



HISTORICAL DEVELOPMENT OF STRENGTHENING THE FAMILY'S PLACE IN SOCIETY

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Abstract

The article presents ideas on the preservation of the family as a part of society, the historical development of the family and marriage in the period of primitive historical development.

Keywords: Family, marriage, consciousness, knowledge, man, history, development, society, time, primitive, cultural, heritage, enlightenment, thought, prehistory, psychoanalytic.

Introduction

If we look at marriage-family relations, the psychology of family life, and many situations observed in the modern family from a psychoanalytic point of view, their roots are connected with the distant past of the evolution of marriage-family relations. With this in mind, we found it necessary to shed more light on this issue. According to special sources, signs of life and living things appeared on Earth 4 billion years ago. The first primitive ancestors of modern humans (*Homo sapiens*), thinking humans, were formed 3 million years ago. After a long period of primitive development, primitive communities and human societies gradually began to emerge, and initial relationships and communication between people began to form. However, they could not yet be called human relationships in the true sense of the word. In general, in the first manifestations of the relationship between men and women as representatives of the opposite sex, that is, in the early stages of the emergence of marriage relationships, the relationship between the sexes was mainly governed by biological factors. Just like in monkeys, women of primitive people also periodically experienced a short-term (up to 4-5 days per month, and only in some species up to 19 days) state called "estrus", the estrus period (estrus is an intense, strong manifestation of the tendency to mate). On such days, women



mated with whomever they wanted, without discrimination, and on the rest of the days there was no mating. The changes that occurred in the human body with the transition of people to upright walking led to the fact that many of the "first women" died during the mating process and, as a result, to a sharp decrease in their numbers in human groups. Because of this, many conflicts arose between males, most of which ended with the death of one of the participants in the bloody conflict. Such natural selection led to the fact that the offspring whose estrus lasted longer survived longer. However, this biological factor creates a new obstacle in the "primitive social" plan: no organism could withstand such prolonged extreme sexual, nervous tension.

Therefore, with the extension of the estrus period, women during this period became "colder", controlling their sexual inclinations and no longer mated with whoever they liked, but only with men they liked. Being "selective" towards men indicates that the biological basis of a specific human love began to emerge. It is worth noting here that the first elements of the feeling of "love" that modern man understands and feels were absorbed into the human psyche due to this feature of the female condition. After this, gradually, although not governed by any social norms, small groups of couples began to form, which favored each other sexually. Thus, the extension of estrus was not only convenient for the female, but also undesirable. This led to situations that again led to quarrels and bloodshed between the males of the clan. The human community led to a serious disruption of economic activity, a threat to the survival of the clan. In this emerging society, special social norms began to form to regulate sexual communication within the clan, to curb biological instinct, and to zoological individualism. One of such social norms was the emergence of sexual taboos (prohibitions) within the clan, prohibiting sexual communication between men and women for a certain period (preparation for hunting, during hunting). A taboo is a much more serious and strict prohibition than moral norms. The community could punish and destroy or forgive and let live violators of moral norms. The general features of the development of the family during the primitive communal system were mainly directed towards strengthening marital ties and limiting premarital and extramarital relations. For example, among the Papuans of New Guinea, one of the economic instruments that ensured the stability of marriage was the bride price (kalin). The husband had the right to punish his wife for her infidelity, and could also demand financial



incentives from her for the "moral damage" caused. (Of course, this was due to the fact that the man was obliged to take part in raising the children of this woman only because he was her husband. These children were called the husband of their mother - the father, in this case, from a biological point of view, he could not really be the father of these children. Biological kinship was not yet important at that time. With the emergence and strengthening of private property, class relations began to form, which laid the foundation for the formation of the modern form of marriage - monogamy. The monogamous family and monogamous marriage in their classical form were confirmed only with the maturation of class society. The emergence of private property meant that one person became the full or controlling owner of the means of production, while another person was completely deprived of them or became a subordinate of the owner of private property. If at first it was enough to be a member of this community to receive the social (collective) product, later this required a person's real participation in social (collective) labor, and then not only membership in the community and labor, but also ownership of the means of production, private property, became the basis for the distribution of the product created in society. Instead of equal distribution and distribution according to labor, there was a distribution according to the ownership of private property. Labor itself could no longer give the right to a share in the product created by the community. The slave did not have the right to receive even a small part of the product he created, because he himself (his entire being, even his life) completely belonged to the private property owner, the slave. Similar changes occurred at the level of society, at the level of the family. With the transition to private property, to a class society, with the complete disappearance of equal distribution, the obligation to raise and educate children falls entirely on the family. In this case, the husband is considered the breadwinner only because he is the owner of the means of production. In this case, whether he participates in labor or not is of no importance. The woman, on the other hand, exists in the role of breadwinner only because she is not the owner of private property. Her participation in labor (even if all the material wealth in the family is created only through her labor) does not play any role. Thus, in a class society, the relationship between husband and wife is based on their relationship to the means of production. Even if all the products that come under social distribution are created by the wife, even if the husband provides for the wife, not the wife, but the husband, the husband is considered the owner of



private property, it is he who is considered the breadwinner. Thus, by this time, the wife had been reduced to the role of a slave. Women were deprived of many civil rights, and she was not equal to her husband before the law. In slave and feudal societies, only men directly entered the system of socio-economic production relations. Women, on the other hand, had contact with these systems only through the intermediary of their husbands. At the same time, the husband was assigned all obligations and all responsibilities for the family. The husband was legally declared the master of all members of the family, of his children. It was no longer possible to calculate blood relations along the maternal line, but kinship was calculated along the paternal line, the genealogy. For example, the Napoleonic Code, among other things, stated that "the husband is considered the father of a child conceived in marriage, regardless of who the father is." This led the man to seek to ensure the reliability of his biological paternity and to eliminate the possibility of his wife having sex with a strange man. This led to the demand for fidelity from the wife and chastity from the bride. The husband often even had the legal right to kill his wife if she was caught in the act of infidelity. For example, in France, in the mid-19th century, a wife who betrayed her husband was sentenced to 3 months to 2 years in prison. These requirements (this type of monogamy) were actually distributed only to women. For a woman, an act that was considered a crime and had serious consequences (legal and social) (for example, cheating on her spouse) was considered for a man as a moral stain that could be proudly "hanged" on her, not so important, if it was considered a kind of reputation or very bad.

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