

**THE PHILOSOPHICAL ANALYSIS OF THE FAMILY, ITS FORMATION AND DEVELOPMENT****Bozorboeva Zukhra Abdurakhimovna****Candidate of Philosophical Sciences, Department of Philosophy,  
Education and Law, Jizzakh State Pedagogical University**

**Annotation:** This article deals with the important facts about the philosophical analysis of the family, its formation and development. Furthermore, historical background of formation of the concept of family in Asia and European countries were noted.

**Key words:** *community demands, spiritual image, social entity, family institution, the tutorialization, "patriarchal", a rigid system, "family life cycle".*

Any family is like a living organism. In its development and formation, it certainly goes through certain stages. In psychology, each of them is attributed to a particular level of family development. This includes a period of courtship, and after a life together, which takes place without children. The next stage in the development of the family is the period when babies appear in it. Further, the relationship between the spouses becomes mature, and the children grow up. After that, already matured sons and daughters leave their father's house and go out into independent life. An additional turning point for many spouses is retirement. After all, this period will require the restructuring of life in a new way. Difficulties in the transition of spouses from stage to stage result in a crisis in their relationship. Consider the stages of the family life cycle and the problems that arise in this in more detail.

The family is a small group of people based on marriage or kinship, common lifestyle, moral responsibility, and mutual support. The concepts of 'society' and 'family' are closely related. This connection is manifested in the fact that society does not exist without families, and in turn the family is formed and survives in a particular society. The social relationship between the family and society is a two-way street. Each family operates on the basis of community demands. The development of a society is directly related to the level of formation of the socio-economic and spiritual image of the families that exist in its bosom. For example, if the demands of the social entity on families do not contradict their interests, on the contrary, they help to ensure the well-being and peace of families, the higher the level of support for social needs by families, the higher their performance. The social institution of the family accompanied humanity at all stages of its development. The first attempts at theoretical understanding of the family were made

in the times of Ancient Greece. During that period, the process of family institution. Thus, Socrates was the first philosopher to identify the important role of subordination and a strict family hierarchy to create a "virtuous" family. For the well-being and stability of the development of the whole society, the family must fully and completely obey the state interests.[1]. His disciple, Plato, formulates the first theory of the family, called "patriarchal". According to the given theory, the tutitionalization as an independent social structure was taking place. A characteristic feature of the family in the ancient period is its subordinate role in relation to the state, as well as strict adherence to the established traditions. The greatest contribution to the understanding of the family at the time was made by such philosophers as Socrates, Plato and Aristotle. family is a central unit of the state, and the basis for its stable development is the subordination of the family and the introduction of a rigid system of its regulation at the state level.

The idea of distinguishing the stages of the family life cycle arose in psychology in the forties of the 20th century. She came to this discipline from sociology. Who introduced the concept of "family life cycle"? For the first time this term was used by R. Hill and E. Duvall in 1948 in their report presented on the Americana national conference dealing with the problems of relations between people who are closely related. The theme of the speech touched upon the dynamics of marital interactions. Initially, it was indicated that the life cycle of the family goes through 24 stages[2]. In the sixties of the last century, psychotherapy began to consider this idea. The life cycle of the family was reduced to 7-8 specific stages.

The first works on the philosophical understanding of the family discussed above laid the foundation for the works of many philosophers of the Middle Ages and the Renaissance. Having an inseparable connection with the society, the family has at all times undergone significant changes following the changes in society itself. Events such as the collapse of the slave-owning system, the crisis of feudalism, the formation of absolute monarchies, the development of commodity-money relations, the reduction of the role of the church in the life of society, as well as the development of science and the formation of independent scientific disciplines led to a gradual evolution of ideas about the family. At the beginning of the XVII century, one of the main characteristic features of the Renaissance was being preserved – the humanistic orientation of science, culture and art. In this regard, since the XVII century, when considering the institution of the family, its natural and humanistic characteristic has become increasingly important. A number of scientific philosophers started to consider the family as being based on the theory of natural law. The family was seen as a natural and inalienable right of every person, and thinkers were particularly interested in questions of morality, the role of love in the creation of a family, raising

children under the existing customs and traditions. Thus, English philosopher Francis Bacon studied an educational function of the family, paying special attention to the role of the family in the life of society as a whole and each person in particular, on condition that during their upbringing and development the relations in the family were based on virtues. Another English philosopher, David Hume researched in detail the forms of marriage that existed at the time. The famous German idealist philosopher Immanuel Kant defined the family as a moral and legal institution in which a man plays a leading role due to his "natural superiority". In the course of his study of the issue, Immanuel Kant came to the conclusion that the main role of every family is the upbringing of new people. It is rearing, according to I. Kant, that is the moral duty of

In Asia, historical data testify that the culture of family relations is a social reality that has been developed in the eastern peoples since time immemorial. In the relics of ancient peoples, in sacred religious sources, in the masterpieces of Uzbek folklore, in the works of great thinkers of the East, you can find valuable information about the rules of morality, norms, expression of human qualities of the peoples of the East, especially in family relationships. The sources describe the unimaginable human life without a family, the upbringing of harmoniously developed children, the culture of couples and relationships in it, the ways of a happy and prosperous life, in the form of proverbs and advice with the help of life examples. Due to the constant commonality of family life and the development of society, in all periods of the development of society, family problems have been in the focus of attention of its advanced representatives. Family life is so important for the development of society and the maturity of children that it cannot be ignored for a second.

This factor has not been sufficiently taken into account in the development of measures to overcome the complications of today's global socio-economic crisis, which has led to the emergence of various levels of problems. Therefore, the President of the Republic of Uzbekistan Shavkat Mirziyoyev said, "The first task should be to further strengthen the foundations of the family, which is sacred to us, to create an atmosphere of peace, harmony and mutual respect in homes, to fill spiritual and educational work with concrete content. "The second task is related to the bitter and unpleasant issues that are not unique to our people, such as crime among women, the increase in family divorces, the exposure of young people to various religious extremist movements and terrorist organizations"[3].

From the point of view of the problem we study in our research, Farobi's ideas about human maturity, his role in society, family, its impact on the development of young people, mutual understanding in society, help are programmed to solve modern family problems and build relationships. serves as. Reflections on this problem A number of works by Abu Ali Ibn Sina (980-

1037) such as "Encyclopedia", "Risoi Ishq", "Laws of Medicine", "Household" have a special place in the world of Central Asian morality, educational psychology, philosophy and medicine. holds. While Ibn Sina highlights the various and important aspects of family relationships, first and foremost, the head of the family focuses on the responsibilities before the husband. According to him, first of all, the husband must have both theoretical and practical knowledge about the educational work in the family[4]. Only then can he be a true head of the family. "A man is the head of the family, he must meet all the needs of the family, because this is his primary duty. A woman is a good, worthy companion and the best heir and helper in raising a child," he said writes Ibn Sina.

Summing up all given information above it should be noted that a fulfilling and enriching existence depends on a happy and harmonious family. The idea of family encompasses more than biological ties; it also refers to close ties created by mutual affection, trust, and understanding. A happy and harmonious family fosters a loving environment where its members can flourish and develop. A sense of contentment and joy that results from positive interactions, emotional ties, and shared experiences among family members is known as family happiness. It includes feeling love, acceptance, and belonging within the family. When family members are happy together, it builds a solid basis for their joy individually, resulting in greater overall life satisfaction.

#### **REFERENCES:**

1. Nikolaeva L.S., Ustinova T.E., Iatskaia E.N. Sem'ia kak ob'ekt issledovaniia v filosofii Sokrata i Platona [The family as an object of research in the philosophy of Socrates and Plato]. Aktual'nye problemy sotsial'noi istorii, filosofii i sotsial'noi raboty. Proc. 19th All-Russ. Readings. Novocherkassk: OOO Lik, 2018, p. 158.
2. [Family life cycle: concept, types, stages, crises - Colleges and universities 2024](#)
3. [Shavkat Mirziyoyev: Our Fathers and Mothers Built this Culture, Giving a Piece of Their Soul](#)
4. Mirzakholov X.T. SOCIO-PHILOSOPHICAL FUNDAMENTALS OF STRENGTHENING THE FAMILY INSTITUTE. "Экономика и социум" №6(97)-2022 [www.iupr.ru](http://www.iupr.ru)