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SOCIO-PSYCHOLOGICAL MECHANISMS OF HUSBAND-WIFE RELATIONSHIPS IN THE MODERN FAMILY

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Abstract

In this article, in the studies devoted to studying the socio-psychological mechanisms of husband-wife relations in the modern family, the degree of formation of social perceptions about family happiness or disagreements depends on the spiritual environment and the level of healthy thinking of family members. information is provided.

Keywords: Family, relationship, social, mechanism, person, communication, psychological, modern, commitment, conflict.

Introduction

In the process of performing household chores, marital duties, parents' obligations to children, children's rights and duties to adults, complex interrole interaction and communication processes occur, in almost all of which personal and social interests clash, and in some cases, conflicts of opinions and views, contradictions, disagreements, misunderstandings manifest themselves in the form of interpersonal conflicts. Family problems are characterized by the multifaceted nature of the daughter, and their positive solution is of great importance in determining the development of society, in the process of raising a spiritually mature, spiritually healthy generation. If the members of each family solve their problems together, on the basis of mutual agreement, then peace in the family

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will be guaranteed, and its spiritual foundations will be strong. It should be especially noted that the socio-psychological and spiritual environment in the family allows for the formation of deep and positive ideas about human relations in the minds of the younger generation, when certain disagreements, contradictions, and conflicts arise in the relationship between husband and wife, mother-in-law and father-in-law, daughter-in-law and son-in-law, opinions and views, and when the constituent persons are able to agree and solve the problem constructively. Therefore, in our country, the family and its educational potential are elevated as a value.

In young families, spousal relations are the most delicate and decisive form of the formation of spousal relations, possessing specific territorial, ethnic, gender, age, and individual psychological characteristics. Spousal relationships characteristic of one or another young family may not be suitable for another couple. Because the spouses who created the young family consist of individuals who were raised in families with different systems of interpersonal relations, different customs, and formed as individuals. Nevertheless, in special psychological studies and scientific psychological literature written on the basis of the results obtained from them, relevant information on the general mechanisms of formation and development of marital relations in young families is provided.

In general, the development of spousal relationships in young families is primarily linked to the nature of the premarital factors that led to the emergence of this young family and the conditions under which these families were formed. We partially touched upon these in the previous topic.

Of course, when a young family is formed, regardless of whether they married for love, due to kinship, acquaintanceship, matchmaking, accounting, or stereotypes, in the first days of marriage, there is a high level of emotional uplift and emotional diversity in their relationships with each other, in interpersonal relationships between spouses. In couples who have married after a certain period of love for each other, the level of such emotional uplift is extremely high.

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Because after waiting and striving for several years, they finally reach the moments of union. At the beginning of marriage, such couples experience a high level of enthusiasm and emotional attachment to each other in interpersonal relationships between spouses. Not only in couples who have married for love, but also in young people who have married for almost all motives, at the beginning of marriage, in the relationship between spouses, closeness, mutual respect, and reverence are relatively high.

As is known, the Holy Quran and Hadith, which are sacred sources of Islam, also address issues of morality, the role and duties of women in life, the relationship between husband and wife, raising children, creating a family, marriage, and love. Below are several examples from the collection of hadiths: "In the sight of God, the best of servants is the one who benefits his family the most" (Hadith 18), "Among people, the most deserving of a woman is her husband. The most deserving of men is his mother" (Hadith 34); "Along with honoring your children, improve their morals and manners" (Hadith 38); "When a husband looks at his wife and a wife looks at her husband, God looks at them with mercy, and if he puts his palm on his palm, his sins fall from his fingers" (Hadith 44); "Each of you is like a shepherd and is responsible for those under you. The king is responsible for his subjects, the husband for his wife, the wife for her husband's house, the servant for his master's property, and the child for his father's property. Therefore, each of you is responsible" (Hadith 116); "No father can give his child a greater inheritance than good character and manners" (Hadith 136). From the examples given, it can be seen that in religious sources, the sanctity of the family, the duties and responsibilities of men and women to the family, the duties of parents to the child and, in turn, the child to the parents, the respect and reverence of the husband for his wife are considered sacred values.

If folk epics and religious treatises have been preserved by people from mouth to mouth, from generation to generation, then the wisest people and scholars of the people, relying on folk traditions, illuminated their valuable thoughts in their

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works and left them for future generations, one of such philosopher-scholars is Abu Nasr Farabi. His views on human perfection, happiness, education and upbringing, morality in general, and his attitude towards religion, consisting of general philosophical views and explanations, enriched the theory of morality. According to his teachings, true happiness occurs only when one person's jealousy and oppression towards another disappears, and the sincere relationships and affection between family members constitute the happiness of people in that family. Moreover, the conclusions that every parent is the primary teacher and guide for their children, and that it is they who influence the formation of the necessary state of readiness for education and upbringing in the child, show how important the thinker's views are even today. The results of a survey conducted with married couples (100 people) to determine the significance of important factors serving to ensure the stability of interpersonal relations in.

Uzbek families and their assessment are presented in. Table 1

№	Factors	Rang 1,2,3,4,5 o'rni	Foiz
1.	Material security of the family	1,40	92%
2.	Mutual respect and trust	1,20	96%
3.	Good understanding of family members	1,25	95%
4.	Living as an independent family	3,55	49%
5.	Housing availability	2,40	72%
6.	Children	1,25	95%
7.	Consciousness and morality of family members	1,40	92%
8.	moral standing	1,35	93%
9.	Etiquette	2,00	80%
10.	Division of labor in the family	2,30	74%
11.	Sexual fit (sexual satisfaction)	3,05	59%
12.	Involvement of father-in-law and mother-in-law in family management	3,95	41%

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As can be seen from the table, spouses consider "the presence of mutual respect and trust" as the most influential (important) factor in ensuring the stability of interpersonal family relationships (total places 1.20; 96%). Indeed, mutual respect, love, trust and loyalty, respect, like-mindedness, and sincerity of relationships between spouses serve as the most important foundations for ensuring family stability. Every nation has its own historically formed family life and way of life. In family life, there are values related to the duties and responsibilities of husband and wife. The insufficient assimilation or inability of a husband or wife to fulfill these values creates conditions for the gradual disappearance of mutual respect, loyalty, and trust between them, and the formation of opposite situations in family life. Paying special attention to the "existence of mutual respect and trust" between spouses leads to positive results. Also, "Good mutual understanding of family members" (total places 1.25; 95%) were recognized as the most important value for Uzbek families. According to the analysis and conclusions of personality psychology, only people with highly developed personality traits (including family members) can understand each other correctly, are like-minded, harmonious, cooperative, forgiving when shortcomings or mistakes occur, patient, obedient, cooperative, quickly find solutions to family problems, and confidently act boldly for the sake of family harmony, well-being, and prosperity. Especially in family life, striving for mutual understanding, acting in consultation, mutual respect and kindness, and active pursuit of good wishes are characteristic of Uzbeks. Each family, as a social system structure, performs certain tasks before society. When speaking about the social functions of the family, it is necessary to take into account, on the one hand, the influence of society on the family, and on the other hand, the place of the family in the general social system, the social (public) functions that the family solves.

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Analysis of the results of theoretical and empirical research on important problems of family life, issues of interpersonal relations in it, its stability and socio-psychological factors of its provision led us to the following conclusions:

1. In the theoretical, methodological, and scientific sources related to the topic, great attention is paid to the important problems of family life, the necessary moral qualities and virtues in spousal relations, the duties and responsibilities of spouses, the responsibility of parents in the development of children, in managing the household, the practicality and vitality of family and marriage criteria, the specifics of family relations among the peoples of the East, especially among Uzbeks, and other aspects.

2. In the studied historical, theoretical-methodological, and scientific sources, special attention is paid to the fact that the family is a sacred social institution that ensures human perfection, development, and stability of society.

The changes in the processes of socio-historical formation of family life, family and marriage issues, as well as the family lifestyle and problems in it in accordance with the requirements of the modern era, have been widely studied.

3. The problems of family life have been studied not only today, but also since ancient times as a priority area of social life, rich in problems and mysteries, which interested progressive people of society: scholars, thinkers, intellectuals, and scientists.

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