



## VIEWS OF PHILOSOPHER SCIENTISTS IN ENSURING THE SOCIAL STABILITY OF FAMILIES

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**Abstract:** In this article, one of today's urgent issues, the family as a social institution on a global scale is studied. Due to the fact that it is the base of the society, in the leading countries of the world, the family institution develops children's abilities, transmits socio-cultural experiences between generations, and forms the initial basis of social relations.

**Key words:** Family, family social institution, family spiritual culture, family institutions, stability, Uzbek family, socio-cultural transformation of family, reproductive family, existential approach in families, globalization processes.

Globally, the family is recognized as a social institution and is studied on the basis of various theories. Since it is the focal point of society, the Institute of the family in the world's leading states is being researched as a dwelling that develops the abilities of children, conveys socio-cultural experiences among generations, forms the initial basis of social relations. This means that ensuring the stability of family life is the focus of international organizations, including international regulatory documents such as the United Nations resolution "International Family Day", the declaration "millennial development" are of urgent importance in further improving the legal framework for the protection of families' interests. Accordingly, considering that today in society serious attention is paid to the human factor, the Family Institute indicates that the need to develop socio-cultural processes is desirable.

In the development of World Science, the family is studied as the basis of spiritual culture, as an environment that ensures a positive course of the social cultural development of the individual, and as a residence that expresses values and traditions. Only the family keeps society in a constant state, the family occupies a leading position in the human mind among other values, providing a balance between personal life and social relationships. In today's conditions, the family is going through a difficult, uncertain period of its development, which, on the one hand, occurs under the influence of socio-economic factors, on the other hand, under the influence of internal processes taking place in the family, and such changes affect processes in the life of the individual, society and the state. Therefore, the family is studied as an object of socio-philosophical research in order to determine the dynamics of socio-cultural processes taking place in the life of society.

From the earliest times to the present day, family reality has become an important topic of philosophical-metaphysical and philosophical-moral orientation. In the religions of the Ancient East – Buddhism, Confucianism, Hinduism, Judaism, Zoroastrianism, Christianity, Islam-the family is considered sacred, and social relations in it have always been the focus. Great thinkers of antiquity Plato[1,B.450] and Aristotle[2,B.352] who looked at the family

from a philosophical and metaphysical point of view, believing that "the family is a step towards good, towards divine fullness".

Kant and Hegel, representatives of German classical philosophy, speak of the inability of the family to fully understand its meaning[3, S.265]. In particular, Kant philosophically combines a harmonious view with the concepts of family in the Union of spouses and theology, manifested through participation in the life of the state, law and the common good.

Philosophers evaluate the family as a social institution as an organized system of relationships and social norms that meet the basic needs of society, combining the most important social values and procedures. In this sense, when the family is viewed from an institutional point of view, it embodies a system of norms and procedures adopted to carry out the most important social functions.

In the East, the family is considered a holy place, its genesis is in sources and works such as "Avesto", the Qur'an Karim, hadisi sharif, Hidoya, Tafsiri Quran, Abu Nasr Farabi, Yusuf Khos Hajib, Ibn Sina, Alisher Navoi, Ahmad Donish, A from the jadids. Avloni, A. The enlightened heritage of thinkers such as Fitrat has been shown to be the abode of human perfection, the creator and refinement of spiritual culture. In particular, one of the main requirements of Zoroastrianism in the "Avesto" is that this family is considered sacred, for some other reasons, for example, the annulment of marriage was taken seriously by excuses such as envy, slander, mutual disagreement of the couple, inability to compromise with the parents[4, B.3-20].

Leading world philosopher scientists P.L. Berghe, J. Garbarino, R. Skynner, J. Cleese, L.A. Tilly and J.W. Like Scott[5, R.165-176] who studied socio-cultural, socio-biological and culturological aspects of society in the context of socio-cultural relations such as family, children in the family and their maturation, inability to fulfill the duties of husband and wife, the spiritual image of family life, the transformation of the culture of family relations, "man and Family", "Family and community", "society and state". Even today, the family is studied by foreign researchers in different contexts. In Particular, J. TL. Johnston addressed the issue of the Family Institute and its ethnomatthean environment and their religious affiliation in the expression of violence in young people, showing that violence is underrepresented in young believers[6, R.233].

A. in the CIS states. B. Fedulova studied socio-philosophically the internal and external social factors affecting the absorption of family values, showing that family values are the custodians of the cultural criterion of all relationships in the family. L.I. Savinov and V.A. Ramikh carried out a socio-cultural analysis of the role of parents and mothers in the family, noting that their participation or the participation of one of them does not apply in the family, yu. V. Stupakova defined the negative aspects of family relationship transformationism, showing that they lead to deforestation of socio-cultural processes[7, S.233].

S. Shermukhammedov from scientists of our country, E. Yusupov, O. Buriev, M. Usmanov, I. The dzhaborovs studied the ethnomadanic features of the Uzbek family and substantiated the function of values in maintaining family relations from the process of deformation. The daughter of Solomon qori, Fatimah, in her work "issues specific to women", spoke specifically about the role of a woman in ensuring family life, establishing a relationship with children and close relatives of the husband, on the grounds that she was the woman who provided the foundation of the family[8, B.109]. I. Djaborov was an Uzbek ethnonym, studying the Uzbek way of life and family rituals, showing that Uzbeks maintain the traditions of generations and

are becoming viable on its basis[9, S.31]. S.Otamuratov demonstrated the importance of the role of parents in maintaining the spiritual traditions of the family, the role of ethnicity in ensuring the continuity of national culture, and demonstrated that it is necessary to be protected so that it can maintain itself as a social institution in the context of globalization[10,B.80-81]. I.Saifnazarov and F.Saifnazarovas consider raising the issue of family and youth in a traditional way[11,B.25], M.Kholmatova describes the function and tendency of family cultures to follow, Z.Kadyrova and E.The karimovas stated that "a healthy spiritual and moral environment in the family is important to humanity in ideology" [12,B.4], X.Shaykhova and g.Tillaeva describes the acmeological aspects of social relations, S.Abdukarimova defined the place of family ethno-Nana in the value system[13, B.46]. In other studies on the family[14, B.2] the inability of another social institution to fulfill the functions performed by the family, therefore, the issues of family spirituality, family education, family culture, family Economy, family upbringing, distribution of roles in the family, responsibility for fatherhood and motherhood, duty to have children, commitment to parenting, formation of an idea of family and family relationships, raising our youth in the spirit of Philosopher scientists on the subject of the family T.Mahmudov, S.Otamuratov, A.Begmatov, S.Mamashakirov, M.Kholmatova, Z.Kadyrova, M.Nurmatova, S.Agzamkhodjaeva, O.Musurmonova, R.Samarov, T.Artikov, F.Yuldasheva, L.Kurbanova, M.Bekmurodov, A.Kholbekov, Sh.Sadykova, K.Yunusov, A.Umarov, G'.Shoumarov and S.We can observe that the work of scientists such as Safaeva also studied various issues related to the Family Institute[15, B.14-18]. Taking into account that in this research work the issue of family and family relations has a deep scientific basis, we focused on studying families with the help of specific methods, researching significant aspects of the family in order to ensure social stability, theoretically and empirically studying the transformation of socio-cultural processes taking place in Uzbek families today.

In this way, the reproductive, single-farm and other functions of the family are also improved, leading to a transformational process in the life of the family. Transformation is influenced by major social, economic and cultural factors. Philosophically studying the positive sustainable course of socio-cultural transformation of the Uzbek family provides an opportunity to compare the pattern of traditional and transformative family relations, which, as a social institution, has theoretical and practical content for a positive-sustainable course of family life. The traditional Uzbek family is characterized by such things as a legal (legally formalized) relationship of marriage, the presence of children in the family, a positive stable lifestyle. The transfigured family pattern is characterized by a consensual or hamster, Sharia, child, father or mother, divorce and remarriage, a change in roles in the family.

Only when the process of reforming family relations is controlled is it ensured that it is positively accompanied. If transformation is left intact, there is a deformation of the functions of the family as a social institution. Therefore, it is advisable to study the scientific study of the genesis of the family and its social forms, the functions of the Family Institute in ensuring the development of society, in the context of ensuring a national family culture.

Therefore, when researching a family, the character of family relationships should be taken into account separately. Because these factors are manifested in one way or another in the process of Object Research, which indicates the reliability and validity of research. At the same time, the selected research methods also depend on such factors as the scope of the tasks determined within the framework of the study, to what extent the researcher has

scientific and practical qualifications on the topic, to what extent he assimilates and adheres to the culture of Social Inquiry and the culture of respondents' participation in the survey, that is, open, sincere Conclusions arising from the results obtained can also affect such situations as the introduction of recommended measures, the development of the necessary programs.

When the family is approached existentially, recognition can be paid to its system of spiritual being, spiritual values. Through the socio-philosophical research of the issues of family relations transformation, the opportunity arises to define and solve many problems that negatively affect the sustainable development of society. To do this, it is advisable to perform the following tasks:

- 1) collecting information about family life, that is, about the socio-cultural processes that take place in it;
- 2) collecting general demographic data and conducting a philosophical analysis "shell";
- 3) study of the current state of the culture of the spiritual environment and family relations in the Uzbek family;
- 4) determination of the pattern of behavior of family members, their personal-cultural characteristics;
- 5) to carry out a socio-philosophical analysis of empirical data collected during the study;
- 6) it will be necessary to determine the dynamics of the transformation of socio-cultural processes taking place in Uzbek families (i.e., to carry out its forecast).

If the issue is approached on the basis of an algorithm of this style, the possibility of obtaining the necessary information for the selected research topic is ensured. Their comparative analysis, on the other hand, serves as an important factor in philosophical observation as well as the arrival of the necessary conclusions, the development of targeted recommendations. In order to determine the socio-cultural processes taking place in society, being considered a mirror of family life, society life, it will be necessary, first of all, to define the socio-cultural processes in the family. To do this, it will be necessary to specify the specifics of the Uzbek family.

In World philosophy, changes are observed in traditions dedicated to the study of the problem of family and marriage. The current globalization processes this problem has formed a new attitude, because "many stereotypes about the family, not only about a person's sexual behavior, about marriage and family, but also about his vital meaning, have begun to change. Now philosophers also began to write a lot about the crisis of the family, about the demographic catastrophe. The study of the factors that led to this has become an important aspect of family-related research in the field of social philosophy" [16, P. 16]155].

In social philosophy, family is studied as a kind of social phenomenon, in which, naturally and socially, materially and ideally, objectively and subjectively, collectively and personally, consciously and unconsciously, interaction is carried out in a certain way. For this reason, the concept of family is also included in the system of the most important categories of social philosophy. The family should not be confused with marriage. A family is a more complex system of relationships than marriage, since it unites not only spouses, but also their children and other relatives.

The growing number of factors that negatively affect the national-cultural way of life as a result of globalization indicates that an increasing trend has arisen in the number of social



threats that were not known before the management of the life of society. If we do not determine their nature, orientation and material or spiritual harm to be inflicted, we do not determine ways to eliminate them on the basis of the basic ideas of scientific teachings, the risk of derailing stability in society increases. The essence of the prognostic and diagnostic function of science is also that it consists in analyzing the dynamics of processes and determining their direction. Therefore, the implementation of the analysis of the dynamics of changes observed in it in terms of ensuring the safety of National-Spiritual Life is of theoretical and practical importance, studying the socio-cultural processes taking place in families from a socio-philosophical point of view.

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