

Fundamentals of Conceptualization of Family Relationships in the Republic of Uzbekistan

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Abstract: this article examines aspects of family relationships, the sociological approach of intergenerational relationships, historical changes in relations between institutions and the role of family transformations in transforming the foundations of social life

Keywords: family, family intergenerational relationships, historical changes, transformation, sociological aspect.

The problem of intergenerational relations has deteriorated markedly since the end of the last century, as reflected in the programme of action of the United Nations and the World Health Organization, when 1993 was declared the Year of Older Persons and Intergenerational Solidarity under the theme "Towards a Society for All Ages", 1994 was declared the Year of the Family and 1999 the Year of the Elderly.¹

These trends are directly related to Uzbekistan. According to official data, as of May 1, 2020, the total number of pensioners and recipients of benefits registered with the extra-budgetary Pension Fund is 3 million 734 thousand 230 people. And although the interconnection of generations itself is an eternal problem, we cannot but be interested and concerned about its current manifestations in society, mainly in the context of symbiotics (the relationship between two people, usually between a child and parents who need each other) of those age groups that can be designated as extremes on the scale of age periodization. We are talking about intergenerational relationships within the framework of children - the elderly.²

In the sociological literature, there is a tendency of rapid growth in the number of older people in the world. The increase in the proportion of the elderly population has led to the perception of old age as a specific problem. In Uzbekistan, the proportion of elderly, old and very old people is steadily increasing. The decline in family size and the involvement of women in production over the past hundred years have also had important implications for the social status of older persons.

These processes have complicated the traditional types of care for people of the third age. Demographic trends and the destabilization of the social situation in our country challenge the traditional impulses for self-preservation and preservation of society, which causes the need for a new interaction between different generations both in the family and in society. The family is the first and most individual level of relationships between different generations. However, at present and at the time the family is undergoing changes, demographic, cultural socio-economic reflected in intra-family ties. The sociological approach to the study of intergenerational relations within the family involves the consideration of institutional changes in the family, types of organization and structures of family life in specific historical circumstances. The macrosociology of the family explores historical changes in the relationship between institutions and the role of family transformations in transforming the foundations of social life. The family, from the point of view of the impact of society on marriage and family relations, is a social institution.³

Modern sociologists define marriage as a historically changing social form of relationship between husband and wife (partners), through which society orders and sanctions their sex life and

¹ International Year of Older Persons (excerpts from the report of the UN Secretary-General at the 53rd session of the UN General Assembly). / <https://cyberleninka.ru/article/n/mezhdunarodnyy-god-pozhilyh-lyudey-vyderzhki-iz-doklada-generalnogo-sekretarya-on-na-53-sessii-generalnoy-assamblei-on>

² <https://adolat.uz/ru/news/statistika-skolko-chelovek-v-uzbekistane-poluchayut-pensiyu>

³ Breev B.D. To the question of the aging of the population and depopulation // Sociological research. 1998. №2. S. 61-66.

sees their marital and parental rights and responsibilities. Consequently, the sociology of the family is an independent branch of science, which is a system of knowledge about the family as a whole, in the unity of its general and special, quantitative and qualitative, statistical and dynamic aspects, in its connection and difference with other forms of social life and considers marriage and family relations as its main subject.⁴

In sociological thought, a whole complex of theoretical approaches to the study of the family is distinguished, we will single out the main ones. Structural-functional theory (meso- and macro-level analysis, T. Parsons) is a fairly generalized and often used by sociologists model showing that many societies have families because they perform a number of very important functions for society that contribute to its survival. Distinguish the functions of the family as social (in relation to society) and individual (in relation to the individual).

The main functions of the modern family⁵

Family sphere Activities	Public functions	Individual functions
Sexy	Sexual control	Satisfying Sexual Needs
Reproductive	Biological reproduction of society	Meeting the need for children
Educational	Socialization of the younger generation. Maintaining the cultural continuity of society	Satisfying the need for parenthood, contacts with children, their upbringing, self-realization in children
Economic	Economic support for minors, disabled members of society	Receipt of material resources by some family members from others (in case of disability or in exchange for services)
Household	Maintaining the physical health of members of society, caring for children	Receipt of household services by some family members from others
Leisure	Organization of rational leisure. Social control in the field of leisure	Meeting the needs for joint leisure activities, mutual enrichment
Spiritual Fellowship	Development of personal potential of family members	Spiritual mutual enrichment of family members. Strengthening the friendly foundations of the marriage union
Primary social control	Moral regulation of the behavior of family members in various spheres of life, as well as responsibilities and obligations in relations between spouses, representatives of the older and middle generation	Formation and maintenance of legal and moral sanctions for violation of legal and moral norms of relations between family members
Social and status sphere	Granting a certain social status to family members. Reproduction of the social	Meeting the needs for social advancement

⁴ Ryzhkova A.A. Multi-age marriage as a phenomenological category / <https://cyberleninka.ru/article/n/raznovozrastnyy-lack-How-fenomenologicheskaya-kategoriya>

⁵ Matskovsky M.S. Sociology of the family: problems of methodology and methods. M., 1989. p. 52

	structure	
Emotional	Emotional stabilization of individuals and their psychological therapy	Individuals receiving psychological protection, emotional support in the family

Many researchers note a change in the functions of the family in the direction of its greater psychologization and intimacy. The 20th century saw a shift from a marriage of convenience or responsibility to a marriage of love. On the one hand, this is a great achievement of mankind, but on the other hand, such a marriage implies a greater frequency of divorce for psychological reasons, such as, for example, "dissimilarity of characters", which leads to less stability of marriages. Divorce statistics are also affected by an increase in total life expectancy and a decrease in family size.⁶

The ability of the individual to easily rebuild is a very necessary quality in an era of constant changes within the institution of the family, the employment of both spouses outside the home and the need to change the patterns of interaction, the distribution of labor. The more marriages, sociologists predict, become heterogeneous, the more vulnerable they are to optimal functioning and stability.

The concept of marital autonomy is a reflection of the growing individualization of modern society, the need of a person to have interests outside the family. Of particular importance is the coincidence of the views of spouses regarding the boundaries of the autonomy of each of them.⁷

According to researchers, modern Western, rational values/"values of self-expression" are different from the traditional religious values/"survival values" of Eastern countries. The latter are more about the importance of family and children. The values of personal autonomy, professional self-realization, and hedonism are not always compatible with a family based on marriage.

The economic cause of the crisis of the institution of the family, a number of researchers consider the unregulated global economy, which involves irregular working hours, a constant change of place of work, the need to constantly maximize their human capital, the risk of being left without a suitable job. Employers are not interested in employees with family responsibilities, which are most often women. The market is more likely to create jobs for male workers.

In conclusion, we highlight that the task of strengthening marriage and reviving family values in their previous understanding is unlikely to be feasible in the new conditions. In this regard, it is important to pursue a competent social policy in society, which should be based on a comprehensive study of the ongoing changes in the family and focus on new positive trends in the development of the family institution, as well as anticipate negative consequences and overcome them in time. It is important to understand that, despite the changes taking place in society, the institution of the family remains the most stable social community.

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⁶ Khakhina N.V. Family values, as a factor of education of a teenager // Vestnik Kostromskogo gosudarstvennogo universiteta. Series: Pedagogy. Psychology. Sociokinetics. 2013. Volume 19. p. 120

⁷ Gurko T.A. Transformation of the Institution of Parenthood in Post-Soviet Russia. – M., 2008.- Abstract for the degree of Doctor of Sociological Sciences.

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