ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 10| Issue: 7| July 2024|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2024: 8.402 || ISI Value: 1.188

SOCIOLOGICAL ANALYSIS OF SOCIO-CULTURAL VALUES IN FAMILY AND MARRIAGE ISSUES

Habibjonova Nodira Shavkat qizi
Master Student, Namangan State University

ABSTRACT

In this article, participation in determining the criteria of the modern family, problems of modern family development, internal relations of the family, interpersonal relations, rich cultural and historical heritage and traditional family values were sociologically analyzed. The family is the first and extremely important community for an individual, where his socialization process takes place, where the foundations of his morals and outlook are formed.

KEY WORDS: *family, marriage, Tradition, value, family institution, modern family, aboriginal, gender, respondent, indigenous family, family conflicts, sexual dignity, axiology, national and global values, gender equality, demographic development, statistics.*

INTRODUCTION

The family is under the protection of the state as the main link of the society, and the state policy in this direction is aimed at increasing the place of national and universal values in the stability of the modern family.

The family has its own characteristics for each nation and population in terms of its content and meaning. In the Eastern nations, the concept of family, building a family and ensuring its strength and well-being is the duty of each person to the nation, generations, and society.

In the development of the family institution, systematic work is aimed at preparing young people for family life, educating high spiritual and moral qualities, increasing their legal literacy, helping to create a strong, harmonious and happy family, instilling in them traditional family values, as well as forming a modern family model. is being implemented. Modern family does not always follow traditional rules and norms, and each couple has an individual idea of family.

As the President of the Republic of Uzbekistan Sh.M. Mirziyoyev noted, "Great work is being done to strengthen the family institution and the spiritual and moral basis of society, all conditions are being created to raise a mature generation in the spirit of respect for national and universal values" [2 . - B. 361.].

A reasonable attitude towards family-marriage traditions and values on a global scale remains today's priority task. Therefore, a comprehensive study of family-marriage traditions, scientific research of their not yet well-studied social and ethno-psychological aspects is of great importance. In particular, social analysis based on the study of socio-cultural, regional, ethnosociological characteristics of family-marriage traditions and lifestyles is gaining urgent importance.

LITERATURE ANALYSIS AND METHODOLOGY

Regarding the uniqueness of the family, the scientific contribution of E. Giddens[4] should be highlighted. In his studies, the historical dynamics of various forms of the family institution, its role in ensuring intergenerational value, socio-cultural inheritance, marriage prospects and development trends, and the ratio of traditional and alternative forms of family-marriage relations were created.

In the researches of U. Beck[5], the dynamics of the family from traditionalism and from modern society to postmodern society are shown.

The events related to the transformation of the social functions of the family institution were reflected in the scientific opinions of Russian researchers. A.I.Antonov, I.V.Bestuzhev-Lada, S.I.Golod, A.G.Kharchev, V.A. Yadov and others have made great contributions to comprehensive research of family and marriage problems in Russia [6]. In the studies of scientists such as T.M.Afanasev, V.M.Medkov, and A.B.Sinelnikov, new trends in modern Russian families are described [7].

Collaborative studies of M.S. Matskovsky and T.A. Gurko are significant in studying the problems of young families. Their definition of "young family" currently serves as a reference point in many studies. Factors threatening the stability of young families were analyzed in the scientific works of these scientists [8].
Ye.V. Antonyuk's studies are devoted to the factors of formation of role structure in young families, and in these works, the level of satisfaction of a young couple with their marriage before and after the birth of a child was determined. While studying the problems of formation of young families by I.F. Dementeva, the behavior of the couple before marriage was described as a factor affecting its success[9].

The characteristics of a young married couple that are different from the characteristics of a parent's family and commonalities are reflected in the prohibitions of T.A. Gurko [10]. The problems experienced by young people in the first years of marriage, family,

ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 10| Issue: 7| July 2024|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2024: 8.402 || ISI Value: 1.188

married life were studied in the works of Yu.R. Vishnevsky, I.F. Dementeva, Ye.I. Pavlova, A.D. Plotnikov and others [11]. As a result of these scientific works, it was found that the insufficient level of preparation for marriage among young people leads to the breakdown of marriage in the first years of joint life.

Among the scientific researches carried out in Uzbekistan, researches on the ethnic characteristics of the family life of Uzbeks, cultural descriptions of their traditional lifestyle, spiritual and educational goals were analyzed based on the sources of family and family lifestyle. In particular, the history of the Uzbek family in the scientific researches of Z.Kh. comprehensive information on peculiarities of family and collective life, customs and ceremonies, traditional family forms is collected.

In the scientific study of the family, issues of sociological and socio-psychological knowledge are of great importance. The reason is that the family is a small group as well as a social institution [12]. Sociologists put forward a "special sociological theory of the family"[13], while psychologists refer to family interactions[14].

DISCUSSION AND RESULTS

The most common type of family is the nuclear family, where a couple lives with their unmarried children. If one of the children is married and lives in the same family, such families are considered complex families. A complex family consists of two or more families. If a couple lives in a family and lives together, such a family is called a complete or complete family. If one of them does not live in the family or has died, such a family is called an incomplete or incomplete family. Depending on which social group the family members belong to, there are workers, servants, intellectuals, families of collective farmers, etc. According to the number of family members, families are conditionally divided into three types:

– Small families (2-4 people).
- Medium families (5-6 people).
– Large families (7 and more).

Family is a complex socio-cultural phenomenon. It has become a unique and unrepeatable phenomenon as it encompasses all aspects of human life. The family participates in social life at all levels, from individual to socio-historical, from material to spiritual.

In the family structure, the following relationships are conventionally classified: the first is natural-biological, that is, sexual and blood-kinship; the second - economic, that is, relations within the household, livelihood, family property; the third is spiritual-spiritual, moral-aesthetic, that is, feelings related to conjugal and parental love, raising children, caring for elderly parents, and moral standards of behavior.

The sum of the mentioned relationships forms the family as a special social phenomenon. After all, the natural closeness between a man and a woman, which is not legally strengthened and is not harmonized with the common livelihood and upbringing of children, cannot be the basis of a family. Such a relationship is considered cohabitation. Economic cooperation and mutual assistance between close people, which are not connected with marriage and kinship ties, are not considered elements of family relations. In this case, it becomes an official partnership. Finally, if the harmony in the spiritual relationship between a man and a woman does not develop in the form of a family, it will be limited to only friendship.

In modern sociological, psychological and pedagogical literature, you can find different forms of the family:

- By the number of children; without children, with few children, with many children (based on national and cultural characteristics),
- By composition: incomplete (living with one parent), nuclear-simple (parents and children), complex (extended, consisting of several generations, multigenerational),
- According to the structure of the distribution of leadership, rights and obligations: egalitarian (democratic), traditional (authoritarian),
- According to geographical features: urban, rural families,
- According to family life experience: young family, middle-aged family, third-age family (pensioners),
- According to the level of income: high-income, medium-income, low-income, whose source of income does not exceed the consumption minimum (85% of the income of such families is spent on food),
- According to the characteristics of family life: student family, remote, unmarried,
- On spending free time: open, closed,
- According to the level of mental health: healthy, neurotic, victimogenic (prone to violence) family.

Family is a complex socio-cultural phenomenon. It has become a unique and unrepeatable phenomenon by covering all aspects of human life, and as an organized social group, its members are connected by common livelihood, marriage or kinship relations, moral relations conditioned by the need for physical and spiritual self-reproduction of society.

In the new Uzbekistan, that is, in a democratic civil society with guarantees of human rights, comprehensive support for families is required. In particular, the newly revised Constitution [1], adopted on the basis of a referendum on April 30 of this year, provides comprehensive support for the institution of the family, protection of the rights and interests of each member of the family, social special attention was paid to strengthening the functions of the state. Chapter XIV of the old version of the constitution called "Family" was renamed "Family, children and youth" in the new version of the Constitution and included articles 76-80. Article 76 of the newly revised Constitution stipulates that the institution of the family is under the protection of society and the state, and that the state creates social, economic, legal and other conditions for the full development of the family. It was also established that marriage should be based on the traditional family values of the people of Uzbekistan.

In the constitution, attention was paid to another function of the family related to values. This function is related to the upbringing of children in families, and according to Article 78, "the state and society must form in children and young people loyalty to national and universal values, pride in their country and the rich cultural heritage of the people, feelings of patriotism and love for the Motherland. to take care of" was established at the level of the constitutional norm.

ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 10| Issue: 7| July 2024|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2024: 8.402 || ISI Value: 1.188

Legal literature suggests that the regulation of family relations has changed in recent years. In particular, it is noted that the special method of regulation has been made possible to be widely used, dispositive rules have increased, and the subjects of family legal relations have been given the right to regulate their family relations through various contracts[15]. It is observed that the method of family legal regulation is being used in practice, it is permissive according to its influence on relations, and has an imperative character according to the form of reinforced rules. The permissive feature of family legal regulation is manifested in its possession of legal instruments that satisfy the needs of the participants of relations in the field of family relations, which include family legal capacity and concrete subjective rights. Imperativeness is seen in the fact that the parties are not allowed to define their rights and obligations through the contract, as rights and obligations are defined by law [16].

The constitution states that the family is the main link of society and has the right to be protected by society and the state, and that marriage is based on the voluntary consent of the parties and equal rights. .

Within the framework of values, social and personal-individual levels are intertwined, and they determine the meaning of human existence. For example, a person learns norms related to values in the process of socialization. By receiving or accepting one or another values, it affects the surrounding reality. Today's customary aspects include demoralization, confusion, and shock situations, which are often observed at the level of ministries, security services, and at the individual and family levels. However, a person needs support to overcome all the difficulties of life. For example, today we see the need to find and describe the sources of overcoming difficulties. One of the controversial and relevant aspects, especially in the modern global world, is the compatibility of universal human values with national-ethnic, social, and religious values, because we can witness the division of opinion on this issue in human society.

Family values are generally accepted values, norms, and concepts related to family and family members' interactions, tasks, and duties in a community. These values determine the role and importance of the family institution in a society. Some of the most important issues related to family values in the Uzbek language are:

Represents family unity and cooperation, intimacy, love and mutual understanding between family members. Family unity and cooperation ensure that family members support each other and solve problems and difficulties together.

In the family, the duties and responsibilities of each member are important. Child rearing, external services of the family bedroom, house rent, responsibilities and family decisions are determined by family values. These values explain their duties to family members and ensure the stability of community and family life.

Family values require that family members show love, respect and value towards each other. In the Uzbek language, terms such as "respecting the father" and "appreciating the mother" are related to these values. These values indicate that family members should treat each other with respect, justice and love.

Family values determine how family members interact, protect, and consult with each other. Protection, sincerity and loyalty to each other strengthen family ties and are important in strengthening the relationships of family members.

Family values play an important role in the formation of decisions, relationships and mutual understanding of the family institution. These values help clarify family members' roles, develop family relationships and cooperation.

We recommend the following for more effective use of family values as an important resource in raising a young generation with high spirituality:

- Regularly inculcate the unique traditions and values of the Uzbek people into the minds and hearts of children in every family;
- To explain to children the essence of values that ensure the spiritual maturity of children in every family;
- Organizing roundtable discussions in every family that teach values such as greeting children, respect for elders, honor for children, being polite, eating culture, dressing culture;
- The most important value is to create a family environment for teaching reading;
- Watching films depicting family values together and discussing them with children;
- Write essays expressing the essence of our national values.

The fact that children are equal before the law, regardless of their parents' lineage and civil status, strengthened the fact that their family status should not affect discrimination or limit their rights established by law.

It was also recognized that it is the duty of the state to ensure and protect the rights, freedoms and legal interests of the child, to create the best conditions for his full physical, mental and cultural development.

Children under the age of 18 are free to visit cultural heritage objects, including exhibitions, historical monuments and shrines, as well as state museums, in order to instill in children and young people loyalty to national and universal values, pride in their country and the nation's rich cultural and spiritual heritage, and feelings of patriotism and love for the Motherland. introduction of the entry procedure was envisaged.

CONCLUSION

Cultivation of socially important values that underlies the process of socialization for any person, especially young people, and is carried out under the influence of strong institutions such as the family, the educational system, human interaction, direct communication, work and civic activities. mastery is important. Such changes can be considered a socio-cultural process aimed at changing and transforming the systems of people's valuable consciousness, which leads to a change in the mass consciousness and behavior of people. Such changes have a great impact on the ethnocultural traditions of all nations.

The family is the center of national values. The process of preparing young people for a family is considered one of the cultural, spiritual and spiritual values of every nation, in particular,

ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 10| Issue: 7| July 2024|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2024: 8.402 || ISI Value: 1.188

preparing young people for family life has been one of the greatest and highest directions of the nation's spiritual development in the history of mankind. Family culture, conscious entry into family life, readiness to perform family tasks, high appreciation of the family's place in life, responsibility towards the family, development of the family values in the spiritual heritage of the people in harmony with the requirements of the time are always important for human life. criterion and recognized as one of the urgent tasks facing the society.

The family tests the customs of the people, society, and life. Socio-cultural values are of great importance in establishing specific procedures and rules in family and marriage matters, in studying the unity and mutual understanding of family members. It helps to promote good relationships through mutual protection and understanding, by representing the values, family and marriage institutions in different ways that are generally accepted in the community.

LIST OF REFERENCES

1. *O'zbekiston Respublikasining Konstitutsiyasi. // O'zbekiston Respublikasi Qonun hujjatlari ma'lumotlari milliy bazasi//www.lex.uz*
2. *Mirziyoyev Sh. "Niyati ulug' xalqning ishi ham ulug', hayoti yorug' va kelajagi farovon bo'ladi". –T.: "O'zbekiston" NMIU, 2019. 361-bet.*
3. *Арифханова З.Х. Современная жизнь традиционной махалли Ташкента. – Ташкент: Ўзбекистон, 2000; Arifkhanova Z.Kh., Abdullaev U.S. Traditional male and female uzbek associations at the end of the XX the centery // International journal of Central Asian studies. – Seoul, 2002. – P. 41-52; Жабборов И.М. Ўзбек халқи этнографияси. – Тошкент: Ўқитувчи, 1994; Бўриев О., Шоймардонов И., Насриддинов Қ. Ўзбек оиласи тарихидан. – Тошкент: Ўқитувчи, 1995; Каюмов У. Оила – ҳаётнининг маъноси ва таянчи//Ижтимойи фикр. Инсон ҳуқуқлари. 2002. №3; Каюмов У.Роль семьи в формировании нравственных и духовных основ общества// Ижтимойи фикр. Инсон ҳуқуқлари. 2004. №4; Никоҳ ва ҳуқуқий тартибга солиниши. Ғ Тошкент: Ўзбекистон, 1995; Расулова З. Никоҳга кираётганлар ва ёш эр-хотинлар: кутилган ва реал ҳолат//Ижтимойи фикр. Инсон ҳуқуқлари. 2008. №3; Холматов М. Оилавий муносабатлар маданияти ва соғлом авлод тарбияси. –Тошкент: Ўзбекистон, 2000; Шоумаров Ғ.Б.Оила психологияси. – Тошкент, 2001.*
4. *Гидденс Э. Социология. – М., 1999.*
5. *Бек У. Общество риска: на пути к новому модерну. – М., 2001.*
6. *Антонов А.И. Кризис семьи и родительства // Проблемы родительства и планирования семьи. – М.,1992; Антонов А.И. Микросоциология семьи: методология исследования структур и процессов. / А.И. Антонов -М.: ИД "Nota BENE", 1998; Бестужев-Лада И.В. Альтернативная цивилизация. – М., 1998; Голод С.И. Семья и брак: историко-социологический анализ. – СПб. 1998; Харчев А.Г., Мацковский М.С. Современная семья и ее проблемы / А.Г. Харчев, М.С. Мацковский. – М.: Статистика, 1995. – 223 с.; Ядов В.А. Стратегия социологического исследования. Описание, объяснение, понимание социальной реальности / В.А. Ядов. М.: Добросвет, 1999.- 596 с.*
7. *Афанасьев В., Гилинский Я. Девиантное поведение и социальный контроль в условиях кризиса российского общества. – СПб, 1995.; Антонов А.И., Медков В.М. Социология семьи. – М., 1996; Синельников А.Б. Кто заинтересован в повышении рождаемости – государство или семья? // Семья в России. 1995. № 3; 4. и др.*
8. *Мацковский М.С., Гурко Т.А. Молодая семья в большом городе. – М.: Знание, 1986.*
9. *Дементьева И.Ф. Первые годы брака: Проблемы становления молодой семьи. М., 1991.*
10. *Гурко Т.А. Родительство в изменяющихся социокультурных условиях / Т.А. Гурко // Социс. 1997. №1. С. 72-79.*
11. *Вишневский Ю.Р., Павлова Е.И. Некоторые проблемы подготовки молодежи к браку и семейной жизни / Ю.Р. Вишневский, Е.И. Павлова // Развитие и стабилизация молодой семьи. Свердловск, 1986. - С. 82-89; Дементьева И.Ф. Первые годы брака: Проблемы становления молодой семьи / И.Ф. Дементьева. М., 1991. - 109 с.; Плотников А.Д. Молодая семья: шаг в XXI век / А.Д.Плотников. М.: Российский центр содействия молодой семье, 1999.-24 с.*
12. *Харчев А.Г. Брак и семья в СССР. – М.: Наука, 1979. – С. 34.*
13. *Тощенко Ж.Т. Социология. Общий курс. 2-е изд. доп. и перераб. – М.: Прометей, Юрайт, 1999. – С. 201.*
14. *Психология. Словарь. М.: Политиздат, 1990; Левкович В.П. Особенности супружеских взаимоотношений в разнонациональных семьях // Психол.журн. 1990. Т. 11. № 2. - С. 25-36; Олейник Ю.Н. Исследование уровней совместимости в молодой семье // Психол. журн. 1986. Т. 7. № 2. - С. 59-65.*
15. *Муканова М.Ж. Арутюнян Ye.Договоры и соглашения в семейном праве. Вестник КарГУ, 2009// https:// articlekz.com/article/14322*
16. *Александров И.Ф. Правовое регулирование семейных отношений: соотношение семейного и гражданского права. Автореф...канд.юр.наук. 9 -с.*
17. *Содиржонов М. Оилада инсон капитали ривожланишнинг социологик таҳлили //in Library. – 2023. – Т. 1. – №. 2. – С. 119-131.*
18. *М. Содиржонов АХБОРОТЛАШГАН ЖАМИЯТДА ЭТНИК МУНОСАБАТЛАР ВА ЖАРАЁНЛАРНИНГ ЁРИТИЛИШИ // Academic research in educational sciences. 2024. №3. URL:https://cyberleninka.ru/article/n/ahborotlashgan-zhamiyatda-etnik-munosabatlar-va-zharayonlarning-yoritilishi (дата обращения: 05.07.2024).*
19. *Содиржонов, М. М. "Инсон капитали ривожланиш жараёнларининг этносоциологик хусусиятлари (Фарғона водийси мисолида). Социология фанлари бўйича фалсафа доктори (PhD) диссертацияси." Социология фанлари бўйича фалсафа доктори (PhD) диссертацияси.–2022 (2022).*