

Family Institute as a Microcommunity

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Abstract.

The article presents reflections on the institution of the family as a microcommunity, its study in real circumstances, the need to solve problems in order to achieve an ideal state, also to study the family as a microcommunity and to establish not only intraversive, but also extraversional connections. Also, the article lists the values relating to the family as a microcommunity and each value is investigated.

Key words: family, microcommunity, society, family subjects, family members, family demography, generational relationships, defective family, full-fledged family, coupled family, average family, another average family, large family.

Society involves in various institutions and some controversial attitude according to their system, infrastructure and functional features. Family is not an exception as a micromodel. In scientific research, it is said that the family is a microcommunity with diverse relationship. However, they do not reveal what these relations are composed. As a consequence, being family as microcommunity can be a groundless emphasis, just nonsense.

The object of the serious scientific research should illustrate the positive and negative sites, problems and their solution technologies as well as mechanisms and methods. To define the object of the research does not mean to find solution to the problem yet, but it is necessary to show the real way to idealize [1]. Scientists said that alogenetic and ideogenetic approaches are improved from the history of the science. Alogenetic approach learns through problems, themes, characters and behaviour of people.

Every problem and theme is devoted to give humanistic essence to the characters and behaviour of human. This is actually a humanistic anthropological approach. Ideogenetic is a ideological, spiritual factor that impacts to human, widens their outlook and thoughts. Subject, science and research are the production of ideogenetic approach. They have a particular idea and concept. This idea and concept influence on learners and audience, and it forms the imagination of scientific outlook and object (the real and ideal condition of the subject) in their mind'[2]

If we want to learn family as a micro-society, we should learn intraverative and extravertive relationship. Otherwise, we have to consider family as micro-society just nonsense that mentioned before. The ideal condition is external, extravertive relationship of the society, the intensive and positive effects of these relationships to family members and their creative qualities that are correspond social development needs.

So, what does the family as micro-society really mean? What is the external and extravertive relation? What is the role of intergenerational relations in these relationships? What are the effects of traditionalism and modernity?

To study existing scientific theoretical concepts and resources can give a chance to identify symbols of family being micro-society:

- family subjects;
- family members;
- family demography;
- family rights;
- the economy of family;
- the position of family;
- the dynamics of family;
- intergenerational relations;

Family subject is an official marriage of a husband and a wife. They are considered as a family nucleus. Their existence give integrity, consistence and the way to relations between genders and aims to family institutions. If there is not one of the subject that mentioned before, the family institution will not develop or else disappear.

Institutional family arrangements are seen from the friendliness and the unity of subjects. Furthermore, they show their responsibility how to solve family problems and how to do their own functions in the family. When families are not organized officially, subjects do not feel responsibility . They can not feel as a spiritual partner to each other even, they have financial support and they will openly look for other intimate relationships, companions among their close friends.

The connection of social rights, the unity of genders, mental and spiritual relations can make subjects as a family.

In philosophy, the term "subject" refers to a person, a group of people or society with a conscious behaviour. The authors' of "Philosophy of Knowing" wrote that "Initially, subject it is individ". It is the act of intuition, perception, emotion

image which is the most general abstraction and the process of acting as a real. But subject is not only individual one but also it is a collective, a social group and a class, on the whole, it is society. Society is an universal subject because it gathered the life of generations and other level subjects.

It is impossible to have other knowledge except from society. At the same time, society realizes its ability to know through individual subjects as a science [3]. Family as a micro-society is a component of the “Universal subject” and this subject becomes component to reception institutions such as, family customs, its norms and makes them do their functions. It is valid to have the “Universal subject” which is related to the stability of traditions also contributes to the existence of the institution of the family.

People think that the society traditions, imagination, achievements and controversial events are occurred in the family in a micro-level position. There is certain truth that the relationship between family members, the “Universal subject”, its problems and areas also affect their social well-being and existence. Family can not be outside from society when it plans to create strategic purposes to build and improve ideal intellectual offsprings. If family subjects direct their whole power and intelligence to reach the goal, they have to be in touch with the "Universal subject" in a friendly way. Yes, there are some families and subjects that may reject the traditions and norms of the society or can deny them nihilistically. Nevertheless, they are not involved in crowds and public. It is necessary to mention that the subjects of the family or family relations are those who create family life, the environment and moral ethics. That's why they are called subjects. Family members are different from family subjects. Even though family subjects are one of the members of the family, they do not interfere to the relations of couples.

So, the intergenerational relations can occur only among the family members. For imagination the clear family members, we should classify them.

The study of existing experimental materials and scientific literature allows classifying modern family as follows:

- husband and wife (alone family)
- husband and wife with their children (nuclear family)
- husband and wife with their parents (couple family)
- husband and wife with their children and parents (middle family)
- husband and wife, their parents and grandparents (the next middle family)

-husband and wife, their parents, children and with grandparents (extended family)

Alone family consists of only husband and wife. Two genders have equal rights as a subject of family relations and have responsibility each other. To do farming together and sharing inheritance allow each other to live in a family. Especially, such kind of alone family is approached in big cities and urbanized places. They do not participate in improving of the intergenerational relations.

Husband and wife with their children family is considered the whole when they have at least two children. It means that husband and wife have to obtain their own real heirs who can replace their social and demographical positions. In addition, they should be able to continue their lives. If there is a child, it is called a half-full family. In order to be a full-family they need two children.

Intergenerational relations can be seen such family that they have two or more children.

Couple family subject relations include husband-wife and their parents. In this family couples get on well with family traditions independently. Even though they are independent from social, legal and organizational sides, they are related to each other spiritually. Pricely, this treatment is basis for generations. Middle family consists of husband-wife, their parents and children. Or else parents and grandparents can also make a middle family. Such kind of family is caused of turning out three integrational relations. This kind of family is typically extended in the regions and countrysides in our Republic. However, in countries and regions where there are few birth rates and there is no demigraphic growth, they can be considered as large family. Thus the classification of family should be based on the demographics of the region and the population. There are very few generational family. They are only run across in the countrysides and rural places. The researches of family demography, show results that this problem is solved differently all over the world. For instance, the USA and the other European countries consider that alone family's birth rates are decreasing and this is problem for them. According to the western researcher P. Byuxenin, migrants will be equal to the basic population in some European countries in 2050 which will affect the public of this areas and their mentality"[4]. Such kind of predictions do not tell useless.

But some people think that religion has a great role to tackle this problem. For example, Sheikh Muhammad Sodiq Muhammad Yusuf wrote that :'Russian

politicians announced the results of scientific research about the family. We will give some statistics:

- divorce rate in Russia 54%
- Taymir autonom region 94%
- Chukotka autonom region 83%
- Koryak autonom region 80%

Comparatively, the authors of these explorers compare Russian people who are not Muslims with three countries where Muslims live.

- Chechenya 13%
- Ingushistan 10%
- Dagestan 17%

What's more, these three muslim countries have high rates about longevity and many children.

Author decided that So, nowadays technology, material development and atheistic culture can be cause of divorce and disappearance of family and bring a lot of problems. [6]

Yes, family divorce is existent thing but it may not direct to disappearance of them. The divorce rate is neglected as a result of the family rebuilding and screaming and weeping is a waste of time. What's more, for some reasons, the author of the book linked divorces in family demography with technology, progress and irreligion. So, do we have to live without this state-of-the-art technologies and progress? In the USA and other European countries begin to teach religion from the family and the first grade in school which is the based on theological, religious educational lessons and tasks. For some reasons, author did not mention the divorce rates in Uzbekistan?

Family demography is not only family deals but also it is the problem of government, social development and the issue of nationality. In order human being to be pleased with his life he needs his own relatives and family to know at the end of the life what his life and work is and what he has done. This is happened with the help of family and it is one factor to improve it.

Only some are able to understand the meaning of the life, but only 99.999% of the nations will see them in their heirs and children. Thus, family demography as well as family have to be led and controlled with the help of customs and traditions.

The family's microcommunity is evident when it complies with legal norms, social norms and requirements that the society is demanded. Family through rights is related to the society and it brings inner and outer connections according to this

traditions. The article 16 of the Declaration of Human Rights is dedicated to family relationships and family building, with the basic provisions and requirements imposed on national and legal systems. There are mentioned in it: 1. Men and women of full age have the right to marry and to establish on race, nationality or religion. They have equal rights during the marriage and at the time of cancellation.

2. Marriage can only be found on the basis of independent and full consent of couples.

3. The family is the natural and fundamental group of society and has the right to the protection of society and the State[7]

The economy and form of the family is composed of the fundamental basis of the intergenerational relations. In the family has some factors that seriously influenced on generations, they are: the financially support of the family, to supply food and nutrition adequately, to possess properties and to spend money to save them, to have enough money to spend children's behaviour and their bright future. Economy problems of the family are not solved easily but this is related to the family members and subjects that they should be entrepreneur and active in the deal of market economy.

The function of the government is to create a good condition to live peacefully and to protect their human rights also to supply required warranties. The concept of 'Each Family Entrepreneur' adopted in Uzbekistan and special measures to support folk crafts, home-based business and family business, are aimed at improving family well-being. Family economy appears to obtain money savings and to create of living conditions which correspond to urbanization requirements. Saving money in the banks saves additional income, which is seen as an indicator of the welfare of the population. Urbanization means the ability to modernize the household, have access to utilize transport services and communication. According to the results of observations, divorces and conflicts are appeared in the family because of economical factors.

Youngers are unable to find a position in social and economic life, that they do not have certain occupied skills and attitudes and do not meet the family's needs are factors that affecting family relationships. As a consequence, there is misunderstanding of each other, accusing the husband of dissatisfaction with the workplace, adoring the fashion and style, losing happiness and getting addicted to luxurious life.

According to the tradition, family has to be supported by husband is also not suitable for modern thoughts and notions. To tell the truth, a woman with young children can not supply themselves so in this position husband ought to feel responsibility. But this demand is temporary. To protect and save the family, all members should worry about the economy of the family and tempt to do their best.

'Family position' is the result of the subjective evaluation. We think that family has own position like a person, a group, a corporation and government. Initially, it is involved in the prestige of the family among community, relatives, colleagues, acquaintances and other friends. Prestige is not an ordinary phrase for uzbek family. If family has high reputation there will be more sovchi and many people want to be quda and close friends with them. Business entrepreneurship, intellectuality, character and behaviour features are also signs of a prestigious family. It is tge desire of people to make friends and relatives with truthful and intelligent family.

Yusuf Khos Khojib mentioned that : There are two sophisticated organs for people: one of them is tongue, the rest is soul. Tongue is given for speech, heart and soul are given for pleasing the speech which is came from tongue. Thus, people make the tongue speak, it means that they must move it. Of tongue tells lie and nonsense, it will be better not to use it [8] . Proper speech of family members is the evidence of the cleanness of their soul and wish. Such family has own prestige and position in the society.

Family is the institution which has dynamic feature. Naturally, relation develops dunamically and it approaches to transformation. As society has dynamic feature it impacts to impacts to family institutions with dynamic characters. Apparently,the society dynamics and the family dynamics varies from each other. For example, family conflicts are came from misunderstanding which causes of negative relations. If family members adore and respect each other their negativity and conflicts may turn out to be positivity. In that case husband and wife should forgive each other easily then it is rebuilt on the basis of kind and love. If such conflicts happen in the society or crowd of people it will be difficult to reconcile and restore the peace as well as harmony. To recover the wound in the heart needs for a long time because it might restart again [9].

It is essential to pay attention to family, its members and traditions in the family dynamics. Depending on the realtionship, it is possible to determine changes or changing events in the life of a family and traditions. It is important to remember that, there is not any family or relations which so not approach dynamics influence.

Coming new baby can change the situation, conditions and problems because everybody draws attention to the child. Equally, woman requires attention as a baby. When it comes to bride, the family environment and relationship changed dramatically and everybody tries to seem good, courteous and lovely to the bride. It is just not formalism or nonsense but it is done because of national traditions. It is the fact that people have been bringing up girls and they become bride, they join her new family then with a new baby. We need to be afraid of dogmatism, backwardness and conservatism, not our family's tendency for dynamic change. The more active the reaction of the family to the changes in social life, the more dynamic they are, the more convincing proof that is microcreation.

Resources

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