

**INTERPRETATION OF THE FAMILY AND THE POSITION OF INDIVIDUALS IN IT
BY UZBEK PSYCHOLOGISTS**

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Abstract. This article analyzes how Uzbek psychologists interpret the family and the position of individuals within it. It highlights the role of spousal responsibility in ensuring family stability, the legal status of children, and the educational role of parents. International legal documents (such as the Convention on the Rights of the Child) and Uzbekistan's family legislation are examined in relation to the protection of children's rights. Furthermore, the historical, cultural, and psychological evolution of the father's role is discussed, with particular emphasis on strengthening paternal responsibility in contemporary society.

Keywords: family, Uzbek psychologists, children's rights, fatherhood, motherhood, family relations, upbringing, mentality.

Annotatsiya. Ushbu maqolada oila tushunchasi va unda shaxslarning mavqeini o'zbek psixologlari qanday talqin qilgani ilmiy-nazariy asosda tahlil qilinadi. Oilaning mustahkamligi er-xotinning mas'uliyatiga, farzandlarning huquqiy maqomiga va ota-onaning tarbiyaviy roliga bog'liqligi yoritilgan. Xalqaro huquqiy hujjatlar (Bola huquqlari to'g'risidagi Konvensiya va boshqalar) hamda O'zbekiston oilaviy qonunchiligida bolalarning huquqlarini ta'minlash masalalari ko'rib chiqiladi. Shuningdek, tarixiy, madaniy va psixologik omillar asosida otaning oiladagi o'rni evolyutsiyasi va zamonaviy sharoitda uning mas'uliyatini oshirish yo'llari muhokama qilinadi.

Kalit so'zlar: oila, o'zbek psixologlari, bola huquqlari, otalik, onalik, oilaviy munosabatlar, tarbiya, mentalitet.

Аннотация. В статье рассматривается интерпретация семьи и позиции личности в ней узбекскими психологами. Анализируется значение ответственности супругов для устойчивости семьи, правовой статус детей, а также воспитательная роль родителей. Особое внимание уделено международным правовым документам (Конвенция о правах ребенка и др.) и семейному законодательству Узбекистана в обеспечении прав детей. В историко-культурном и психологическом контексте раскрыта эволюция роли отца в семье и обсуждаются пути повышения его ответственности в современных условиях.

Ключевые слово: семья, узбекские психологи, права ребенка, отцовство, материнство, семейные отношения, воспитание, менталитет.

INTRODUCTION

In life, the family imposes a special responsibility on both the father and the mother. In fact, the stability of the family begins with the mutual harmony of husband and wife. If spouses respect each other and deeply feel the responsibility of family life, then family ties will also be

strong. However, in reality, not everyone experiences family responsibility equally. Families are generally classified into nuclear and extended families. The first form of the nuclear family consists only of husband and wife, while the second form includes parents and their children. The extended family, on the other hand, comprises parents, their married children, grandparents, grandchildren, and even great-grandchildren. In both simple and extended families, households may also include in-laws or other relatives.

The institution of family law, however, is not merely a reflection of these social relations but is also an integral legal institution and a cultural phenomenon with its own structural unity and inherent laws. It is composed of a system of legal norms that express objective social relations, yet it functions as a secondary (reflected) and independent phenomenon in relation to the institution of family as a cultural system. For this reason, family law is simultaneously a legal and psychological issue.

MATERIALS AND METHODS

It is necessary to differentiate between the subjects of family legal relations and the subjects of the science of family law. The science of family law is one of the forms of scientific understanding of law, while the subjects of family legal relations are the very individuals involved in these processes. In this sense, the researcher himself is the subject of knowledge, whereas the reflected aspects—relations, characteristics, and the subjects of family legal relations—constitute the objects of knowledge. Family legal relations are objective processes. For example, from the fact of a boy's birth, his future rights and responsibilities as a father are derived. These are objective, socio-natural realities that cannot be introduced through any law or bylaw. Legal acts in this field merely serve as expressions of these realities and regulate them as products of society's subjective creativity.

If we consider family legal relations as the content, then family codes are their form. Therefore, it is necessary to distinguish between the subjects of family legal relations and the subjects of the family code. The macro-subjects of the family code include all individuals, i.e., the population of the country, because the need for family legal relations is universal. The micro-subjects are individual citizens who, in specific situations, are directly involved in family legal relations. In this way, we see both the unity and distinction between the subjects of family legal relations and the micro-subjects of the family code. This typology has not been explicitly addressed in the literature, but it highlights that these subjects are the creators and material bearers of family law. Without them, the structural components of family law cannot be formed. Hence, these subjects represent the principal systemic and substantial components of family law.

RESULTS AND DISCUSSION

The very fact of a child's existence must be officially recognized. The implementation of the right to a name and citizenship provides the child with the opportunity to exercise his or her rights. Once the birth of a child is registered, the state formally acknowledges the child's existence. Moreover, registration establishes the child's lineage, that is, kinship with the parents (mother and father).

The Declaration of the Rights of the Child in Principle 3 states that "from birth, a child shall have the right to a name." Similarly, the International Covenant on Civil and Political Rights affirms that every child must be registered immediately after birth and have a name. The Convention on the Rights of the Child, Article 7, obliges states to ensure that a child is registered immediately after birth: "A child shall be registered immediately after birth and shall have the

right from birth to a name, to acquire a nationality, and, as far as possible, to know and be cared for by his or her parents.”

Article 9 of the Law on Guarantees of the Rights of the Child of Uzbekistan stipulates that “from the moment of birth, every child has the right to a surname, first name, patronymic, nationality, and citizenship, as well as the right to preserve them.” Thus, every child has the right to a name from the moment of birth, and the place and procedure of registration of birth are determined by family legislation [2].

According to paragraph 6 of the Administrative Regulation on the Provision of Comprehensive State Services Related to Birth Registration, annexed to the Resolution of the Cabinet of Ministers of Uzbekistan dated November 10, 2020 (No. 704), “an employee of the medical institution where the child is born, within one working day after the birth, must enter information on the child, his or her surname, first name and patronymic, and parental and marital data into the electronic system ‘Registration of Births and Deaths, including Perinatal Deaths.’” Furthermore, under paragraph 7 of the same regulation, the Civil Registry Office is obliged to issue a state birth certificate based on the principle of extraterritoriality at the request of applicants at any time. Today, such certificates can also be issued directly by the medical institution where the child was born.

Article 60 of the Family Code of Uzbekistan specifies that “maternity is established by the civil registry office based on documents from the medical institution where the child was born; if the child was not born in a medical institution, maternity is established on the basis of other evidence” [3].

Annex 1 to the Resolution of the Cabinet of Ministers of Uzbekistan dated November 14, 2016 (No. 387) — “Rules for the Registration of Civil Status Acts,” in paragraphs 20(4)–(5), provides guidance for cases when a child is born outside a medical institution. In such cases, birth is registered on the basis of a certificate issued by the local doctor (or feldsher/midwife), or on the basis of a statement drawn up in the presence of witnesses to the birth and certified by the local medical worker.

Uzbek law also specifically regulates the determination of the lineage of children born out of wedlock. According to Article 61 of the Family Code, this process is carried out on the basis of a joint application by the mother and the man who recognizes himself as the father to the civil registry office. However, if the mother is unable to express her will (for example, due to death, incapacitation, absence, or deprivation of parental rights), paternity may be established on the basis of an application by the man claiming to be the father, with the consent of the guardianship and custody authority.

Today, one of the most pressing issues globally is the changing image of the father within the family, the decline in his authority, and the evolving nature of parent–child relationships. It is important to recognize that conflicts in these relationships are not always caused solely by the behavior of the child, the personality of the parents, or their actions. Rather, they often stem from deeper roots—ancestral patterns, the evolution of humanity, and historical developments. Modern psychological research demonstrates that human behavior is closely linked to subconscious mechanisms and what Carl Gustav Jung termed the “collective unconscious.” Jung’s introduction of concepts such as “collective unconscious” and “archetypes” into psychoanalysis provided a theoretical foundation for understanding the father’s role in terms of

cultural memory and inherited psychological patterns. As the great Uzbek writer Abdulla Qodiriy once observed: “It is always wise to look back at the past when considering the present.”

In early stages of Western civilization, during the period of matriarchy, the father’s role was limited to reproduction. Beginning in classical Greece, the father gained authority over his wife and children, assuming an authoritarian position within the household. Christianity further reinforced paternal authority, encouraging fathers to take greater responsibility for childrearing. During the eighteenth and nineteenth centuries, fathers dominated family life; however, by the early twentieth century, social transformations led to the gradual erosion of paternal authority. Some scholars even argue that this weakening of the father’s role contributed indirectly to the outbreak of World War II. In the modern era, Western societies have renewed their emphasis on fatherhood, highlighting the father’s active participation in childrearing as essential to healthy family dynamics.

In Eastern societies, paternal dominance within traditional family structures persisted much longer. For instance, in Japan, it was customary for a pregnant woman to return to her parents’ home until the child was born. After childbirth, the mother would rejoin her husband, but she would avoid intimate relations with him until the child reached the age of three. In such families, fathers had limited contact with their wives and children, spending most of their time at work. Similar patterns were observed in Korea, Indonesia, and China. Yet, even in the East, the father’s position within the family has undergone significant changes. By the late nineteenth century, paternal dominance began to weaken, and by the second half of the twentieth century, women had gained equal rights and began spending more time with their children. This shift was particularly evident in the acceptance of fathers’ increased involvement with their daughters—an interaction that had traditionally been rare in Eastern cultures.

In Islamic societies, the father has historically been regarded as the head of the family, often occupying an authoritarian role, with children viewed as a form of property. However, migration and cultural adaptation have altered this paradigm. For example, in Moroccan immigrant families living in the Netherlands, sociologist T. Pels observed that fathers were compelled to share caregiving responsibilities equally with their wives, reflecting the influence of Western values.

CONCLUSION

The interpretation of the family and the position of individuals within it, as examined by Uzbek psychologists, reveals that the family is not only a social institution but also a legal and psychological phenomenon with its own structure and dynamics. The responsibilities of parents—both fathers and mothers—are fundamental to the stability of the family. Legal frameworks such as the Family Code and international conventions ensure that the rights of children, particularly the right to identity and protection, are safeguarded from birth.

At the same time, the evolving role of fathers demonstrates how cultural, historical, and psychological factors shape family dynamics. While paternal authority once dominated both Eastern and Western traditions, modern societies increasingly emphasize cooperation, equality, and the father’s active involvement in childrearing. Uzbek psychological research aligns with global perspectives by underscoring the importance of responsibility, flexibility, emotional warmth, and adaptability in parental roles.

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