

THE INFLUENCE OF FAMILY VALUES ON THE UPBRINGING OF MINORS IN CONTEMPORARY SOCIETY: A SOCIOLOGICAL APPROACH

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Annotation

This article analyzes the influence of family values on the upbringing of minors in contemporary society based on sociological approaches. The family, as a primary institution of socialization, plays a decisive role in shaping individuals' moral and ethical attitudes, perceptions of social norms, and behavioral patterns, which are examined within classical and modern sociological theories. The study also explores the transformation of family values under conditions of globalization and digital transformation, as well as their impact on the socialization of minors. It is scientifically substantiated that strengthening family values and developing inter-institutional cooperation serve as key factors in ensuring stable socialization of the individual.

Keywords

family institution, family values, minors, socialization, upbringing, moral and ethical education, sociological approach, youth upbringing, deviant behavior, globalization, national values, social institution, family environment, digital transformation, social control, social identification.

It is widely recognized that the stability of societal development and the coherent functioning of social systems largely depend on the functional capacity of the family as a social institution. The family, as the primary environment of socialization, plays a crucial role in shaping individuals' moral and ethical views, attitudes toward social norms, and behavioral patterns. In particular, in the upbringing of minors, the system of family values emerges as a key factor that directly influences their socialization, moral development, and adaptation to society. Therefore, the family is characterized not only as an institution ensuring biological continuity but also as an important social mechanism for transmitting the cultural and moral heritage of society to future generations.

Throughout all stages of historical development, the formation of a well-rounded and socially responsible younger generation has been one of the priority tasks of society. In Eastern philosophical and scientific traditions, as well as in the

system of traditional folk pedagogy, special attention has been given to the upbringing of youth based on moral and ethical principles. Within this framework, concepts such as compassion, mutual respect, responsibility, respect for elders, and care for the younger generation have been interpreted as essential criteria of human maturity.

However, contemporary processes of globalization, urbanization, the widespread dissemination of mass culture, and the rapid development of information and communication technologies are leading to the transformation of this system of values. In particular, the growing prevalence of the internet and social networks is significantly influencing the worldview of minors, their attitudes toward values, and their patterns of social behavior. On the one hand, digital technologies are expanding young people's access to information; on the other hand, uncontrolled information flows, the strengthening of virtual culture, and the spread of individualistic orientations are contributing to the weakening of traditional educational principles.

Against this background, the issue of strengthening attention to the upbringing of minors acquires particular social significance. This is because minors, due to their age and psychological developmental characteristics, represent a social group that is not yet fully formed, has limited social experience, and possesses insufficiently developed competencies for independent decision-making. Therefore, they are highly sensitive to external social environments, including information flows, peer influence, and value systems transmitted through virtual space, which can directly affect their behavior and processes of social adaptation.

In this regard, the Law of the Republic of Uzbekistan "On the Prevention of Neglect and Juvenile Delinquency" defines a "minor" as a person under the age of 18 [1]. This legal norm not only establishes their socio-legal status but also imposes clear responsibilities on the state and society to protect their rights and interests, ensure their healthy development, and prevent social risks.

The development and upbringing of minors is regarded not only as the responsibility of the family institution or educational organizations, but also as a broader social and moral obligation of the entire society [2].

This issue has long been the focus of scholars and thinkers in relation to family and child upbringing. In particular, Aristotle interprets human development as a natural process of growth and considers education as the key factor in realizing the inherent potential of individuals. He divides the human psyche into physical, moral, and intellectual dimensions and emphasizes that education should be conducted in accordance with these three directions. Similarly, Democritus highlights the decisive role of education in the moral formation of a person,

arguing that virtuous qualities are developed through labor, discipline, and proper habits, while also substantiating the interrelation between nature and education.

In Eastern pedagogical thought, the educational significance of the family is also highly valued. In particular, in Kaykovus's work "Qobusnoma," issues such as parental responsibility toward children and the upbringing of youth in the spirit of morality, diligence, and humanism are extensively addressed, where respect for parents is interpreted as a fundamental criterion of human maturity [3].

In the works of Alisher Navoi, respect for parents is also interpreted as an integral component of human moral development. In particular, in his work "Munshoat," parental consent is presented not only as a human duty but also as a fundamental criterion of an individual's moral maturity and ethical purity, emphasizing that attaining parental approval is an essential condition for human perfection as well as divine satisfaction [4]. From this perspective, Navoi's views conceptualize respect for parents not merely as an external form of etiquette, but as a profound socio-ethical value reflecting an individual's inner faith, conscience, and moral responsibility.

These approaches were consistently continued in the views of later enlighteners, particularly representatives of the Jadid movement, who interpreted the educational function of the family as an important factor in societal development. In this regard, thinkers such as A. Avloniy and A. Fitrat emphasized the indispensable role of the family in the moral upbringing of the younger generation, defining it as a key social institution in the formation of a well-rounded personality. In particular, in his work "Family," A. Fitrat scientifically and pedagogically substantiates that the physical, intellectual, and moral maturity of a person is closely connected with upbringing within the family environment [5].

These theoretical and historical perspectives, in harmony with contemporary sociological approaches, demonstrate that the formation of personality is a multi-level process of socialization, in which the family, the education system, and other social institutions function in close interconnection. According to sociological research findings, it is precisely within this inter-institutional interaction that an individual's value system and patterns of social behavior are formed. In this regard, the cultivation of national values, patriotism, humanism, diligence, and honesty among young people is considered a key factor in transforming them into active and constructive members of society in the future.

In this process, the family institution plays a decisive role as the most important and primary environment of socialization, since it serves as the fundamental social space where an individual's initial social experience, value

orientation, and behavioral norms are formed, thereby determining the trajectory of their subsequent social development.

In sociology, the family is interpreted as one of the oldest and fundamental social institutions of society. It performs not only the function of ensuring biological continuity but also that of transmitting cultural and moral heritage to future generations. Family values refer to socially and morally significant concepts recognized by family members, including ethical norms, customs, traditions, mutual respect, responsibility, and compassion.

According to T. Parsons' structural-functional approach, the family is one of the key institutions ensuring social stability, performing essential functions in the primary socialization of individuals, whereby minors acquire socially approved roles within this environment [6].

Extending this perspective, Émile Durkheim, in his theory of "social facts," interprets the family and the process of upbringing as mechanisms that maintain the moral order of society, emphasizing that individual behavior is regulated through socially constructed norms [7].

Alongside this, within the framework of R. Merton's concept of "structural dysfunction," it is argued that an imbalance within the family institution may lead to the emergence of deviant behavior, thereby revealing inconsistencies between social structure and individual behavior [8].

These approaches were further developed in modern sociology by P. Berger and T. Luckmann. In their work *The Social Construction of Reality*, they provide a scientific justification that individuals' perceptions of everyday life and their understanding of social reality are primarily formed during the initial stage of socialization, namely within the family environment. According to them, a child acquires initial social experience within the family, internalizing language, value systems, and norms of behavior, which subsequently determine the foundation of their relations with other social institutions. Therefore, the family is interpreted as the primary and most significant setting for the process of "internalization" of social reality [9].

Extending this idea, A. Giddens in his "Structuration Theory" analyzes the interaction between the family and the individual as a continuous and dynamic social process, emphasizing that social structures and individual actions are not independent but are mutually constituted and continuously reproduced through their interdependence [10]. According to the scholar, the family institution not only transmits social norms and values to individuals but is itself continuously reshaped through the practical application of these very values, thereby functioning as a reflexive social system.

These theoretical perspectives are closely linked with sociological approaches that analyze the process of personality formation within micro-level social relations. In particular, George Herbert Mead's concept of symbolic interactionism argues that the "Self" is not biologically predetermined but is formed through social interaction, communicative processes, and symbolic relations. According to Mead, individuals develop self-awareness through the perceptions, evaluations, and expected attitudes of others. In this regard, the family serves as the primary social environment in which a child's initial social experience is formed, playing a decisive role in the development of self-awareness, the acquisition of social roles, and adaptation to societal norms [11].

Within the family environment, a child acquires language, communication culture, moral evaluation criteria, value systems, and behavioral patterns. Therefore, the family is not only a biological or economic unit but also a key social institution that shapes an individual's social identity as well as their moral and ethical worldview.

George Herbert Mead's ideas are further reinforced by Charles Horton Cooley's "Looking-Glass Self" theory. According to this theory, individuals perceive themselves through the eyes and responses of others, forming their self-concept on the basis of social evaluation processes. In this regard, the family functions as a child's primary "social mirror," determining their self-perception, self-esteem, and patterns of social behavior [12].

Expanding on this idea, Cooley's theory emphasizes that individuals construct their self-concept through reflected appraisals, whereby the self is continuously shaped through social feedback. Within this process, the family emerges as the most significant reference group, playing a decisive role in forming a child's self-esteem, social confidence, and emotional stability. Thus, the system of family relations represents a fundamental factor not only in psychological development but also in the formation of an individual's social identity.

In addition, according to Travis Hirschi's "Social Bond Theory," the likelihood of an individual remaining free from deviant behavior is directly dependent on the strength of their social bonds with key social institutions, such as the family, educational institutions, peer groups, and the labor system. T.Hirschi argues that the primary factor motivating individuals to conform to social norms is not the fear of external punishment, but rather their strong integration into society. He explains these social bonds through four main components: attachment, commitment, involvement, and belief.

The attachment component refers to an individual's emotional closeness and social relationships with significant others, such as parents, teachers, or other

important social actors. Commitment reflects an individual's orientation toward socially approved goals, such as education, career development, and achieving social status. The involvement component indicates participation in socially beneficial activities, which reduces the time and opportunity for deviant behavior. Belief refers to the internal acceptance and respect for societal norms, rules, and moral values. According to the scholar, the strength of these components ensures the proper socialization of minors and their conformity to social norms.

In our view, this approach demonstrates that the family institution functions as one of the most important mechanisms of social control and socialization of minors. The level of emotional closeness, affection, mutual trust, moral support, and upbringing-based supervision within the family significantly determines the child's social orientation. Conversely, family conflicts, weak parental control, emotional distancing between parents and children, or neglect lead to the weakening of social bonds. As a result, the likelihood of deviant behaviors among minors—such as aggression, delinquency, internet dependency, drug addiction, and other forms of deviant conduct—increases.

In this regard, T.Hirschi's theory conceptualizes the family not only as an environment of upbringing and control, but also as a fundamental social institution that connects the individual to society. This perspective provides a sociological explanation of the importance of family values in the socialization of minors under conditions of globalization and increasingly intensive digital communication.

Alongside this, Howard Becker's "Labeling Theory" provides a sociological explanation of social control mechanisms and the process of deviance formation in society. According to this theory, deviance is not merely an inherent characteristic of certain behaviors, but rather the product of social evaluation, interaction, and stigmatization imposed by society on individuals. Becker argues that the classification of a particular act as "deviant" depends on dominant social norms and the evaluative mechanisms of social groups; thus, it is not the act itself, but the social reaction to it that becomes the key factor in constructing deviance.

From this perspective, the use of negative labels such as "problematic," "poorly raised," "uncontrolled," "aggressive," or "offender" toward minors significantly influences their social identity and self-perception. Since minors are still in the process of psychological and social formation, they are particularly sensitive to external social evaluations and attitudes. As a result, negative labeling by society or close social environments may lead children to internalize these imposed identities. This, in turn, contributes to the formation of "secondary deviance," whereby the individual internalizes the socially assigned negative status

and continues to behave in accordance with this imposed role in their subsequent behavior.

In this process, the family institution plays a particularly significant role, as it represents the primary environment of emotional support and the main source of social identity for minors. Positive relationships within the family, supportive communication, trust, and value-based upbringing contribute to the formation of a positive self-concept in the child. In contrast, constant criticism, humiliation, comparison, or negative evaluation can reduce a child's self-confidence and increase the likelihood of social alienation and deviant behavior.

In this regard, Howard Becker's "Labeling Theory" highlights that working with minors requires not only legal or disciplinary measures, but also careful consideration of their social and psychological condition. In particular, positive social identification formed within the family, emotional support, and a healthy communicative environment serve as important protective factors against negative social labeling of minors.

In addition, the research findings of Anthony Giddens indicate that the family is undergoing profound transformation under the influence of globalization, digital transformation, urbanization, and processes of social individualization. In particular, within post-industrial society, the family is no longer viewed as a traditionally rigid, hierarchical, and stable system, but rather as a continuously re-constructed "reflexive institution."

According to A.Giddens, the development of globalization and information-communication technologies has made everyday life, social relations, and value systems increasingly complex. As a result, the family institution is also compelled to adapt to these new socio-cultural conditions. This transformation is clearly reflected in the changing distribution of traditional roles within the family, parent-child relationships, gender roles, and methods of upbringing. In particular, the widespread use of digital technologies and virtual communication tools has altered forms of family interaction and created a new informational environment that significantly influences the socialization of children.

According to this approach, family values are no longer understood as a static or unchanging system, but rather as a dynamic social phenomenon that is continuously reconstructed under the influence of social, economic, cultural, and informational changes. Accordingly, intergenerational relations within modern families, methods of upbringing, and mechanisms of transmitting moral values are also undergoing transformation. On the one hand, this process expands individual freedom, equality, and opportunities for personal choice; on the other hand, it

generates challenges such as the weakening of traditional family control, emotional alienation, and inconsistencies within the system of moral values [13].

In particular, from the perspective of minors' socialization, these transformational processes significantly affect the educational and upbringing functions of the family. In conditions of globalization and rapid digital information flow, children's value systems are shaped not only by the family but also by the internet, social networks, virtual communities, and mass culture. This, in turn, highlights not only the continued importance of the family as the primary institution of socialization but also the necessity of adapting its educational potential to contemporary social conditions.

In conclusion, the influence of family values on the upbringing of minors in modern society represents an important sociological issue. The family, as the primary socialization institution, plays a decisive role in shaping individuals' moral and ethical attitudes, their orientation toward social norms, and their behavioral patterns. At the same time, globalization, urbanization, and the development of information and communication technologies are transforming family relations and upbringing systems, which makes the preservation of family values, strengthening the educational capacity of the family, and enhancing cooperation between family, educational institutions, and social structures essential conditions for the formation of morally mature and socially responsible individuals in the younger generation.

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