

**CURRENT PROBLEMS BETWEEN PARENTS AND CHILDREN IN
MODERN UZBEKISTAN**

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Abstract: *At present, the spectrum of single-parent families is replenished, in addition to those mentioned above, by families of spouses who actually live separately, due to the practice of adoption of a child by a single woman, as well as the establishment of guardianship or trusteeship in the event of orphanhood." It is important that as a unit of observation it is proposed to consider not only parents with children living separately from other relatives, but also single-parent households, which are understood as "a socio-economic unit that unites people through relationships that arise when organizing their shared life: running a common household, living together."*

Keywords: *single mothers, women and men, children and parents, single mothers*

The significant transformation of society in the world that took place in the last decade of the 20th century also entailed some changes in Uzbek family life. The overall marriage rate, the absolute number of births, the overall birth rate, the total birth rate are decreasing, the number of illegitimate children is growing, although public opinion polls show a sharply negative attitude towards the birth of children out of wedlock, especially among the indigenous population [1,2,3,4].

Are the emerging deviations from the traditional family model that still dominates Uzbek society temporary or is this the beginning of the formation of a new modern family model?

It should be noted that the opinion that "the family contributes to strengthening stability and security in the country" is equally inherent in all segments of the population - men and women, city dwellers and villagers, people of different ages, education, and occupation [5,6,7].



An important condition for creating a harmonious family is the age limit. By defining age limits, society creates a certain attitude towards the time period during which young people should get married. The most

The optimal age for men to marry, according to more than half of respondents (52.6%), is 24-25 years. Every fourth respondent (25.0%) believes that it is best for a man to start a family at an earlier age - 21-23 years, every eighth (13.3%) - at the age of 26-27 years. For women, according to respondents, the optimal age for marriage is lower. More than half of respondents (52.0%) are convinced that it is desirable for girls to get married at the age of 18-20 years, 41.1% - at the age of 21-23 years [8,9,10].

An analysis of the results of the 2002 and 2004 surveys shows that the financial independence of young people is the most important condition for starting a family, although this indicator has decreased somewhat. However, the number of respondents who noted that having their own permanent home is a necessary condition for starting a family has almost doubled [11,12].

In 1998, a new Family Code of the Republic of Uzbekistan was adopted, which included an article on the marriage contract. More than half of those surveyed who knew about the marriage contract (53.9%) believe that it is necessary, and this figure has increased slightly compared to 2002 [13,14].

The survey did not reveal any differences on this issue in the opinions of city dwellers and villagers, men and women[15]. Significant differences are noted in the social cross-section. Those who identified themselves as rich (28.6%) and middle (10.6%) classes of the population spoke more often about the need to conclude marriage contracts.

Unfortunately, in the life of our society there are marriages between relatives. The majority of respondents (79.9%) expressed a negative attitude towards such marriages, however, almost every tenth (9.5%) treats them loyally, which indicates a sufficient influence of traditional views and attitudes on the formation of a family for a considerable part of the republic's residents[16,17,18].

A third of respondents see the reason for consanguineous marriages primarily in the insufficient medical literacy of the population, in ignorance of the negative



consequences of such marriages for the health of future children. Every fourth respondent explains this by the influence of ethnic, tribal and local customs, almost every sixth - the desire of parents to protect children, especially girls, from the influence of the negative aspects of life in modern society, the same number - financial difficulties. According to 5% of respondents, such marriages contribute to strengthening kinship [19,20].

The study revealed a high commitment of citizens to observing religious traditions and rites when entering into marriage. This once again confirms that such traditions are an integral part of the lifestyle of citizens of Uzbekistan and occupy a fairly high place in the system of values and attitudes. The majority of respondents (84.2%) consider it necessary to marry in a mosque (nikoh) or get married in a church. At the same time, the number of supporters of religious wedding rites has increased compared to 2002. Every tenth respondent (11.4%) considers this ceremony of consecrating the marriage desirable, but not obligatory, and 2.5% - not necessary at all [21,22].

The absolute majority of respondents (82.4%) have children. Every fourth respondent (25.0%) has two children, 22.6% have three, 17.8% have four, 22.6% have five or more children. And only 12.0% of respondents have one child. City dwellers generally have two or three children, while rural residents have four or more.

The data obtained indicate changes in the traditional reproductive attitudes of the population of Uzbekistan, a gradual transition from having many children to having only a few children. According to two thirds of respondents (65.3%), the optimal number of children in a family is up to three [23,24].

This attitude is more typical of young people aged 18-20. If among these age categories, respectively, 4.2% and 6.5% of respondents believe that a family should have as many children as "God gives", then among those aged 51-60 - 13.8%, 61-70 - 14.2%, 71 and older - 8.8%.

The respondents noted that the main reasons for having another child are: the desire to have children (45.8%); the desire to observe family traditions and customs (22.2%); the desire to have a boy (19.9%).



A third of respondents (33.9%) believe that when deciding to have another child, it is necessary to consider, first of all, the material level of the family, which allows raising educated and healthy children. 30.4% of respondents are convinced that it is necessary to take into account the health of the mother of the future child, and every fifth respondent (19.6%) is of the opinion that ethnic, tribal and local customs should be observed[25,26].

The survey revealed that the majority of the country's residents (76.7%) have a positive attitude towards protection against unwanted pregnancy. Only 10.7% of survey participants expressed a negative attitude[27].

The attitude of the country's citizens towards the facts of violence on the part of the husband is consistently negative: in 2002 - 88.8%, in 2004 - 91.1%. Those who consider it acceptable give the following arguments: the wife herself is to blame (41.5%), this is sometimes the only way out of the situation (27.5%). The rest (31%) found it difficult to explain their position[28,29].

In the event of violence from the husband, according to 19.2% of respondents, the wife should endure. Every tenth is sure that the wife should think before arguing with her husband. 8.7% of respondents claim that a woman who has been subjected to violence should contact the mahalla committee, 3.9% - the police, 3.1% - the courts, and 7.1% of respondents believe that the wife should file for divorce and leave[30].

According to 16.8% of respondents, the reason for violence against women is a low level of culture, bad manners of the man, 15.7% - in the lack of mutual understanding between husband and wife. Every tenth believes that the cause of violence is material problems.

National values and traditions

In this study, a number of questions were devoted to the relevance of certain traditions in modern Uzbek society, the reasons for the viability of some and the extinction of others of rituals and customs, as well as intra-family holidays that are preferred by residents of our country.



The majority of respondents (79.1%) are interested in the history of Uzbekistan, but the greatest interest is noted among young people aged 18-20, who only began to study it in depth in educational institutions in the years of independence [31,32,].

More than a third of respondents (38.4%) try to adhere to folk traditions and constantly observe the rites and rituals accepted in the area of their residence. Another 40.7% of respondents observe rites, but not regularly (if possible), 13.6% - occasionally. And only 4.8% of respondents do not adhere to any folk traditions and customs. The remaining 2.5% of respondents found it difficult to answer.

More than half of respondents (52.0%) explain the reasons for observing folk traditions by the fact that they are the legacy of their ancestors, which must be preserved and passed on to the next generation. 19.0% of respondents noted that the immediate social environment, primarily the mahalla, obliges them to follow traditions. Approximately the same number of respondents (14.6%) believe that by observing traditions and rituals, they thereby bring joy to their loved ones (children, parents, relatives), 2.2% express their belonging to the people and religious community[33,34].

Many modern families have their own family traditions that help strengthen family ties and make family relationships more vibrant and intense. According to 43.6% of respondents, their families have such traditions (in 2002, 43.9%). Less than a third of all respondents (30.6%) answered that their family does not have its own family tradition, and 25.8% of respondents found it difficult to answer.

Conclusions

Survey data indicate that Uzbek society has developed a very specific and systemic understanding of the main functions of the family in modern life. The tendency to increase the role and importance of the family is growing in public opinion.

The assessment of the age desirable for starting a family is stabilizing. According to every second respondent, the most optimal age for entering into marriage for men is 24-25 years, for women - 18-20 years.

The attitude of citizens to the issue of family planning and the birth of a desired child can be assessed as generally quite loyal. Most agree that family planning is



currently necessary, that it gives the opportunity to have healthy and desired children, provide them with good living conditions and give them a good education [35,36].

Thus, the results of sociological public opinion polls have shown that the family as a social institution and social value has not lost its significance for the country's population. Therefore, it is no coincidence that Uzbekistan is constantly working to strengthen the foundations of family life, develop spirituality and tolerance, which form the level of an individual's worldview, capable of accepting ongoing and upcoming reforms[37,38].

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