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FEATURES OF THE ETHNOCULTURAL MODEL OF FAMILY RELATIONS IN FAMILIES

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ABSTRACT

In the article the author made an attempt to analyze the phenomenon of "family" through an appeal to the history of social philosophy. It is noted that the first attempts were discovered by the philosophers of Antiquity. Then the author gradually analyzes the ideas about the family in socio-philosophical views in subsequent historical epochs. As a result, the study made it possible to establish the moment of the object's study genesis, as well as to determine the continuity and development of conceptions concerning issues of research and theoretical comprehension of the family phenomenon. Key words: family, society, social philosophy, history, values, marriage, law.

KEYWORDS: *Family, Socio-Philosophical, Society, Relations, Ethnos.*

INTRODUCTION

To ensure social stability in society, special attention should be paid to the fulfillment of the functions of the family, and family members should be trained in the family and in the implementation of its functions.

The ethnic feature of social reality is not a set of statistical data (so many percentages, so many points). Moreover, it cannot be interpreted or classified as an instantaneous appearance, that is, as a pattern of behavior expressed in the form of a social process. Scientific reflection is a prerequisite for determining what functions ethnicity performs for the life of an integrated socio-cultural unit, community, society and society.

Considering that ethnicity is a sectoral polyparadigmatic field of science, it can be divided into universal and polyfunctional in terms of its characteristics. Ethnicity does not apply to either

formational or civilizational paradigms. In the form of classical and traditional explanations, it can also be described in terms of a stable dynamic and static model. After all, ethnicity is a norm that combines all the peculiar sights with different "colors" and expresses the originality of a certain logic, which should also be applied in social (including ethnic, professional) relations, the hierarchy of spatial ties, ethnicity, etc. the order of communication, the style of expression of national honor and national pride, ethnicity, ethnic unity and interests. It expresses in a synthesized form the hypostasis of individual feelings, grief, confidence and concern. Therefore, in a historical or situational context, there are cases when various social and political factors use ethnicity as "soft power" to achieve political goals.

Since ethnicity embodies ethnocultural content, it is theoretically more difficult to isolate it or present it as a separate group. But on the example of the institution of the family, this task is much simpler. Because one can understand the essence of the ethnocultural nature by observing the dynamics of family relations in families. An ethnocultural feature is the creation of material (a fortress, a city, tools of labor, etc.) sociocultural significance. This can be understood assimilation. It is necessary to take into account the manifestation and improvement of the spiritual and educational complex, which acts as a model of a way of life, justifying their unity of meaning and passing them on from generation to generation.

To ensure the maturity of a person, more precisely in the system of social relations, a realistic idea of ethnicity is necessary. To avoid conflicts and conflicts of interest. Only then can a new content (element) introduced into the system of relations play an educational role in the development of national characteristics. This content, in turn, requires special attention to the issue of family education in the practice of preparing our youth for an independent life. For this, educational institutions (centers) created in our country under the Ministry of Mahalla and Family Support will have to form a number of components, such as fatherhood, motherhood, bride, groom, in order to develop social competence in our youth. To do this, it is necessary to understand the essence of ethnicity, although ethnologists have identified its various components, in our opinion, the main components of ethnicity are:

- Origin (genesis) of the ethnos;
- Anthropological composition of the ethnos;
- Anthro-po-cultural changes of the ethnos as a result of assimilation;
- Migration processes (due to changes in the geographical area of the population in different historical periods, migration, war and famine, etc.);
- The form, content and style of relations within the ethnos (internal, ie, social differentiation);
- Preservation and active use of natural language in the ethnic group;
- Ensuring the relationship between modernized and traditional cultures;
- Expression of ethnic identity;
- Interethnic relations;
- Teamwork and competition in the process.

From a socio-philosophical point of view, it is necessary to approach this issue within the framework of the concept of "Homo ethnos". Because when studying family relations on the basis of the concept of "Homo ethnos", attention is paid to a person as an ethnic being, that is, as a natural-biological and socio-cultural complex. The theoretical and practical significance of this lies in the fact that a person is given an attitude (in the form of social thought) to his home, social, professional life and activities in a certain place and at a certain time. Special attention is paid to the content - national consciousness. It is the national consciousness that expresses the characteristics of ethnicity and ensures the manifestation of ethnicity.

Each ethnic group differs from the other in its characteristic features. Those traits that should change within the framework of social relations (*mutatis mutandis*) are improved in a certain space and time. For example, egocentrism, groupocentrism and universal humanistic aspects in an ethnos are exaggerated during a communicative act and in one way or another affect the level of reliability of information transmitted in a humorous interpretation. Only a representative of this ethnos fully understands its essence.

Differences in historical time, social and cultural space and time have a significant impact on the culture of thinking, worldview and human attitude to events and processes. As an example, let us take A. Temur's views on marriage and the choice of a bride. "I focused on finding a bride because I was worried about getting married with my sons, grandchildren and relatives. I considered this work equal to the work of the state. I asked about the origin of the bride, about the seven roses. I learned about the health and physical maturity of ordinary people. As a bride, devoid of all shortcomings in pedigree, morality, health and strength, I arranged a big wedding for the people and drove the bride away," he said.

Although family relationships are historical and social variables of reference points and practices, the transformation that takes place between husbands and wives in relation to each other, to other family members, children and to certain sociocultural, economic and political processes in society is systemic. Deterministic paternal motherhood (as a separate system, although the family system is considered a subsystem) leads to a change in the phenomenon. This situation shows that positions are changing at the level of the relationship "Society - Family - Man". This, in turn, requires the following principles in planning and managing family life:

- 1) Human rights;
- 2) Gender equality;
- 3) Economic security;
- 4) The presence of different forms of families;
- 5) Family social policy.

Among the factors that threaten the stability of family life are suicides, the decline of family culture, the collapse of family values, an increase in divorce rates, an increase in the number of children born out of wedlock, an increase in the number of living orphans, factors that ensure family harmony (gift, cradle, scissors, etc.) .) Considering the decrease in the functional role, today's Uzbek family is fundamentally different from the families of the late XX - early XXI centuries.

For example:

- observed during the formation (construction) of a family. Such a social institution as a gift has lost its functionality. It was replaced by Dating Sites, Future Brides Club;
- The attitude of young people to the issue of marriage is changing in the form of economic autonomy, that is, their home, their place, there is a dominance of mercantilism. As a result, the institutional (legally contractual) approach to family and marriage is maintained;
- The nature of family relations has changed, and instead of love and affection, institutions such as a change in social status, reform of the way of life have appeared. As a result, there is a difference in the system of family values and personal values of the couple;
- The role of the mother-in-law, who at the normative level ensures family relations, is getting younger due to inexperience and a low level of social maturity. That is, mothers-in-law are not ready to fulfill their duties.

In the East, the family has long been considered the most sacred place and revered. The family as a social institution differs from other social institutions in that it performs functions such as the birth of a new generation, its improvement and support. But even in the destruction of this citadel, the influence of social factors is sometimes observed. According to the results of practical research, more than 140 thousand people and 35 052 families live in the Bulakbashi district of the Andijanregion, more than 200 new families are formed annually. In particular, if in 2018 1352 marriages were registered, then 213 families were divorced by law (15.8% of marriages) and increased by 64 or 42.9% (149-213) compared to the same period in 2017. That is, there is an increase in the dynamics of family disintegration. This indicator directly: tension in social relationships (between weddings, between neighbors, etc.); introduction of additional social protection, protection (social benefits, unemployment, etc.); without a father or mother, i.e. an increase in the number of illegitimate families and related additional problems.

According to statistics, the adoption of laws, financial assistance, registration, control is only an organizational and legal aspect, and the state, within the framework of its functions, implements measures to ensure the safety of life and activities of the population. But the socio-philosophical aspect of the issue lies in the fact that it is based on the personality, consciousness, culture and interests of the nation. Therefore, the philosophical study of the spiritual image of the Uzbek family in the late XX - early XXI centuries, the provision of targeted recommendations to young people, parents, social institutions, government agencies, theoretical participation in ensuring a sustainable social life is of scientific importance.

According to the collected data, 38 or 17.9% of families who divorced by court order were registered in previous years, and those who received a divorce certificate late. 71 of them were identified by the Women's Committee while walking around the apartment with the Family Center. It is clear that the divorce of young people is kept "secret" by parents or close relatives. They behave in such a way as to protect themselves from the negative formation of the mahalla, that is, public opinion, which does not correspond to their goal. This is because suicide and homelessness are associated with similar situations. Compared to 2017, this figure increased by 7% of ruling in 13 districts in Sanoat MFY, by 4.6% in ruling in 10 districts in Boy mahalla and by 3.2% from ruling in 7 districts in Zargaldok MFY. There is a negative trend. Based on the

review and comparative analysis of scientific sources, it is advisable to indicate the reasons for the decision as follows:

- Infertility (infertility of one of the spouses) in 18 (8.5%) cases;
- Family disputes (in the form of family disputes between spouses or mother-in-law) in 118 (55.3%) cases;
- 6 (2.8%) do not live together for a long time (go abroad to work, on a business trip, etc.);
- 5 (2.3%) for various reasons (marriage without love, a mistake in youth, etc.);
- 1 of them got married and has not yet married, that is, the object of love is chosen incorrectly.

The socio-philosophical problem is that 65 of them (30.5%) have not yet divorced, have not married in accordance with values, socio-cultural norms, have married another child and do not even have children. "According to statistics, forced marriages are unstable," he said. This is why couples can rarely be happy in a marriage built just because they are pregnant. " In our opinion, this situation can lead to the emergence of polygamy in society. This issue has its own story, and the author of the book "Family and Sharia Etiquette in Marriage" S. Mukhiddin also spoke about the influence of religious factors, the role of the environment. Therefore, we must be able to show that such cases are a negative flaw in this area. So young parents, young mother-in-law, young brides and grooms, more precisely, the future of our nation must be spiritually mature. Then a new generation of New Uzbekistan, creative Uzbek youth, will be formed. Leaving this question alone and focusing only on the legal and economic aspects can lead to the erosion of the components of our national culture.

The Uzbek people are well versed in the traditions of marriage, the choice of a groom or a bride, taking into account their social origin, role and prestige in society. If the mind, manners and beauty of the bride and groom are part of it, then their relatives, the position of the generation in society and public opinion in this regard are the second and often decisive factor. For Uzbeks, parenting, including mother-in-law and mother-in-law (according to the Eastern concept), requires the performance of a number of functions. This, in turn, indicates that their goals will also be different. As the main functions of the parent: birth of a child; caring for children, that is, meeting the needs for physiological knowledge and communication; create the necessary conditions for the development of the child, that is, to be an example, as the owner and carrier of cultural experiences; education and upbringing, that is, the transmission of the essence of the norms of everyday life, social life, basic knowledge; spiritual application, i.e. the manifestation of love and respect for the child (this duty remains until the end of human life).

Each cultural representative has focused on the issue of the physical, mental and spiritual development of their children, and this task, in turn, is entrusted to the parents. Therefore, since parents strive to ensure the maturity of their children, scientific and technical advances in various spheres of society and the intellectualization of the production process are widely used. For example, "How do you encourage your child to be successful in morality and excellence?" While 48% of parents living in the city indicated that they would pay for material or additional expenses, another 32% said that parents will receive spiritual support, praise, new books and participation in educational activities with their peers. free time. It can be seen that although the level of children's motivation for free time is relatively low (in%), it is known that these answers

were given by parents with high family spirituality. Parents of families living in rural areas also answered this question, saying: "I will be released from physical labor, I will pay for using the Internet." This shows that the territorial and cultural peculiarity also depends on the mental and cultural level of the parents. In Western culture, this socio-cultural feature is of particular importance, as S. Yan and K.Sh. showed, this approach is an important step towards ensuring the future of children. In our opinion, custody of children is the responsibility of the Uzbek family, which has always been the responsibility of adults in the family. In this regard, social control is a prerequisite for determining the process of growing up children in the family, so that they do not assimilate "mass culture". In his speech at the ceremony dedicated to International Women's Day 2020, President Mirziyoyev said: "If we want to educate future Khorezmians, Ferghans, Berunis, Bukharians, Ulugbeks, Navoi, first of all, we must educate healthy and good people." educated and spiritual mothers." They have shown that ensuring the participation of mothers in this process, that is, achieving membership, produces effective results.

A.A. Akchurina, who studied the socio-philosophical characteristics of the family, writes that this indicator is a characteristic of respectable parents, and they clearly express a desire to convey their thoughts (words) in the form of harassment of children. It should be noted that even in traditional Uzbek families, the word of the father is of decisive importance, and it can be noted that in these families Islamic values are clearly expressed in family life. However, in modern families, the opinion of each family member is taken into account, and sometimes does not correspond to the general interests of the family. In our opinion, this type of relationship is characterized by a transition from traditional to modern, taking into account the values of each family member. The result is a gap between tradition and modernity. In the context of globalization, this can also be seen as the disintegration of family values. In particular, such experts as S. Otamuratov and G. Marramao especially noted in this regard. In particular, J. Marramao pointed out that globalization destroys all indicators of boundaries, democracy between worlds, eliminates internal and external divisions, and changes in meanings (values) are also observed. The institution of the family is no exception.

The family as a small group of society and social institution can be studied on the basis of various philosophical concepts. In particular, N.V. Bikbulatov and F.F.Fatykhova studied the life of the Bashkir family in the 19th-20th centuries - noted a decrease in the influence of moral views. Here it is necessary to take into account the influence of nationality, ethnogenesis, which has a direct impact on family life.

In the new Uzbekistan, the socio-philosophical empirical study of the Uzbek family is of theoretical and practical importance at a time when the human factor is valued and all state institutions work for the benefit of human life. To ensure social stability in society, special attention should be paid to the fulfillment of the functions of the family, and family members should be trained in the family and in the implementation of its functions. For this, it is recommended to create spiritual and educational groups on the territory of mahalla, taking into account ethnic and cultural characteristics and promoting the culture of family relations.