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## **ETHICAL ISSUES OF DEVELOPING A CULTURE OF FAMILY RELATIONS IN THE PROCESS OF EDUCATION**

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**ANNOTATION:** The article discusses the spiritual preparation of newlyweds and their importance in the process of adaptation to family life. There are also family rules in the socio-psychological and ethnopsychological features of Kyrgyz and Uzbek families, which highlight their importance in maintaining the family, resolving family conflicts, and preparing young people for marriage.

**Keywords:** marriage, family, upbringing, ethics, spiritual preparation for marriage, family adaptation, ethnopsychological characteristics.

In the process of building a democratic state and a free civil society in independent Uzbekistan, which is on the path of comprehensive development and progress in the context of globalization, a clear policy is being pursued to strengthen the institution of the family, ensuring its integrity. All the reforms are important in that they are aimed at supporting the interests of the family and every citizen in the socio-pedagogical sphere.

Marriage and family relations are comprehensive and are not only governed by the rule of law, but also by the observance of moral and ethical traditions<sup>1</sup>. Therefore, a clear and simple explanation of not only the legal basis of the marriage, but also its moral aspects to the newlyweds serves to ensure the stability of the family. At present, one of the most important problems is the study of the family, family-marriage relations, the socio-spiritual environment in the family, education and its socio-pedagogical features. Strengthening the family in our society, educating our youth to mature, healthy and harmoniously developed people, the development of the family in accordance with the spiritual changes in the country, as well as other important social structures, is constantly focused on increasing its prestige. Interest in the study of the problem of family and marriage has always been stable

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<sup>1</sup> О.Мусурмонова“Оила маънавияти-миллий ғурур” (Ўқув қўлланма) – Т.:“Ўқитувчи”, 1999. – 116-119 р.



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and popular. For the society, the issue of knowing this social institution and ensuring its development is of paramount importance.

Marriage is primarily the acceptance of the social roles of the couple in society, as a rule, the new family begins to live in the territory of one of the parent families, characterized by the entry of a new person into the family<sup>2</sup>. The initial stage of family life is generally considered to be the most pleasant stage of family development. Most young people who get married have similar expectations. But during this stage, the intensity of the couple's feelings changes, a spatial and psychological distance is established with the bride and groom and their genetic families. Naturally, these tasks will not be easily solved. Everyone enters the family system as they get married, having their own ideas and expectations of how to build family relationships. Marriage as a turning point in human life changes the state of personal development and is characterized by a change of roles, changes in the circle of people interacting and the image of "I" in man in general<sup>3</sup>. This situation requires any person to adapt to the norms and values of the new system. It is well known that adaptation is achieved through the assimilation of norms and values in society. It is manifested in interactions, including interactions with people around and active activities. Adaptation to the family also includes the above components, and acquaintance with family life begins as a process of gradual penetration into it. This period is very difficult, because it requires not only the reconstruction of behavior and activities, but also the reconsideration of their needs-motivational areas of young couples, a new level of self-awareness, the formation of new relationships with the social environment. In a newly formed family, a number of material and socio-moral difficulties and problems have to be overcome. Depending on how effective the family-marriage adaptation process is, it is possible to draw conclusions about the stability or instability of a young family. The effectiveness of adaptation depends on a number of factors - the conditions and requirements of the social environment, a person's ability to communicate, cooperate and

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<sup>2</sup> Karimova V.M. Оила маърифати (ёшларга оила илми ҳақида биринчи рисола). Илмий-оммабоп нашр. – Т., 2009. –44-р.

<sup>3</sup> Shoumarov G'.B. Оила психологияси. (Академик лицей ва касб-хунар коллежлари ўқувчилари учун ўқув қўлланма). / G'.B. Edited by Shoumarov. – Т.: «Шарк», 2008. –296-б.



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cooperate with others, empathy and sympathy, ability to control their feelings and emotions and cope with daily stress.

Among the peoples of the East, including the Kyrgyz and Uzbek peoples, marriage has long been considered a sacred factor in the stability of the family. Marriage is the determination of the moral, legal duty and responsibility of two young people who are getting married to each other, to society, to their children<sup>4</sup>. Similar national values exist in the Uzbek people. Preparing young men and women for marriage from an early age, developing the skills of dealing with adults, early involvement in household chores, instilling respect for family values are carried out in every Uzbek family during the upbringing of children. So, the conclusion from the results is that the role of the couple's relationship in the family, as well as their spiritual preparation for marriage, is invaluable in the integration of young brides into the new environment. The mutual harmony, harmony and love, respect and sincere attitude of young brides and grooms in the family have a positive effect on their adaptation to the new environment. Experts point out the role and types of interpersonal adjustments in the family, highlighting the emergence of couples' desire to adapt to each other and the realization of such an opportunity<sup>5</sup>.

A person's adaptation to the family consists of knowing the inner "I" of the spouse, his habits, character traits. Spiritual adaptation is determined by the balance of family values, attitudes (instructions), personality traits of family members. According to one of the family scholars, A. Kronik, the more important a person is, the longer the relationship with him will last, that is, the strongest and most loyal foundation of a good family is the spiritual unity of couples, their attention to each other and warmth in their hearts<sup>6</sup>. Mutual respect, love, trust and loyalty, respect, understanding and sincerity of the relationship between the couple serve as the most important foundations of family stability. Every nation has a historically formed family life, a way of life. In family life, there are values related to the duties and responsibilities of the husband and wife. Adequate mastery of these values by

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<sup>4</sup> Sodiqova T. Ўғлим сенга айтаман, қизларга аталган сўзлар. – Т.: Шарқ, 2005.

<sup>5</sup> Arg'inbaev X. Қазақтың отбасылық дәстүрлері. – Алматы: «Қайнар», 2005. – 216-б.

<sup>6</sup> Кроник А.А., Кроник Е. В главных ролях: вы, мы, он, ты, я: психология значимых отношений. – М.: «Мысль», 1989. –С. 226.



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the husband or wife ensures the strengthening of mutual respect, loyalty and trust between them. In the first one or two years of family life, individual stereotypes of behavior are formed, the system of values is adapted, general behavioral trends are developed. It is during this period that the couple's mutual adaptation, the search for a type of relationship that satisfies both of them, takes place. Newlyweds expect a lot from each other. Many couples have a clear idea of the division of roles between men and women in the family. In addition, young brides and grooms tend to have a more idealized family life, that is, they expect family life to meet their needs for spiritual growth and self-improvement in the first place, while relying mainly on their spouses. At the same time, there is a tendency in the traditions of all Turkic peoples to live first with their parents and then to become independent. It is natural for the bride to interact not only with her husband, but also with her parents and other family members, to communicate with them, and to the extent that other family members' attitudes toward the bride play a role in her adaptation to the family. The study also found that in addition to the level of spiritual readiness for marriage, young people are able to change their behavior based on household chores, psychological roles, new responsibilities, rights, division of labor, role expectations of others. It should be noted. As girls on the threshold of a new life move to another house as brides, they are required to thoroughly study the duties, duties, customs, and requirements for brides, along with modesty, modesty, chastity, andish, and manners. By listening to the advice of the older generation with rich experience, it will be easier for girls who have unconditionally followed the teachings they have taught to adapt to the new environment after marriage. At the same time, along with upbringing, a direct socio-psychological environment plays an important role in the formation of girls' perceptions of the future bride. This shows that in Kyrgyz and Uzbek families, the bride and groom feel the sanctity of the family. They understand the need to take responsibility for the work assigned to them in the family, to resolve conflicts in the family, to always try to understand their parents and to keep the family strong.

The acquisition of knowledge about family upbringing and family life serves as a lesson in preparing girls for the future family. So, based on the results obtained, it can be said that the level of spiritual preparation of young people for marriage also plays an



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important role in the adaptation of young people to the family. At the same time, the results of a study of the ethnopsychological features of the adaptation of young people to the family provided an opportunity to make the following practical recommendations:

1. In educating young people, special attention should be paid to the development of interpersonal skills, the ability to adapt to new conditions, social roles and responsibilities, the ability to self-control.
2. It is expedient to organize socio-pedagogical trainings on the formation of positive qualities of the new family in the minds of young people, various roundtables on national traditions, customs and values, the development of skills to change behavior depending on circumstances.
3. Neighborhood and women's committees, family counseling centers to provide psychological services to young couples, to form a culture of family relationships with them, to assist in the development of coping strategies to overcome obstacles to the process of family adaptation, if necessary, to involve qualified specialists in this process. Involvement serves to ensure the stability and resilience of young families.
4. Specialists working with young brides and grooms at the Civil Registry Office should conduct advocacy work among young people on the role of marriage and spiritual preparation for family life in ensuring family stability, diagnosing their level of spiritual readiness and compatibility with marriage using reliable methods. take measures to eliminate the factors.

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