TRANSFORMATION OF FAMILY RELATIONS UNDER GLOBALIZATION

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Abstract.

Nowadays, globalization threatens to change the family relations and culture of our people through social networks, especially our religious, national and universal values, mentality, traditions and customs. The main reason for this is that the process of globalization introduces new ideas and views into the ideological landscape of the world. The article analyzes changes in Uzbek family relations under the conditions of globalization and their negative impact on youth education.

Key words.

globalization, family, value, morality, transformation, virtue, vice.

Since globalization has begun to affect all aspects of human life, the economy and social and cultural life have not been spared from its influence. Therefore, the question arises as to what is the term "Globalization" and what is its essence. Regarding the term globalization, many scientists and personalities expressed their opinions and opinions and tried to give its definition. Since there is no generally accepted definition of the concept of globalization, this phenomenon is being interpreted in different ways. Someone explains globalization as a way of world thinking that is developing on the basis of objective law, while someone else evaluates it as an attempt to restore colonialism in a new form. This term was first used by the American political scientist T.Levitta in 1983. The scientist who popularized the term globalization on a large scale was the Japanese scientist K. Ome, who in 1991 published the work "Borderless World". In this work, he tried to reveal the essence, meaning and purpose of the term globalization.[1] "At the beginning of the 21st century, humanity lives on the border of many cultural worlds, due to factors such as globalization and high level of communication, with the weakening of religious and ethnic stereotypes, the appearance of national cultures is also changing in a certain sense".[2]

The conditions of globalization, the application of unprecedented changes in the Internet and telecommunications spheres to everyday life are causing changes in the attitude of family members to each other and to life. Because such rapid information of the world is forming various spiritual vices in the mind of every person. Moral vices are actions of a person that contradict the social, moral, legal, cultural, religious, ideological and ideological norms and rules established in society. Spiritual diseases are a phenomenon of spiritual disorder that occurs as a result of the weakening and absence of human socialization. It can include such vices as lying, injustice, disrespect, indifference, indifference, laziness, bureaucratism, slander, slander, envy, treachery, theft, hypocrisy, indecisiveness, lack of modesty. Such aggression can be resisted only through national family values and moral-aesthetic culture.

Globalization is defined as "the formation of the entire world, the establishment of a single large state, the formation of an international community with a single world culture"[3] what is the goal of scientists who interpret as? Their real intention is to "smoothly" lose the individuality of nations under the slogan of globalization, to destroy the cultural diversity of the world, and to destroy the spirituality of different peoples.[4] In order to confront such struggles, which are constantly intensifying in the world, it is necessary to educate young people on the basis of national values and strengthen their ideological immunity. It is also necessary to deepen the priority criteria of our family customs and traditions, immortal family values, in order to raise the cultural level of young people.

Based on this, we can say that in the conditions of such globalization, existing family relations in nations are also changing and undergoing transformation. "Transformation is derived from the Italian word transformare, which means "to rebuild", "to change". In the scientific literature, it is interpreted as a reassessment of the existing situation, a systemic crisis in it, a social diagnosis, that is, a search for ways out of this crisis, abandoning the elements of the crisis that do not meet the requirements of social development, justifying the appropriateness of the new situation and showing changes in it".[5] Doctor of Philosophy S. Norkulov interprets transformation as a reality that takes place in an institutional and systematic way. Therefore, he studies the processes of transformation in social consciousness in the system of political consciousness, economic consciousness, and spiritual life. He writes: "Social existence is not inevitable depending on the will of a person, an individual, even a group, a people, a people, there are laws of life stronger than human will, which can be understood (even partially) by

imagining them in a transcendental, esoteric way, giving a philosophical general definition. . But if consciousness is a force and a factor that determines human activity and behavior, it should start with self-knowledge and understanding of its substantial nature. Socrates' "Know thyself!" His call is not only to understand the social existence, but also to carry out appropriate transformational changes and updates in it".[6]

According to scientist O. Nishonova: "The concept of "transformation" comes from the Latin word "transformare", which means change, transition from one form to another, changing its essence, characteristics, signs. The concept of "transformation" appeared in social sciences in the last century, but it does not deny that transformation has long been associated with events, especially social existence, processes that are the product of human activity, and has become their immanent signs and characteristics. It was especially intense and consistent in ethnoculture".[7]

As time passes, the culture of each nation changes and adapts to the times. These changes are mostly positive. In accordance with the worldview of humanity, old habits give way to new ones and become transcormated. But every nationalist is worried about the introduction of customs that are foreign to us, that separate the nation from its identity, instead of the values that embody nationalism.

"The influence of ideas and ideologies foreign to our nation on people's minds and psyches is characterized by the fact that they are "theorizing" and "pragmatizing". Because, in the conditions of natural difficulties of the transitional period, in situations where ideological immunity is not stable, alternative "theoretical bases", "methodological tools" of trying to capture the human mind and heart from the outside will naturally increase. These various "theories" are trying to influence people's minds and souls through their own means.[8] Currently, three-quarters of the video film, cinema and show business shows that are shown in different regions of the world are accounted for by the USA. Dwelling on America's share in the process of globalization, Valladão writes: "Since the society of the United States of America has become globalized in many ways, it is undoubtedly interested in the faster formation of a common and global world".[9] However, these processes have a negative impact on the family relations of other developing nations.

As S.Otamurotov noted, in the following years, "the impact of this process on the national-spiritual life, on the decay of moral values, customs and traditions is

developing especially rapidly".[10]. Therefore, each of us should be aware of such a situation and carefully protect the priceless spiritual masterpieces of our people.

Moral threats to family relations as a product of globalization on a world scale are also related to changing the moral culture of a person. Such threats are trying to popularize their material and spiritual culture, which looks beautiful and attractive on the surface, as an example to others. It can be seen from the world mass media and the Internet that such a moral culture has taken root in developed countries, especially the USA, France, and England, and how their aesthetic culture is growing sadly. "The global community is changing the world before our eyes in ways that are fundamentally different from previous scientific discoveries and revolutions. The speed and depth of the changes that are taking place require human talent and humanity to adapt to the surroundings, to determine the direction of the changes taking place, to adjust one's consciousness to the need".[11]. As a result, humanity is trying to find a comfortable moral environment from it. Every person, trying to assimilate the social beauty and healthy mental environment of globalization, unknowingly falls into a space that negatively affects the national heritage and family culture.

Today's moral culture is clearly manifested in the connection and attitude of a person to society. This, in turn, leads to the formation of a new way of thinking, a new worldview, a new ideological immunity, and new artistic and aesthetic concepts. At the same time, in the conditions of globalization, the connection between "manifestation of the individual, achievement of life goals, relations between the state and society and his place in society"[12] is of great importance.

It should be noted that today the specific characteristics of family relations "depend on the nation's potential for social, economic, political, spiritual and spiritual adaptation to the processes of world globalization".[13] This dependence, in turn, requires that globalization is comprehensive in society, that every person uses it wisely, and approaches the unique aspects of our lifestyle with high respect and humane feelings.

In the process of globalization, the moral culture of young people in the family is based on national and universal values, which changes the beauty of the social environment and cultural development. A person's perceptions of reality, ideals, objects of pleasure and characteristics also change. Therefore, in any society, family relations are manifested through real persons. It is reflected in "persons who share the same language, customs, traditions, values and the spirit of self-realization".[14]

So, the process of globalization, along with changing the spiritual image of our people, leads to the modernization of family relations, that is, to the gradual renewal of their spiritual and emotional feelings. As a result, the question of how to use spiritual values for the education of young people in the family is becoming urgent. Today, one of the most important problems is to preserve the national values, moral-aesthetic criteria, traditions and customs of our people formed over the centuries from various destructive ideas and struggles that are taking place in the ideological arena of the world.

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