

**TRANSFORMATION OF FAMILY VALUES IN THE PROCESS OF
GLOBALIZATION**

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Abstract

This article analyzes how the processes that occurred in the world during the 20th century have influenced the social, economic, political, and cultural landscape of the 21st century in the context of globalization and examines their consequences. Generally, the fundamental mechanism shaping today's society is directly linked to the institution of family and its associated values. The article pays particular attention to these aspects. It presents conclusions on the evaluations given to interpretations of the concepts "traditional family" and "modern family."

This article is devoted to the analysis of how globalization processes in the world during the 20th century have impacted the social, economic, political, and cultural image of the 21st century and their outcomes. In general, the main mechanism shaping the image of contemporary society is directly related to the institution of family and its values. The article pays special attention to these aspects. Conclusions are presented on the assessments given to the interpretations of the concepts of "traditional family" and "modern family." This article analyzes how the processes of globalization that occurred in the world during the 20th century have influenced the social, economic, political, and cultural landscape of the 21st century and their consequences. In general, the fundamental mechanism shaping modern society is directly linked to the institution of family and its values. The article pays special attention to these aspects. It presents conclusions on the interpretation of the concepts of "traditional family" and "modern family."

Keywords: Globalization process, socialist worldview, values, social transformation, traditional family, modern family.

Introduction

It is known that the world we inhabit and call home has undergone thousands of years of development to reach its present state. This developmental process has necessitated and continues to require diverse cultural, social, political, and economic changes. It is gratifying, on the one hand, that the foundational scientific knowledge formed in the West and East during ancient times still provides answers to many questions today. On the other hand, it undoubtedly provokes deep reflection. It is noteworthy that in an era of physical and intellectual progress, humans are creating ideas that have the potential to fundamentally transform the world. Among these are the post-industrial, postmodern, and coevolutionary theories that emerged in the 20th century and serve as a lever in the 21st century, along with their consequences. Furthermore, humanity, as the possessor of the highest intellect, has been engaged in a struggle with itself for

centuries. In this struggle, it is certain that humanity itself will be the loser. However, the fact that this does not stop the struggle indicates how ruthless a creature humanity can be.

In the 20th century, the situation began to change, albeit with considerable complexity and difficulties. We can observe that, step by step, political principles and thinking based on the categories of war and violence started giving way to thinking grounded in the supremacy of legal and moral norms. In the 21st century, such thinking should become the primary paradigm. The experience of two world wars and numerous regional conflicts, the realization that the consequences of nuclear war would bring all of humanity to the brink of catastrophe, and the threat of international terrorism have vividly demonstrated the futility of policies and modes of thinking based on violence. Despite military conflicts still occurring in various parts of our planet (in Africa, Afghanistan, the Middle East, the Balkans, and other "hot spots"), there is a growing conviction in global public consciousness that the confrontation of forces has historically reached its end. This understanding stems from the nature of modern weapons and the potential consequences (ecological, climatic-genetic, and others) of any military action.

The realization that people possess universal human interests alongside their national, religious, class, and other specific interests is one of the significant discoveries of the 20th century. The existence of such common interests is a reality of today, primarily connected with the survival of humanity on Earth. This issue applies to any state or group of states, and to any social, ethnic, and religious community. At the beginning of the 20th century, almost all thinkers recognized the sharp division of the world as the main factor in modern world history. The mutual opposition and competition between two social systems - "capitalism" and "socialism" - lasted for nearly a century.

With the dissolution of the "socialist camp," the main focus of social tension shifted to the confrontations between West and East, North and South, the "golden billion" and the rest of humanity, as well as ethnic, religious, and other conflicts. The fragmentation of human existence still remains a characteristic of society's history. However, the 20th century history, filled with crises and conflicts of interest, demonstrates that the confrontational forms of interaction between developing cultures (national, religious, regional, etc.), their isolation, and separate existence - which were considered normal - are historically (i.e., from a universal perspective) unviable forms of being and consciousness. Despite the complexity of this problem, which has acquired a universal character, and the persistence of religious, ethnic, and interstate contradictions, the development of modern civilization is marked by features that are of decisive importance for the fate of all humanity. Today, despite contradictions, mistakes, and difficulties, humanity has begun to move towards creating its own unity and integrity. Throughout history, humanity has existed as a collection of separate national-state structures, but now, for the first time in history, it is consciously attempting to unite by creating a single economic, political, legal, and information space.

Despite the fact that various forms of contradictions and conflicts still persist today, integration processes are paving their way forward. In the economic sphere, these processes operate at various microeconomic (firms and enterprises) and macroeconomic (interstate, regional, and planetary) levels. Economic integration is manifested in the form of customs unions, currency and economic associations, free trade zones, and common markets.

This process, which took shape in the 20th century, will be carried out in the next thirty years of the 21st century by fulfilling the task of forming individuals with strong willpower, preserving universal human values, and maintaining their place. The main drivers for this are the strengthening of international relations and the development of ideas of egoism and individualism in interpersonal relationships. In particular, the family, as the most important mechanism in society, has undergone multiple transformations in recent years. The axiological and social trends that have occurred in the West are clear proof of this. Imagine if a mechanism controls the operation of an entire device, and a malfunction occurs in one part of it; subsequently, the malfunction will affect other parts. The family is also a key part of the mechanism of society, and its disruption negatively affects the effectiveness of state and social processes.

What should we do to preserve the unity, integrity, and strength of the family? It is necessary to provide clear and consistent answers to questions such as how to strengthen its ability to withstand external influences.

When studying the model of family relations, it is important to distinguish between the concepts of "traditional family" and "modern family."

The traditional family is a form of marriage and family relations based on the ideas of loyalty to the spouse, founded on a voluntary partnership (marriage) between a man and a woman registered in the prescribed manner, arising from patriarchal family relations. It is characterized by the recognition of the dominant role of the man in the family, which fully protects the interests of women, ensuring long-term stability and the durability of marriage, the continuation and growth of offspring, respect and support for representatives of the older generation, and the continuous maintenance of intergenerational ties and family values.

It is now evident that the traditional family in Western society has declined. The traditional family paradigm is being replaced by the modern family model, which represents a modernized and generally crisis-prone development of marriage and family relationships. This model is characterized by the prevalence of ordinary nuclear families with equal partners, where equality and hedonism are usually prioritized. Contemporary scholars studying the family institution are essentially divided into two opposing paradigms in understanding the current state of the family: "crisis of family values" and "family modernization." A.I. Antonov notes the following about this: "The modern family on the historical stage is functionally and structurally weakened, stripped of its inherent functions, and cedes ground to educational, religious, occupational, and governmental institutions... Family, sexual, and reproductive behaviors disrupt the mechanisms regulating fertility and family stability, leading to the acceptance of premarital relations, contraception and abortion, divorces, and extramarital motherhood, among others. This manifests the inequality between the family and other institutions at the institutional level, resulting in family breakdowns, which in a certain sense leads to its discrimination and exploitation" [1]. H. Djaber, in turn, emphasizes that "the transformation of family values can only occur through the conscious acceptance of new value orientations determined by reality and the desire to adhere to them in life. Changes can happen during times of crisis, when old habits collapse, and when it becomes impossible to live according to principles previously accepted as standard by individuals. As a result, some value orientations lose their significance

and importance, while others remain relevant. After the processes of crisis and transformation, the monolithic system is replaced by a pluralistic one, and each person makes their own assessment based on different grounds" [2].

Researchers explain the main factors that allow us to discuss the family crisis as follows: there is a replacement of social norms for offspring (rejection of the extended family); the importance of the family as a necessary form of human social life is decreasing; mass deviations in individual and group morality are observed; there is a process of deformation in traditional family-based communal production and a transition to non-traditional sectors of the economy (from farming and crafts to the sphere of non-state services), among others. In this sense, the arguments of proponents of the "family crisis theory" deserve at least close study and analysis. Even a brief look at the arguments consistently presented by supporters of this theory broadly allows us to say that the causes of the crisis are objective, long-term, and global in nature" [3]. The crisis, as mentioned above, is characteristic of the Western model of family relations. While Eastern cultures maintain the transmission of traditional family values over centuries despite modernization, Western civilization has undergone a complete restructuring of family values based on a humanistic approach. Upon closer examination, this approach appears to be a hybrid of individualism and hedonism. In the West, there are serious doubts about whether the spread of pseudo-family values in the modern era truly serves the interests and needs of the majority. The family crisis leads to evident demographic consequences and existentially weakens the resilience of Western civilization, potentially becoming a catalyst for inter-civilizational conflicts. The Uzbek family, positioned at the intersection of Eastern and Western models, faces a crucial choice. It seems imperative to opt for traditional family values, as their support and development could be a source of salvation not only from social and demographic crises but also enable the fulfillment of a historical mission as an intercultural mediator.

Our research has confirmed that the modern family is in a state of deep crisis. The family sociologist M.V. Smagin aptly defines the crisis state of the modern family as "an indicator of dysfunctional socialization of the younger generation, complex intergenerational relationships, domestic violence, and other components of crisis." The crisis phenomena accompanying societal transformation (population aging, sharp social stratification between age groups and families, social vulnerability of younger and older generations, an increase in cases of violence against the elderly and children, a rise in the number of marginalized families, and families with conflictual relationships) indicate an exacerbation of family relations and, in general, point to the growing problems faced by the modern family [4].

The process of societal change has led to the crisis of the modern family as the primary social institution. Moreover, children are the most vulnerable and unprepared category for the difficulties of the transition period. It should be noted that the modern family has undergone numerous changes under the influence of shifting value paradigms and societal changes, which often have negative characteristics. These include the erosion of traditional family foundations, the decline of complex multi-generational family structures, the distortion of marriage choices, society's increasingly positive attitude towards divorce, the growth of single-parent family institutions, and the unconditional public acceptance of "civil partnerships."

CONCLUSION

Priority areas for the development of the family institution in the 21st century, among other things, should include: fostering mutual socialization among the three generations of Uzbek families and their interaction in transmitting family values; changing young people's attitudes towards family based on the successes and failures of previous work with younger generations; strengthening the propaedeutics of spouses' sexual self-identification as a priority area for fulfilling biological functions, including increased state support for mothers and children, active organization of mothers' leisure time, and state support for various forms of their education and leisure activities; effectively countering commutation and rotational migration by implementing measures to equalize the socio-economic conditions of regions; supporting monocultural marriages; active participation of religious denominations and other social institutions aimed at enhancing traditional cultural values in family building and raising the younger generation; a comprehensive revision of the educational paradigm to activate moral, patriotic, and spiritual education of the younger generation, encouraging each young person to identify themselves as a family-oriented individual from an early age. Thus, summarizing the above, we can assert that it is possible and necessary to overcome the crisis state of the modern family. For this, it is essential to take measures to ensure individuals' self-identification as family-oriented personalities, and traditional family values should become an important foundation for organizing family relations in modern society.

In conclusion, the phenomenon of family ultimately has moral roots. On this basis, the hypothesis of the eternal existence of all forms of family and marriage throughout human history has been put forward. Each era has its own predominant type of family (or several socially acceptable variants of it), but in each period, it is mostly possible - and even always realized to a greater or lesser extent. Moreover, it is necessary to understand that at the individual-personal level, family forms a certain fundamental core of human existence, where both natural and social designations mature. This gives us the right to confirm the concept of the archetypal nature of the existence of the main sociocultural forms of family and marriage. Such a family is a historical and ontological archetype of society. This means that the family is historically the first human community, and from the Neolithic period onwards, we can speak with full confidence about its defining characteristic as the central axis around which all human life develops.

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