

## THE FORMATION OF VALUES OF MUTUAL EQUALITY IN FAMILY RELATIONS

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### ABSTRACT

*This article discusses the couple's qualities that underlie family values, such as mutual respect, attention, affection, mutual support, and solidarity. These values also emphasize that in society, in the family, women have equal rights with men, and women are respected as equal members of the family, and society is one of the priorities*

**KEYWORDS:** *Values, Traditions, Family, Society, Social Environment, Gender, Equality, Legal Consciousness, Legal Culture.*

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### INTRODUCTION

Women, who are an active part of society, have always worked side by side with men to create material and spiritual blessings. Many examples can be given from history about the intelligence, courage and tenacity of Eastern women. That is why in all countries with high spirituality, women are honored as family heads and mothers, equal members of society, and their freedom is protected.

In the holy book of Zoroastrian religion, "Avesta", the issues of family law, the role of women in society, and the position of the mother in the household are specially noted and explained in different places with different relationships. In Zoroastrianism, special attention is paid to the education of girls. According to the Zoroastrian doctrine, every parent should ensure that their daughter knows all the trades of her time until she reaches adulthood, teach her how to earn a living, and raise her to be pure in faith. On the one hand, this makes the work of the parents easier and ensures that household chores are always organized, clean, and waste-free, and on the other hand, it creates a foundation for ensuring the well-being of the house where the girl falls, earns their respect, and ensures the strength of the new family. For this, the girl should be perfect both mentally and physically. In this, the role and position of the mother is very important.

In many places of "Avesta" you can find direct women's anthem. For example, in verse 3 it is said, "We praise the chaste raptors and ravans of all women and men", while in Yasht, we read the thoughts "We praise the ravishers of the souls of pure and energetic women and men." As for Zarathustra, he says that "to insult the rights of women is a bad deed; it is a sign of ignorance" [1.S.110].

Our ancestors strove for women to have equal rights with men in society and family. In the 53rd chapter of "Avesta" the duties of Ahuramazda and Zoroastrian pands in this regard are listed. Judging by the opinions of youths, the rights of women and girls are not limited in any sphere of social life [2.S.111]. Special attention is paid to the role of women in ensuring the integrity and well-being of the family.

It is characteristic that Zoroastrians usually ask for the girl's consent and count on it even if it is her parents' permission to marry her when she reaches puberty.

At this point, it should be mentioned that in the "Avesta", a common monument of all Turanian Iranian peoples, the ancient thoughts of our ancestors about the honor of family and women were expressed and embodied. Most importantly, our Zoroastrian ancestors recognized the family as a sacred part of society and fought for its development and stability.

In the Eastern peoples, the family is considered a sacred place that continues the succession of generations from time immemorial. It is known that culture plays an important role in the positive formation of upbringing, environment and moral condition in the family. The culture of behavior characteristic of Uzbek national families, feelings such as kindness, kindness, consideration, honor, and honesty, not only serve the purpose of education, but also serve as an important factor in the formation of human qualities [3.B.110-115]. In particular, the unique feature of keeping legal culture in the family has its influence in the socio-political sphere. This is especially evident in marriage and family relationships. It should be emphasized that the role and importance of the family environment, moral values and religious views is an important factor in the spiritual development of our society. In the formation of legal culture in the family, it is necessary to apply legal education in practice and have clear ideas about it. Because the goal of forming a legal culture is to conduct education correctly. Applying legal education to life and forming the right attitude towards it play an important role in the formation of legal culture in the family.

At the same time, it is necessary to educate a person that he must obey the legal norms unconditionally, to form in his mind a respect for family laws. Everyone has equal rights in family relationships. It is not allowed to directly or indirectly limit rights, set direct or indirect preferences, and interfere with family relations, depending on gender, race, nationality, language, religion, social origin, faith, personal and social status, and other circumstances.

The same principles are enshrined in the Constitution of the Republic of Uzbekistan. The most important thing is that Chapter XIV of the Constitution pays special attention to family relations, including Article 63: "The family is the main unit of society and has the right to be under the protection of society and the state. "Marriage is based on the voluntary consent and equality of the parties" [3.S.14].

From this rule, we can see that the issue of marriage, family, and family relations is one of the most priority directions of our state policy, and the basis of our attention to family and family relations at the level of state policy lies in human interest.

Because a person is educated as a member of society in the family. The educational environment in the family begins with the woman and the level of treatment towards her, the attitude towards the woman. As long as the values are the priority in each family, the social environment in that

family will be healthy and favorable conditions will be created for the upbringing of children in this family.

So, before talking about education, it is necessary to talk about the family and its social environment. Our nation is rapidly developing its customs, traditions, values, and among them, the most delicate principles of education, at the level of modern requirements. One of the main reasons for the strength, health and stability of our families in the society is the respect of family upbringing traditions as a value.

Therefore, one of the factors that seriously affect the social environment of the family is the relationship between the generations in the family, the relationship between the parents and the children, and the relationship between the children and the parents. As mentioned above, the social environment will be healthy only in families with strong spiritual values. The stronger the mutual respect, mutual understanding and mutual harmony among the family members, the stronger the harmony in all actions and wishes, the healthier the social environment in the family.

The basis of family values is the mutual respect of the spouses, their attention, politeness and sweetness, helping each other and harmony. This is also important in raising children. Because a child may forget the advice given, but never forget what he saw. Therefore, it is necessary to pay attention to this aspect of education. Many experts say that education in the family is important in maintaining the stability of this family, in directing the relations in it to specific goals.

Education in the family is mainly carried out by parents and older members of the family. Achieving success in family education largely depends on the presence of both father and mother in the family, their unity and equality, and their joint efforts. In this regard, the first President I.A. Karimov said, "In order not to make a mistake in the matter of family education, it would first be necessary to build the spiritual climate in every household on the basis of mutual respect, ethics, and human relations.

Speaking about this, I am sure how much attention our ancestors paid to family spirituality, as shown by the interaction and communication of the characters in the work of our classical writer Abdulla Qadiri, "Otkan Kunlar", and how they even talk to their small children as "you" [4.S.55 ], he said.

Education in the family is a type of social education, in which all members of the family take an active part, teach each other their knowledge and experience. Parenting is a lifelong process. No other social institution can fulfill the filial, brotherly, sisterly love formed in the family. These emotions, being a high moral virtue in themselves, serve as a solid foundation for the social relations of a person and for mastering the morals of society. Family relations based on the love of husband and wife, equality, friendship, and mutual respect of family members serve as an important school in forming the moral standards of male and female relations in young people, and educating them in practical skills and qualities necessary for future family life.

Another characteristic of the Uzbek family is the high position and rank of the elderly, grandparents, who are always respected, their permission is taken in all matters, and then work is started. The purpose of enumerating these characteristic features of the Uzbek family is that only then will the unique aspects of upbringing in the family be fully revealed.

In the process of this education, there will be an opportunity to think about the place, weight and importance of the national-cultural heritage. For example, the high position of the father in the family, the woman also having her rights, the children's respect for their parents and elders are values that have been instilled in the hearts of our ancestors for many years. Today, the preservation and further development of these values is one of the most urgent issues.

Because in today's rapidly changing world, senseless influences are increasing, and their negative consequences in the life of a person and society are increasing to an unprecedented level. That's why we all need to fight against such attacks with vigilance. So, no matter how unique and unique family upbringing is, it is fed, developed and enriched mainly from a single source. This resource is a national-cultural heritage. Therefore, as noted, family education is an integral part of the national cultural heritage, in which all the cultural wealth that this nation has accumulated over the centuries is embodied.

Moral culture in the family is a criterion that shows its honor, pride, duties and tasks. A sense of pure lineage in the family and pride in it ultimately creates patriotism and nationalistic pride. Mutual respect in the family is one of the important criteria for all members to fulfill their duties and responsibilities based on strict discipline, to show kindness and kindness to each other. The national moral culture of Uzbek families is a high-level value of family honor over personal well-being, taking care of relatives and close people, neighbors is a high value that serves to connect the family with the external environment and ensure its stability. Discipline is important in determining ethical culture. Family discipline is the foundation of society and state discipline. Because a person who has developed a sense of discipline in the family serves as the possessor of this feeling in the work of the state and society, he does not even think of breaking the laws of the state, he determines every work in its place and at the right time and does it according to order. Such discipline and order become the honor of the people and the nation today. Each member of the family has a culture of morals and internal discipline based on this, while realizing their duties and responsibilities, they can determine their place in the family environment, respect family relationships, work taking into account the family's economic capabilities, strive to ensure the interests of the family, helps in the formation of qualities such as protecting one's honor. The richer, deeper and deeper the moral culture of the family is, the richer the society will be. The uniqueness of a nation as a nation is also reflected in its national culture. The moral culture of the family is manifested as a unique set of moral skills in living together and establishing the necessary relationships between husband and wife, parents and children for the full and perfect functioning of the family, which is an important social institution of society. The family environment is unique, unrepeatable, and each of its members is responsible for building a strong and stable healthy family in the new generation.

The social environment of the family includes the relationship between the spouses and family members, as well as their spiritual life, strengthens the ties that connect family members to each other and the family to society, and at the same time helps to choose effective ways to solve problems that arise in the family.

It is important to embody spiritual values such as mutual respect, appreciation, cooperation, reconciliation, kindness, compassion, kindness, patience, humanity, nobility, respect for elders, respect for children through the traditions formed in the family.

Every person is formed as a person in the family, he receives his first upbringing and education from the family. Therefore, strengthening the educational potential of the family, preserving traditional family values in our society, and improving the spiritual and moral environment in families are of urgent importance. Also, researching the heritage of ancestors in family education and using them objectively and effectively, studying the importance of their ideas of tolerance, pacifism, creativity and humanitarianism in creating spiritual immunity from foreign ideologies in our women and young people is of urgent importance. After all, it is known from history that a person's spirituality, his worldview, a set of skills related to a person's imagination and faith are mainly formed in the family. In this sense, the family is the true center of spirituality. It is the factor and environment of national education, which is the basis of ideology. Therefore, the first concepts characteristic of the national ideology penetrate into the human heart and mind, first of all, in the family environment. Through its centuries-old sacred values, the family forms love for the Motherland, faith and responsibility, patriotism, humanitarianism, passion for science and cultural skills in young people. After all, every citizen cannot feel that he is a complete person without understanding the role and function of the family in society, that the Motherland begins at the threshold. From this point of view, it is important to maintain family stability in our country and to prevent various possible negative diseases, first of all, to analyze their manifestations, effects and characteristics, to develop preventive mechanisms against them, and to give conclusions based on oriental national education. After all, it is one of the urgent tasks to consider the ideas of tolerance, based on the principles of religious and secularism, reflecting universal and national values, on the basis of impartial, historical sources, and to scientifically analyze and apply its lofty human ideas to the society. A number of decrees and decisions of the head of our state, state programs are important for raising young people in the family in the spirit of national and universal values, creating conditions for their physical and spiritual development.

It should be noted with pride that kindness, respect, loyalty and dignity in the Uzbek family can be seen in rare nations of the world. The attitude of parents to their children in the Uzbek family is a source of national pride. A child learns to appreciate the kindness and education he received from his parents from the day he was born. A parent who sincerely fulfills this duty to his child will receive the same love from his child. Such an attitude serves as a solid foundation for a healthy and stable family environment.

Article 65 of our Constitution states that "Children are equal before the law, regardless of their parentage and civil status. Motherhood and childhood are protected by the state" [5.S.14] is based on great logic and social truth. Civil society relies on the rule of law. All citizens are equal before the law. That is, the principle that the law is equal to all applies. This requires a high level of legal awareness and culture in every family. It is this principle that is important in human development. Some of our young people do not fully understand that the family is sacred because our work in this regard is not yet up to the required level.

Family environment is a necessary part of everyone's life. It can be warm and satisfying in every way, but at the same time it can be full of problems and conflicts, leading to deep feelings of despair and guilt in people. The family environment changes under the influence of various factors during the development of society. The role of substance and form in these changes is unique. We do not observe that a serious change is taking place in the modern Uzbek family model. The sanctity of the family, characteristic of the Uzbek nation, has been passed down from



generation to generation as a blessed heritage [6.B.110-115]. At the same time, its existence is affected by a number of economic, social and cultural factors related to the market attitude. We can see it in the distribution of male and female roles within the family, in the differences in their interests and directions, in their attitudes towards the kinship clan, in the expression of their interests, and so on.

Differences in the experience of family relationships related to the life course are also fairly obvious. The roles of men, women and children in the family are undergoing significant changes due to these shifts. In the series of factors, processes and activities that cannot be ignored above, the health of the family environment is considered an urgent issue. Of course, when discussing this issue, first of all, the condition of its components, the processes taking place in them, should be studied and evaluated individually. It is advisable to develop an activity strategy to improve the health of each of them. Therefore, the health of the family environment does not depend only on the activities of these family members. Their activities depend in every way on the relationship between parents and children, brothers and sisters, godparents or distant relatives, neighbors and co-workers in their lives. Based on these, a comprehensive approach to the issue of improving the health of the family environment is justified. At the same time, it is better to emphasize the place and role of the entities that have the decisive status in this issue. In sociology, the subject of social activity is called "Social actor". A social actor can be individuals playing a social role, groups managing changes in society according to certain interests. Therefore, in order to improve the health of the family environment, first of all, the relationship between the main actors - the couple should be healthy. It is important that their relationship is formed on the basis of emotional and sexual intimacy along with all existing values. Parents should look into their hearts when marrying off their sons and giving their daughters to grooms, and basically form a young family based on this. Secondly, they should develop a family strategy and give independence to the bride and groom in its implementation. This primary social impulse determines the health of the family environment. Thirdly, it is also important that new family actors are understood by family relatives and start a relationship accordingly. The Law of the Republic of Uzbekistan "On equal rights and opportunities for women and men", approved by the Senate of the Oliy Majlis of the Republic of Uzbekistan on August 23, 2019, is important in creating a healthy environment in the family.

In family relations, both husband and wife understand, know and follow the rule of law, which helps to increase the efficiency of family life. Therefore, it is appropriate for educational institutions and neighborhoods to conduct chronic activities of various forms and scopes to study these two laws. Article 15 of the law describes general measures to prevent, identify and put an end to harassment and violence against women. In particular, the analysis, study and assessment of the factors that are the causes and conditions of oppression and violence in it, special importance is given to conducting legal propaganda among the population.

Today, schools, vocational colleges, and higher educational institutions are also doing effective work in preparing young people for family relationships. But it is time to give more importance to this activity in these organizations. Modeling of interactive technologies, social forecasting, psychological training and many other modern pedagogical and psychological tools should be brought into this activity, so that young father, young mother clubs, schools of brides and grooms become places of knowledge, testing and research. Fatherhood or motherhood, remarriage and

step parenting, divorce and children, let parents anticipate the negative effects of divorce on children. Even in cases where parents who are unhappy in their marriages live together, let the children be affected by this tension. If these and related problems are continuously and consistently studied by different social institutions according to different approaches, and the results are applied to life as recommendations and suggestions, it is inevitable that the healthy environment in the family will become healthier.

It should be noted that the happiness of the family is based on the principles of harmony, consensus, mutual respect, mutual understanding and appreciation. So, each family creates its own happiness. Someone from outside will not give him a happy life. Happiness cannot be achieved overnight. This is achieved through honest work, research, aspiration, study, learning, and of course, patience.

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