



TRENDS IN THE DEVELOPMENT OF SOCIO-CULTURAL PROCESSES WITHIN FAMILIES IN NEW UZBEKISTAN

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Abstract: This article analyzes the developmental trends of socio-cultural processes occurring within families in New Uzbekistan. It highlights the role of the family in society, the modernization of family relations, the strengthening of the spiritual and educational environment, and the preservation of national values and traditions. The article also examines the impact of globalization, information and communication technologies, and social reforms on family life, the upbringing of youth, and the importance of ensuring family stability. The research findings indicate that the social and cultural development of families in New Uzbekistan is one of the crucial factors in the progress of society.

Keywords: New Uzbekistan, family, socio-cultural processes, family relations, spirituality, national values, globalization, youth upbringing, family stability, social development.

In the modern civilized world, the family remains the foundation of spiritual culture, an environment that ensures the positive smoothness of an individual's socio-cultural development, and a place that expresses values and traditions. Only the family maintains society in a constant state and regulates various social transformations in the first place. The family, along with other values, occupies a leading position in the human mind, ensuring a balance between personal life and social relations. Therefore, to determine the dynamics of socio-cultural processes occurring in the life of society, the family is studied as an object of socio-philosophical research. In the family, the first socialization of a person occurs, and family members use national traditions and values as an educational tool to ensure the development of a new generation. This is because the spiritual and moral environment in the family and the value-functional approach of the older generation to traditions and examples of national culture play a role in ensuring the spiritual development of young people. Based on socio-philosophical and historical (retrospective) analysis, the main mechanisms influencing the socio-cultural processes occurring in the Uzbek family can be identified as follows:

Tradition. It is derived from the Arabic language and, in the form of an "unwritten law," defines the age for marriage and family, the number of children in the family, the procedure and culture of communication with other family members, and the norms to be followed when expressing the influence of the internal moral and spiritual environment in the family on family members. It also ensures the preservation and appreciation of family history (generational exchange and cultural achievements) in society. Therefore, in order to preserve national and family traditions in society and ensure their improvement, it is necessary to introduce permanent columns on the topic "National Cultural Traditions of Uzbek Families: Past, Present, and Future" on the pages of the mass media. At the same time, it is advisable to

provide scientific presentations by Uzbek philosophers working in fields such as ethnography, ethnology, ethnoculture, ethnosociology, ethnopedagogy, ethnopsychology, and juvenology;

Public opinion. This is an external factor of the society's mechanism of influence on the family. This is because it is a tool that has a direct impact on the introduction of traditions and family propaganda by the society or on the rejection of the old and the introduction of the new. At the same time, the influence of factors on the geographical, ethno-demographic composition, economic, and other indicators of the location of close relatives and the family (mahalla, territory) is considered a formative and guiding factor in the content of public opinion. According to experts, the environmental factor is divided into natural and social types. The social environment, in turn, is divided into macro and micro levels. The macro level includes demographic, economic, and other factors affecting the individual, while the micro environment includes the family, reference, and professional community that directly surround them. The natural environment, in turn, is divided into macro and micro levels. The macro level includes geographical location and related climatic conditions. At the micro level, however, the artificial and natural uniqueness of a specific functioning space is understood. This, in turn, indicates that the family and the socio-cultural processes occurring within it are influenced by external (environmental) factors, and conversely, the socio-cultural processes within the family influence the environment.

In the era of globalization, the intensification of processes observed in the economic, political, social, and cultural spheres of society is causing various threats and dangers to enter the national and spiritual way of life. In order to ensure national and spiritual security, it is necessary to form a culture of security among members of society. At the same time, it is advisable for the state to utilize all available resources at the level of performing its functions (regulatory, security, etc.). According to R. Samarov, the more the object (in our example, the family and its members) understands the level of danger, the more they can react to it. For example, if the object does not understand the danger, that is, it reacts to it as a result of not being able to fully perceive the possibility of how much harm the danger will cause to his physical, spiritual and psychological health. In return, they may find themselves in a very difficult situation and cause harm to their family and community members.

In our view, the security of the family-more precisely, the socio-cultural processes within the family-must be determined by three factors:

- the first, primary factor is man; the second factor is the environment;
- the third factor is protection against danger and threats.

Although such an approach is considered important from the perspective of ensuring the positive and stable course of socio-cultural processes, the factor of protection against danger and threats to family life is the set of means used to protect the family and its members from dangerous situations. They can be physical or mental. The level of protection is determined by the expression of benevolence in human activity, behavior, and social activity. Given that there are different approaches to determining the nature of relationships, if the phenomenon under consideration is specific to another, then the use of an approach that reveals the essence and characteristic features of the phenomenon is theoretically and practically effective. This ensures that a sufficient protection mechanism



is formed within the family against threats and dangers. The increase in factors threatening the value system is aimed at undermining the spiritual foundation of nationality. In his work "Globalization and the Nation," S. Otamuradov highlighted the spiritual, political, cultural, and economic aspects of this issue. Among the functions of the family, protection occupies a special place. The concept of "protection" includes the subject of protection, threats, harm, methods and means of protection, as well as a system of protection, which the family, as a social institution, must define for itself. To achieve this, family members must be "watered" by the springs of our national spirituality. At the same time, it is necessary to ensure the widespread use of concepts such as "forbidden," "impossible," "sin," and "hell" within the framework of social relations. To this end, it is advisable to organize columns on the media pages such as "Life is a Value," "Man is a Unique Being," and "Our National Wealth is Our Values," and to ensure the thematic participation of our philosophers, sociologists, and theologians.

During the former totalitarian regime, the involvement of women in labor was explained as ensuring the equality of men and women in society. It was emphasized that this is one of the most important principles of "socialism" and represents its superiority over other systems. No one thought about the fact that a woman's body is naturally incapable of performing heavy labor, and that if this balance is disrupted, it negatively affects the health of the woman's body and the children she will give birth to, and this was a one-sided approach to the issue.

Based on this principle, women were widely involved in all spheres of production, without taking into account the negative impact of this situation on women's slender bodies. At the same time, the fact that a woman is the mother of her children, an educator, a housewife in the family, and her responsibility as a woman was moved to the second level. Only a hardworking woman, her activity, and her talent were glorified.

In the first years of independence, the process of renewal and purification of our society revealed the seriousness of the family situation and the multitude of problems requiring resolution. It demonstrated the importance of solving such pressing problems as a healthy family environment, its impact on society, marital relations in the family, the role of the father in the family, the dignity of women in society, the role of children in society and the family, the role of mothers in their upbringing, the involvement of women in production, their alienation from their families, the healthy family environment, and its positive impact on raising children as physically healthy and spiritually mature individuals.

In our view, the family should be viewed as a complex socio-cultural individual, a small group, and a social institution in a process of constant development and change. It performs the most important social functions for the birth and upbringing of children. Family relations are determined by the existing social, economic, ideological, and spiritual relations in society. In the strengthening and stable development of the family, social and economic relations are of decisive importance, and family relations are a lively, dynamic process.

Today, in most societies of the globe, the family is experiencing a difficult, uncertain period of its development, on the one hand, under the influence of socio-economic factors, and on the other hand, under the influence of internal processes occurring in the family. The processes occurring in the life of society and the state are changing the value system



of the family, which is of great importance for the individual, society, and the state as a whole. From this perspective, "the philosophical and axiological analysis of the family and family values is relevant for philosophical research, which allows for the study of the axiological foundations of the existence of family and marriage relations and the provision of a scientifically grounded forecast of general patterns." Changes are observed in the trends of the family's interaction with other social structures, particularly with the status, activity, and development of the family within socio-cultural conditions.

The family and its customs ensure the maintenance of relations between spouses and other close relatives in accordance with norms that must be observed at the moral and cultural levels. Therefore, it is necessary to legally formalize rituals related to family and marriage matters. It is the law that regulates the individual and their activities, social processes, and ensures the collective implementation of social control. This regulates the inheritance of property existing in society, as well as other issues from which society benefits.

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