



THE FAMILY AS THE PRIMARY SOCIAL INSTITUTION OF SOCIETY: A PHILOSOPHICAL APPROACH

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Abstract

This paper explores the philosophical foundations of the family as the fundamental social institution in society, with a particular focus on young families in Uzbekistan. Drawing upon classical, Marxist, Islamic, and modern Uzbek philosophical perspectives, the article analyzes the family through ontological, axiological, ethical, sociological, and historical lenses. The study concludes that the young family plays a vital role in ensuring societal stability, transmitting cultural values, and adapting to modern socioeconomic challenges. Comprehensive support—legal, economic, and moral—is essential for the healthy development of young families as they serve as agents of both continuity and change.

Keywords: Family, young family, social institution, values, philosophy, Uzbekistan, social stability, classical thought.

Introduction

The family is the smallest but most important structure of any society. At the heart of every prosperous state is a system that constantly develops policies, laws, and programs aimed at the formation and multiplication of happy families. The family ensures the social, moral, and economic stability of society. It creates an important foundation for the formation of a personality in society, the transmission of values, and the continuity of culture. In fact, what a family is, its essence, is considered an object of constant philosophical study. Social philosophy, which is considered a branch of philosophy, interprets the institution of the family as the basis of human development. In a philosophical approach, the family is considered not only a sphere of personal life, but also the basis of social consciousness and the structure of society. This article explores the essence and evolving role of the family—particularly young families—through various philosophical lenses: ontological, axiological, ethical, sociological, and historical.

Methodology

This research applies historical-philosophical analysis, comparative methodology, and content analysis. Classical philosophical views (Aristotle, Confucius, Plato, Hegel), Marxist theory (Marx and Engels), Islamic thought, and insights from prominent Uzbek thinkers (Alisher Navoi, Abdulla Avloni) are systematically examined. The contemporary socio-political framework of Uzbekistan and its policies supporting young families are analyzed using sociological and philosophical approaches.

Results

The following conceptual insights about the family and young families emerged:

1. Ontological Perspective: In philosophy, ontology studies the "existence" of something. A young family is a subject that is being formed as a new social cell of society, relying on its own

independent decisions, establishing new social relations. In a young family, the personal lives of a man and a woman merge and are considered as a new "unity" - a family individual. This unity is not only a legal, but also an ontological union (for example, in existentialism, this unity is realized through life choices).

2. Axiological Perspective: Traditional and modern values: In Uzbekistan, the formation of a young family is often based on traditional values (respect, patience, the concept of the head of the family). At the same time, it clashes with modernity (gender equality, free thinking, economic independence).

In addition, the young family plays an active role as a mediator in transmitting the main values of society (love, mutual trust, patience, patriotism) to children..

3. Ethical Perspective: The duty of young family members: The couple forms moral standards such as mutual respect, loyalty, affection, and responsibility towards children. In addition, newly formed families should be an example to others with their moral position in society. This requires spiritual maturity.

4. Historical-Philosophical View (From tradition to modernity): The form of the family, the roles of family members and their relationships change over time. In today's young families, gender equality, dual employment, and changes in child rearing have emerged as a historical necessity. Plato and Aristotle define the family in philosophical thought as follows: the family is the starting point of society.

Karl Marx and Engels see the family as a product in the system of economic relations. Each approach interprets the social place of the young family differently.

5. Sociological View: Young family is a social institution: This institution is the main unit ensuring social stability. It continues national traditions, educates the younger generation and renews labor resources. In addition, the strength of young families is an important factor determining the level of development of society. Therefore, their legal, economic, and spiritual support is a necessity from the point of view of social philosophy.

6. Functionalist Theory: If we approach the concept of a young family from a functional perspective, the views of European sociologists E. Durkheim and T. Parsons are very important. According to functionalists, society is like a living organism, and each social institution (including a young family) performs its own function, that is, it ensures stability, acts as a mechanism of social control, and enhances flexibility (for example, the family comes together in an economic crisis).

7. Conflict Theory: In this approach, young families are often seen as an environment that reproduces social inequality. For example, some families remain at a lower level in the social structure due to the unequal distribution of resources (education, health care, housing). However, young families can also be a means of achieving social mobility (moving from the bottom to the top).

8. Symbolic Interactionism: Roles within the family (father, mother, husband, wife, child) are constantly constructed through social symbols. Young family members learn and adapt to these roles through interaction with society.

Analyzing the interrelationship between a young family and society from the perspective of social structures means systematically explaining their interaction, functional role, and place in the social system. Below, we will shed light on this relationship based on sociological and philosophical approaches. What is social structure? Social structure is a system of permanent and systematic social relations, institutions and roles that exist within a society. These include:



1. Family structures;
2. Educational system;
3. Economic system;
4. Political institutions;
5. Religious and cultural organizations;

The young family is considered the main supporting unit in this structure.

The young family plays an important role in the social structure as a Primary social institution, as a factor of demographic and economic stability, and as a transmitter of cultural heritage. That is, the young family is the first environment in which the socialization of a person begins. It:

1. Teaches the individual the norms and values of society;
2. Forms social roles (father, mother, husband, wife, child);
3. Helps to adapt to changing social needs.

In addition, young families ensure demographic growth (marriages, children). They become independent economic entities and active participants in the production and consumption markets in society.

Discussion

Nowadays, young families occupy the most important place in society in Uzbekistan. In our country, a young family is understood as a social unit in which a husband and wife are under 35 years old and have been living together for no more than 5-6 years.

That is, a number of programs aimed at supporting young families in Uzbekistan (mortgages, subsidies, "Youth Notebook") serve the purpose of creating and supporting the economic basis of families. As a result, young families are striving to improve their status through higher education, learning languages, and entering the IT sector. However, there are still a number of problems in society, the most important of which is the problem of social inequality. There is a gap in opportunities between young families in rural and urban areas, which is increasing social stratification in society.

Conclusion

The family is the foundation of society's structure, moral system, and future generations. A young family is not merely a legal or biological union but a vital philosophical and social construct. Its strength directly impacts the stability and progress of a nation. Therefore, comprehensive support—economic, legal, and moral—is essential for young families to thrive and for society to sustain its cultural and developmental continuity. In light of the diverse philosophical interpretations and evolving socio-cultural dynamics, it becomes evident that the role of young families transcends private life and enters the domain of public good. They are not only nurturers of future citizens but also bearers of cultural memory and ethical behavior. Policies aimed at their support must therefore encompass more than economic incentives; they should include educational, psychological, and community-based frameworks that empower families to flourish in a rapidly modernizing world. In this context, the philosophy of family should evolve alongside practical implementation, ensuring that the family, as a social institution, remains resilient, relevant, and regenerative across generations.

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