

# Pedagogical Basis of Historical, Philosophical and Religious Views in Ensuring Family Stability

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**Abstract.** This article discusses the pedagogical foundations of historical, philosophical and religious views in the development of the Uzbek family. Valuable opinions, advice and guidance of scientists on the formation and development of the family are given. The problem of ensuring stable social relations in the family today is one of the complex, interdisciplinary problems. Its theoretical and methodological basis is represented by general social psychological, pedagogical, philosophical research, as well as sociological works. As a result of the development of individual factors, such as mutual trust, respect for family members, unity in raising children, the desire to live together all their lives through psychological preparation, proposals are considered based on the creation of sustainable social relations in families. an important factor in the development and progress of the family in all directions.

**Key words:** family, neighborhood, historical, material culture, spiritual heritage, sociological work, psychological training

**Introduction.** In the world, the problem of family relations, their impact on human development, determining the dependence of social factors on the well-being of the family, the creation of a socio-pedagogical mechanism aimed at increasing the level of family happiness is considered relevant. One of the priority areas is the further improvement of the comprehensive upbringing of children in the family, ensuring the stability of family relations, and expanding pedagogical opportunities. In developed countries, it is important to regulate family relations when setting life goals, create a stable family-educational environment, improve family relations and create practical ways to prepare young people for a family[1].

**Literary review and methodology.** Today in the world, several research centers are conducting research on such issues as ensuring the integrity of education in the formation of a comprehensively developed child in cooperation between the family and educational institutions, establishing sustainable relationships between individuals in society. For example, in a period when globalization is rapidly progressing, the main goal of many countries is to create conditions for society, the social system, the social institution, the socialization and social status of the individual, the development of children, in particular, by organizing stable social relations in the family environment. One of the most topical issues of our time is the need to establish a set of measures aimed at issues of spiritual, moral, economic and social education, as well as conducting scientific research in the centers for preparing young people for family life.

Further increase in the socio-political activity of women in our country, creation of the necessary conditions for them to demonstrate their abilities and capabilities in various fields and sectors, ensuring unconditional observance of their legitimate interests, providing comprehensive support for motherhood and childhood. A number of works are being carried out to support and strengthen the institution of the family. The state of affairs in this area shows that there are a number of systemic problems and shortcomings that prevent the creation of effective mechanisms for the comprehensive support of women, the organization of targeted work with them, and the strengthening of the moral environment in the family and health.

**The family** is a social group bound by natural and biological unity and mutual responsibility on the basis of marriage, consanguinity, legal, economic and spiritual relations[7]. It has basic functions such as social, economic, demographic. The essence and tasks of the family are the same for all peoples of the world. However, the social, economic, cultural, religious and national relations that have developed since a certain period cannot but affect every family as a way of life of people, customs, religious beliefs, and national values[7]. **A family** is a small social group bound by moral responsibility, mutual respect, understanding and affection, based on marriage and close kinship.[24;111p].The social conditions that surround a person and directly and indirectly affect the activity of his mind are realized through the environment.

**Social** - belonging to a community, society. It is belong to human life and society[8].

**Relationships** - appropriateness, compatibility, admissibility, kinship. Communication and interaction between people[9].

**Social interaction** is closely related to social interactions, although they are not the same concepts meaning the same thing. On the one hand, social relations are realized in the social activities of people, and on the other hand, social relations are a necessary condition for social activity, that is, a stable, normatively fixed social form through which social interactions can be carried out. Social relations have a decisive influence on individuals - they direct and shape, suppress or stimulate the activities and expectations of people. Also, social relations are "yesterday's" social interactions, a "frozen" social form of human life[9].

**Stable** – Decided, firmly settled; a priority. May our independence be stable. May your happiness be stable[12].

Thus, stable social relations in the family are determined by the progressivity of social relations between husband and wife, the level of satisfaction with living conditions, interpersonal relationships, and a positive, stable attitude of parent-child relations.

In the textbook "Family Law" by Professor O.I. Okyulov, the following definitions of family and family relations are given. **The family** is the cradle of the spiritual birth and upbringing of a new person. Due to the variety of social relations in the family, the emergence and openness of emotions in an unexpected situation, in particular, their reflection, due to the necessary attention in raising children, the most happy environment for learning and education is created, and moral and legal education of a person is formed[18]. It is in early childhood that personality begins to form in the family. Quarrels based on all the disagreements that arise in the family cause internal conflicts and have their own laws, which are taken into account by the psychology of family relations.

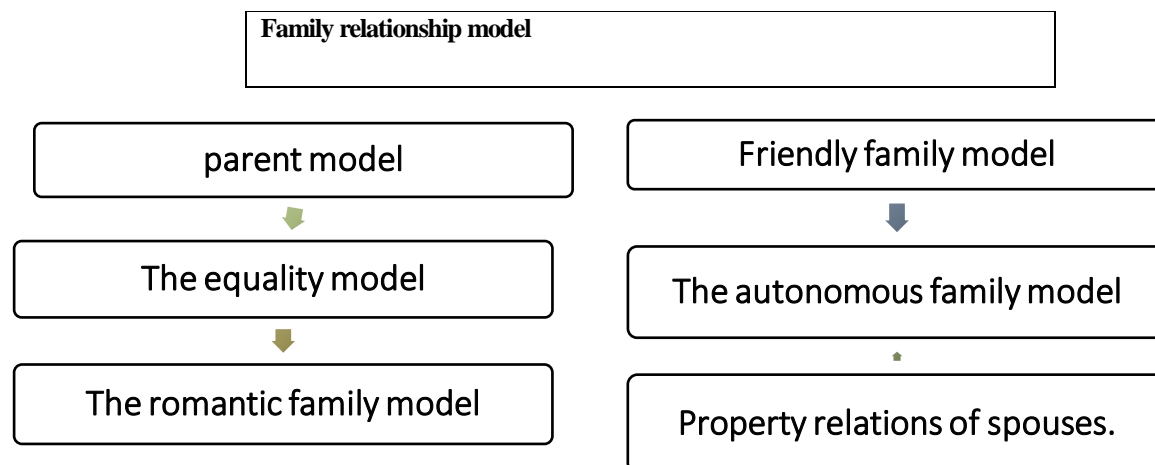
A stable socio-pedagogical environment is formed when people living in the same family are not enemies, but friends and establish diplomatic relations.

Basically, these rules are based on mutual tolerance, the same tactics, the same attitude towards others. However, there is one feature, if a person from a young age has not learned to respect his parents in his family, to establish warm, trusting, friendly relations with them, then he is unlikely to have a good relationship with the second parent.

**The model of family relations**[18]. The family is considered an important model of social pedagogy, it is the direction of relations accepted in a certain family and confirmed by society, the types of behavior of spouses that show the lifestyle of these families in society. The joint qualities of different parents related to the life support of the family and the upbringing of children are understood as the formation of models of behavior of spouses with different psychological characteristics.

It is known that any married couple will identify a series of experiences based on the skills they have acquired over the years during long-term living together. In particular, it has been proven that the choice of this experience depends on the psychological characteristics of the parents, the norms of the socio-pedagogical environment they create in the family, and the norms of law. Based on this, several models of behavior of spouses in the family can be distinguished.

Professor O. I. Okyulov described the model of family and family relations as follows(1.1-table).



**The parent model.** In this model, one of the spouses includes such a set of qualities as the desire to care for, patronize, educate the other, while the other, on the contrary, has spontaneity, responsibility and is distinguished by the absence of the desire to take responsibility. In such a family, one of the spouses takes on the role of a parent, and the other takes on the role of a child. In general, family relationships are characterized by integrity, psychological compatibility and stability.

**The equality model.** The model of equality in stable relationships in the family believed that both men and women have the same equal rights in solving social problems in the family together with their spouses, raising children and organizing their free time. In such a family, for example, the issue of parental leave is decided by mutual agreement, who goes on vacation, husband or wife, and spouses work and earn the same, climb the career ladder, etc.

**The romantic family model.** In the romantic model, the psychological portrait of spouses in family social relations is described as sentimental, emotionally oriented natures, for them a refuge for gaining spiritual harmony and displaying high feelings in marriage. The spouses have stable family relationships here, aimed at obtaining new experiences and meaningful joint leisure activities.

**The friendly family model.** In such a family, spouses strive to establish life and family relationships based on mutual interests and hobbies. Spouses responsibly and with adequate emotions are engaged in housekeeping, raising children. Common interests and social circle are the main connecting element of marital relations.

In a friendly model of stable family relationships, the husband or wife often takes an active role in achieving a career, trying to reach the heights of material well-being, and the second spouse ensures stable peace and prosperity in family relationships. In any case, such a family works as a harmonious mechanism, a harmoniously formed cell of our society.

**The autonomous family model.** In this model of family social relations, the husband and wife try not to improve their home conditions, but to maintain a certain distance from each other, to strengthen their autonomy in tastes, outlooks on life, preferences and ways of spending free time. In the autonomous family model, husband and wife try to live as they know. Today, spouses can find work in different cities and even countries, which may mean that they risk divorce if they want to maintain family relationships.

In any case, every person who has built a family tries to develop such a socio-pedagogical model of family relations with his second partner, in which he feels as good as possible.

**The property relations of the spouses.** The family is not only a source of spiritual and spiritual microenvironment, but also helps to eliminate the economic problems of family members, providing materially

for its members, each family member has access to his property, helps him to have a property status in society. economic meaning. In this sense, the spouses, who constitute the unity of the family, also have their own personal, common, shared and personal things[12].

According to Article 23 of the Family Code, “property acquired by a husband and wife during marriage, as well as property acquired at the expense of the future spouse’s common funds before marriage is registered, unless otherwise provided by law or a marriage contract, if it means that this is considered their joint common property[1].

**Discussion and results.** Yusuf Khos Khadjib, the great thinker of the 11th century, in his book "Kutadgu Bilig" [10] and a number of other works specifically expounded his views on family life. In his work, he pays special attention to the pedagogical and educational value of the family, stable relationships between parents in the upbringing of a comprehensively developed child.

In the work "Qobusnoma" [6], which Kaykovus wrote to his son, he touched upon the issues of excellent childhood education, stable family life and personal development. This paper mentions what characteristics a person should have in the process of building a family, establishing stable social relations in the family, as well as the need to fulfill the task of raising a child in the family. As we know, the work "Nightmare" is the most important source of pedagogical education. In the work, parents, especially boys and girls, who intend to start a family in the future, can receive the necessary guidance on educating family life.

According to the scientific views of Abu Nasr Farabi, “True family happiness happens only when the cruelty and oppression of one person towards another person disappears, stable relations of family members to each other, and the consequences of love are stable social relations of family members.” in this family is mutual happiness. Emphasizing that each parent is the main teacher and mentor for their children, and it is they who influence the formation of the state of education and upbringing of children, Farabi told the couple that parents pay attention to the special requirements for the mother "[17]. How relevant these scientific views are, we see in the study of the science of social pedagogy today.

In addition, we can find valuable thoughts about the culture of life in stable family relationships, morality and love in the work of Alisher Navoi "Mahbub-ul-Kulub"[25]. Describing the most necessary lessons for people, Alisher Navoi pays special attention to such issues as nurturing good qualities in young people in the process of life, family relationships. In the chapter of this work, entitled “On Marriage and Wives” Navoi gives unique thoughts about marriage and its good sides, as well as stable family relationships. The brochure emphasizes that the family is first of all necessary for the development of society. It can be seen that this rare work, which promotes the ideals of human love, true love and the ideal marriage of two sexes, has not lost its significance today.

Navoi dwells on the role and responsibilities of a woman in the family and reflects as follows: “A good wife is the state and happiness of the family. Neatness of the house, calmness and tranquility of the owner of the house, if he is cheerful - the heart is happy, if polite - the soul is healthy. If he is smart, the household will be in order, and the equipment will be in order. If a person meets such a partner honestly, if he achieves such happiness, he will have a confidant in grief and adversity, as well as a soulmate in open and secret pain. If you have any problems in your marriage, I sympathize with you. He is your helper when every trouble comes from an upside down sky. If your heart is sad, it is a friend, if your body is sick and weak, then his soul will perish, but God forbid, if you meet the wrong wife, fatal evil will appear in your house. If he is lazy, the heart will suffer from him, and if he is a seeker of evil, the soul will suffer from him. If her tongue is bitter, then she will damage the tongue of everyone; if she is unclean, then she will bring blackness to her husband; if she is virtuous, then the house will lose decency; if she is immoral, then the family will be disgraced[6].

Knowledge of ideas about family happiness, love, stable and sincere relations between husband and wife in the family, positive qualities in relationships and following them will undoubtedly ensure well-being in every family.

The work of A. Avloni "Turkiy guliston yoxud axloq" is a valuable source for our knowledge. In this work, as well as the works of the scientist “Qutadg‘u bilig”[6], “Qobusnoma” by Kaykovus, “Mahbub-ul-Kulub” by

Navoi, "Kutadgu Bilig" by Yusuf Khos Khadzhib, the social role of the family in a stable family is revealed. relationship. Avloni emphasizes the role of family and community in the education process. In his opinion, social relations, family environment and people surrounding the child are of great importance in the formation of spiritual and moral qualities in the upbringing of the child.

Demonstrating the role of a stable family in shaping a child's personal qualities, he said: "A person is capable, if he gets a good upbringing, avoids bad habits and grows up accustomed to good habits, then everyone will become an acceptable and happy person in his eyes." [11]. Therefore, Avloni emphasizes that the role of the family in the upbringing of the child is at the first level: "... upbringing should begin from the day of birth. Who is in charge of education? Where will it be done? - the question arises. In this matter, "elementary home education" is a mother's duty. If you answer that the education of the second school and madrasah is the duty of the father, teacher, teacher and government[11]. Avloni, drawing attention to the mutual dependence of the school and public organizations in raising a child with ideal and stable family relationships, emphasized that the issue of education is at the level of the universal tasks of society.

From the foregoing, we can conclude that the Uzbek family has a powerful pedagogical and psychological-educational force and the ability to raise a comprehensively developed child in family relations based on national values. In the course of writing this article, based on a brief analysis of the heritage of Eastern scientists, we consider it appropriate to come to the following conclusions:

- Scientists of the East from ancient times paid special attention to the family and interpersonal relationships in the family;
- Eastern thinkers believe that it is possible to build a happy family when stable relationships in the family are positive, i.e. based on love;
- Eastern scientists pay special attention to the differentiation of the roles of husband and wife, father and mother in the family system, in which family relations are considered as the main pillar of education;
- as a result of the analysis, it became clear that the equality of women in society is recognized, with special attention being paid to the role of women in the family, and this issue has always been in the focus of research scientists.

The ethical views of Abdurauf Fitrat on ensuring stable social relations in the family, ideas about understanding national identity in the microenvironment are reflected in his book "Family or Family Management Procedures"[2]. The work "Family" is a scientific and practical work that embodies the tension of that time. It is written in a unique style. Indeed, at that time, issues of conflict in family relationships were somehow transferred to works of art. The work is written from the point of view of that time, both critically and in the spirit of an invitation. The scientist encourages new families to create a family in conditions of healthy and stable social relations. All parties explain that only comprehensively developed children who grow up in a healthy and stable family will be able to lift their country, rid it of internal decay and conflict: "This world is a battlefield. The weapon of this field is a healthy body, mind and morality. But our armor is broken and rusted. With such a weapon, we have neither happiness nor pleasure in this world ... "[2;109p.].

In fact, the future of our country, its position and potential in the world, as well as its worldview, intelligence, deep understanding of its duties and responsibilities to the Motherland, society and family depend on the younger generation. Therefore, in the family, first of all, such spiritual and moral qualities as interest in learning and acquiring a profession, respect for parents, loyalty to friends, kindness, purity and honesty are first formed and honed. The work of Abdurauf Fitrat "Family or family management procedures" is devoted to family issues in general, and in particular, the work "On marriage or not marriage", "On money and what a wedding should be like." These issues are discussed in detail in the sections "How a married couple should live" and "Family life and management." [2;33p.].

**Conclusion/Recommendations.** Therefore, in certain social systems and under certain conditions, a person is primarily focused on the formation of relations between people, and in this context, other areas of his activity

are also manifested. In this case, the system-forming element acts as the goal, and the others - as a means to achieve this goal. Therefore, if the form of purposefulness of human existence is determined from the point of view of personal relationships, as in the case of the hierarchical system of the Soviet way of life, then the business qualities of a person, his knowledge in themselves do not matter. but it makes sense in this personal relationship context. Another thing is if the subject operates in such a system of being, in which professionalism is a system-forming element of his activity and all other moments are considered in this context. Here, the fate of a person and the type of personality are different.

Proceeding from this concept, the subject of our analysis is the patterns of inclusion of individual human activity in its necessary-universal content, i.e. into that form of expediency (in our opinion), which allows a person, under certain conditions, to achieve his goals. In this case, this is the creation of a stable, conflict-free family in which each member acts according to the purpose of his nature).The family, as a microstructure of society, is influenced by all the processes taking place in it, and its development largely depends on the content of society. The dynamics of social life is constantly introducing new features into family life. In accordance with the new needs of society, the structure of the family, its tasks, the nature of social relations between family members, and relations with the outside world are changing.

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