



---

# Methodological and Theoretical Foundations of Family Values

**Mamadiyarova Malika**

Independent Rresearcher at the Department of Social Sciences, Navoi State University, Uzbekistan

DOI: <https://doi.org/10.47134/jsd.v3i1.4648>

\*Correspondence: Mamadiyarova Malika  
Email: [MamadiyarovaMalika71@gmail.com](mailto:MamadiyarovaMalika71@gmail.com)

Received: 11-05-2025

Accepted: 22-06-2025

Published: 15-07-2025



**Copyright:** © 2025 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>).

**Abstract:** In the current rapidly changing world, especially in rapidly developing social systems, man is constantly forced to adapt to new conditions. This leads to a reevaluation of values. In the process of resolving conflicts and conflicts in social institutions, the system of values is also revised. Such flexibility and dynamic value system is necessary for a person's personal growth and successful functioning in society. Values act as a beacon that guides a person not only in his inner world, but also in the external world.

**Keywords:** Family, Value, Methodology, Theory, Social Life, Upbringing, Spirituality, Morality, Category, Imperial

---

## Introduction

The family environment has an incomparable influence on the development of a person's personality, the formation of his worldview, moral norms and values. In Aristotle's words, the family is "the main link of the state" in which a person takes his first steps into social life, becomes acquainted with such concepts as reciprocity, affection and responsibility. Mutual love, trust, and respect between family members play an important role in this process, just as justice, wisdom, and courage play an important role in Plato's ideal state. No social education system, not even the most advanced pedagogical technologies, can fully compensate for this unique, natural and profound influence of the family. After all, upbringing in the family is not just the imparting of knowledge, but a complex process that is passed down from generation to generation, as a result of the harmony, subconscious and transmission from heart to heart of traditions, customs, spiritual and moral values and life experiences.

## Methodology

This article employs scientific methods such as synergistic approaches, generalization, dialectical methods, analysis and synthesis, retrospective analysis, and comparative analysis.

A.G. Zdravomislov made a great contribution to the study of the questions of value, he considered values to be the final product of the complex dialectical interaction of such factors, which determine the activity and development of an individual as interests and needs. He developed the following value chain: “needs turn into interests, interests acquire appropriate development and turn into values”. A.G. Zdravomislov believed that the areas of value are the highest level of regulation of human behavior in society, in which human activity is determined by the highest order needs (socio-spiritual needs). However, according to I.M. Popova, values cannot be considered as a simple continuation of needs. In his opinion, values also affect the formation of needs, thereby forming a closed cycle of activity in the sphere of value of human thought.

## Result and Discussion

The family is a space for a person to personalize social values, it functions as a kind of “microcosm”. This process “becomes important for a person’s self-awareness, finding his place and gaining a worthy position in society. Man passes the moral and social norms accepted in society, as in Kant’s philosophy, through the prism of his “category imperative”, that is, his conscience and reason, consciously accepts, adapts or rejects them. Through it, he creates his personal “I”, realizes, develops and strengthens his individuality. At the same time, the process of socialization of the individual takes place in the family, that is, he learns social roles, acquires the rules of behavior in society and enters into social relations”.

L.P. Fomina argues that “family values are divided into two main types: self-sufficient and instrumental values. Self-sustaining values include the role and importance of the family in society, civic duty and responsibility towards relatives, loved ones and society as a whole, universal values such as kindness, respect, loyalty, care towards children, spouse and parents. These values are evident in a person’s daily life, behavior, relationships and are an integral part of his personality. Instrumental values include values aimed at establishing value relationships, forming positive qualities, striving to acquire knowledge, acquiring skills and qualifications, that is, enriching human social and intellectual capital”. These values begin to take shape in a person’s family and are developed and refined throughout a person’s life through education, social environment, and personal research.

Family values are a beacon that illuminates a person’s life path, his spiritual compass. They motivate a person to do the right way, to attain spiritual riches, a sense of social responsibility, realize their full potential and live a happy life. Family is the foundation of society, its guarantor of its future.

Family values play an important role in the multifaceted development of a person’s personality. These values cover the physical, mental, aesthetic, labor, ethical, and other spheres, creating the basis for the development of a harmonious human being. While the ancient Greek philosophers described this process as “arete” – the pursuit of virtues, family

values serve as an important foundation for a person's "eudaimonia" – the path to happiness.

The concept of family is not just a group of people linked by kinship ties, but a complex system with its own philosophical and social significance. Aristotle in his work "Politics" described the family as the main link of the state. In the family, a person takes his first steps into social life, gets acquainted with such concepts as relationships, kindness and responsibility, creates his own personal "microcosm". Modern philosophy, on the other hand, interprets the concept of the family in a broader sense. In it, in addition to kinship, a community of people united by mutual affection and common interests and values can also be considered as a family. For example, the term "chosen family" refers to a group of people who are not related by blood but who support one another and live together.

Family values are understood as a system of beliefs, principles, goals and ideals that family members consider important and are passed down from generation to generation. This system is formed by socio-cultural environment, customs, traditions, religious views and historical development. As Hegel's philosophy emphasized, family values are constantly changing and improving.

In order to understand the essence of family values, it is important to understand what values family members prioritize and seek to apply them in their lives. Such qualities as love, understanding, trust, harmony, respect, responsibility, and loyalty are basic building blocks of family values. In the teachings of Confucius, too, great emphasis is placed on these qualities.

First, these values strengthen family relationships, create harmony between family members and give them the "moral imperative" in Kant's philosophy – duty and responsibility. Deep understanding of family values helps the family to maintain self-reliance, overcome social difficulties, reach spiritual maturity and lead a happy life. This, in turn, serves to increase the moral and moral potential of society.

Family values are the set of moral norms, beliefs, attitudes and customs that serve for stability, well-being and development of the family – the most important link of society. They are passed down from generation to generation, regulating the relationships of family members, shaping their spiritual outlook and helping them find their place in society. Family values not only determine the uniqueness of each family, they are also an integral part of the cultural heritage of the entire nation. The importance of family values is manifested in several key areas.

Firstly, family stability is formed through values. Values such as mutual respect, trust, loyalty, and solidarity create deep bonds among family members. In such an environment, spouses strive to resolve conflicts peacefully and understand one another. This helps prevent divorce and ensures stability in family life.

Secondly, the role of family values in child upbringing is invaluable. A child is primarily nurtured within the family, and through the words and behavior of parents, they internalize values such as diligence, honesty, respect for elders, kindness to the young, and justice. These values shape the child's future personal development and social role.

Thirdly, the stability and progress of society depend on healthy families grounded in strong values. Individuals who are loyal to their family and feel a sense of social responsibility contribute to creating an atmosphere of peace and unity in society. Such citizens strengthen mutual respect and solidarity, ultimately serving the development and prosperity of the country.

Second, family values are passed on from generation to generation and are preserved as a part of the cultural heritage of a people. It is in the family environment that national customs, traditions, ceremonies and holidays become viable and are passed on to future generations.

These values can be classified into different groups based on various criteria. Among them, values based on interpersonal relationships are considered one of the most fundamental and important groups.

First and foremost, the value of respect means that family members value each other, pay attention to one another's opinions, and recognize personal boundaries. In Eastern cultures, traditions of showing respect to elders and kindness to the young are deeply rooted. These values strengthen mutual esteem within the family environment.

Trust forms the foundation of openness and sincerity in the family. Family members believe in each other's words and actions, which ensures honesty and stability. Support represents the willingness of family members to help each other in any situation. Especially during difficult times, family unity and mutual assistance become particularly important.

Loyalty is defined by spouses' faithfulness to one another and to their mutual obligations. This value ensures the stability of marital relationships. Love and care fill the family with true affection. Each member shows warmth toward others, creating a pleasant and harmonious environment through compassion and devotion.

Solidarity manifests in achieving common goals together, sharing responsibilities, and supporting each other. This value plays a vital role in overcoming family challenges collectively. Openness is related to the free expression of thoughts and emotions by family members and open communication about problems. It helps prevent misunderstandings and strengthens trust.

Lastly, forgiveness is of exceptional importance in maintaining harmony and healthy relationships within the family. When each member is able to forgive others' mistakes, peace and unity prevail in the home.

## **Conclusion**

The evolution of family values in history is manifested in the change in perceptions and attitudes within the family over time. In different times and cultures, family values can have similarities and differences. For example, in ancient times, the family was clearly hierarchical, with a clear head of the family and specific roles for each member. Over time, family values acquired new aspects, reflecting changes in the socio-political environment and economic situation. An example of this is the period of industrial development, when family values, individualism and the distribution of tasks within the family shifted. Historical events also have a strong influence on family values, for example, during wars

and conflicts, families may place unity, security, and mutual assistance above other values. The study of historical context helps to understand the evolution and change of family values and their relationship to social and cultural change.

## References

- Afanasyeva I.G. *Socialist Values and Personal Value Orientations*. – Moscow, 1986.
- Akhmadeev A.A., Shiryayeva A.A. *Social Adaptation in the Context of the Family: A Socio-Philosophical Analysis*. – Ufa: Bashkir State University, 2001.
- Antsupov A.Ya., Mipilov A.I. *Conflictology. Textbook*. – Moscow, 2000.
- Asmolov A.G. *Activity and Attitude*. – Moscow, 1979.
- Barsukova S.Yu. *The Essence and Functions of the Household Economy, Methods for Measuring Domestic Labor*. // *Socis*. 2003. No. 12.
- Barsukova S.Yu., Radaev V.V. *The Legend of the Tender: The Principle of Labor Division Between Spouses in the Modern Urban Family*. // *World of Russia*. 2000. No. 4.
- Fomina L.P. *The Concept and Types of Value Orientations*. – Leningrad, 1976.
- Inouye, M. (2018). Genomic Risk Prediction of Coronary Artery Disease in 480,000 Adults: Implications for Primary Prevention. *Journal of the American College of Cardiology*, 72(16), 1883–1893, ISSN 0735-1097, <https://doi.org/10.1016/j.jacc.2018.07.079>.
- Karakhanova T.M. *Value Orientations of Working Women and Use of Time*. // *Socis*. 2003. No. 3.
- Kartseva L.V. *On Assessing the Condition of the Modern Russian Family: From Catastrophism to Subject-Centrism*. – Kazan, 2004.
- Khalmatova M. *Culture of Family Relations and Upbringing of a Healthy Generation*. – Tashkent: Uzbekistan, 2000.
- Khalmatova M., Safaeva S. *The Women's Issue: Societal and National Aspects*. – Tashkent: Uzbekistan, 2003. p. 162.
- Khuseinova A.A. *Civil Society and Women*. – Bukhara, 2009. p. 88.
- Kraus, S. (2020). The economics of COVID-19: initial empirical evidence on how family firms in five European countries cope with the corona crisis. *International Journal of Entrepreneurial Behaviour and Research*, 26(5), 1067–1092, ISSN 1355-2554, <https://doi.org/10.1108/IJEER-04-2020-0214>.

- 
- Lebed O.L. *Qualitative Analysis of the Image of the Family Based on Press Materials*. – Moscow, 2003.
- Lowe, T.M. (2016). tRNAscan-SE On-line: integrating search and context for analysis of transfer RNA genes. *Nucleic Acids Research*, 44, ISSN 0305-1048, <https://doi.org/10.1093/nar/gkw413>.
- Safarova, N.O. *Intangible Values and Cultural Heritage*. // *ISJ Theoretical & Applied Science*, 06 (134), 2024. pp. 183–185.
- Shamsutdinova N.K. *Examining the Theoretical Foundations of Sufi Perspectives: An In-Depth Analysis of Ibn Sina's Views*. // *Asian Journal of Basic Science & Research*. – USA, 2024. – Volume 6, Issue 3. – pp. 66–71. (09.00.00; No. 12: Indexed in Index Copernicus).
- Shamsutdinova N.K. *The Secret Teachings of Ibn Sina on Sufism: Illuminating the Intersection of Philosophy and Mysticism*. // *Middle East Journal of Applied Science & Technology (MEJAST)*. – India, 2024. – Volume 7, Issue 3. – pp. 167–171. (09.00.00; No. 12; No. 35: Indexed in Index Copernicus; CrossRef).
- Sobirovich, T.B. (2020). *The strategy of renewal of the national spirituality of Uzbekistan*. *International Journal of Applied Research*, 6(5), 147–151.
- Sobirovich, T.B. (2022). *A study of national and universal principles of democracy*. *Asian Journal of Research in Social Sciences and Humanities*, 12(5), 417–421.
- Ubaydullaeva R.A. *The Family in Uzbekistan*. – Tashkent: Ijtimoiy Fikr, 2012. p. 164.
- Vyzhletsov G.P. *Axiology of Culture*. – St. Petersburg, 1996.
- Zdravomyslov V.M., Arutyunyan M.Yu. *Economic Strategies of Families in Crisis Situations*. // *Socio-Political Journal*. 1999. No. 8.