

## FORMATION OF NATIONAL AND PUBLIC WORLD VIEW OF THE PERSON IN FAMILY RELATIONS

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### ANNOTATION

In this article, the influence of family relations on the world view of the individual is studied in accordance with national and general cultural views from a socio-philosophical point of view. It is revealed that family relations occupy one of the important places among social phenomena. In this, the socio-cultural processes of the formation of value and worldview relations and socio-legal orientations of the individual, the manifestation of strong abilities of the individual have been researched.

**Keywords.** family, family relations, personality, personal relations, national outlook, cultural outlook, society.

The family occupies one of the most important places among social phenomena. Most importantly, the family is an important social and psychological group that acts as the main social unit of society, which cannot be replaced by any social institution. This is the socialization of a person as a person and his familiarization with the ethno-cultural values of all generations. Here the value and worldview relations and socio-legal orientations of a person are formed, his important strengths and abilities are manifested, and relations of a unique nature are formed. Family life includes socio-cultural processes related to the processes taking place in the economy, politics, and culture. In the course of historical development, the relationship between the family and society, the family and the individual has been constantly changing under the influence of the production method, lifestyle, social relations, the system that prevailed in a certain society, and family values serve to meet the needs of the state, develop and improve social relations. Therefore, the development, improvement and well-being of a person, thus "introducing" the inner world of a person to the outer world, depends on their interaction. Initially, the family is the main way of organizing society, and it is characterized as an association of people united by the unity of vital values, ideas, and positions in relations with society.

The family is an important link in the chain of social life, because every nation and state consists of individual families: the family is the first foundation of the state. Family is the main unit of society that unites spouses and their descendants. In the family, a person sacrifices some of his characteristics and enters as a member of a whole. Family life is related to the division of labor by gender and age, household chores, mutual assistance of people in everyday

life, intimate life of spouses, the extension of the generation and therefore the reproduction of people, raising the new generation.

The sad state of the modern family institution is both the result and the basis of a number of processes taking place in modern society. As one of the main social institutions, the family in its development inevitably reflects important trends in the development of the entire society. The institution of the family in modern society not only feels the enormous influence of all factors of socio-cultural dynamics, but also determines and reflects these factors to a large extent. Without a comprehensive analysis of the processes taking place in the family sphere, it is impossible to fully understand the inseparable social life.

The tendency to synthesize various forms of manifestation of the vital activity of individuals in the family sphere is possible only on the basis of understanding the family as a socio-cultural phenomenon. If, on the one hand, we understand the peculiarities of the philosophical and scientific understanding of the family, then the family is understood as a special social institution that performs one of the main functions of society - the reproduction of its members. On the other hand, if we take into account one of the most important trends of today's civilization - the desire for individualization and self-awareness of the individual, it will be possible to make forecasts about the future of the family, develop projects. These circumstances require a socio-philosophical study of the institution of the family within the scope of this work.

Currently, the priority task of the state in the field of family policy is to provide favorable conditions for the life of the family institution, to fulfill its economic, reproductive and educational functions, to strengthen the moral foundations of the family and to increase its reputation in society. One of the conditions for the implementation of this task is a deep and comprehensive socio-philosophical analysis of the family as an integral part of society and every person's life. Such research helps to create the necessary conditions for the family to perform its main functions, helps to form a normative model of the family that meets the interests of the modern state and contributes to the harmonious development of the individual. In the conditions of comprehensive reform of modern society, the problem of studying the transformation of the family is not only extremely urgent, but also theoretically and practically characterized by a certain complexity. This topic is complex and interdisciplinary in nature, and includes various fields of social philosophy, sociology, ethnography, psychology, political science, demography, including the transformation of the family into a social institution, the structure and forms of the family, the genesis and evolution of family institutions, marriage, as well as demographic, gender and family includes policy issues. It is important to study the family and its institutional changes, as well as from the point of view that the family is a separate socio-cultural institution, the stability of the development of the whole society largely depends on it. This serves to increase the continuing interest of researchers in family changes.

The family phenomenon has moral roots in the final analysis. On this basis, the hypothesis of the eternal existence of all forms of family and marriage in the history of mankind was put forward. Each period has its dominant type of family (or several socially acceptable variants of it), but in each period, it is basically possible - and even always implemented to a greater or lesser extent. In addition, one should realize that the family at the individual-personal level constitutes a certain initial breast of human existence, in which both natural and social determinations are matured. This gives us the right to confirm the concept of the archetypal nature of the existence of the main socio-cultural forms of family and marriage. Such a family is the historical and ontological archetype of society. This means that the family is historically the first human community, and since the Neolithic period, we can speak with full confidence about its determining feature for all human life as the central axis along which this life develops.

The current crisis situation of the family is the source of crisis events in all spheres of social life. It is impossible to ensure a sufficiently high potential for the well-being of society without adequately solving the problems of the family, strengthening its physical and spiritual health, and without deliberate support from state and non-state structures. In addition, the family can be "a reliable support of the life of the state." Deformation of family functions must be countered by a reasonable program to adjust family and marital relations and restore the lost positions of the primary social institution. It seems to us that in modern social processes, some contact points of family and society should be highlighted.

In the process of developing the technical potential of the society, the family becomes more and more important in the social structure. First of all, with the relocation of the workplace to the home, the conditions for real family communication will appear, the deepest and strongest relationships will develop between close people. Family can be a channel for the cultural and social development of society, since the basic skills of interpersonal and intergroup relations are inculcated in the family in fulfilling its educational function.

The family is always needed by the society, because the social need for people, the exchange of generations, the socialization of the individual, maintaining the health of each person and increasing the life expectancy increase the importance and social value of the family. Formation of the culture of marriage and family relations among young people is an important part of all educational work in the process of preparing young men and women for adult life, including family life. The place and role of the family in the scenario of every person's life, in the inner emotional and spiritual life is extremely large. At the beginning of the century, man became the owner of a wide variety of knowledge, but he rejoices and suffers, creates a family or destroys it for the same reasons as hundreds of years ago.

The culture of marriage and family relations is a special type of moral culture. The ability to live in a family is proportional to the level of morality brought up from childhood. The process of eliminating negative trends in the economy, social life and moral development of society

implies the strengthening of all social resources and, first of all, family activity. In addition, this process cannot be extended in time. Today, in order to achieve significant changes in the next generation, it is necessary to strengthen the marriage and activate the family function.

Cultural studies view of the family is to understand its social meaning as a spiritual value. As an attribute of the inner world, private life and part of individual life, the family and the events that take place in it have a certain repetition and therefore a public character. Everyday mass consciousness is formed at the family level. It is in this repetition that the social essence of the family is revealed. Family is the connection between society and the individual. Different aspects of social life, external conditions and internal motives of people, objective and subjective effects of various factors are manifested in the family in the most unexpected way and are interconnected, sometimes causing unexpected results. The family, which is related to society, on the one hand, goes to the method of production with its foundations, the structure of production relations, on the other hand, it is expressed through the mind of the individual, feelings, mood, needs, interests, desires and will. Thus, through the family, a connection is established between material and spiritual, social existence and social consciousness. Thanks to the family, material relations become spiritual relations, and vice versa, people's value orientations, their ideas, moods, plans and dreams are reflected in practical actions. Consequently, the family reflects the objective world of the time with its conflicts and the subjective positions, desires and moods of the individual. However, harmonization on a global scale, "living according to the same customs, common principles, based on common values, obeying the same traditions and moral norms, striving for the unification of rules" [1.12.] leads to the erosion of the national way of life and national spirituality. In this situation, the instinct to preserve the national identity, in many cases, leads to national limitation, the closing of other value systems, blind denial or the strengthening of national nihilism.

So, first of all, the analysis of socio-philosophical concepts made it possible to determine the influence of worldview teachings on the nature of family and marital relations. As a result of the analysis of the concepts of family and marriage relations of Western and local philosophers, at different stages of the historical development of society, the activities of family and marriage relations are governed by different rules, which may be religious, and moral and legal ideologies are given priority depending on the dominance of ideological doctrine in the society.

In general, the patriarchal family in society was a kind of micro-model of the state, where everything is sovereign - subject to the will of the father. The industrial revolution led to a change in the functions of the family, the main ones of which were the reproductive and economic status. Nevertheless, the family played the role of a place of spiritual shelter throughout his life, one of these indicators is related to child upbringing. The presence of cultural traditions in family relations has a creative effect on the educational process. Because

it is the process of transmission and perception of cultural experience, customs and traditions, skills and abilities in the family that determined the strong connection between generations.

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