

## **HISTORY OF RELATIONSHIP**

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### **ABSTRACT**

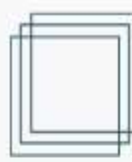
Attitudes toward people with disabilities have varied in different periods, depending on the socio-cultural context of a particular history. Because of its long history, disability has been a major problem in society since ancient times, dating back to BC. Attitudes towards people with disabilities have been shaped by the mentality, customs and traditions of the people, nation and state for centuries.

**Keywords:** People with Disabilities, History of Disability, Avesto, Confucius, Antiquity, Plato, Stigmas Renaissance.

### **INTRODUCTION**

The issues of care for the disabled, prevention and treatment of disabilities have been different in different periods, depending on the mentality and characteristics of each nation. The first attitudes towards people with disabilities were formed on the basis of religious mythological views. This is because there are a number of commonalities between the mythical worldview and philosophical thought, and this was clearly reflected in the views of ancient thinkers. Congenital disability has been socially condemned by religious traditions as a sign of disability. For example, the Omen Series summa Izbu (2000 BC) described situations in ancient Mesopotamia where a person or animal was born with a physical defect. It reads, "If a woman gives birth to a deaf child, the king will abdicate. If a woman in the palace gives birth to a child with six fingers, the enemy will plunder the king's property, if a woman in the palace gives birth to a small child, there will be misfortunes, and if a woman in the palace gives birth to a healthy son, the state will prosper. "[1] Therefore, children born weak or with any physical defect were killed.

The Avesto, one of the earliest written sources on the history of ancient Central Asia, also addresses the issue of disability. Here, in the Avesta, there is a dialogue between the Iranian Noah and Ahura-Mazda: "Ahura-Mazda said to Yima:" and you build Var (a brick fortress) the size of a run (length). Bring all the males and females who are the



biggest, the best and the most beautiful. Bring there the seeds of the tallest and most fragrant plants on earth ... Let there be no crippled, no insane, no congenital, no evil, no sick, no crooked, no rotten teeth, no lepers. He also says that people with other vices that serve the Angra-Manyu character should not be allowed to enter the castle. "[2] Second, pregnant women should not suffer, should not be nervous, should eat more fruits and meat, and should only eat food earned through honest work.

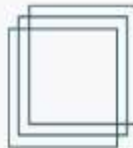
In ancient China, the focus was on philosophical analysis of the social status of people with disabilities. This is especially true of Confucius. Lun Yu's book, compiled by his disciples into a single book after his death, states that "Physical disability does not play a major role in determining human dignity, but his mental and spiritual outlook is important." According to it, a man came to him and said, "He who teaches students is ugly, but students still call him a teacher." Confucius said, "Life and death can change the present. But that doesn't change his mind. Cities may be destroyed, houses may be destroyed, but his mind will last forever".[3] By this he meant that a person's dignity should be determined not by his appearance but by his spirituality.

In ancient times, people with disabilities were treated very badly. For this reason, stigmas can be traced back to antiquity, and many of the events that led to the rise of stigma can be traced back to this period. In ancient Greece and Rome, people with disabilities were thrown off a cliff at birth or kept in solitary confinement by their parents. In ancient times, people believed that they should be as beautiful as the gods, but also physically and mentally healthy. Anyone with a different appearance is stigmatized. As a result, sick children were separated from their healthy peers, destroyed, or left to fend for themselves. Even in ancient philosophers, the tendency to stigma is easy to understand from the opinions of several leading philosophers of their time. One such philosopher, Seneca, wrote of the extermination of children with disabilities: "We kill strange things and drown ugly, weak, and corrupt children in the world. We do this not because of anger and hatred, but because of the rules of reason to separate the unfit from the healthy."

According to Plutarch, in Sparta, children who were recognized as inferior (disabled) by one or another criterion (such a decision was made by the elders) were thrown alive into the abyss. Historians have long written that this statement was based on faith.

In his State, Plato wrote that children born to defective or defective parents should not be raised. Unhealthy people, as well as victims of their own vices and "moral degenerates" should be executed. At the same time, according to Plato, the ideal society is obliged to encourage the temporary trade unions of selected men and women, so that they leave a healthy and intelligent generation. Similar ideas were put forward by Aristotle, who argued that the state should contribute to an increase in the number of people belonging to higher categories in all respects [7].

In the Middle Ages, new views and concepts emerged in social life than in antiquity, and began to work for the benefit of the church, from all kings to the common peasant.



During this period, the influence of religion on the treatment of people with disabilities increased. Especially in Europe, as a result of religious beliefs and the influence of the clergy, people with disabilities have been recognized as satanic agents. According to them, mental weakness is caused by the control of the human mind by various evil forces. Therefore, people with defects in their bodies, along with witches, were burned to death by the Inquisition. Even as a result of the establishment of social isolation centers for people with disabilities, they have been forced to live in poverty. Theaters in Paris, Venice, and Strolzun staged performances that mocked the disabled and the blind. In the cities, various competitions were organized between the blind and the animals. Sometimes such competitions result in the death of the blind.

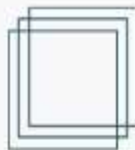
The Renaissance played an important role in the social life of the peoples of Europe. This is because the achievements of the East have shown that feudal society in Europe is backward and that religious domination is an obstacle to development. The stigma of the Renaissance was so strong that it is clear from the writings of the great men of his day that Shakespeare's *Tempest* (Act IV, Scene I) described Kaliban as follows: "The devil, the innate devil, cannot influence his nature. ". (The devil, the congenital devil, and his upbringing never cling to nature) [8] Since then, in the English-speaking world, the role of the disabled, heredity, and social factors in personality formation, nature, and upbringing has become symbolic. .

## **CONCLUSION**

Even among the peoples of the Far North, children born with disabilities were treated negatively. The practice of killing newborns with physical disabilities who could not survive in the harsh conditions of the tundra was widespread [9]. History has shown that stigmas against people with disabilities have long been ingrained in people's minds, in their daily lives, and in human interactions.

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