

The Impact Of Globalization On The Uzbek Family

Tuhtahunov Ilkhomjon Rejabevich

Namangan Institute of Engineering and Technology

Senior teacher of the "Social Sciences and Sports" department

Annotation: The impact of globalization on the Uzbek family has become a significant topic of discussion, particularly in the context of socio-cultural and economic changes. Globalization has brought about both positive and negative consequences for family structures and dynamics in Uzbekistan. On one hand, it has introduced new ideas, values, and technologies, leading to improved living standards, better access to information, and opportunities for economic growth. On the other hand, globalization has posed challenges such as the erosion of traditional family values, changes in gender roles, and increasing social pressure. The Uzbek family, traditionally known for its close-knit structure and strong emphasis on family ties, is gradually adapting to global influences, including modern education, migration, and changing social norms. This transformation has raised questions about the balance between preserving cultural heritage and embracing the benefits of globalization.

Key Words: Globalization, Uzbek family, Family structure, Socio-cultural change, Economic growth, Gender roles, Traditional values, Modernization, Family dynamics, Migration, Social norms, Cultural heritage, Family ties, Family transformation, Education, Social pressure.

INTRODUCTION.

The family is a complex social phenomenon and is one of the three greatest "inventions" in human history. In the history of mankind, with the formation of the family, socio-economic, legal and moral relations began to form. It appears as a social group in the clan-tribal context, and as a social institution in the social hierarchy.

The family also performs a number of important social functions:

a) educational - socialization of the young generation, maintenance of cultural reproduction of the society;

b) household - maintenance of physical health of members of the society, care of children and the elderly in the family;

c) economic - family members receiving material funds for others, economically supporting minor and disabled members of society;

g). the sphere of primary social control - strict moral determination of the behavior of family members, as well as strict determination of responsibilities and obligations in relations between spouses, parents and children, representatives of the older and middle generations;

d) spiritual communication - personal development of family members, mutual spiritual enrichment;

e) social position - providing a certain social position to family members, reproducing the social structure;

j) free time - rational organization of free time, mutual enrichment of interests;

z) emotional - mental protection, receiving emotional support, emotional stabilization of individuals and their mental therapy.

Educational tasks of the family: firstly, formation of children's personal qualities; secondly, to convey the social experiences accumulated by the older members of the family to the next generation; thirdly, to convey national-religious values according to the traditions of inheritance, and finally, fourthly, to create a foundation for the physical and aesthetic development of children in the family.

Cosmopolitan people do not exist on earth, that is, there are representatives of humanity who were born in a certain family, that is, they did not descend from space. The family is the primary socialization agent for all human beings, and it has a priority status as a primary social institution throughout a person's life. For most people, the family defines a person's social status throughout his life, especially in Eastern societies. In today's Western societies, the defining status of the family in human life is not of primary importance, but the social environment surrounding a person and the class he belongs to the family are of decisive importance in the nature of his socialization. In this context, on the one hand, the importance of defining family values for the whole life of today's generation of Eastern people, on the other hand, in the period of Westernization (westernization) in the young generation as a result of globalization, the social environment and the socio-economic potential of the family are the main factors in its socialization and maturation. The social situation in this process is more westernized as a result of globalization. According to the American thinker Z. Bzjinsky, the example of Ohangrabo began to attract the youth of the world to globalization and westernization . Although the

older generation does not welcome young people's imitation of Western lifestyles and classical values as life principles, they have to reckon with this global process. There are latent (hidden) conflicts in this social process, that is, the older generation (especially the in-laws) expects the younger generation to adhere to classical values, and the younger generation cannot fulfill these requirements with the process of demanding. This situation can be understood as a natural situation, because the law of succession According to this, thinking changes from generation to generation in accordance with the changes in the social process. Especially the rapid global changes of recent times have caused changes in the thinking of members of our society, and have also changed their views on the family phenomenon in the generation of family building age.

Globalization leads to cultural homogeneity. Fat unifies. The analysis of the processes involved in the topic shows that the family faces certain risks associated with globalization. In the future, the issue of the family will largely depend on the successful development of mechanisms to protect the family from negative social processes. If the family problem does not find a successful solution, the future of humanity will remain under threat .

of family formation by young people in the context of global change , such as the leaders of the European Interstate Project, the German family sociologists P. Blossfeld and H. It was also emphasized by Hofmeister . Young people miss the situation of "uncertainty" and unemployment in the future , which is why they are not in a hurry to start a family .

They believe that the increase in the age of marriage and the decrease in the number of children in families is due to the inability of young people to make long-term commitments (such as marriage and children). This, in turn, stems from the insecurity of their economic opportunities in the

context of globalization, especially in countries that emphasize the role of land as a breadwinner.

In conclusion, we would like to emphasize that it is inappropriate to exclude the negative impact of globalization on young people's views on the family phenomenon, because today globalization is an inevitable process, and we must look for ways to reduce its negative impact, and secondly, globalization is homogenizing the cultural image of the peoples of the world, as well as isolation.

We have experienced in historical experience that the country cannot be developed under these conditions.

The hedonistic attitude towards the family phenomenon is increasing among our youth . Building a family is not viewed as a sacred mission of the representative of humanity, as a way to ensure the succession of generations, but rather as an opportunity to satisfy lustful needs. For example: globalization can be defined as the increasing economic integration of all countries of the world due to the liberalization and subsequent increase in the volume and diversity of international trade in goods and services, the decrease in transport costs, the increase in the intensity of the penetration of international capital, the enormous growth and rapid spread of the global labor force. possible The world of technology , primarily in the field of communication.

According to the Russian scientist V.N. Kudryavtsev, criminal life begins with bad studies and alienation from school. After that, as a result of problems in the family and the use of incorrect parenting methods in it, alienation from the family begins. As a result, joining criminal groups and committing crimes can be observed. This transitory period is observed for two years. According to data, 60% of professional criminals (thieves and swindlers) start at the age of sixteen. Researcher

Nanake Watanabe conducted an intellectual test between high school students who were considered to be deviant and vice versa. According to him, the family factor in the life of teenagers: family-related factors have more influence on test results than other factors; students with fewer friends may have higher test scores; students who have regular positive interactions with their parents are more likely to show higher test scores.

The results of research in the social sphere conducted in Western countries have revealed very worrying situations, according to which human aspects such as conscience, honesty, and correctness are evaluated not as qualities that help a person to adapt in society, that is, to successfully adapt and enter life, but as halal-giving qualities . Researcher Stetem found that many parents tried not only to change the roles that were considered to belong to one or another gender, but also wanted to bring up a new harmony of "masculine" and "feminine" qualities in their children, with the intention of making girls more like boys. They wanted boys to be more empathetic and kind to others, while encouraging girls to actively use opportunities for education and self-improvement. All parents admitted that it is very difficult to resist the established gender education experience. Because children communicate with their peers and fall under the influence of traditional views at school .

Currently, we can see that the place of parents is disappearing in the Uzbek family, the relationship between children and parents, our customs , values and traditions are not being followed. This is due to the influence of Western culture and modern technology. In addition, we can see that parents are now indifferent to child education . The reason is today's livelihood, household and hakazo. For example: If you enter the markets out of necessity, you can see that most of the sellers are women. You

will be worried about our future when you see them shouting at men and even shaking the guests.

a lot, there were enough economic problems in the family even in earlier times. There were times of famine and famine. But women did not take up trade as widely as they do now. But in reality, parents are primarily responsible for their child's upbringing.

In the Uzbek family, family relations are considered a relatively independent phenomenon, and no one has the right to unnecessarily interfere in the internal affairs of the family. That is why the family is sacred and inviolable. Family is determined by the existing social, economic, ideological and spiritual relations in the society and continues to change under their influence. For this reason, family relationships are a living, changing process. Accordingly, each society chooses and forms a family type suitable for itself.

References

1. Tuxtaxunov Ixomjon Rejabovich "THE UNIQUE CULTURE OF THE UYGHURS OF UZBEKISTAN." Vol. 4 No. 39 (2024): PEDAGOGICAL SCIENCES AND TEACHING METHODS
<https://interoncof.com/index.php/denmark/article/view/5737>
2. Alikhanov, Muhammadjon. "From the history of sending students abroad from Turkestan in the beginning of the XX century." American Journal Of Social Sciences And Humanity Research 3.06 (2023): 78-82.
3. Алиханов, Мухаммаджон Махаммадсолиевич. "ИЗ ИСТОРИИ ОТПРАВКИ СТУДЕНТОВ ЗА РУБЕЖ ИЗ ТУРКЕСТАНА В НАЧАЛЕ XX ВЕКА." Universum: общественные науки 10 (101) (2023): 8-10.
4. Alikhanov, Muhammadjon. "Constitutional reforms in Uzbekistan during the years of independence." Scientific and Technical Journal of Namangan Institute of Engineering and Technology 9.2 (2024): 273-277.
5. Alikhanov, Muhammadjon. "The struggle for constitutional monarchy in the khanate of khiva at the beginning of the xx century." Scientific and Technical Journal of Namangan Institute of Engineering and Technology 9.2 (2024): 278-283.
6. Алиханов, М. "ДОСТИЖЕНИЯ В ПРОТИВОДЕЙСТВИИ КОРРУПЦИИ В СИСТЕМЕ ВЫСШЕГО ОБРАЗОВАНИЯ." Экономика и социум 11-1 (90) (2021): 716-719.
7. Alikhanov, Muhammadjon. "The Law On Language In The D? scuss? on Of Intellectuals." Solid State Technology 63.6 (2020): 11822-11829.
8. Tojibaev, B. T. "EDUCATIONAL DEVELOPMENT AND BEHAVIORAL DEVIANCE IN YOUTH." Экономика и социум 11 (114)-2 (2023): 451-454.
9. Tozhibayev, Bahromjon, and Saidulla Isokov. "Youth Social Deviation in the Process of Reforms in Uzbekistan." IX International Scientific and Practical Conference "Current Problems of Social and Labour Relations"(ISPC-CPSLR 2021). Atlantis Press, 2022.
10. Turabayevich, Tojibaev Bakhromjon. "SOCIOLOGICAL INTERPRETATION OF DEVIANCE." ЖУРНАЛ СОЦИАЛЬНЫХ ИССЛЕДОВАНИЙ SI-1 (2020).
11. Тожибаев, Б. Т. "ИЗМЕНЕНИЕ СФЕРЕ ОБРАЗОВАНИИ В УЗБЕКИСТАНЕ И ЕГО ДЕВИАНТНОЕ ВЛИЯНИЕ." Экономика, социология и право 10 (2018): 14-17.
12. Тожибаев, Б. "СОЦИОЛОГИЧЕСКИЕ ТЕОРИИ-ДЕВИАНТНОСТИ." ДНИ НАУКИ– 2017 (2017): 308.

13. Тожибаев, Б. "СОЦИОЛОГИЧЕСКИЕ АСПЕКТЫ ПРОЯВЛЕНИЯ ДЕВИАНТНОСТИ." Прорывные научные исследования. 2016

<https://www.worldbank.org/en/topic/education>