



Factors Affecting the Strength of a Young Family

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ABSTRACT

Values and their meeting in transformational processes under the influence of various social factors in the life of every member of the society, in turn, affect various social units and groups within this society, especially the family institution.

Keywords:

Person, family, institution of marriage, family stability, values, national-spiritual values, transformation of values.

Family readiness of young people is one of the main conditions for a strong family, well-rounded children and a prosperous society. In our country, the issue of preparing young people for family life is systematically approached, and a separate government decision was adopted in this direction[1], preparation for family life is not only the duty of the state. First of all, the families in which the future bride and groom are raised are responsible for the creation and stability of a new family. In addition, since the family is a part of society, the question of its strength concerns the whole society and various social institutions within it, for example, neighborhood, educational institutions, and other institutions of civil society. Because of this, it is important for all members of the society and various social groups to educate young people in a comprehensive manner, to prepare them for family life. As noted by Jadid enlightener Abdurauf Fitrat in his pamphlet "Family", child education consists of physical

education, mental education and moral education.[2] When preparing young people for family life, it is necessary to pay attention to their physical, spiritual and moral maturity..

- taking into account the equality and consent of the parties in marriage. Marriage is a legal, moral and religious condition for the formation of a young family. The existence of mutual equality and consent of the parties in its formation is also interpreted as a necessary attribute of marriage by all three mechanisms of social regulation (religion, morality and law). For the stability of a young family, for the groom and the bride to live together in harmony, it is necessary that they are legally equal in the family and that they agree with the main aspects related to marriage (spouse, age of marriage, etc.), and their opinion should be taken into account. Consensual marriage ensures that it is voluntary and equal. At the same time, it creates an opportunity for the family to be stable and strong. The consent given for the free formation of marriage and

the mutual equality of the parties must be valid, it must not be given under threat, force, deception or psychological influence on the bride and groom.[3] One of the socio-ethical characteristics of marriage is manifested in the presence of moral choice and free will. If the participation of the young bride and groom in making the decision when and with whom to start a family is ensured, the stability of this family is guaranteed to a certain extent.

- existence of a stable psychological, moral, aesthetic relationship between the groom and the bride. One of the factors that ensure the stability of a young family is that young people who are getting married have a sincere and stable relationship with each other. In general, interpersonal relations at all levels in the family should be built on the basis of standard concepts of morality, such as affection, love, sincerity, trust, goodness, conscience, and shame. A common factor in the divorce of young families is the fact that the character of the bride and groom are not compatible with each other (according to the results of a 2018 study, in 41 percent of cases, the character mismatch of the two parties was cited as the reason for family divorce has been shown[4]) if we take into account that it is shown, we can understand the importance of psychological, moral and aesthetic harmony in the family. For this reason, a good and sincere relationship between the spouses, the existence of a healthy spiritual, moral and psychological environment in the family has a positive effect on the stability of the family.

- fair distribution of tasks and resources in the family. The family is an integral part of the society, as well as a model of this society to some extent. If gender justice is established in family relations, the number of problems related to gender inequality will decrease in a society composed of such families. Because of this, it is necessary to be fair in the distribution of family tasks in a young family from the first days. On the other hand, prior agreement of family members in performing household tasks is also an effective method. In a traditional three-generation family, the elders of this family - parents and grandparents treat the

bride, who is a new member of the family, fairly, providing sufficient conditions for her to get used to the new family. giving and not separating from the rest of the family also serves as a positive factor in the integration of the bride into the new family and the strengthening of the new family.

- the support of the remaining family members (parents, brothers, sisters, etc.) to the young family. A traditional Uzbek family is formed based on the gathering of representatives of several generations in one place. The family has always been the highest value for the peoples of Central Asia. Therefore, the strength of the new family is positively influenced by the support of the young bride and groom from other family members. The sincerity of the bride's relationship with the mother-in-law and daughter-in-law, father-in-law and daughter-in-law, in-laws, sisters-in-law and other relatives of the groom, the support of the family members for the young family prove the existence of healthy social relations, a stable moral and spiritual environment in this family. In general, the stability of a young family depends on many objective and subjective factors. While the above-mentioned factors are subjective factors directly related to the family and its members, there are also trends above the family level, at the level of society or humanity, which affect the strength of the family. are objective factors. One of the objective factors that has a direct impact on family stability is the transformation of values.

The transformation process of values affects the strength of a young family both in form and content, the social assessment of values is reflected in family relations, people's attitude to family life. The effect of the transformation of values on the family institution is observed in the fact that family values and the family institution itself are changing dramatically in terms of form and content on a global scale. Based on this, we can say that the concepts of "family" and "value" are recognized as basic, core categories in the value system of traditional societies, and their identity or instability, stability or instability,

development or decline are also closely related. liq.

Today, we can observe the change of many spiritual values that can directly affect the stability of the family. Modern universal value system and social relations are undergoing rapid changes. Today, in the processes of individualization based on a person and his rights, in the increasing role of work and career, in the transformation of well-being into a value, in gender relations, in a valuable social approach to marriage and family, in society and in the family, which is its structural unit, women and men in the role and status, in general, the transformation of the traditional value system is observed at all levels. These axiological transformations are formed as a result of the basic requirements of the market economy formed in developed economies and are spreading to all regions and countries of the world due to globalization.

Currently, developing countries are also partially following the path of economically developed countries in the development of the family institution. Even in developing countries, there is an increase in the number of family divorces, irregular families, an increase in unregistered marriages, a decrease in the number of children in families, and the emancipation of women and children. These changes are seen to a certain extent even in the development of the family institution in the most patriarchal societies. Based on this, we can say that these processes characterize the transformation of the family institution and family values in most countries of the world today.

The transformation of values leads to the inability of the family institution to fulfill its traditional functions at all or to a sufficient extent, which directly affects the stability and even the existence of the family. In particular, today the family cannot fully fulfill its reproductive, economic, educational, communicative functions due to the constant increase in the speed of historical and socio-cultural dynamics in the whole world. As a result of the axiological conflict between the individual and society, the family is unable to

fully fulfill its functions related to the birth of children (reproductive) and socialization (socialization). As a result, the weakening of the role of families as a union of relatives, as a union of parents and children, as a union of husband and wife is observed, the core of the value system is not a family, but an individual person is interpreted, and a certain degree of egocentrism takes the place of family.[5]

In general, the transformation of values, especially family values, the crisis of the family institution at a certain level, the inability to perform its traditional functions is a long-term trend and is not considered an accidental phenomenon. The inability of the family to perform its traditional functions as before, the transformation of family values, to a certain extent, was also caused by the increase in social development and general well-being. Due to the social progress of the 20th century, the family began to share certain functions with social institutions: schools and kindergartens in child education and care; police, courts and other law enforcement agencies in protecting children and family members; various service entities for food, clothing and leisure; various forms of hired labor, industrial and factory enterprises helped the family in providing welfare and economic support. Social status in the society began to be measured not by the origin of a person, which family he belongs to, but by the level of education and professional skills. This had a certain effect on the demographic and reproductive functions of the family.

To date, the transformation of family values and the crisis of the family institution in developed countries are reflected in the following three demographic indicators:

- 1) Family nuclearization, i.e. the number of traditional families consisting of three generations ("child"- "parents"- "grandparents") has decreased, and the number of families consisting of representatives of two generations ("child"- "parents") has increased. increase, the transformation of traditional family values, the increase in the number of single elderly people who are outside the care of their families and adult children;

2) Reducing the burden of concluding a legal marriage[6], as a result, the number of celibates and civil marriages increases, the number of children born out of wedlock, the number of dysfunctional families, single mothers or single fathers, families with repeated marriages and the father or mother not being biologically related to the child increase. or the growing number of families consisting of children born from different marriages;

3) An increase in the share of small families with one or two children, in which families prefer to have one or two children under the influence of certain economic, cultural, and reproductive factors.

Although the demographic changes in this family represent the transformation of the family due to globalization, these changes also have a direct impact on the family value system. For example, due to the nuclearization of families, the role of grandparents in the upbringing of the young generation is lost, grandparents are not considered permanent members of the family, but temporary guests, respect for the elderly, responsibility for their care, etc. traditional family values face a crisis. Or the change in the traditional sacral (Latin "sacrum" - "holy", "divine") essence of marriage leads to the change of all family values built on its basis. If the marriage is not sacred, the family will not be sacred either, moral concepts such as loyalty, trust, mutual respect, purity, and sincerity towards the family will change their essence. And finally, if the child loses the level of the main value in the family, if the large number of children is consciously abandoned, the cohesion and strength of such a family will be questioned.

Because of this, today in the West, on the basis of the demographic, moral and spiritual crisis, it is shown that the role of the family institution is decreasing, and the traditional attitude towards marriage and having children is disappearing. The fact that the family gives way to human rights in the system of social values does not affect the importance of the family in the life of an ordinary person. In particular, according to research conducted in

the West in the last decade of the 20th century, in terms of importance for an ordinary person, the family ranked third in the sequence of values, after health and economic well-being.[7] Over the past twenty years, the transformation of family values, the decline of the role of the family as a value, and the decline of the family in general are intensifying.

In general, the dialectical relationship between the transformation of values and the strength of the family shows that these trends are inversely proportional. That is, the more the values are transformed under the influence of various factors, the more the strength of the family institution is broken. The main reason for this is the conservative attitude of traditional families to values, traditions, rituals, models of interpersonal traditional relationships (for example, mother-in-law, mother-in-law, husband and wife, and other relationships) of the traditional family. it can be shown that it serves to preserve the axiological essence in integrity, in a static state. The fact that marriage and family have been religiously regulated since time immemorial and the static, conservative nature of religion helps to understand that families change under the influence of various transformational processes and that these changes are to a certain extent negative.

Continuing our observations that the trends of value transformation affect the strength and stability of the family institution, in particular, young families, it can be concluded that these changes and changes in the family institution, both in form and content, are the result of the liberalization of societies due to globalization. In turn, how to evaluate the processes of transformation of this traditional family and family values and their consequences? As a crisis of the family institution or as an evolution of the family? Commenting on the transformation of the family in both directions, we refer to opposing points of view and paradigms related to the assessment of the consequences of these processes and the possibilities of their prevention.

The spiritual and moral environment in the family that is emerging as a result of the change in the form of the family institution, that is, the increase in the number of family divorces, the decrease in birth rates, marriage not being considered as sacred as before, the emergence of various forms and types of marriage and family, and other trends. Scientific views on the processes related to the re-valuation in the value system, the "obsolescence" of values and their replacement by new values can be summarized into two major paradigms: the paradigm of modernization and the paradigm of family crisis.[8] Both paradigms try to connect the transformational tendencies of the family institution with changes in society.

According to the paradigm of the modernization of the family institution, the changes occurring in the family and the family value system are not a crisis, but a transition of the family from one type to another, that is, from a traditional family to a modern family. The transformation of values in the family is a part of the evolution of the society as a whole, and its positive and negative features can be understood as a reflection of the modernization processes taking place in the society in the family institution. That is, the modernization of the family is a part of the modernization of the whole society, where there is a relationship between the whole and the part, the system and the element. The family, as a model of micro-society, only reflects the changes taking place in society, therefore this process is long-term and large-scale. And various problems in the family are temporary and regional in nature, they arise due to superficial and random factors, the crisis is not considered the main sign of the change of the family institution.

According to supporters of the second paradigm - family crisis paradigm, the erosion of the role of the family institution in the traditional value system is not only a problem of the family institution, but also of the entire society, and this process is a unique social crisis. The crisis in the family is not a random or temporary inconsistency, but leads to a

change in the important, attributive, basic characteristics of the family, the transformation of family values is interpreted as a historically clear expression of the global crisis of the family caused by the market economy. These changes are of a typical nature and are interpreted as an issue on the agenda that is waiting for humanity to be solved, at least as important as the ecological crisis.

Supporters of the modernization paradigm accept changes as a natural process, take a positive approach to them, and accept them as a process that occurs due to the transformation of human rights into the core of values, while the family crisis paradigm takes a pessimistic approach to these changes and interprets the family crisis as the beginning of a social crisis. and encourages to fight against this negative process. In general, both paradigms do not deny that the family is changing and that these changes involve a transformation of values.

In conclusion, the trends of the change of values and the impact of these transformational processes on the institution of the family are not happening at the same level and pace in all regions of the world. Even today, in most conservative regions and countries of the world, the institution of the family and traditional national and religious values have a leading position in the family lifestyle of people. At the same time, it is not guaranteed that the transformation of family values will bypass families in these societies. It is worth noting that the change of values is taking place at the national and universal level in different forms and content, and its impact on family stability is determined based on the national and universal characteristics of the transformational processes. Therefore, in the next paragraph of our dissertation, we will focus on how the national and universal characteristics of the phenomenon of value transformation affect the formation of the social and spiritual environment of young families.

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