



The Family as the Basic Unit of Society

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Abstract

The family is a sacred fortress and contributes to the development of the two young states by preserving it. After all, our esteemed head of state Sh.M.Mirziyoev did not say in vain that the family is the basis of society. As young people realize the important responsibilities they take on as they step into this divine home, peace and prosperity will be ensured in the family and the number of divorces that are broken for early vain reasons will be reduced. The reason for this is that the peace and harmony in the family, mutual respect, that is, a healthy psychological environment depends on the relationship between the couple. This issue is also given special attention in Uzbekistan and its importance is emphasized. The following is a closer look at the foundation of the family, its importance, and what needs to be done to preserve and strengthen this sanctuary.

Keywords: *Family Psychological Environment; Spiritual and Material Well-Being; Ethno-Psychological Characteristics; Development Dynamics of Families*

Introduction

All human qualities such as social and ethno-psychological characteristics of the family, couple connections, family connections, family relationships, upbeat and despondent families, trustworthiness, honesty, honor, unobtrusiveness, kindness, diligence.

As human society creates, both the people themselves and their intelligence with each other, particularly the foremost insinuate and hint at family connections between interpersonal connections, move forward, and become interestingly complex.

The organization of the social and ethno-psychological highlights of the family, the socio-economic advancement of society leads to the social improvement of the person, the expanding requests of people on each other, and the diminishing of interpersonal connections. As a prologue to this, adore, fondness, family, and family connections rise, which requires the consideration action of family brain research as a subject of logical forbiddance.

The Main Findings and Results

It is to provide the most important knowledge of family psychology and to prepare young people for family life by forming skills based on the relevant skills. To give young people an idea of the role of the family in the formation of personality, to acquaint young people with scientific knowledge about the

changes observed in family life; to educate young people with a scientific understanding of the problems and laws of family life, to prepare them for these processes, to teach young people to take a constructive approach to the problems that arise in family life, to avoid destructive tendencies; to teach young people the skills of psychologically rational coping from problematic situations, the formation of young people the skills of choosing the right spouse; It is planned to prepare students for sexual life on a scientific basis, to form knowledge and skills that will ensure the stability of the family, to prepare young people for family communication, to teach young people to plan family.

Extensive research has been done by foreign psychologists on family psychology. The works of Eastern scholars moreover contain conclusions and recommendations based on numerous examples, observations, and experiences. It was as it were within the late 1960s and early 1970s that marriage and the family began to be the subject of research in numerous disciplines, counting brain research. At first, the issue of marriage and family started to draw in the attention of masters within the anticipation of neurological and mental illnesses and pros in family instructive institutions. Within the taking after a long time, psychological counseling on the issues of married life and the redress of parent-child connections started to develop in applied psychology.

In a situation where the dynamics of modern family development is associated with objective and subjective challenges, the study of marriage and family has become an urgent need in personal and social psychology, which also seeks laws to provide psychological support to existing families and prepare young people for family life.

The interactions within the family are different than the interactions inside any other gather- it is bound by connection ties. When analyzing the relationship of couples, sociologist's center on the investigation of marriage patterns, divorces, family policy, while family analysts consider the issues of why individuals like each other, how they get in conjunction with each other and live in agreement. The personal life of the person is of more intrigued to the family analyst than to the social analyst. Psychologists who think about the individual center their consideration on the contrasts between individuals and their inner individual mechanisms, and on the person who emerges and develops in the family framework.

As President M.Mirziyoev noted, the family is the basis of society. Our state can and should be understood as a big family. It is impossible to live in a good and decent way without mutual respect and strict discipline, if all members of the family do not fulfill their duties and show kindness to each other. The family is built on the laws of marriage and conscience, and has its own centuries-old solid and spiritual foundations. In the family, the democratic foundations are laid, the needs and values of the people are formed. The majority of Uzbeks do not care about their personal well-being, but about the well-being of their relatives and close people, neighbors. This is the highest spiritual value, the jewel of the human heart. These thoughts of the head of our state form the basis of the peculiarities of the Uzbek family. The foundation of our society plays an important role in the development of the head of our state - the socio-economic and spiritual condition of Uzbek families, because the comprehensive growth of families means the growth of society.

In the same sense, the young generation, which is our future and its development, could be a matter of national importance. On the other hand, society's demand for family and family childhood is additionally expanding day by day. Improving the capacity of guardians within the family for the total advancement of children is a topical issue nowadays. The Uzbek family has numerous likenesses to other families within the world. But at the same time, it does not need its claim idiosyncrasies. A particular include of Uzbek families is the quality of creative energy. Without most profound sense of being, not one or the other fabric success nor common advance can be achieved. Spiritual destitution leads to national decrease. It is the fulfillment of an unscrupulous lady with her participation in legitimate management and self-governance, the outcome of her activities.

The psychological environment in the family is made up of laws that exist in any other group. But working in a family is a bit more complicated. In it, people spend most of their lives. They are connected to each other through more sincere feelings and relationships. At the heart of family happiness lies the psychological environment of the family. The psychological environment of the family is influenced by the attitudes of both spouses and individuals in general towards family members and each other.

Sociologists-psychologists have identified the characteristics of the relationship between the husband and himself and his wife in happy and unhappy families. They had some interesting facts. The psychological environment in the family is characterized by the commonality of the couple's interests, the most important of which is that they are both able to count on interest and pay attention. Only families where a couple lives with a big social problem and demands can be happy.

A favorable moral and psychological environment in the family influences the formation of qualities and feelings in the couple and other members of the family, such as self-confidence, trust in people, joy, and composure.

The psychological environment is more clearly manifested in people's compatibility. The compatibility of people with each other, first of all, the value of life, interests, the harmony of the general style of emotional instructions, as a result of understanding each other in the family, accept the dignity of others, as well as the person as it is. Psychological comfort in family members is an internal subjective indicator of reliability, protection, participation in each other's behavior.

The incompatibility of people lies in the limited needs of family members in their interactions and interactions with each other.

If marriage is viewed from a psychological point of view of family relations, the psychology of family life, many of the cases observed in the modern family, their roots go back to the long history of the evolution of marriage-family relations. Marriage and family relations emerged as a biological need from primitive times BC, and gradually, as a result of the emergence of groups, tribes, clans and mainly conscious people, the development of agriculture, marriage-family relations, male-female relations .

“In the East, the family has long been considered a sacred homeland. All human qualities, such as honesty, truthfulness, honor, modesty, kindness, diligence, are formed, first of all, in the family”.

Indeed, in the works of Abu Nasr Faroobi, Abu RayhanBeruni, Abu Ali ibn Sino, Kaykovus, Yusuf Khas Hajib, AlisherNavoi, HusaynWazKashifi, Zahiriddin Muhammad Babur, Rizouddin ibn Fakhruddin, Ahmad Donish, Abdullah Avloni,Fitrat and others, who are considered the great scholars and enlighteners of the East, the peoples living in Central Asia, including the family life of the Uzbek people, the national psychological features of the relationship (especially the couple), the duties and responsibilities of the couple, the lifestyle and educational environment of the family, and others.

Issues specific to the culture of family life and interpersonal relations are widely covered in the works of the great hadith scholars Muhammad ibn Ismail Bukhari, At-Termizi, as well as in the sects of Ahmad Yassavi, BahovuddinNaqshband, NajmiddinKubro, the great representatives of mystical philosophy.

When we study the scientific and cultural heritage of Eastern thinkers, we learn about the rules of family life, the culture of interpersonal relationships, child development, the relationship between men and women, the formation of human qualities; in particular, we see that the oral creativity of the Uzbek people is a scientific and cultural heritage based on the unity of the epic (Uzbek folk proverbs, tales, epics, legends, narrations).

For example, in the oral works and epics of the Uzbek people, courage, honesty, humility, trust, love, loyalty, friendship, justice, diligence, solidarity, moderation, beauty, wisdom, faith, respect, protection of family honor and pride, love of homeland, striving for goodness, honest and pure living is glorified. We can see this reality in the example of the heroes of a number of Uzbek folk epics, such as Alpomish, Kuntugmish, Gorogly, Oysuluv, Layli and Majnun, Yusuf and Zulayho.

“In ancient epics, women and men are embodied as individuals with equal social status, and women are portrayed as courageous as not to be left behind by their husbands”.

Human qualities such as loving marriage, fidelity in love, family harmony have been preserved as a characteristic feature of the peoples of Central Asia, especially the Uzbek tribes and ethnic groups.

The verse of the Qur'an defines the role of the husband and wife in the family. According to Sharia law, the husband is primarily responsible for all the financial and spiritual aspects of the family, protecting it from any attacks from the outside. In return, he is considered the head of the family because of the qualities that are a virtue for a man, such as hardship and entrepreneurship in the family. A good wife is a woman who is pious, who makes her husband's house prosperous, and who is faithful to him for a lifetime. There are many exemplary examples from the Qur'an of couples or family relationships.

Conclusion

Valuable information on the impact of interpersonal relationships that determine family stability is also important in ensuring modern family life and its stability.

The above socio-psychological classification of the Uzbek family serves to prepare young people for family life.

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