



MANIFESTATIONS OF FAMILY CONFLICTS AND THEIR SOCIO-PSYCHOLOGICAL ANALYSIS.

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Annotation: This article discusses the relationship between family and society, the relationship between mother-in-law and daughter-in-law in the family, and the role and education of family members in strengthening the family.

Key words: family, society, good, upbringing, education, people, violence, livelihood, character, nation.

The family is a sacred place that preserves the continuity of every people, the 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 has its own characteristics for each people and each nation according to its content and essence. In the East, the concept of family is a sacred duty of a person to his nation, descendants, and society to build a family and ensure its strength, well-being and stability. Especially for the Uzbek people, the family is the most sacred place. Each family, as a historical-social phenomenon with a long history and deep roots, plays an important role in the development of human society with its own unique characteristics.

One of the most important tasks of the family is raising children. Family is a place of education. It is in this place that the child born from the parents acquires not only genetic characteristics, but also their behavior and morals. High-level values such as mutual respect between parents, kindness, honesty, purity, hard work, and humanity are absorbed into the content of the child's behavior and behavior with mother's milk, love and example of family members. The proverb "A bird does what it sees in its nest" is the basis of family education.

Burhoniddin Marginani's masterpiece "Hidaya", which means "right guidance", "reliable guide", contains a separate "Book of Marriage" among many issues related to Islamic law and jurisprudence. According to "Hidaya", "Muslim marriages are concluded with the presence of at least two witnesses. Both witnesses must be free, intelligent Muslim men or one man and two women." Burhoniddin Marg'inani writes: "Know that witnessing is a must in the matter of marriage." Because Rasulullah (s.a.w.) said, "Marriage without witnesses is not marriage". Islamic law prohibits marriage between close relatives. In Hidaya, this rule is justified by quoting verses 22-23 of Surah Nisa of the Qur'an.

Abu Ali ibn Sina expressed deep thoughts about moral culture, family rules, and customs in his works "Donishnama" and "Risalai ishq". According to Ibn Sina, love is the basis of family happiness and stability. He writes, "The highest love is human love, and this kind of love makes a person generous, turns him into a kind and attractive person."

The famous "Nightmare" of Kaikovus ibn Iskandar, the grandson of the king of Western Iran, also mentions the values of a healthy and united family: "O child, if you wish to marry,

keep your honor well. Although wealth is dear, do not neglect your wife and children. But keep the wife chaste, the child obedient and kind, this matter is in your hands."

Amir Temur also paid very serious attention to the issues of building a family, like state affairs. The Great Master, in particular, expressed the following thoughts about choosing a bride: "I paid attention to the search for a bride because I was worried about marrying my sons, grandsons and relatives. I saw this work as equal to state work. I inquired about the lineage of becoming a bride, the seven roses. I determined his health and physical maturity through special people. If the bride is free from all defects with her lineage, manners, health and strength, I gave a big wedding and wedding to the country.

It should be emphasized that the possibility of impartial study and analysis of marriage, family forms, social and national characteristics of Uzbek families was born only in the years of independence. It is known that during the time of the Shura government, among other issues, family relations were approached from the point of view of class ideology.

Abdurauf Fitrat, a mature representative of his time, dwells on the issue of marriage in his comments on the foundations of the family. First of all, Abdurauf Fitrat says: "...A person has two types of existence. One is personal existence, the other is social existence. Abdurauf Fitrat includes a person's body and interests in personal existence. Social existence is humanity, he says and notes: "...Sexual relationship between humans is the reason that ensures the social existence of Bani Adam (humanity). If it completely rises from the world, it is clear that humanity will face a crisis.

Fitrat explains marriage (marriage or getting married) not as satisfying the lustful instinct, but as a social custom that ensures the continuity of humanity. It is a right idea, because the culture of man, unlike animals, is known in his cultural attitude to this issue of Marriage. While thinking about this issue, Abdurauf Fitrat criticizes the evil of "living alone without getting married" which was spreading widely in the Islamic world at that time.

It shows the obligation of marriage in Islam with the verses of the Qur'an and the hadiths of the Prophet. It was the best way for that time. One of the hadiths cited by Fitrat is as follows: "The worst of you is the one who does not take a wife." If you pay attention, there is an idea of preserving humanity at the heart of this hadith. When a person has a family, he feels that he is a partner in the suffering of humanity. A lonely, self-centered person becomes an egoist. For this reason, Fitrat strives to prevent celibacy in the most appropriate way based on the conditions of that time. In addition, Fitrat draws attention to the scientific aspect of the issue and says: "...God Almighty gave lust to people and instilled it in their customers so that they would avoid the labor of marriage and leave their spouse (the person in marriage) so that people want to marry each other because of the demand of lust." Therefore, building a family protects a person from immorality, and is the basis for the cultural restraint of the feeling of lust. Fitrat's comprehensive promotion of family building, i.e., legal marriage, had the great goal of creating a system of "spiritually mature and civilized family" and creating the development of society through it. Otherwise, he would not have spoken about the origin of such evil as a result of not building a family: "Unfortunately unmarried (unmarried) are bound to commit the following three evil deeds, unable to overcome the demands of lust: fornication, the practice of the people of Lot, and self-gratification or sexual intercourse between members of the same sex. -closeness to each other (homosexuality). Adultery destroys a generation. The action of the people of Lot and self-gratification (homosexuality) means the

destruction of the seed. So, about a hundred years ago, Fitrat was able to put the problem correctly and give its solution to a satisfactory level. Fitrat illuminates his opinion on the issue of family formation (nikah) with strong arguments. The study of Fitrat's thoughts about the foundations of the family showed that he intended to reform the Uzbek family system in a unique way with an educational method. For this reason, he touches on the most urgent family problems separately and expresses his views. If we observe them, we will be sure that these ideas have not lost their relevance today and that they can be used effectively today. In this sense, it is Fitrat to pay attention to choosing a suitable place when starting a family; is to ensure that the couple is compatible and that the wedding is free of excessive expenses. These issues are extremely serious, and finding the right solution is the basis for a happy and strong family. According to Fitrat, in order to find a solution to these issues, young people who are on the threshold of starting a family should pay attention to four things. These are: wealth, lineage, husun and faith. In fact, these four concepts have been emphasized by Eastern thinkers for centuries. For example, the wise man Yusuf Khos Hajib was also mentioned. Fitrat also adheres to this tradition and emphasizes the need to pay attention to these issues when starting a family. In this place, "wealth" means having enough money for livelihood, "nasab" means the absence of hereditary diseases and marriage with equals, "husn" means compatibility of the couple, and "faith" means being spiritually pure and moral. A man and a woman who are going to start a family should agree on these four issues and only then their marriage will be happy.

In the East, serious importance has been attached to the preparation of young people for family life since ancient times, in many works, first of all, the sanctity of the family and the need to protect it with various educational values are highlighted.

In Uzbekistan, a large number of scientific and scientific-pedagogical personnel in the field of family psychology graduated at the scientific school of family scientist G. B. Shoumarov. The scientist was one of the first to study the problems of family psychology at the level of a doctoral dissertation within the framework of the research subject of special psychology. In his research, the characteristics of family communication were also studied separately, as an example of parental relations with children with mental retardation. In particular, in this research, it is revealed that the lack of pedagogical and communicative culture of parents, their conflict flexibility, are the reasons for neglecting the characteristics of a spouse and the age difference in the marriage of mentally retarded children who are graduates of special schools. According to the scientist, this situation occurs as a result of the child's desire to escape from the environment of unhealthy relationships in the parents' family as soon as possible.

The analysis of one of the research works carried out by G.B.Shoumarov is related to the pre-marriage factor, and the author tried to distinguish among these criteria the criteria that have a negative impact on family life:

marriage under age;

high level of responsibility of a woman in relation to her husband;

social heterogeneity in the matrimonial dyad, that is, when the wife is from the city, and the husband is from the countryside;

the fact that the period of dating before marriage is short;

premarital pregnancy or sexual intercourse with a woman;

non-support of marriage by people important to the person (parents, new relatives, friends), negative opinions of parents regarding marriage;

the existence of motives for marriage, more precisely, based on unpleasant, ugly, internal or external conditions ("running away" from the parental home, a difficult psychological environment in the family, pregnancy);

the presence of certain diseases in the future spouse (neurosis, psychosthenia, hysteria, impotence, etc.);

inadequacy of ideas about the future family and lack of preparation for performing family functions;

disproportion of sexual behavior within the framework of sexual relations in the future couple;

the fact that general civility is at a lower (low) level in the formation of interpersonal communication;

differences in values and family values;

some characteristics of the parental family (only one child, parental irresponsibility, low communication culture, unhappiness, etc.);

economic poverty and housing shortage.

All the listed pre-marriage factors are connected, first of all, with the person's growing family. The influence of the parental family on the young, forming family is carried out indirectly and directly. The direct influence consists of the support of parents in the life of young people, and the indirect influence is expressed in the formation of the personality, in particular, in the formation of family qualities. The above ideas serve as a basis for considering the problems of young married students' perceptions of family-marriage relations, and the problems of satisfaction in marriage.

It turned out that mothers with higher education are more likely to approach the child as a subject of interaction in their visions of the "ideal parent", while mothers without higher education are more likely to be ideal fathers. - they distinguish the mother by the fact that she can establish strong control, that is, she sees the child as an object of educational influence.

The problem of the origin of conflicts in mutual family relations is rarely studied by Uzbek scientists as a social psychological phenomenon that has a negative effect on the upbringing of healthy children. Based on the scope of our research topic, if we focus on family disputes and their manifestations: family disputes can be divided into the following types according to the participants:

disagreements between spouses:

disagreements between mother-in-law and daughter-in-law:

disagreements between in-laws:

Disagreements between spells:

conflicts between parents and children:

disagreements between children:

Of course, this list can be continued, in any family, it is inevitable that conflict situations will arise in the relationship between spouses. But the character of these disagreements and their consequences differ from each other in different families and their family relations. Disagreements in successful families are unifying and those in unsuccessful families are divisive. Therefore, in psychological literature, disagreements are conditionally divided into "constructive" ("uniting") and destructive" ("separating"). They differ from each other

according to the nature of the problems that are the basis of their occurrence, the solution of these problems, their duration, participants, consequences, etc.

What kind of disagreements are called adjuncts?

The problems that led to the emergence of unifying disagreements and their solution are aimed at the interests of both the husband and the wife, as well as the whole family. If they are solved, as a result, problems related to the common interests of the family will be solved. Such disagreements can be examples of quarrels related to family order, discipline, tidiness, managing the family budget, organization, thrift, not allowing extravagance, raising children and other similar issues. They mainly occur between husband and wife, and their participants are only the spouses themselves. In the successful resolution of such conflicts, processes that serve to ensure the stability of family life, such as spouses getting to know and understand each other more closely, studying each other's negative and positive characteristics, getting along with each other, and cooperating in solving problems will be done. In other words, such disputes belong to the category of disputes such as "spousal fighting-making a gauze scarf". "Making a gauze scarf" develops cooperation between husband and wife.

What differences are divisive?

In the case of separation disputes, the problem that caused them to arise and its solution are aimed at the benefit of one of the spouses. The resolution of such disputes in favor of one party is often carried out at the expense of losing the interests of both parties. For example, when the husband or wife buys something for himself or herself, because of the husband's or wife's work, the disputes that are characteristic of the Uzbek family, which arise due to the relationship between the husband or wife's relatives. including disagreements. The resolution of such disputes, that is, the satisfaction of the interests of one party, is carried out in most cases at the expense of the interests of the other party. In such situations, the party whose interests have been lost will remain dissatisfied and object, and this may serve as a basis for the emergence of the next conflict. As the divisive disagreement is resolved, the conflict situation remains.

Also, the causes of separation disagreements are directly related to factors outside the sphere of relations between spouses. Their causes and participants can sometimes be a third person other than the spouse, and their resolution depends not only on the spouses themselves, but on this third person. .

Divorce disputes are often considered "unbounded" and fall outside the scope of the marital relationship in terms of their nature, participants, resolution, and consequences. Other members of the family: mother-in-law, sister-in-law, in-laws, etc. also intervene in such marital disputes.

Separating disagreements cause the love between the couple to weaken and disappear. This can have a negative impact on the relationship between parents and children.

We pay attention to disagreements between parents and children: the following can serve as a basis for such disagreements.

1. Failure to take into account the existing difference between worldviews.
2. Improper organization of free time of young people, absence in choosing friends, lack in the field of emotions, lack of dressing according to fashion, today's demands, lack in choosing a profession, lack in choosing a life partner Disadvantages of sometimes fighting with parents for:
3. Parents indulge in drinking or spoil their honor and commit corruption:

4. The fact that some children are not trained to work and get used to a casual life as a result:

5. Some young people forget their filial duty, etc.:

6. Disagreements arising as a result of insufficient psychological and pedagogical knowledge levels of parents.

As a result of the above-mentioned shortcomings in the relationship between parents and children, the family loses its harmony and becomes cold. Children who do not fulfill their filial duty, even come to drink and raise their hands to their parents.

Some parents do not know the crises that inevitably occur in children at the age of 3, 6, 13-14. At these young stages, new psychological connections occur in the psyche of the child. This is evident in their relationships with adults, including parents. Some parents who do not understand this think that "my child has become extremely stubborn and deaf" and complain. As a result of setting their own measures against this, the parents and the child cannot understand each other, and cases of the child getting tired of the parents are observed.

What causes disagreements between the mother-in-law and the daughter-in-law?

Most of the new brides in the family easily overcome some difficulties, fulfill their duties as brides to their heart's content, get rid of their mother-in-law's worries, and quickly win their love. Mothers-in-law also take such a daughter-in-law as their "daughter", teach them what they don't know, help them when they are in trouble, and guide them in life. They become their close assistants in household chores and child rearing. However, various conflicts between mother-in-law and daughter-in-law also occur in life. As the matter goes between the mother-in-law and the daughter-in-law, we should mention that this issue is one of the problems that people, famous representatives of humanity, have been paying attention to since time immemorial. Let's look at some of the reasons that cause such disagreements.

1. Before marriage, some girls have a negative perception of family life - mother-in-law, mother-in-law-daughter-in-law relations. Especially young people imagine the mother-in-law only as a negative image. Then they build a family and start living with their mother-in-law, not in their imagination, but in real life. As a result, they begin to look for the flaws and vices of the mother-in-law in their imagination from the real mother-in-law. They are sure to find something, and they will even try to find it. Because they don't want to admit that their imaginations have deceived them. There has never been, and never will be, a person without flaws in life. It is impossible to have an ideal mother-in-law or an ideal daughter-in-law. Brides should not rush to judge their new family members based on the first impression. Otherwise, making an elephant out of a fly is out of the question. Brides should be hard-working and patient, try to see the good sides of the members of their family as much as possible, and not forget that the husband is a member of this family. Only then will this family be at peace. It should not be forgotten that the bride is not a five-day guest, but a lifetime member.

2. Disagreement between the mother-in-law's worldviews and household management appears and becomes more intense.

It is natural for there to be a difference between the outlook and life principles of two generations. But in most cases, in-laws are opposites of each other in many ways. In some cases, the mother-in-law and the daughter-in-law put together their thoughts and try to convey their thoughts. In order to prevent such disagreements, adults should dress their young, do their hair, listen to their favorite tunes and songs, and leave them to their own devices in other similar matters. Young people, in their turn, should try to understand their

parents as much as possible, refrain from inappropriate behavior and habits that annoy them, and from various hobbies that are not acceptable to the mother-in-law.

3. Some brides are not ready to fulfill the duties of bride and mother. There are brides who do not know how to cook, do laundry, or deal with adults.

In our opinion, preparing a girl child for a family, building a family, patience, contentment, economy, and livelihood is the most important task of parents.

Teachings about the sanctity of marriage and family in the context of our national spirituality are such factors that educate every citizen of the society, through which it will be possible to form similar concepts and ideas about family and marriage in young people.

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