

CLASSIFICATION OF THE FAMILY

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ABSTRACT

In the article it is raised the families' classification problems in psychology. The family is a historically changing social group whose universal attributes are the relationship and the system of kinship relations, the development of the social and individual qualities of the individual and the realization of a certain economic activity. A social institution is an organized system of links and social norms that unite the significant social values of a procedure that satisfy the basic needs of society. In this definition, social values are understood as shared ideas and aims, under public procedures - standardized patterns of behavior in group processes, and under the system of social ties - the intertwining of roles and statuses through which this behavior is carried out and held within certain limits. The study and analysis of various sources of psychology shows that until today there is no complete classification of the family. Many authors tend to study, describe, mark certain types of family, but we have not found complete classification in any domestic and foreign psychological literature. In this regard, without pretending to exhaustive and final classification of the family, we made an attempt to generalize and outline the first variant of the family classification and, if possible, through its prism, to give a brief psychological description.

Keywords: reconstructed family, psychological climate, leadership, social layer, formal (registered) marriage.

INTRODUCTION

According to the structure, the families are divided into full, incomplete, destructured.

Full families consist of a husband and wife, or from a husband, wife and children. This is the classic, the most common type of family to date in almost all countries.

Incomplete families. The family consists of one parent (more often a mother) and a child or several children. Such families are formed due to the loss or absence of one of the parents (divorce, death, imprisonment for more than 15 years, missing, etc.)

This is one of the most common family types in the world today, in particular in Uzbekistan, including Karakalpakstan. In recent years, their number is growing because of the increasing divorces. It should be noted that it is not the family structure and socio-economic conditions that are decisive in the formation of the personality of a child who is brought up in an incomplete family. Defining its future is genealogy, more precisely the genetic program that the child inherited from parents.

Nevertheless, an incomplete family can create a number of problems in the formation of the boy's personality as a man and a family man because he does not have a model of a man in the person of his father (because he lives separately or does not exist at all), has no pattern of communication between his parents (husband and wife) solutions to family and household

problems. All this can negatively affect the formation and strength of a personal family, when he will create a family himself. Also, the deprivation of the father can negatively influence on the formation of the personality of the girl-future wife, mother, daughter-in-law. Not having a model, and often having a not quite adequate idea of men (formed on the basis of a negative attitude toward the biological father with the words of the mother) can repeat the fate of the mother, which very often we see in life.

Destructured or reconstructed family

This is a repeatedly created family, where one of the parent sometimes and both parents are not native to one or more children.

They can include families where a young man married a divorced or widowed woman with a child. A man and a woman with children created a family. In these types of families, there may be psychological problems in the communication of one parent with non-native children, may be incorrect, inadequately interpreted by parents or by the children themselves in explaining the causes of naturally observed frictions, even between siblings. There may be cases of cohabitation of a man with a non-native daughter, cases of rivalry between the daughter and the mother, sometimes ending tragically for one of them. The stability of marriage and the psychological climate in these types of families depends on the educational, cultural level of the parents (husband and wife) and their personality characteristics.

A psychologist working with this type of family should pay special attention to the prevention or constructive solution of the above problems. Husbands and wives in these types of families in conjugal conflicts should never give examples of the qualities of their former wives and husbands (even if they really deserve it). Such replicas "And he (she) did everything himself/herself without my reminders and help" of husband and wife do not serve the formation of a new family, on the contrary, destabilizing influence on marital relations.

It is also inappropriate in conflicts to remind of their former spouses and say "I'm not your ex-husband, you could do anything with your husband. Would you continue as well. Why are you living with me?" Frequently encountered in destructured families, such ethically crude and tactless, psychologically illiterate attacks can cause feelings of nostalgia for former spouses and, incidentally, convince the spouse to return to the former family. In this regard, in conflict situations, for spouses there should be a taboo on reminding of former families.

Psychologists working with such families should explain to parents that they should not critically discuss their father or mother in the presence of non-native children (even if he or she deserves it) even worse when comparing a non-native child with negative qualities of his/her own father. It has a devastating effect on the emerging parent-child relationship between the non-native father and son (daughter). According to generations living in the same family, the latter are subdivided into nuclear, multigenerational, multigenerational complex.

A nuclear family is the most common, which consists of a husband, wife and children. The word "nuclear" comes from the Latin word "nucleus" -nuclear, i.e. The basis of the family is the father, mother and children. There are nuclear families that consist only of spouses, without children, because of recently formed a family or childless due to infertility of one of the spouses or spouse who do not want to have children.

A multi-generational family is where more than two generations live in one family. This family, as a rule, consists of a grandmother, grandfather (or one of them), their adult children and grandchildren.

A multigenerational complex family is where grandparents and grandfathers (or one of them), adult family children (sons), their adult family children (grandchildren) and their children (great-grandchildren) live in the same house and yard. We call them complex on the basis of the number of families (three or more) and together the living generations (four).

In a nuclear family, marital conflicts are noted more often and take place in a more expressed form, as the spouses are more relaxed both in actions and judgments and their scoring. In the nuclear family there is no "social control", from the side of grandmother, grandfather, mother-in-law and a father-in-law because the spouses can say everything they think and immediately as soon as they think. On the one hand, this may be psychologically justified in that negative charges are immediately discharged by small forces, without accumulating and not acquiring a great destructive force for the family. On the other hand, marital conflicts are often undesirable and not in the interests of the family.

In a multigenerational family, it is positive that there are almost no problems with a young child. They are always under the supervision of more experienced in the pedagogical plan and relatively free in the production plan of grandparents. To form a child's personality, a multi-generational has several advantages over the nuclear one. In a nuclear family, parents are more concerned with their professional, administrative, and creative activities, as they are in the stage of formation and growth in all the above-mentioned areas of activity. A child is often a hindrance to their young parents. In this regard, despite the nuclear family, young parents often turn to their grandparents for help.

With all the positive aspects of a multigenerational family, a number of socio-psychological problems may occur.

They consist of the following.

Firstly, interpersonal relations between the mother-in-law and the daughter-in-law can be exacerbated. There may be conflicts between brothers. Harmless, quickly and without leaving a trace children's conflicts often provoke conflicts between brothers. In the latter, conflicts do not pass so quickly without a trace. **Secondly**, a young family living within a multi-generational feeding from a single boiler will not form as an independent family. There is no speech about the formation of the family, the formation of a family man, the upbringing, the head of the family, the psychotherapist, the leisure organizer, the breadwinner, the keeper of the family home, until the young people independently manage their family expenses, and they themselves serve on all issues of the family. That is, to fulfill family functions it is desirable for young people to live and dispose separately and independently, perhaps small, but their earned budget (if, of course, because of their age or state of health, their parents do not need cohabitation of adult family children). Joint living during the first few months or 1-2 years (but not more) of young spouses with parents can serve as a kind of "internship" or a school for a young family. However, it is undesirable to get stuck in this "school" for many years.

In working with a multigenerational family, special attention should be paid to the "crowding" - the "density" of people in a small space, on the joint living in one house, the yard of people of different generations, essentially different from one another, inconsistency,

and sometimes contradiction in views, life values, behavior, way of life, principles of upbringing, the style of conjugal or parental-child relationships.

It is necessary to pay attention to the joint residence of several women (mother-in-law and several headings) in one house (courtyard). Psychological sensitivity of women often leads to an inadequate interpretation of ordinary family situations, so that psychological tension in a large family can dramatically increase. The family situations themselves are very harmless, but their inadequate interpretation serves to widen, deepen the conflict between family members, giving them a protracted character. In this regard, in the interests of all members of a large family, multigenerational complexities should be housed in a timely manner.

According to matrimonial experience:

- a young family (0-3 years old) a family with a small matrimonial experience.
- a family with an average matrimonial experience (3-10 years).
- a family with the senior matrimonial experience (10-20 years).

The same according to not the experience and age of the family are divided into the following:

- a young family
- a family of mature age (over 10 years)
- an older family (over 35 years)

Many researchers tend to designate a young family when their spouses are not older than 30 years and have a marriage experience of less than 10 years. One of the best periods for spouses is a young family. Paradoxically, the fact is that the youngest family is also the hardest, the most difficult period. Therefore, the greatest percentage of divorce falls on this period, a relatively large number of suicides also make up the period of a young family. Therefore, in many countries it is meant the family age not the age of spouses.

In Uzbekistan, including Karakalpakstan in particular, there are certain benefits for young families. The psychologist working with the family needs to know that the family of different couples in different degrees of suffering crises in different periods. They are observed in the first year of marital life associated with adaptation to new family roles, often satiety, in the first three years (1-3 years) provoked by switching the spouse to the child and caring for the child, in subsequent stages of a young family (3-5 and 5-10 years) associated with material difficulties and some other factors, in the mature stage associated with extramarital affairs, and sometimes the formation of a new informal family in men and menopause in women.

Also the crisis does not pass aside from mature family. They are often provoked by the illness of one of the spouses, the age-related (or related to the disease) sexual fading of one of the spouses, the morbid condition of both spouses, is especially difficult if they are of a neuro-psychic nature. Persons in all ages need to be explained that this is not the tragedy of their personal family life, but the regular crises in all families. The only difference is that in some people crises pass relatively painlessly, others have crises that are imposed on other crises, and only the wisdom of the spouses can save a family and close relationships without any special losses.

METHODOLOGY

According to the number of children, families can be childless, single-child, medium-children (2-3 children) and large families (4 or more children).

This ranking of families in terms of the number of children (medium-children and large families) is very conditional and for each country or region has its own criteria for the medium- children and large families.

The above-mentioned criteria of children can be applied conditionally to date, to Uzbekistan and in particular to Karakalpakstan. With the demographic (reproduction of the population), psychological (the formation of the child's personality in the family) and the economic point of view, medium-children families are optimal. The excessive increase the number of single-child or less children and childless families with increasing life expectancy in a person leads to the aging of the population, which will undoubtedly negatively affect the country's economy. It is also undesirable for the country's economy and material support for the family to have a high birth rate and increasing large families.

Less-child (single-child) is undesirable from the point of view of personality formation, since from early childhood the child is in the center of attention of parents. The child's desires are fulfilled without fail, everyone cares about him, but he/she doesn't, because the family does not need it. In the family, ideal conditions are created for the formation of selfishness and egocentrism in the personality of the only child.

Large families in low-income families can even more actualize the material difficulties of the family. Frequent cases of struggle for inheritance (real estate, car, livestock and others) between children after the death of parents are observed in large families, where often the advisers are the wives of adult children. Unfortunately for some heirs, the struggle can have tragical end. According to the nationality of the spouses, families are divided into mono-national and interethnic (hetero-national).

Mono-national, families - this is when both spouses are representatives of one nationality. Representatives of all ethnic groups tend to choose a marriage partner among their nationality. The main motive of interethnic marriages is strong feelings of love, pushing out all other criteria including nationality.

The unity of customs, traditions, language, mentality greatly facilitates the process of adaptation of young people to family life, the daughter-in-law to the requirements of the new family, to the fulfillment of new roles and the fulfillment of family functions. Because almost every mother wants to marry her son to a girl of her nationality. So, for example, relaxedness, democracy, sociability, truthfulness, sincerity, independence in the judgments and behavior of a European girl in a traditional Muslim family can be perceived as disrespectful to the elders to their opinion, as tactlessness, bad manners, selfishness, debauchery and stubbornness. And, on the contrary, the young man's claim to the head of the family in the matrimonial dyad, control over the wife's behavior, tolerance requirements, patience, limitation and control of her leisure time, meetings with former friends and some other, quite real, from the point of view of the mentality of the Muslim, the parents of a European girl can be perceived as the feudal habits of the son-in-law.

Given the above-mentioned, the parents do not want to create either themselves or children, unnecessary problems associated with differences in the mentality of young spouses. Interethnic marriages (when representatives of different nationalities create a family) are created, usually on the basis of strong feelings of love except for some by calculation. Based on the results of studies conducted 40 years ago, inter-ethnic marriages proved to be stronger than mono-national marriages, as already mentioned the main motive in almost all marriages was passionate love. Whereas in Mono-nationals there were different motives, and about half of the married couples had no love at all. However, interethnic families are in danger of collapse under the crisis of mature and elderly families, because feelings are weakening, figuratively speaking psychophysiology is inferior to the leading positions of psychology, the value of national traditions and customs is appreciably increasing. During this period, they should be more sensitive to each other, and most importantly psychologically intelligently

interpret their experiences. According to the region, they are subdivided into urban, rural, mixed types of families.

Urban families, where both spouses were natives of the city in several generations, are characterized by nuclear, small or average children, a large number of interethnic marriages, egalitarian relations, democratic governance, a more expressed concern for the formation of a harmoniously developed personality, with an emphasis on intellectual development in education on the principle of "learn from the cradle to the grave" or the desire to identify early the child's innate inclinations and creating the appropriate conditions for their development, the more active involvement of parents in obtaining general secondary, secondary special and higher education for children, a significantly greater number of cases of hyperopia over children, more modern and rational views on life, a higher level of fulfillment of all family functions including psychotherapeutic and recreational, a good level of cultural leisure organization, relatively early onset of premarital sexuality, youth have relatively large freedom in premarital and extramarital sexual behavior as a youth and adults, a large anonymity lifestyle, greater tolerance of sexual behavior of young people including family, in comparing with rural families.

It is common knowledge that life determines consciousness. Therefore, urban living conditions, service, urban lifestyle are inextricably linked with the family, where the personality is formed. Even a native peasant who has lived for several years in the city (if he did not come to the city in old age) changes markedly and differs significantly from his fellow villagers.

In the 60-70s of the last century, when the city from the village was very different, the townspeople often looked at the peasant in a haughty manner at times openly calling him "kishloks" (a native of the village). Peasants-"kishloki" was used as an insulting treatment. To this, in the period of independence, noting the role and dignity of the village and the great toiler of the peasant, the President of the Republic of Uzbekistan Islam Karimov paid a general attention and pointed out the illegitimacy, irrelevance, tactlessness of using the word peasants as offensive. He also reminded that, perhaps, each of us in some generation has rural roots. In the last century, especially in the middle of the century, urban families rarely took their daughters-in-law from the village and even more rarely they gave their daughter for a peasant.

The process of urbanization in all countries of the world, including in the former USSR, especially before the collapse of the Union, the great socioeconomic changes in Uzbekistan during the Independence period, the construction of modern sports facilities in rural areas, the government's tireless concern for the family on the personal initiative of the President, all conditions for the development of children's sports in the village, close attention and large investments aimed at developing the infrastructure of the village, creating all modern, living conditions for the village people, to improve the culture of their leisure time, significantly influenced the way of life in the village, the blurring of the border between the city and the village.

Urban families (in large cities) can be conditionally divided into two groups

1. Families living in traditional mahallas are mostly one-two-storeyed houses with their own yard.
2. Families living in mahallas, mostly in many-storeyed buildings.

Families belonging to the first group are financially better, more amicable, cohesive, organized, more informed about each other. They are under the social control of the mahalla ie. of the makhalla community. In this regard, they have less expressed anonymity of lifestyle. They are more appreciative of interpersonal relations between neighbors and residents of the same mahalla. Formed relationships in childhood in the same mahalla continue in most cases and in adulthood.

2. Families living in mahallas, especially in sleeping areas, mainly in many-storeyed buildings, with the exception of elite houses in the city center, are less well-endowed with respect to the first group of urban families, less cohesive and organized, less informed about each other, with less expressed social control, more expressed anonymity of a way of life, are less open and sincere in interpersonal relations. They are less focused on the opinions, judgments and assessments of neighbors and also the residents of their mahalla. The knowledge of what and where in which mahalla he/she grew up (his life), his/her relations with the residents of the mahalla and his/her neighbors, the assessment of his/her neighbors about him/her, about his/his personality is a big importance to the psychologist working with the personality of him/her personal family problems.

The rural family, where both spouses are peasants, is characterized by medium or large families, a pronounced hierarchy in interpersonal relationships among family members, a relatively greater authoritarianism in marital relations, a multigeneration majority of families, an emphasis on labor and moral education in the formation of the child's personality often dominates the principle "You can not to be a scientist, but you must be a person." The rural family is under strong social control of fellow villagers. They are more informed about each other, more open, hospitable, simple and accessible in relationships, more trustful, more suggestible, focused on opinions, judgments and assessments of others. For them, the question "What will the neighbors say?" is important. Unlike urban peers, rural youth significantly later starts premarital sex life. Most men start their sexual experience in the family. At the same time, it should be noted that cases of the first sexual experience in boys with animals or homosexuals are very frequent in the village.

Significantly rare cases of premarital sexual life in villagers, if they are at the legal age temporarily did not live in the city. A rural family (meaning a spouse) is more tolerant, patient, hardworking. Children are more autonomous, independent, much more involved in various types of work in the family and outside the family. They are more free in choosing the kind of hobby, choice of profession, secondary special and higher education institution. It should be noted that in the cities there are frequent cases of hyper-cares, whereas in the countryside we are more likely to meet with the child's hypo-care of the parents. School psychologists should keep in mind the specificity and socio-psychological characteristics of the urban and rural families. According to material support, families are conditionally divided into:

1. The rich - (oligarchs)
2. Well-off
3. The average secured
4. Little provided
5. Extremely needy

If you make a digression in our recent history, we can recall that under the former Soviet Union, a good material security of the family was regarded almost as philistinism. Nowadays, in the period of Independence, completely freed from communist ideology, the role and place of material benefits in human life is completely different. The conditionality of above-

mentioned gradation is that there are no clear criteria for accurately distinguishing one group from another. In addition, any gradations developed are subject to change due to the rapidly changing social and economic characteristics of the family in the country. For example, 15 years ago the presence of a car in the family could be one of the criteria of security or an average family, whereas today in Uzbekistan even a low-income family can purchase a car. This indicates that the criterion for the presence of the car is already subject to revision and specification.

Despite the conditionality, we dared to give a brief description of these groups of families, which, in our opinion, will make it possible to distinguish them from each other.

Rich families, such families, capital (in the form of "EU"(equivalent unit), real estate, shares, bank accounts including abroad, livestock, precious metals, jewelry, works of art, land, commercial organizations, antiques, and etc.) which in reasonable expenses will suffice to provide three or more generations of this family. This is essentially a family of oligarchs. In some countries, they are officially recognized as oligarchs, while in others they are still shadow oligarchs. Perhaps their children can be legalized as oligarchs.

Well-off families whose capital can be sufficient at reasonable expenses for one generation, so that they can grow up and "release" children into an independent life with a certain starting position.

Moderately well-off families, these are families that have capital or a business that allows one generation to live without special material need, but occasionally experiencing financial crises for a short time.

Low- income families, these are families that do not have capital or business, are constantly chronically experiencing financial difficulties, who do not have additional sources of income other than a small salary at their place of work.

Due to systematic financial difficulties, the family restricts its members in purchasing modern household appliances, furniture, updating the wardrobe with fashionable clothes, providing children with additional education (studying a foreign language with a tutor, a music school, etc.), in the cultural organization of children's leisure (rest in mountain camps, the historical cities of the country, foreign trips). Due to constant financial difficulties, parents in such families are mainly concerned with the material support of the family. They usually work for 1.5 - 2 stakes and on holidays, so that there is a certain increase in the small wage. Children in such families start working very early, combining compulsory education with labor (often not permanent, seasonal) activity. Among them, there are many families who rent land and from early spring until late autumn they leave for these lands, living in seasonal fields ("kettle") without any amenities. They grow mainly different melons, beans and other crops. Often children also break away from school for 2-3 months. The main part of migrant workers are children from low-income families. Boys from such families comparatively later marry, girls very early in marriage or sit out because of the lack of dowry. Children in such families are strongly motivated to "live beautifully", quickly improve their financial situation, but the paths are chosen different, due to both the genetic roots and the social environment.

Psychologists working with low-income families, especially with children coming from such families, should be skillfully guided and effectively used a sufficiently pronounced motive for a good, prosperous, beautiful life. Life examples of facts show that the choice of a difficult, difficult but correct way, requiring certain strong-willed efforts and patience, will undoubtedly lead to the cherished goal of not only him, but his family and all family members, while providing a completely different life for his descendants.

It is necessary to convince them that each person should have his own general core line leading to the coveted goal (not having an antisocial character). And all kinds of temporary, seasonal, one-time work, part-time work, part-time work should serve the person with certain economic incentives, ensuring individuals to unswervingly advance on their general line to the cherished goal.

Often, from such families, thanks to the mobilization of the will and the existence of experience of material difficulties in the parents' family, good businessmen, entrepreneurs, managers, and creative individuals come out. Children from such families should be convinced that one should not live by the principle of "Born to crawl not be confused on the take-off area", but by the principle "It is destined to fly to everyone who has the mind, will and character." Thanks to a sufficiently pronounced motivation, you can replenish the mind, strengthen your will and improve your character. Low-income families are much larger in rural areas than in the city.

It should be noted that the young family, being at the level of the needy in certain years, thanks to the professional, career growth of the spouses, can successfully become medium and well-off, and vice versa, having a good starting position, thanks to their parents, a well-off young family can "slide" into the group of low- for alcoholism, drug addiction, crime or other personal characteristics of the spouses.

Extremely needy families

These are families who do not even have a stable wage. For various reasons (related to the psychosomatic or psychophysical health of the spouses' personality), as a rule, the parents (spouses) in these families do not work at all. Minimality of the budget negatively affects not only the household services, but also the quality, caloric content of daily meals. In most such families, children do not eat enough meat and daily products. The family performs its functions at the lowest level. The reason for all this is not the socio-economic development of the country, but the parents themselves. These families, figuratively speaking, do not live, but survive. Knowing the extremely difficult financial situation of such families, the mahalla committees regularly help food products identify sponsors for systematic material assistance. Children in these families are supported by parents' committees in schools. Often, the local authorities of children from such families identify in charity houses. Psychologists working with children from such families should pay special attention to preventing the formation of dependent personality traits.

According to the psychological climate, families can be divided into the following:

1. Families with a good exemplary psychological climate.
2. Families with a normal psychological climate.
3. Families with unhealthy psychological climate.
4. Extremely unhealthy, problem families.

Family conflicts (conjugal, parental-children, between mother-in-law and bride, son-in-law and mother-in-law, etc.) served as the leading criteria for the above family graduation. Their frequency, form of expression, orientation, marital satisfaction level with spouses, interpersonal culture, level and quality of family functions.

A family with a good exemplary psychological climate is characterized by the rarity of marital conflicts, expressed in verbal form, without insults to the merits of the individual. Conflict orientation is constructive. Satisfaction with marriage is high. There are almost no conflicts between parent and child. There are also no conflicts between mother-in-law and daughter-in-law, son-in-law and mother-in-law. A culture of communication between family

members at a high level. The functions of the family are fully implemented. Disagreements on these issues are not noted. In the predominant part of such families, the egalitarian style of relations dominates both in management and in the performance of family functions. The majority of such families are found among well-off and middle-income families, relatively less among the rich, rarely among low-income families, and do not occur in the group of extremely needy families. This shows a correlation between the psychological climate and the financial and economic characteristics of the family.

A family with a normal psychological climate.

This group of families is characterized by frequent conjugal conflicts, mainly constructive orientation, in the form of verbal expressions, sometimes with an insult to the dignity of the person, but not threatening the stability and strength of marriage.

The level of satisfaction with marriage is average. Cases of parents' and children's conflicts are frequent, but quickly transient without complication in the relationship. Also, conflicts between mother-in-law and daughter-in-law are often observed, but they are not destructive. A culture of communication between family members at an average but favorable level.

In these families, one can see both egalitarian and authoritarian relations. Performance of family functions by spouses at an average level. These families can be seen with equal success in a group of rich, well-off, middle-income and low-income families. Very rarely they can be found in a group of extremely needy families.

A family with an unhealthy psychological climate.

They are characterized by very frequent conflicts between spouses, parents and children, young spouses and their parents. between representatives of two generations of adults. Conflicts are not limited to a verbal form and an insult to the dignity of the individual. Cases of the use of physical measures of influence among the conflicting are not uncommon.

The level of satisfaction with marriage, mutual understanding and mutual respect is below average. In the family there is psychological tension, a stressful factor. Family functions of spouses are not fully implemented, More than half of these families fall apart over the years. The culture of communication in such families is often low. Such families are mainly found in groups of medium-income, low-income and extremely needy. In a group of wealthy and well-provided such families, they almost never exist. In such families, both spouses often claim leadership, trying not to yield to each other in anything.

Extremely unhealthy, problem families.

These are families where both or one of the spouses suffers from alcoholism or is a drug addict, or has a neuropsychic disorder (possibly not registered) or since childhood has an intellectual inferiority (debility). Conflicts in these families are observed daily, sometimes with body injury, with frequent drives of one, sometimes both spouses, to law enforcement agencies.

The level of satisfaction with marriage for both spouses is low. The expressed difficulties in mutual understanding and mutual respect of spouses determine their low social and intellectual level. Many crimes based on domestic violence, including murder, occur in this type of family. The main victims in such families are children. Spouses are often deprived of parental rights, and children are identified in houses of mercy.

According to leadership in the family, they can be:

1. A family where the leader is the husband (authoritarian family)
2. A family where the leader is the wife (authoritarian family)
3. Egalitarian family, where the spouses have assigned roles, the issues on which they are responsible (leaders). This is a family type with joint management.
4. A family with a hidden leader such as a certain percentage of Japanese families (outwardly the leader seems to be the husband, in fact the actions and decisions of the husband are programmed by the wife).

In European families, as a rule, the leader is the wife, whereas in the eastern families the function of the leader in most cases is performed by the husband. The process of urbanization and the spread of urban lifestyles, the process of women's emancipation, which began in the middle of the last century, could not but affect the leadership in the family. In modern families of the CIS countries, including Uzbekistan and the Republic of Karakalpakstan, it is often possible to see egalitarian families where the spouses, at their discretion, on a democratic basis, divided among themselves the performance of family functions for which they are considered responsible, i.e. leaders in addressing these issues. This is essentially a joint family management of the family.

Solving the issue of leadership in the family is the right of every matrimonial dyad, and it is not necessary to associate leadership with gender. The leader in the interests of the family should be the one who is inclined, able to manage the family and on this ground it is completely inappropriate to conduct a "struggle for power", to find out "who is who." At the same time, one should bear in mind the probability of individual psychological problems associated with leadership in the family.

A strong authoritarian leader with a low educational and cultural level can be a source of psychogeny in the family and systematically create a tense psychological climate. Children in many respects (in matters of family life) take an example from their parents. A girl from a family where the mother was the leader in creating a personal family in the relationship of her husband and in solving family problems can experience significant difficulties if the husband comes from a family where the father was the leader. That is, two opposing attitudes are faced in matters of leadership, hierarchy in the family. In addition, if the family was created with a minimum premarital experience of dating through matchmakers without special sympathy for each other, it can also suddenly complete its activities.

With a psychologist working with conflict families at an early stage of their activities, it is necessary to have complete information about the psychological characteristics of their parents' families with a view to the competent construction of corrective and psychotherapeutic work with the young in the elimination and prevention of marital conflicts. In some countries of the East, in particular Japan, despite the high level of social and economic development, especially honor their traditions, including in the issues of family domination, the status of men in the family. In separate families, where the actual leader in the family is the wife, she never externally shows it. On the contrary, she accentuates in every way that in her family the husband is the main one and he decides the responsible questions himself. Alone with her husband, she helps in every way, and even sets out the ready-made solutions, but they are voiced by her husband on their behalf. We can see similar types of hidden leaders in families and other nations, but it is very rare.

Leadership should not be directed at satisfying the claims of an individual person, but rather with pursuing the interests of each member and the family as a whole.

Families according to the social strata of society and the type of activity of the spouses can be as follows:

- Families of creative intelligentsia (scientists, artists, artists, writers, poets, sculptors and others);
- Families of the intelligentsia (teachers, teachers, doctors, engineers, agronomists, economists, psychologists, sociologists, philologists, lawyers, as well as representatives of other specialties having higher education);
- Families of persons with secondary special education (chauffeurs, drivers, machinists, middle-level medical workers, everyday workers and others);
- Families of persons with general secondary education;
- Mixed family types;
- Families of persons with disabilities (mentally disabled, latency of mental growth, visual impairment, hearing impairment).

The most unstable marriages are celebrated in the group of creative intelligentsia especially among artists. Paradoxically but psychologically it is quite understandable that with a decrease in the level of education the strength of marriage increases and vice versa. This is explained by the fact that with the increase in the level of education, the requirements to the marriage partner are increased and psychological sensitivity is increased. For the strength of marriage, it is desirable that young people are from homogeneous families, or the girl should be from a lower education level.

According to legal registration, families can be the following:

- 1) Legally registered marriage.
- 2) Religious marriage.
- 3) Legally and religiously decorated marriage.
- 4) Trial marriage
- 4.1) European variant.
- 4.2) National variant of the Republic of Karakalpakstan

Civil marriage is a temporary or relatively permanent cohabitation with financial, material or other forms of participation in the formation and life of the family.

Civil marriage can not be confused with the relationship of lovers. Lovers meet with their mistresses only at leisure, mostly illegally, the general economy does not lead and participation in the solution of family and domestic issues is almost not accepted, with the exception of unsystematic material support or the solution of any production problems. In all Muslim, including legally registered marriages, traditionally, religious design (Nikokh) is required, which do not require any material expenses from the groom or the daughter-in-law. In Uzbekistan and Karakalpakstan, traditionally, "nikokh" is obligatory. During the trial marriage of the "Eurovariant," the young simply cohabit without special obligations to each other and members of the new family where they live (if they live with the parents of one of the spouses). Also, painlessly and without complications, they can stop living together.

In contrast to the above-mentioned Karakalpak option, before legal registration, it is mandatory "nikokh", the religious design of marriage. Without the "nikokh" according to tradition, the intimate life of the spouses is impossible. They are considered as husband and wife only after nikokh. Secondly, after the abduction on the basis of nikokh, the daughter-in-law behaves completely like a daughter-in-law and the requirements imposed on her daughter-in-law are strictly enforced. That is, she is not as free as a daughter-in-law in a trial marriage under a Eurovariant. According to the number of marriages, they can be as follows:

- first marriage;

- second marriage;
- third marriage;
- fourth marriage;
- fifth marriage, etc.

By number of families:

- one family
- two families
- three families
- four families

According to the Shariat, a Muslim is allowed to have up to 4 wives. In this case, according to the Koran, a man is given more duties than rights. He is obliged to keep all wives and children, to provide a normal shelter ie. dwelling, dressing, giving money, for personal expenses of each of the wives, and satisfying their sexual needs. In the event of a divorce with his wife in many Muslim countries, children remain on the eastern rules with their father and the father takes care of them until they reach adulthood. In Karakalpakstan the fate of children is decided by parents. In disputable situations, according to the law, this issue is decided by the court.

According to the difference between the age of the family spouses may be as follows:

1. Families, peers, where the age of the spouses is equal or with a difference of 2-3 years.
2. A family with the optimal age difference, where the husband is often older than his wife for 5-10 years.
3. A family with a pronounced difference in age, where the husband is older than his wife from 11 to 20 years. (Family of the composer Igor Nikolaev, Oleg Tabakov, etc.)
4. A family with a large age difference, where the husband is older than his wife from 21 to 30 years.
5. A family with an excessively large age difference, where the husband is older than the wife of 31 or more years (Renata Ibragimov's family, etc.)

In the overwhelming majority of cases, the oldest is the husband, whose marriage is not the first. But in life there are exceptions (Alla Pugacheva and Maksim Galkin). As a rule, families with a pronounced, large and extremely large age difference are not the first marriages for spouses. Most of them arise on professional soil. At the same time, young women are attracted more by the popularity, talent, intelligence, spiritual world of a man than his physiognomic, anthropometric and physiological data.

The most fragile, less stable are the families of peers in the early marriage, especially when the wife is older than her husband. Relatively promising in all respects, not only in the young but also in the mature years are the families with the optimal age difference (5-10 years in favor of the husband). A family with a pronounced age difference can be sustained to a very old age if a woman nourishes and sustains strong feelings of love and is a spiritually rich person with a good character. Otherwise, such marriages can not withstand the tests associated with age-related changes in the male body.

A family with a large age difference can be sustained due to the strong feelings of a woman, her vital wisdom, and pragmatic mind, physical activity, the potency and tolerance of her husband. At this age, the husband treats his wife as a beloved woman and daughter, and the wife in her husband sees a man and a father. This two-chamberedness of feelings in women and men in the community of interests and values of life, good vital activity allows to ensure

the stability of conjugal ties despite age changes and a solid difference in years. The experience of married life in a previous marriage also helps intelligent couples.

Families with an excessively large difference, with rare exceptions, can be promising. At the heart of such marriages in the overwhelming majority of cases is the calculation of the young wife in professional formation, creative growth, the motive to become popular being the wife of a famous person, some motive to become a wife and in a couple of years from two to three in divorce to acquire a certain capital, becoming a wife to be the heir to her husband and . In this group of families, the majority of men (if this is the case) quickly realize who they have associated with life, but because of their age they try to endure, or write off to the young age of the spouse. According to the psychophysical deviation in one or both spouses, families can be:

1. Family of spouses with visual impairment, where one of them blind is another visually impaired;
2. A family where one of the spouses is a blind other is normal (often husbands are blind, and wives are normal);
3. Family of visually impaired spouses or one visually impaired other with normal vision;
4. The deaf family, (where the husband and wife are deaf);
5. A family of hearing-impaired people or one of the husbands is deaf and hard of hearing;
6. A family where one of the spouses is deaf or hard of hearing, and the marriage partner without hearing impairment;
7. A family where both spouses are mentally disabled (MD) or one of them is mentally retarded, the other with a mental retardation (MR);
8. A family where one of the spouses (with intellectual insufficiency MD or LMG) is another intellectually complete;
9. A family where a husband and wife with a mental retardation (MR-LMG);
10. Family, where one of the spouses with visual or hearing impairment, the other with a violation of intelligence;
11. A family where one of the spouses with severe physical disabilities, the other with intellectual inferiority;
12. Family, where one of the spouses with severe speech disorders, the other with intellectual inferiority;
13. Family, where one of the spouses with visual impairment (blind, visually impaired), the other with hearing impairment (deaf or hard of hearing).

Each of these families has its own psychological characteristics due to their anomaly. This is an extremely little explored area in special and social psychology.

Second family is formed according to tradition, if one of the siblings leaves early, then his wife becomes the wife of the elder brother, if he refuses, then he is offered to the next-aged brother. One of the brothers is obliged to marry (besides his family) the wife of a brother who has died. A widow can return to her parents' house, unless there are brothers in her deceased husband. This to some extent does not honor the family of the deceased. People could say "Don't you men have in your tribe?" (A.T. Bekmuratova). The tradition of marriage to the wife of the deceased brother as a widow for her time served as a social, social and psychological and, above all, economic protection of women and children, pursued their interests. Taking a wife as a widow, the brother assumed all responsibility for the performance of family functions (economic, educational, matrimonial, household, etc.). This tradition was rarely followed in the last century by Karakalpaks, Turkmens, Kazakhs. In a number of nations and to date, this tradition has not lost its significance.

Brotherly family, when one of the brothers, as a rule, marries a senior, but with a woman live (legally) and other brothers. With whom to spend a night usually solves a woman, because she is in the center of attention and care, as well as a more advantageous position than men. This is one of the forms of polyandry, observed to this day in some ethnic groups, where there is a marked disproportion of the sexes with a large prevalence of men and an acute shortage of women.

Modern forms of polyandry in illegal or semi-legal form are absolutely not related to the disproportion of the sexes can be seen, to date, in the life of societies in all developed countries. If the etiology of the "brotherly" family constitutes a pronounced disparity between the sexes and the socioeconomic level of development of those societies (countries), the modern form of polyandry, in our opinion, is caused by a sharp increase in women's awareness of sexual matters and a significant backwardness of men in these matters, women and their lack of satisfaction by men, sufficient emancipation of women, including in sexual behavior and the weakening of men's sexual activity due to the modern way of life hypodynamia, more frequent and protracted stress, addiction, due to a sharp decline in child mortality, including psychosomatic and sexual weakness a certain part of the male population, etc.

According to the sex life of men and women, the following types of families have historically been:

1. The endogamous family.

Random sex life of men and women in their clan, tribe;

2. Exogamous family.

Men of the same gender, tribe, community live with women of a different kind, but the tribe does not have a stable marriage relationship. A man and a woman are free in their sexual behavior;

3. Couple marriage - the historical basis of the model of today's family.

According to the continuation of the family, the surnames on the male or female line of the family of the leading role of women or men in the family were historical:

1. Matriarchal family;

2. Patriarchal family;

According to the status of the child in the family, they can be divided into the following:

1. "I" is a centrist family. In such families, children are left to themselves. hypoguardianship from the side of parents.

2. Traditionally, a kid centric family.

3. Classical kid centric family.

(a family with excessive detocentrism).

The latter type of family is more common in developed and European countries, and is characterized by hyperopia by the parents. In eastern families, kid centricism is no less pronounced, but unlike European families, they have age limits and children take their position in the hierarchical ladder of the family. This provides them with a place in the group of the traditional detocentric family, not allowing them to transition to the classical kid centric.