



## FEATURES OF THE FORMATION OF NATIONAL FAMILY VALUES IN THE CONDITIONS OF GLOBALIZATION

Raimjanova Ugilkhon Nomanovna

Associate Professor of Tashkent State Agrarian University

Phone: +998 971317154

<https://doi.org/10.5281/zenodo.8019695>

**Annotation.** This article is devoted to the consideration of the current state of the family, the causes of family transformation, as well as the directions of the influence of globalization on the family. The author revealed the features of the formation of national values of the family in the context of globalization. The article describes global trends and risks in the marriage and family sphere.

**Keywords:** family, globalization, youth, family values, interethnic marriages, national tolerance, family transformation, risks.

For thousands of years, in the process of working, every day and family life of the Uzbek people, traditions, customs and rituals were created, the observance of which ensured the functioning of society. The educational efforts of the people were aimed at the most complete transmission of thoughts, feelings, habits to the younger generation. Through family life, traditions, customs and rituals, young people adopted the experience of older generations and in such an area as family education and family relations, experience that was fixed in consciousness, spiritual culture and lifestyle. The family, as an important link in society, has a direct and strong influence on its comprehensive development through the reproduction of the population, enrichment with material and spiritual values. It is in the family that the character is brought up and the spiritual, moral character of the citizens of our country is formed. The problem of the peculiarities of the formation of national values of the family in the context of globalization has become the subject of study of many branches of knowledge such as sociology, philosophy, pedagogy, and psychology. After all, the family is the oldest social institution and one of the forms of community of people, which has always served as an indicator of the axiological dimension of society, and has played a leading role in the structure of human values. The social value of the family is explained by the fact that it is associated with the reproduction of life and the formation of generations, the transmission of norms and traditions, systems of value orientations, the formation of social and personal consciousness.

Despite the fact that family values remained individual for each time, they were nevertheless considered paramount and important along with other values of society. It was in the family, on the basis of such basic values as marriage, parenthood, kinship, that socially important human qualities such as diligence, tolerance, respect for elders, responsibility, nobility, mutual assistance, and the desire to acquire knowledge were instilled.

The family has always been considered a socializing institution of the primary link, as well as the foundation for the development of society. She always had the ability to adapt to changing social conditions, to the way of life and the existing social standard.

Most researchers define a family as an association of people based on marriage or consanguinity, connected by common life and mutual responsibility.

The family, as the primary basic cell of any society, plays a special role in a person's life, his protection, the formation of personality, the satisfaction of spiritual needs, and the provision of primary socialization. Moreover, it is a translator of fundamental values from generation to generation. Therefore, society is interested in continuous stimulation of the institution of the family in order to maintain its own existence and development. In the structure of the values of a modern person, one can single out family value orientations associated with marriage, the values of education, careers, suggesting opportunities for professional growth, external success, personal and creative self-improvement. Today, scientific interest in the problems of the formation of national family values in the context of globalization is caused, first of all, by the processes of globalization leading to socio-economic, cultural, spiritual and moral transformations in society.

Turning to the history of philosophy, it is important to note the fact that in the developed countries of the West, from the middle of the sixth decade of the last century, and from the end of the eighth and the beginning of the ninth decade in other European countries, signs of family transformation, such as a decrease in the number of marriages, began to appear more and more clearly. their «aging», an increase in the number of unregistered marriages, the prevalence of small families, an increase in the number of illegitimate children and the spread of voluntary childlessness. Associating all this with the growing tendencies of individualism and rationalism in society, it must also be emphasized that this kind of views and attitudes towards family values have become increasingly common in the large cities of the Eastern states. After all, globalization is a process that, based on the rapid development of technology, information and electronic communications, becomes the cause of self-knowledge of individuals, it has also become the cause of many fundamental changes in the broad international arena. Anthony Giddens gives the most concise definition of globalization: «Interdependent increasing process of mankind».

According to him, globalization is nothing more than a process of socialization, but only on a global scale, not only in the family and in one separate society or state, but all over the world. It becomes the reason that every day a large number of people lived in conditions in which new institutions - "torn off from the place", regulate the main daily life of people and local processes are associated with globalization relations. Globalization has dealt a powerful blow to the basic structures of almost all national cultures, and this is, of course, a negative consequence of the transformation of globalization into a global phenomenon. It is precisely with the noted negative consequences that the rejection of the version of globalization that is currently being carried out is connected. Related to this is the intensive search for its alternative models, which is being conducted today by scientists, politicians, and public figures in many countries of the world.

Today, in the countries of the West, and even in the countries of the East, there is a process of declining birth rates. This is due to a large number of reasons, including the disintegration of the traditional family, the emancipation of women, their involvement in the labor process. Now the cohabitation of two generations: the newlyweds and their parents in the same apartment is becoming increasingly rare. Living with a deep consciousness "there is an old man in the family, there is value in the family", the people of Uzbekistan skillfully organize the process of family education. When creating families, young men and women often copy the behavior model of their parental family.

It is noteworthy that globalization can significantly accelerate and unify family transformations, especially in less developed countries. The birth rate in such countries may decline even without significant economic changes, but under the influence of the «export» of the European «family superstructure» to developing countries, under the influence of «family planning programs», as a result of the weakening of the rigidity of the value-normative system in this area: moral norms, customs, traditions, religious doctrines aimed at maintaining a high birth rate. Therefore, the demographic transition in developing countries in our time largely depends on the speed of penetration of global processes and the incorporation by society of Western models of marriage and family behavior into the national culture.

Globalization leads to the emergence of family transformation trends and generates certain risks, such as the unification of family forms and the erasure of national and cultural differences in the family sphere, the emergence of a new value system in which economic values, having lost their original connection with family ones, began to dominate over the latter.

T. Gurko, a specialist in family and gender relations, highlights a number of problems generated by globalization. In a global economy, people flock to more prosperous countries in search of high earnings and in the hope of a better life. They always find themselves in the position of being discriminated against on the basis of their nationality or migrant status, they are often deprived of rights, fall into economic traps, and women can more often be subjected to additional exploitation. Moreover, the so-called “detachment from the roots” is taking place and the problem of national and cultural identity is aggravating, which today has become one of the most important problems. The problem of identity is acute for both individual individuals and various communities, ethnic groups, peoples, and states. This problem is especially acute in countries that have embarked on the path of creating independent states and reviving culture. Moreover, the inevitable separation of spouses in the case of even temporary work away from home in another state, while the employment of the second spouse in a new place is problematic, does not contribute to the stability of their marriage and effective parenthood. And even when people migrate as families, they do not have the support of a kin network and close friends, and when they experience stress and deprivation, they are often unable to cope, which affects their marriage and children. Parents endure deprivation in order to ensure the future of their children in a more prosperous country. Children quickly adapt to new conditions, master the language and culture.

In addition, one of the mechanisms of globalization is interethnic marriage. Such families have additional problems: the need to harmonize the cultural norms of marital behavior, additional conflicts over the upbringing of children.

Major changes in the social order occurred either directly with the family or with the help of the family. On this basis, it can be argued that the greatest and at the same time the most important aspect of the study of the family is the socialization of generations. Parents have a great responsibility in the upbringing and education of their children. It is the parents who are the first to positively or negatively influence the younger generation and try to choose the best ways and methods of education in order to prepare them for entering the new world of adults. It is the parents who introduce and pass on cultural values to children - language, literature, music, holidays, customs and rituals, traditions of the people. At the same time, while maintaining the status of the most conservative and stable component of society, the family improves in conjunction with it. Thus, it is constantly in motion, transforming not

only under the influence of external circumstances, but also as a result of the internal processes of its development. The problem of family education of the younger generation and preparing them for a future independent life, as an urgent task requiring a comprehensive solution in Uzbekistan, has been put forward by our society in recent decades.

The lack of relationships and mutual care between family members is another of the problems of modern global society. Due to the absence of parents for days on end, the upbringing of the child remains outside the zone of their attention. The care of parents is compensated by the provision of money, material resources. Education in such a family is at a low level. A child who receives an insufficient amount of attention and care in the family grows up closed, inhibited, insecure, while a spoiled child with an excess of attention and care is formed lazy, selfish, swaggering.

Today, there is also a process of development of modern boys and girls, expressed in their accelerated physical maturation (acceleration), which consists in the emergence of early marriages, the number of which has been growing in Uzbekistan in recent years. As a result of insufficient social and moral experience, there is a weak psychological readiness to perform complex marital, domestic and parental duties. Moreover, before having children, couples tend to earn money for their own housing, car, «live for themselves.» The processes of globalization and feminist movements have changed the role model of women's behavior in the family. Today, it seems logical for women and men to get married, but not to rush to have children. Although it is very important to note that from time immemorial, women have been carriers of family values and have strived to create a family, raise a large number of children.

In this regard, it can be assumed that girls entering into marriage are not prepared for motherhood, newborn care, do not know the rules of feeding, hygiene of the child, prevention and protection of their health. From this we can conclude that when creating early marriages, young men and women are completely unprepared for a worthy moral upbringing of their children, which negatively affects the moral formation of the character of children. The results of the research showed that a significant part of young people are characterized by a superficial, simplified idea of family life, an insufficient understanding of its difficulties and complexities. As a result, there are specific conflicts between husband and wife, instability of marriage.

From the point of view of T. Parsons, the family is the main organ of socialization, the mother and father are the main creators of the personality, the child is an empty vessel that needs to be filled with culture.

Culture, the media and the institution of education, each separately, is a significant contribution to the formation of personality, the formation of national value orientations, however, the influence of the family on the personality of individuals has a significant superiority. The family is a reflection of the whole society. If the family exists in a sick society, then it itself turns into a sick organism that needs to be treated. If the family is healthy, then it acts as a guarantor not only of the stability of society, but also of well-being, its great future.

Another indisputable truth is that the family plays an important role in instilling a sense of patriotism and readiness to defend the homeland. In our state, family members participating in state military operations, performing military duty, are respected and honored, they are provided with special social benefits and moral compensation.

Thus, the rapid development of world communications and the unprecedented expansion of all kinds of relations, such as the Internet, radio and television, telephones and

much more, have become the reason for the rapid development of globalization processes in the world. The role of the family in modern conditions is extremely high. The family throughout history has developed values that ensure its self-sufficiency in the implementation of individual and social needs, values that are adequate to its main functions. Responding to social changes, the family becomes a reflection of a historically defined type of society; it contains in miniature those patterns and contradictions that are objectively present and developing in society.

The family has enduring values that allow it to perform specific social functions. Values express the significance of certain phenomena, their role in the social system. The institution of the family, which is an important part of the Uzbek society, plays a significant role in labor, social, spiritual and moral education, the formation of the social and national identity of young people.

### References:

1. Giddens Anthony. Resurrection and incarnation. - Tehran: «Nai», 1999. - P.18.
2. Aron R. History of sociology in Western Europe and the USA. - Moskva: Nauka, 1993. - P. 279.