, the cases of determining paternity are not taken into account. According to S. Holod (1998), generations spread from the mother were preserved in many nations at the end of the 19th century and the beginning of the 20th century. Coupled family refers to a marriage between two people who are separate, not very close to each other, or complete strangers, and the relationship between them is not always strong, and it can be broken at any time according to the wishes of the parties. could be. This model has been preserved in the existing families. Patriarchal family is based on the marriage of one man to one or more women, in which the rights of the man are greater than those of the wife, this form of marriage is widespread in the times when private property is developed. In such a family, the rights of the man naturally take precedence, and his position in solving any family issues and making decisions is considered high. For this reason, issues such as the origin of generations, the spread of the clan, started from the genealogy of the male descendants, and ownership of property and its succession were conducted through the male class. A monogamous family refers to a marriage between one man and one woman. Their conjugal relationship was considered lifelong (derived from the ancient Greek words: "monos" - one, single, solitary; "gamos" - means marriage). This form of family appeared about three thousand years ago. According to its essence, this is considered a form of patriarchal family, and since recent years, this form of family has been developing in the form of equal rights of women and women, certain freedom in raising children, increasing influence of mother and child in family life. But we pay attention to how the concepts of family and marriage are expressed in the researches of scholars and famous scientists. One of the scholars interested in the history of marriage was the ancient Greek philosopher Plato. In his opinion, the patriarchal family is the basis of social relations and community life in all times and places, and the state was formed from the union of such families. 1 But Plato himself defended his views to the end and could not finish his thoughts. In his project called "Ideal State" 2, he put forward the idea that in order to ensure unity in the society, it is necessary to achieve the commonality of women, children's associations and investments. But this last thought was not really new. The ancient Greek historian Herodotus in his famous work called "History" stated that women's unions are a characteristic feature of a number of tribes. Such information is expressed in a number of ancient sources. As a follower of Plato, Aristotle developed his thoughts on the "ideal state" and expressed his opinion in favor of his teacher's patriarchal family model, that is, a man is the leader. In his opinion, families unite to form "settlements", "settlements" unite to form a unified state. 4 Such views of Plato and Aristotle prevailed for a long time, and the family was perceived as a part of society, as a kind of indivisible patriarchal institution. French enlightener Jean-Jacques Rousseau said in his time, "Family is the oldest and most natural part of society. "Family is an image that determines the political image of society, if necessary, in which the leader is an example of a father, and the people are like children"5. In fact, this is a clear example of the principle of paternalism, which prevailed

for a long time in the history of mankind ("patern" means father, fatherhood, leadership). Thus, the philosophers of antiquity, the middle ages after them, and even the modern era, many researchers and scholars attached special importance to the institution of the family, searching for the nature and manifestation of social relations in their works precisely from the character of family relations. supported the idea of necessity. A similar idea can be seen in the works of the German philosophers Kant and Hegel related to the absolute idea. First of all, they emphasize that there is a direct connection between the concepts of "family" and "marriage". That is probably why these two concepts are often used interchangeably as synonyms. However, family scientists were able to prove that there is not only a difference between these two concepts, but also that they actually appeared in different historical periods.

For example, the Russian scientist A.G. Kharchev's books clearly define the differences between these two concepts. In particular, in his interpretation, "marriage is a historically changing relationship between a man and a woman, through which society regulates their sexual life, defines the relationship between husband and wife and the relationship formed with their children, as well as the rights and obligations in this regard." , directs". Family represents relationships of a more complicated nature than marriage, because it covers not only the relationships between husbands and wives, but also the relationships of their children, relatives, and people who are close to both of them. The historical approach to family and marriage issues is covered in the works of the Swiss scientist I. Bachoven (1815-1887), especially in his book "The right of motherhood". In addition, the works of the American researcher L. Morgan (1818-1881) also describe evolutionary views on the family, and the book "Ancient Society" is a clear example of this. In these works, the idea that the institution of the family is directly related to the development of society, that the improvement of socio-economic relations in society depends on the strength of the family has been proven. It was also noted that these changes take place throughout history depending on the mutual relations between representatives of different sexes. Thus, the history of the tradition of perceiving the family as a social institution and studying it scientifically dates back to the middle of the 19th century. Since this period, well-known sociologists and anthropologists in different parts of the world (L. Morgan, M. Kovalevsky, B. Malinovki, P. Sorokin, later A. Kharchev, S. Golod, etc.) have studied family problems as their specific research topics. They started to learn. According to Article 76 of the revised Constitution, the state family is the main link of the society and it is under the protection of the society and the state. At this point, the state undertakes to create not only social, economic, legal, but also other conditions for the full development of the family based on the needs of the time. For example, in 2022, for the first time in our history, the amount of pensions and social benefits was brought to a level not less than the minimum consumption expenses. For example, in 2017, 500,000 low-income families received social assistance, and today more than 2 million families are receiving assistance. The allocated funds increased 7 times and reached 11 trillion soums per year. For the first time, in Article 78, it is recognized that the people of Uzbekistan are made up of citizens of the Republic of Uzbekistan, regardless of their nationality, and respect the traditional family values of all citizens living in the republic. From this point of view, traditional family values of the people of Uzbekistan mean traditions of citizens that do not contradict the Constitution and laws, including the Family Code. Article 63 of the current constitution stipulates that the family is the foundation of society and is under the protection of society and the state, and that marriage is based on the voluntary consent of the parties and equal rights, and respect for the traditional family values of all citizens living in the republic is not recognized.

In revealing the essence of the issue, our philosophers, relying on the general axiological law of the interaction between the individual and the society, introduced the theoretical concept that the individual consists of a set of social relations. From the same concept, it is natural to draw another theoretical conclusion that child rearing in the family has a social character. Cultural experts have been analyzing the influence of the culture of family relations on the upbringing of the young generation. It should be emphasized that in the works of Central Asian thinkers and enlighteners Farabi, Beruni, Ibn Sina, Yusuf Khos Khajib, Kaikovus, Devoni, Alisher Navoi, Babur, Munis Khorazmi, Bedil, Behbudi, Abdulla Avloni, Qori Niazi, Cholpon, Fitrat and others. There are valuable insights into family and family relationships. In many of them, the views on this issue have been regulated and raised to the level of doctrine. In particular, in the works of Abu Ali ibn Sina, "Ethics", "Family Management", Alisher Navai, "Hayrat-ul-Abror" and "Mahbub-ul-Qulub", they paid special attention to the family and considered it to be the main place for human development. Fitrat, one of the founders of the enlightenment movement of the beginning of the 20th century, explained in his work "Family" that it is possible to get rid of this stagnation and reform the society by properly building the foundation of the family, giving physical, mental and moral education to the young generation in the family. "The fate of a nation depends on the condition of the family in which the representatives of this nation lived... Where the family relationship is based on strong discipline, the country and the nation will be so strong and orderly." he writes. The skill of the culture of mutual relations in the family also occupies a special place in the philosophy of Sufism. We see that in the sects of Ahmed Yassavi, Bahavuddin Naqshband, and Najmuddin Kubro, who are the major representatives of this philosophy, the role of the relationship between fathers and mothers in the development of children, and the topic of children's relationship with their parents, is emphasized. Also, great attention was paid to this topic in the hadith collections and works of the great scholars Al-Bukhari and At-Tirmidhi. In the hadiths, the religious source after the Qur'an, our Prophet Muhammad (pbuh) said: "Allah's pleasure depends on the parents' approval, and God's anger depends on the parents' anger" (narration of Imam Bukhari). In fact, it is a child's duty to parents not to hurt their parents, not to destroy their language, to be polite in conversation, to cheer them up, and to do what they say on time. In the period of independence, F. Otakhoyhayev analyzed the issues of legal regulation of family-marriage relations, O. Safarov and M. Mahmudov analyzed the historical foundations of the spirituality of Uzbek families, their spiritual spirit, traditions, and the problems of raising children

from the perspective of the independent ideology. The role of family members in the family, issues of national and universal education in the family from a pedagogical point of view were analyzed by O. Musurmanova, the essence of the family, the responsibility of parents in raising children, some of our national religious traditions related to filial duty by E. Yusupov, issues related to preparing young people for family life were analyzed by M. Khalmatova. The division of family types according to their demographic and social structures has its own characteristics and its influence on the culture of family relations. Most of the families in our country are complete families. A complete family means a family consisting of parents and children. This is a typical family trait. Such families, in turn, are divided into patriarchal, nuclear, mesalliances. A unique feature of Uzbekistan is that the large patriarchal household in Uzbek families has been preserved. In this case, the 2-3 generation farm is common, and the family property, which is the basis of their economic unity, is in the hands of only the head of the family, and everyone is subordinate to him. This is the reason why the relationship between relatives and clans continues. This includes the marriage of close relatives. When we compare the characteristics of Eastern and Western families, we can explain the characteristics of European families - the wide spread of free living without marriage, the increase in divorces, and the decrease in birth rates. Some Western scholars believe that marriage is a restriction of a person's freedom, that it is against human nature. Of course, this is wrong and contrary to human progress. The second characteristic of modern families is their nuclearity (Nuclear is derived from the Latin word meaning "nucleus". It consists of a husband and children). Currently, under the influence of Western civilization, this type of family is increasing. In such families, because the mother-in-law and daughter-in-law or daughters-in-law live separately, conflicts between them are avoided, and in their lifestyle, they have a more valuable and compassionate cultural relationship with each other. This is a positive side of the issue and leads to the formation of a person's general cultural worldview in family relations. The bride and groom, who live separately from their parents, learn to live independently, plan the family economy, and raise children independently. Nuclear families have freedom in family matters, recreation, and effective use of free time. In Eastern education, we parents should pay special attention to sexual education in order to ensure family happiness and prepare young people for family. According to the famous philosopher Z. Freud, a family is built not only for living together, but also for living a full life and satisfying human needs. Achieving the formation of a person's universal worldview in family relations is important not only in personal life, but also in the social and economic changes taking place in our country and their development in the spiritual and spiritual improvement of the society.

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