

Disruption Of Family Relationships And Their Consequences

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Annotation. In the process of spiritual and moral reforms being implemented in society, based on the specific characteristics of Uzbek families, the specific place, role and importance of family education in resolving family conflicts are determined by clarifying, enriching and studying the spiritual and educational content of family education relations.

Key words. family, society, couple, child, conflict, divorce, crisis

Introduction. The family is the solid foundation of society, the driving force of the state. Accordingly, the issue of the status of the family and family relations has always been in the focus of the state's attention. After all, as the President of the Republic of Uzbekistan Sh. Mirziyoyev said, "A family is a small homeland, if the family is peaceful, the homeland will be peaceful."

The state policy of the Republic of Uzbekistan on the protection and strengthening of the family institution is a set of goals, principles, tasks, and priorities aimed at supporting the family, which is the foundation of our society. The preservation of traditional national and universal traditions and values regarding the family, raising the prestige of the family, raising the status of parents, strengthening the prevention of problems in the family, improving the living conditions and standard of living of families, and training young people to fulfill the socio-economic tasks facing the family are of great importance.

Methodology. In the East, the family has long been considered a sacred fortress. The characteristics of Uzbek families, such as their warmth and generosity, have long been and still are a feature that has aroused both admiration and respect among people of other nationalities. In the Uzbek family, women and mothers are the guardians of this fortress, reliable people who ensure the sanctity of the family.

There are many instructive instructions in the Holy Quran and Hadiths about the need to honor women - mothers. All of them are based on the role of women - mothers in the family, of course. After all, for a newborn child, the family is the first place of upbringing, the authoritative person who creates the spiritual and moral atmosphere of this sacred institution.

At the same time, the Decree of our President Shavkat Mirziyoyev dated February 2, 2018 "On measures to radically improve activities in the field of supporting women and strengthening the institution of the family" set the most important and urgent tasks for relevant state bodies and public organizations to solve the problems that have accumulated in this area over the years and have been ignored, based on our national and spiritual values.

As Professor O. Musurmonova noted: "The foundation of the family is the husband and wife, or parents. Since the husband and wife are responsible for building the foundation of the family, they are responsible for experiencing the difficulties, joys and anxieties of life, managing the family, and raising children"¹.

Our ancestors have always paid great attention to the strength of the family for the birth of a healthy generation, they have always fought for the strength of the family, the honor, and pride of the clan. This is evident from observing historical sources. As noted above, the sacred book of Zoroastrianism, "Aveto," pays great attention to the family, its strength, and upbringing. The ideas of family and child-rearing were not only accepted as guidelines, but also showed great care for the happiness, well-being, cheerfulness, and abundance of children in the life of the generation. Such ideas were instilled from generation to generation precisely through family upbringing, emphasizes researcher Torabek Khojaniyozov.

Analysis. The number of families in the republic today, as of January 1, 2023, is 9,729,961 in the Republic of Uzbekistan, most of which are undivided, multi-generational households, where representatives of different generations live together and run a business together. This unique form of the family has created favorable conditions for raising children, instilling in them universal spiritual values, traditions, as well as preserving our national traditions and increasing the level of knowledge. In such families, people learn from childhood to be hardworking, respect for adults, strive for knowledge, love for their homeland, village, city, and their entire homeland.

A family is not complete with parents and the children they have given birth to. By the will of fate, conflicts arise in some families, and as a result, marriages collapse. Scientists have studied the breakdown of marriages and expressed their theoretical views on the possible reasons for their breakdown. For example, some psychologists try to explain divorces through the concept of "motivation". That is, in a family that is living in good peace and harmony, a situation suddenly occurs, for example, betrayal, death, illness, jealousy, financial or domestic problems, the intervention of a third party, and similar events occur, and the family pillar collapses. Today, migration can also be included among the factors causing family conflicts. Because forced separation for a long time, failure to satisfy physiological, psychological, material, and spiritual needs are also causes. In fact, it is rare in life for a family to suddenly break up due to such a sudden shock or motivation. Another situation, according to scientists, is called "retreat". This is a situation in which a husband and wife are connected by good, warm relations, but the love suddenly cools down, and the couple becomes angry when they see each other, they do not like each other, and they quarrel. Such incidents occur often in life. The reason is that the fire that suddenly ignited, that is, love, can go out after a certain time, fade away. Due to similar situations and other reasons, family breakups have been observed in all times and eras. It can only be said that the forms and causes of the breakdown of marriage have their own reasons in each era. For example, in Eastern countries, it has long been believed that the breakdown of marriage is the rarest. Because our ancestors took care of the strong foundation of the family institution.

Inquiry into the seven stars, linking the fates of young people who are compatible with each other through matchmaking, and even marriages between distant relatives, that is, mutual agreement between people who knew each other in advance, and building a family through bonds of love and affection, were valued as Uzbek customs. Reasonable thinking in all marriage motives, and the "seven-measure-one-cut" of young people and their parents were considered the basis for a strong family.

As for divorces, this situation has occurred both in the Eastern peoples and in our country. In old sources, the factors that caused the divorce of marriage were, first of all, hereditary diseases detected in the husband or wife after the wedding, in many cases, the man and in some cases the woman finding a "language" with another person,

the fact that a nobleman or official liked the bride and forced her to break up the old family by force, the man divorcing his wife due to childlessness, the woman's infertility, and the woman being forced to marry another person due to the inability of the economically weak young family to make ends meet. The important thing is that the initiative for the dissolution of the marriage was mainly in the hands of the man. The marriage was dissolved only if he wanted to. If a woman took the initiative, she was severely punished, publicly condemned, and even stoned, as is known from ancient history and old films.

In his work "The Book of Healing", Ibn Sina also pointed out the factors that cause family crisis and breakdown. These include:

1. If the couple has not had a child;
2. If a wife betrays her husband and diminishes his attention;
3. If the wife is uneducated and does not want to be educated;
4. When the husband and wife have incompatible personalities

Other nations also had their own traditions. For example, in ancient China, the reasons for divorce included the husband's disregard for the opinion of his parents, the daughter-in-law's rebuff, infidelity, infertility, philandering, incurable illness, jealousy, etc. However, even in the above cases, if the wife was mourning her husband's parents or was truly an orphan, the husband could not throw her out of the house. In ancient Greece, however, it was much easier to divorce. The husband told his wife in front of witnesses that he could no longer live with him, that the marriage was broken, and the woman collected all her dowries and returned to her parents' family. It was considered obligatory to give her all the dowries and everything that belonged to the woman, even if the reason for the divorce was the woman's infidelity, property and jewelry were given to the woman.

However, in cases where a woman no longer wanted to live with her husband, it was more difficult for her to obtain a divorce; in such cases, the wife had to formally apply in writing to the city governor, who would make a decision. In such cases, regardless of who was found guilty, the children were left with their father.

Divorces were also considered normal among the Romans. It is known from history that the poet Ovid and the historian Pliny were married three times, while Julius Caesar and Antony had four wives each. Such historical events are well reflected in sources and historical films. In ancient India, marriage was not simply a civil union, but a divine union, and the dissolution of marriage was considered an extremely abnormal situation. The dissolution of marriage could only occur at the initiative of the husband and at the expense of the wife's great sin. It can also be added that a widow could not remarry. Sometimes a woman was buried with her deceased husband.

the second millennium BC indicate that "a woman who has not given birth to a child for eight years may be exchanged for another, one who has given birth to a stillborn child - in the tenth year, one who gives birth to only girls - in the eleventh year, and one who is belligerent and disobedient may be immediately released by her husband." Later, Hindus also revised their divorce policy, and now it is stated that a marriage can also be dissolved in the following cases:

- ✓ if a woman has squandered all her husband's wealth, has used it inappropriately,
- ✓ if she lost her child through abortion

- ✓ if she attempted to kill her husband.

A woman had the right to seek a divorce from her husband only in two cases:

- ✓ If the husband is infertile and unable to fulfill his duties as a husband
- ✓ If he was expelled from his people for a sin he committed.

The forms and motives for such a breakdown of marriage are diverse. In many nations, marital infidelity is noted as a motive for divorce. It is characteristic that infidelity by a woman is condemned more severely in all cultures than infidelity by a man, because the main reason for this is that the unfaithful woman may meet with another man, become pregnant by him and become the cause of the birth of a foreign child out of wedlock. That is, in this case, not only the interests of the family, but also the interests of the newborn child are seriously damaged, because the question of whose rights this child has and whose property it can inherit arises.

But there are also peoples on Earth who are indifferent to the betrayal of their spouse. For example, in the Dinka tribe in Africa, a husband will divorce his wife even if she is, in his opinion, more ignorant or cooks worse food. No one is interested in a man “swapping” with a strange woman, and even his legal wife does not pay much attention to it.

Similarly, the Assamese tribe also decides on divorce based on whether the couple is from a lower or higher caste. For example, if the woman is from a higher caste family, she has the right to annul the marriage and live with another man.

Of course, the more the family is valued in Muslim nations, the more cases of divorce or separation are denigrated. In this regard, the Muslim world has developed its own Sharia laws, which have been an important factor in regulating family and marital relations for centuries. A number of surahs of the Holy Quran, including its Surah “Al-Baqarah”, describe the human and property relations between husband and wife, the responsibilities and duties of parents in giving birth to a child and raising it. It is emphasized that “divorce” is an act commanded by Allah, but one of the most undesirable for Him. Therefore, in Islam, the breakdown of the family is considered a factor that causes bad, unpleasant consequences, like “disturbing a bird's nest”. According to Muslim rules, it is forbidden for a woman to initiate a divorce, but when the situation requires it, a woman can leave her husband's house without demanding her rights. If a man unknowingly uses the word “talaq”, he can remarry his wife up to a third time, but after three times, he is strictly forbidden to remarry.

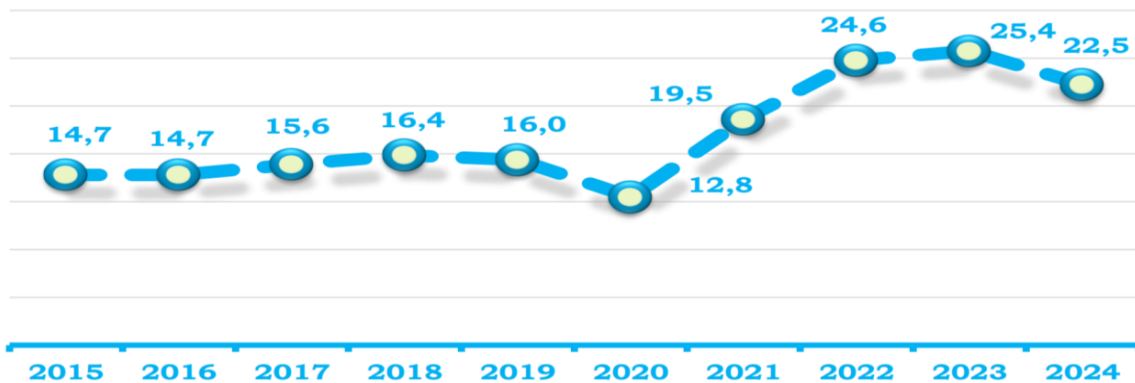
Results. Naturally, in the current conditions of building a legal state, divorce cases are regulated not by such Sharia rules, but by current laws. Its provisions are regulated by Articles 37-48 of Chapter 7 of the “Family Code” of the Republic of Uzbekistan, entitled “Dissolution of Marriage”, and Articles 218-222 of Chapter 26, entitled “Registration of Divorce”. Recent studies conducted in Russia¹⁰ indicate the following as the main reasons for divorce (as a percentage of the total number of respondents of different ages):

- material, household problems – 55;
- husband or wife's addiction to alcohol – 39;
- declining family values for young people – 27;
- spousal infidelity – 19;
- psychological incompatibility – 17;
- meaninglessness of family life – 12;
- falling in love with someone else – 11;
- absence of children – 7;
- other reasons – 2;

- those who had difficulty answering – 6.

When the Republican Scientific and Practical Center "Oila" studies the reasons for divorce, in most cases, the first place is taken by the disagreements between spouses, incompatibility of character, jealousy, betrayal, the lack of communication between the bride and mother-in-law and other close relatives, the man's addiction to harmful habits (drinking, drugs, etc.), financial difficulties (mainly the husband's inability to work, inability to manage an independent family), disagreements between the spouses after the wedding, the husband's disappearance, etc. When the reasons for divorce are studied by capital, the breakdown of the family due to economic difficulties is recorded in the last place, because in most self-sufficient, wealthy families, young people are getting divorced mainly for three reasons: jealousy and betrayal, disagreements in the relationship between the bride and mother-in-law, and inconveniences in living conditions. In general, the main factor in divorces is the spiritual unpreparedness of young people to get married. When a husband and wife decide to divorce, if they do not have children, they apply to the Civil Registry Office and their marriage is annulled. If there are children, the courts resolve the matter, but in most cases, the self-governing body of the neighborhood and activists who are members of its reconciliation commission intervene in this, and the public prevents young people who are going to divorce for a trivial reason. Because in the national mentality, leaving a child alive as an orphan is considered a great sin, therefore, there is a long-standing tradition that adults intervene in the future fate of a young family and, after studying the reasons for the family conflict, a decision is reached. In cases where a family conflict seriously threatens the health, peace and coexistence of young people, primarily women and children (such as the inability to forgive each other due to betrayal, the husband's constant torment of the woman due to her constant alcohol consumption, domestic violence, the man's lack of contribution to the family budget), the community protects the rights of the woman, and the mahalla itself intervenes in this matter in order to determine the fate of the woman and her children, and to provide them with social protection. Local women's activists have been paying special attention to increasing the fair activity of self-government bodies on these issues in recent years. From interviews with members of the mahalla reconciliation commissions, it became clear that in most cases they are engaged in protecting the interests of women, but in situations where the family is on the verge of divorce due to the woman's fault and her unwillingness to take on family responsibilities, inability to establish proper relationships with her husband and relatives, mahalla consultants carry out educational and educational work with the bride. From the point of view of national mentality, the absence of a child within 1-2 years, unfortunately, leads to the breakup of a young family, in which the elders of the family play a more negative role, that is, a patient attitude towards this issue has not been formed. The work being carried out in Uzbekistan to reduce the number of divorces to the minimum possible level is bearing fruit. The fact that the number of divorces through courts is decreasing every year is evidence of our opinion. The increase in the number of families in recent years has been mainly due to young families and nuclear families, that is, families where a couple and their children live separately.

O'zbekiston Respublikasi bo'yicha qayd etilgan nikohdan ajralishlar
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The largest share of divorces occurred in Tashkent city - 2,935. Also, relatively high shares were observed in Andijan (2,390), Fergana (2,370), Tashkent (2,285) and Samarkand (2,265) regions.

The lowest number of divorces over the past six months was recorded in Navoi region - 588. Relatively few divorces were registered in Syrdarya (772), Jizzakh (841), Khorezm (988) regions, and Karakalpakstan (907).

In the country, men divorced at an average age of 37.1 years, while women divorced at an average age of 32.2 years. Women under the age of 35 (64.1 percent) accounted for the largest share of divorces.

In the first half of the year, the number of divorces from childless marriages was 10,479 (46.6 percent). The number of divorces with one child was 6,616 (29.4 percent), and divorces with two or more children reached 5,372 (24 percent).

For comparison, in January-June 2022, 24.6 thousand divorces were recorded in Uzbekistan, and in the same period in 2023, 25.4 thousand.

Conclusion. In psychological literature, the nature of discrimination and the laws governing this process are presented from a scientific perspective. For example, S. Krahovtil distinguishes the following stages of the discrimination process:

- The stage of raising one's head: the humiliated and dissatisfied woman increases her activity and takes certain actions to prevent the divorce from happening. However, because she does everything with anxiety and excitement, she makes many mistakes and may even do inappropriate things;
- Depression stage: the party who does not want to divorce admits that they were unable to control the situation, falls into a state of depression, and now begins to blame themselves;
- Acceptance stage: the party who did not want the divorce now comes to terms with the current situation and comes to the conclusion that it would be better if the marriage did not happen than if it did.

Of course, it is worth noting that in some cases, both parties consciously, by mutual agreement, do not give each other a divorce, and such divorces occur without the above-mentioned stages. In countries where a democratic legal state and a free civil society are being built, the issue of divorces is also approached democratically, that is, the divorce is made taking into account whether it is in the interests of both parties or

one of them, but in such cases, especially a mother left with a young child needs socio-psychological support, support provided by society.

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