

THE RELEVANCE OF THE SECONDARY SOCIOLOGICAL ANALYSIS OF THE OPINIONS OF DIFFERENT GENERATIONS ON INTRA-FAMILY RELATIONS IN UZBEKISTAN

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ABSTRACT

In this article, the author considers the importance of sociological research among the population, analyzes the data of the opinions of different generations, conducts statistical and comparative analysis, and draws the main conclusions.

Keywords: sociological research, survey, analysis, priorities, family relations, generations, statistics.

Family development in Uzbekistan is considered at the global level within the framework of the United Nations Sustainable Development Goals, within the framework of the Action Strategy for the five priority areas of development of the Republic of Uzbekistan in 2017-2021, as well as for the future within the framework of the New Uzbekistan Development Concept.

In this regard, sociologists of Uzbekistan give a great deal of attention to the issues of the state of the family and the relationship between generations in them. In particular, the author obtained and considered by the method of secondary analysis the data of the Republican Center for the Study of Public Opinion " Izhtimoiy fikr " ¹. One of them concerned the study of the content of the life positions of young people by identifying various social, economic, political, and cultural factors that influence the formation of their needs, attitudes and guidelines. The survey involved young people aged 14 to 35 years in all regions of the republic, boys and girls, urban and rural residents, representatives of various nationalities and social groups, schoolchildren, students and those working in various fields and industries.

The conducted studies confirm the high efficiency and effectiveness of the measures carried out under the leadership of the President of the country Sh.M. Mirziyoyev as part of the implementation of the state youth policy, the creation of favorable conditions in Uzbekistan for the successful self-realization of boys and girls, the development of the potential of young people and its use in the interests of the innovative development of our country.

The absolute majority of the study participants - 94.6%, to the question: "Do you have a goal in life?" - answered positively, which testifies to the high responsibility of the current generation of young people in Uzbekistan for their lives and the availability of plans for the future, life guidelines, in accordance with which they build a strategy of behavior.

Modern Uzbek society is undergoing reforms in all spheres of life, the scale of which testifies to the deep processes of modernization. A modern young person is involved in a global process of

¹ Data obtained from the official website " Izhtimoiy fikr » <https://ijtimoiyfikr.uz/ru/>

change, in which opposing values and orientations constantly collide, challenging and requiring an adequate choice of necessary solutions. In a period when there is a reassessment of values and norms, it is difficult for young people to navigate issues that relate to their life prospects, goals and meaning of life.

An important place in the hierarchy of life values of young people is occupied by education. At the same time, education ceases to be an independent value, it becomes primarily a means to achieve higher positions in society associated with material well-being, social status, and standard of living. In recent years, there has been a noticeable shift in the target orientations of young people, associated with the subordination of the value of education to the tasks of personal well-being and success. In other words, education is valued to the extent that it generates income and enhances status.

Sociological analysis shows that young people are sure that the potential of a person can be realized, first of all, by raising their educational level. Higher education guarantees a high level of wages, career growth, material well-being and financial stability. Young people are aware that in order to be competitive and in demand in the labor market, it is necessary to get a good education, they are convinced that education is the social lift that will allow them to take place in life, succeed in their professional activities, and feel confident in society and build new strategies to move towards new goals.

Today's youth is characterized by changes in the direction of life orientations from the social component to the individual. This refers to the values of young people in terms of professional careers. According to 43.2% of young people, one of the main life aspirations for them is a career, professional growth or successful entrepreneurial activity. The desire for a successful career is natural in the conditions of modern society and a market economy, while material well-being is highly valued by young people and it is important for respondents not only to get an interesting job, but also a promising and highly paid one.

For 53.3% of young people, family and marriage relations, motherhood / fatherhood, the presence of family status is a value that mobilizes their social and economic activity. According to the respondents, it is precisely the creation of one's own family, harmonious relationships between spouses, the birth and upbringing of children are not only a life value, but also contribute to the further personal and career growth of citizens.

As can be seen from the answers of the survey participants, along with the target priorities of education, career and family values, young people do not hide their interests in becoming happy, financially secure and successful people (54.2%) and consider this their attitudes, motivating this with the desires of a modern person, while At the same time, young people emphasized that they are ready for good deeds and deeds, even if they fail to successfully resolve the issues of their personal lives.

The majority of young people strive to achieve their goals mainly in constructive ways - through the acquisition of knowledge and their own work - 76.4%. This, in turn, determines a positive attitude to believe in one's strengths and capabilities.

Actual problems are identified, which, in the opinion of young people, require priority attention and solutions. The problem of unemployment, including among young people, the search for a decent job with decent wages, seems to be the most topical for the respondents.

Other data RCIOM « Izhtimoiy fikr » relate to family issues and family values, the most pressing issues of marriage and family relationships, aimed at identifying existing family problems and finding solutions. Surveys reveal a differentiated assessment by Uzbeks of the role of the family in a person's life, in which the key ideas are about the need for a family for procreation and about the family as a resource for a person's psychosocial well-being ².

It is possible to note the attitudes of citizens regarding the criteria for choosing a future life partner and creating a family. Respondents' ideas about the qualities that determine the readiness of boys and girls to create a family are differentiated depending on the traditional distribution of roles accepted in society. In general, the respondents are convinced that financial independence, having a stable, permanent job or source of income is the main condition for young people to get married, and the ability to independently solve everyday problems and manage the household is a more important quality for girls. According to the results of the survey, Uzbeks consider financial independence, the availability of separate permanent housing for the family, and the physical health of future partners to be the key conditions for creating a family.

A fairly clear trend is being established for Uzbeks to support the idea of the need to prepare young people for marriage and for creating a family. The majority (76.5%) of respondents believe that young people need to be prepared for family life, while the key role in the preparation process, according to Uzbeks, should be played by the parents of young people (73.4%). This allows us to conclude that despite the growing influence of globalization, the current generation of young people in Uzbek families is paying close attention to determining their family future. That is, parents in families still have a certain strong influence on their children.

Secondary data ³also reveal such a factor in reducing the stability of the family institution as globalization and mass culture (24.0%). Through the media and social networks, they have a negative impact on the worldview of young people, their values and attitudes, and reduce the ability to create a stable family.

People over 45 are of the opinion that the intervention of parents in the life of a young family contributes to its stability. Citizens who are parents of adult children believe that interference in the internal life of the family is permissible, helps young spouses avoid mistakes, and thereby strengthens the marriage of children. A significant part of young people hold the opposite opinion: every second (50%) respondent aged 18-24 believes that parental intervention is a negative factor, reduces family stability, and causes conflicts between spouses. According to 20.9% of survey participants, such interference is a common reason for family divorces.

According to sociological data, in Uzbekistan the most significant factor in maintaining a marriage in a situation where the family is on the verge of disintegration is the presence of children (37.8%). At the same time, having children may stop spouses from dissolving a marriage, but it does not eliminate the problems that led them to decide to divorce. If there are deep, insoluble contradictions in the family, then, having saved the marriage for the sake of children, the spouses will again face the old problems and the family will remain unstable.

All these secondary sociological data clearly show that the transformation of intergenerational relations takes place within the framework of families, that is, the origins of these relationships

² <https://ijtimoiyfikr.uz/ru/issledovaniya/obschestvo/mnenie-grazhdan-o-seme-ustanovki-vzaimootnosheniya-orientiry.htm>

³ <https://ijtimoiyfikr.uz/ru/issledovaniya/obschestvo/mnenie-grazhdan-o-seme-ustanovki-vzaimootnosheniya-orientiry.htm>

are formed within the very institution of the family. This may relate to the processes of socialization of future parents, and the influence of external negative economic relations, but precisely on the family itself, and not on the individual. From this we can conclude that the transformation of intergenerational relations is influenced by the state of the family institution, the structure and socio-economic situation of the family.

In Uzbekistan, in our opinion, the difference in family forms is predetermined by different conditions and positions of family members, which, of course, affects the relationship between different generations. So, "if we neglect private intercultural differences, in a traditional patriarchal family, the father acts as a) the breadwinner, b) the personification of power and the highest discipline, and an example to follow, and often a direct mentor in non-family, social and labor activities"⁴. The development of various family models based on the study of the role of parents in the family makes it possible to study the relationships of different generations in more detail.

In our opinion, the following author's family models can be distinguished.

1. Authoritarian parents, first of all, a man is a grandfather or father.

In such a family, the place and role of all generations are precisely defined. In the presence of an authoritarian grandfather, even if the father is considered the breadwinner, it is precisely the oldest man who is the educator, but in fact the manager.

At the same time, the mother is more of a housewife, fully recognizing the will of men. In such a family, the features of intergenerational relationships are manifested in the strong control of children by adults and in the relative restriction of their freedom. In turn, in most cases, the mother also takes care of household chores at the behest of the father.

2. Families in which the authority of the father is high, even if there is a grandfather. In such families, the father is the manager, the main breadwinner and overseer. Grandmother and mother - educator, adviser, a kind of mediator in the relationship between father and children. The main difference between the first and second models is that in the first, the older man has more responsibilities and is endowed with authoritarian power. In the second, the mother and children are also subordinate to the father, but the grandmother and mother more fulfill the mission of an adviser. In such family models, the father can sometimes even help the mother with household chores, and this does not detract from his authority over other family members. In such models of the Uzbek family, a certain distance is observed in relations between older men and children, many questions are not directly asked. Relationships between parents are based on mutual respect. That is, the stereotype of a father in an Uzbek family embodied a clear leader, a supplier and a slightly cold-blooded person who, at the right time, could show strictness, exactingness or generosity, caring.

In Uzbek families, even fathers with higher pedagogical education, according to the author's observations, in most cases sought to observe traditional national customs in raising children. We can agree with the opinion that in such models of families, the basis of the relationship of the mother to her children is maternal love, and the fathers - respect and authority⁵.

In our opinion, in Uzbek families today, such relationships between generations within families striving for a certain cooperation (the third model is an equal family) are increasingly getting.

⁴ Kon I.S. The child and society. - M.: Nauka, 1988. P.72.

⁵ Kharchiev A. G. Marriage and family in the USSR. - M., 1964. S. 86.

Such families began to appear from the beginning of the 21st century. In them, parents have roughly equal rights in resolving vital family issues, including raising children. This is due to the fact that, due to economic problems, both adult men and women are the breadwinners, and family tasks are evenly distributed.

In our opinion, it can be noted that the relationship between generations is usually closer and freer in such families. The only exception is if there is no problem of an acute shortage of money in the family. In families based on equal cooperation, closer and freer contacts between fathers and children are quite natural. In them, older men, along with the grandmother and mothers, participate in the upbringing of the child, control his educational activities, helping with homework. Consequently, the relationship between generations in such Uzbek families becomes sincere and goes to a completely different level.

Moreover, equal relations between father and mother favorably affect the socialization of children.

The fourth model of intergenerational relationships in Uzbek families is associated with the dominance of the role of women. This model of the family began to take shape in the context of the growth of single-parent families, since in most cases the children stay with their mother. Moreover, in the conditions of the formation of a market economy, the economic contribution of women to the family budget is growing. In exceptional cases, there were similar families before, but basically in them the eldest man died early.

In the modern model, the strengthening of the role of the mother in the family and the transfer of control into her hands are explained mainly by material factors: the mother earns more than the father, and becomes the main breadwinner in the family. In such families, children often ignore their father, and can even afford criticism of him, although they try not to show such an attitude towards their father in front of the public ⁶. Meanwhile, in other such families, the mother demands from her children a respectful attitude towards the father, which they observe. The fifth model, in which the transformation of relations between different generations is found, can be identified as religious families. According to our author's observations, it can be noted that the religious factor begins to play more and more in relations between generations. According to generally accepted views, a religious family is a small group based on marriage or consanguinity, in which intragroup and intergroup interaction is mediated by elements of the religion to which it belongs ⁷.

Studying religiosity and its influence on a person, a number of features are distinguished, including the high severity of value orientations aimed at loving the representatives of one's religion, the so-called "I-centric features" (self-confidence, self-worth, self-acceptance), emotiveness, formation meaningful life orientations. Obviously, the authority of the older generation within the family is lower than that of the clergy, which can provoke certain negative phenomena. Therefore, it is important to keep under strict control the penetration of extremist views that politicize the sacred religion of Islam.

⁶ Ubaydullaeva B. M. Historical transformation of models of relationships between fathers and children in Uzbek families // Young scientist. 2014. No. 5 (64). S. 414..

⁷ Achinovich T.I. Actual problems of the study of religiosity in modern domestic psychology // Yaroslavl Pedagogical Bulletin. 2013. Vol. 2. No. 3. C. 220.

Such family models - religious families - differ from non-religious ones both at the level of interpersonal interaction between different generations and at the level of ethical values. Values are manifested in various aspects of family life. Divorce is not welcome in religious families, there is a negative attitude towards abortion and contraception, large families are welcome, and there is a clearer hierarchy in marital relations ⁸.

Based on the fact that the family is one of the main institutions of the religious socialization of an individual, which plays an important role in the process of forming his religiosity, it can be distinguished that the significant factors in the formation of religiosity in the family are:

- the level of religiosity of the family as a whole and the level of religiosity of each family member;
- the nature of the interaction of the individual with the religious members of the family;
- the degree of authority of religious family members;
- the degree of religiosity of the head of the family;
- the degree of religiosity of the mother;
- the nature of the religiosity of grandparents, and their influence on the upbringing of the individual.

At the same time, religious families are more prone to authoritarian methods of education, which affects their independence ⁹.

In general, we can note that among Uzbek families there are samples of all the above family models that have an impact on intergenerational ties. Practically in most families the model carries the synthesis of all other models. In families where the authority of the father is high, children better fulfill his requirements and instructions, seeing in him a fair and caring person, the main breadwinner and provider of the family. Believing in the father's life experience, children believe that only the father can do everything right, since the father always solved all the important tasks.

In this context, we can highlight that the weakening of the authority of the father in the family can turn into a social catastrophe, since along with fatherhood, the external and internal structures of relations between generations in families, discipline, self-control and the pursuit of excellence will be undermined ¹⁰.

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⁸ Chumakova D.M. The relationship of the religiosity of the individual and social interaction in the family: dis can. psychol. Sciences. Kurgan, 2014. 165 p.

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