

A Modern and Traditional Family Tandem in the New Century

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***Abstract---** This article examines the mutual influence and importance of modern traditions in the Eastern family. The article also provides analytical views on family, marriage, gender equality, divorce, sex education, family relationships. The social functions of the family, especially the couple's relationship, play an important role in the emotional and socio-psychological processes in the modern family. In short, the strength and well-being of the family in the development of society determines the future of humanity.*

***Keywords---** Modern Family, Traditional Family, Family Institution, Reproduction, Marriage.*

I. INTRODUCTION

In today's rapidly changing world, the events, conflicts and conflicts in some parts of the world, around us, show that a socially and spiritually healthy environment is crucial in the development of the state and society. In particular, it has become a topical issue to protect the population, especially young people, from various alien and destructive ideas, information and ideological attacks, to develop them in the spirit of devotion to our national values, to instill a sense of patriotism in their hearts. The role of the family in carrying out such responsibilities is incomparable.

The family is the main basis for the formation of a person as a person, to find his place in life, to gain respect in the country. The family is the hearth of upbringing that ensures the eternity and continuity of life, preserves our sacred traditions, and at the same time has a direct impact on how future generations become human beings.

II. MAIN RESULTS AND FINDINGS

The main goal of creating and implementing the concept of the family in the XXI century is to provide scientists and young people conducting research on the family for organizations and public institutions related to the family and its social protection, taking into account national traditions, customs, universal values and prospects for social development. educational and upbringing facilities responsible for preparing for family life, the Uzbek mentality for parents, the immortal cultural heritage of our people, taking into account national values and its future is to create a set of defining methodological and theoretical-practical views.

The family environment is not a means of education, but the result of the comprehensive educational work of parents and adults, the sum of the high moral relations of family members, and, finally, the example of the positive influence of adults on children.

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Changes in the family, which at first glance seem new, began to be observed in the early twentieth century. Scientists point out that since the institution of the family itself is by nature a more conservative, that is, unchanging, stable system, changes in society will begin to be reflected in the family only after about 10-30 years. In addition, the Russian sociologist S. Golod writes that all the positive processes in the life of European peoples, in family relations, are due to the preservation of the monogamous, patriarchal family, while all other negative processes are due to negative, negative processes in the family [2].

Such interpretations, of course, prevent many researchers from understanding the family and its prospects, and from conducting serious research in this area.

However, any change in the institution of the family is usually explained, first of all, by the fact that the status of women in society and in the family is changing, their skills are improving and they are trying to keep up with men in their careers. This situation directly leads to various changes in family life, both negative and positive.

The fact that the rights of both sexes are practically equal is reflected in the fact that women behave in front of men and boys, and in turn, the attitude of men to girls, men to women, flattery. Especially in the peoples of Europe, the institution of premarital marriage has disappeared, and the tradition of voluntarily choosing a marriage partner has stabilized. However, in countries where the same situation persists, including in Uzbekistan, the attitude to the institution of the family is different, that is, loyalty to the mother. The importance of courtship is that they are very interested in the stability of the young family, because there are people in the middle who know the bride and groom's family, so real Uzbek criteria, "peer to peer" marriages, often with the help of bridesmaids. will be solid.

It should be noted that, as in every era, there are now families that have emerged as a result of young people voluntarily falling in love with each other. Some young people intend to choose a bride of their own free will, to like and love and marry in advance. The fact is that the interests of parents and family, their wishes are almost not taken into account when choosing a spouse on a voluntary basis. Usually such young people do not get their parents' consent before marriage, so often, such a marriage is the result of light-hearted decisions and may not go far. According to a study conducted by the Republican Research and Practice Center "Family" in 2019, more than 90% of young divorced families cited "love-love" as the motive for marriage [1].

Due to the economic independence of women, the role and status of women in the family and society changed dramatically by the twentieth century. Recently, it has been observed all over the world that, as in the matriarchal era, the role of the head of the family, the head of the family, is often challenged by women. As a result, the role of the man in the family, the management of resources in the family, decision-making and the involvement of children in society has significantly decreased.

On the other hand, the reduction of a woman's time for family and child rearing, the decline in reproductive responsibility relative to the desire to occupy a higher position in society, have negative consequences. Therefore, the decline in the number of births in industrialized countries is accompanied by a sharp decline in the population. Unfortunately, such cases are also observed in urban areas of Uzbekistan.

There is no doubt that family, public organizations and educational institutions have a special place in the harmonious development of young people. Concern for the next generation, striving to bring up a healthy, harmoniously developed person is a characteristic of every nation. Indeed, a harmoniously developed generation first emerges in the family, growing up to be good or bad people in a family environment.

The role of educator of the family is assigned to people other than family members, institutions - nurses and governors, or organizations that are fully protected by the state - orphanages, orphanages, etc. During the former totalitarian regime, the fact that this task was the responsibility of the state was replaced by individual, family upbringing with group upbringing, with a sharp decline in attention to the individual. As a result, children emerged who did not belong to anyone and whose mental and intellectual development was moderate. This led to overt or covert maternal deprivation.

That is, by the middle of the twentieth century, the functions of the family as a whole, which had found a special harmony in the modern family, began to be seen as separate functions. If by the end of the 19th century it was customary to expect the birth of children, then in the new era, the number of families who do not plan to have children, regardless of when they were formed, and children born out of wedlock has increased. Frankly, there are also single mothers who give birth to children, even if they are not married. Thus a distinction was made between marriage and the reproductive function of the family.

The change in sexuality is that if such an attitude had taken place outside the family in the past, both society and religion would have condemned it. In recent decades, both men and women around the world have come to view free sex as a normal attitude. The indifference of society to such relations, which is considered a spiritual crisis, is of great concern to progressive thinkers. The main reason for this is the crisis of moral values in society, on the other hand, the use of contraceptives among women and their misunderstanding of social freedoms, the spread of information in the media that does not fit into the mentality of the people.

Sadly, for some young people and their parents, the concepts of “marriage” and “divorce” have become as simple and straightforward as possible. They do not feel their personal responsibility. In industrialized countries, it is common for up to 51% of marriages to fail after a certain period of time. Articles in foreign media about the marriages of some celebrities, actors or millionaires, which are exchanged every 3-4 years, are interpreted as the most educated, interesting information. Naturally, this has a negative effect on the minds of the young people who read them. It should be noted that in such cases, the initiators of the divorces are often women, which in turn leads to an increase in the number of family divorces, the upbringing of children in innocent families as innocent culprits.

When it comes to family species, different scientists approach it differently. For example, the St. Petersburg scientist S.I. Golod (1998) suggests organizing the family into categories in terms of their social prestige and role in the family circle, imagining families consisting only of husband and wife and their children. In particular, he proposed to differentiate monogamous family relationships in terms of family strata. In addition, Golod in his book draws the attention of the scientific community to the unique stratified families that have become widespread in Russia in recent years [2].

The patriarchal monogamous family is, by its very nature, the authority of the man in the family, the leading role, the subordination of the wife to him, the children to the parents. In this family, boys do not leave the father's family at all, on the contrary, even if they get married, they bring their spouse to this house, and girls leave the surname of the person they marry and leave the house of their parents. In such a family, the naming of the seed (surname), the family tree, and the ownership of the property are done in the way of the father, and the family roles are clearly differentiated as to whether they are male or female. While men are engaged in the material wealth, resources, and security of the family, women are mainly engaged in household chores.

Social functions of the family. Every family, as a social system, performs certain functions before society. When talking about the social functions of the family, it is necessary to take into account the impact of society on the family, on the one hand, and the role of the family in the overall social system, on the other hand, the social (public) functions of the family. The family performs the following main functions: economic, reproductive, educational, communicative, and regulatory (management).

Of course, these enumerations cannot constitute a single classification of the basic functions of the modern family. Because in some sources: functions such as procreation, upbringing, economy and mutual assistance are mentioned as important functions of the modern family, other family experts distinguish the functions of the modern family: human reproduction, child rearing and economic functions.

It should be noted that the role of satisfying emotional and socio-psychological processes in the modern family is growing. Even in functions of a purely material nature, emotionality is more developed. He understands that the importance of emotional contacts is stronger in urban families. Rural families, on the other hand, retain more of the productive link, the productive function of society, than urban families, due to the presence of domestic animals and farmland.

Among the main functions of the modern family at the current stage of human development are: economic, reproductive, educational, recreational, communicative, regulatory (managerial), felicitological, etc.

The scientific literature on family psychology distinguishes the following functions of the family - the tasks before society:

The emotional function of the family is to maintain a certain warm relationship between its members, to show between them the ability to be kind, mutual care, support each other, love, love. This is very important for the family and the mental health of a person depends on how he performs this task. When we say that the spiritual and psychological environment of the family is healthy, we mean the warmth, sincerity, mutual tolerance, and the positiveness of human feelings, such as compassion.

The function of physical strength is to ensure that family members are physically healthy, alert and well, for example, each of us has a home in the family, in addition to rest in our own home, good quality, nutritious food. We must have the necessary, convenient opportunities to enjoy, create, and flow. After all, if none of these are provided, such a family will not be able to consider itself happy and will feel a number of inconveniences. For example, there are psychological studies that confirm that homeless, homeless people suffer not only mentally but also physically.

The function of spiritual communication stems from the desire of man to have his own lineage, spiritual and cultural traditions, each person is infinitely proud of whose generation, what traditions he inherited, no matter what kind of family he is, of course, his family members certain good traditions, will be strong and happy only when they are able to unite within the rites of treatment. From the moment a newborn child begins to walk, the adults of the family teach him to be sweet through pampering, respect for adults, care for the little ones, and the concepts of honor are brought up in the family. In a family that fails to perform this function, there is always the possibility of frustrations, quarrels, conflicts.

The function of sexual intercourse is to satisfy the sexual needs of both husband and wife, thereby ensuring the sustainability of generations. The performance of this function has a direct impact on the couple's relationship, helping them to be faithful to each other, maintain their health and lead a healthy lifestyle.

III. CONCLUSION

In short, the function of stabilizing happiness and peace is also important for the father, it is to solve the problems of each member of the family, to protect him from various external influences, and, if necessary, to help form a protective immunity. The Uzbeks have a saying, "My home is my bed," and everyone can be truly at home. On long trips, when he rests in hotels with high service, he is at home; stretching his legs and saying "thank you" is his greatest happiness. In this regard, the role of the family in protecting the minds of children from various external perceptions and alien ideas is also unique. When the family is peaceful and secure, it means that both the society and the state are peaceful and the peace in it is stable.

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