

## TWO GENERATIONS (NUCLEUS) FAMILIES AND THEIR INTERGENERATIONAL RELATIONS

Zahirov Ramiz Turdimurodovich

Director of the Kashkadarya Regional Center for Advanced Training of Employees of Citizens  
' Self-government Bodies, Doctor of Philosophy (PhD)

### ANNOTATION

The article deals with the characteristics of two generations (nucleus) families and their intergenerational relationships, immanent signs, duties distributed between parents and their unmarried children, social obligations, responsibilities, social psychological aspects inherent to both generations and their impact on family life.

**Keywords:** Family, two-generation family, nucleus family, parents, spouses, marriage, harmony, harmonious generation, gender, men, social duty, respondent.

### INTRODUCTION

Two generations or full-fledged family is a social union, consisting of a couple and their children. In scientific literature, he is known as a nucleus family.

Parent-child relationships in nucleus families; parents and boys; parents and girls; boys and girls. Relationships between parent and child, boys and girls can not be regarded as intercourse interactions, because nucleated families do not have two generations of children. If the age of each generation is 30 years of age based on the official standards, there is no woman who has given birth to another thirty years later. Hence, children in nucleus families are mainly of one generation. However, relationships between parents and boys are not related to intergenerational relationships, but they have direct influence on family relationships and have the opportunity to form a moral environment in the family as active entities of that relationship. Mother and father relations constitute the core of all relationships in the family. First of all, they voluntarily agree to live as spouses, and they are the beginning of all relationships.

1. Men and women, who have no idea of their family unity or life, have no philosophers, no researchers. One of the greatest miracles in human life is the fact that a man cannot live without a woman, a woman without a man. What makes them want to move one another to live together? Why has it become a positive and negative phenomenon that has become a tradition? While polygamy and polygamy are banned from social law, why have not their interest been abolished, and in some continents they have become clearly evident? So what's up with monogamy? Although the universal character of the spouses is widely acknowledged, what can be explained by the fact that family conflict and divorce are preserved? Finally, are the values of Uzbek families still able to maintain their regulating relations? What are the social philosophical problems in this regard? ... These questions can be discussed and discussed unlimitedly. In order to avoid the tone of ideas in scientific literature, we apply to family psychology. Family psychologist M. Khalilova, based on merfology (a field of knowledge that explains and explains processes that are inaccurate, contradictory, commonly understood and understood), writes:

1. It is not wrong to have family relationships from time to time.
2. A smart man tells the woman that he understands, and the stupid, one wants to prove it.
3. Marriage is like a three-leaf lynx, the first wound ring, the second marriage ring, and the third one.
4. Marriage may turn headaches, but it can also be felt from the fist of the nose.
5. You can save your marriage from corruption, not just on the wedding day.
6. A woman is the second fault in nature, and man is the first, and the truth can not be created from one of these two errors.
7. The woman has the right to live, to be free and to pursue men. "[1;7 p.].

These ideas may seem paradoxical because they do not reflect the positive aspects of family relationships. Critical approach cannot diminish or negate positive aspects. The researcher says: "Statistical data show that at present, 600 out of every 1,000 households in the world are denied their divorce, while 350 are living under one roof, but are unaware of each other's life, neglect, and even blindness. Some commitments and goals are merely a part of the family that are scattered. We call them unhappy families. Finally, there are only 1,000 to 50 happy families. Do not go far, look at those around you, and can every family seem happy too? "[2; 8 p.]. This pessimistic view of divorce is inappropriate, for the divorced man or woman is indifferent, and they soon become unmarried. At this point, the institution of the family is not demoralized or demoralized, but rather the democratization of the family relations, the expansion of the circle of contacts. In nucleated families, boredom is becoming a tradition, and psychologists are eager to treat it with "romanticism in annoying marriages." From this point of view, M.Khalilova could not agree with this: "I'm not surprised if the idea of a family in the West is not completely abandoned after another 20-30 years. For our immediate and changing era, free relationships are becoming less favorable and more unresponsive. Sadly, such a friendly relationship will shade the children who will be born spiritually healthy and mature. Older authoritarian family concept is not appropriate for the generation of modern-day democratically minded people, but the lifestyle-based lifestyle affects not just our mentality, but the future of all humanity. "[3; 8 p.]. So, the author wants to offer his reader a "old, authoritarian concept", so how can free relationships affect the institution of the family?

Why does merfology recommend that you "marry" from time to time? Although both parties, men and women, love each other, years later may become emotionally depressed, indifferent, or even dislike to each other. As diversity in social life distracts us, the lack of diversity in family relationships and the inadequacy of feelings can lead to charm, even absolute death. Democracy is not just about the creation of political parties, the exposure of the institutions of governance, the participation in the elections, but also their impact on the institution of the family and on the couple's intergenerational relationships. It is possible to notice that free relationships are becoming a lifestyle. If we recall that three or four million young men and energetic men went every year for 7-8 months to work in other republics, it is not difficult to understand how this factor-affects family concepts. This factor does not need to prove that any of the family members is stronger than "old, authoritarian". That's why "getting married sometimes from time to time" has become our real existence. However, the young man does not forget that men have abandoned the family institute, and they do not forget that they have a wife and children in the

family even when they are away in the long run. This indicates that the instability in their livelihood is still maintained. But this instinct has already had a "free relationship".

Finding a merit: "A clever man tells the woman that he understands it, and the stupid one wants to prove it." This dilemma reminds us that the relationship between a man and a woman is far from being resolved and difficult to understand. No man can say that she has a full knowledge of her, but the mystery of the woman adds to her interest in the interests of men. Professor V. Alimasov, Doctor of Philosophy, explains this in his work "Gender philosophy": "In the heart of a woman there is a divine union, a divine fellowship in the heart of a man. In any case, the woman is looking for a companion, compassionate; there is no more punishment than to be alone. A man's heart searches for loneliness, meaning, good luck, and therefore he is accused of being a woman. The man's archeology has always been awakened, and a woman's desire for loneliness has some sort of illness. The divine power in the heart of a man and woman encourages them to live together and to make the alliance united with the unity of the union. But the woman can not go beyond the divine union in the heart, and the man can not go beyond the spiritual barrier. That is the difference in gender relations. "[4; 88 p:]. That's why the wise man says he understands (it does not really understand) and wants to prove that he is a foolish man (in fact, he can not prove it). Marriage's "three-legged circus" signifies that couples are complicated, joyful, and delicate, while watching as a circus is like a game. What's wrong with the game that does not match the game? The Dutch philosopher Y. Sezer was right when he called the "game of life" [5]; We give an example from our life. According to sociological surveys conducted in our country, family relationships were good in 2009, at 80.3%, of which 14% were satisfied with family relationships. One-tenth of all respondents were satisfied. [6; P. 76] According to this sociological survey, nearly 95% of respondents consider family life as good and acceptable. So where did the divorce split into 22.5%, and even some 50% in some areas, according to official statistics? Any misunderstandings in the above sociological data seem to have gone wrong. Indeed, in the above-mentioned source, two years later, the number of respondents who find that their family relationships declined is twice as likely to be. Recognizing that family relationships were built on the basis of "mutual respect, tolerance and spiritual closeness" fell to 42.3% [7; P. 76]. In our opinion, family relations, as in social life, are constantly changing, and they are not able to make sociological inquiries.

The thesis that marriage can "turn a wedlock into marriage, but it can also be felt from the first of the nose" is half joking. But there is a deep sense behind this half joke. The celebration of the day of the wedding is the start of the youths, and they say that our shared life happens in such joy and happiness. Those young people who have been thinking of their relationships in the past have acknowledged that they have fallen short of the real life. First of all, the two hearts become a whole, the two ideas, the two hopes, and the two languages are not going to happen. To do so, they need to be aware of the bitterness of life and to try one another. This test does not consist of honey, it lasts for a lifetime. The relationship between a husband and wife is not the same as "a wicker scarf. It is not a secret that family members live under the same eye. Here's what marriage is.

The fifth rule of marriage is also given in half-crooked form. It does not take a marriage to break or divorce (in fact, there are cases when it happens), but if that happens, it is primarily

the cause of marriage. They forgot their promises and their covenant. Before they came on the wedding day, they could get divorced, without divergence. If a marriage is settled, it is necessary to endure it with strength and patience. The merfology laughs over couples who cannot find such force.

The sixth idea is paradoxical. It was based on the idea that F.Knitshe was "the first mistake of the goddess." The words that are both natural and man's mistakes are the next thought. These two errors cannot be found in the truth. In fact, the mistake is not between men and women, but in their relationship. The institution of honor and respect for humanity for thousands of years has been a fraud and error. Human beings are given the opportunity not to look for errors, but to look for secrets and secrets. As Merfi points out, "A bad job doubles the pain" [8; P. 95]. There is a lot of wisdom in not starting a "bad" family life. Well, whether male or female is a natural fault, man is given wisdom, understanding, and perseverance to correct this error. Love is one of them.

The thesis of merfology "The woman has the right to live and prosecute! a man" is derived from real relationships, a woman's riches. So there is no paradox in this thesis. In fact, "men are more jealous than women. Even if the woman is jealous, she gets faster; men will never be jealous. When he sensed the treachery, he went into action and did not take any counter-argument. That's why the initiators of divorce are men. Jealousy is not always a negative phenomenon, but the jealousy of a man who has a young, delicate, slender wife strengthens the family. There is a lot of people who want to get that woman's attention, and jealousy moves them to remain faithful to their family responsibilities. However, jealousy should not be harsh or unreasonable. Rape jealousy strengthens family relationships, but ultimately declines them. Jealousy must be a guardian of love. "[9; 78 p.]. Yes, merfology is true: "Love is blind, but it opens the eyes of married people" [10; P. 418]. This principle applies only to men and women, as well as to all family relationships.

Intergenerational relations between parents and boys are paternalistic. It is commonplace in traditional society to educate male children in men, to work harder, to protect oneself and others, to eliminate external threats, to be resistant, courageous, energetic and courageous. Through hardships and hardships, loving the family, the love of the family, and the motherland are the qualities that boys need. "We see that, wrote A.Q.Munavvarov, the peculiarity of his son's behavior, is that he follows the rules of the father, such as, "Like me," and "I work as you do." The father also teaches his son to express his thoughts in a kind way, to firmly defend his point of view in a controversial issue, to avoid being sidelined, to be lazy, and to eventually lose self-respect and dignity. Therefore, the role of the father is so great as to form a son as a strong person. These attributes make the father feel his own personal example when dealing with his son, mother, the woman, and the woman. "[11; 82-83 p.]. Of course, the formation of these qualities involves a wide range of factors, such as the diarrhea relationships between parent and child, the moral and ethical orientation of these relationships, the psychophysiological structure of the child, the interaction with the outside world and their impact on the mind. It is impossible to say that the boy does not take all these factors positively. Being physically strong, strong, and energetic is accompanied by overcoming certain obstacles and overcoming them. It does not go wrong with didactics, so it is an objective requirement to teach a child to

deal with difficulties and difficulties in life. Admittedly, physical strength, agility, and courage can sometimes make a boy feel angry. There are enough examples in our lives that some young people who have made great strides in this or that sport have been involved in raiding the racketeering, raiding, raping, and torture under the influence of destructive forces. Physical training improves the hands, muscles, grows up the body, makes the actions beautiful and courteous, gives the person confidence in their strength, and optimism for the future. In this context, relationships with boys are different from those of girls. Oriental morality, pedagogy, and didactics encourage children to pursue a strong relationship with their children. In the family, this is usually done by a man or a family head. Exercise, health, work, and nursing exercises help the boy to grow stronger and more productive. Abu Ali ibn Sina says, "A person who regularly goes through physical exercise does not need any medicine" [12; 245 p.]. Thus, the relationship between parents and boys, education and enlightenment are built on this tradition,

Another important aspect in dealing with boys is to be a family heap, provide them with the necessary financial benefits, volunteer self-fulfillment, and responsibility for family well-being. Traditionally, the idea that boys are the family heads is inherited. Parents repeat this idea unknowingly, and urge the boy to be responsible. There is no conservatism, no form of egoistic ideas. As every social unit needs to be organized, organized, the family is the same institution. It needs to be organized in terms of rational and spiritual ethical values. This task is entrusted to men and boys according to the traditions of the Uzbek people. Special surveys, as well as the answers we have, testify to the viability of this tradition. For example, 62% of the respondents said that they are working on material support in the family: "Parent", 13% "Men", 10% "All", 8% "My wife", 3% "great grandfather", 1% and recently he replied "grandfather-grandmother". 58% of respondents who answered "patents" are unmarried youth. They live together because of their family relationships and the family's material security. Almost all respondents (97%) were married, some (about 17%) were married, and others (4%) with three children. Thus, relations between parents and boys are patriarchal, and they are primarily intended to be the family head, the primary provider of the child. Indeed, "the upbringing of boys is more severe and responsible, because it is like a weapon: both powerful and dangerous. She wants something, she can trust her true manhood, define her own strength and capabilities, and threaten her with other children. If you pay attention, men are more likely to look into the boys' fight, even calling together to test their strength and watching the fight with pleasure. At the same time, women are worried and try to stop the riot. For her mother, her son's safety is important, and she is better off keeping her home. That's why serious problems arise when a mother's upbringing alone is in her own hands." [13; 173 - 174 p.]. So if both parents are affected by the boy, both of them should have a share. Relationships between parents and boys require this harmony. These relationships are based on the relationships of the strategic goal of society, i.e. upbringing harmoniously developed generation.

The family's external, extroversive relationships push her to forget about her country, country, country and state. Parents are well aware of the fact that their family is based on these relationships. The more effective, the more extraventive the relationship is, the family tries to

educate their children in the profession, which benefits the country, and education in such qualities as patriotism, devotion and altruism.

Family relationships are one of the sensitive issues. The psychophysiological qualities of girls, their emotional state, their special affection for the institution of the family, the tendency to live as a family, home, and family require that the relationship be closely followed. Traditionally, women in the Oriental tradition have a special place in their lives, which requires careful attention and care. If you keep your mother, keep your singing in the head, "says the Uzbek article. This is actually a respect for women.

So why do women in Uzbek families pay special attention? Are girls more likely to be encouraged and loved than boys? Does the parent-child relationship in the family lead to gender inequity?

First of all, it should be said that in the traditional environment, the girls are considered as the future housewives, mothers, children, husbands. There are many ideas on this subject, and research has been made. An example of aesthetic beauty to women is that the home is a glamorous angel who is tactful, attentive, and graciously welcomed. The increasing social life, despite the automation of labor processes, the ongoing renewal of the work, the reform, the diversity, complexity and sensitivity of interpersonal relationships will not affect psychology. It is natural for a man to take care of the material and well-being of his family. In this case, relatives who are expected to embrace her can save themselves from depression and conflict. Yes, in such times it is desirable for a man to be grateful to the man, to have children and grandchildren to rejoice in his heart. Conflict-related relationships can lead men to depression, depression, and stress. That is why he sees his family as an impenetrable barrier to relief from external worries. But they do not love the aesthetic beauty of women, they are respected because they can make our social life meaningful, enjoyable and effective in our work. They're unique in childbirth and upbringing, but this should not lead them to acknowledge the fact that they are only housewives. In some scholarly publications, books often call for women to be respected as women have these qualities. Here is one example. "The most beautiful and young mothers," writes Doctor of Pedagogy, Prof. S.Ochil, in general, the mother is the most polite, the most patient, the most sensitive, the most powerful. When I see tears in my mother's eyes, my heart flows from the eyes of black blood. So I want to teach you because I love you so much. Keep yourself low in front of your husband, he may have been nervous. It is natural that with a sinister word, it can be frustrated by sharpening. Take down the slogan that threatens the "men and women are equal" under your heels.

Something else. When your husband comes to work or out of the street, do not take four minutes to spare. Meet her openly, shave her hair smoothly and say, "Have you come?" Put on your headdress and other clothes and put it on the brim. Sit down and put a pillow next to it, and plan it. Shortly, your affection will spread to your husband's tiredness, and his love will grow. Keep doing the same. Your family is becoming more and more independent. I repeat that you do not see, the right of a judge [14; 90 p.]. This can be repeated again. It is strange that a scientist understands that women have equal rights.

In the Uzbek nucleus families, girls are mainly engaged in the upbringing of girls. Mother's life experience is considered to be a testable, ready-made, mimic experiment that is tested by girls,

on life, on the side, on man. But in modern families it is noteworthy that girls tend to think more independently and find their way of life. For example, "8% of all of us are equal" (12%) and 7% of "Mother" (11%) answered, "Most of us are more likely to listen to what's happening in your family?" Unmarried girls

The On the one hand, it shows that our girls are well aware of the gender trends in our world, and on the other hand they are preparing to solve their destiny and their future. Of course, the awareness of gender change in social life is another way of showing self-denial. However, nowadays, our daughters are getting married on the Internet, and are married to Ethiopia, Belgian, German, British, American, Iranian, and even Australians. There is no special propaganda of this type of internationalization in the relations between parents and girls. But it is true that our daughters and their foreign peers get acquainted with universities and the Internet, and love each other. These relationships can then be further expanded, because a lot of attention to studying foreign languages, especially English, is not limited to education only, and they are likely to form a new, non-traditional relationship in the family.

### REFERENCES

- 1) See: Halilova Sh. State Secrets Of Family. - Tashkent: New century generation, 2018. 7 p.
- 2) New century generation. 8 p.
- 3) Alimasov V. Gender philosophy. - Tashkent: Institute of Philosophy and Law, 2008. 88 p.
- 4) See: Haizinga Y. Homo lunds. Do not forget to burn your body. - Moscow: LLC publish. AST, 2004.
- 5) See Ubaydullaeva R. A. Semya v Uzbekistane. - Tashkent: 2012. S.76.
- 6) See: There.
- 7) The complete collection of Murphy's laws. - Minsk: Popurri LLC, 2005. p. 95.
- 8) Alimasov V. Gender philosophy. - Tashkent: Institute of Philosophy and Law, 2008. 78 p.
- 9) The complete collection of Murphy's laws. - Minsk: LLC Popurri, 2005. p. 418.
- 10) Munavvarov Q.A. Family Pedagogy. - Tashkent: Teacher, 1994. 82-83 p.
- 11) Abu Ali ibn Sino. The world I know. - Tashkent: East, 2015. 245 p.
- 12) Halilova Sh. State Secrets Of Family. -Tashkent: New century generation, 2018. 173-174 p
- 13) Safo O. The heart of the heart // The family is a flower ... - Tashkent: Teacher, 1996. 90 p.