

Some Aspects of the Development of Family-Neighborhood Relations During the Educational Process

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Abstract. *The article talks about the current state of family-neighborly relations, the pedagogical importance of family-neighborly education of the Uzbek people, which has been going on for centuries.*

Keywords: *family-neighborhood, pedagogy, Uzbek people, national value.*

The development of the family is related to the material production of society, social and spiritual life. It is known that family relations are a component of socio-ethical relations in society, an important factor in the development of society, the life and development of society in general, the spiritual maturity of a person cannot be imagined without family relations. For this reason, one of the important problems of philosophy is to study together the social, historical, and biological foundations of the connection between the family and the development of society. Thinkers of the past in all eras considered the formation and stability of the family as an important condition for moral development. Living in society and building a family, the genetic capabilities of human blood play a major role in the needs associated with them. But in the family created by the generation of people, social needs become decisive, and biological needs fall into the second place. The formation of a family in society is connected with social, economic, spiritual, and legal relations that caused the formation of a human community. The human race builds a family not only to mate and leave offspring, but to live together, leave offspring, educate them, and strengthen the moral foundations of society. Therefore, since ancient times, people have considered strengthening the family as the main condition for ensuring the development of society. This idea is expressed in the oldest written sources, in the wise opinions of mature thinkers, in religious and secular teachings" [1].

The first ideas about the role of the family in the moral development of society can be found in one of the oldest manuscripts, the Avesta. In this source, the family is described as a sacred socio-moral unit. Building a family based on certain social, moral, and legal criteria, supporting it materially, having children, raising them, and continuing the development of generations on this basis is described as a great happiness for a person. The thoughts of the great Chinese thinker Confucius, who lived 2,600 years ago, about family and family traditions are among the secular values that have not lost their importance until now. He connected education in the family with the duty and responsibility of parents to their children, and children to their parents. He paid special

attention to the issue of children's responsibility towards their parents. According to Confucius, "a child's duty to his parents is not to feed them, but to respect them based on certain customs"[2]. Another important problem is that Confucius considered the family as one of the main conditions for the life and development of society. In his opinion, family strengthening is not only stabilization of relations between husband, wife and children, but also strengthening of society. A strong family is a stable society. Confucius pointed out three main interrelated factors of society's life and development. This is respect for the past, a strong family, kindness and compassion between people. These three factors are still the main content of the national idea of the Chinese people. In general, there was no socio-philosophical, religious-orifice teaching that did not pay attention to the issue of the family in every period of human history. Social, moral and legal criteria of family life are defined in them. There were forms, criteria and norms of the formation and development of family and family relations related to different periods and conditions. Therefore, the forms of family relations in different times, conditions, countries, and ethnic groups cannot be exactly equated. They have aspects that differ from each other in their organizational, ethical and legal criteria. The moral essence of the family, the reasons for its formation and development were basically the same everywhere" [3]. In this sense, the family is an important component of society. The formation and development of the family took place in direct connection with the political, economic, social, and spiritual relations in the life of society. In the course of historical development, the need to influence the development of family relations and manage them increases. As a result of this necessity, the relationship of marriage arose. Marriage is a ceremony that arose out of the need for the state and society to manage relations between two young people who are building a family based on certain moral and legal criteria. Marriage is registered based on the consent of two young people and is based on mutual trust, respect and love. Marriage is the determination of the moral and legal duties and responsibilities of two young people who are building a family towards each other, society, and their children. The fact that marriage is considered sacred is one of the main factors of family stability. The formation of the spirituality of the new generation that is now coming to this bright world depends on the authenticity of the marriage and the strength of the family. A marriage made without taking into account spiritual unity, love, and affection weakens the family and has a negative effect on the formation of children's spirituality"[4].

One of the mature scholars of Islamic philosophy and law, the famous thinker Rezauddin ibn Fakhruddin expressed the following thoughts about the role and importance of the family in the life and development of society: "If you want to improve people's religions and worlds, first of all, improve families by having good behavior! When families are healed, both religion and the world will be healed." The following are the moral, legal and social factors that are the basis for the formation and development of the family:

1. The family is the coming of age of young people of both sexes, a natural need, certain traditions. Marriage is based on moral values, legal criteria.
2. The family is the manifestation of moral values characteristic of people - mutual respect, trust, love, cooperation, and sympathy in everyday life. A boy and a girl start a family not only because they belong to two sexes, but also because they love each other, believe in living together

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for a lifetime, having children, getting married, and overcoming all the hardships of life. In family relations, social and spiritual factors are more important than natural needs.

3. Children's upbringing in the family is of great social importance. Not only parents, but primarily the whole society is interested in children being smart, polite, hardworking, honest, faithful and honest. Because only spiritually mature, physically healthy young people can ensure the development of society and the bright future of mankind.

4. Relationships of people based on consanguinity and consanguinity are formed in the family. This is also extremely important for humanity. Relationships related to kinship also play an important role in the life and development of society. Traditions related to understanding and strengthening kinship are considered one of the noble spiritual values of the Uzbek people" [5].

In all periods of society's development, great attention has been paid to the issue of young people loving each other and starting a family. Celebrating the birth of a new family with solemnity is not only a sign of respect for two young people who are getting married, but also a social and moral responsibility.

The legal and moral criteria that are the basis of family stability were not exactly the same in all periods. It is natural that economic, political relations, religious beliefs, national traditions, concrete historical conditions in the life of the society make certain changes in the form and content of family relations. In some periods, family stability was weak, and in other periods, it was strong. Now in some countries, starting a family has become like a toy. Young people look at life lightly, sometimes they start a family without even consulting their parents, and after a long time, they fall into the dilemma of divorce. In particular, the situation is completely different in Uzbekistan, where great material and moral support is provided to mothers, children, and families with many children. A lot of good things are being done in this regard based on humanitarian principles.

The processes taking place in the world now require a great deal of attention to the issue of the culture of family relations. The difficult situation that occurs in families is not only related to financial difficulties. There are many parents who are poor and have many children and give them good education. In this area, the main issue is related to spirituality and cultural environment in the family. Studying the social, political, economic, psychological, practical and theoretical problems of this process is one of the most important tasks. It is known that the factors of the formation and development of the cultural environment in the family are enriched and improved from generation to generation in connection with social practices. The composition of the human personality and its inner world is mainly spirituality. When we think about the mutual relations in the family, it is noticeable that they are organized into a certain socio-cultural system. Therefore, it is necessary to study the culture of family relations separately. The culture of family relations is determined by the level of spiritual maturity in the life of each era, country, and nation. Therefore, the roots of the essence and level of family life culture should be sought for the first time in the conditions and situation of the family after the society itself.

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