

FAMILY INSTITUTION AS A MICROCOMMUNITY

Narkulov Dusmurat Tashpulatovich
Professor at Tashkent Medical Academy

Abstract

This article explores the social characteristics of the family institution and classifies its functions. The family institution is a microcommunity. It is precisely this aspect that prompts the exploration of its modern social functions. Social characteristics and social functions can be distinguished from an etymological point of view; however, such an approach would require not a social-philosophical, but rather a linguistic and morphological approach. Therefore, in this article, social characteristics and functions are viewed as realities in dialectical harmony.

Keywords: family, society, family subjects, family members, family demographics, family law, family economy, family status, family dynamics, intergenerational relations.

Introduction

The role and significance of the family institution in the social life of society, being a microcommunity, are defined and determined through its social characteristics and general functions. Social characteristics and general functions require a systematic, scientific approach. In fact, there is an intrinsic connection between the characteristics and functions of an object (subject), and sometimes it is difficult to distinguish or separate them. From an etymological perspective, one may attempt to differentiate them, but this would be a grammatical-morphological analysis related to linguistics and etymology, rather than a social-philosophical one. Therefore, in this regard, we view the social characteristics and general functions of the family institution as realities in dialectical harmony.

Society, due to its structure, infrastructure, and functional characteristics, includes diverse institutions and sometimes contradictory relationships. The family institution, as the microcosm of society, is no exception to this.

In scientific research, the family is emphasized as a microcommunity, where diverse relationships take place. However, these relationships are often not fully explained or clarified. As a result, the idea that the family is a microcommunity becomes a vague and unfounded claim, merely a play on words. Any serious scientific research should identify the positive and negative aspects of the research object, the problems it faces, and the technologies, methods, and mechanisms for solving these problems. Defining the research object does not necessarily mean that the solution to the existing problem has been found; it is crucial to demonstrate the pathways from the “real state to the ideal state” of the object [1. - pp. 4-5].

According to scholars, “In science, two approaches have historically formed: the allo-genetic and ideogenetic approaches. The allo-genetic approach interprets the problem or subject through human behavior and conduct. Every problem or subject is considered in terms of the humanistic

essence of human behavior. This is, in fact, a humanistic anthropological approach... The ideogenetic approach focuses on the ideological and spiritual factors that influence and shape the worldview and moral universe of a person. Scientific research, in its essence, is the product of the ideogenetic approach. It typically promotes a particular idea or concept. This idea or concept influences readers or the audience, shaping their scientific worldview and understanding of the object (both its real and ideal state) [2. - p. 48]”.

Thus, any scientific study must address the real state of the research object and solve the problems that lead it from its real state to the ideal state. If we wish to study the family as a microcommunity, we must examine both its introverted and, furthermore, its extroverted relationships. Otherwise, as mentioned above, we will be forced to merely note that the family is a microcommunity without any deeper understanding. The ideal state of the family is found in its external, extroverted relations with society, in the positive, intensive impact of these relationships on family members, and in the formation of creative virtues that align with the demands of social development.

The idea of the family as a microcommunity can be demonstrated through several characteristics and its interactions with society, as well as the internal dynamics among family members. To explore the concept of the family as a microcommunity, it is essential to focus on various aspects, including its external (extroverted) relationships and the influence of intergenerational relationships.

The external relations of the family are closely tied to its role in society. These relations are measurable in various ways, such as:

1. Social, Political, Economic, and Cultural Engagement: The family’s interaction with broader social, political, economic, and cultural forces demonstrates its external connections. For example, economic stability, social mobility, and participation in cultural practices or political actions all reflect the family’s role within the larger social structure.
2. Generational Relationships: Intergenerational relationships play a key role in the family's function as a microcommunity. These relationships shape the transmission of values, traditions, and social norms from one generation to the next. In this sense, the family not only preserves culture and heritage but also contributes to the formation of social identity. The interactions between different generations (e.g., between parents and children, grandparents and grandchildren) contribute significantly to the family’s dynamics. These relationships influence the family's external relationships by shaping how it engages with the larger community.
3. Impact of Tradition and Modernity: The family, as a microcommunity, is influenced by both traditional values and modern transformations. Traditional aspects of family life often include hierarchical structures, roles, and expectations that emphasize stability and continuity. Meanwhile, modern influences might promote more egalitarian relationships, individualism, and adaptability to changing societal norms. The tension between traditionalism and modernity within the family often reflects broader societal changes and plays a crucial role in the family's interactions with the world beyond.

The following points help in studying the family as a microcommunity:

- Family Subjects;
- Family Members;



- Family Demographics;
- Family Family Economy;
- Family Status;
- Family Dynamics;
- Intergenerational Relations.

In the broader context of society, these elements of family structure can also be studied through dominant social relations such as social-demographic, political, economic, and moral-cultural aspects. While these themes have already been widely explored in literature, it is important to avoid redundant repetition. Instead, focusing on the distinct characteristics and dynamics of family as a microcommunity within these broader social frameworks will provide deeper insights into its role in society.

In conclusion, studying the family as a microcommunity involves analyzing its internal dynamics, external relations, and the impact of generational and societal changes. By exploring the roles of family members, their legal, economic, and social functions, as well as the interplay between tradition and modernity, we gain a fuller understanding of the family as a dynamic, evolving social unit.

In philosophy, the term "subject" refers to an individual capable of conscious actions, a group of people, or society. "A subject is, first and foremost, an individual," write the authors of the book *Philosophy of Knowledge*. It is through consciousness, perception, sensation, emotion, and images that the subject reflects, and in the process of practical activity, it acts as a real, changing material force. However, the subject is not only individual but also collective, a social group, class, and society as a whole. Society is considered a universal subject because the lives of all other levels of subjects, and generations, are accumulated within it. There is no knowledge outside of society, nor can there be. At the same time, as a subject, society realizes its cognitive possibilities through the cognitive activities of individual subjects" [3. - p. 104-105].

The microcommunity nature of the family makes it a structural part of the "universal subject," an institution that accepts its norms, intergenerational relationships, and traditions. In turn, the existence and stability of the "universal subject" are also dependent on the existence and stability of the family institution. Usually, perceptions and traditions, achievements and conflicts in society are reflected at the micro-level within the family. In this, there is a certain truth. The relationships of the family subjects not only among themselves but also towards the "universal subject" and its issues and fields influence their social thinking and existence. If society has set the creation, establishment, and intellectual growth of future generations as its ideal strategic goal, the family cannot remain outside of this. The family subjects can only creatively cooperate with the "universal subject" and rely on its support by directing their strength and reason toward achieving this goal. Yes, in some families, certain subjects may oppose or nihilistically reject societal norms and traditions. However, they will never form the majority or represent the public.

It should be kept in mind that family subjects or subjects of family relationships are individuals who create family life, the environment within it, and moral-ethical norms. Due to this creativity, they are considered subjects.

Family members differ from family subjects. While family members include family subjects, they may not necessarily interfere in the relationship between husband and wife. Therefore, intergenerational relationships within the family arise only within the circle of family members and during their existence.

In order to conceptualize family members, it is necessary to classify the family. The study of existing empirical materials and scientific literature allows the classification of modern families as follows:

- Husband and wife (nuclear family);
- Husband and wife with their children (complete family);
- Husband and wife with their parents (joint family);
- Husband and wife with their parents and children (extended family);
- Husband and wife with their parents, grandparents (next-generation extended family);
- Husband and wife with their parents, grandparents, and children (large family).

A nuclear family consists only of husband and wife. As equal rights holders of family relationships, they are responsible to each other. Joint management of household affairs, shared use of what they earn, and the ability to inherit from each other ensure that they live as a family. Such nuclear families are mostly found in large cities and urbanized areas. They do not participate in forming intergenerational relationships.

For a family consisting of husband, wife, and children to be considered complete, it requires at least two children. This means that the husband and wife should have heirs who are their real successors and who will continue their life from a socio-demographic standpoint. If there is only one child in the family, it can be referred to as a half-complete family. A fully complete family requires at least two children. Intergenerational relationships appear only in such families with two or three generations.

In joint families, the subjects of relationships are the husband, wife, and their parents. In these families, the two, couple (husband and wife) enter into family relationships independently. Although they are independent in social, legal, and organizational terms, they are interdependent from an economic, moral, and ethical perspective. This interdependence creates the foundation for intergenerational relationships.

An extended family includes husband and wife, their parents, and their children, or husband and wife, their parents, and their grandparents. In such families, three generations become the subjects of relationships. In our republic, especially in rural areas, such extended families are quite common and typical. However, in areas and countries where birth rates are low and demographic growth is not observed, they may be considered large or significant families. Thus, when classifying families, it is necessary to take into account the demographic characteristics of the region and population.

Large families consisting of four generations are rare and are mostly found in rural and village areas.

Scientific research on family demographics indicates that this issue is addressed differently in various countries and continents. For example, in the United States and European countries, widespread nuclear families are leading to a significant problem with population growth and birth rates. According to Western researcher P. Buchanan, by 2050, in some European

countries, migrants will equal the native population, which will undoubtedly impact the people and their ethnocultural identity in those regions. These predictions are not baseless. However, some literature suggests that some have attempted to find the cause of this problem in religious factors. For instance, Sheikh Muhammad Sadiq Muhammad Yusuf writes:

“In 2009, some politicians in Russia announced the results of scientific research on the family. Among the results, one example is:

- In Russia, the family breakdown rate is 54.3%.
- In the Taymyr Autonomous Region, it is 94%.
- In the Chukotka Autonomous Region, it is 83%.
- In the Koryak Autonomous Region, it is 80%.

The researchers compared these figures with the family breakdown statistics in three predominantly Muslim regions of Russia:

- In Chechnya: 4.3%.
- In Ingushetia: 10%.
- In Dagestan: 17%."

At the same time, the three regions where Muslims live are also considered advanced in terms of longevity and high birth rates. The author draws the following conclusion: "Thus, the technology of the present day, material progress, and the rise of secular culture lead not to the strengthening of the family but to its fragmentation, its disappearance, and the emergence of various problems in this regard" [6. - p. 9]. Yes, family divorces are a reality, but they are not aimed at the "disappearance" of the family. The fact that divorced people are remarrying is somehow not taken into account, resulting in the cry that the family is collapsing, which turns out to be in vain. Furthermore, for some reason, the sheikh links the changes in family demographics and divorces to modern technology, material progress, and secularism. Should we live without the achievements of this civilization? In the USA and many European countries, teaching religion begins in the family and in the first grade, with classes on theological knowledge and religious education starting at school. The author does not seem to mention the high rate of divorce in Uzbekistan?

Family demography is not just a family matter; it is a matter of state and social development, and the rise of the nation. For a person to live a satisfied life, to strive for the improvement of social existence, to know what the result of their labor and the years of their life will be, they need people who are close to them, who are spiritually and morally related to them. These are provided by the family, which forms and shapes them. Only a few people are capable of seeing the meaning of life and the content of their life in the creation of material wealth, while the remaining 99.999% of the people of the nation and the people see this in their children and heirs. Therefore, family demography, undoubtedly, must be formed and managed from the standpoint of these eternal values.

The fact that the family is a micro-society becomes apparent when it adheres to the legal norms, social standards, and requirements that society follows. The family connects to society through family rights and conducts its internal life and external relations through these values. Article 16 of the "Universal Declaration of Human Rights" is dedicated to entering into family relationships and establishing families, and its basic principles and requirements are

implemented in national legal systems. It emphasizes the following: "1. Men and women of full age, without any restrictions based on race, nationality, or religion, have the right to marry and establish a family. They shall enjoy equal rights during marriage, while in marriage, and at the time of its dissolution. 2. Marriage may only be entered into with the free and full consent of the intending spouses. 3. The family is recognized as the natural and fundamental unit of society and is entitled to protection by society and the State" [7. - p. 13].

Family economics or family household life forms the core of intergenerational relations. Providing the family with necessary resources, goods, and food, owning and maintaining a home, allocating expenses for its preservation, and having the necessary money for the upbringing and development of children have a serious impact on intergenerational relationships. In the current time, as the market economy becomes a reality, the focus of family members is directed toward earning money. In fact, earning money is not a disgraceful thing; it is not the act itself, as the main part of human relationships is built around money, exchanges, and services. If these traditions are not supported by the state, and if there is an artificial attempt to reduce the influence of money, destructive forces and deviant behaviors will arise. For example, the admission procedures to higher education institutions have been criticized for the past decades, and despite many efforts to eliminate bribery and corruption, everything has remained ineffective. Now, our country has made university admissions transparent and based on contracts, so there is no longer any need for bribery.

Economic problems will not resolve themselves; they depend on the business activities, active actions, and entrepreneurial efforts of family members in accordance with the requirements of the market economy. The state's function is to provide the necessary guarantees for this activity, and to support the welfare of the family and every individual by fulfilling their legal needs. The concept of "Every family is an entrepreneur" adopted in Uzbekistan, as well as special measures aimed at supporting folk handicrafts, craftsmanship, and family businesses, aims to increase family welfare. Family economics is more specifically manifested in possessing money reserves and creating living conditions that correspond to urbanization requirements. The deposit of family funds in banks generates additional income, and these funds are considered an indicator of the welfare of the population. Urbanization means modernizing life, owning household appliances, using transportation services, and having access to communication means.

Observations show that almost a third of family conflicts and divorces are caused by economic factors. Factors such as young people not finding their place in social and economic life, not having jobs that match their interests, professions, and education, and wages not meeting the family's needs, all have a negative impact on family relations. As a result, misunderstandings arise, and there may be accusations of the husband not working, while the young woman, desiring to dress fashionably, have extravagant birthday celebrations, and weddings, becomes distant from her spouse. The traditional belief that the husband must provide and support the family no longer aligns with modern views. Indeed, a young mother with small children cannot engage in social and economic life, so the husband must take on the entire responsibility of supporting the family. However, this requirement has a temporary (palliative) nature. It is



advisable for all family members, who wish to take care of and ensure the welfare of the family, to take on economic support within the limits of their capabilities.


The concept of "family status" is the result of subjective evaluation. Just as an individual, group, corporation, or state has a status, in our opinion, the family also has its own status. This primarily includes the family's reputation in front of the neighborhood, relatives, colleagues, and acquaintances. Reputation for Uzbek families is not just a phrase; to a household with a good reputation, a suitor will come, or such a household will be sought for marriage alliances and closer relationships, and people will wish to establish friendly relations. A family's reputation is also defined by entrepreneurship, business acumen, financial stability, intellectual potential valued by society, and high moral and ethical virtues. Establishing a friendship or kinship with a family known for its integrity and honesty has always been a desire of people. Yusuf Khass Hajib writes: "A person needs two members: one is the tongue, and the other is the heart. The tongue is for words, and the heart is for enjoying those words. Therefore, to speak the truth and correct words, the tongue must move, that is, act. It is better for the tongue to remain still than to utter wrong, unsuitable words" [8. - p. 31]. The correctness of the words of family members is a sign of the purity of their hearts and intentions. Such a family cannot be ignored or dishonored by society.

The family is an institution with dynamic characteristics. The relationships within it naturally evolve and undergo transformation over time. Just as society has dynamic characteristics, it also influences the family institution with its own dynamics. Of course, the dynamics of changes in society are not identical to those in the family. For example, the negative relationship or atmosphere that arises in the family due to misunderstandings can be quickly transformed into a positive one if family members love and respect each other. In such cases, family members, especially husband and wife, quickly forgive each other, and the atmosphere based on mutual love and affection is immediately restored. However, if such a conflict arises between social classes in society, it may take years, sometimes even centuries, to reconcile and restore peaceful and harmonious living. The wounds and regrets in the hearts of ethnic groups and classes take a long time to heal and are prone to flare up over insignificant reasons [9.].

In the dynamics of the family, relationships with the family and its traditions play an important role. These relationships allow us to identify the changes that have occurred or are occurring in family life and its traditions. It is important to remember that there is no family or relationship that does not undergo dynamic changes. For example, the birth of a new child in the family changes the concerns and the environment, and everyone's attention shifts to the newborn. Along with the newborn, the mother also requires special attention. Similarly, when a daughter-in-law enters the family, significant changes occur in the family atmosphere and relationships; everyone tries to show themselves as polite, respectful, and affectionate towards the daughter-in-law. This is not just formality or showmanship; it is done because it is a tradition that has become part of our people's customs. Historically, when our people have a daughter-in-law or receive a bride, they celebrate the arrival of a new family member with joy and announce this happiness to the community.

The concern should not be about the family's inclination towards dynamic changes, but rather, in our opinion, it should be about the fear of dogmatism, backwardness, and conservatism. The





more actively the family responds to changes in social life and considers intergenerational relations and their dynamics as a natural process, the more convincingly it demonstrates its status as a micro-community. However, this dynamism must align with the family's paradigms that have withstood the test of centuries and its stable values; otherwise, the family may lose its structure and become aimless, taking on the shape of a person who shifts in all directions. In this context, it is crucial for the family to rely on universal human values that are embedded in the social fabric of the people. One of these values is stable intergenerational relationships. Intergenerational relationships have been the foundation of stabilizing the family institution, enriching it with universal and national values. The existence of the family institution depends on intergenerational relationships, and it is precisely through these relationships that family values continue to thrive. We will discuss these values in more detail in the second chapter. At this point, it is important to note that intergenerational relationships differ from social relationships in society. The state and political institutions cannot directly interfere with family relationships; the family, in its internal characteristics and way of life, does not welcome the interference of other institutions. The family's unique "fortress" nature reflects its desire to maintain its sovereignty.

Therefore, in our opinion, the social characteristics and general functions of the family institution must be positively conservative. This kind of conservatism makes the family institution, its social characteristics, and functions stable and relatively independent. It should be noted that there is no such thing as an absolutely conservative family, but there are individuals who strive to be absolute conservatives. As a micro-community, the family gradually adapts to modernization, aligning its social characteristics and general functions with the demands of the times, harmonizing them. Thus, every family contains elements of positive conservatism. Conservatism is embedded in the ontological essence of the family institution through ethnic traditions and experiences. It is precisely these social characteristics and general functions that allow the family to preserve its ethnogenetic foundations, independence, and national identity.

In conclusion, the social characteristics and general functions of the family institution are determined by the ethnocultural traditions of society, the state's social-demographic policies, the reproductive health and activity of men and women, and moral-ethical values. The ethnocultural values prevailing in society, as determinants, provide direction for the family's roles and responsibilities. At the same time, the family institution strives to maintain its relative independence and stability through its ethnogamic traditions and experiences. Therefore, not all societal regulations and innovations reflect directly in the family. From this perspective, the family is a conservative institution that relies on ethnogamic traditions and experiences, considering it its duty to preserve them. However, conservatism can be expressed in absolute, moderate, or positive forms. In an absolutely conservative family, there is a strong inclination towards religious dogmatism and fanaticism, while in a moderately conservative family, fluctuation (wavering and uncertain change) is dominant. In a family where positive conservatism prevails, the primary focus is on adapting to modernization while preserving ethnic traditions. It is impossible to overlook the fact that conservatism has been making the



family a stable institution. Due to its conservative characteristics, the family has continually preserved its national identity, ethnological features, and reproductive characteristics.

The general functions of the family institution do not deny the existence of specific functions for women, men, grandparents, and children. These roles are not necessarily repetitive; at times, they align with the family's general functions, but their uniqueness is not lost. For example, not only in natural reproduction but also in economically providing for the family, managing the household, and even raising children, women and men have specialized in different tasks. This distinctness affects their roles, status, and functions within the family, requiring specialization. Therefore, the fact that family members have specific functions, and that each of them approaches these functions in their own way, based on ethnic traditions and biophysiological characteristics, is an important aspect. Ignoring this can lead to conflicts within family relationships.

REFERENCES:

1. Alimasov V., Mamadaliev Sh. Scientific Research: Methodology, Methods, and Creativity. Part 1. - Tashkent: Academy of the Ministry of Internal Affairs, 2016. - pp. 4-5.
2. Same work. Part 2. - p. 48.
3. Philosophy of Knowledge (Gnoseology). - Tashkent: University, 2005. - pp. 104-105.
4. Buchanan P. The Death of the West. - Moscow: Ast, 2002.
5. Shaykh Muhammad Sodiq Muhammad Yusuf. A Happy Family. - Tashkent: Sharq, 2012. - pp. 7-8.
6. Same work. - p. 9.
7. Human Rights. International Bill of Human Rights. - Tashkent: Adolat, 1992. - p. 13.
8. Yusuf Khos Khojib. Qutadgu Bilig. - Tashkent: Sharq, 1990. - p. 31.
9. Psychology of National Intolerance. Anthology. - Minsk: Harvest, 1998.

