

Personal Formation in Family Relations Role of Specific National Psychological Characteristics

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ABSTRACT

This article focuses on family culture, conscious entry into family life, willingness to perform family duties, high appreciation of the family's place in life, development of family values in the spiritual heritage of the people, attitude towards relatives in the composition and formation of interpersonal relations in the family.

KEYWORDS: *Family, parents, child, relatives, person, interpersonal relationship, behavior, value, spirituality, need, behavior, education, national tradition.*

Interpersonal relations in the family are the primary social factor that forms the development and socialization of the human personality. Psychological characteristics formed as a result of family relationships are the basis of a person's communication with others. Usually, a person tries to form the situations he saw and learned in his parent's house in his family. Therefore, the application of psychological knowledge in the interaction of parents and children in the family is of great importance.

The family is the smallest social unit of society, its foundation. At the same time, the family is an institution that forms the system of human values at a high level and is also a center of spiritual and moral education. Ensuring the sanctity of the family is equal to strengthening the foundations of society. Therefore, in the Republic of Uzbekistan, strengthening the foundations of the family is one of the tasks of state importance. "We consider the family, an incomparable national value, as the main support when building our spiritual life and future. Because original human qualities such as returning to our identity, honoring our national traditions, respect for adults and care for children, humanity, honesty, nobility, and kindness are formed in the family environment," ¹says I.A. Karimov, the first President of the Republic of Uzbekistan.

Family culture, conscious entry into family life, readiness to perform family tasks, high appreciation of the family's place in life, responsibility towards the family, development of family values in the spiritual heritage of the people in harmony with the requirements of the time are always recognized as one of the vital criteria of a person and one of the urgent tasks facing the society. Regarding the family, the system of spiritual needs that have been formed and honored over the centuries in the history of mankind, understanding the family as a set of laws and regulations that preserve the spirituality of the individual and recognize it as one of the criteria of its perfection, deep understanding that the family is directly related to the fate and development of the entire society and nation - the individual considered one of the factors showing spiritual maturity. Because a person who does not consider the family sacred is spiritually poor. Realizing that the family is sacred is the duty of every member of society toward his conscience, his family, and his children.

¹ I.A. Karimov "A perfect generation - the foundation of the development of Uzbekistan" Tashkent 1998.

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The family ensures the continuity of the development of the human generation. A child who has matured in the family is brought up as a physically mature person, has acquired spiritual qualities, and understands his duties. A lot of factors affect the spiritual maturity of a person during his life, but none of them can replace family education. For this reason, the stability of the family, and the spiritual atmosphere in it, was to the attention of society and the public. In "Avesta", which provides information about our traditions and historical culture, the family environment, and their understanding of each other, responsibility for raising children is considered one of the main factors in the development of society.

values characteristic of family people are the manifestation of feelings of mutual respect, trust, love, cooperation, and sympathy in everyday life. In family relations, social and spiritual factors are more important than natural needs. Child education is of the greatest social importance in the family. Because only spiritually mature, physically healthy young people ensure the development of society and the bright future of humanity.

In Uzbek families, it can be observed that moral responsibility takes precedence over the legal duty of parents, children, and relatives. Since family value, duty, and responsibility, especially the issue of upbringing is always considered the most important task in all times and all nations, it is often seen in history that in big dynasties and clans, even certain experienced people are designated as responsible for it. A person learns and concludes others in his youth, in adulthood, and even in old age. But all other factors that are the basis of human maturity cannot replace family education. As society develops, the importance of education in the family increases, as well as the responsibility of parents. As the saying goes, "A well-educated child is the happiness of parents, a bad child is a lifelong pain."

The foundation of a person's moral, spiritual and spiritual image is laid in the family, in which family relations, the relationship of adults with their children is very important. That is why famous scholars paid great attention to family education and wrote several valuable works dedicated to this issue. Our wise people "Child - from the beginning, sprout from his age quote for nothing didn't say as long as so he is young generation content find, educate work since childhood, in the family start need _

Uzbek of the people has a lot of centuries of rich culture and history. This is it cultural heritage in society total spiritual riches to cover _ takes _ In particular, the pedagogy, spiritual and cultural history of the peoples of Central Asia has a rich heritage, and their essence and meaning are reflected in the folk art and the works of advanced thinkers.

In order to improve family relations, i.e., the spiritual world of the family, in the formation of the personality of the young generation, it needs mental calmness, exemplary mental attitude, and mutual harmony must be created. If there is an interpersonal relationship in the family - that is, mutual solidarity, kindness, mutual respect, kindness, and care for each other between parents, then this kind of relationship has a positive effect on the child's education. They bring true happiness and joy to their children. If the tastes, interests, inclinations, desires, and aspirations of the family members are suitable for each other, it will prepare a good ground for the family to live in harmony, and for the strengthening of family relations. A strong family environment is formed by the presence of conditions at a certain level, the parents' understanding of each other and marriage, unity in goals and tasks, and the ability to overcome the conflicts that arise together. As a result, it plays a positive role in shaping the young generation into perfect person . In particular, the child develops will, habits, character, thinking, attitude to the environment, beliefs, and views. Based on this, the possibility of forming the psychological characteristics of a person requires consideration of social and natural factors.

Interpersonal relations in the family, especially the relations between parents and children, have been one of the most important problems since the beginning of society. As society develops, the

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importance of this problem will increase. Because the achievements achieved by mankind are more fully assimilated in the family environment, in the system of parent-child relations, as an integral part of any other social institutions, and are passed from generation to generation in the traditional spiritual heritage. Therefore, the prospects of this or that society, the people, and the nation largely depend on the state of these relations. For this, it is necessary to achieve a healthy and morally strong internal environment in the family.

Family relations can be found in the sacred religious sources of the ancient peoples, in the oral creativity of the Uzbek people, in the works of the great thinkers of the East, invaluable sources about the rules of etiquette and norms of the Uzbek people in interpersonal relations, and the essence of human qualities.

In the studies of Professor V. M. Karimova, it is emphasized that the family is one of the main factors influencing the formation of a child's personality and its socialization. At the same time, he shows that the characteristics of the relationship in the family where he is brought up, the types of families, and the extent to which they understand the status of parents play a big role in the formation of all the child's ideas about himself. [3; 172.]

The scientific legacy of Eastern thinkers, they have been trying to solve this problem because the upbringing of the young generation in the family is a quality that determines the future fate of mankind and equips them with a positive criterion. In several works of thinkers such as Muhammad ibn Musa al-Khorazmi, Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Muhammad Kashgari, Yusuf Khos Khajib, Kaikovus, Omar Khayyam, Ahmed Yugnaki, Husayn Vaiz Koshifi, information on raising children in the family and interpersonal relationships. given.

According to Abu Nasr Farabi, all human abilities and qualities have two sides. The first is innate, hereditary natural feelings, and the second is feelings that are formed under the influence of experience, practice, and circumstances. He also emphasizes the need to take into account the feelings that are related to each other in the upbringing of the child.

In the opinion of Abu Bakr Muhammad ibn Al-Abbas Al-Khorazmi, there are two types of parents, the father of birth and the father of education: the first is for physical life and the second is for spiritual life. Accordingly, it is important to take care of them in an organic unity in the work of education. In his words, "I have never seen a better teacher than a person, and a student who can learn better than a person."

Beruni advises parents to keep their children in moderation. It is said that this can be achieved by keeping them away from anger, fear, sadness, and insomnia, trying to make them find what they want and benefit from and keeping them away from what they don't like. Different attitudes of parents towards children cause different behaviors. The emergence of good habits not only affects the child's psyche but also helps his physiological growth. And bad behavior leads to various customer violations. On the contrary, changes in the child's body cause changes in his mental behavior. The thinker also scientifically substantiates the fact that the health of the body and soul results from the moderation of the child's behavior.

Ibn Sina emphasizes that the upbringing of a child in a family is very complex and delicate, and it should be started from a young age and carried out consistently. He spoke about the educational importance of mother Allah and said that "Alla" performs two tasks. The first gives physical rest to the child by rocking it; the second is the rhythmic rocking of the cradle, the mother's love is exciting, and the mother's dream hope is shaking from the heart type from her love for her child. This unique song sounds like an ode to his child, and it sinks into his child's soul with all his consciousness. In this way, the child has a condition that he did not realize. He gradually begins to understand this bright world. It is from this realization that learning begins. The same learning is education. Learning

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itself comes from perception. Paying attention to this situation, Ibn Sina expresses the opinion that "the sensitivity of a young child is equal to that of an adult".

Alisher Navoi in his book "Kutadgu Bilig" wrote about child education and wrote: "The more educated, intelligent, alert the child is, the brighter the face of the parents." He focuses on the father's responsibility in raising a child. "Whoever has a son or daughter is a man," he writes, "this person will cry for her." If the father leaves the child orphaned when he is young, there is no sin in the child, all the punishment is on the father himself. If the behavior of the son or daughter is naughty, then the father has done this naughty thing. "If a father supervises children and teaches them various trades when they grow up, he will be happy that he has a son and daughter. It is necessary to teach a son and daughter a trade and knowledge so that with this trade, their character will be beautiful." A child gradually learns a trade, learns from life, becomes knowledgeable, and achieves true human beauty.

Raising a child in the family occupies a worthy place in the legacy of the great thinker poet Alisher Navoi. In his many works, he reveals that educational issues are a universal idea. According to him, the maturity of society is related to the maturity of the youth, its fate, and future, therefore, the upbringing of the child is a noble task before the parents.

Alisher Navoi praises the good qualities of parents. The accumulation of such qualities in them shows that they play an important role in child education. For example, his thoughts about wives are noteworthy: "A good wife, says Navoi, is the state and happiness of the family, her peace, the owner of the house is calm and peaceful if she is cheerful, she is happy if she is polite, she is happy." If there is a reason, there will be order in life. If he is lazy, the heart will suffer from it, if he is a seeker of evil, the soul will suffer from him. If he is good-natured, the home will be destroyed, if he is unwise, the family will be disgraced." (1; 112.)

Devany emphasized the role of parents in raising a child and shaping his worldview. According to his belief, both father and mother should participate equally in raising a child, and both should feel equal responsibility. The father should help the child acquire good qualities, learn the profession he loves, mature, and provide him with food, clothes, necessary items, and equipment, which are the material basis for his acquisition of science and profession. Although Davani greatly appreciates the role of the father in raising a child, he still believes that the main difficulty in the matter of upbringing falls on the mother. Because she goes through the pain of pregnancy and childbirth. The mother is the cause of the child's life, gives the first energy from her body, takes care of it for a long time, takes care of the child's education, and gives her infinite love to the child.

First of all, parents should teach the child to inculcate simple moral norms of walking, standing, eating, and drinking, to feel responsible for his actions, and to be ashamed of his bad deeds. Thus, Davani notes that it is the main duty of parents to deal with the education of children.

The Uzbek family is very different from the family of other nations. Often, members of several generations live together in one family. Based on this, its structure becomes more complex: grandparents (representatives of the older generation), father and mother (representatives of the second generation), older and younger children (members of the third generation), grandchildren, and great-grandchildren (belonging to the fourth generation). Based on the above points, it is worth noting that in the formation of interpersonal relations in the family, it is necessary to pay attention to the unique psychological characteristics of national customs and traditions.

Family relations help the child not only to realize his identity as a person but also to perceive himself as a representative of one or another gender and to improve his personal qualities. Our observations proved that the completeness of the family, that is, in which both the father and the mother live in peace and harmony, and the presence of normal human relations, and a healthy spiritual environment, allows the child to develop well in all aspects, become healthy, intelligent, strong-willed. The need for both the father and the child to be a mother is explained by the fact that, for

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example, a girl imagines what kind of mother she will be in the future, looking at her mother and her behavior in the family, in addition to realizing that she belongs to the female gender; he understands what kind of family owner he should be. Similarly, when a boy perceives his mother's qualities, family behavior, and attitude towards his father when he learns what kind of girl he can marry in the future, and what qualities the daughter he chooses should have, he imagines himself as a man in the future, depending on his father and his position in the family. Together, they gain knowledge and ideas about how to treat their spouse. This psychological legality being, of the person in the family personal and sexual of socialization leader principle, is considered Therefore _ too child's literal good education in society _ and family in relationships worthy position have to be for family environment healthy, stable, earth and wife to each other caring, loving and loyal to be very important _

From the above points, it can be seen that the family and its spiritual heritage, the education given to a person in the family is unique, and the role of parents as the main object of influence in this process is incomparable. Therefore, it is important to pay special attention to the importance of the role of national psychological characteristics in the formation of interpersonal relationships in the family in the development of the child's personality.

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