

# PSYCHOLOGICAL SCIENCES

## PSYCHOLOGICAL ARCHITECTURE OF FAMILY LIFE

**Salamova A.**

*Teacher of the Department of General Sciences of ADPU Sheki branch*

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### Abstract

The family, as the main social institution of society, plays a special role in the socio-moral development of the individual, psychological health and the formation of social relations. The structure of the family, its types, intra-family relations, the educational function of parents and psychological preparation for family life are among the main factors determining its functional stability. The article analyzes the psychological architecture of the family, the dynamics of family relations, the role of psychological compatibility, the socio-legal foundations of marriage, the mechanisms of formation of the intra-family climate, as well as the modern family typology from a scientific and theoretical point of view. The study shows the relevance of a comprehensive study of psychological, social and legal factors that ensure the healthy development of the family.

**Keywords:** family institution, marriage, family functions, family types, family relationships, psychological harmony

**The actuality of the subject.** In the modern world, globalization, information abundance, the expansion of the digital environment and the impact of social networks on family communication make it even more necessary to study the psychological architecture of family life. Digital addiction, social comparison, information pressure, changing roles and the transformation of gender expectations confront family relationships with new psychological challenges. In this regard, healthy communication between family members, emotional regulation, constructive conflict management and strengthening mutual support are becoming one of the priority issues of the modern era.

To maintain the stability of the family institution, it is not enough to maintain traditional values; at the same time, psychological literacy, emotional flexibility, relationship management skills, and psychological preparation for marriage are also of great importance. The poor preparation of young people for family life, emotional instability, false expectations, disregard for socio-psychological compatibility, and uncertainties in the distribution of family roles are the main factors leading to the increase in family conflicts and divorces in the modern era. Therefore, the scientific study of the psychological architecture of the family serves to strengthen family relationships, establish healthy parent-child relationships, and improve the social well-being of society.

On the other hand, changes in the family institution affect not only the relationships of couples themselves, but also the socio-emotional development of children. Emotional security, parental support, and a consistent upbringing model play an important role in the family as the main environment in which the child's personality is formed. Therefore, the study of the psychological climate within the family and the mechanisms of its influence on the upbringing process is a scientific direction that remains relevant for social psychology, pedagogy, and family psychology.

**The main part.** Family is a social phenomenon that accompanies a person throughout his life. Family

is not just the coexistence of people belonging to several age groups, but also the coexistence of people in conditions of mutual harmony. "The family is one of the forms of an important social institution, which arose in the course of the formation of human society and developed together with it. The legal basis of the family is the registration of family-marriage relations between a man and a woman in any society on the basis of the laws existing in that society. The family is one of the primary forms of social unity of society, uniting a married couple and their children" [3, p. 51]. The family is often figuratively called a "small state", it is considered the foundation, touchstone of the existence and progress of society, the state. As the main core of society, the family must be built on a solid foundation. This foundation is further strengthened when it is built on the principles of moral, psychological, physiological, self-awareness, mutual respect and love, a sense of responsibility, high preparation, understanding of the rights, duties, etc. aspects of the family. "The Constitution of the Republic of Azerbaijan (Article 17) states that the family, as the basic unit of society, is under the special protection of the state. It is the duty of parents to take care of children and raise them. The state controls the fulfillment of this duty. Along with other rights and duties of citizens, their right to marriage is also reflected in the Constitution. Article 34 of our Constitution states that everyone has the right to establish a family upon reaching the age prescribed by law. Marriage is concluded on the basis of voluntary consent. No one can be forced into marriage (given in marriage)" [1, p. 28, 42]. At the same time, issues that determine the responsibility of citizens are also reflected in our Constitution. Thus, early marriage of young boys and girls before reaching the age of majority, as well as when the psychological, moral, and physiological preparation processes of both individuals in the period before family life are not properly organized, errors in the process of responsibility and self-awareness are the beginning of the path to family breakdown. Other

causes of divorce are also formed on the basis of illegalities committed during the family life and the preparation stage for the family: the occurrence of mutual trust, distrust, jealousy, irresponsibility, misunderstanding, and weak self-awareness leading to domestic violence, poor organization of the material, spiritual, moral and psychological situation, drunkenness, drug use, inappropriate gossip, and outside interference lead to divorce.

The family is the foundation of a healthy society and a strong state. The family is the keeper and transmitter of traditions, the experience of past generations. In the family, an individual is socialized, acquires the qualities necessary for successful service to humanity, eliminates natural individualism, learns to live "for others". The family forms the child's worldview, creates the socio-cultural core of his morality, spiritual world. As one of the important elements of historical traditions, it creates stereotypes of consciousness, ideas about the rules of behavior and action in the new generation, and transmits social experience from generation to generation.

The family problem has always aroused interest in the history of socio-philosophical thought. For example, in the epic "Kitabi-Dade Gorgud", the description of family and marriage relations of the Turkic peoples occupies an important place. In this epic, which covers the 7th-9th centuries, very interesting ideas about family, male-female relations, parents, children, family and society were put forward. These ideas reflected both universal and real national-ethnic, as well as religious, legal, and everyday problems. Here, family relations of that time can be studied both in the description of specific, real events and in the admonitions of individual heroes. The basis of these relations was also religious ideas.

The great poet and thinker N.Ganjavi also highly appreciated the role of the family in society. Speaking about its domestic, consumer and educational function, the poet also sought and showed ways to instill high moral, universal qualities in people. Nizami also highly appreciated the role of women in society in his works. In particular, the world of love of the outstanding poet and philosopher M.Fuzuli talks about the love between a man and a woman: in the poet's description, love means freedom, justice and independence, because true love removes people from ignorance and feudal oppression, and allows them to become more perfect.

The family performs both social and individual functions in all areas of activity. The functions of the family are historical categories, have a traditional and modern character. One of those who conducted a socio-psychological analysis of the spiritual function of the family was E.Fromm. Fromm spoke out for peace and love, against hostility and aggressive ignorance. The work "The Art of Loving", published in 1956, is E.Fromm's most widely read book. According to Fromm, as long as a "healthy society" has not been established, as long as there are attempts to escape from real problems into the world of illusion, drugs, alcohol, love, the love of loving is capable of creating miracles, because this feeling can fight fear and distrust. The doctor-psychoanalyst E.Fromm noted that to love

means both to be loved and to be able to love. In order to be loved, men usually strive to be successful in their work, to be strong and wealthy. Women, on the other hand, try to have a beautiful appearance, dress, and figure: both men and women learn manners, try to have an interesting conversation, strive to help, be modest, etc. People think that it is easy to love, but it is difficult to find an object of love. Fromm showed that love is a skill. Love should not be blind. Being liked is not always loving. There is a theory and practice of the art of loving. Both can be studied. However, it is impossible to master the art of loving if the third party is not taken into account. This is a person devoting himself, his strength and abilities to love day and night. A person feels the need to love and be loved, but power, money, and fame are more important to him, and he spends all his energy on these areas, because he can benefit from them, while love is needed only for spirituality and the heart. Fromm believes that love is an answer to the problem of human existence. A person sees the only way out of the dungeon of loneliness in loving and being loved. Creating interpersonal communication is the greatest need and greatest strength that humans have.

"Family is an institution within society that is distinguished by its own rules and a closed lifestyle, and is based on kinship relations." [6, p. 9]. Family is an institution where family members are surrounded by all aspects and aspects. All personal, spiritual, and moral qualities are first formed in the family. The importance of the family in the development of personality and the fate of a growing person is very great.

It is an undeniable fact that the family plays a major role in the development of society. The relationship between parents within the family is an important factor in raising children. Heads of families are responsible for setting an example for their children with every behavior. Being a good example for children in the family is a valuable method of upbringing. Success in raising children is conditioned by pleasant communication between heads of families, parents becoming friends with their children, providing them with detailed information about everything, and other positive educational influence methods. "A mother is a person who is trusted, because in moments of need she is always there for her child, while a father may be with his child only occasionally, but his presence, impressive voice, strength and power amaze his child" (A.Adler). The duty of a loving parent is to educate his child at the necessary level, to raise him physiologically and psychologically healthy. By demonstrating the successful result of the upbringing given with his own behavior, the child repays his parental duty. The development of society is connected with the activities of mature individuals. In this regard, ensuring the factors that determine the integrity and strength of the family is considered one of the most important problems. Sincere communication, mutual love and respect are the guarantee of family strength. No matter how different the characteristics of women and men are, it is precisely together that they fill in each other's shortcomings and ensure the formation of an ideal

personality image. It is precisely by supporting each other in solving problems and filling in each other's existing shortcomings that husband and wife can lay a positive foundation for the proper formation of a person brought up in the family. When the foundation is strong, the personality will strive to accumulate the qualities it needs.

There is also the concept of marriage, which is closely related to the concept of family. Marriage is a social event. It is one of the most important elements in understanding the structure of the family. Marriage is a contract between a husband and wife, recognized in the current time, within the framework of existing social norms, based on a legal charter for the creation of a family and the implementation of its functions, an understanding based on a sense of mutual love and respect for each other.

Azerbaijani scholars have also expressed their views on the essence of marriage. Professors A.A.Alizadeh and A.N.Abbasov write in their book "Family": "Marriage is a voluntary, equal union of men and women, free from economic considerations and based on love, loyalty, and the desire to have children" [4, p. 111].

Family life is closely connected with the institution of marriage. This means numerous mutual obligations and duties, both officially and unofficially. Every woman and man who is a partner in a family strives to satisfy their need and demand for family life and family care within the framework of these relationships.

Psychological preparation for marriage of people who want to start a family is important and the process requires a serious approach. The development of society is ensured by the activities of people with a normally formed personality, and the normal formation of personality is ensured by a normal family environment. In this regard, ensuring the factors that determine the integrity and strength of the family is considered one of the most urgent and global problems of interest to society. Establishing a family life means stepping into a new environment from the conditions to which a person is accustomed. When it comes to preparing for starting a family, couples think about choosing a house where they will live in the future, buying things, invitations, the place where the wedding ceremony will be held, etc. However, along with all this and a more important nuance - psychological preparation for the family, unfortunately, young people rarely think about it. The result of people who are not psychologically prepared entering into family-marriage relationships is, as natural observations show, not successful, and even leads to life tragedies.

Family life is characterized by multifaceted relationships: socio-biological, economic-economic, moral-psychological and pedagogical. Each stage of family development is closely connected with the emergence of a new function, a change in the scale and nature of the social activity of family types, and thus the replacement of one function by another. The family performs important socially significant functions in terms of its relationship to society and man. Ensuring the functions of the family is important not only for its

members, but also for society as a whole. The functions of the family are generally closely interconnected. In families that we call healthy and happy, these functions are arranged as if in an orderly manner. Such a saying applies here: "Happy families are all similar to each other. As if they were built on the basis of one scenario."

The family has its own functions. Function (funtio - Latin word) means execution, activity. The function of the family is understood as the activity and duty of meeting any need of family members. The main functions of the family are grouped as follows:

➤ The reproductive function - the function of procreation is the main function of the family. Because the main goal of every family that is established is to bring a new individual into the world and shape him as a personality. This function is a function that conditions the development of humanity.

➤ The educational function consists in meeting the individual needs of fatherhood, motherhood, raising children, and self-actualization in children. Both adults and children are educated in the family. The influence of the family on the upbringing of the younger generation plays a particularly important role. Therefore, the educational function of the family is associated with three aspects: a) the provision of education to older members of the family; b) the long-term, purposeful, systematic and regular educational influence of the family collective itself on each member of the family; c) the constant influence of children on their parents. This creates conditions for parents to actively engage in self-education.

➤ The economic function includes such basic aspects as providing financial conditions for the existence of the family, meeting the material and many other needs of family members, doing household chores, putting the family budget in order, managing the family, and providing mutual assistance to keep family members healthy and vigorous. The family ensures the restoration of strength spent in physical work.

➤ The function of spiritual communication - this function is manifested in the satisfaction of needs during joint leisure time, mutual spiritual enrichment, and plays an important role in the spiritual development of a member of society.

➤ The social (status) function is one of the main functions of the family. It ensures the socialization of a new individual who has come into the world, his formation as a personality in the process of education and upbringing. The first socializing school of each individual, which plays an important role in the formation of his worldview, beliefs and system of values, is undoubtedly the family. It is no coincidence that, according to psychologists, 70% of a person's future success and failure, how he will position himself in the future, how he will be formed as a personality, depends on the education and upbringing given to him in the first 5 years and the attitude shown to him.

➤ The sexual-erotic function is realized in the sexual-erotic needs of family members; in this sense, the family regulates the sexual-erotic orientation of the

behavior of family members, and also ensures the biological renewal of society.

The importance of the educational, moral communication function, and sexual-erotic functions in the modern family has increased significantly.

It is necessary to pay attention to the disruption of family functions that complicate or prevent the fulfillment of family functions, which constitute a feature of its life activity. The main factors that impede the fulfillment of family functions include: personality traits of family members (character, temperament, value orientations, etc.); mutual relations between family members, as well as the level of solidarity and mutual understanding in the family; certain living conditions of the family.

Creation of a family (from the moment of marriage to the birth of the first child) - The main tasks solved at this stage include: psychological adaptation of spouses to the conditions of family life and each other's psychological characteristics; acquisition of housing and joint property; formation of relationships with relatives.

The complex process of forming relationships within and outside the family, the convergence of habits, ideas, and values at this stage is quite intense and stressful. A secondary reflection of all these difficulties is the number and causes of divorces.

The birth and upbringing of children is the second stage of the life cycle - a measured family, which includes minor children. This period in the life of the family is more associated with the active transformation of the family-household activity and the function of spiritual communication. The formation of mutual relations occurs in the sphere of leisure and entertainment. In conditions where both spouses are burdened with household and professional duties, spiritual and emotional commonality is manifested in attempts to help each other, sharing each other's troubles and emotional support. At this stage, the educational function is especially important. Ensuring the physical and spiritual development of children is perceived by family members at this stage as a very important task. Various problems and disorders occur at this stage.

The main sources of family life activity are: overload of one or both spouses, excessive strain on their physical and spiritual moral strength; the need to reorganize emotional and spiritual relationships. It is at this stage that various emotional coldness, marital infidelity, sexual disharmony due to "disappointment in character", divorce and the emergence of love for another person are often observed.

Completion of family life activities - this period includes the following moments: the end of the educational function of the family; the beginning of children's labor activity; the beginning of children's independent family life; the care of the older generation for the younger generation.

The family is often oriented towards the equal distribution of rights and responsibilities, as well as equal participation in solving all family problems. The subject of family law is the regulated aspect of the relations of family members and the factor that

determines its main meaning and content - the mutual love, friendship and respect of family members. The independence of family law, its different aspects from other areas of law, found its expression in the principles of family law. These principles include: equality of personal and property rights of men and women; monogamy; freedom of divorce; freedom and voluntariness in entering into marriage; state care for mothers and children, protection of their interests; non-admission of religion in the regulation of family relations; ensuring family upbringing of children; equality of rights of citizens in family relations regardless of their nationality, race, social status, religious and linguistic affiliation; protection of parental rights;

The tasks of the family include: creating maximum conditions for the development and growth of the child; organizing the socio-economic and psychological protection of the child; the ability to give and transfer to children the experience of creating and preserving a family; the ability to teach children practical habits and skills, self-service aimed at helping their loved ones; educating children in the value of "I", a sense of dignity.

There are the following types according to the structure of the family:

✓ Traditional compound families - families in which several generations (grandfather, father, son, grandson) live at the same time and in the same place. Although this family type was more common in the past, it is now observed less and less. Although Azerbaijan is a country where this family type is widely observed, it is currently decreasing. Such families are becoming stronger.

✓ Nuclear families - a family consisting of a mother, a father, and children. This family type is often called the modern family type and is the most common family.

✓ Complete families are families consisting of parents and children.

✓ Single-parent families are families consisting of one mother or one father and children. Such families are also either motherless or fatherless, which creates additional difficulties and manifests itself in the education process.

Regarding the status of husband and wife in the family, we can say that families are divided into the following types based on the distribution of roles and authority in the family:

✓ Authoritarian - families headed by one person, either the father or the mother. This is also divided into 2 types:

• Patriarchal - the rule of the father (mainly widespread in developing societies, e.g. in Azerbaijan).

• Matriarchal - the sole rule of the mother (widespread mainly in Western Europe under the influence of feminism movements).

✓ Democratic families - the distribution of status and roles is based on mutual understanding, and joint decisions are made.

✓ Egalitarian families - families where each individual in the family has complete freedom to make decisions and behave in a completely free manner.

Families are divided into several types based on the number of children. If no children are born for 10 years, such families are considered barren or childless families are called. According to statistics, one in three such families is doomed to break up. Families with only 1 child are called low-child families, families with 3 children are called medium-child families, and families with more than 3 children are called large-child families. According to calculations, families with 2 children are 3 times more stable than families with 1 child and the probability of divorce is 3 times lower. In families with many children, divorces are generally less common. The child is the main chain of the family.

The psychological position of the family, the upbringing of children are conditioned by the relationship between husband and wife. Family is a voluntary union of a man and a woman, established by mutual inclination and desire. The relations formed between them can be assessed as the natural attitude of man to man. These relations are based on marriage and blood kinship of people who are connected with each other by domestic unity and mutual spirituality.

Building family relationships on sound pedagogical and psychological foundations, based on mutual respect and love, is one of the factors that determine the development of society. Family relationships are mainly determined by the role and relationship of the father and mother in the family. These relationships have a special impact on both the strength of the family and the upbringing of children.

V.A. Sukhomlinsky noted that "the main school of upbringing of children is the mutual relationship between husband and wife, father and mother." Therefore, the main, main role of the parties in the family is to perceive and understand each other. This understanding and relationship are important in building the family's future plans.

The basis of family relations is the relationship between husband and wife. They are the twin wings of the family. Husband and wife should build their relationships in the family on the basis of mutual assistance and respect, work together for the strengthening and well-being of the family, create favorable conditions for their children to grow as individuals, and take care of their health.

The content of the relationship between husband and wife is mutual respect and care, sincerity and kindness. Therefore, maintaining each other's authority and expecting uniform requirements in raising children are key factors in family relationships.

"Interfamilial relations, the psychological climate of the family, "husband-wife", "parent-child" and "child-child" relationships are the foundations of family upbringing. Because the psychological climate within the family and around it is of great importance in the formation of personality and constitutes a unique area in interpersonal relationships" [5, p. 433-436].

Psychological harmony plays an important role in family life. "The psychological climate of the family is determined by the nature of the mutual relations between husband and wife, parents and children, and children and children and directly reflects them. If the husband and wife sympathize with each other, respect

each other, and are close in spirit, the psychological climate in the family is also favorable. The presence of any of these qualities (sympathy, respect, and closeness) or its transformation into the opposite quality (hatred, disrespect, distance) creates coldness in the relationship between husband and wife. As soon as even a temporary dissatisfaction arises between the husband and wife, the psychological climate of the family also changes to one degree or another. The communication of the husband and wife is one of the important signs indicating the favorable psychological climate in the family. The deterioration of the psychological climate in the family, first of all, disrupts the mental health of children. The deterioration of the psychological climate leads the family to divorce and easily turns it into a failed family" [4, p. 191].

As we have mentioned, for a psychological climate to prevail in the home, there must be psychological harmony between family members. First of all, at the beginning of family life, husband and wife must adapt to each other. The man grew up in one family, the woman in another. The upbringing and pedagogical influences given to them in the father's house may be different. It is possible that one was always surrounded by care, did not know what financial need was, as they say, he was not told harsh words, did not hit his hand from black to white, his request was met immediately, while the other, having suffered financial hardship, helped his parents in their work from childhood, heard harsh words and saw scolding.

If we compare a family to the seasons of the year, it has winter, spring, summer, and fall. Just as winter makes a person cold, if relationships in the family are tense, it will make the family cold and the hands of the husband and wife cold from work.

As Esquire once said: "Not looking at each other, but looking in one direction - this is the meaning of love!". This reflects the solidarity of men and women, the desire to work for the same goal, the same goal, which is important for psychological harmony.

Hegel has such an idea: "The basis for the creation of a family is not a natural inclination, but a spiritual and moral relationship between a man and a woman, which is higher than random passion and temporary whim." There is deep truth in these words. The psychological climate of the family is closely connected with the mentioned aspects. As children are born one after another, the family expands, new relationships are created. Proper regulation and management of these relationships strengthens the spiritual and psychological foundations of the family. The psychological climate in the family is created as a result of the joint activities of family members, their interpersonal relationships. However, the mutual relationship between husband and wife, parents, children, etc. is based more on feelings. Therefore, the psychological climate plays a particularly important role in family life.

"The following types of harmony play a more important role in family life:

- socio-moral harmony
- psychological numbness
- psychophysiological numbness

Social-moral harmony implies that the husband and wife have common ideological and moral values, life positions, views on the most important life events, and evaluation criteria. It is impossible to correctly understand the nature of their mutual relations without taking into account the moral values that the husband and wife give to each other in various life situations. The ideological values of the family are in unity with its moral values. If the husband and wife's ideas, opinions, and evaluation criteria on these issues coincide, conflict situations generally do not arise in the family. This is also natural, because the husband and wife see the same thing, hear the same thing, and even their hearts beat the same way. However, in many families, the husband and wife's ideas and evaluation criteria on these important issues do not coincide.

Psychological compatibility is also like this. When the interests and tastes of the spouses coincide, they keep their words better. Sometimes, when the spouses are similar in their characters, when both are kind, they easily get along psychologically with each other, and live a happy life together. But when both of them are equally lazy, rude... In every conflict, in family quarrels, when the spouses quarrel, their character traits are directly manifested. In general, the importance of character in the formation of human relationships is great. Kindness, tolerance, compromise, etc. play an important role in the love of the husband and wife for each other, in establishing good relations, in understanding and comprehending each other correctly. Both the male character and the female character are equally important in terms of a healthy spiritual and psychological climate of the family. Thus, psychological compatibility manifests itself as one of the main conditions for the creation of a favorable psychological climate in the family. When a couple cannot get along, the psychological climate gradually deteriorates, rumors arise in the family, and conflict situations arise.

Interesting features are also observed in the process of psychophysiological compatibility. When both husband and wife belong to the sanguine temperament type, they easily find a common language with each other and live amicably. When both husband and wife belong to the choleric (temperate) temperament type, they often cannot get along with each other. However, when they belong to different temperament types, for example, sanguine and phlegmatic temperament types, they get along better with each other.

All three types of compatibility in family life: socio-moral, psychological and psychophysiological compatibility play an important role. However,

sociologists and psychologists have determined that many divorced spouses are incompatible with each other not because of their temperament or character, but rather because of their views and attitudes towards the same thing" [2, p. 560-565].

Mutual understanding, mutual respect and care between family members, mutual support, mutual assistance, kindness, sincerity, and demandingness should become the main moral norm. Without this, the psychological climate in the family cannot be established. If the relationship between husband and wife is based on mutual respect and demandingness, care and help, they understand each other better, learn to compromise, and forgive "small" mistakes.

Man has always wanted to understand the things around him, himself, and other people. The duality of this process is also reflected in the expression "mutual understanding". It is of great importance for a husband and wife to understand each other correctly, strengthen the family, and develop as a collective. For this reason, a husband and wife should live in the common interest of the family, be able to look at themselves through the eyes of other people, primarily their spouses and children, and evaluate themselves by their criteria.

Thus, the scientific study of the psychological architecture of the family, ensuring the harmony of intra-family relations, strengthening parent-child relations, and increasing the psychological readiness of young people for family life have important strategic significance in terms of the social well-being of society and the protection of national and spiritual values. A healthy family is the foundation of a healthy society, and strengthening this foundation remains one of the priority tasks of every individual, family, and state.

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