

PROSPECTS OF DETERMINING SPIRITUAL-MORAL LIFESTYLE OF YOUNG FAMILIES

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A B S T R A C T	K E Y W O R D S
This article reveals that the institution of the family as the primary social unit and its spiritual height depends on the healthy moral life. Functional and social differentiation of young families is determined by their spiritual and moral way of life.	Young family, spirituality, ethics, lifestyle, family, social institutions, value and norms, family institution.

Introduction

The family is one of the main institutions of society, which embodies the most important values and norms in each new generation, and ensures its stability and order. A person can join various social groups during his life, for example, a school, an institute, a work group or a group of interests, but only the family is a permanent community that accompanies a person from the first days of his birth. When we talk about the institution of the family, we also mean the institutions of marriage and kinship, motherhood and fatherhood, childhood and guardianship, which are part of the institution of the family as a complex and multifaceted structure.

“The main goal of our large-scale reforms is to turn the new Uzbekistan into a country of people who live happily from their work, into a comprehensively developed social space” [1.202.] . As we know, certain traditions in the form of “mass culture” began to appear in developed societies at the beginning of the 21st century. They are interested in spreading their inhuman values, and because these forces are not on the side of common sense, family, and normal relationships, they are beginning to cause concern as a source of great danger. Of course, some of the inhuman customs spread and propagated by them are accepted as normal customs in some countries, but this cannot be accepted in our country.

Public policy plays an important role in protecting our national family values from degradation. In the Uzbek state, which has turned the spirit of Uzbekism into a state policy, special attention is paid to the institution of the family. In this regard, the adopted state programs and legal documents specifically emphasize that family values are sacred. Uzbek has a family model that has followed the path of historical development, and this family model is the most valuable example for modern youth.

LITERATURE ANALYSIS AND METHODS

The family is one of the oldest social institutions that appeared before religion, politics, the state, and education. Even in ancient times, attention was paid to the study of the nature and essence of the family.

The ancient Greek philosopher Plato, who was the first to try to define this phenomenon, considered the patriarchal family to be an immutable, primary social unit, since states are formed as a result of the union of families. The English philosopher Thomas Hobbes gave spirituality and superiority to the family, rejecting various views of marriage as something unclean, devoid of sanctity.

French philosopher Jean-Jacques Rousseau denied the legitimacy of social inequality between the sexes, but at the same time focused on their natural, functional and social differences. The encyclopedic sociological dictionary defines the family as follows: "Family is a social mechanism of human reproduction, relations between husband and wife, parents and children, a small group based on these relations, whose members are connected by a common life, a place based on mutual moral responsibility and mutual support".

They recognized the importance of ensuring the birth of healthy generations by properly educating the young generation in the matter of a healthy lifestyle, teaching them the correct use of medical knowledge. Mahmudhoja Behbudi, who was involved in the issue of family among Turkestan jadids, in his article "Hifz-i sihat-i oila" ("Protection of Family Health"): "The condition of the family and the future of the young generation often depends on a person's attitude towards his health" [2.47.] .

Scientists say that in order to protect the modern Uzbek family, it is necessary to promote the traditional family model every day. Our state is doing very important things to protect our family values from European corruption, and even today, the majority of our people demand the preservation of our family values based on national tradition and nobility. Uzbeks have always been against foreign air touching the family. As long as our nation is standing, the issue of protecting the family will remain relevant. The researches of scientists show that the Uzbek people with a rich past have ancient values like their history. Our people, who have been loyal to these values since time immemorial, considered them sacred and tried to preserve them. Today, our love for the Motherland, the land, the family, the elderly, and our parents begins here. Family is a great word that embodies a great meaning and event. This institution, which represents the common interests of people united on the basis of moral and spiritual feelings, is also the foundation of a healthy society and a strong state. The strength and attractiveness of the family, its essence is related to its description as a social unit, a small social group and a social institution.

The family is the environment in which the future personality of our society is formed. The healthier and stronger this environment is, the more resilient our society will be. The family is the first school that inculcates the human personality into culture, teaches the child the norms and rules of human behavior, and ensures his socialization. A healthy society should first of all have a healthy family model that includes all human characteristics, values, and cultural-aesthetic criteria. Uzbek society can fully present to the world its age-tested, reliable and stable family model. Our family values and family institution are as strong and healthy today as they were in years past. The institution of the family, which has historically played an important role in our national development as a protector of the high spiritual and moral values of our people, a carrier of our gene pool, and has given it to future heirs, maintains its level and importance.

To preserve the family foundation of the Uzbek people and society is to preserve the eternity of this heritage left by our ancestors. Speaking about the role of Uzbek ideology in the family, experts emphasize that Uzbekism embodies the highest values, and one of these values is the concept of the holy family. According to the researchers, it is necessary to further develop and form the institution of the traditional family in Uzbekistan, and give priority to the principles of Uzbekism in promoting it

among young families. A person who loves his homeland, his people, his hereditary memory, and wants to preserve it, certainly does not move away from the traditional family model.

Abdulla Avloni, while thinking about the types of education in the work "Turkish Gulistan and Ethics", "The time of education", i.e. social environment, the role of the family in the development of a child's mature upbringing, firstly, "Body education" - education of a healthy person, secondly, "Thought education" - It was not for nothing that they paid special attention to such issues as developing their thinking, teaching them to think, and thirdly, "Education of morals" - formation of good manners and habits [3.14].

The content, form and means of family education are based on universal values and are built on a national basis. Cultural, historical, territorial traditions determine the internal structure of the family, its interaction with the material and spiritual world.

RESULTS AND DISCUSSION

In the Address of the President of the Republic of Uzbekistan to the people, a lot of attention is paid to the formation of Uzbeks to a healthy lifestyle, first of all, to changing people's thinking system. A woman has always been the protector of her family, the guardian of all her children and her household. A woman who forms family lifestyle, family traditions and norms. The most important protection for children should be the family, where children can see the warmth, love and affection they need, where special attention should be paid to raising girls who will bring up the next generation. It is known that by raising a boy, we raise an individual, and by raising a girl, we raise the nation.

The family as a stable social institution is currently faced with a lack of understanding of the forces shaping its development process. The family is a social institution, in which the family is considered as an element of the social structure in society, depends on the economic basis of society, the method of production, and it is considered as an institution created on the basis of marriage. It arises from the legal and moral responsibility of the couple for the health and upbringing of children.

The number of low-income families in Uzbekistan is constantly increasing, and families whose breadwinners are unemployed and deprived of the right to receive unemployment benefits due to long-term unpaid leave are added to them. In this situation, the task of the social worker is to maintain a certain standard of living and help the socially vulnerable group of the population. To do this, it is necessary to identify vulnerable groups of poor and very poor people and "who is poor".

Uzbekistan's state institutions for social policy implementation use the "administrative" definition of the poor if they receive a share of the poverty "mark" for certain categories of people at risk of begging. It is clear that the need to revise existing stereotypes is ripe for defining the dimension of poverty. However, the existing information-statistical database on this issue does not allow to fully reflect the composition of consumption depending on the income of the population. For this, it is necessary to develop a new statistical program, which in turn depends on the lack of funds for this purpose.

Due to the reasons mentioned above, there are several reasons for the divorce of families in Uzbekistan. After reviewing the social studies conducted in this area, we decided to focus on several internal and external causes that lead to family breakdown.

The first reason is the interference of parents, close friends in family affairs or the negative impact of external opinions on the emotional state of the family. This is a factor that causes the divorce of young families, especially not long after marriage.

The second reason is the influence of the social situation, that is, conditions such as lack of housing, low wages, lack of permanent employment. Families whose income does not exceed household needs such as housing, food, and clothing lose motivation to continue living together.

The third reason is the lack of honesty and respect for feelings. One of the important factors that destroys family harmony is the fact that young people get married with enthusiasm and then irresponsibly set fire to their spouse's eyes.

The fourth reason is related to health problems. Many families rush to have children after marriage. However, the problem of not being able to have children due to health (impotence) is causing many families to divorce. Nowadays, the problem of impotence is widespread among young people. This is a problem of concern at the national level as well.

The fifth reason is failure to preserve family values, the dominance of selfishness among family members, lack of responsibility for the role of citizens as parents and husbands. To some extent, this also applies to the disadvantages of raising children as future parents. Most of the young people who have not consciously prepared for family life, are unable to overcome the difficulties they face and end up in divorce. At the same time, it is necessary to modernize the institution of grandparents, fathers and mothers.

The sixth reason is that the state provides more social assistance to single-parent families. It is good to support semi-income and low income families. However, the fact that there are many programs that encourage people not to divorce and to keep the family intact, certainly contributes to the decrease in divorces. For example, ordinary citizens can receive a permit for the privatization of housing received from the state only after ten years of service in accordance with the current legislation. And the owner of one family can privatize before the deadline. For this purpose, the number of citizens who are forced to divorce on paper is not small. It should be noted that this also applies to many other welfare packages provided by the government.

CONCLUSION

The family is an institution for the reproduction of human life, as well as a production collective, its members are bound together by mutual obligations and certain tasks are assigned to each of them. In general, the patriarchal family in society was a kind of micro-model of the state, where everything is sovereign - subject to the will of the father. The industrial revolution led to changes in the functions of the family, the main ones of which were the reproductive and economic status. Nevertheless, the family played the role of a place of spiritual shelter throughout his life, one of these indicators is related to child upbringing. The presence of cultural traditions in family relations has a creative effect on the process of education. Because it is the process of transfer and perception of cultural experience, customs and traditions, skills and abilities in the family that determines the strong connection between generations. It is worth saying that there is no country in the world without family problems. However, the ranking of the countries of the world is compiled and analyzed according to people's sense of happiness, low incidence of domestic violence, and the amount of state support measures for families. One of these ratings is made in relation to the issue of gender balance.

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