

**SOCIO-PSYCHOLOGICAL DEVELOPMENT OF THE FAMILY INSTITUTE
IN THE ERA OF GLOBALIZATION****Ramazonov Jahongir Djalolovich**

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Annotation: the article will talk about family and family relations, the leprosy of family-marriage relations, the role of the Mahalla in family relations, economic, legal, psychological spiritual relations, the school of family-upbringing, the environment and adaptation to new conditions.

Keywords: marriage, social role, social status, society, interpersonal relationships, family identity.

In Social Psychology, a family is a subgroup. This group is based on marriage, and its members are intertwined with the unity, mutual assistance and spiritual responsibility of their fast. The main purpose of the idea that a family was a branch of society in the Shoro era was to control the family and subordinate it to the service of a single party: “a family is an important form of personal life, formed on the basis of an alliance of couple and kinship ties, a branch of society (initial group)”[1]. During this period, the family is characterized by superior sociability and disregard for the freedoms of individuals. In particular, a faceted family is a value, but in ordinary real life, a family is just a small piece of the whole big mechanism. The devaluation of the family led to its impoverishment. It is known that in some cases, a person who was wrongfully accused of being an enemy of the people was required to be waived from family members, their own parents, or their children. To a certain extent, the higher education of children of a person who went to prison was allowed only when he gave up his family. Those who were afraid that such pressure would be known to everyone, on the other hand, had been hiding the tensions that were taking place in the family for years and suffered because of it. During the period of independence, conditions were created for strengthening the family and openly talking about the problems that were happening in families. On the one hand, the creation of conditions for the family, on the other hand, the open discussion of problems and the opportunity to solve them in the neighborhoods laid the groundwork for the strengthening

of the family. Now the attitude towards a person not only as a resource, but also to him was brought to a level of special value. Since this value is formed in a family environment, a special opportunity should be paid to the family at first. It was the families established in the early periods of independence that were firmly built according to statistika (1991 -2005).

It is true that the period of independence coincided with the era of globalization and Information Technology in the general world. Yesterday, the children, a boon of independence, grew up today, the period, the system modernized, it was possible to get to foreign countries and exchange experiences, our young people began to gradually assimilate their culture from abroad, seeing not only knowledge, funds, skills, experience, but also lifestyle. The traditions, way of life, ideas and values that make foreign culture unique go back to their own history. Foreign ideas (same-sex lifestyle, abstinence from children and living for oneself, non-compliance with the rules to prioritize prostitution, indifference to parents, denial of family ties) began to spread among our youth as an illusion. As a result, respect for not only family, but also personal life was lost and became the basis for the emergence of insecurity towards the family in the growing new generation. From 2007 to 2018, the number of divorces in Uzbek families was found to be relatively high. The reason for divorces is explained precisely by the decrease in family value.

So, depending on the social content of the family on its basis, it can be said that it constitutes a social group – a family in three interactions. These are: marriage, a couple's relationship as a result of marriage, children as a result of a couple's relationship.

Today, society presupposes the existence of a necessity for modern marriage. Z.Rasulova has attempted to explain in her research that the necessity of marriage is related to tabby and social factors[2]. On the one hand it is a natural state, on the other hand it is social. The only way to meet natural needs, which are counted from the basic needs of a person, was considered marriage. And as a social factor, one can comment on the role of the family in society.

The globalization process that is taking place on a global scale today, the influence of political and social situations does not directly affect the institution of the family either. The various social situations that arise lead to the breakdown of families. Note that from 2014 to 2020, there was a uniqueness in marriage - family relations. This situation in particular caused divorces in late 2019 and in 2020, manifested in the context of a pandemic. Taking into account the above, it can be concluded that the psychological factor should also be added separately to

social and natural factors. The socio-psychological factor determines the place of a person in the family in the process of socialization in society. In some cases, it is also undeniable that the family has a negative impact on the human psyche, there are situations of tension in the family, limiting human behavior, freedoms. For example, the reason why US families are in crisis is because Americans prefer to live freely instead of marrying[3]. This resulted in an increase in the number of people in society who were left alone without care. The need for marriage is evident in this regard. The slogan "a happy family is a strong society" is now a strong society the backbone of the family reason the role of the state in solving problems arising from work and treatment issues during a pandemic is of particular importance. In conclusion, we can say that the research carried out on the study of Marriage - Family Relations of modern Uzbeks is aimed at highlighting ethnopsychological features (SHoumarov G'.B., Rasulova Z.A.). Including, it is mentioned that the national image, the national character was formed precisely in the social environment. Specificity in marriage - family relations has been identified, and the existing problems in it have not yet found a solution, despite the fact that they have been studied a lot as an object of ethnopsychological research. For example, the question of the decline in gender sensitivity, which is related to gender theory, has not been sufficiently studied. Gender relations lay the foundation for more integrity violations in the study of the institution of the family. The study of the marriage - family problem is carried out on the basis of the integration of a number of areas of psychology. In this regard, there are specific edges of the methodological direction. The system of national values as factors for strengthening the family has also not been sufficiently studied. In modern Uzbek families, the study of marriage-family relations in socio - psychological studies is gaining importance.

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