

## HOW THE FAMILY FUNCTIONS AS A SOCIAL INSTITUTION AND CONTRIBUTES TO THE SHAPING OF MODERN SOCIETY

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### Abstract

In this article, the fact that the family is an integral part of society as a social institution, its social role, and its existing tasks for vital activity are researched and highlighted. Also, the article presents and summarizes the scientific views that classify the family and its role in society in the process of globalization, urbanization, and migration as demographic processes. Definitions of the family institution with intergenerational and ethnic characteristics are given and its interpretation by representatives of different nationalities is described.

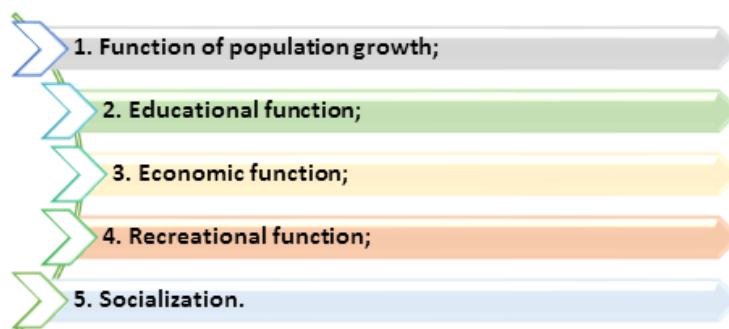
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**Introduction.** All over the world, families differ from each other in their intellectual level, profession, material and spiritual capabilities, urban and rural settlements, socio-cultural, religious, ideological and other characteristics. This difference is also reflected in the form and character of families [1]. From this point of view, it is inappropriate to talk about a more ideal and theoretical model of a single family in society. However, there are common values (common language, religious unity, citizenship) that unite different families and form national identity. If common values are strong, family and inter-family ties will be strengthened, and society will develop on this basis.

In traditional society, according to the imagination of each person, the world is divided into two spheres: "own" and "other". Human life is the center of the universe. And the universe is a known, mastered, structured space and a single world. Therefore, a very important point arises in traditional society, which is the problem of defining the past. Various processes taking place in modern times, moving away from traditional values, migration, urbanization, demographic processes in general, etc. lead to the modernization of the classic family model. In a society with a dual traditional culture, the identity of social groups is related to ethnos.

The essence of the family as a social institution is expressed by its tasks, structure, and the role of each family member in the family. The family performs the following important functions:



**Figure 1. The essence of the family as a social institution**

The process of successive changes of the human generation passes through the family. A child is born in a family, through which the initial socialization and upbringing of children is carried out. These listed functions are closely related to each other and determine the main direction of the modern family model. The educational task of the family, which is a social institution in society, is valued as a social value and includes issues such as the transformation of a person into a person.

Socialization is a process of adaptation of a person to society, which covers a long period. A person is born as a biological being, then he becomes a social being, accepting the norms and values of the society he lives in as an individual. The family is a social institution where the child first learns social norms and is socialized as an individual. Due to the function of socialization, the person formed in the family meets the needs of society and achieves to acquire his social "I" or identity and become a member of society.

In many countries, the function of growth in the family is related to the demographic situation; if the birth of a child in the family is an objective condition, raising children, the second function, plays the main role. V.S. According to Yazikova and L.A. Zubenko, the educational function of the family is the main and most important function aimed at the goal of society, social development and, finally, the development of the human personality [3]. In the formation of each member of the society as an individual, the physical and spiritual health of the individual changes depending on the socialization received in the family during childhood and other periods of human development.

The family is structurally the same in every era, but the concept of time accelerates the presence of factors that include the emergence of issues such as the loss of values. One of the main functions of the family is changes in the form and content of intergenerational relations. Over time, within each ethnic group, these ties weaken and the distance between family members grows. This process is again compared with the subject of technology and is the main direction of research. Scientific and technical innovations, the virtual world preferred by people make living forces dependent on inanimate forces.

About two centuries ago, the main structure of the classical family institution in each of the nations of the world consisted of parents, children and grandchildren (large family), but since the end of the 20th century, grandparents have been left out of the last era as a family model. As a result of this process, grandchildren can see their grandparents when they visit their home or vice versa, when they are invited. Thus, the time factor naturally affects the structure and regulation of the family institution in each situation.

A social institution is a special type of integrative unity formed on the basis of objective relations of people. It functions as an organized system of social norms and relationships that includes public assets and values to meet the basic needs of society. Social institutions that are the object of research of different disciplines are similar in terms of goals and tasks. These include family, elders, property, etc. These institutions, in turn, are an integral part of the family institution. Various processes taking place in the world today affect every person. Among them, it is appropriate to name globalization, urbanization, migration as whole demographic processes. The process of globalization connects the decline of centuries-old values and principles in this direction with economic factors. In this case, the distances that separate people from each other limit the possibility of assessing personal qualities. Thus, the concepts related to this issue in the presented article serve as a factor confirming the existence of socio-psychological functions that are an integral part of the family institution. This trend, characteristic of intergenerational relations, raises the problem of ethnic worldview, unity of past and future.

In the traditions of each nation, practical processes such as communication, sincerity, behavior, global communication models affect the functioning mechanism of a number of social institutions. First of all, it depends on the position of the family institution in society. This position varies from continent to continent and nation to nation. It is usually formed by a person who shows his class and social status in society. Such customs can ensure that a representative of the same people treats another with goodwill.

Compared to megacities, it is more appropriate to say that the family in the village is built on the basis of national mentality. The connection of existing norms and rules within the family with mentality is

explained by the constitution of factors such as people, ethnos and others as the subject of mentality. The listed institutions can be considered the main carriers of the system of complexes called mentality. The topic of mentality has long been the focus of attention of philosophers. Even in ancient times, the term "soul" was used to think about mentality. Through this concept, ideas related to the inner world of a person were used. In ancient Greek philosophy, the subject of knowledge had a central position. Mind, soul and body were realized in a hierarchical relationship. It was claimed that the soul is the tool that provides the body's activity, and the mind is the force that performs this activity. According to Aristotle, human experience is realized through memory, and repeated impressions of things and events are realized through experience [4].

### **Some features of the family institution of different nations**

The family as a social institution is closely connected with the everyday life of the ethnic group. From this point of view, it can be noted that the family values of each population are related to their daily life. This combination can be observed in several nations

As an institution that ensures socialization of people, relations within the family play the role of a factor that accelerates the formation of a person and encourages the fulfillment of other traditions. For example, it can be noted that Central Asia has very interesting and unique traditions on this issue. According to the custom of Uzbek families, the head of the family or his sons welcomed the guest. Usually, as a sign of respect, the guest was helped to dismount, kept his fur, weapons, then invited to a room reserved for him, tied and fed the horse. In the epic "Dada Korqut Book", which is a written monument of the Azerbaijani people, showing respect to the elderly and parents, caring for them, listening to their words, listening to their advice is a valuable part of the family. appear as their mothers. Navruz, the national holiday of the Uzbek people, is held annually on March 21. The holiday as a whole is connected with sacred values. It is not for nothing that every member of the country, from the youngest to the oldest, participates in this holiday.

### **Opinions of various scholars about the institution of the family**

The approach to the concept of family as a social institution is relevant from several aspects. In the process of research, it can be concluded that the individual is the main subject in every type of society. The freedom and responsibility of the person who is the subject in the study of the institution of the family is a manifestation of self-expression. Therefore, the opinions of scientists working in the field of ethnosociology and ethnology are important in this matter.

Among the sociologists dealing with this problem, the names of T. Parsons and K. Davis can be mentioned first. Parsons describes the family as a subsystem of society, not against it. The family ensures the stability of the whole society. This is possible due to the creation of "instrumental" relations with other social subsystems and structures. By maintaining integrative tendencies and balance in interpersonal dynamics, the family creates internal "expressive" relationships.

E.A. According to Anufriev, "the social structure of a person includes a group of stable objective and subjective social characteristics that appear and develop in the course of various activities of a person under the influence of associations to which a person objectively belongs." Anufriev distinguishes the following elements of this structure: the method of realizing social qualities manifested in the formation of a lifestyle, such as labor activity, social-political, cultural-cognitive, family-household activity; objective social requirements, skills of creative activity (innate), knowledge, habits, religion, level of acquisition of cultural values, spiritual world of a person, moral norms and principles, beliefs [3].

Among the researchers involved in the analysis of the problems of tradition and modernization, S. Eisenstadt, an important arbiter and author of original ideas, proposed that "usually, from primitive, unwritten society to patrimonial (lineage), feudal, city-states. does. etc., a society with structures is called a traditional society" [8]. As for the etymological explanation of the word tradition, it means stability and inheritance (Latin - traditio - transmission, distribution) in a broad sense. Tradition essentially refers to the preservation, use, transmission and dissemination of human experience, including culture. One of the main reasons for the decline of the family institution is the weakening and

destruction of common values. The main point of the matter is that negative situations in this regard are reflected faster in everyday life. One of the factors influencing the change of spiritual and moral values in the world today is information technology tools. In the current period, it has become such a social institution that it has a serious impact on the formation of not only public consciousness, but also the value system of the entire society. In fact, this system, called "virtual life", is clearly visible in society's mind with its capabilities as a mechanism that provides information exchange on various behavioral styles. In the traditional society, the radical change of the family structure was observed as a tendency towards universal values rather than national values.

In his research, A. Comte wrote about the important role of a woman in the family: "A woman's social role is determined by her emotional and moral qualities and her ability to bring people together and educate them spiritually." The sociologist believes that a woman's role in the upbringing of the growing generation is greater: "The family is the protector and transmitter of traditions and the experience of past generations. A person is socialized in the family, acquires the necessary qualities to successfully serve humanity, overcomes natural individualism, learns to live "for others". At the same time, it preserves the social balance of friendly relations between generations, the balance between tradition and innovation carried out by the elderly and the young"[9].

Based on the situation in Germany and the opinions of sociologists, I. Ostroux explains the crisis of the family institution by the increase of women's independence (including economic) in the industrial (especially post-industrial) era, but at the same time notes the crisis as "intensification of paternalism in the general period of life". prosperity" [10].

Traditions and norms existing in the institution of the family were partly transferred to maintain their status and stability. Although the society notes that the process of modernization is taking place in these customs and norms, the changes are more noticeable in the dimension of moral criteria. Thus, the national-ethnic features of this custom were analyzed along with the performed social tasks, and the essence of the issue was brought to the fore.

### **Relations between the family and other social institutions**

Institutionalization of the family is the process of formation of a system of formal and informal instructions, based on which social practices are implemented that help to realize the functions of the family. This process implies the introduction of the family institution into the socio-cultural and legal sphere.

The family is a set of special social relations, and in the course of historical processes, it joined other institutions of society from the time of the first people, became a necessary element, one of the factors of various ethnic groups. necessary for the existence of every state. The name of the property institution can be highlighted here.

The relations forming the institution of property have a state, social and economic character. The issue is analyzed not from a legal and economic point of view, but from a social point of view. When approaching this concept from a social point of view, property is understood as a social need of every person. For example, the values that a person decides to have distinguish him from others. It is also noteworthy that this concept is related to the concept of uniqueness. If identity refers to a person's belonging to a certain nationality, language or religion, then ownership is determined by a certain object and appropriated by the person. It also defines that it has the function of protecting the value it considers its property. For anything to be called property, it is reasonable that it has economic value. The property institution is a part of the family institution both at the level of the normative and legal system. In general, the institution of property works in connection with all other social institutions. The important norms of the institution of property are the right of inheritance and other matters of inheritance within the family. For example, the intensity of this relationship can be more clearly interpreted by the duty of obligation. It is known that the institution of property is a set of economic relations, and its main object is things. It is these things that can be gifted or rented, rented according to the rules. The main point here is to implement any object within the scope of people's will, by gifting, buying and selling, etc. By

making a will in the institution of property, the owner regulates the process of dividing the property donated by him within the family. But it is undoubtedly true that the institution of property rights, which is one of the important topics within the institution of the family, has passed through various stages of its development and has been improved until today.

The views of B. S. Antimonov and K. A. Graven in this regard have the same position. They recognize the right of inheritance as one of the institutions of civil law [11]. O.S. Ioffe also considers the law of inheritance as one of the institutions of civil law [12]. P.S. Nikityuk's approach to the issue is as follows: the author calls the right of inheritance an institution of civil law. According to him, the order of transfer of rights and duties of the heir to the heirs of the heir is determined by legal norms, and the sum of these norms creates the institution of civil law called the right of inheritance. The opinion of other researchers determines the place of the right of inheritance as an institution in the system of civil law [13]. It can be seen that the institution of civil law directly interacts with the family, politics and other institutions, is part of their structure and confirms the chain of social, public and economic elements. For example, the institution of property law fully includes the norms of regulation of property relations existing in the listed individual institutions. It is precisely for this reason that the establishment of inheritance and inheritance norms in the family on an official basis brings the laws and customs into conflict. Growing up in families belonging to the paternal group, as in patriarchal families, the word of the father was considered as law.

The paradigm of institutionalization created the need to determine the directions of social and cultural development of the peoples of Europe, Asia, Africa and Latin America. American sociologist K. Cooley stated that "first of all, the socialization of an individual takes place within the family and takes place in the environment of the formation of a structure of specific relationships between family members. At the next stage, socialization takes place within society. relationships are formed abstractly [14].

French intellectual Jean-Jacques Rousseau wrote about the manifestations of the family institution in society: "The family is the oldest and only natural family of all societies. Thus, the family is, if possible, the prototype of political societies" [15].

## **Conclusion.**

The institution of the family and the problems related to it are among the urgent issues of science and society. This is primarily related to the crisis of the family institution. Recently, significant changes have been taking place in the structure of the family: the number of children is decreasing, kinship ties are losing importance. The complexity of the problem is explained by the fact that at present the family institution is affected by almost all other important areas of society - culture, economy, education, health care, information and others. It is evaluated based on the appearance of the family model that has emerged in different nations. to the socio-psychological mechanism that forms them.

It is known that in the study of the institution of the family in modern science, various studies are distinguished in the social, public and humanitarian spheres. Nevertheless, the specific aspects, methods and approaches used during these studies, describing the family from a characteristic point of view, should fully cover this phenomenon; At the same time, the processes that integrate different types of family activities, tasks of the family, fields of knowledge covering the study of the family also confirm that the family is the initial stage of the transformation of a person into a person. Reflecting the main principle of the family institution, its tasks are closely related to the needs of society and the individual. In addition, the functions of the family have historical significance; they are related to the socio-economic conditions of society. Over time, the nature of the functions performed by the family institution changes its direction to a certain extent. Although it is said that all values are in decline, the family institution is in decline, family life and social values are the main factors of positive changes affecting the formation of personality and the strengthening of the status of citizens. Thus, in the end, it can be concluded that the process of development of society, innovations in traditions, social, spiritual, economic, demographic and other factors have a direct impact on the composition of the family and the mutual relations of family members. continuity of the family institution. Despite the fact that the family institution is a relatively stable and conservative element of society, it inevitably changes along with

society. The most important of the various processes is globalization and the formation of information technologies, which make the family a more perfect institution from the point of view of geography and society.

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