



SOCIAL TRENDS OF FAMILY RELATIONS IN SOCIETY

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ABSTRACT: - In current conditions, a special role in strengthening family relations can be played by the state, which is interested in preserving and strengthening the institution of the family. In different countries, the state policy towards the family depends on the traditions, the legislative framework, the level of economic development and the problems that characterize the course of family life in a given state.

KEYWORDS: Family, societies, family values, family traditions, spiritual basis.

INTRODUCTION

The growth of the freedom of functioning of groups, as well as specific individuals, is a feature of modern life. Family traditions that have developed historically no longer influence human consciousness and behavior as much as before. Today, a person seeks to

independently determine options for the realization of his own interests and needs, opting for a culture that contributes to a more complete disclosure of his individual qualities. A special actualization of this process, which began a century and a half ago, is carried out

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in the conditions of today's realities. Its result is a qualitative change not only in the political and economic life of various countries and peoples, but also in the life of a certain small community, which is the family.

LITERATURE ANALYSIS AND METHODOLOGY

According to G.B. On the one hand, the family is the most stable form of organization of human joint life activity, which allows the reproduction of the human race for millennia[1].

As another domestic scientist F. F. Khidirova notes, the result of profound transformations in all areas of human reproduction and development taking place in the world community has been a significant restructuring of the system of family relations not only with society as a whole, but also with the subjects that are components of this small community[2]. The last ten years in the developed world states are characterized by the emergence of an acute contradiction between the constancy that is traditionally characteristic of interpersonal relationships in the family, and the permanently changing realities that determine human activity outside the family. The high rates of updating data, the content of knowledge, skills, as well as the relationships that appear between a person and the world around him, are involuntarily transferred to the modern family.

As a result, the family loses the stability of ties, which for many centuries acted as the basis of its existence. At present, the modern family is moving away from the position traditionally established in society for a fairly long historical period, in which the ways of creation, forms of existence, and the performance of the basic functions of the family were determined by society through the legislative and educational system, as well as the church and public opinion[3].

Modern families strive for independent regulation of sexual relations, the time of their legal registration, issues related to the birth of children, their number, the nature of relations in everyday matters, and the upbringing of the younger generation. They, to a greater extent than before, independently resolve issues related to the material support of the family, the labor self-determination of its members, and the development of family business. The family is characterized by a contradictory process of transition to self-determination of all forms of its life activity.

DISCUSSION

Under the influence of socio-cultural and socio-economic factors operating in various countries of the world in certain historical periods, the forms of family organization and the family itself are changing. The process of transformation of family relations in Uzbekistan in the 20th century was determined to a large extent by the replacement of capitalism with socialism and the return to the previous structure of economic life[4]. This was accompanied by the emergence of a special symbiosis of the organization of family life, the affirmed ideology of communism, as well as the realities of the transition to an economy of market relations in a rather rigid form.

A characteristic of the transformation of Uzbek society is the assertion of various freedoms, as well as the freedom of the family in the implementation of their own functions. The family independently, in some cases in a forced form, and in others voluntarily, determines the number and time frame for the birth of children, the methods of their upbringing, the level of education they receive, distributes duties between spouses in everyday life, forms of leisure, etc. The characteristics of modern Russian society are in the stratification and polarization of society,

the increase in the number of divorces, incomplete families, the aggravation of problems associated with orphanhood, neglect and homelessness. The contradiction characteristic of many families living in Uzbekistan concerns the requirements of the duty of family members to fulfill their own duties of a marital, parental, domestic nature, the rules of communication with relatives and the desire to fulfill them by all members of a small group.

There is an increase in isolation in the organization of the life of those families that are guided by a personal vision of the ways and forms of ensuring family comfortable conditions, and not by historically established moral principles and religious ideas. There is also an increasing tendency to organize life in the family, taking into account individual marital, parental and children's desires and ideas. There are five priority areas for the development of Uzbekistan in the period from 2017 to 2021, in accordance with which the development of the Uzbek family is considered at the global level within the framework of the UN Sustainable Development Goals, as well as within the framework of the Action Strategy[5]. At the same time, the full implementation of the reforms that are being carried out to strengthen the family institution and the achievement of the established goals are faced with an obstacle expressed in the presence of systemic shortcomings and problems that make it impossible to effectively pursue state policy in this area, in particular:

—there is no effective system of coordination and control over the activities of certain departments and organizations, and the partnership between the state, civil society institutions and the private sector on family development is characterized by a low level;

— scientific research in matters of strengthening the family institution is narrow-

profile, divorced from the realities of life of the present, and the implementation of their results is characterized by a weak practical level;

- the demographic development of the family is changing, the number of divorces is increasing, studies substantiating the causes of problems and negative trends in this area are not carried out in sufficient quantities;

— the use of the potential possibilities of cultural and historical heritage in the family, schools is weakened, and work to prevent the influence of ideas and views that are alien to the national mentality is carried out inefficiently;

— the legislative framework for strengthening the family institution is characterized by a certain imperfection, there is no solid legal basis for family protection and support based on the study of law enforcement practice and best practices of foreign states;

—there is a shortage of specialists and low qualifications of personnel, the mechanism for predicting the need for specialists in the educational system is not well-established, curricula to strengthen and develop the family institution are characterized by imperfections. To improve the situation in these matters, comprehensive measures should be implemented related to the improvement of the family institution, ensure close cooperation and active role of citizens, state bodies and civil society institutions.

In the course of a sociological survey, "Izhtimoiy Fikr", the most important trends were identified on issues related to family and marriage, the birth and upbringing of children. An effective state policy pursued within the framework of the Action Strategy in Uzbekistan concerns the issues of strengthening the family institution, spiritual and moral principles and norms, prevention

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and prevention of conflicts in families and divorces.

Modern Uzbek society for the most part believes that the family is the main life value for citizens[6]. The idea that dominates public opinion speaks of the family as a union of people who are united by kinship ties, and the basis of which is marriage between a man and a woman, as well as the joint upbringing of children. According to the majority of representatives of civil society (over 71%), the family is the foundation of the state and society, one of the fundamental factors that allows ensuring social and state stability. The age of persons entering into a marriage is an important criterion that affects the creation of a family . Respondents believe that it is optimal for men to start a family at the age of 24–25, and for women at the age of 21–23. Indeed, at this age, young people usually have time to complete their studies, acquire a profession and become independent and independent in economic terms.

According to the majority of Uzbeks (more than 93%), persons entering into marriage must undergo a medical examination, since it is a contributing factor for creating conditions for the formation of a healthy family, and also warns of the birth of children with hereditary genetic and congenital diseases. As the results of the study showed, according to the opinion of the absolute majority of citizens (almost 99%), the registration procedure in the registry office when concluding a marriage union is considered mandatory. This indicator is stable and has been at this level for several years.

In addition, the majority of respondents are in favor of the obligatory performance of the religious wedding ceremony “Nikoh” or the wedding ceremony in a church when entering into marriage. The absolute majority of citizens of Uzbekistan (more than 99%),

regardless of such criteria as age, ethnicity, level of material well-being, call parental blessing a prerequisite and a guarantee of family happiness, the well-being of young people who marry. The presence of children is the main meaning and family value for most citizens. More than 68% of respondents believe that a family with two or three children is considered complete, self-sufficient and happy. According to the results of the survey, the most optimal age for a woman giving birth to her first child is 22-25 years of age.

According to the majority of survey participants (more than 87%), the minimum interval between births should be from 2 to 3 years. According to 58% of women and almost 47% of men, this interval should be more than three years. The decision to have another child in the vast majority of families in Uzbekistan is usually taken by the husband and wife. The desire to have two or more children, regardless of gender, remains the main factor that influences the decision to have another child.

As was confirmed by the study, the cohabitation of spouses who are in an officially registered marriage is the traditional most common principle of family and marriage relations in Uzbekistan: more than 87% of the persons participating in the survey noted that they are married. About half of the families in Uzbekistan (almost 45%) are nuclear, that is, they include spouses and children. Multigenerational families have also become widespread: every third respondent noted that his family includes not only spouses and their children, but also grandparents. According to the survey results, the head of most families is a man who has the right to make final decisions on major issues concerning both each member of the family and the whole family as a whole. It is the man who makes the main contribution to the family

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budget and decides all financial matters, resolves conflict situations in the family.

The distribution of duties and functions in the Uzbek family is carried out in the traditional form: a man is responsible for the material support of the family, a woman is responsible for raising children, providing comfortable living conditions for each family member. As it was revealed in the framework of the study, recently the family relations of Uzbeks have been democratized, the emergence of a new type of family is recorded, which is based on the principles of equality between husband and wife. The basis for the distribution of roles and responsibilities between spouses is the norm of equal responsibility. The number of respondents who note that women and men in their families equally have to make important decisions on family life, contribute to the family budget, and participate in the distribution of material resources is increasing. As the survey data showed, in a little less than half of the families (42%), conflicts and quarrels are recorded.

Respondents say that their main reasons are the lack of mutual understanding between family members; material difficulties; irresponsible attitude to their own duties of family members; the desire of a husband or wife to impose their own will, to achieve one hundred percent submission; disregard for the interests and opinions of other participants in family relations; indifference between family members; addiction of one of the spouses to alcohol, drugs, gambling; illness of a family member and related problems. Most of all, conflict situations in family relations arise between spouses, the second place in the frequency of their occurrence is occupied by relations between the daughter-in-law and the mother-in-law. In the latter case, the causes of conflicts lie in despotism, the desire of the mother-in-law for power, the unpreparedness of the daughter-in-law for life in the family,

and also the unwillingness to give in to each other in certain matters.

Residents of Uzbekistan have a developed intolerance towards violence within the family, as well as towards its most common form - violence against women: more than 97% of survey participants expressed a negative attitude towards family violence. However, along with the condemnation of this shameful phenomenon, people express the opinion that the preservation of the family is a higher priority than the right of a woman to equality, dignity and security. An important factor for the majority of citizens (more than 64%) in coordinating their actions, lifestyle and behavior are the rules and norms, acceptance in the mahalla. This is evidence that it is a socially significant institution that has an impact on human life, is characterized by an important educational and spiritual role. More than 38% of respondents expressed their hope for the provision of moral and psychological assistance in cases of difficult family circumstances, and about 20% of respondents noted their need for financial support.

The conducted research showed the presence in the public opinion of the Uzbeks of an attitude related to the creation of strong family relationships and the preservation of long-term relationships between its members in a respectful and trusting manner. Family divorces cause extremely negative emotions in the majority of people (70%) living in the republic. The family for the people of Uzbekistan is of great importance for society in the social and moral sense, and marriage and family ties can be called a priority in the system of civic values.

CONCLUSION

A sociological survey showed that the Uzbek family is a strong and friendly union, which is based on feelings of love and spiritual kinship, mutual respect and understanding between its

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members. The characteristics of a happy family are hospitality, diligence, great love for children, and the highest respect for the older generation. Practical measures that were taken at the initiative of the President of Uzbekistan Sh.Mirziyoyev and aimed at strengthening the family institution, regulating the relationship of spouses, parents and children, found full support among the Uzbeks. The vast majority of the inhabitants of the republic agree that the transformations taking place in Uzbekistan contribute to increasing the role and importance of the family in society, as well as allow strengthening and making a healthier spiritual and moral atmosphere in families, and allow creating favorable and harmonious relations in them. Also, these transformations, according to the people participating in the survey, are a contributing factor to strengthening the financial situation of families and educating the younger generation in the spirit of universal and national values.

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