

SOCIO-ECONOMIC AND DEMOGRAPHIC PROCESSES AFFECTING THE FAMILY INSTITUTE

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Abstract:

This article is based on the need to build it on healthy foundations, to form strong families and to protect the family model specific to the Uzbek family in the form of national moral values of the family. The family has been revealed to be the object of study as the world's best social model for its longevity and stability.

Keywords. Family, lifestyle, ethics, husband and wife, family model, civil society, social factors.

Introduction

The family is a place for interpersonal communication and free expression of one's feelings and desires in solving various problems. In this, all issues in families are discussed in mutual cooperation, which allows to make the most flexible decision suitable for each family.

The family has a special place in the development of civil society. The Uzbek family model is one of the most exemplary social institutions. For centuries, the family has a great role in the self-realization and development of every person, even every nation, with its values. Family is one of the oldest and unique forms of human relations. The mentality of the Uzbek people has rich and diverse features such as high hospitality, loyalty to friendship, honesty, respect for parents and elders, and tolerance. On the other hand, our people have a very beautiful and rich family tradition. These traditions have deep and inflexible roots. Each nation has its own family model, which is strengthened on the basis of family legislation, which defines the need to establish family relations on the basis of mutual love and respect.

Our country has created a strong legal framework for strengthening the family institution. Based on new requirements and needs, this database is constantly being improved. The family legislation of the Republic of Uzbekistan stipulates the need to strengthen the family, establish family relations on the basis of mutual love and respect, the responsibility of family members to the family, and the need to exercise their rights without hindrance. In our country, a legislative framework has been created in the field of family policy. At the moment, consistent work is being done to protect the institute in our country.

Family problems are experienced in society for various reasons. Even the smallest problems that arise in the family should not go unsolved. The so-called family values is not an easy topic. This topic contains very deep and complex nuances. As every country has its own values. Family values are one of the most important values of the Uzbek people. We must not forget that our future will grow up in the right family. Family values are so protected that it is necessary to make sure that young people grow up. this family will have a patriotic, conservative and fighting spirit. Also, he should be able to fight with all his might for family values. In families where communication between family members is difficult, the natural closeness to each other is often reduced. As a



result, disputes and disputes arise that threaten the integrity and stability of the family. Both of these groups are clearly the object of social work. However, the first family situation is less protected due to the natural state of family life. Such families often need social support in situations that arise under the influence of external factors. Families of the second type have very few opportunities to solve problems independently. Therefore, they need social support as much as possible. There are other grounds for distinguishing family types according to the objective risk of social vulnerability. Such a description of the family is necessary to determine the level of need for financial support and special services. In Uzbekistan, a pregnant woman spends a lot of time preparing documents for registration, going on maternity leave, and receiving social benefits related to child care.

LITERATURE ANALYSIS AND METHODS.

Wide opportunities have been opened for new study and research of problems in strengthening family relations that may arise in Uzbekistan. Every family in our country is protected by the state[1.]. But one of the serious problems is early marriage. Unfortunately, there are still cases of marrying off girls who are not of marriageable age. Not only this, there are also cases of teenage girls who have not reached marriageable age and who have not completed school. Undoubtedly, this happens due to the irresponsibility of parents. Although these parents want their children to be happy, they unknowingly put them at risk. Those who married early, as a rule, are psychologically not ready to take on the family burden. For this reason, there are many cases of disintegration of families established at an early age. Early marriages also lead to husband and wife living together without entering into a legal marriage, which ultimately leads to socio-psychological and household problems. Such marriages cause babies to be born with physical and mental illnesses. All this ultimately destroys the legal, stable, grounded family model.

According to the researchers, "The change of family values can be done only by consciously accepting new value orientations determined by reality and trying to adhere to them in life. Changes can occur in times of crisis, when the old habit collapses and when it is impossible for a person to live according to the principles accepted as a standard. As a result, some value orientations lose their significance and importance, while others remain relevant" [2.20.].

The family occupies one of the most important places among social phenomena. The most important thing is that the family is an important social and psychological group, which acts as the main social unit of society, which cannot be replaced by any social institution. This is the socialization of a person as a person and his familiarization with the ethno-cultural values of all generations. Here, the value and worldview relations and socio-legal orientations of a person are formed, his important strengths and abilities are manifested, and relations of a unique nature are formed. Family life includes socio-cultural processes related to the processes taking place in the economy, politics, and culture. In the course of historical development, the relationship between the family and society, the family and the individual has been constantly changing under the influence of the production method, lifestyle, social relations, the system that prevailed in a certain society, and family values serve to meet the needs of the state, develop and improve social relations. Therefore, the development, improvement and well-being of a person, thus "introducing" the inner world of a person to the outer world, depends on their interaction. Initially,



the family is the main way of organizing society, and it is characterized as an association of people united by the unity of vital values, ideas, and positions in relations with society.

As social life developed and became more complicated, at the beginning of the 19th and 20th centuries, when the general crisis of European culture began, the symptoms of the crisis in the family were also evident. Now the family is no longer accepted as the main method of educating the young generation in the spirit of loyalty to cultural traditions. As a result, family values have undergone serious changes in almost all areas of marriage and family.

In this regard, the axiological foundations of the existence of family and marriage relations, the general laws and trends of the family's interaction with various social structures, in particular with the state, remain to be understood.

The family is an important link in the chain of social life, because every nation and state consists of individual families: the family is the first foundation of the state. Family is the main unit of society that unites spouses and their descendants. In the family, a person sacrifices some of his characteristics and enters as a member of a whole. Family life is related to the division of labor by gender and age, household chores, mutual assistance of people in everyday life, intimate life of spouses, the extension of the generation and therefore the reproduction of people, raising the new generation.

The family is the most important means of individual formation of a person: it is here that the child gets involved in social life, learns its values, norms of behavior, ways of thinking and language. In other words, the family is a school of education, it forms life experience and perceptions of the world. The problem of interpersonal compatibility is a very delicate and extremely complex problem. People who enter into communication (in the process of communication, working together, studying, playing or personal relationship between a man and a woman) turn out to be compatible or incompatible, or even completely incompatible. Interpersonal compatibility is based on the optimal combination (similarity or complementarity) of partners' values, social and moral positions, tastes, character and character, emotional and intellectual level and relationships, in interaction, in joint activities or in married life. is mutual acceptance.

The criterion of interpersonal compatibility is the satisfaction of the partners with the result and, most importantly, the process of interaction, if each of them is at the height of the requirements of the other, understanding and always regulating the relationship, which does not need to create special conditions for the establishment of mutual relations. Interpersonal compatibility, as a rule, is based on mutual sympathy, respect, favorable results of future relations, that is, the reliability of the relationship.

Family and marriage issues have always been of great interest, value relations are formed in the family, in the family the child learns how to relate to himself, others, and the world. We learn the first lessons of life in the family. Family is a unique institution of personality formation that cannot be replaced by any other social group.

Family problems are considered by philosophers, psychologists, sociologists, teachers and others. Some scientists believe that we are in the process of changing the family, others are convinced that the processes taking place in this institution today are negative.

Nowadays, many sociologists, demographers, and psychologists note the impact of negative changes in the family on the moral condition of the entire society and the dynamics of the



population. Philosophers' research, which includes an understanding of historical and philosophical materials, is able to create a holistic picture of views on family and marital relations. With a deep philosophical approach, the family is described as a complex form of social community, a model of knowing the world.

In order to give a balanced assessment of the processes taking place in the family at the beginning of the 20th and 21st centuries, it is necessary to deeply study the scientific and philosophical approach to the family, where the family is considered as a special institution.

The family is one of the important social institutions that reflect the development trends of the whole society. The family is the main moral institution of socialization of the individual and the historical transmission of cultural values. Now more than ever, society needs a spiritually strong family capable of raising a morally and physically healthy person. It can be said that the health of the nation depends on the moral health of the young generation. In the course of cultural and historical development, both the form of family relations and the content of these relations, for example, the relations between spouses, have changed. For a philosophical-anthropological and philosophical-cultural analysis, it is important to consider the reasons for the emergence of certain forms of marriage and the causes of the family crisis. It is necessary to observe the changes in the modern family, which is the carrier of cultural and moral values, as well as the study of marriage and family types in traditional society.

Family is a complex socio-cultural phenomenon. Its distinctive feature is that it is able to direct all aspects of human life, and can also go to the levels of social practice: from the individual to the socio-cultural level. Three interrelated blocks can be conventionally distinguished in the family structure: 1) natural and biological; 2) related to economic, general economy management; 3) spiritual and psychological, to a greater extent related to the love of parents, care for children, elderly parents, standards of moral behavior. The totality of all ties in the union creates the family as a separate socio-cultural phenomenon, because the closeness of a man and a woman that is not legally strengthened and not connected with a common life cannot be called a family.

Family should not be defined by marriage. Marriage is a form of relationship between a man and a woman, with the help of which society regulates their family, kinship rights and obligations, and regulates their sexual relations. Marriage tends to change historically. Unlike marriage, the family can be thought of as a more complex system of relationships than marriage, because the family connects not only husband and wife, but also children and other relatives. In this regard, the family should be viewed from the perspective of a social institution, not as a marriage group.

If we consider the family as a social institution, several stages of the family life cycle can be distinguished. It is customary to distinguish several periods of this cycle, but the main ones are: 1) marriage; 2) giving birth; 3) end of childbirth; 4) separation of the last child from the family; 5) ending the life of one of the spouses. The essence of the family is reflected in its functions - in the ways of its activity and life manifestation.

Family problems and related demographic problems are currently in the focus of science and society. This is primarily related to the crisis of the family institution. Recently, there have been significant changes in the composition of the modern family: the number of children is decreasing, the size is decreasing, the role and importance of relatives in strengthening family relations is disappearing. This complex situation leads to the destruction of the moral foundations of the family, the loss of human values in family life, and the weakening of family ties. These situations



are of serious concern to the state and society. The family crisis can be the reason for the behavior that does not have a social basis in modern society, drug and alcoholism, the increase of crime and neglect among children, social orphanhood and the escalation of various conflicts on a national basis. In such a situation, we believe that it is necessary not only to conduct sociological, psychological, pedagogical and other special studies on the study of the problem of family crisis, but also to pay special attention to socio-philosophical analysis aimed at researching this problem in a comprehensive manner.

The sad state of the modern family institution is both the result and the basis of a number of processes taking place in modern society. As one of the main social institutions, the family in its development inevitably reflects important trends in the development of the entire society. The institution of the family in modern society not only feels the enormous influence of all factors of socio-cultural dynamics, but also determines and reflects these factors to a large extent. Without a comprehensive analysis of the processes taking place in the family sphere, it is impossible to fully understand the inseparable social life.

The tendency to synthesize various forms of manifestation of the vital activity of individuals in the family sphere is possible only on the basis of understanding the family as a socio-cultural phenomenon. If, on the one hand, we understand the peculiarities of the philosophical and scientific understanding of the family, then the family is understood as a special social institution that performs one of the main functions of society - the reproduction of its members. On the other hand, if we take into account one of the most important trends of today's civilization - the desire for individualization and self-awareness of the individual, it will be possible to make forecasts about the future of the family, develop projects. These circumstances require a socio-philosophical study of the institution of the family within the scope of this work.

Currently, the priority task of the state in the field of family policy is to provide favorable conditions for the life of the family institution, to fulfill its economic, reproductive and educational functions, to strengthen the moral foundations of the family and to increase its reputation in society. One of the conditions for the implementation of this task is a deep and comprehensive socio-philosophical analysis of the family as an integral part of society and every person's life. Such research helps to create the necessary conditions for the family to perform its main functions, helps to form a normative model of the family that meets the interests of the modern state and contributes to the harmonious development of the individual.

In the conditions of comprehensive reform of modern society, the problem of studying the transformation of the family is not only extremely urgent, but also theoretically and practically characterized by a certain complexity. This topic is complex and interdisciplinary in nature, and includes various fields of social philosophy, sociology, ethnography, psychology, political science, demography, including the transformation of the family into a social institution, the structure and forms of the family, the genesis and evolution of family institutions, marriage, as well as demographic, gender and family includes policy issues. It is important to study the family and its institutional changes, as well as from the point of view that the family is a separate socio-cultural institution, the stability of the development of the whole society largely depends on it. This serves to increase the continuing interest of researchers in family changes.



RESULTS AND DISCUSSION

The family, as the initial unit of society, participates in the reproduction of the entire complex of socio-cultural relations. In the family, a person heals and rests, gives birth to children and raises them to the age of social maturity, it is in the family that the leading forms of emotional and psychological relationships appear in both children and adults. Therefore, transformations in the field of family life, the emergence of new types of families and new types of relationships in them are fundamental social changes. It cannot be ignored by the social philosopher. The study of the social identity of different types of families is of particular importance, because it is this identity that ultimately determines the position of the family. Changes in the social structure of the family as a unit of society occurred in a historically short period of time and were accompanied by radical changes in values, norms, forms of behavior, statuses, roles, social control system and types of families.

In modern times, marriage was considered a legal contract. Love and devotion in love and marriage have become obsolete, replaced by a changing immediacy. Until the middle of the 18th century, business attitudes towards marriage prevailed, but love, as a value of marriage, was accepted as inseparable from the factors of strategy and life support. In accordance with the new values of success, inner life and confidence in the "opportunity of development" of personality, the old norms gradually became obsolete, personal qualities took the place of "class status". Feeling and love became the task of the couple; at the same time, the relationship between husband and wife depended on the ideological factors about the nature of the sexes existing in the society. According to the same factor, partners in marriage could be united through love. Thus, the individualization of the person, closeness in the family and marriage, and the "progressive" attitude of parents to children came to the fore in the new and later period; in a marital relationship, they began to see the union of two people who love and respect each other for their unique qualities. Although marriage was still structured as a commercial transaction, it was now interpreted as an event dependent on factors such as personal inclination and sympathy. It should be noted that during this period, most philosophers used the concept of "marriage" and "family" as synonyms, which was explained by the fact that marriage was accepted as simple, stable and necessary; extramarital affairs were in sharp conflict with the family. Marriage and family were united, monogamy was understood to be wealth for life. Many thinkers (Aristotle, T. Hobbs, S. Montesquieu, J. J. Rousseau, I. Kant, G. Hegel, etc.) shared the view of the family as the main unit of society dominated by men. These ideas led to the development of the "patriarchal theory". In the second stage, anthropological and ethnographic studies began to be of special importance in the study of the family (I. Ya. Bachoven, L. G. Morgan, B. Malinovsky, F. Engels, etc.). During this period, various kinship systems were studied, about the relationship between matriarchy and patriarchy The debate was brought forward. It should be noted that F. Engel's work "The origin of the family, private property and the state" for the first time shows the dependence of the evolution of family forms and family values on the general change of historical conditions. Later P. Sorokin, U. Ogborne, E. In the works of Burgess, T. Parsons, etc., the theoretical foundations of the processes of family transformation were developed.

Marriage began to acquire more and more emotional weight, economic and political interests, because it began to be the basis for marriage to a lesser extent, as in ancient times, the family almost lost the function of material support for the individual, because production, education,



religion, the elderly and the sick care had gradually left the private sphere. The functions of the family have been partially fulfilled by other social institutions, and family values have undergone significant transformational changes in all spheres of marriage and family.

The field of premarital behavior and the choice of a spouse is characterized by the fact that the value orientations of young men and women lose the direction of marriage, premarital and extramarital sexual relations become the norm, parental consent to marriage becomes secondary. In the field of kinship, the continuity of the generations that arose with the emergence and development of the family is an urgent problem. In the past, relatives who lived within space boundaries sufficient for constant and uninterrupted communication were divided into closed, territorially separated and, most importantly, spiritually disconnected cells. The destruction of ties within the patriarchal family led to the complication of interpersonal relations between spouses, parents and children in the parental sphere.

CONCLUSION

In the structure of personal needs, the need for children began to occupy a small place. The evolution of the family organization has led to significant changes in the social roles of spouses, which is associated with the development of the social and professional structure of society: the family functions of spouses have changed dramatically; the patriarchal role of the father and husband in the family has disappeared due to the increased participation of mothers in the family and its services. The direct expression of this contradiction was the social problem of marriage inequality in new family roles.

The process of democratization of social life had a direct impact on the development of family relations aimed at the rapid destruction of patriarchal foundations in the field of marriage. In modern conditions, monogamy is increasingly losing its lifelong character and is being replaced by the right to remarry. As a result, fusion, marriage, sexual and reproductive behavior is disturbed; The unity of the "marriage - partnership - parents - kinship" system is being broken. Structural changes are also characteristic of the current stage of modern family activity and development, which is characterized by a decrease in fertility rates combined with a high level of illegitimate births; the increase in divorce rates against the background of the spread of unregistered marriage unions and other circumstances are typical of it. At the same time, the family, due to the archaic nature of the parenting principles contained in it, continues to exert a social influence on children as a model of direct communication with people close to them, socially and psychologically.

Today, the family continues to perform its tasks, but is in constant competition with other institutions and participates in the complex process of social changes, which inevitably affects the internal structure of the family. The family has changed, it has ceased to exist as an integral economic unit, but as a union of spouses, parents and children, it is gaining a personal meaning in the modern socio-cultural situation.

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