

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

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Abstract: This article examines the mechanisms and relevance of sociological research, identifies the priorities of family relations, the author conducts statistical and comparative analysis, draws the main conclusions.

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

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The development of the family 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 Development Concept of the New Uzbekistan.

In this regard, a great place among sociologists of Uzbekistan is given to the issues of the state of the family and the relationship between generations in them. In particular, the author obtained and by the method of secondary analysis considered the data of the Republican Center for the Study of Public Opinion "Social thought". 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 affecting the formation of their needs, attitudes and guidelines. The survey was attended by 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 workers in various fields and industries.

The conducted research confirms the high efficiency and effectiveness of the measures implemented under the leadership of the President of the country Sh.M. Mirziyoyev within the framework 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 youth and its use in the interests of innovative development of our country.

The absolute majority of the study participants – 94.6% – answered positively to the question: "Do you have a goal in life?", which indicates the high responsibility of the modern generation of young people of Uzbekistan for their lives and the presence of plans for the future, life guidelines, according to which they build a behavior strategy.

Modern Uzbek society is undergoing the reformation of 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 change, in which opposing values and orientations constantly collide, challenging and requiring an adequate choice of necessary solutions. At a time when values and norms are being reassessed, it is difficult for young people to navigate issues that relate to their life prospects, goals and the meaning of life.

Education occupies an important place in the hierarchy of life values of young people. At the same time, education ceases to be an independent value, it becomes mainly a means to achieve higher positions in society related to material well-being, social status, standard of living.

In recent years, there has been a noticeable shift in the target orientations of young people associated with subordinating 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 raises status.

Sociological analysis shows that young people are confident that a person's potential can be realized, first of all, by improving their educational level. Higher education guarantees a high level of salary, career growth, material well-being and financial stability. Young people realize 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 elevator that will allow them to take place in life, succeed in professional activities, feel confident in society and build new strategies for advancing to new goals.

Modern 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 a professional career. 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 the material well-being of young people is highly valued 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, marital relations, motherhood/fatherhood, and family status are values that mobilize their social and economic activity. According to respondents, it is the creation of their own family, harmonious relationships between spouses, the birth and upbringing of children that are not only a vital

value, but also contributes to the further personal and As can be seen from the responses of the survey participants, along with the target priorities of education, career and family values, young people do not hide their interests to become happy, financially secure and successful people (54.2%) and consider this their attitudes, motivating it with the desires of a modern person, while young people stressed that they are ready for good deeds and actions, even if it is not possible to safely resolve the issues of your personal life career growth of citizens.

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

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

Other data of " Social thought " concern issues of family and family values, the most pressing issues of marriage and family relationships, aimed at identifying existing family problems and finding solutions to them. Surveys reveal a differentiated assessment by the Uzbek people of the role of the family in human life, in which the key ideas are about the need for a family for procreation and about the family as a resource for psychosocial well-being of a person.

It is possible to note the attitudes of citizens regarding the criteria for choosing a future life partner and creating a family. Respondents' perceptions of the qualities that determine the readiness of boys and girls to start a family differ depending on the traditional distribution of roles accepted in society. In general, respondents are convinced that financial independence, stable, permanent job or source of income is the main condition for young people to marry, and the ability to solve household problems independently and run a household is a quality more important for girls.

According to the results of the survey, the key conditions for starting a family are considered by the Uzbek people to be financial independence, the availability of separate permanent housing for the family and the physical health of future partners.

There is a fairly clear trend of Uzbek support for the idea of the need to prepare young people for marriage and for starting a family. The majority (76.5%) of respondents believe that young people need to be prepared for family life, while the parents of young people should play a key role in the preparation process, according to Uzbekistanis (73.4%).

This allows us to conclude that despite the increasing influence of globalization, the current generation of young people in Uzbek families pays close

attention to determining their family future. That is, parents in families still have a certain strong influence on their children.

Secondary data also reveal such a factor of reducing the stability of the institution of the family 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, reduces the ability to create a stable family.

People over 45 years of age 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 contributes to strengthening the marriage of children.

A significant part of young people hold the opposite opinion: every second (50%) respondent aged 18-24 years believes that parental intervention is a negative factor, reduces the stability of the family, causes conflicts between spouses. According to 20.9% of the survey participants, such interference is a common cause of family divorces.

According to sociological data, in Uzbekistan, the most significant factor in the preservation of marriage in a situation where the family is on the verge of collapse is the presence of children (37.8%). At the same time, having children can stop the spouses from dissolving the marriage, but does not eliminate the problems that led them to the decision 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 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 are formed within the framework of the institution of the family itself. This may concern the processes of socialization of future parents, as well as the influence of external negative economic relations, but precisely on the family itself, not the individual. Hence, it can be concluded that the transformation of intergenerational relations is influenced by the state of the institution of the family, the structure and socio-economic situation of the family.

In Uzbekistan, in our opinion, the difference in the forms of families is predetermined by different conditions and the position of family members, which, of course, affects the relationships of different generations. Thus, "if we ignore the particular intercultural differences, in a traditional patriarchal family, the father acts as a) breadwinner, b) personification of power and the highest disciplinarian, and an example to follow, and often a direct mentor in non-family, social and labor activities." The development of various family models based on the study of the

role of parents in the family makes it possible to study in more detail the relationships of different generations.

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

1. Authoritarian parents, first of all, a man – 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, that is, the oldest man is the educator, and 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 conducts 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 supervisor. Grandmother and mother are an educator, an adviser, a kind of mediator in the relationship between father and children. The main difference between the first and the second model is that in the first, the older man has more responsibilities and is endowed with authoritarian power. In the second, the mother and children also obey the father, but the grandmother and mother more fulfills the mission of an adviser. In such family models, the father can even sometimes 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 the relations of older men with children, many questions are not directly asked. The relationship between parents is based on mutual respect. That is, the stereotype of the father in the Uzbek family embodied a clear leader, a supplier and a little cold-blooded person who could show rigor, exactingness or generosity, caring at the right moment.

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 the upbringing of children. We can agree with the opinion that in such models of families, the basis of a mother's relationship to her children is maternal love, and fathers - respect and authority.

In our opinion, Uzbek families today increasingly receive such relationships between generations within families seeking a certain cooperation (the third model is an equal family).

Similar families began to appear from the beginning of the 21st century. In them, parents have approximately equal rights in solving vital family issues, including in raising children. This is due to the fact that due to economic problems,

both adult men and women are breadwinners, and family tasks are evenly distributed.

In our opinion, it can be noted that relationships between generations are usually closer and freer in such families. The only exception is if there is no problem of 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 their grandmothers and mothers, participate in the upbringing of a child, monitor his educational activities, and help with homework. Consequently, the relationships of generations in such Uzbek families become sincere and reach a completely different level.

Moreover, the equal relationship of father and mother has a positive effect on the socialization of children.

The fourth model of intergenerational relationships in Uzbek families is associated with the dominance of the role of women. Such a family model began to take shape in the conditions 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. There were similar families in exceptional cases before, but mostly in them the older man died early.

In the modern model, the strengthening of the mother's role in the family and the transition of management into her hands are mainly explained 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 to criticize him, although they try not to show such an attitude towards their father in front of the public. 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, religious families can be distinguished. According to our author's observations, it can be distinguished that the religious factor is beginning to play an increasingly important role in the relations between generations. According to generally accepted views, a religious family is a small group based on marriage or consanguinity, in which intra-group and intergroup interaction is mediated by elements of the religion to which it belongs.

Studying religiosity and its influence on personality, a number of features are identified, including the high expression of value orientations aimed at love for representatives of their religion, the so-called "I-centric traits" (self-confidence, self-worth, self-acceptance), emotivity, the formation of meaningful life orientations. It is obvious that 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 holy religion of Islam.

Such models of families - 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 manifest themselves in various aspects of family life. In religious families, divorce is not welcome, there is a negative attitude towards abortion and contraception, large families are welcome, there is a clearer hierarchy in marital relations.

Based on the fact that the family is one of the main institutions of religious socialization of an individual, which plays an important role in the formation of his religiosity, it can be distinguished that the significant factors of 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 individual's interaction with religious family members;
- the degree of authority of religious family members;
- the degree of religiosity of the head of the family;
- the degree of mother's religiosity;
- 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.

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

In this context, we can emphasize 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 perfection will be undermined.

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