



## THE ROLE OF HYGIENIC CULTURE AND PSYCHOLOGICAL FACTORS IN FAMILY STRENGTH

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<b>Received:</b> May 1 <sup>st</sup> 2021 <b>Accepted:</b> May 20 <sup>th</sup> 2021 <b>Published:</b> June 17 <sup>th</sup> 2021	The article provides a scientific analysis of the calculated hygienic, spiritual, psychological, social factors of maintaining family stability based on applied research.
<b>Keywords:</b> Family relations, hygienic culture, bride and groom, marriage, family, values, ethnopsychology	

### INTRODUCTION

In the process of building a democratic state and civil society based on the path of development of the new Uzbekistan, a clear policy aimed at the future of the institution of the family, which guarantees its strong stability, is being pursued. All the ongoing reforms are important in that they are aimed at ensuring the interests of the family and every citizen in compliance with the requirements of hygiene, as well as social and psychological support. Family relations are comprehensive and are regulated not only by the rule of law, but also by the requirements of manners and customs, hygiene. Therefore, a clear and simple explanation of not only the legal basis of the structure of marriage, but also its hygienic, psychological aspects serves to ensure the stability of families. Nowadays, the study of family, family-marriage relations, hygienic environment in the family, education and its ethnopsychological features is one of the important problems. In our society, the issue of strengthening the family, educating our youth to mature, healthy and harmoniously developed people, the development of the family in accordance with the hygienic requirements of our country, as well as other important social structures, is a constant focus of public policy. Students' interest in developing a hygienic culture of family and marriage has always been stable and widespread. For the society, the issue of knowledge of this field and ensuring its development is of paramount importance. 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 about how to build family relationships. Marriage, as a turning point in human life, changes the state of development of the individual, and the exchange of roles, the circle of interacting people around him, and the situation in man in general. It is known that hygienic, psychological 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, the formation of new levels of self-awareness, new relationships with the social environment, adherence to hygienic culture. The newly formed family has to overcome a number of difficulties and problems of a material, psychological, socio-psychological nature. 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 cooperate with others, empathy and sympathy, ability to control their feelings and emotions and cope with daily stress

### MATERIALS AND METHODS

Candidate of Psychological Sciences M.M.Kholmatova conducted empirical research on the impact of spiritual and hygienic preparation of brides and grooms for marriage in the process of adaptation to family life. The object of the study was new brides and grooms from Uzbek families living in Besharik and Baghdad districts of Fergana region (205 people in total). The control group consisted of 180 Uzbek brides and grooms living in Besharik district. The results of the study will be used in the activities of practical psychologists dealing with family and marriage issues, marriage houses and neighborhood civic gatherings. Findings from the survey: A total of 200 respondents (100 brides, 100 grooms) took part in the survey. . In this study, the test "Hygienic, spiritual, psychological preparation for marriage" was used. The test consists of 24 questions and allows to assess the level of spiritual readiness of young

people for marriage on a 5-point scale. The test "Hygienic, spiritual preparation for marriage" was conducted to study the impact of spiritual readiness of newlyweds in the process of adaptation to family life. According to the results of the study of the spiritual readiness of brides and grooms for marriage, the arithmetic mean of the spiritual preparation of brides in an Uzbek family for marriage was 54.00.

### RESULTS AND DISCUSSION

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. The results of the test of spiritual preparation for marriage showed that the young bride and groom have a high level of spiritual preparation for marriage.

Similar national values exist in the Uzbek people. The preparation of young men and women for marriage from an early age, the formation of skills in 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 hygienic, 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. Role adaptation is the adaptation and change of perceptions in relation to mutual role expectations. Interpersonal adaptation, on the other hand, includes psychological and spiritual adaptation. Spiritual adaptation is determined by the balance of family values, attitudes (instructions), personality traits of family members. According to A. Chronicle, the more important the other 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. Mutual respect, love, trust and loyalty, mutual respect, understanding and sincerity of the relationship between the couple serve as the most important foundations for ensuring the stability of the family. 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 a husband or wife ensures strong 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 mutual adaptation of couples, the search for the 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 some degree of idealization of family life, i.e. they expect family life to meet their needs for spiritual growth and self-improvement in the first place, in which they mainly try to rely 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 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 be able to communicate with them, and the attitude of other family members to the bride also plays a role in her adaptation to the family. The results of the study also show that in addition to the level of hygienic and spiritual preparation for marriage, young people are able to change their behavior based on household chores, psychological roles, new responsibilities, rights, division of labor, expectations of the role of others. It should be noted that 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 of brides that are specific to 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 actions they have been taught to adapt to the new environment after marriage. At the same time, along with upbringing, the direct socio-psychological environment plays an important role in the formation of girls' perceptions of the future bride. The acquisition of knowledge about family upbringing and family life serves as a lesson in preparing girls for the future family.

### CONCLUSION

So, based on the results obtained, it can be said that the level of spiritual readiness of young people for marriage also plays an important role in their adaptation to the family. At the same time, the results of a study of the ethnopsychological features of youth adaptation to the family provided an opportunity to make the following practical recommendations:

- In the upbringing of girls, special attention should be paid to the development of interpersonal skills, the ability to adapt to new conditions, social roles and responsibilities, the development of self-control.
- It is expedient to organize socio-psychological trainings on the formation of positive qualities of the new family in the imagination of girls, various roundtables on national traditions, customs and values, the development of skills to change behavior depending on the circumstances.
- Implement measures to provide psychological services to young couples under the mahalla and women's committees, psychological counseling centers, to form a culture of family relationships with them, to assist in the

development of coping strategies to overcome barriers to family adaptation, if necessary, to provide qualified specialists in various fields. Involvement in the process serves to ensure the stability and resilience of young families.

- Specialists working with young brides and grooms at the Civil Registry Office should conduct advocacy work among young people on the role of marriage, spiritual preparation for family life, diagnose their level of spiritual preparation and compatibility with the help of reliable methods and threaten the future family. take measures to eliminate psychological factors.

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