

RESEARCH ARTICLE

Society Stability And The Family: A Social-Philosophical Analysis

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Abstract

The family is the foundation of human development. In recent years, the family has become one of the most active social institutions in Uzbekistan. In the new society, new opportunities for its well-being are being created, and its objectives are also changing. Studying the role and significance of the family in new social relations and societal stability is a key research topic in social philosophy. This article analyzes some contemporary challenges of the family from a philosophical perspective.

KEY WORDS

Family, society, education, upbringing, social relations, social philosophy, stability.

INTRODUCTION

The society being built in the new Uzbekistan is fully based on the principles of democracy, human rights, and humanism. "Our top-priority goal is to fundamentally transform the lives of each and every family and citizen in our country, to enhance human dignity and well-being", - emphasized the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the 80th session of the UN General Assembly [1].

In this process, the place and role of traditional social institutions in ensuring human rights and interests is also changing. The institution of the family has also entered a new stage of development in recent years. Its social functions have also begun to be interpreted in a new way.

"The World encyclopedia dictionary book" defines the term "Uzbek" as "Uzbek is one of the first peoples of the world, and the first among the Turkic peoples to settle down, live a cultural life, and make a significant contribution to world civilization" [2;53].

Family has always been highly valued by our people. It is not only a mutual social, legal, economic, and spiritual union between two persons, but also one of the main conditions for societal stability. This can also be seen in the views of Eastern

thinkers. Abu Nasr Muhammad al-Farabi (Alpharabius) noted the incomparable role of the family in the development of society and that a healthy family environment is one of the main factors of social development [3;78]. Abu Rayhan al-Biruni (al-Biruni) scientifically explained the inextricable link between family and upbringing, emphasizing the role of the family in the formation of a person [4; 54]. Abu Ali Ibn Sina (Avicenna), who shed light on the medical and psychological foundations of upbringing, scientifically substantiated the importance of parental health and genetic differences in raising children. The views of these thinkers emphasized the need to form a family based on humanistic principles, and upbringing should be considered as a socio-spiritual foundation [5;45].

At the same time, in today's period of improvement of the family, it is necessary to consider its social functions, including its impact on social stability, based on a new philosophical approach.

METHOD

Today, the functional perspective emphasizes that social institutions perform a number of important functions that

contribute to maintaining social stability and, in other words, the functioning of society. A functional understanding of the family thus emphasizes how the family as a social institution contributes to the functioning of society [6].

The family is a fundamental factor in the socio-cultural development of any society. Along with enjoyment of the material and cultural wealthworld's material and spiritual riches, individuals actively participate in their creation. This process creates a dialectical connection between the individual and society, and developed societies create greater opportunities for human intellectual and spiritual development. Moreover, as the material and spiritual spheres develop comprehensively, the human factor continues to rise to ever higher levels.

In our opinion, human spiritual development is a system dependent on a number of factors, which manifest themselves in the following:

first, on a person's inner psychology, strength of thought, and breadth of outlook;

second, on the influence of family, loved ones, and the surrounding social environment;

third, on the role of the environment and educational institutions; and fourth, on the socioeconomic structure of society.

Although these factors are separate concepts, they are dialectically interconnected, complementing and enhancing each other in the process of human spiritual development.

The social function of the family is not limited to nurturing an individual based on moral and cultural values, but should also assume the task of shaping the child's ideological, political, economic, and social views. Based on this, the family is philosophically examined as a small environment that creates the motivational foundation for human development.

In addition, the family performs a number of functions in society, in addition to its educational and upbringing functions. For example, the reproductive function - through which it ensures the healthy biological continuation of society. Within the framework of the economic function, the family acts as a producer and consumer unit. The psychological and emotional function - represents the emotional stability, spiritual strength and meaning of life of the family. The last, the protective function - motivates family members to activity and ensures their safety [7].

In our opinion, it is appropriate to reinterpret these functions based on global processes, socio-economic dynamics, and technological developments. This should also take into account relationships such as migration, gender equality, and the economic dynamics of the family.

RESULTS AND DISCUSSIONS

Today, there are various philosophical approaches to the social functions of the family and its impact on social stability.

Professor J. Tulenov emphasizes that "the family is a small unit of society - an important part of the structure of society. The Uzbek family takes care not only of raising children, but also of the well-being of relatives, close people, and mahalla (a form of communal living and self-government of the Uzbek people) " [8;12].

According to Professor S. Otamurodov, "The family is the primary, fundamental unit of society. The family ensures the eternity of life, the continuity of generations, preserves sacred traditions and values, and is a source of education that directly affects the personal development of the younger generation" [9;263].

Political scientist and journalist N. Jurayev wrote, "Only thanks to high upbringing and spirituality in the family can a person reasonably and fully satisfy his needs in cultural forms" [10;94].

Our research shows that a healthy family social environment influences the stability of society, where the level of parents' psychological and pedagogical literacy is directly relevant. After all, the level of parental upbringing is the main foundation for a child's personal development.

Improving parents' psychological and pedagogical culture, along with strengthening family relationships, contributes to the spiritual maturation of young people. The foundation of any healthy family is the realization of family goals within a unified system. Joint goal attainment is the basis for a family's aspiration for a prosperous life. As a result, family unity is strengthened by emotional solidarity and cognitive unity, that is, the formation of the concept of "Our Family." This is one of the main factors that ensure family strength.

Family cohesion is closely linked to the individual's self-awareness within it, and in the concept of "Our Family," it is a manifestation of the concept of "My Place." This concept is viewed as a characteristic that defines the dynamic harmony between individuality and collectivity within the family. Family

resilience is determined by its ability to manage intrafamily conflicts, adapt positively to changes in the social environment, and maintain internal unity under any circumstances, based on the principle of preserving its essence. A family's dynamic resilience is closely linked to its development potential and level of flexibility, which are essential for long-term stability.

We believe that in order to determine the direct impact of the family on the stability of society, it is necessary to correctly classify the current state of families.

A typological classification of families by social status guarantees a clear solution to their problems. For example:

First, prosperous families. These families perform the functions assigned to them by social nature perfectly. They act with an awareness of their rights and responsibilities. The family maintains a stable educational environment, they always find positive solutions to emerging problems, and they live by their perception of a model for society. Such families have always been the foundation of the country's prosperity, and their existence, reproduction, and popularization of their experience have become an important strategic goal for societal development.

Second, at-risk families. Although these families are close to stability, they have economic and educational problems. The integration of such families into society is a slow process. These families have low economic potential, insufficient education, and live in anticipation of assistance from neighbors and the state. The state takes such families under its control and provides them with social protection.

Third, unstable and conflict-ridden families. This type of family is considered capable of creating serious problems for social development and economic growth. These are families with low economic security, problems with children's education, and a tendency toward divorce. Such families, above all, require psychological support and systematic assistance from community activists.

Fourth: socially unstable (asocial) families. These families fail to fulfill the above-mentioned functions and pose a danger to society. They are immoral, neglect their children, lack socioeconomic opportunities, require state support, and are dissatisfied. Radical reform of such families is possible only through social rehabilitation.

It's no wonder that today, in Uzbekistan, the development of

the family institution takes a comprehensive approach to addressing existing problems and views family issues as a public concern. Uzbekistan is one of the countries that has elevated the importance of strengthening families, family upbringing, and education to the level of state policy.

CONCLUSION

Over the past nine years, 1081 normative and legal documents have been adopted in our country, setting new goals and objectives for the improvement of these three institutions.

The sanctity of the family, living in community and mutual harmony, and enlightenment are among the eternal values of our people. The fact that the family is the basis of education and upbringing, and the mahalla is an important center of personal development, which has a uniqueness that is not found in other nations of the world, and the fact that obtaining knowledge and acquiring a profession have always been one of the highest goals in our people, indicates that the relations between the three social institutions have been built on a solid foundation from time immemorial.

Education is one of the values that has acquired a new meaning and significance in New Uzbekistan and is being improved. The main factors for this can be the high attention paid by the state to the field of education and the creation of wide opportunities. Among the changes taking place in people's thinking in recent years, respect and attention to education and school can be especially noted.

In such conditions, the family forms national and universal values and moral standards generally recognized in society in its child. At the same time, it takes responsibility for his education, creates and supports the necessary conditions. Most importantly, it instills education as a value.

The family is one of the most important social institutions in society, where the initial socialization of the individual and the formation of moral norms, national values, and civic consciousness occur. The upbringing and stability of a family directly depend not only on its internal dynamics but also on the broader social environment surrounding it, that is, on social determinants.

Social determinants include economic stability, spiritual environment, integration with the educational system, local and public control, media influence, and the state's attitude toward the family. These factors directly influence family strength, the quality of child rearing, and the sustainability of

social stability.

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