The impact of globalization on the human axiosphere in the context of marriage and family relations at the turn of the XX-XXI centuries

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Abstract. This article examines the essence of the impact of globalization on the human axiosphere in the context of marriage and family relations at the turn of the XX-XXI centuries. The features of the influence of Western culture on the traditional attitude to the institution of the family are revealed. Having analyzed their main features and causes during the writing of this article, the author proposed ways to solve them and made the appropriate conclusions.

Keywords: globalization, family, values, traditions, personality, social norms, marriage and family relations.

The driving wave of globalization in the context of modern reality is the most influential process in the entire world history. And in its rapid development, globalization significantly affects not only the spiritual, moral and value-oriented aspects of various cultures, but also forms false ideas and beliefs among the younger generation about the moral, ethical and social norms of modern society through the imposition of Western sociocultural traditions.

In the last quarter of a century, the problem of national and cultural unity, the cultivation of consumer values and the promotion of hedonistic attitudes have become more and more urgent. N.V. Sidorova rightly notes «… the structure of society before the era of the industrial revolution was static and simple; established value systems have existed for a long time. In subsequent years, with the development of the scientific and technological revolution, a dynamic change in modern society takes place, accelerating the process of the formation of new values» [1]. In this regard, globalization, as a mechanism for transforming political, economic, religious and other processes aimed at creating a single field for cultural interaction, chooses a completely different strategy, the purpose of which is not only the recognition of Western ideology by mankind, but also the displacement and depersonalization of all other cultures.

In our dynamically developing world, value and worldview guidelines should be preserved and consolidated, accumulating deep concepts of the human axiosphere, overcoming his

internal barriers and contradictions, forming the integrity and maturity of the individual, ensuring self-realization in priority areas, preserving cultural traditions and experience of previous generations, creating a family and survival as a species. As you know, the family influences the formation of the worldview and can determine the general direction of the evolution of the axiosphere of both humans and macro social systems. In the modern world and in capitalist society, women and men, in an attempt to arrange their personal lives, follow the path of least resistance, often ignoring traditional family values, such as: love, mutual understanding, respect, kindness and reverence for parents. Attempts are being made on both sides to achieve material wealth through an official marriage. In this situation, the likelihood of preserving and passing on to the next generation of national customs and traditions, cultivation and education of values, transfer of experience and models of behavior is significantly reduced. In this sense, we can agree with V.S. Kutkin, who believes that «… on a global scale, the institution of marriage over the past decades is gradually changing towards its liberalization, which, in turn, together with an increase in the standard of living and well-being, especially in economically developed countries of the West, the excess of the mercantile on the truly spiritual and etc., causes a decrease in the birth rate, the fragility of marriage bonds, and as a result - an increase in the number of official divorces of legal marriage» [2]. And this tendency arises in modern society due to the low level of culture, lost traditions, outdated intellectual and academic educational programs, the promotion of various types of content in social networks and contact communities, containing, among other things, hedonistic attitudes towards the traditional institution of the family. And what is the core of any culture that characterizes its fundamental origin? An important idea is expressed in this regard by V.K. Egorov: «The fundamental foundations of culture, its phenomena and universals, first of all, are precisely the values and traditions tested by the historical experience of the people» [3]... Therefore, we believe that with the imposition of Western culture through various information sources, ethical and moral qualities are lost, which create an integral and socio-psychological essence of the personality of subsequent generations.

The rapidly growing pace of globalization in recent years has embraced all priority spheres of society. In the modern world, it becomes possible thanks to scientific and technical solutions. The active introduction of digital technologies into the information and educational space makes it possible to create unified communication platforms for obtaining practically any knowledge and exchange of experience. To do this, it is enough to have any device with Internet access available. Such advances in the scientific and technological revolution can have very different consequences for different social groups and communities. A person is increasingly becoming dependent on a computer in various areas of his life and there is a possibility of manifestations in the conditions of his everyday life of social escapism and loss of his identity. And the

dynamics of the development of this dependence continues to gain momentum. Considering the scientific and technical problem of globalization I.V. Borisov notes: «The self-destruction of the personality did not only diminish, it intensified even more: technical omnipotence and spiritual impotence, comprehension of the physiological foundations of control over the process of birth, aging of physical life and the lack of disclosure of the problem of meaning, blurred criteria and the lack of a developed practice of harmonious life» [4]. And in this sense, the ideology of Western culture through various information sources positively reinforces such key existential of human existence as love, family, career, creativity, loneliness, etc. The current situation with the pandemic also strengthens the fertile ground for increasing the influence of globalization on the family axiosphere. For a long time, most citizens were forced to be in quarantine and self-isolation, and some forms of cultural and social interaction were temporarily prohibited. Finding themselves in unusual conditions of life and having an abundance of free time, people from different countries were "attacked" by low-quality content of Western culture from a variety of media, forcibly influencing the value orientations of cultures and traditions of different peoples. In this regard, O.Y. Nesterova rightly notes: «Today the mass media is in the first place a tool of manipulation of society, its values» [5]. Thus, overcoming the current crisis situation in traditional family relations can jeopardize the distribution of areas of responsibility between spouses; pay more attention to their own interests due to the propaganda of Western idealists of a beautiful and free life. And if we talk about young people who have recently entered into a marriage union, for whom the desire for material wealth and an instant solution to socio-economic problems through marriage, as well as building a career and achieving a high social status, are in the foreground, and then this situation is much more difficult. Hence the need arises for alternative forms of marriage and family unions. And in this case, underage children are under attack.

Spiritual and moral values originate in the family. Compassion, respect, decency, humane treatment of people, and other ethical and moral norms of society must be instilled from early childhood. To bring up a spiritual and moral personality in your family is the main task of parents. The values that exist in every family can be considered traditions. If, for any reason, they lose their significance, this leads to a crisis in the value system of the entire society as a whole. Using traditions as an example, children need to be shown how to create and constantly maintain an atmosphere of cultural, psychological and spiritual unity in the family, in which the child's desire to grow up as a responsible citizen of his country would be formed and consolidated. A family for a child is the main source of correct upbringing. He will enjoy in his adult and independent life what he was taught as a child. No other educational institution can compare with the family. It lays the foundations of the personality, and when the time comes to send the child to school, he is already more than half formed as a person. The main and important task of parents

is to live one life with the child. And it should be filled with good content. In the process of growing up, a child should be aware of himself as a full member of society, consciously create a family and leave his biological footprint. And becoming a parent, continue to carry out the main task for society - to educate a spiritual and moral personality. As Z.G. Ishembitova: «For the all-round development of a child, it is necessary to create such conditions in the family in which his physiological, emotional, intellectual and moral needs will be satisfied sufficiently and at the required quality level. The result of such upbringing is the child's health, happiness and well-being» [6]. And the moral health and prosperity of our future society depends on how smart, decent, energetic, kind and decent our children grow up.

Globalization is rapidly taking over all social strata of society, transforming the generally accepted way of life, beliefs, value-motivational structure, and community of people. The preservation of the traditional family structure is the most important task of any modern state. The researcher of this problem G.A. Gizatullina believes that «... today the same attack on society is leading the global process of integration of all mankind, there is a global unification of mankind, the transformation of the human mass into something homogeneous and typical. This process can be resisted by ethno-national culture, which is concentrated in a family, a normal traditional family» [7]. And we believe that in this matter, support at the state level is important in order to ensure socially significant goals and benchmarks. It will help solve a number of economic problems, preserve and strengthen the traditional institution of the family, cultivate spiritual, moral and moral and ethical forms of interaction in society and preserve the identity of the citizens of their country.

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