

THE MAIN ASPECTS OF THE FORMATION OF THE VALUE SYSTEM IN THE FAMILY AND ITS SOCIO-PHILOSOPHICAL ANALYSIS

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Abstract

The article provides an in-depth analysis of the formation of the system of values within the institution of the family and examines its social and philosophical essence. Values are considered the main spiritual foundation of human life. The study explores the factors influencing their formation within the family, the continuity between generations, social institutions, culture, and trends of modernity. The paper also analyzes how national family traditions are changing in the modern era and how these transformations affect social consciousness and moral standards.

Keywords: Value, family, social consciousness, spirituality, philosophy, tradition, generational continuity, modernity, individualism, national identity.

Introduction

The family is one of the most important and ancient social institutions of any society. It is within the family that a person's moral standards, worldview, relationships, and values are first formed. The family is not only a means of biological continuity but also a central space that establishes the foundations of personal and social identity. It is in the family that a person learns to consciously perceive, understand, and apply values in life. Therefore, the process of forming a system of values in the family is one of the key indicators of social development.

In today's era of globalization, this system is exposed to various influences, and the scope, interpretation, and hierarchy of values are constantly changing. Such processes must be studied not only from sociological or psychological perspectives but also through deep socio-philosophical analysis, which makes the topic scientifically significant.

A system of values is a set of moral-normative, aesthetic, religious, and social views that define life guidelines for every individual in society. The family is the starting point of this system. It is within the family that a child learns and internalizes such concepts as "good and evil," "truth," "conscience," "honor," "compassion," and "respect" as core values.

Parents, grandparents, siblings, and other relatives play an essential social role in shaping the child's world of values.

From a philosophical standpoint, values represent a way of understanding existence and expressing one's attitude toward it. Values are always dynamic – they evolve with human progress, socio-political changes, cultural thinking, and global trends. In the family, these changes appear in two ways: through the inheritance of values between generations and the introduction of new concepts in line with the spirit of the times.

For example, in traditional Uzbek families, values such as “respect for elders,” “women staying at home,” and “obedience to public opinion” were dominant, whereas in modern young families, ideas like “personal freedom,” “gender equality,” and “dialogue through compromise” are becoming more prevalent. From a socio-philosophical point of view, this demonstrates the dynamic and evolving nature of the value system.

The social essence of the family institution lies in the transmission of the main ideals, moral requirements, and historical-cultural experience of society from one generation to the next. Therefore, alongside the family, education, mass media, religious institutions, social networks, and state policy also play an important role in shaping values. However, unlike these institutions, the family provides an emotionally strong, direct, and personal form of communication. Hence, values formed within the family take deep roots and occupy the innermost layers of human consciousness.

In today's world, modernization, technological progress, urbanization, labor migration, and the strengthening of individualism have a direct impact on the system of values. The rapid spread of foreign cultural patterns through social networks and the idealization of Western lifestyles put certain pressure on the younger generation's system of values. Philosophically, this situation is known as a “conflict of values” (axiological conflict). To overcome it, social institutions—especially education and culture—must work in harmony with family values [1].

The formation of national identity is also directly linked to the value system established within the family. Love for the mother tongue, respect for the homeland, historical memory, and religious tolerance are the core components of national identity. If these values are not deeply instilled within the family, personal identity weakens, and individualism, alienation, and social indifference grow in society. Therefore, from a socio-philosophical perspective, strengthening the family as the main institution for value formation and creating the necessary ideological, cultural, and economic conditions for it are essential.

A deeper anthropological and ontological analysis of the family's role in forming the value system shows that psychological and social features of human nature—its relationship with society, environment, and others—are fundamental. By nature, a human being is a social creature and cannot create values in isolation. On the contrary, they are perceived, understood, and internalized within the closest social environment—primarily within the family. This process involves stages such as inner purification (self-awareness),

communication (exchange of ideas through social interaction), and acquisition of social skills (preparedness to fulfill social roles) [2].

To understand the function of the family as a formative force for values more deeply, one must consider its role in the process of social reproduction. In sociology, this concept refers to the continuous transmission of not only biological but also cultural, moral, and social experiences from one generation to the next. For instance, the way parents treat their children, their communication style, approach to problems, celebration of holidays, and everyday value-based decisions all shape a child's system of values. Thus, the family serves as a formative environment not through imitation but through practical demonstration of values in real life. In the modern social environment, one of the most serious factors influencing the family's system of values is globalization and the rapid development of digital information technologies [3]. Social networks, global media platforms, advertising, and popular culture are introducing liberal and utilitarian values that often conflict with traditional family principles of the national model. This has led to a complex socio-philosophical phenomenon known as the "crisis of values." In such circumstances, the family's capacity to protect its value system, maintain a strong moral foundation, and balance modernity with national identity becomes a key guarantee of social stability.

In the philosophy of social axiology (theory of values), values are studied through a three-level structural model: (1) absolute or universal human values, (2) national or ethnocultural values, and (3) individual values. The family is the social environment that integrates these three levels and maintains their natural balance. In Uzbek families, ancient Eastern thought, Islamic moral values, local traditions, and modern democratic principles coexist. This creates a multi-layered system of values. For instance, one young person may regard obedience to parents as a sacred value, while another may prioritize personal independence. Finding balance between these orientations is the cultural-philosophical task of the family [4].

CONCLUSION

The formation of the system of values in the family is of great socio-philosophical importance as it underpins human spiritual development, the moral foundation of society, and national identity. This system not only determines personal moral standards but also influences the future of society as a whole. Although globalization brings changes to the system of values, the family remains the main social institution that preserves its stability. Therefore, the state, society, and moral-educational systems must work together to strengthen value formation within the family. Only in this way can national identity be preserved, spiritual stability ensured, and a healthy society built.

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