

FACTORS IN THE DEVELOPMENT OF FAMILY LAW AS A THEORETICAL SOCIO-PEDAGOGICAL PROBLEM

**Akhtamov B.Q-student of Tashkent State Pedagogical University,
direction: "national idea, spirituality and legal education"**

**Saidhanova Y.O-student of Tashkent State Pedagogical University,
direction: "national idea, spirituality and legal education"**

Abstract: in this article, the development of competence for universal human values in students, the essence and logical analysis of the education of future generation personnel as well-rounded and mature individuals, the pedagogical conditions for the development of competence for universal values, an idea of the essence of education through a value approach scientific approaches related to it, ways of development of a student matured in the spirit of loyalty to universal human values to grow up as a state and society's development and a professional profession holder, by breaking the content and essence are highlighted.

Key words: universal value, national value, value, spirituality, socialization, education, youth, volunteering, divergent thinking, reform

The family, like the human form of existence in society, is completely different from other biological forms of society. It is this institution, being at the same time a unique indicator, an indicator of human social well-being, forms a qualitatively new circle in the process of evolution of the human environment. It is only natural, therefore, that the family is the focus of attention of representatives of different sciences. The growth of the role of the family in developing and changing social relations, its interaction with all spheres of public life (politics, economy, spiritual culture, etc.) more clearly indicate the urgency of the need for public administration in the processes presented. This, in turn, demonstrates the existence of a rights-based approach to the knowledge of the family as a subject of study in

the area of its rights. The family is not only a socio-psychological, but also a legal categorical unit.

Within each scientific discipline there are certain traditional approaches or, in other words, "viewing (visual) perspectives" of the studied phenomenon. In relation to the institution of the family they could form an independent subject of scientific research. The philosophical concept of the category "family" has a long, rooted in the ancient world of history. From the time of the Roman domination of homeownership as a pillar of blood-kinship relations, the family consisted of a substance that combined private and public aspects. Endless disputes about the relationship of these foundations were solved by philosophers differently at different stages of historical development. The German school of philosophy played a significant role in the formation of the concept of the family; on its scale, initially tried to justify the relationship between the family, marriage and the State. I. Kant analyzed the relations of these institutions in the field of philosophy of law. On the basis of the doctrine of "pure knowledge", Kant looked at family and marriage equally, while recognizing marriage as the only essential form of family existence. Recognizing the contractual nature of marriage, Kant recognized morality and law as a means of managing this relationship, with the role of law defined as methodical. However, Kant limited the family's relationship to other areas of life to the state's control over the natural relationships of the spouses.

The Hegel family is the "natural moral community", the triad of the moral path of spiritual objectification: the first stage of the journey from family to civil society and the state. The State is the supreme unity of all elements, and the family is its primary foundation. In fact, German philosophers for the first time substantiated the inextricable links between the family, society and the State; in it the family-foundation of society, recognized, protected and governed by State-legal criteria.

A.G. From a social point of view, as Kharchev acknowledged," the group appears to be special from the general to the general in relation to society", so "it is not only part of the social system, but in some sense creates it". The main task performed by the social group is the socialization of its members. Socialization and the process of acquiring the necessary knowledge, skills and skills for the individual to participate in the socio-cultural level of society, accepted by him as a criterion at this stage of socio-economic development. By its nature, socialization is a dichotomous process in which there is a society on one side and individuals on the other who are preparing or participating in public life on the other. It follows that the second sociological or social function of the family can be defined as a function of socialization.

The importance of the family as one of the most important spheres of society is demonstrated by the tradition of State policy on this institution. The process of establishing State family policy In accordance with presidential decrees, practical assistance to young families in solving social and economic problems, and provision of high-quality education to them, Legal information, counselling and other services, including child health and education, in order to strengthen the moral support of young families, to instil in young people a sense of pride and responsibility for the new family they have created, respect for parents, the older generation, instilling in children a sense of discipline in the spirit of the labour and spiritual values of our people, as well as protection and support of legal and social Recognizing the family as a socially significant derivative of the interests of the State and to some extent subordinate to the legal administration, the legislator undertakes to create certain rules, regulating legal relations in this sphere of social relations. In the family institute, the combination of individual and collective, private and public foundations forms a special status of the family in the field of law, which can be called moral law.

After all, the great scholar Abdullah Avloni emphasized his idea that "education is for us a question of life - or death, or salvation - or destruction, or

happiness, that the future destiny of our society is connected with the education of our children".

Recognizing the family as a derivative of public interest, in the interest of the State and to some extent part of the legal administration, the lawmaker formalized its main functions: reproductive, socialized, socialstatus and educational function. The family is the main institution of society, the custodian and implementer of social and spiritual values.

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