

**TRANSFORMATION OF FUNCTIONS OF FAMILY MEMBERS IN
POSTMODERN SOCIETY**

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Abstract

This article talks about the transformation of functions of family members in postmodern society. The family tests the customs of the people, society and life. He keeps the good ones in his bosom and passes them on to future generations. The family educates its children and instills them with universal values, giving them the initial social orientation. By integrating their children into the larger flow of society, the Family also influences the direction, economy, culture and education of society.

Keywords: postmodern society, family members, function, transformation, marriage, spirituality.

A family is a social group of people connected by blood, consanguinity (by marriage) or cohabitation. In many societies, the family is the main institution for the socialization of children. A family is a small group based on marriage or birth. Its members are connected by unity of livelihood, mutual support and moral responsibility. The most important social tasks of the family are to continue the human race, raise children and effectively organize the living conditions and free time of family members. Although family relations are considered a relatively independent phenomenon, they are determined by existing social, economic and ideological relations in society and change under their influence. Accordingly, each society changes and establishes a suitable family type and family relations.

The family did not exist in the history of society. At the first stage of the primitive community system, when people lived in groups, the relations between the sexes did not have a specific order and all men and women in the group were considered common spouses. In the course of historical development, sexual relations began to be regulated gradually. First, sexual relations between parents and children, and then between brothers and sisters were prohibited and the group family appeared. However, these families do not yet have stable separate households. During this period, the natural factor completed its task, that is, blood relatives were excluded from the scope of sexual relations, sexual relations became only one man and one woman. With the development of social production - animal husbandry and farming, the value of men's work increased, their share in production increased, and consequently, their social status also changed fundamentally. The existing rules and procedures - that children belong only to the mother, that they are considered heirs to the mother's property - contradicted the new status of men. As a



result, a patriarchal family based on father's rights was created. Thus, the monogamous family, the predecessor of the current individual family, was born.

The family tests the customs of the people, society and life. He keeps the good ones in his bosom and passes them on to future generations. The family educates its children and instills them with universal values, giving them the initial social orientation.

By integrating their children into the larger flow of society, the Family also influences the direction, economy, culture and education of society. That is why the family has been considered a sacred fortress in the East since ancient times. In particular, the characteristics of Uzbek families are still preserved. Elderly people and parents play a big role in Uzbek families forming a certain lifestyle and gaining life experience, living frugally and wisely and raising children to be polite and spiritually mature. Uzbek families are distinguished by their strength, neatness, childishness, respect for kinship ties, kindness and other values.

Thanks to the state independence of Uzbekistan, the ancient national traditions and rituals of our people began to be restored again, these traditions play an important role in strengthening the family.

The government of Uzbekistan regards family issues as a priority task at the level of state policy. According to Article 63 of the Constitution of the Republic of Uzbekistan, the family is the main link of society, it has the right to be protected by the state in society.

Other legal documents on motherhood and childhood protection have been adopted and practical measures have been defined. In particular, on August 22, 1994, the decree "On social protection measures for low-income families" was issued, expanding the scope of providing material and moral support to needy families. In order to further increase the role and participation of the family in the development of society, to strengthen the state support and consistently ensure the improvement of the legal, social, economic, moral and moral interests and well-being of families, the President of the Republic of Uzbekistan announced 1998 as the "Year of the Family".

Based on this, a state program was developed on measures to be taken to ensure the interests of the family. The Republican Scientific and Practical Center "Family" was established under the Women's Committee of the Republic of Uzbekistan. The Family Code of the Republic of Uzbekistan, dedicated to the legal regulation of family life issues, has been adopted

Honoring the family as a sacred place, creating an atmosphere of peace and prosperity in the family are the qualities characteristic of our people since time immemorial. Family and family values are the most important foundations on which any person's life is built. The formation of the personality begins in the family. Family values instill the necessary skills for the harmonious development of the whole nature.

What is the most important thing in a family? It is difficult for anyone to give a definite answer to this question. Care and trust? Dedication and hard work? Following family traditions? Maybe it's Love?

Family and family values are always closely related and cannot exist without each other. If there is no family, family values naturally lose their meaning. Traditional family values are based on care and love. If the head of the family is the father, then the mother is considered to



be a holy person who strengthens the peace of the family, takes care of the upbringing of the children who are growing up in it and shares love.

From time immemorial, the family is a sacred place, and marriage is considered an unbreakable bond. If the family is strong, peaceful, honest and pure, the society will be peaceful, strong and prosperous. On the contrary, if there is disorganization and disorder in families, that society will be destroyed, peace and tranquility will disappear and as a result, it will face a deep decline. Happy families make for a happy society.

Life is a very complex process, in which various situations occur. As they say, sometimes there is joy, sometimes there is sadness, there are disagreements between husband and wife in the family for various reasons. Haste, quick temper, dissatisfaction, arrogance, looking for dirt under the fingernails damage family relations.

Just as it is necessary to be patient with each other spiritually, it is very important to be satisfied and patient materially. In order for the family to be peaceful and children to be happy, it is important that both spouses strive to diligently fulfill their duties in the family. In a strong and happy family, a husband and wife should live in harmony with each other, appreciate each other's good and bad aspects, forgive their faults and shortcomings, and live peacefully and harmoniously.

The responsibility of the man in the family is noted separately. In the East, the family has been considered a sacred place since ancient times. If the family is healthy and strong, peace and harmony will be achieved in the neighborhood. Therefore, peace and stability prevail in the state only when the community is strong. Family well-being is the basis of national well-being. If we look at the history of our nation, the most valuable traditions: honesty, truthfulness, honor, shame and modesty, kindness and diligence, all human qualities were formed first of all in the family. Today, continuing these traditions, Uzbek families raise their children to be worthy sons and daughters of their country in the conditions of a healthy family climate, parents' love and respect for each other. They are slowly dying in their growth.

Family is a cell of society, a small social group and the most important form of personal life organization. It is a relationship based on marriage alliance and family relationship, where husband and wife, parents and children, brothers and sisters and other relatives live together and manage a joint household. The most important features of the family are its functions, structure and dynamics. Functions show what the family does on a daily basis, its structure, how the family works, its dynamics and how it changes during its development.

There is a life related to meeting certain needs of family members, and the performance of the family's duties is important not only for family members, but also for the whole society. Processes related to meeting the material needs of family members help to preserve and restore their physical health.

To sum up, today the social demand for optimizing family life, improving the effectiveness of marriage and child-parent relations, solving the problems of raising children in the family has accelerated the process of institutionalization and made it an important issue to pay special attention to the following tasks in the system of family relations:

- formation and development of the functional-role structure at different stages of the family's life cycle;



- the pre-marriage period, the formation of characteristics of searching and choosing a spouse;
- study the psychological characteristics of marital relations;
- study of psychological characteristics of child-parent relations;
- to study the role of family education in the development of the child at different age stages;
- study non-normative family crises and develop strategies for their elimination.

Postmodernism is a movement that developed in the middle and end of the 20th century and it mainly represents a departure from the traditions of modernism in philosophy, art, architecture and literary criticism. The term was mainly used to describe the historical period that came after modernism.

Postmodern thinkers view things like knowledge and value as contingent or socially constructed and see them as the product of political, historical, or cultural developments and hierarchies. These thinkers believe that personal or spiritual needs can be satisfied by improving the social conditions of people, establishing relatively elastic and flexible arrangements and this contrasts them with the traditions of modernism, because in modernism there is a greater emphasis on achieving a reality that is seen as an ideal first.

According to some philosophers, postmodernist thinkers are in danger of falling into the paradox of self-righteousness and reliance, since it is impossible to criticize them without the concepts and methods developed in modernist thought.

Postmodernism can also be defined as a tendency to doubt, irony, and deny the metanarratives and ideologies associated with the modernist era. It often rejects the rationality of the Renaissance, and emphasizes the role of ideology in maintaining political and economic power. In postmodernism, universal ideas such as objective reality, morality, truth, human nature, reason, science, language and social development are criticized.

That is, none of them has a universal character, but is considered to be created by specific historical or socio-economic conditions. Thus, the tradition of postmodernism can be characterized by such tendencies as the primacy of subjective opinions, epistemological and moral relativism and pluralism.

Postmodernist critical approaches became popular in the 1980s and 1990s and were adopted by artistic disciplines and disciplines in fields such as cultural studies, philosophy of science, economics, linguistics, architecture, feminism, literary studies, as well as literature, art and music. Postmodernism is mainly studied in relation to disciplines such as deconstruction, post-structuralism, institutional criticism, and philosophers such as Jean-Francois Lyotard, Jacques Derrida and Fredric Jameson.

Various criticisms have been made of postmodernism, some of which claim that postmodernism promotes obscurantism, a denial of everything and a critical attitude towards it, which does nothing more than limit our ability to learn.

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