HISTORY OF DEVELOPMENT OF FAMILY RELATIONS

Aripov Shokirjon Olimovich
Fergana State University
p.f.b.f.d (PhD) Teacher of the Department of Pedagogy

Annotasiya: *Ushbu maqolada Tarixiy-falsafiy shart-sharoitlar natijasida oila institutini paydo bo'lishi va unda oilaviy munosabatlarni shakllanishining ijtimoiy tizimi sifatida oila instituti atamasini atroflicha tahlil qilib chiqqanmiz. Oila va oilaviy munosabatlarni rivojlanishining tarixiy va falsafiy shart-sharoitlari hamda o'g'il bolalarda oilaga nisbatan qadriyatli munosabatlarni paydo bo'lish bosqichlarini kuzatib chiqqanmiz.*

Tayanch so'z va iboralar: *Tarix, falsafa, shart-sharoitlar, oila instituti, oilaviy munosabatlar, ijtimoiy tizim, o'g'il bolalar, qadriyatlar.*

Аннотация: *В данной статье, исходя из историко-философских условий, мы подробно проанализировали термин институт семьи как социальную систему формирования семейных отношений и возникновения института семьи. Мы проследили историко-философские условия развития семьи и семейных отношений, а также этапы становления ценностных отношений с семьей у мальчиков.*

Ключевые слова и выражения: *История, философия, условия, институт семьи, семейные отношения, социальный строй, мальчики, ценности.*

Annotation: *In this article, as a result of historical-philosophical conditions, we have thoroughly analyzed the term family institution as a social system of the family institution and the formation of family relations in it. We have followed the historical and philosophical conditions of the development of the family and family relations, as well as the stages of the emergence of valuable relationships with the family in boys.*

Keys words and expressions: *History, philosophy, conditions, family institution, family relations, social system, boys, values.*

The President of the Republic of Uzbekistan, Sh. Mirziyoyev, is setting urgent tasks for the relevant state bodies and public organizations to develop the institution of the family based on our national and spiritual values, and to solve the gap and problems that have been neglected in this area for years, not for nothing.

Nowadays, changes in the society are also making changes in people's lifestyle. There are negative situations in life such as the breakdown of marriages. These usually appear due to lack of financial and spiritual readiness to run a family, pedagogical and psychological illiteracy, lack of skills to run a family business, dependence of young families

on parents, spiritual poverty is dying. Due to these conditions, there was a need to prepare boys for family life from secondary schools.

The history of science testifies to the formation and development of the social institution of the family in ancient times, and the study of family traditions goes back thousands of years, in particular, to Confucius, Herodotus, Plato, Aristotle and others. The family as a public institution was created in the process of the emergence of society. The formation and development of the concept of family is determined by strengthening values, which are: the norms that family members observe, parents and children, education, the sense of responsibility in their implementation, and so on. These values show a certain form with the passage of time between subjects such as rules of behavior, sense of responsibility, male and female. These values made it possible to distribute and organize rights and obligations in the family. At the initial stages of the development of society, such relations were controlled by tradition (tribe, clan), showing moral rules and being based on religious rules.

As a result of the emergence of statehood, family life was directed in the right direction. Due to the growth of the tribe, the need to form a legal-state organization arose. Family heads began to join tribal councils, and tribes began to form alliances with other tribes. At the same time, the family is a component of all social institutions. Through the development of the family, we can observe the overall development of society. Ancient philosophers separate social relations from family relations and pay special attention to the relations between the family and the state. In the process of development of the spiritual values of a growing person, the role of the teacher is given great importance.

Ancient philosophers understood the nature and essence of the family in different ways. In particular, if we pay attention to the views of Plato, he evaluated the family as "virtue" and called it a mythical creature (androgynous) in which two divided parts - male and female - were united into one whole. According to Plato, "each of us is a human being divided into two parts", therefore each person is looking for his partner who is right for him. "When someone meets their soulmate at least once, they both have a strange feeling of needing each other, and it is not pleasant to be separated in a not-so-distant period. "The fact that they live together does not mean that people understand what they want from each other... The basis for this is that our nature was originally, and we formed a kind of unity."

Plato considered the family, which appeared in ancient times, to be the primary social "cell" (unit), and at the same time, he believed that the state could emerge as a result of the union of families. But there is no consistency in the views of the philosopher. In order to achieve the cohesion of the society in the "ideal state", he suggested that women, children and property belong to the common people. Plato believed that if a warrior does not have a family, children and private property, he can sacrifice his life for the Motherland. Plato allocated an important place for the pedagogue in the education of children.

There is a reason for his opinion that it is not necessary to think that education is carried out during childhood, education starts from the birth of a child and continues until the end of life.

For the child, the mother is the breadwinner, the caretaker, the father is the pedagogue. Plato proves that education can be understood as a result of the emergence of the ability to read and the analysis of what is written on its basis. It is during this period that it is necessary to attract the child to study the works of great poets.

Now if we pay attention to Aristotle's works and his thoughts, according to him, "every state is formed from a collection of individual families." Aristotle focuses his attention on the feelings that take place between boys and their parents throughout life.

Aristotle disagrees with Plato's opinion that the right to educate boys should be given to the function of the state. Because he believes that the quality of education will decrease. If we draw a conclusion from Aristotle's idea, he believed that the violation of the integrity of the family leads to the violation of important connections at the emotional level for the development of the boy's personality. Moral education in the family is the basis of the theory of education. Husband and wife should approach everything rationally, the goal of the family should be the farm, children and its peace and tranquility.

If we look at the Middle Ages, this period was dominated by the "patriarchal theory". Europe recognized the dominance of men. Understanding and perception of family values is directly connected with religious identity. Philosophers' works are of special importance in the formation of family values.

In the Middle Ages, in the Muslim world, the family was always considered an important social institution of education. Children's upbringing was considered an obligation before God and society (community) and it was carried out by the head of the family. It is in the family that feelings such as obedience, humility, and trust are formed. In Islam, family education is unique, that is, the education of boys and girls is carried out separately.

If we turn to the works of Eastern thinkers, we will find important ideas related to family relations and values from the point of view of pedagogy.

Abu Ali Ibn Sina (980-1037), who was widely known in the East and West and received the title of "Sheikh Ur-Rais", pedagogical and psychological views on family, parent and child relations in his works "Medical Laws" and "Tadbiri Manzil" stated. His comments about the family as a social institution, a source of interpersonal relations, a favorable social environment for interaction, the influence of national traditions, and the basis of the phenomena of imitation and contagion remain valid until now. He didn't lose. He emphasizes that parents follow the principles of universal humanity in raising children. The educator told the parents that it is better to educate him through personal example, as opposed to severe corporal punishment.

Ibn Sina puts great demands on the head of the family, he encourages children to be raised with a sense of kindness towards each other, and to create a warm spiritual

environment. Bad education in the family does not only have a negative effect on this family, but it also affects other families.

Ibn Sina writes that before a child acquires a bad character, it is necessary to introduce him to positive qualities and inculcate good manners in the child. He said that regardless of the circumstances (environment), the development of children is the main task of parents, whether they are the head of the state or an ordinary member of society, they all have the same requirements for education. should be warmed, because it is a social need.

Yusuf Khos Hajib, a great thinker and poet of the 12th century, describes his views on ethics and family life in his book "Qutadgu Bilig" - "Knowledge that leads to happiness" and in a number of subsequent works.

In his opinion, having a child and raising it is a great happiness for every person, without them life has no meaning. But this thing imposes a huge responsibility on parents, which is both a duty and a debt for every parent to be able to cope with it.

Abu Hamid al-Ghazali said that if boys are raised in the spirit of humility, modesty and justice from a young age, they will learn to control their desires. At the same time, al-Ghazali believed that it is necessary to raise moral qualities in boys by imitating ideals and upbringing.

In the chapter "Remembering to take care of a child" of the philosophical and didactic work "Nightmare" by Kaikovus, written in the style of pandnoma, the duties of parents related to child education are highlighted. Also, in the works of such thinkers as Musa al-Khorazmi, Abu Nasr Farabi, Abu Raikhan Beruni, Zahiriddin Muhammad Babur, the problem of human perfection, nationality and social environment in improving the personality of a boy, and the role of the family are theoretically and practically justified.

According to the great thinker Abdulla Avloni, the social environment, family conditions, people around the child, and interpersonal relationships are very important in the formation of moral qualities in children. Abdulla Awlani says, "In Islamic law, it is obligatory for people to educate their children well, and it is enough to educate the orphaned children of their nation." The scientist emphasizes that the role of the family in raising a child is primary, saying that "...education should start from the day of birth."

Enlightenment scientist Abdurauf Fitrat also draws attention to the fact that the family plays the most important role in raising a child and gives the following opinion: "Children are like water. Just as the color of the water in the container is reflected in that color, children also accept the customs and morals of the environment they are in."

These mentioned thoughts and many other proofs in Islam are devoted to the upbringing of children in the family, leaving no doubt that the upbringing of children is one of the most necessary obligations of the family.

It can be seen that Eastern thinkers had a significant impact on the development of pedagogical ideas. Their ideas about the role of the family, the formation of spirituality in

child education and upbringing, and similar aspects were later adopted by Western Europe.

The new era continued with an emphasis on the family as the unit of society and the man as its head. French thinker J. J. Rousseau (1712-1778): "The only natural oldest form in all societies is the family. ... if appropriate, the family is the first example of a political society: the father is in the example of a general; children - in the example of the people...", he did not point out for nothing.

"Society consisting of a family naturally exists in humans. ... a family settled in a stable area can easily acquire the means of living, and later multiply and become a tribe," said J.A. Condorcet (1743-1794). He imagined the family in a patriarchal way, he did not oppose the "patriarchal theory".

Ideologists started to use this concept in family-marriage relations, in particular, in determining private property.

In his works, the Russian philosopher I.A. Il'in presents the conditions for the emergence of the family institution and the formation of a valuable attitude towards the family in the social system. Expressing the importance of the family in the life of a person and society, he called it "the first level in human culture", a sacred union that should be based on love, trust and freedom. He believed that if parents do not educate and teach their child in the family, then the child cannot develop properly and creatively.

When we study modern interpretation dictionaries, we come across the following interpretations. The term "family" is "a unit of society as an important form of organization of personal life, which is based on conjugal and kinship ties.

"Thus, by analyzing this philosophical definition, we can conclude as follows, family is a family that lives together with husband and wife, parents and children, brothers and sisters and other relatives, household is based on multilateral relations. At the same time, we cannot say that these problems have been fully explored, there are still many controversial questions. Formed views on the concept of family are the product of a long historical process.

Thus, a person is formed as a person in the family and with the help of the family. The family and the person are inextricably linked, and it is necessary to exist without the family.

REFERENCES:

1. Aripov, S. O. (2020). Socio-psychological role and significance of the family in preparing children. In Psikhologicheskoe zdorove naseleniya kak vajnyy faktor obespecheniya protsvetaniya obshchestva (pp. 311-313).

2. Aripov, Sh. O. (2022). Legal explanation of some obligations and duties of husband and wife in preparing young people for family. Academic research in educational sciences, 3(1), 68-75.

3. Nishonova S. Education of a well-rounded person in the development of pedagogical thought of the Eastern Renaissance: Ped...fan...doct. ... diss. - Tashkent: UzPFITI, 1998. - 288 p.

4. Olimovich, A. S. (2023). Providing the reasons for separation based on religious and secular knowledge in preparing young people for the family. creative teacher, 3(26), 335-338.

5. Olimovich, A. S. (2023). The Role of Parents in the Formation of Young People and the Imagination of the Family. Journal of Intellectual Property and Human Rights, 2(4), 4-8.

6. Pedagogy encyclopedia. Volume I / compilers: team. // Tashkent. "National Encyclopedia of Uzbekistan" State Scientific Publishing House, 2015. - 320 p.

7. Tuychieva, S Aripov, D Madaminova... - AIP Conference ..., 2023 - pubs.aip.org Language and computer in the development of communicative competence of school children...The teacher needs to develop social-emotional skills that will motivate students to succeed in and out of the classroom. In order to develop students' social and emotional skills, it instills