

## THE ROLE OF SOCIAL INSTITUTIONS IN THE DEVELOPMENT OF YOUNG PEOPLE

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### ABSTRACT

The family as a social institution plays an important role in the life of man and society. The article examines the readiness of the individual to perform family duties and analyzes the results of sociological research.

**Keywords:** family, functional feature, human maturity, micro environment, reproductive, family communication.

### INTRODUCTION

Given the new stage of development of today's social relations, that is, the emphasis on the spiritual factor, it is necessary to take into account the functional characteristics of the family in the performance of various tasks in the expression of human potential. Although this may seem like a simple case, given the individuality of each family member, this issue is important as a topical socio-psychological topic. It is known from the science of social psychology that a person falls into different situations throughout his life and lives with different impressions. But in any case, a person gets spiritual pleasure, a real rest, a sense of peace only from the family. Probably for this reason, the institution of the family should be considered as a "place of salvation wisdom" [1. p.33.] The importance of the family as a social institution in the life of man and society can be illustrated by the following:

- The history of mankind shows [2. p.37] that no society has acted without the participation (albeit in various forms) of the family, which carries out particularly important social orders;
- To this day, the family as a single home is a social institution that participates in the development of man and nurtures him as a socio-cultural, informational and spiritual creator;
- No institution (foundation, association, organization, etc.) can solve the psychological loneliness of a person, no matter how much it is designed to protect the interests and needs of the person;
- The family serves to ensure the integration of man into society and his socialization in two ways (consciousness (thought, emotion, will) and activity).

The family is a social institution that provides the institutionalization of relationships to ensure this social way of life (introduction of close kinship ties, responsibility for mutual respect, satisfaction of spiritual needs) [8, 9, 10, 11, 12]. There are various philosophical, historical, economic, legal, sociological and psychological doctrines on the origin of the family, and each field of study studies any aspect of the institution of the family or the specific aspects of the

relationship between the family and its members. This approach is an indicator of the diversity of the institution of the family as an object of research, as well as its theoretical and practical content. Because the family plays an important role not only in ensuring personal happiness and peace, but also in ensuring procreation, socialization of the individual and the balance of social life. If we look at the history of the family and its origin and development, we can observe such types as group matriarchal, patriarchal, family consisting of older generations, nuclear family consisting only of couples and children. Hence, the interrelationships of family members have ensured that the life of the community is linked to historical periods.

The mechanism of adaptation in the family determines the success of the individual family, and we would not be mistaken if we refer to it as the "adaptation zone". After all, the "zone of adaptation" includes socio-psychological complexes, such as the division of family roles and their individual fulfillment, emotional intimacy of couples, expectations from each other. According to N. Orlova, "the success of the family depends on the couple fulfilling the tasks to be performed" [3. p.67]. These include:

- Having children and raising them;
- Household management;
- Spiritual;
- Information;
- Cultural;
- Psychotherapeutic.

Instead of the concept of family responsibilities, it is possible to complicate the process of covering the essence of the issue by applying another concept. However, it should be borne in mind that the successful functioning of the family is directly reflected in the performance of family duties by the couple in a reciprocal relationship. After all, the success of an individual family depends on the ability of spouses to understand the nature of family responsibilities and be able to fulfill them. Therefore, special attention should be paid to preparing young people for family responsibilities. According to O. Karpukhin, love (62.6%), family (54.8%) and health (38.5%) [4] are among the most important values of the youth of the Russian Federation. The results of this sociological research also show that the family they are raising plays an important role in preparing young people for independent family life and shaping them as the head and mistress of the family.

- Spiritual and moral micro-environment of the family where young people are brought up;
- The material and social status of the family in which young people are brought up;
- Participation of parents in solving family problems;
- Employment of parents in production;
- Adherence to a culture of communication in the family;
- The attitude of family members to each other and to those around them;
- Socio-psychological characteristics, such as the formation of a positive "I" in family members, not only have a significant impact on the formation of the future bride or groom, but also serve as a "source" for the acquisition (transfer) of specific patterns of behavior in independent family life.

In particular, according to a sociological survey, 67% of respondents (couples) said that the first lessons on the existence and performance of family responsibilities came from the place where

they were brought up, that is, more precisely from grandparents, parents. This indicator is more specific to traditional families, families consisting of representatives of several generations, in which it can be observed that inheritance applies in family upbringing. However, in modern families, that is, in families with couples and children, how this indicator works should be the focus of researchers dealing with family issues. According to B. Kvashan and others, "the new social conditions have created a new type of behavior in men and women, as a result of which a number of new qualities have been formed" [5.p.19]. The extent to which the resulting qualities are in line with the interests of individual families can be traced back to the lifestyles of young families. This will allow you to see the success or failure of family life. Moreover, given the desire of each family member to express their spiritual resources, the formation of family spirituality is an important issue with a social content.

As a result of performing reproductive functions, the number of family members increases, that is, the family expands and its composition changes. From the socio-psychological point of view, the psychology of relations in families with extended kinship (kinship, belonging to a single generation), ie consisting of two or three generations (parents and families of children) is a complex object of scientific research. It differs emotionally in the structure of the kinship bond, the nature of the relationship, the duration and content of the relationship, the style of expectations and respect. Because in terms of the formation of kinship, "Father-Son- Grandson" is expressed directly, and in terms of kinship - " Grandson - Father- Grandfather". The bond of "brothers and sisters" is called the liver. Structurally and functionally, this kinship is broad in terms of coverage, and the expansion is due to the children of brothers and sisters. At the same time, based on the basic principles of genealogical teaching, it is necessary to pay attention to the status of social roles and their functions, taking into account the functionality. This is because in the system of family relations, the levels of social intimacy on the kinship ring also apply. For example, the first level of social intimacy is "Mother-Daughter, Father-Son" and the second level is "Granddaughter". Although these kinship ties do not have a homeopathic (homeo-Greek "similar", "same") content, but according to the theory of maturity (development), they are more homeopathic in terms of preserving inheritance in the way of education. Therefore, although social institutions differ from each other in their function, they are of practical importance in the development of the human personality.

As a social institution, there are the beginning and end points of family life, and from the socio-psychological point of view, Professor R. Samarov divided it into seven stages:

- The first stage, the choice of a spouse;
- The second stage, learning from each other and getting married;
- The third stage, mutual adaptation and overcoming life's difficulties together;
- The fourth stage, the birth of children, their upbringing;
- The fifth stage, the development of children and their independent life;
- Sixth stage, children have their own family in the future;
- The seventh stage, the growth of the couple's age (biological age) and their death (one or both of them) [6].

In our view, given that at each stage the family has some indicator (outcome), a social distance approach is observed in which family members have convergence points. This process continues until the seventh stage, and this approach covers the periods and family age that can be

observed in marriage, as indicated by Professor G. Shoumarov. For example, families with up to 1 year of marital experience were shown to be very young, families with 1 to 3 years of marital experience were referred to as young families, and families with 3 to 5 years [7] of marital experience were referred to as middle-aged families. In turn, during this historical period (period), the problems observed in the family differ in such indicators as the cause, course, duration.

It is obvious that the family is a place that serves to form an individual spirituality, serving to ensure the spiritual development of man. Therefore, the family is a social institution in which the closest relationship takes place, creating and spreading spirituality under the influence of impartiality and pure devotion. Given that the scientific study of various aspects of the family is expedient and the results obtained during its study can be used for planning and implementation of education, we would not be mistaken in stating that the family is the primary source of our national development.

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