

**THEORETICAL INTERPRETATION OF IDEAS ABOUT THE FATHER****Zaripova Nilufar Egamberdievna***Uzbekistan State Institute of Art and Culture**Teacher of the department "Culture and Art Management"**PhD candidate of Family and women**scientific research institute*

Understanding how a parent contributes to a person's mental development depends heavily on the sociocultural setting. For instance, men and women in S.T. Posohova and S.V. Lippo's study had similar notions about the perfect father, indicating that at this point in history, they were relying more on social stereotypes than on actual father-child relationships.

The role of the father in raising children has evolved over the course of human history. Ideas regarding the function of the father in many cultures have been studied in the works of O.G. Kalina and A.B. Kholmogorova. Early on in Western civilization's history, when matriarchy predominated, the father's function was strictly reproductive (child). Since the period of classical Greece, the father has dominated his household, taking an authoritative role over both his wife and children.

Then, Christianity had a big impact on how dads were perceived in their roles, which was reflected in a furthering of their authority but also pushed fathers to be more involved in raising their children. Fathers controlled the family in the 18th and 19th centuries, but from the start of the 20th century, this began to alter. Paternal dominance started to wane as a result of social changes. Some academics contend that it might possibly be a contributing cause to World War II. At the new stage of development, fathers are once more the center of attention in western culture, and their contributions to family life and child rearing have never been greater.

In the continent America, ideas about the father have developed a little differently. As early as the XVII th century, paternal care for children was encouraged, and the American Revolution completely rejected the idea of tyranny.

In the early XXth century, fathers began to be viewed as authority figures for adolescents, to protect children from excessive maternal care, as well as homosexuality. However, the Second World War also led to the crisis of fatherhood and the rise of deviant behavior in teenagers. Later, the growth of women's freedom led to the fact that as several functions of the father were transferred to the woman, they began to have equal rights and duties. Therefore, active participation in the upbringing of the child and in taking care of him physically began to be required.

Nonetheless, DJ Bohlen asserted that patriarchal society is reflected in western civilization. He places a strong emphasis on having personal control over one's actions, using logic, and having situational control. Men are consequently compelled to conceal their emotions and show a front that conforms to the proper conduct expected of people in a particular class. Fathers' interactions with their children were severely constrained during the outset of patriarchal civilization. Because it was important to conceal natural (sincere, true) emotions in order to maintain the appearance of a successful ruler. Ancient patriarchal cultures linked with myths were known to overtly influence children in order to elevate the status of their dad. This was done through creative productions and texts.

The father-daughter connection is referred to as the initial state of patriarchal culture, which is highlighted as variables that adversely affect the development of phenomenology in both men and women. As these fathers have emotional qualities relating to their masculinity and femininity, several variations of women's broken relationships with their fathers are highlighted. Both the changes in the father's role and the way people view these changes have evolved along with social culture. Although the historical era was successful in reducing fathers' overbearing dominance, it was unable to achieve the same for men's dominant roles. Dj. Bolen emphasizes the need for humanity to "look for the father" and learn about its history at the conclusion of his essay.

In Latin culture, there is a persistent stereotype of the macho father, who is seen as an aggressive tyrant disguising himself as a calm individual who always

agrees with his wife. Yet, such fathers are more straightforward and democratic in contemporary culture, particularly that of people residing in the United States.

The protective and caring traits of a father who is dictatorial and in charge are concealed. According to the prevalent assumption, dads in Latin America are rarely expected to take care of their children. Instead, they prioritize maintaining tight ties with their families and being respected for their status.

Recently, the father was regarded as powerful and had a dominant position in the conventional family structure in Eastern countries. When a woman became pregnant in Japan, she typically went back to live with her parents until the baby was born. A woman returns to her husband's side after giving birth to a child, but she doesn't share a bed with him until the child is three years old. In such a family, the husband spends a lot of time at work and has little interaction with his wife and child. Similar events took place in China, Indonesia, and Korea.

However, in the Eastern culture, there is also a change in attitude towards the position of the father in the family. In the second half of the 19th century, the dominance of the father began to decline, and in the second half of the 20th century, women gained equal rights and began to spend more time with children. This is especially noticeable in the communication of men with their daughters, which was previously not accepted in Eastern culture.

When comparing Eastern and Western cultures, it can be noted that in Western culture, fathers are required to be more active towards children than in the East.

In countries dominated by Islamic culture, the father traditionally occupies a leading authoritarian position in the family. Children are considered by them as property. According to T. Pels, in the families of immigrants from Morocco living in the Netherlands under the influence of western culture, fathers and wives have to share the tasks of taking care of their children equally.

According to our understanding, we know that the various psychological characteristics that are transmitted to a person from generation to generation are

passed through genes. This phenomenon was studied by K. G. Jung, one of the representatives of the school of psychoanalysis. According to him, there are various archetypes in the human mind, which he believes play an important role in the development of a person. One of them is the father archetype. The main function of the father archetype is to resolve subconscious conflicts and identify various unconscious events.

K.G Jung states that "There is no consciousness without contradictions." There are always contradictions and struggles under the mind. This is the father's function, which instills in the child characteristics such as "from the first day in the mother's womb, the desire for warmth and the eternal desire to free oneself from the darkness" to struggle with life. And this is formed through the archetype of the father. After the child is born, it is very important to have a father's role in the family, so that this feature is manifested in the form of character, that is, to be a person with determination, tolerance of problems and resistance to various shocks of life.

Archetypes are psychological complexes. They will have a dynamic nature. Each complex has an "affective basis". Archetypes and psychoids appear as both an image and an emotion at the same time. Where there is a state of affect, there is a complex, where there is a complex, there is an archetype.

This confirms K. G. Jung's view that the archetype is related to cognitive processes. Without archetypes there would be no cognition and no emotion. They form in the human mind as an unconscious tree and grow upwards.

All of the above analyzes were based on western psychology, western scientists, and a western perspective. How is the figure of the father interpreted in the East, which is the center of world civilization, the center of science and enlightenment. We can get answers to these questions from the teachings of our holy religion, hadiths, exemplary stories and folklore. Here can be found an Eastern perspective and Eastern answers based on our millennial values.

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