THE VALUE OF ALTRUISM IN CREATING A LOVING FAMILY.

Khatamova Ferangiz Ibodulloevna
Teacher of Oriental University

Abstract: This text analyzes the role of altruism as the foundation of healthy family relationships. Behaviors such as selfless help within the family, consideration of the interests of others, and respectful treatment contribute to the emotional and social development of children. The role of psychological mechanisms in the formation of altruism - imitation, identification, empathy, and social reinforcement - is also highlighted. The results of the study show that the development of altruism in the family is important for strengthening the spiritual and moral qualities of the individual, increasing love and respect in the family, and creating a stable social environment in society.

Keywords: altruism, healthy family relationships, selfless help, psychological mechanisms, empathy, imitation, identification, social reinforcement, spiritual and moral development.

The formation of a healthy generation is carried out on the basis of establishing a healthy lifestyle in society. For this, every member of society must adopt a healthy lifestyle and accept health as a form of civilization. The formation of such a new way of thinking in the life and behavior of young people will serve as a solution to all problems in this regard. In recent years, the issues of social protection of the population, especially motherhood and childhood, youth, and the family, have occupied a central place in the policy of our government. This is not without reason, of course - now we live in an unforgettable period in the history of mankind - in the modern century, when science, technology, and civilization in general have developed strongly, and, in addition, the process of building a legal democratic civil society is underway in our country.

The tasks of cooperating with the world community in various directions, moderately implementing the solution of the socio-economic, spiritual-educational and political issues facing us from the point of view of ensuring the well-being of our people, require that our citizens, families and future generations be comprehensively well-developed (both physically, spiritually and mentally healthy), wise, progressive and intelligent. In order to achieve this goal, the lifestyle of the family, the place where a person spends his main life, must be healthy. As is known, in our society, human health, physical well-being, and possession of a culture of a healthy lifestyle are extremely important social values. Ensuring the health of the nation, preserving the genetic fund of the people are solved in a sufficiently positive

way only thanks to a healthy lifestyle. This is achieved by all social institutions of society; The family, educational institutions, neighborhoods and independent education are faced with the task of explaining to the citizens of our society the meaning and essence of a healthy lifestyle, and raising young people to be alert, knowledgeable, and well-rounded individuals. Based on this, from the first years of independence, efforts were made to form a healthy generation in our Republic. The issue of raising a “well-rounded generation” was raised to the level of state policy, and this issue began to be considered a priority task. It is known from the sources that there are a number of factors that contribute to the formation of the psychology of a healthy lifestyle: social, economic, political, medical, physical, pedagogical, psychological and other. In this article, we will consider the psychological aspects of the formation of the psychology of a healthy lifestyle: human character; the attitude of the individual to a healthy lifestyle; socio-psychological factors of the formation of a healthy lifestyle; the role of the individual's individual psychological

characteristics in the formation of the psychology of a healthy lifestyle; the influence of the family environment in which the individual grew up, that is, external socio-psychological factors. The role of the individual's motivation factor in the formation of

a healthy lifestyle is also great. Motivation, according to its content, means motivating a person to begin to perform a certain activity, substantiating and understanding its importance. As is known, the family is a small society of every society. In this sense, the family, as a part of society and social life, has its own tasks, each of which, in turn, requires the possession of certain knowledge and, most importantly, a sense of responsibility. If a newly formed family does not improve or "grow" as a part of society, especially if it does not develop morally and spiritually, if the mutual duties and interests of the parties in the family are not clearly defined, the future of such a family will not be prosperous. Signs of multi-generationality are clearly expressed in the Uzbek family. In it, the elders of the family - grandfathers, grandmothers, close relatives, neighbors, and the neighborhood - also directly participate in the formation of healthy ideas and knowledge in the minds of children. According to our ancient customs, the influence of grandparents, neighbors, and relatives on the upbringing of our children is stronger than that of parents.

They are the determinants of the spiritual atmosphere in the family. This tradition of upbringing is considered an important spiritual and pedagogical value left over from the past. This upbringing method was formed in the lives of our great ancestors and reached a certain level of systematization. The definition of altruism in psychology is very diverse. As a rule, it is understood as behavior expressed in caring for other people. An altruist is a disinterested person who acts not out of a sense of duty, social pressure or religious considerations, but out of a desire to help. Egoism is the opposite of this phenomenon. However, some theories of altruism do not exclude the existence of situations in which an altruist may not act. This is reflected in

the principles of altruism. There are several sociological theories explaining why altruistic behavior is beneficial to society. Performing selfless deeds for others is an example of a prosocial (reciprocal, conditioned by social norms) phenomenon. As in animals, helping tribes helps people survive as a species. Not all altruistic prosocial

actions may be completely altruistic in nature. That is, altruism arises on a certain basis and is supported by a number of mechanisms. Scientists have identified the following theories of the preservation of this phenomenon:

• Genetic theory. Empathy, sensitivity and the ability to find a compromise are 50% genetically determined. The remaining 50% is associated with environmental factors. Genes responsible for altruistic behavior can be inherited.

• Emotional theory. The positive reaction of a person who provides selfless help helps to produce endorphins - pleasure hormones. This encourages the repetition of similar actions over and over again. The strength of attachment to a person is also important: with regular acts of altruism, it grows.

• Adaptation theory. In a number of experiments, it was observed that children willingly repeat altruistic behavior patterns, that is, they have a state of adaptation to altruistic behavior. In addition, it was found that the most effective interaction is with peers. Early social adaptation (preschool age) helps to develop altruistic traits in a child.

• Social expectation. People tend to avoid the guilt that arises if they do not comply with the norms established by society. Giving way to a pregnant woman in transport or giving way to an elderly person on the road are examples of altruism with the mechanism of social expectation. Based on these theories, psychologists distinguish several different types of altruism. Each of them is specific to a specific situation. Thus, the principle of reciprocal altruism includes help: it is assumed that help must be returned like a debt. Demonstrative altruism is subject to the norms of society and is based on the rules of moral behavior, good and the highest morality. The compensatory appearance is a way to alleviate guilt for inaction. Rational – is associated with thinking about their actions, so that they do not violate the boundaries of others or harm others. Healthy relationships within the family not only provide love between members, but also serve as a solid foundation for the social, emotional and

moral development of individuals. In this regard, altruism is a central element of positive behavior in the family. Altruism is the ability to provide selfless help, put the interests of others above one's own, and treat them with respect. Altruistic behavior formed in the family serves to develop empathy, social responsibility and internal psychological stability in the child. Psychological studies show that the altruistic behavior of parents serves as an example for children. When a child observes the readiness of parents to provide mutual assistance, love and support, he tries to repeat them in his own life. This process occurs through the mechanism of imitation, that is, the child learns personal behavior and qualities from his parents. At the same time, the identification mechanism is also important: the child associates himself with the views and values of his parents, seeks to reflect them in his own behavior. Empathy is one of the psychological foundations of altruism. When a child is given the skill of understanding and taking into account the feelings of others in the family, he is ready to provide disinterested help. Therefore, parents need to regularly show the child an example of mutual love and attention, and create a positive emotional atmosphere in the family environment. Children with developed empathy also learn to resolve conflicts that arise in the family through communication and understanding, which strengthens healthy relationships in the family. The mechanism of social reinforcement is also important in the formation of altruism. When a child shows altruistic behavior, positive evaluation, encouragement and attention from parents serve to strengthen this behavior. For example, when children help others or take into account the needs of family members, parental praise and gratitude encourage them to do such behavior in the future. In this way, altruism in the family not only develops the internal qualities of the individual, but also stabilizes the internal environment of the family.

Altruistic relationships in the family also play an important role in the formation of

social norms of society. If a child has learned selfless help and respect in the family, he will demonstrate these values in communication with school, friends and the wider social environment. At the same time, a person whose altruism is developed in the family is also willing to cooperate in fulfilling social tasks, resolves conflicts constructively, and establishes healthy relationships with other people.

In conclusion, altruism, as the foundation of healthy relationships in the family, plays an important role in the spiritual and moral development of the individual, strengthening family cohesion, love and respect, and creating a stable social environment in society. Altruistic qualities formed in the family form the basis for the child's social adaptability, emotional stability, and ability to respect others. Therefore, each family should pay special attention to the development of selfless help and altruism in its educational activities

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