

Social Work With Families

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Annotation: The article provides feedback on the specifics of social work with families. A family is a small group based on marriage or birth. The family is the basic unit of society, based on the couple. The role and place of the social worker in the process of social work with families is emphasized. The social worker seeks to create an environment in which the family can feel the environment as well as the family itself.

Keywords: family, marriage, natural-biological marriage, politics, social programs, social work, husband and wife, parents and children, brother, sister, brother, sister, father-in-law mother-in-law, groom and bride, choice and appointment of spouse, marriage, termination of marriage, kinship, economic, legal, spiritual relations.

The definition of family is important for politics, social programs, and social work practices. Most people think of a family as at least two families - the place where a person currently lives and the place where he was born. Definition of the Family The Conference on Family Issues at the White House (1980) was more busy than any other issue. If we consider a couple with children as a family today, then policies, programs and practices aimed at supporting such families will support this type of family and limit the choice.

If, on the other hand, we follow the broad definition of the family, then policies, programs, and practices cannot protect and support a particular, mysterious form of life that people call family itself.

Article 63 of the Constitution of the Republic of Uzbekistan states: "The family is the basic unit of society and has the right to protection by society and the state¹.

The National Encyclopedia of Uzbekistan defines the **concept of family** as follows: — **Family** is a small group based on marriage or birth. Its members are intertwined with the unity of their lives, mutual support, and spiritual responsibility. The most important social functions of the family are the maintenance of the human race, the upbringing of children, and the effective organization of the living conditions and leisure of family members. Although family relations are relatively independent, they are determined by the existing social, economic and ideological relations in society and change under their influence. Accordingly, each society changes and establishes the appropriate type of family, family relationships.

The family has never existed in the history of society. In the first stage of the primitive community system, when people lived in gangs, the relations between the sexes did not have a certain order, and all the men and women in the gang were considered common couples to each other. In the course of historical development, sexual relations gradually began to be regulated to a certain extent. First, sexual relations between parents and children, and then between brothers and sisters, were banned and a group family was formed. However, in these families, the couple has not yet had a stable separate household. During this period, the natural factor completed its function, that is, blood relatives were excluded from the scope of sexual intercourse, sexual intercourse became the relationship of only one man and one woman (Patriarchal family, Polyandria, Polygamy, Polygynia)².

Family is the primary cell of society, is based on a couple relationship and consists of a voluntary group of people who are related to each other. If a marriage is between two people, then the family unites several, sometimes dozens, of people. Family relationships are manifested in a wide range of kinship relationships: husband and wife, parents and children, brothers, sisters, brothers, sisters-in-law, in-laws, grooms and brides, as well as sister-in-law, brother-in-law, sister-in-law, mother-in-law and others. Unlike marriage, a family does not have a definite date of formation or dissolution. Regardless of the addition of a

¹ *Constitution of the Republic of Uzbekistan. - Tashkent: Uzbekistan, 2019. - P. 21.*⁴⁶⁰ *National Encyclopedia of Uzbekistan. Volume 6 - Tashkent: National Encyclopedia of Uzbekistan, 2003. - B. 469.*

² *National Encyclopedia of Uzbekistan. Volume 6 - Tashkent: National Encyclopedia of Uzbekistan, 2003. - P.470.*

new member or the departure of one of the family members, the family will continue to exist, only the structure and composition will change slightly. Kinship is based on the following.

- physiological (marital relations and childbirth);
- legal (registration of marriage, divorce, alimony, etc.);
- economic (property, inheritance relations);
- political (family power, leadership);
- pedagogical (upbringing of children and young family members) and moral relations.

Family responsibilities:

a) ensuring the biological continuity of society. The family provides for the biological existence of its family members, provides them with food, shelter, clothing, cares for their health, and engages in population production;

b) ensures the cultural continuity of society - the family carries out the initial socialization of the individual;

d) Provide economic support to minors and the disabled;

e) prevents the alienation of the person (isolation from society). The family provides the individual with emotional and intimate needs, spiritual self-enrichment;

f) Social control and moral restraint of family members³.

Depending on the structure of the kinship, there are simple (nuclear) and complex families. An ordinary family is a childless (or childless) form of marriage from a single married couple and sometimes from their marriage. If a child lives with one of the parents in the family, it is called an incomplete family. A family of three or more generations, consisting of parents, husbands of their older children, wives, and their children - grandchildren, is a complex, extended family. Nuclear families, which are connected on the basis of several mutations and common farms, are also called complex families. In terms of the number of children, there will be families with no children, young children and large families.

The organizational basis of the family is marriage, and marriage (Arabic) is a historically formed family bond between a man and a woman. **Marriage** reveals their rights and obligations to each other and to their children. In many parts of the world, marriage registration is now legal.

In some countries, religious (Islamic, Christian marriage) is officially recognized, while in others it is civil or both. marriage as a phenomenon has its own evolution:

- ◆ reaching the age of marriage;
- ◆ selection and appointment of a spouse;
- ◆ to enter into a marriage;
- ◆ divorce

Age of marriage - the minimum age for marriage is determined either by tradition or by law, but both take into account sexual, mental and social maturity⁴.

The family is a social group of people based on natural-biological marriage, kinship, economic, legal, spiritual ties of marriage and mutual responsibility. This is a perfect scientific definition of the current form of the family. The family, as a product of social development, has a history of its emergence and development. The first form of the family originated in primitive society. It is known that in the first stage of the primitive community system - people lived in groups. The sex between them was not regulated. They lived as a family with several male and several female children. This form of marriage is called **polygamy**. During the period of slavery, the socio-economic changes that took place in the development of society, mainly as a result of the emergence of private property, changed both the structure and form of the family. The development of agriculture and animal husbandry increased the value of men in social production. The share of men in the creation of material products began to be high. The result was a **patriarchal family** based on family law (male dominance). He was now the head of a family, living with his wives, children, and slaves. Such families formed intermediate families between **polygamy and monogamy**.

³ Social protection: glossary of terms. // Compilers: Saidov M. X. and b. - Tashkent: National Library of Uzbekistan named after A.Navoi, 2007.- P. 261-263.

⁴ Social protection: glossary of terms. // Compilers: Saidov M. X. and b. - Tashkent: National Library of Uzbekistan named after A.Navoi, 2007.- P. 249-250.

The transition from slavery to feudalism, as well as the development of feudal production relations, led to the emergence of the family monogamy. During this period, parents and their children and grandchildren participated in the management of the farm. In the conditions of capitalist production, small farms and small artisanal families have collapsed as a result of the emergence of large industrial enterprises. The use of child labor, the demand for them as a labor force, is gradually declining. The practice of living as a large family with many members is disappearing. And the new structure of the family is the *nuclear family*, which consists of a couple and children, and so on. In today's form of family, family members are associated with each other in a common life, economic, property, spiritual, legal, psychological relations with a sense of mutual responsibility. Each member of the family has its own social place in the family. The family is based on the couple, but the family can be home to the couple, their children, parents, sisters, brothers and other relatives. There are several types of families, depending on the size of the family, the social status of the family members living in it. According to the unity of marriage, families are divided into two types: polygamous and monogamous.

The structural, organizational, and communicative aspects of the family system are assessed using observation and other methods. Social workers, who consider family to be their main area of activity, try to be active and humane when visiting the home, just as they do in formal meetings with clients when trying to influence the stereotype of family relationships in communication with clients. The social worker tries to create an environment in which the family feels as new as the family itself. With a new approach to the problem that worries the family, its members begin to look at themselves and their problems in a new way.

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