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# Social Aspects of Demographic Population Growth Trends in Uzbekistan

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**Abstract:** Family and marriage are the national culture of society, carriers of social experiences, and an important phenomenon in the continuity and socialization of generations. In the socio-cultural life of the Uzbek people, children are perceived not only as the legal stability of family and marriage, as well as the formation of parental status, but also as the economic support of the family, the value of labor. Because the Asian method of production, agricultural production, and the peasant culture required the labor of many people. The recognition of children as a full-fledged labor force for parents, as an equal subject in agricultural work, was considered a socio-economic determinant of prosperity in the family. Mortality, migration, and high rates of marriage age also affect family relations.

**Keywords:** Family, social aspect, tradition.

**INTRODUCTION:** In the development of modern society, the emergence of children in the family, a new era of childhood, the transformation of family and marriage in the socio-cultural, political and economic life of the people are becoming an extremely urgent problem in social sciences. In this sense, the modernization of family and marriage has historical and social characteristics, including functional complexity and contradictions in the concept of children and childhood, the adaptation of children to the modern lifestyle, their socialization and professionalization, the uniqueness and multi-worldliness of their worldview, the formation of will and emotional relationships. In the development of society, family and marriage relations are directly related to the social valorization of children, the demographic policy of the state, which uses demographic mechanisms to control population growth and decline. The implementation of the goals of

sustainable development of Uzbekistan is of great importance in the demographic situation, due to the influence of family and marriage relations, birth and death rates, and the mechanical growth trends of the population on the regulation of the number of children in the family. Therefore, we, demographers, in the economic development of our republic, have a practical role in the development of "... the current dynamics of demographic indicators and the development of forecasts based on them, as well as their use, in order to identify internal opportunities and reserves for the country to achieve high economic growth in the future, and in the direction of their effective use . "

The social status of children in the family and marriage cannot be understood scientifically in the context of scientific and technological achievements of the information society without analyzing socio-historical, economic and cultural factors. Because the world community has become increasingly concerned with human rights, the universal valorization of problems related to motherhood and childhood, especially the rights of the child, and the social status of children has become a norm in scientific literature about the new era of the culture of a universal society . In the unique "Asian production" and lifestyle of the Uzbek people, childbearing has acquired its own socio-economic, political-cultural anthropological aspects and features. Childbearing has been strengthened in historical development as the basis of the family base with its own social traditions, customs and rituals in comparison with other peoples and nationalities. As a result, the child has subordinated the content of the family and marriage, its socio-economic, cultural stability, the social and family psychology of parents to family goals. Therefore, the social status, psychological state, and physical and mental development of children in society determine their social communication in their future lives.

In the socio-cultural life of the Uzbek people, children were not only considered to be the legal stability of the family and marriage, the creation of the status of parents, but also the economic support of the family, the value of the labor force. Because the Asian method of production, agricultural production, and the peasant culture required the labor of many people. The recognition of children as a full-fledged labor force for parents as an equal subject in agricultural work was considered a socio-economic determinant of prosperity in the family.

In the social development of the peoples of the world, children have established a different social status of the family. In European society, the impact of children on family relations is unique, and children are not socially encouraged, society is not interested in their separate

social interests, aspirations and social goals . Indeed, one can agree with the opinion that the factor of children in family and marriage in Western society affects the population of the population in Russia, and the need to have children in family and marriage arose in the second half of the last century . Because, in order to eliminate the consequences of the war, Western countries were increasingly interested in having many children in the family. The historical feature of marriage, characteristic of European society, is that it is formed by the will of parents or the demand of influential people. In this sense, Eastern Europe also reflects the consequences of marriage and attitude to children as a divine will in social life. Researchers have linked the origin of indifference to the status of children in the family to the fact that in Western society, the simple nature of the relationship between a man and a woman, that is, sitting together around a campfire and eating food cooked over a fire, is the basis of their sexual life, while the Austrians hunt and capture wives.

In the lifestyle of European society in the second half of the 19th century, we observed that family and marriage relations arose with the transfer of ownership of a woman from the father to the husband on the principle of "purchasing" a girl with the consent of her parents. However, marriages concluded without parental consent, especially the fact that children of a family formed arbitrarily were considered "property" belonging to the girl's parents, also affected the status of the family and marriage and children. In addition, it is observed that the continuity of the attitude towards family and marriage in society is also embedded in the national mental aspects of peoples. The historical development of society, not only laid the fundamental foundation for the socio-economic and cultural state of society, but also guaranteed the continuity of the experiences of the social life of society. In this sense, in the Eastern lifestyle, children, a large family can be considered a social status, a type or model of ethno-confessional social relations. Because in Muslim society, demographic development In European society, the factors of family and marriage are strengthened by specific sacred laws, and adulterous relationships are condemned.

In the analysis of family and marriage relations in European society, scientists, in Rousseau's work "Emile", considered the subject of research as sincere love for the child, respect for his personality, while V. Zenkovsky was the scientific and methodological founder of the concept of child psychology in family and marriage. The scientist explained the formation of children's spiritual being, social relations and status, in a unique spiritual world due to the uniqueness of children's physical and mental growth . Social analysis

of the issue In Europe, attention to the psychology of children changed due to social development, and signs of democratic equality and freedom can also be observed in the social status of children. In the pedagogy of Sh. A. Amonashvili, due to the organization of the uniqueness and universality of the child, the social aspects and characteristics of the child's personality were accepted as a psychological tool for upbringing. The famous pedagogue paid special attention to the social status and relationships of the father and mother in the education and upbringing of the child, and the stable marriage of the parents in the development of the child's social qualities .

The modernization processes of family and marriage relations in the life of society are making serious changes to the traditional patriarchal relations that have been preserved, leading to deviations in the stability of social relations. The accession of the government of Uzbekistan to the UN during the years of independence, and especially the declaration of May 15 as the "International Day of Families " by its General Assembly in 1994, also indicate that the situation is becoming more and more delicate. The diagnoses of scientists about demographic regression and the "death of the family" in Western European countries are also substantiated by demographic indicators of the number of children in the family. Due to the preservation of traditional demographic trends in the lives of the peoples of the East, the trends of "Islamization of Europe or Europeanization of Islam" in the socio-confessional structure of the population in the world's demographic growth are becoming the most important socio-political aspect of the 21st century. The increase in the population of our planet over the past century by 6.5 billion has created a political controversy in the demographic situation, especially since the number of Muslims on Earth has exceeded one billion, and the emergence of Muslims in Europe and Latin America on the state and political stage is also a political issue. In this sense, scientists predict that "Islam has become the fastest growing religion in the world, and according to forecasts, by 2030, Muslims are expected to make up at least 2 billion of the 8 billion people living on Earth, that is, a quarter (in 1902, Muslims made up only 4.2 percent of the world's population). " Because the historically formed social purpose and function of the family are determined by the continuation of healthy generations, the succession of family experience in the formation of high national and religious qualities in children, the mutual social unity of parents and children, and the continuity of refinement and foresight in children in their relationships.

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