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MUAMMOLARINI O'RGANISH INSTITUTI



INTERNATIONAL SCIENTIFIC AND PRACTICAL CONFERENCE ON PREPARING YOUNG PEOPLE FOR FAMILY LIFE

Tashkent - 2021

Edited by Prof. Aktam T. Jalilov

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This collective work consists papers of participants of the international scientific-practical conference organized by the Institute for Research of the Youth Problems and Training Prospective Personnel under the Agency for Youth Affairs of the Republic of Uzbekistan with Graduate School of Education and Human Development of Nagoya University, Japan. The conference is organized in the framework of academic cooperation of two schools and the publication is recommended for researchers, practitioners, and public units interested in family issues.

All data in the materials belongs to authors and may not represent the position of organizers of the event.

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Introduction

The Institute for the Study of the Youth Problems and Training of Prospective Personnel is one of the analytical and training centers in Uzbekistan. Dozens field studies and sociological surveys on various youth problems carried out here every year. In monthly and annual reports, the Institute pays special attention to urgent issues, which delivered to higher authorities including Presidential Administration and we publish analytical yearbooks, scientific articles, and books.

The team of the Institute is happy for academic cooperation with Nagoya University, since we need approbation of our ideas and hypotheses with Japanese partners and advisors. This conference provides us with the platform of scholarly views exchange.

Uzbekistan and Japan have similar traditions, social relations based on customs in both countries. Japan has passed all the stages of socio-economic development that Uzbekistan is going through today. Uzbek researchers interested in how Japanese parents prepare children for family life, how Japanese researchers respond to our thoughts about preparing the youth for marital relations.

This conference is part of my research, since I am a student of the Transnational Doctoral Programs for Leading Professionals in Asian Countries, Nagoya University. The topic of my dissertation is similar to the topic of this conference "Preparing Youth for Family Life". It should be noted, that the conference is held in a scientific and practical format, since it involves both researchers and practitioners. This collective work, which is going to be published after the conference, consists articles submitted to the discussion in English and researchers can read views of Uzbek researchers, who will participate afternoon session of the meeting.

The main goal of this conference is to focus on the marriage issues among young people. The increase in the number of divorces every year creates new problems; there are orphans with living parents. We are interested views of Japanese researchers on such issues, how Japanese scholars and people think about marriage and preparation for matrimony.

I appreciate my Dean, Professor Haruhiko Matsushita, my advisor Professor Asuka Kawano, Mr. Eldorjon Elmurodov for this opportunity and all my Japanese colleagues in Nagoya University in supporting my research.

I appreciate my Director, Mr. Alisher Sa'dullaev for supporting the Institute in all our events and studies.

Aktam Jalilov,
Director of the Institute for Study of the Youth Problems and Training Prospective Personnel, Doctoral Student of the Graduate School of Education and Human Development of Nagoya University

Sa'dullayev Alisher, Opening Remarks

Mr. Sa'dullayev Alisher
Chairman of the Agency for Youth
Affairs of the Republic of Uzbekistan

Hello dear Participants, Good Afternoon Professor Haruhiko Matsushita, Professor Asuka Kawano.

I am representing the Youth Affairs Agency of the Republic of Uzbekistan. Let me express high gratitude to the Japanese partners of the Institute for the Study of Youth Problems and Training Prospective Personnel.

According to my knowledge, this conference is taking place within the research of Professor Aktam Jalilov, who is a doctoral student of Nagoya University. I have to stress out the role of the Institute, which is part of our Agency and we have close collaboration in investigating youth problems. Family issues are a striking issue, which concerns scholars, the government as well as social activists.

Family for Uzbekistan is the most important institute, where personality begins formation. However, we have to admit the rise of family dissolution. According to the State Statistics Committee of the Republic of Uzbekistan, in 2020 the number of divorces in the country was 28.2 thousand, which is 10.2% less than in 2019 (31.4 thousand), in the first half of 2021 the number of divorces was already 1/3 of the divorces last year (19.4 thousand divorces).

According to research results, among the reasons for divorce, disagreement and lack of help to each other among spouses are in the lead. In addition, compared with the results of a survey two years ago, the percentage of divorces due to adultery has doubled. In addition, almost every fifth family (21.2%) falls apart due to the constant interference of relatives. This fact suggests that divorce is a problem not only for a married couple, but also for society. High levels of domestic violence have been linked to discord between spouses and interference by relatives. According to data published in June, since the beginning of the year, more than 4,200 people have turned to the country's rehabilitation centers with complaints of psychological, physical or sexual violence from their households, the cause of which is built up stereotypes in society, as well as hyper-care from their parents.

Along with this, it should be noted that family values have changed in society, which is clearly expressed in the issue of attitudes towards divorce on the part of young people entering family life. In this regard, it is advisable to identify the causes and consequences of family divorces in Uzbekistan, as well as changes in values and the prospects for their development. In order to prevent increasing divorces among young families, on the initiative of the Agency for Youth Affairs of the Republic of Uzbekistan, an online platform **yoshoila.uz** was created which will become a significant link in the proper preparation of young

people for a happy family life. The purpose of the above mentioned platform focused to help young people to prepare for the creation of their own social unit. Accordingly, it is relevant to hold a conference on the topic "Preparing young people for family life" at the international level to understand and explain the value changes in families.

Dear participants! I am convinced that this conference, prepared by joint efforts, will give new results and an opportunity to use the accumulated experience in the development of this area, as well as discussions and exchange of experience on such an important discussion platform will certainly make a great contribution to the development and strengthening of young families. I wish all participants of the event productive work!

Thank you for your attention!

Matsushita Haruhiko,
Problems for Young People in Japan

Matsushita Haruhiko
Dean of Graduate School of Education and
Human Development of Nagoya University

1. Introduction

On behalf of the Graduate School of Education and Human Development, Nagoya University, I would like to thank all the distinguished guests and participants for attending the international conference jointly held by Nagoya University and the Institute for Research of the Youth Problems and Training Prospective Personnel, Republic of Uzbekistan. In addition, I would like to thank Mr. Alisher Sadullayev at the Agency for Youth Affairs of Uzbekistan, Mr. Aktan Jalilov, Director of the Institution for Research of the Youth Problems and Training Prospective Personnel and Mr. Elmurodov Eldor of the Nagoya University Satellite Campus for their great efforts in preparing for this conference.

The issue of family and adolescence, which is the theme of this conference, is related to the development of the next generation who will bear the future society of this century. I think this is a very important theme for each country to share our awareness of the problem when looking at the direction and ideals of the international community in the 21st century.

Looking at the program of today's conference, we will focus on the various issues surrounding Uzbekistan's families and the issue of education on how to guide young people in the design and vision of future families. We are very much looking forward to the presentations and discussions of these studies.

2. Problems surrounding young people: educational inequality and economic inequality in Japan

I am not specialized in research on youth and family issues, but briefly I would like to touch upon the situation surrounding Japanese families and young people. In general, Japan tends to be considered as an economically rich country according to GDP and other indicators, but like other countries in the world, there are serious economic disparities among its people. The effects of the deflationary recession over the past three decades have curtailed new employment for young people, forcing them into non-regular or precarious employment known as part-time workers. In addition, due to the expansion of nuclear families since the latter half of the 20th century, a situation called "parentcracy" or "incentive divide" has been created in which parents have a strong influence on their children's educational opportunities. It has become clear how parents' economic capital, cultural capital, and social capital affect educational disparities among children, and as a result, reproduce economic disparities.

Japan is a country with a relatively low degree of economic inequality compared to other countries, but it has become clear that the poverty rate of children is actually high. In addition, children born to double-income but low-income couples face greater family disparities than ever before. When a divorce results in a “single-parent” household, especially children raised by a single mother, they are placed in an economically and emotionally unstable educational environment, which has an unfavorable effect on their future education achievement. In addition, due to violence from parents and discord with parents in remarried families, some children have lost their place and cannot find their place. As a result, they are often found living in internet cafes and sleeping there.

On the other hand, under the declining birthrate, children are sometimes overprotected from their families and cannot get out of the patronage of their families. This situation has caused children's social reclusion. A social recluse is a person who cannot go to school or work, and who stays at home, generally without having any connection with people outside his or her family. Currently, it is estimated that there are about 1 million social recluse (withdrawals) all over Japan.

Now, in what era will young people with such problems be born and raised and in what age will they live? Table 1 was created with reference to American generation theory. Looking at this table, you can get an idea of what generation young people belong to and in what era they have lived. Many of them belong to a generation called Millennials. This will help us understand their value orientations and life-style.

Generation	Birth years	
Baby Boomers	1946-1964	Children of Silent Generation Parents of Gen Xers or Millennials Their young adulthood: social movements, counter-culture
Generation X	1965-1980	Raised during a time of increasing divorce rates Women workforce participation Conservative and neoliberal-turn The rise of internet, dot-com bubble Work-life balance
Millennials (Generation Y)	1981-1996	The children of baby boomers and early GenXers (often parents of Gen. alpha) grew up in the Internet age digital natives Internet, mobile devices, social media Many faced the unemployment (Great Depression 2007-2009) Suffered another recession (Covid-19 pandemic)
Generation Z	1996-2015	Digital natives
Generation alpha	2015-2021	Towards decarbonized Society Living with AI

Table 1 Named Generation in United States

3. Declining birthrate and aging population; characteristics of the family system in Japan

Next, I would like to focus on the declining birthrate and aging population in Japan and the characteristics of the family system as the problems behind the situation of young people. As is well known, Japan, along with China and South Korea, faces the formidable problems of declining birthrate and aging population in terms of vital statistics (Table 2). These countries will become nations with a declining working population and only elderly people in need of long-term care. On the other hand, the tendency of marriage to be postponed due to changes in youth consciousness and life course is becoming a serious problem year by year. The underlying problems behind such a tendency seem to be the unstable employment of young people and the unsatisfactory environment for raising children after marriage.

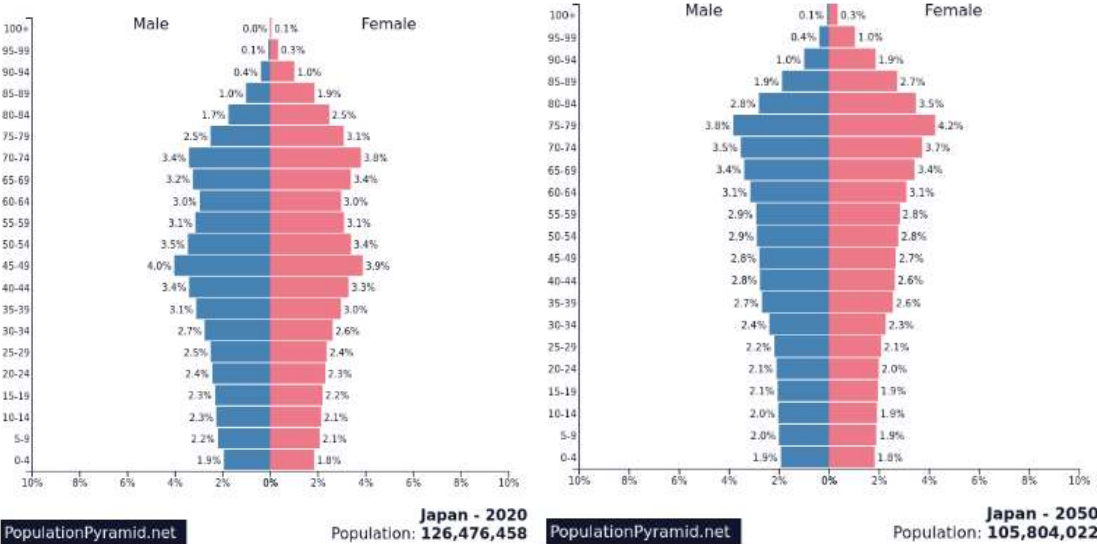


Table 2 Population Pyramid: Japan 2020, 2050

Emmanuel Todd, a anthropologist and historical demographer, conducts renowned research in the origins and typology of family systems and their relationship to modernization and ideology around the world. Of the 15 family types presented by Todd, the four core family types are (1) absolute nuclear family, (2) egalitarian family, (3) hierarchical family, and (4) community family. In the case of Japan, along with Germany, it is classified as a hierarchical family (authoritarian and unequal treatment of siblings).

Typology of family systems	Authority/ freedom	Women's work	
Absolute nuclear family(liberal and indifferent to equality)	freedom	Important	United States, England
The egalitarian nuclear family(liberal and egalitarian)	freedom	Weak	Paris Basin,
The hierarchical family(authoritarian	authority	Important	Japan, Germany

and inequitable)				
The community family(authoritarian and egalitarian)	authority	Weak	Russia, China	

Table 3 Family Systems according to E. Todd, *The Origin of Family Systems: Tome 1 Eurasia*.

Todd's analysis does not seem to be correct since Japan now has a predominant nuclear family and seems to have equal inheritance and siblings. However, according to Todd, even though the historical form is disappearing, its values remain in our relationships. For example, in Japanese society, public services for childcare and elderly care for double-income couples lag behind other countries. The values of traditional stepfamilies and extended families remain so that Japanese welfare depends on the family as ever. Even in people's consciousness, there is a tendency to think that childcare and long-term care should be resolved based on (within) the family. Then these traditional values may create a tendency to postpone marriage or refrain from having children by continuing to work.

Problems such as Japan's demographics, the need for improving the environment for women's labor advancement, measures for an aging society with a declining birthrate, and reassessment of family system are better understood by looking at the problems faced by young people. These are the issues we need to address urgently. In addition, I think it is necessary to reconsider the way a family should be and how to raise children without being bound by the conventional view of marriage. Probably, these are quite different from the situation in Uzbekistan, but I hope that we will be able to find better solutions by sharing understanding and exchanging opinions with you as a problem facing young people who will survive together in the 21st century.

Thank you very much.

Elmurodov Eldorjon, Welcome Remarks

Elmurodov Eldorjon,
Executive director, Nagoya
University Office in Uzbekistan

Nagoya University is one of the leading and top national universities in Japan, which aims to develop world-class education and research in various areas of science. The university is the home of six Nobel Prize winners in the 21st century, who were able to make outstanding research and innovation. Thanks to free, unique, open-minded, and autonomous atmosphere of research, university professors are enduring their contribution to the development of global society in many fields.

The University also offers unique educational programs not only for undergraduate students, but also for early and mid-career professionals in public sector across the Asia. For instance, in 2015 Asian Satellite Campuses Institute (ASCI) launched a new project in Uzbekistan – a Transitional Doctoral Programs for Leading professionals in Asian counties.

The aim of the program is to foster talented individuals by strengthening their research capacity as future leaders in their area. This doctoral program offers a hybrid learning which combines online face-to-face supervision and regular schooling opportunities to Nagoya University. The most important feature of the doctoral program is having an opportunity to be enrolled in Graduate Schools of Nagoya University without interruption of the career development of the candidate in his home country.

Professor Aktam Jalolov, the director of Institute for the Study of the Youth Problems and Training of Prospective Personnel, is currently conducting his research in the Graduate School of Education and Human Development of Nagoya University through the ASCI doctoral program. It is important to note that today's conference is related with the research findings of professor Jalilov, which was obtained through social surveys, interviews, data analysis and reviewing of many publications in this field. It is my pleasure to note that while doing his research, professor Jalilov has been in close collaboration with the professors of the Graduate School of Education and Human Development of Nagoya University, especially with his academic advisor Dr. Kawano Asuka.

Regarding the theme of the today's conference, it is unarguable that family issues, including marriage, divorce, domestic violence, education, gender issues and so on are interrelated problems, which assumes critical importance for each country and for the global society as whole.

I am confident, today the conference will contribute with expert comments, views, proposals, exchange of opinions in the area family issues. I believe that the outcomes of the conference will be substantial deliverables for solving key issues related to the marriage and divorce problems.

And finally, I hope such kind of research based conferences and seminars will further be organized between Nagoya University professors and researchers of Uzbekistan.

Kattakhanova Dilnoza,
Role of Youth Affairs Agency in supporting young families

Mrs. Dilnoza Kattakhanova
Deputy Chairman of the Agency for Youth
Affairs of the Republic of Uzbekistan

Practical reforms are being carried out in our country to increase the socio-political activity of young women, expand their participation in public administration, provide them with unimpeded opportunities to find their place in society, work and study, and protect them from oppression and violence.

Over the past four years, on the initiative and with the practical support of the President of the Republic of Uzbekistan, 5 laws and 55 legislative acts on youth policy and social and legal protection of young women have been adopted.

The share of women in management positions today 26.6 percent. In addition, in the last elections, the share of women elected to the Legislative Chamber of the Oliy Majlis for the first time in the country was 32 percent, and in the Senate and local councils - about 25 percent. However, in the previous convocation, these figures were twice as low.

We hope that this scientific conference will serve as a real communication platform for intensive discussions and practical solutions to existing problems with the participation of well-known international experts and experts in solving pressing problems facing representatives of the category who make up 49 percent of the population of our country, and 64 percent of them are young women and girls.

I would like to draw your attention to some figures related to the sphere, according to the data provided by the statistics department, 29 031 cases of divorce have been registered in the Republic for October 1, 2021. The most frequent cases of divorce was observed in Tashkent region (3 087), Fergana (3 219) and Samarkand (3 032). Among women under the age of 30, the number of divorces was 2 699.

(For information, 28,2 thousand cases of divorce in the Republic were recorded in the state registry office on January 1, 2021).

By October 1, 2021, 206.7 thousand cases of marriage were recorded in our republic. The number of registered marriages in 9 months of 2021 increased by 12.3% compared to the same period last year.

It is well known that the main problem facing young women today - the growing number of cases of harassment and violence, as well as the reliable protection of young families from oppression and violence - is one of the biggest challenges facing the conference participants.

In September 2019, the Law of the Republic of Uzbekistan "On the Protection of Women and Girls from Oppression and Violence" was adopted.

35,994 women who were harassed and abused were given protection orders. Of these, 90 cases of sexual, 208 cases of economic, 16,982 cases of mental, 12,215 cases of physical and 6,513 cases of harassment were identified.

Unfortunately, 352 of the protected women are minors, 9,835 are young people (18-30 years old), and 25,807 are women over 30 years old.

The analysis of women victims of harassment and violence found that in most cases, 31,461 occurred in the family, 3,252 on the street, 853 in public places, 377 in the workplace, and 51 in educational institutions.

In particular, women were victims of crime in 2,702 cases and administrative offenses in 31,259 cases.

Certain measures are being taken to prevent the increase of these negative numbers and to prevent early divorces by improving the socio-emotional environment among young families.

The Youth Affairs Agency has created 42,421 new jobs through the allocation of soft loans totaling 1,859 billion soums to 8,705 business projects under the state program "Yoshlar - kelajagimiz".

Young families, including 3,047 young women, received soft loans worth 651.0 billion soums.

Another major problem facing young families today is the growing number of divorces among them. In this regard, the staff of the Agency delivered more than 3 million books to young families and readers in the regions as part of the "Caravan of Enlightenment".

In order to attract young families to reading in Syrdarya region, the competition "The best family of readers" was held, and the winner was awarded a car "Spark" as a gift from the President of the Republic of Uzbekistan. Over the past period, readers have received a total of 9 Spark cars as gifts.

In order to strengthen the professional skills of our girls, to take a worthy place in life, to provide them with permanent employment, 111 sewing and knitting complexes have been established in 75 districts, and 35,000 girls have been employed. A total of about 170,000 jobs have been created for women. A total of 4.9 trillion soums were allocated to more than 172,000 women at the expense of commercial banks, the Public Fund for Women and Family Support.

We know that supporting young families and social protection of young people is one of the key issues today.

Psychological assistance was provided to 13,930 young families in difficult socio-economic situation, legal assistance to 8,055 young families, and financial assistance to 8,423 young families.

During 2017-2019, 2,668 young families were provided with "Youth Homes" and the initial payment of 121 billion 244 million soums was paid on an interest-free basis for 20 years.

As you know, the "Youth Forum 2021" has started across the country, and in the sessions held within the framework of the forum, the direction of "Young Families" was considered as a separate topic and area.

In order to study the problems of young families, reduce family divorces, find timely solutions to questions and issues of interest to young people, the Agency has developed and launched a single platform website "yoshoila.uz" and a mobile application.

In addition, in order to ensure the popularity of our large-scale advocacy work to reduce the number of divorces of young families, to ensure real leadership of young people in these preventive processes, we published promotional materials worth 596 million 275 thousand soums, including 5 special videos, 210 booklets, infographics and special flyers.

Support for young families for newlyweds included in the "Youth Book" - under the auspices of the "Youth Book" Fund, commercial banks have issued unsecured loans to young families in the amount of 33 million soums in the individual households where they live.

On the occasion of 11th October - International Girls' Day, a forum under the motto "Your initiative is for your future" was held in the Youth Centers of the Republic of Karakalpakstan, regions and the city of Tashkent.

One of the main tasks of the Youth Affairs Agency of the Republic of Uzbekistan is to support young women, further increase their legal literacy, unite efforts of enterprises and organizations to encourage their active participation in all spheres of state and public life, implement legislation adopted in the country.

In order to create a modern module for working with young women in Uzbekistan, in October-November 2019, for the first time, a pilot platform "Voice of Girls" was created. This platform covered 5 major projects. As a first project, in January 2020, the Voice of Girls clubs were launched in all regions. Today, more than 11,000 girls work in 14 regional and republic clubs.

The number of girls under 4 in the country is 1,747,535. Of these, 532,691, or 30 percent, were enrolled in preschool.

A total of 18 million people under the age of 30 live in our country. 9 million out of 570 thousand young people. 90,000 (48.9 percent) are women.

It is no exaggeration to say that The Youth Book system plays a practical role in solving the socio-economic problems that plague this category of people.

One example is in 8,714 mahallas across the country. Of the 6,484,806 young people aged 18-30, 4,156,448 were interviewed individually, of whom 2,175,707 (52.3%) were women.

According to the analysis, 266,800 (43.3%) of the 616,344 young people included in the Youth Book are young women.

To date, a total of 585,667 people, including 252,621 (45.5%) women, have been excluded from the Youth Book after solving their employment, entrepreneurship and social, economic and psychological problems.

- 80,922 young women were placed in permanent jobs;
- 27,294 young women received soft loans;

- Up to 1 hectare of land was allocated to 81,778 young women on the basis of the principle "One hectare for each youth";
- 10,773 young women are attached to craftsmen in the tradition of "Teacher-Apprentice";
- 28,477 young women received subsidies for tools;
- The social, economic and psychological problems of 17,240 young women have been solved;
- 948 people were paid rent for non-residential premises for business activities;
- 4,667 students were paid contract costs;
- Financial support was provided to 6,289 young people to realize their talents;
- 211 young families were paid rent;
- 843 young women studied for a driver's license;
- 996 young women went to work with legal migration;
- 251 young women started their own businesses;
- 3098 young women were excluded from the "Youth Book" for other reasons.

These types of benefits and advantages can be a practical solution to the economic problems facing young families.

Thank you for your attention, good luck with the conference!

Asuka Kawano, Local community and youth empowerment: Focusing on community education platform

Asuka Kawano,
Graduate School of Education and Human
Development, Nagoya University

Introduction

This presentation aims to clarify the trends of local community and youth empowerment through practices under community education platform in Japan and Uzbekistan. For this purpose, I analyzed social educational facilities, in Japan (*Kominkan* = Community learning center) and Uzbekistan (*Mahalla* and *Mahalla* office etc.), local community role and young people's activities.

Social education and social educational facilities in Japan

Social education and lifelong learning in Japan after World War II are often socially recognized as the types of learning for self-fulfillment including learning based on culture and hobbies. Accordingly, the abovementioned education and learning styles are regarded as personal affairs and, as a result, considered personal expenses. However, social education in Japan consists of not only personal activities, but also local community activities.

In the field of social education in Japan, at *Kominkan* (community learning center) in particular, self-fulfilling educational activities centering on culture and hobbies have spread since the 1960s, and furthermore, owing to the spread of lifelong learning since the late 1980s, the learning activities through the study program have become generalized. On the other hand, the tradition of the practice of collaborative learning which has been practiced by the people willing to solve the tasks of the community based on practical living in the community, has succeeded and was seen in the activities at *Kominkan* after World War II. *Kominkan* was a community education platform after World War II up to now. However, the learning activities of this type are less likely to be recognized as social education in society, but rather as a minor part of social education. In addition, usually aged people participate in collaborative learning and community services in local community, and the participation of the younger generation is small, which is an issue for current social education in Japan.

In addition, new trends are emerging in current social education in Japan. At present, under the decentralization policy, *Kominkan* were transferred from the board of education to the local chief bureau, and it is strongly positioned as a community facility (facility for the development of the community). This change

reflects the historical aspect that there has been no recognition concerning Kominkan having a deep involvement in the development of the community.

Regarding methodologies of social education, after World War II, the CIE (Civil Information and Educational Section) of the GHQ (General Headquarters, the Supreme Commander for the Allied Powers) promoted enlightenment, the democratization of Japan and the democratic management of youth organizations and women's associations in the local community. In this process, the methodologies and techniques of the settlement movement in England and youth education in United States were introduced to Japan, and the Ministry of Education of the day diffused these methodologies, 'Group work', into youth education in all parts of Japan (Hirakawa, 2014, pp.109-110).

In the historical development of social education methodologies, those methodologies unique to Japan have been created. I will indicate a representative methodology of social education. Collaborative learning is the practice of learning by the youth themselves, started in 1950, and developed depending on the activities of the youth organization. The goal of collaborative learning is for young people to plan and learn by themselves, to organize their learning independently and to create a self-education and cross-education based on collaborative relationships with other young people. Through collaborative learning, young people discussed local issues together and revealed issues in their everyday lives, and finally they actively practiced solutions (Roudousho Fujin Shonen kyoku, 1959; Hirakawa, 2014, p.113). As mentioned previously it can be said that collaborative learning in the local community has its roots deep in young learners' needs and demands, by finding common issues between young people and trying to solve those issues.

In recent years, young people also gather in various local community facilities, learn and discuss community issues, parenting, own future etc. through collaborative learning. Local community and social educational facilities as community education platforms contribute to youth empowerment. Furthermore, the way of young people's learning has changed in recent years, especially in the COVID-19 pandemic, as will be described later.

Community education and local community's facilities in Uzbekistan

In the Soviet era, social education consisted of adult education and out-of-school education. The purposes and significance of adult education were to propagate Soviet Communism ideology to adult people, and to raise educational standards of people outside the school environment. These adult educational practices were mainly conducted at "Father-and-Mother Universities," "Universities of General Education," "Schools for Labor Youth," and "Technical Training Institutions." As we know, for children and youth, "*Oktyabryata*," "*Pioneer*," and "*Komsomol*," promoted these activities. In addition, in local

communities, venues for community education named “Red *Choi Khona* (“Red Tea Room”) and “Red Library” were established, and people participated in the classes, lectures, community services, and so on. In addition, in the research field, social education includes general education.

Since the Republic of Uzbekistan gained its independence in 1991 following the collapse of the USSR, traditional local communities named *Mahalla* resurfaced providing venues and functions for social education. The word *Mahalla* is derived from Arabic meaning a “neighborhood” type community based in an area, ‘a block of an “Islamic city”’ or ‘a community formed by settlers in the Central Asian region a long time ago and is a form of local government within a social structure’. Combined with these various definitions from past research, *Mahalla* has been defined as a local community within the Muslim society of Central Asia, which is closely attached to, and formed in relation to, the roads which support the life of people.

After the demise of the USSR, and in order to break away from the ideology of communism and the state system of the former Soviet Union, a movement to return to traditional values of individual ethnicities was actively pursued. At the same time, government support for *Mahallas* increased and using them as the base of a social government was strengthened. Each *Mahalla* has an active committee which carries out specific activities as an administrative body, and it has sub committees beneath it. Sub committees such as ‘Ethics & Education,’ ‘Youth,’ ‘Women,’ and ‘Social Security’ implement various activities in their area of responsibility. Recently, collaborative activities between *Mahallas* and schools were encouraged by government policy. For example, in a school in Tashkent city, the *Mahallas’* representatives participated in the school events during the “Base of National Independence” week and conducted a related lecture. Young people participate in community services like cleaning activities, volunteer activities and so on.

Mahalla also supports young women in the program and community. The office of a Mahalla is opened to Mahalla residents every day. The women’s committee chairperson’s room is located in the office, and books such as the History of Uzbekistan, Law and Business, Family and Child Rearing are displayed there. Women come to the office and read these books freely. Occasionally, the women’s committee gives advice on child care, child rearing, and children’s problems in support of female parents, guardians and child care providers. In addition, posters which include business logos of enterprises in this *Mahalla* are hung in the office, and have become a valuable opportunity for women to learn about enterprises in the *Mahalla* and find employment. It is also important that the promotional poster was created by the women’s committee chairperson to fully represent the collective vision and mission of the social service provider.

The office of the *Mahalla* has become a place of learning, training, exchange, recreation and relaxation for women and residents of *Mahalla*.

Under Soviet Union rule, the existence and function of *Mahallas* was almost lost, but after independence of the state was gained, they were re-born as the base on which to build a new nation, and they were believed to play an important role in children, youth, adult and, community education. Social educational activities conducted by “*Oktyabryata*,” “*Pioneer*,” and “*Komsomol*,” and at “Father-and-Mother Universities” etc. in the former Soviet Union, were shifted to the *Mahallas*; and instead of following the ideology of the former Soviet Union, the ‘New Nation Uzbekistan’ and vocational skills are now taught to people by *Mahallas* in local communities.

In this case, the Mahalla committee is seen to be executing various support activities corresponding to the demand of the residents of the *Mahalla*. A remarkable feature of *Mahalla*’s activities is that their service structure and program offerings are not top-down. Rather, people and youth gather at *Mahalla* committee office, and they spend their time reading, participating in programs, classes and training. They learn various life skills through *Mahalla*, and they explore solutions for issues experienced in their everyday life. Some pursue personal development for the purpose of achieving meaningful goals to build brighter futures. The *Mahalla* committee considers how the people in *Mahalla* feel and what they need; they provide support to address the people’s specific demands. It is worth noting that activities are not the top-down type from the *Mahalla* committee to people in *Mahalla*, but are bottom-up. *Mahalla* is a community education platform and young people are empowered through various learnings and activities in *Mahalla*.

Conclusion

The aim of this presentation was to clarify the trends of local community and youth empowerment through practices under community education platform in Japan and Uzbekistan. The presentation focused on practices in Uzbekistan’s *Mahalla*, *Mahalla* office, and *Kominkan* in particular. Based on these results it is concluded that local community and facilities such as *Mahalla*, *Mahalla* office, and *Kominkan* play a huge role in youth empowerment. Young people are empowered by local community through learning, discussion, communication, cooperation, exchange, and so on.

Currently, young people’s activities in local community are drastically changing in society from the post COVID-19 pandemic. For instance, in Japan new types of community education platforms like DX (Digital Transformation) of lifelong learning in Japanese facilities such as *Online Kominkan* in local community is expanding due to the COVID-19 pandemic. In the COVID-19 pandemic, the online and DX of lifelong learning facilities and services are

rapidly advancing in Japan. This tendency is progressing not only in urban areas but also in local cities. DX of lifelong learning is developing in the COVID-19 pandemic, but hybrid type lifelong learning that utilizes not only online but also face-to-face is beginning. At the same time, the possibilities of lifelong learning using ICT are increasing, and the advantages of traditional lifelong learning are being reconsidered. Local community, youth empowerment and community education platform are considered to be entering a new stage with DX of lifelong learning, post COVID-19 society.

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**Jalilov Aktam,
Preparation of Youth to Family Life**

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Uzbekistan is one of the traditional countries in Eurasia, which has a tremendous number of weddings. This Muslim-populated country is living according to customs, in terms of social structure, society divided into families, and loneliness is an unusual way of life among Uzbeks. Therefore, people concentrated on family life, consequently separation, and divorce are issues, which concern Uzbek society seriously.

Proper child upbringing and education is the central question of all families. Uzbek children are covered with love and care, child abuse is rarely noticed in this society. Not only children, but also all people care for each other, Mahalla relations provide social cohesion and harmony, which easily can be noticed during social events like weddings and funerals.

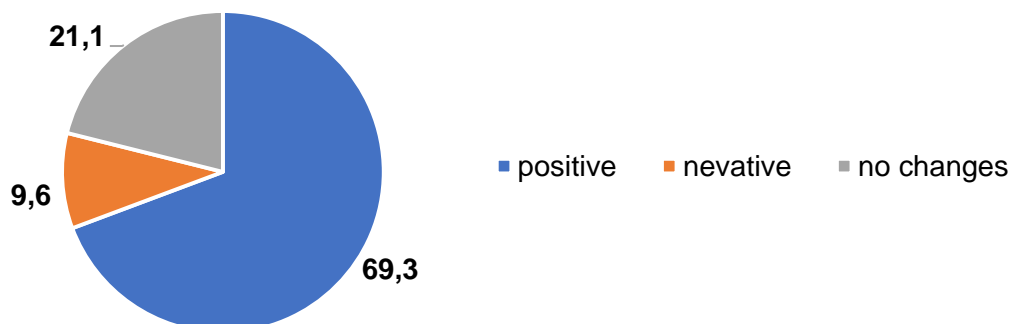
The Institute for the study of Youth Problems constantly conducts studies on youth issues and one of the striking ones is divorce among young families. According to the two field studies and official statistics, divorce rates approached 40 % last years, which jumps every year by 2 to 4 %. Apparently, this trend will continue until society will find real reasons for divorces.

The main question of our interest is the reason for the separation and divorce. In order to understand the situation, we will study two pieces of research focused on family issues: divorce and domestic violence.

The study conducted among 1,300 participants, who represented all 14 regions of the country. To the question of how much the state, mahalla and educational institutions pay attention to the problems of the families of young people, the majority answer positively. 69 % of all youth, participated in the study assessed highly state policy and reforms on family support which have taken place last years in Uzbekistan. At the same time, 21 % of them consider there are no changes in this sphere, 10 % of respondents have a negative assessment of the policy and reforms in the sphere. (Diagram 4).

Diagram 4

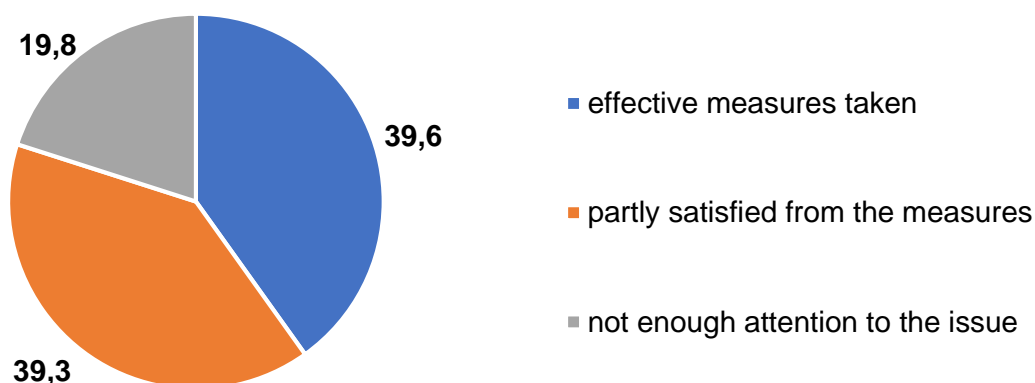
Assessment of the state policy and reforms on family support which have taken place last years in Uzbekistan



40 % of youth consider positively measures taken by educational institutions, neighborhoods, and families on the preparation of young men and women for marriage and family relationships. Almost the same amount of representatives - 39 % have partly been satisfied with the measures in this sphere and 20 % of them consider that there is not enough attention in preparing young people for marriage and family relations. (Diagram 5).

Diagram 5

Opinion of young people about measures taken by educational institutions, neighborhoods, and families on the preparation of young men and women for marriage and family relationship



At the same time, official statistics, academic articles, ministerial reports, and even reports of official political leaders, as well as research participants confirmed stable rise of divorces. Another interesting question concerns the role of parents and close relatives in strengthening the family. The respondents

pointed out that parents are primarily responsible for instilling in young people the idea of the sacredness of the family and solidification family values. Given the strong social relationships within the mahalla and family, the rise in divorce appears to be contradictory. Caring for each other within the family, traditional family relationships in Uzbek society are supposed to strengthen young families.

Most young people consider financial difficulties to be the main reason for divorce in young families. However, the studies did not include the question about the psychological compatibility of a couple. Information of media, personal interviews indicate the importance of compatibility of partners in financial income, education level, social status, psychological loyalty.

Research conducted by the Institute 2021 points to the opposite conclusion from the prevailing divorce landscape. Here I put forward my scientific hypotheses. Despite the positive responses of young people, who affirmed that the Government supports young families financially, educational institutions and the mahalla support young families ideologically and morally, divorce occurs for other reasons.

There are many questions in this regard:

1. If parents have been preparing for the wedding for many years, they have been looking for a good daughter-in-law for many years, so why, after a year or two, the young couple split up?
2. Why relatives who married young people cannot save their family, even if they witnessed the birth of children?
3. Parents and relatives see how children become orphans with living parents, and but they cannot prevent the breakup of a young family.
4. What factors are destroying these family values that lead to divorce?
5. How and why parent's wisdom, love and care remain powerless when a young couple breaks up.
6. Why moral qualities of young people, which have been cultivated for years, do not prevent them from divorce?

My preliminary arguments indicate that young people who are getting married do not have adequate preparation prior to marriage.

Preparation for family relationships in Uzbek society takes place from childhood, by observing the behavior of the newlyweds and their relationship between themselves and other family members.

Parents wish their children to become a good bride and groom, according to social and religious norms. When raising children and preparing them for family life, parents have the best intentions. They want to reproduce, have healthy grandchildren, and have respect in the community. Having divorced son and/or daughter is shameful in Uzbek society. Parents and relatives are very sensitive in educating children in family affairs, they fear quarrels between couples and divorces the most. Therefore, they exacerbate attention to the behavior of children during teenage and even after the marriage. This situation in psychology called hyperopic/hyper-custody/hyper-care, which

exactly expresses most mothers' saying, "you remain my child at any age".¹ Most young families separated because of this type of "hyper-custody" from mothers.

This is the interference to family affairs of a young family. First, parents are concerned about the situation inside the young family. Parents from both sides constantly observe the relationship between the couple and frequently make risky recommendations, which may lead to quarrels and separation.

My main hypothesis of family breakup circulates around two assumptions.

1. Interference to family affairs of young couples.

2. Absence of proper preparation to build a family.

Our studies confirm the outer interference, which led to divorce. Although respondents indicated financial problem as a main reason of the divorces, nevertheless I argue, that interference of third parties is a key factor in collapsing families. The most number of articles on divorces, TV programs on family quarrels and orphans, domestic violence indicate third party interference as a main reason of family collapse. My numerous interviews of scholars, mahalla leaders, students and brides demonstrate, that mother-in-law is key figure in developing or breaking a new family. Brides remain helpless during many years in grooms' house with limited rights. They have to give a birth healthy kids, eat less, talk less, work hard, listen all, accept real and artificial blames and never blame anybody, but herself. Unfortunately, this situation still going on in uzbek society and one of the striking reasons of divorces is domestic violence, psychologice pressure, abuse of women's rights.

Father-in-law in most cases remains helpless to prevent breakup the family of his own son. Despite the Uzbek society is assumed patriarchal, nevertheless in the case of divorce, mothers play a key role and man often unsuccessful to save the situation.

My second hypothesis is the absence of proper preparation before the marriage, which leads to collapse of families.

However, we cannot refuse the existence of such preparation. What kind of preparation before the marriage is take place? Of course, there is multi-stage preparation before the marriage. Usually, Uzbek teenage girls are prepared thoroughly to be a good bride through complex public events, such as weddings, funerals, housekeeping tasks like childcare, dishwashing, cleaning, sewing, ironing etc. Uzbek boys also have numerous tasks, like attending funerals, helping fathers in construction jobs, household tasks in order to be ready for marital relations.

So, what I mean about the absence proper preparation before the marriage?

What we see before the marriage as preparation for the wedding is technical training for the upcoming wedding. Uzbeks try to keep all traditions of a wedding ceremony, regardless of the social status of a family. Even

¹The danger of parental hyper-custody: hyperopic of parents: psychologist's advice for too caring mothers // <https://jezu.ru/en/opasnost-roditelskoi-giperopeki-giperopeka-roditelei-sovety.html>

westernized families also do not refuse traditions; on the contrary, they also serve to preserve customs, but including modern styles and luxury elements.

This year I have published an article on the psychological condition of a bride in the pre-wedding and post-wedding context, where I have tried to describe all stages of being a bride of an Uzbek girl starting her teenage. In Uzbek society, for mothers, the main event in their lives is the marriage of a son and a daughter. At the same time, the preparation of young people for family life is purely formal, that is, they must be technically ready for married life. This includes cleaning the house, caring for the mother-in-law, father-in-law, and of course children and husband. All these tasks are of a technical nature.

What is important, not all these preparation and technical skills of a bride in household affairs can prevent divorce. Interestingly, technical skills and hard work may help the bride to live in the groom's family, but not guarantee to be a full member. I have never heard, that if the family collapses parents of the groom return the bride because she was a hardworking person. In other words, all technical skills of the bride are automatically canceled if the family falls apart.

My main argument is that in Uzbek society, in most cases, there is no long-term preparation for family life on the part of young people and girls. This refers to a test for the psychological compatibility of the future bride and groom.

If they are date several months before the wedding, they learn about each other, and prepare themselves for upcoming marital life gradually. This dating period does not mean that after several months they can decide not to marry if they found each other psychologically incompatible. There are very rare cases when a couple decided to separate before marriage. Such a decision is unacceptable in Uzbek society since social norms are still not ready to accept psychological aspects of marital life.

Here we can see a contradiction of social reality and stereotypes. Even the rise of divorces does not alert our society in terms of reviewing local traditions according to globalization. Media and even academic circles talk about divorce cases, discuss interpersonal relations within the family, a relation of Islam in family issues etc.

The government introduces institutional changes, the Women's Committee was closed, the Mahalla Foundation was also liquidated, and instead a Ministry for the Support of Mahalla and Family was created. These departments were liquidated precisely because of the growth of divorces and after criticism from the political leadership. However, even after these institutional reforms, divorce is on the rise and articles, TV programs supposedly created against family problems do not help family disputes, but rather aggravate them.

Several years ago, the Oila Center initiated Family Preparation Schools for young people who are going to get married. Such schools were planned to be organized in makhallas, where future newlyweds would go to study the economic, psychological, medical aspects of family life and childbearing. However, such schools remained unrealized.

I believe that our society needs a revision of traditions based on socio-economic changes and global trends. Preparing for family life requires the inclusion of such subjects in the curriculum of educational institutions.

Our observations show that without proper preparation for family relationships in terms of psychological compatibility, divorce will certainly increase.

The realities of the Uzbek society indicate that marriage is still the decision of the whole family, and the young man and his future wife are just participants in the wedding ceremony. Of course, they participate as the main participants in the upcoming wedding, but they make the decision to get married according to the strong recommendations from the outside.

Shukurova Guljamol,
Special aspects of preparing young people for family life in Uzbekistan

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of the Republic of Uzbekistan

Social relations are changing, improving and becoming more complex in the modern information world, in the era of unprecedented scientific discoveries, enormous technical capabilities, universal technologies, the process of globalization of information dissemination. As a result of globalization, the imaginary world, consciousness and thinking of people will change.

Young people are also under influence of such changes when they prepare for family life. The concept of a family and its legal foundations are defined in a separate chapter (chapter 14) of the Constitution of the Republic of Uzbekistan, which, according to article 63 of the Constitution:

“The family is the basic unit of society and has the right to protection from society and the state. A marriage is concluded only with the free and full consent of those entering into marriage.”

In addition, family relations are regulated by the Civil Code, the Family Code and other regulatory legal acts in our country.

Islam, the most widespread religion in Uzbekistan, also places great emphasis on marriage. Islam encourages people to get married and start a family after puberty. In Islam, the family is an important part of human life, and you need to be ready for it, because in marriage, a Muslim man or Muslim woman faces many difficulties, as well as the need to provide for the family. The head of the family will be responsible for the spouse, children and property, as well as for everything that the family needs to live.

In recent years, one of the important directions in our country is to ensure the strength of the family, in particular, the prevention of divorce and the preparation of young people for family life to a qualitatively new level. After all, the children of families whose values are brought up in the family are the builders of a strong family and the masters of our society.

According to the State Statistics Committee of Uzbekistan, as of January 1, 2021, there are 8,871,412 families in the country. The regions with the largest number of families are Fergana region with 1,023,042 families and Samarkand region with 935,265 families. The smallest number of families is in the Navoiy region, where 277 706 families live. Although the Fergana region has the largest number of families, the Kashkadarya region has a large number of large families, in particular, 114 959 out of 784 635 families have 4 or more children.

One of the main tasks of the Ministry for Support of Mahalla and Family, created on the initiative of the head of our state, is to ensure the strength of

families in our country, to reveal the historical roots of the family, and to develop family values. In this sense, in the past period, the state has been paying special attention to the stability of families in our country, especially young families who are just entering a big life, to their independent formation as a part of society.

The Resolution #820 of the Cabinet of Ministers “On measures for the further development of the family and the preparation of young people for family life” was adopted on December 31, 2020. On the basis of this Resolution, in 206 districts (cities) of the republic the Ministry for Support Mahalla and Family established “Centers for preparing youth for family life”, where training is carried out in the following areas:

- ✓ Family life psychology;
- ✓ Family economics and budget;
- ✓ Reproductive health basics;
- ✓ Spiritual and moral values;
- ✓ Creation of a healthy spiritual and moral environment in the family;
- ✓ Developing exemplary parenting skills.

The curriculum for these centers was developed by the “Mahalla va Oila” [*Mahalla and Family*] Research Institute under the Ministry, and the institute has now produced many teaching aids based on this curriculum.

Centers for preparing young people for family life, in fact, are aimed at creating an exemplary form of a modern family, instilling in young people who are getting married, many life principles that are very important today.

To date, about 70 thousand young people have been trained in these centres.

The effective organization of centers, quality control of education is carried out by the Ministry for Support of Mahalla and Family and its territorial divisions. In addition, “Mahalla va Oila” [*Mahalla and Family*] Research Institute under the Ministry provides regular assistance to the centers with their proposals, including preparing young people for family life, teaching them the legal and psychological foundations for resolving family conflicts, as well as important aspects of preventing divorce and it analyzes the experience of foreign countries in this area and gives them the appropriate methodological instructions for the educational process.

It should be noted that these centers can fully meet the requirements of today, creating a new and unique modern direction in this area. The modern form and style of the educational process, equipping the centers with advanced pedagogical and information-communication and innovative technologies, and most importantly, training conducted by qualified specialists, create a decent basis for increasing work efficiency.

It is noteworthy that training in these centers is provided for young people free of charge, and upon completion of training, graduates are issued certificates.

These centers draw on the experiences of the USA, UK, Latvia, Italy, Saudi Arabia, Malaysia and Indonesia.

It should be noted that one of the main tasks of the center is to educate our youth in the spirit of family values, to explain to them the essence of our national values, customs and traditions, to teach them to instill this spirit in their children born in the future in their families.

At the same time, in my report, I would like to dwell on the problems that arise in the process of preparing young people for family life and in young families.

First, until now, in the process of preparing young people for family life, the main emphasis has been on preparing only girls. Even so, the girls are prepared only for household chores. From an early age, they are taught to cook, do housework, and serve as father-in-law and mother-in-law. However, no attention is paid to the formation of a woman's ability to be independent as a full-fledged representative of the family, receive a quality education, have a good profession, behave in family relations, and resolve family conflicts.

In addition, not every family pays attention to raising boys so that they are the head of the family, the economic breadwinner of the family, in order to be able to look for positive solutions to family conflicts, but not complicate them.

Secondly, in our country, until recently, work with families was carried out only when it came to divorce. Unfortunately, in this process of family rebuilding, solving all the problems requires hard work. Currently, more and more attention is paid to preparing families, especially young ones, for family life.

Thirdly, in the process of preparing young people for family life, no attention is paid to the upbringing of not only young people, but also the parents themselves.

However, most of our parents forget that they should pay more attention to the wedding, the collection of the dowry, the upbringing of children, and to shape their future parenting responsibilities.

Fourth, the intervention of third parties (mother-in-law, father-in-law, daughter-in-law, brother-in-law, aunts etc.) often hinders family restoration when the family is on the verge of divorce.

I consider it important to pay attention to the following aspects in the process of preparing young people for family life.

First, instill in school the concepts of family, parental responsibility and other concepts from high school. In particular, explain to boys that men are the mainstay of the family, educate them socially and psychologically, and, if necessary, explain to girls the importance of motherhood, reproductive health, education and independence of girls, widespread involvement of women in higher education.

Secondly, to bring advocacy to a new level in the process of strengthening families, preparing young people for family life. At the same time, it is necessary to avoid outdated methods and use new ways, effective methodologies that can affect young people positively.

It is also important to set an example for young people and share experiences that can inspire them.

Thirdly, it is necessary to create an institution of mediation in each district with the involvement of professional mediators in order to prevent family divorces. I also believe that improving the work of the conciliation commissions currently operating in makhallas, as well as organizing training courses aimed at developing mediation skills in their members, will have a positive effect.

In conclusion, I would like to say that the issue of preparing young people for family life is not only the task of the organization, mahalla or parent, but also an important and urgent problem facing society.

Because the healthier the families, the more our country will develop, our economy will grow, and spiritually mature, strong young families will contribute to the development of society, leaving worthy descendants in their place.

Jalilov Aktam, Nurullaev Adkham, Nizamova Rano,
Causes and factors leading to divorce of young families in Uzbekistan

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Introduction

This study is devoted to the study of divorce of young families in Uzbekistan, its causes, and leading factors to dissolve couples. It is known that divorces among young families in Uzbekistan are growing every year². My studies indicate that the main reason is that young people are not fully prepared to enter family life. Although marriage is the most important event in a person's life, many young people rely on existing traditions, national and religious values and rules rather than on modern economic conditions. Post-divorce studies show that many young people got married without thoroughly examining their partner. According to many young people, the study of the character of the future husband or wife was limited to a few meetings, going out to cafes, cinema, etc. They did not study each other in real life circumstances, which would lead to the emergence of real trust in each other.

Most young people are getting married based on the notion that it is necessary to get married after puberty. In this stage, parents are most concerned about the marriage of their children. Especially marriage of a daughter can be classified as the most important goal of the parents in countries like Uzbekistan. Marrying a daughter, especially around 20 years old, is a matter of family honor before the community, in the truest sense of the word. Parents are concerned the most about their daughter staying unmarried. Therefore, the marriage of a daughter - becoming a priority regardless of the psychological conditions and readiness for matrimony of the couple. Physiologic conditions become determining factors for young people in terms of marriage, who feel a natural attraction to the opposite sex.

² <https://stat.uz/uz/rasmiy-statistika/demography-2>

Marriage is a group decision of relatives, when divorce is a family problem

Young couples when they start dating a positive attitude to each other, critical discussions regarding future matrimony are not taking place in most cases. Usually, a couple prefers not to discuss negative aspects of their future life, in order to avoid sensitive issues. Although the young man or a girl wants to learn each other better, they try to hide many natural questions in order to not to be blamed in bad-mannered.

In this stage, both sides insist young people agreed to the marriage, mostly taking into consideration economic conditions, the geography of the residency, tribal identification, and other characteristics matching to both sides. In this situation, the psychological compatibility of the couple is not discussed seriously. When a discrepancy is discovered between the families of the future bride and groom, many proverbs are used to calm the parties and compensate for the unhappy psychological state. For example, "Man is the smith of his own happiness", which hints that the couple should overcome problems and difficulties together. Usually people are not greatly aggravated by economic or any other differences between families and try to interpret these differences favorably. If the groom's family is not wealthy, his parents may say that his mother-in-law will help him advance in his career or do business together. If the girl's family is poor, the parents will say that she will obey her husband and his relatives, and thus the family will live in harmony.

Mental disorders, alcohol, and drug abuse can be preventable factors that can be cut the possible marriage. Moreover, when the age of a young man or girl approaches the line of marriage, the ability to reproduce comes to the fore.

Psychological compatibility was not been taken into account before the marriage usually is found after the family is approaching to collapse. Interestingly, before the wedding, parents and relatives do not pay solemn consideration to this fact. Based on religious canons for the preservation of the family, they simply do not want to see the negative aspects of a future marriage, especially a break-up.

This year, a sociological survey under my supervision has been conducted among young people of Uzbekistan to study divorce of young families and the factors that contribute to it.

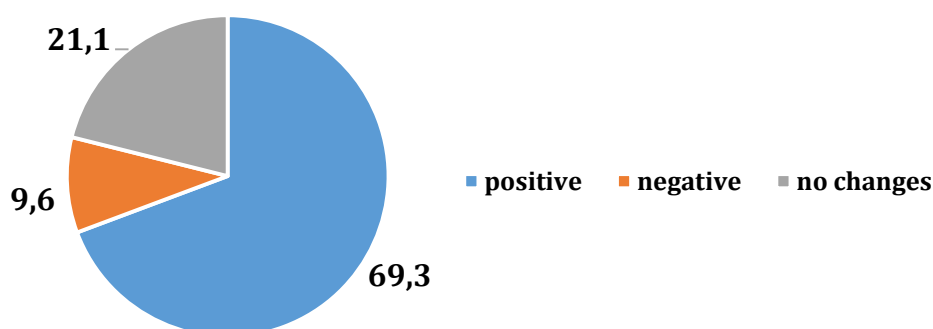
The survey covered more than 1,300 respondents (youth) from all regions of the Republic of Uzbekistan. First, the attitude of young people to public policy aimed at strengthening the family was studied.

According to the survey, 69% of young people appreciate the reforms being carried out in Uzbekistan in recent years to strengthen the family.

At the same time, 21% of them said that they did not feel any change in this regard, and 10% said that they had a negative attitude towards reforms in this area (Diagram 1).

Diagram 1

Assessment of the Youth to the Reforms on the Support of Family Institute in Uzbekistan



The positive attitude of youth can be understood by the introduction of the program "Iron Notebook", "Youth Notebook", which are aimed at providing jobs for young people and low-income women, full-fledged social protection of vulnerable parts of the young population. The state always pays serious attention to the preservation and strengthening of family relations. The young people who participated in this survey are referring precisely to the state policy to support family institution. The positive attitude of respondents refers to the creation of the Ministry of Support for Mahalla and Family, the provision of many benefits and preferences for young and low-income families. The positive assessment also implies the introduction of the program "Iron Notebook", "Youth Notebook", which are aimed at providing jobs for young people and low-income women, full-fledged social protection of vulnerable parts of the young population.

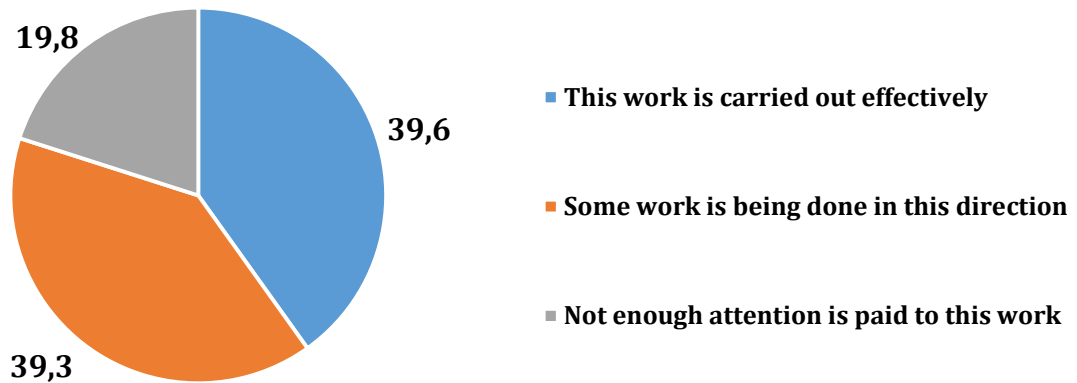
40% of young people believe that today educational institutions, neighborhood institutes and families are effectively organizing educational work to prepare young men and women for marriage.

In addition, 40% of respondents expressed partial satisfaction with the work being done in this area, and the remaining 20% said that insufficient attention was paid to this issue. (Diagram 2).

Diagram 2

Opinions of young people on educational work in educational institutions, neighborhood institutes and families to prepare young men and women for

marriage

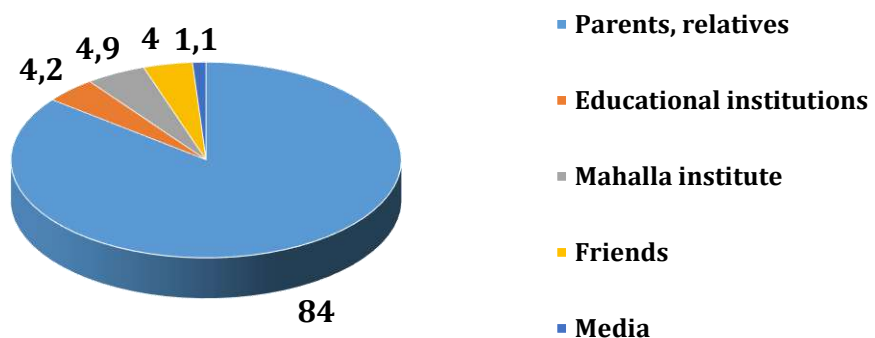


The level of affirmative answers to the next question contradicts the first a little. If a significant number (almost 70%) of respondents assess positively the state policy of supporting the family, about 40% of respondents assess positively specific programs in this direction, and 40% are not entirely satisfied with the activities of educational institutions, mahalla committees and families to support young people in matters of marriage. This, in our view, shows the lack of scientifically based programs that really help young people to properly prepare for marriage.

According to 84% of respondents, parents and relatives play an important role in strengthening the desire to marry in today's youth, instilling in their minds the idea of the sanctity of the family. The role of the media in preparing young people for family life was rated the lowest (1%) (Diagram 3).

Diagram 3

Strengthening the desire of young people to get married, important institutions in instilling in them the idea of the sanctity of the family



Today, the majority of young people (76%) believe that marriage itself is happiness.

However, 3% of respondents disagreed with the above opinion, while 18% found it difficult to answer this question clearly (Diagram 4).

Diagram 4

Young people's opinion that marriage is happiness

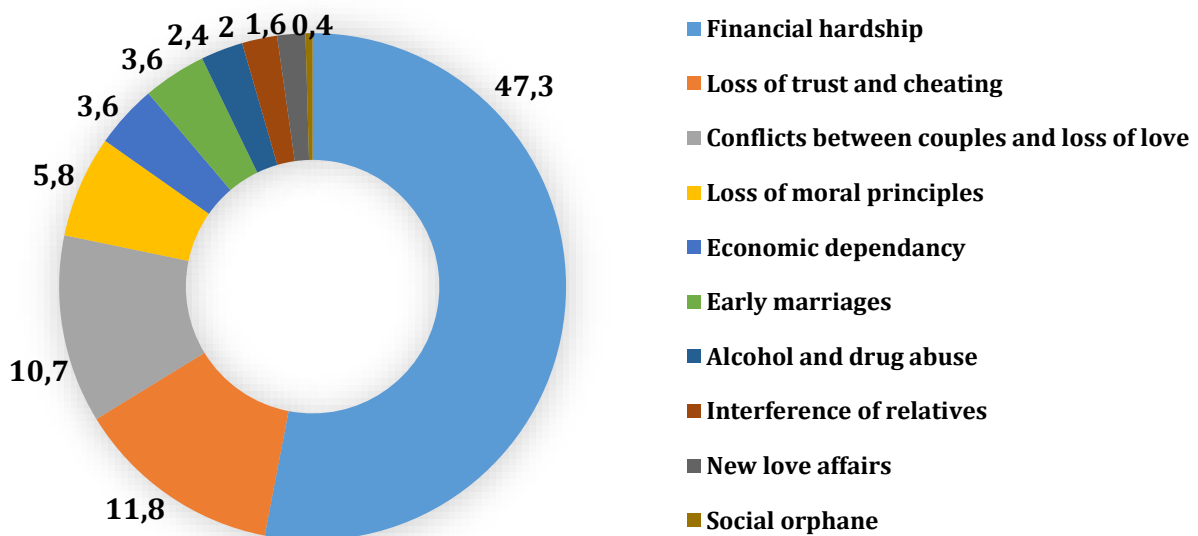


According to 47% of young people surveyed, the main reason for divorce among young families today is financial hardship. Most young men are not ready to take full financial responsibility after marriage. Parents, in turn, are ready to compensate for the financial gap of the young family and therefore usually closely observe family relations.

Respondents also reported a lack of trust between husband and wife, infidelity (11.8%), conflicts between husband and wife and the extinction of love (10.8%), loss of moral qualities and norms (5.8%), economic dependence (3.6%), early marriage (3.6%), alcoholism and drug addiction (2.4%), interference of relatives (2%), emergence of new love (1.6%), etc. were cited as reasons for divorce. (Diagram 5).

Diagram 5

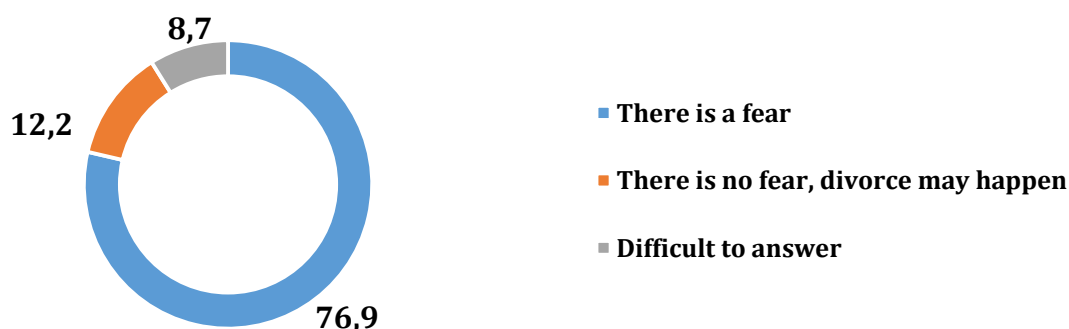
Factors leading to divorce in young families



The level of fear of divorce in young families was studied, and 77% of young family representatives were afraid of divorce, 12% were not afraid of such a situation, and 9% found it difficult to answer this question clearly (Diagram 9).

Diagram 6

The level of fear of divorce in young families

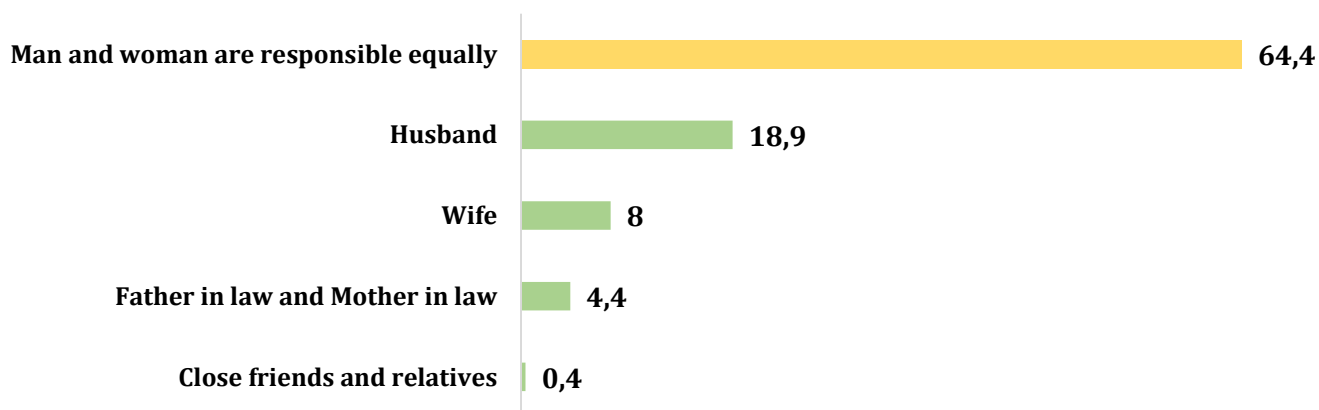


According to 64% of respondents, men and women are equally responsible for maintaining the family and ensuring its stability. Also, 18.9% of them believe that the prosperity of the family depends on the man, and 8% believe that it depends on the woman.

Only 0.4% of young people believe that close relatives and friends play an important role in this regard (Diagram 7).

Diagram 7

Factors of maintaining the family, ensuring its stability

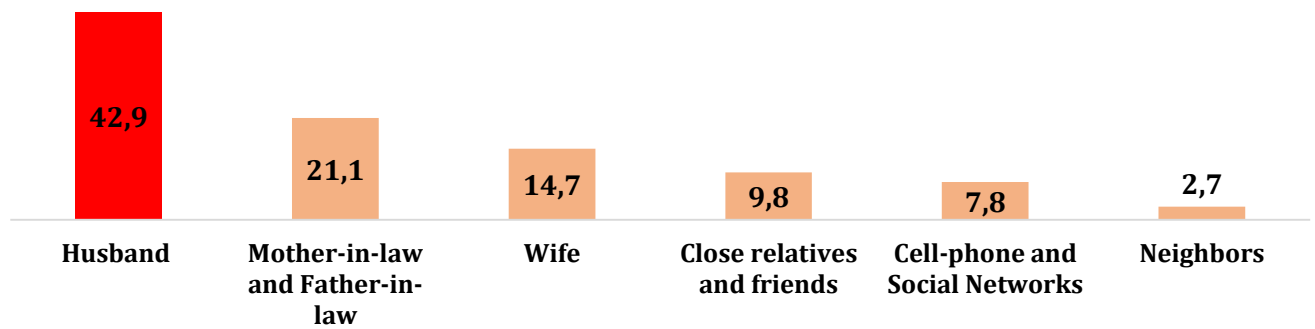


About half of the respondents (43%) admitted that the cause of conflict and conflict in young families was a man (husband), 21% - mother-in-law and father-in-law, and 15% admitted that young women were the cause of conflict.

Also, 3% of young people reported that neighbors were also affected by such conflicts (Diagram 8).

Diagram 8

Factors leading to conflict in young families

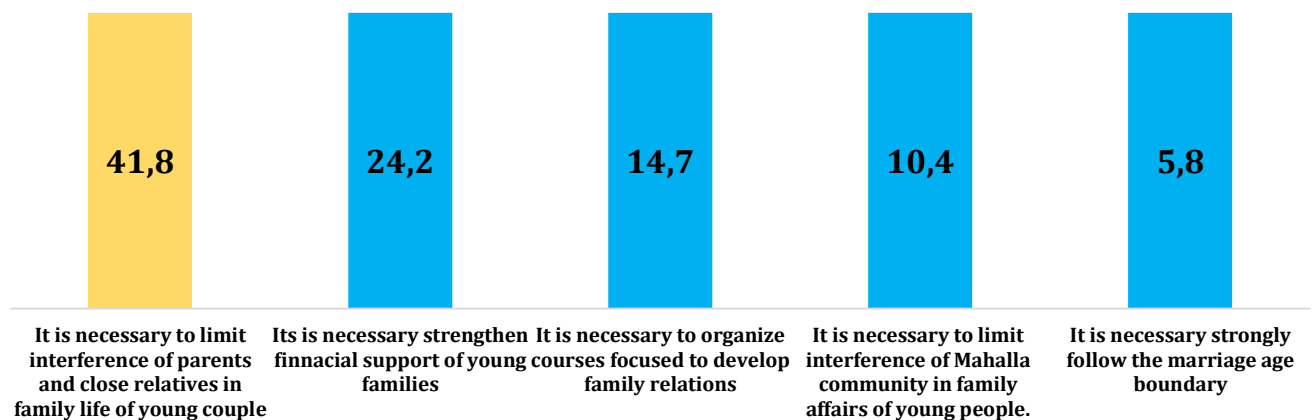


According to 42% of respondents, parental and relative interventions should be limited to prevent conflicts among couples.

At the same time, 24% of respondents believe that financial support is necessary to maintain young families, 15% indicate that special courses on strengthening families are needed, 10% of respondents indicate bad affection of community interference in family relations, and 6% of young people said that it is important to adhere to marriage boundaries for proper preparation into matrimony (Diagram 9).

Diagram 9

The following are necessary to prevent conflicts in young families



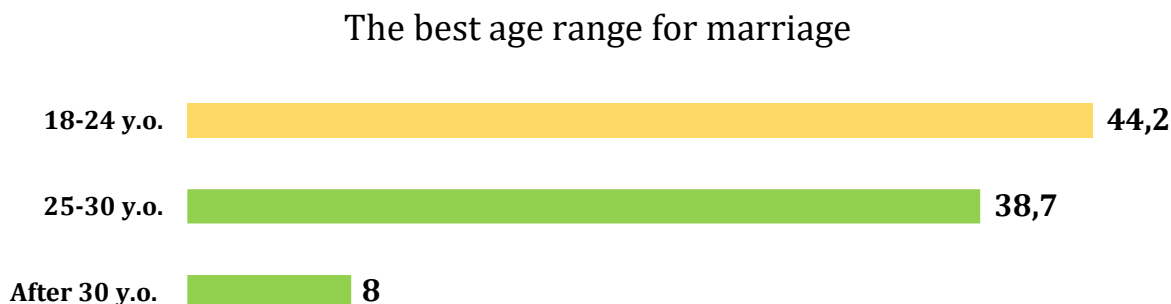
The next question was aimed at determining the age of marriage of young people. According to foreign sources, early marriage exists in many countries, and early marriage before the age of 18 is recognized in a number of countries³. According to the United Nations, 75% of women in Uzbekistan start giving birth at the age of 18-19⁴. 44% of the young people who participated in our study

³ Arthur, Megan et al. (2018). Child Marriage Laws around the World: Minimum Marriage Age, Legal Exceptions, and Gender Disparities. *Journal of Women, Politics & Policy*, vol. 39, No. 1, pp. 51-74.

⁴ World Fertility, 2019. Early and later childbearing among adolescent women. United Nations New York, 2020. - P. 13.

believe that the most suitable age range for starting a family is 18-24 years old (Diagram 10).

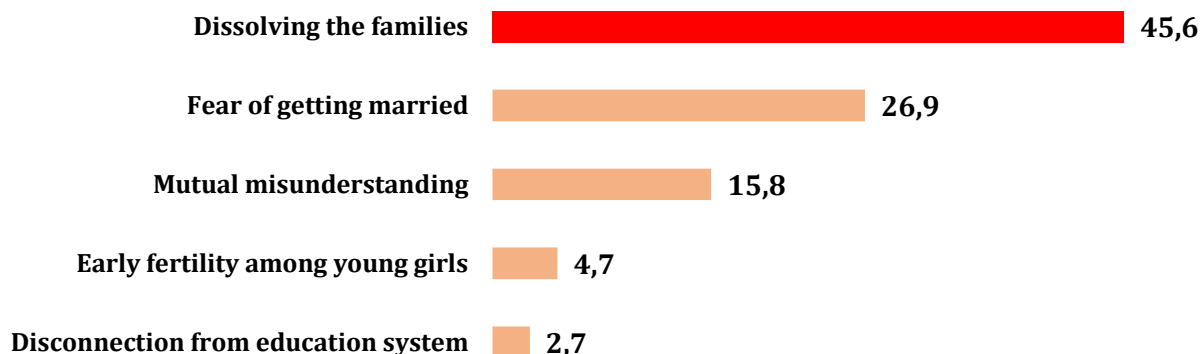
Diagram 10



According to the study participants, lack of understanding of family relationships and marriage led to family breakdown (46%), fear of marriage formation (27%), misunderstandings between spouses (16%), early births (5%), and youth (especially girls) leads to deprivation of access to higher education (3%) (Diagram 11).

Diagram 11

Lack of readiness for family relationships, lack of understanding of marriage, leads to the following negative situations among young people



Based on the results of the above research, the following suggestions and recommendations can be made.

1. A special training manual for preparing for family life should be developed and widely disseminated among young people. This guide should detail the challenges young people face in family life, the ways to overcome them, a healthy lifestyle and the aspects of health needed in everyday life.

It is necessary to prepare tests for future brides, grooms, mother-in-law, father-in-law, brothers and sisters of the groom to determine their relationship with the future member of their family. These tests should be developed by professional experts in family issues and should be aimed at the psychological preparation of family members. The tests should include questions related to the psychological state of the bride after the wedding. They should be guided by

how the relationship with the daughter-in-law will be built, how her pregnancy will be going on, etc. That is, in the process of passing the tests, family members should receive some knowledge. They must understand that for the full happiness of their son, it is necessary to take into account the interests and psychological state of the daughter-in-law.

2. It is necessary to organize economic support for young families. After all, many young families live in their homes, in the care of their parents, with their economic “help”. The lack of a private home in young families, living in the care of parents, leads to the negative impact of loved ones, unnecessary rumors, and this leads to the breakdown of many young families. Given that Uzbekistan is a traditional country, given the strong influence of religious influence on family relationships, it can be said that the internal relations of young families are formed under many influences. Development and implementation of new mechanisms, procedures and criteria for the appointment of financial assistance and social benefits for the purpose of social support of low-income young families for young families to live independently;

3. It is known that in order for a young family to live independently, economic independence is required first of all. In the context of Uzbekistan, it is very important for a young bride to earn money on her own, which not only makes her independent from her mother-in-law, but also leads to the formation of her personality, self-esteem and strengthening. Government agencies, including the Agency for Youth Affairs, will organize training courses in handicrafts, family business and other areas in order to ensure the employment of young people with difficult family life;

4. Convincing conversations with some young family members show that many young brides are experiencing problems. Most brides who live in conflict with their husband’s relatives live under regular emotional influence. Such psychological impact is in fact rarely taken seriously, and in fact, if it is legally assessed, it can easily be assessed as violence. The issue of family relations and violence requires serious study and development of joint programs of activists of responsible organizations in the regions to provide timely and targeted assistance and protection to young family members affected by state violence, to monitor their implementation;

5. An analysis of family divorces also reveals a number of problems in the legislation. After all, if the laws were firm, if they covered all aspects of family relations, citizens would have thoughtfully built a family without rushing to get married. For example, under the law, the consent of both parties is considered a sufficient condition for marriage. This is a common basic condition for marriage all over the world. However, usually the bride and groom are not thoroughly acquainted with all the conditions that lead to the divorce of the family. The issue of the economic independence of the young family is hidden within many cultural and religious norms. For example, it is fully acknowledged that the issue of economic support for a young family is provided by the groom. In fact, in many divorced families, it is clear that the issue of financial security has led to

quarrels and eventually divorce. In this regard, it is necessary to improve the legal framework aimed at regulating family relations and revise the Family Code in terms of family divorces in the normative legal acts.

7. According to the survey, the role of the media in maintaining families is insufficient. Despite the large number of shows devoted to family issues, they were largely limited to showing the problem. The solution proposed to solve the family problem in the demonstration process is not general but specific. Solving that one family problem is the main goal, and it is difficult to use such shows for educational purposes.

It is necessary to improve the quality and effectiveness of measures to convey the essence of family law to young people and their parents, to strengthen the work of explaining the rights, freedoms and responsibilities of family members and to ensure widespread coverage of these processes in the media and social networks.

8. The increase in divorces from year to year is a matter of concern in society. Strengthening the institution of the family, strengthening its role in the development of society, can prevent or slow down the process of separation. In this context, the importance of the family in human life, its sanctity and the strengthening of the family need serious attention. Production of social videos on the theme "Healthy family - healthy relationships" should be widely covered through the media and social networks.

9. It is necessary to strengthen the cooperation of relevant organizations to create a "modern model of the young family" for young people in society (roundtables, expert discussions), the process of developing this model should be gradually implemented by promoting it in the media. First of all, it is necessary to approach this issue with a deep study of young people's perceptions of the modern family, their values, life priorities.

Alieva Kamola,
Domestic violence as a cause of divorce in young families

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As part of the implementation of the Action Strategy of Development of Uzbekistan that was introduced, as well as in order to organize consistent work on the implementation and achievement of the UN Sustainable Development Goals for the period up to 2030, Uzbekistan has developed nine tasks aimed at ensuring gender equality and empowering all women and girls. In accordance with the targets, by 2030 it is necessary to eliminate all forms of discrimination against women, girls everywhere, ensure gender equality, full, and effective participation of women and equal opportunities for them for leadership at all levels of decision-making in political, legal, socio-economic and cultural - humanitarian life. In addition, the SDGs provide for the most complete implementation of the principles of gender equality in the process of adopting government programs at different levels of government.

Uzbekistan has acceded to all major international treaties providing for the legal, social and economic protection of women from any form of discrimination and harassment. Gender-oriented laws “On guarantees of equal rights and opportunities for women and men”, “On the protection of women from oppression and violence”, “On the protection of the reproductive health of citizens”, “On amendments and additions to Article 15 of the Family Code”, “On amendments to the Labor Code of the Republic of Uzbekistan ”- on the removal of restrictions related to the choice by women of previously prohibited forms of work and other gender-asymmetric provisions of labor legislation. But before speaking about the development of legal framework, I would like to remind about the constitutional norms that were established almost 30 years ago.

According to the Article 13 of the Constitution of the Republic of Uzbekistan, “Democracy in the Republic of Uzbekistan shall be based on the principles common to all mankind according to which the ultimate value is a human being, his life, freedom, honour, dignity and other inalienable rights. The Constitution and laws shall protect democratic rights and freedoms”. Also, according to the Article 18 of the Constitution of the Republic of Uzbekistan, “All citizens of the Republic of Uzbekistan shall have equal rights and freedoms, and shall be equal before law without discrimination by sex, race, nationality, language, religion, social origin, convictions, individual and social status. Any

privileges may be granted solely by law and must conform to the principles of social justice”.

Moreover, articles 24, 25, 26, 27 state that, the right to life is an inalienable right of every human being. Infringement against it shall be regarded as the gravest crime. Everyone shall have the right to freedom and inviolability of the person.

No one may be arrested or taken into custody except on lawful ground. No one may be subject to torture, violence, other cruel or humiliating human dignity treatment. Everyone shall be entitled to protection against encroachments on his honour, dignity, interference in his private life, inviolability of his home. These legal norms proclaimed in our Constitution play a crucial role in ensuring gender equality and protection of women and girls from oppression and violence. Also, there is a special article 46, that states the equality of women and men before law.

In addition, in the Constitution, there is a special Chapter, which is called “Family”, where article 63 states that, “The family is the primary unit of society and shall have the right to state and societal protection. Marriage shall be based on the willing consent and equality of both parties.” Based on the Article 2 of Family Code of Uzbekistan, “The regulation of family relations is carried out on the basis of the principle of the voluntariness of the marriage of a man and a woman, equality of personal and property rights of spouses, resolution of intra-family issues by mutual consent, the priority of family education of children, concern for their welfare and development, ensuring the protection of the rights and interests of minors and disabled family members”. According to the Article 3, “All citizens have equal rights in family relations. Any direct or indirect limitation of rights, the establishment of direct or indirect advantages in marriage and interference in family relations, depending on gender, race, nationality, language, religion, social origin, beliefs, personal and social status, and other circumstances. The rights of citizens in family relations can be limited only on the basis of the law and only to the extent necessary in order to protect the morality, honor, dignity, health, rights and legally protected interests of other family members and other citizens”.

It is well known that gender equality is recognized by scholars of constitutional law as a separate area of human rights. Article 46 of the Constitution provides for equal rights for women and men. Although this constitutional norm is enshrined in the constitution, empirical research has shown that there are a number of problems associated with its provision. Equality in Article 46 represents general equality, but in practice gender equality does not exist in all areas, especially in family relationships. In this regard, it is expedient for the state to pursue a policy of gender mainstreaming in order to ensure the implementation of this constitutional norm in practice. All these mentioned above articles created a framework for adopting separate law on protecting women from gender-based violence.

According to the Law of The Republic of Uzbekistan «On Protecting Women From Oppression And Violence», the main directions of state policy in the field of protection of women from oppression and violence are:

- development and implementation of gender policies, government programs and strategies to protect women from oppression and violence;
- creating an atmosphere of intolerance in society towards oppression and violence against women;
- ensuring the protection of the rights, freedoms and legitimate interests of women from oppression and violence;
- raising legal awareness and legal culture in society, strengthening the rule of law;
- creation of effective organizational and legal mechanisms for the prevention, detection, suppression of harassment and violence against women;
- taking measures to address the causes and conditions conducive to the oppression and perpetration of violence against women;
- ensuring cooperation between government bodies, citizens' self-government bodies, non-governmental non-profit organizations and other institutions of civil society in order to prevent harassment and violence.

In addition, on the first meeting of the Republican Public Council of Women the Working group “On domestic violence prevention and practical assistance for victims of domestic violence” was created.

Uzbekistan is not the only country facing gender-based violence. This problem knows no geographic, social or economic boundaries. It requires urgent measures to prevent it in both developing and developed countries. This is a global problem all over the world.

Problems accumulated over the years in the social sphere and in the financial situation of families had a negative impact on the relationship between family members, in some cases this led to divorces, violations of women's rights, and sometimes to suicides. The problem of domestic violence is a "closed" topic for the Uzbek society. Many see this problem as a “in house issue” and believe that no one should interfere in family matters. Moreover, unfortunately, today the mass media has also become a promoter of tolerance towards domestic violence, gender discrimination and inequality.

The increase in cases of gender-based violence in Uzbekistan has a negative impact on various areas. In Uzbekistan and many other countries, there is a widespread tendency for victims of domestic violence or harassment to become victim –blamed and held accountable for such violence. Through this, a “culture of violence” has been formed in our society, and the problem of blaming women victims has become widespread, leaving the abuser who is responsible for the violence aside of it. These events hinder the implementation of constitutional norms on gender equality in practice.

Thus, the law “On Protecting Women from Oppression and Violence” creates a legal basis for providing victims with protection from the internal

affairs bodies, and also makes it possible to systematize the process of providing them with various kinds of assistance from the state. Although violence against women is illegal under current criminal law, there have been no previous regulations on the registration of cases of gender-based violence or measures recommended to provide protection and assistance to victims.

What is the definition of the concept of domestic violence? What is the correlation of domestic violence and family divorces?

Domestic violence, in many countries, describes violence that takes place between intimate partners. Both men and women can be perpetrators or victims under a domestic violence framework. Domestic violence is broader than partner violence however, and encompasses violence toward others sharing a living space, including children, siblings, or grandparents.

In addition, there is a type of violence that is (VAW) Violence against women, which is more specific than gender-based violence in that it only applies to people who is present as women. Women experience the vast majority of gender-based violence, so that extent, gender-based violence and violence against women overlap.

Violence against women can be used in place of GBV when specifically trying to reach women with resources or when trying to emphasize that women are the group most harmed by GBV in terms of scale. Violence against women is also a more accessible term than gender-based violence for many people. Advocates for ending GBV may choose to use the term violence against women to generate awareness of the issue.

Referring to some facts on gender based violence,

- Slightly more than 1 in 3 women have experienced violence at the hands of a partner or family member.
- Nearly 40% of women who are murdered die at the hands of their partners.
- Many women feel that violence against wives is justified in some cases. Ethiopia, India, Bhutan, Samoa, and Laos are just some countries where over half of women feel as such. Over 90% of offenders never see justice.
- Gender-based violence is incredibly expensive. The costs of healthcare, psychosocial counseling, legal services, and lost wages from time spent recovering total in the trillions of dollars every year. This is comparable to the total amount of military spending by all countries each year.

According to the survey hold by the Republican Center for the Study of Public Opinion, "Ijtimoiy Fikr" conducted sociological research on family issues and family values, identifying existing problems and finding solutions. Within the framework of the study "Citizens' Opinion about the Family: Attitudes, Relationships, Landmarks", various aspects of the life of an Uzbek family were studied taking into account the peculiarities of the family life cycle. The survey revealed a differentiated assessment by Uzbeks of the role of the family in a

person's life, in which are key ideas about the need for a family for procreation and about a family as a resource for a person's psychosocial well-being.

The respondents are convinced that material independence, a stable, permanent job or a source of income are the main conditions for young people to get married, and the ability to independently solve everyday problems and run a household is a quality that is more important for girls. According to the results of the survey, the Uzbek people also consider 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.

The survey showed that conflicts and quarrels arise in families (41.2%), in particular, because of:

- lack of understanding;
- material difficulties;
- irresponsible attitude to family responsibilities;
- the desire of one of the spouses to impose their will, to achieve unquestioning obedience;
- neglecting the interests and opinions of other family members;
- indifference of family members to each other;
- addiction of one of the spouses to alcoholic beverages;
- illness of any of the family members and related problems.

Most of the survey participants consider physical violence in the family unacceptable. "However, there is an alarming tendency in the public opinion of Uzbeks: 10.3% of respondents admit the possibility of using violence in cases where a woman by her behavior provokes her husband to use force," the message says.

According to the respondents, the reasons for the manifestation of physical violence against women are alcohol and drug use (23.5%), lack of mutual understanding (22.1%) and material difficulties (20.6%).

Another research revealed that 43% of interviewed women from Uzbekistan reported that they had been subjected to domestic violence. The victims of violence were women between the ages of 18 and 57, according to the research work of a student at the National Research University Higher School of Economics Elina Rustamova.

Over 400 women from Uzbekistan, aged 16 to 66, took part in the survey. Most of the respondents are women with higher education living in the capital and large cities of the republic. At the time of the survey, 61% of the respondents were married, 23% of the respondents lived with a partner, 15% were divorced, and 1% were widows.

The results of a sociological survey indicate that the overwhelming majority of respondents (83%) believe that the problem of violence against women is widespread in Uzbekistan. At the same time, 43% of the respondents admitted that they had been subjected to violence by their husband or partner. The victims of the violence were women between the ages of 18 and 57. Most of

the respondents who have faced violence are married or in an unregistered relationship, have higher education and work.

Over 30% of women noted that they feel tension, anxiety and insecurity when communicating with a partner. More than 40% of respondents admitted that husbands or partners restrict the right to freedom of movement. For example, women complained that they were unable to visit their parents frequently. In the list of the most common restrictions on the part of spouses and partners, respondents listed a ban on self-realization, the use of social networks, communication with the opposite sex and wearing flashy clothes.

The study also revealed a small percentage of respondents subject to stereotypes and patriarchal views. This is evidenced by the answers to the question "Do you think a husband supporting his wife has the right to a certain degree of power over her?" 2% of respondents from Uzbekistan believe that a man has the right to a certain degree of power over a woman if he supports her, and 10% of respondents found it difficult to answer.

The frequency of violence against women is different: 21% of the respondents reported that they are regularly subjected to violence; in relation to 13% of women, partners used physical violence once. The rest of the respondents face aggression rarely or several times a year. Most women noted that violence most often manifests itself in the form of blows, pushes, slaps, and all this is accompanied by insults, humiliation and sometimes hindering the desire to study or work. In addition, respondents noted in the questionnaire about sexual violence.

When asked whether women tried to protect themselves from violence, 44% of respondents reported that they did not contact law enforcement agencies about this. The victims of the violence felt that the law enforcement agencies would not help in solving the problem. In addition, women did not want to wash dirty linen in public for fear of revenge on the part of a partner and condemnation of relatives or society. Some victims of violence clarified that "the police do not want to deal with such cases, and my husband always said: "200 dollars, and I'm free, "" except for a conversation with my husband, the police did nothing. An hour later, my husband was already at home. "

As for the respondents who turned to law enforcement agencies for help, most of them were not satisfied with the quality of their work. At the same time, 52% of respondents reported that they do not have information about the existence of specialized crisis centers in the republic, where they help victims of domestic violence by providing temporary shelter, legal and psychological assistance.

In the course of the study, 85% of the respondents noted the facts of violence by their spouse / partner that happened to their close acquaintances or women from their environment. Most of the respondents believe that the absence of a specific article on domestic violence in the criminal codes impedes the provision of effective legal protection for victims. In particular, 93% of

respondents believe that it is necessary to introduce criminal liability for domestic violence.

Moreover, in January-June 2021, almost 20,000 families divorced in Uzbekistan. The Mahalla and Family Research Institute conducted a survey on family divorces in the regions, the city of Tashkent and the Republic of Karakalpakstan. It revealed the following from the answers of the respondents:

One in five divorces is caused by relatives of the husband or wife. The most common causes of family divorce are constant domestic and psychological conflicts between husband and wife, lack of mutual affection (30.2%), constant interference of married family members, disagreement with them (21.2%), family infidelity. (17.1 percent). Divorces have doubled in the last two years due to family infidelity.

Compared to January-June 2020, the number of divorces in the same months of 2021 increased by 50%. But this absolute growth figure does not define the real situation. In assessing real growth in overall growth, it is necessary to take into account the growth of the overall marriage rate. In January-June 2020, 75,000 marriages were registered in the country, while in 2021 the number was 118,000.

Uzbekistan is not the only country facing gender-based violence. This problem knows no geographic, social or economic boundaries. It requires urgent measures to prevent it in both developing and developed countries. This is a global problem all over the world. Problems accumulated over the years in the social sphere and in the financial situation of families had a negative impact on the relationship between family members, in some cases this led to divorces, violations of women's rights, and sometimes to suicides. The problem of domestic violence is a "closed" topic for the Uzbek society. Many see this problem as a "in house issue" and believe that no one should interfere in family matters. Moreover, unfortunately, today the mass media has also become a promoter of tolerance towards domestic violence, gender discrimination and inequality. The increase in cases of gender-based violence in Uzbekistan has a negative impact on various areas. In Uzbekistan and many other countries, there is a widespread tendency for victims of domestic violence or harassment to become victim-blamed and held accountable for such violence. Through this, a "culture of violence" has been formed in our society, and the problem of blaming women victims has become widespread, leaving the abuser who is responsible for the violence aside of it. These events hinder the implementation of constitutional norms on combating domestic violence in practice.

Kadirov Kamoliddin,
Emotional intelligence and well-being in matrimony

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Abstract

This article investigates the features of the influence of emotional intelligence on marital relationships in families with different length of family life. It was found that in early stages of married life in men, emotional intelligence plays an important role in marital satisfaction. In female sample, emotional intelligence, both early and late in marriage, does not significantly affect marital satisfaction.

Key words: family, spousal relationship, emotional intelligence, satisfaction with marriage, women, men.

Family is a priority value of our state, which is interested in preserving its population, strengthening its international status and all socio-cultural institutions [1]. The Constitution of the Republic of Uzbekistan includes a special chapter on family rights, and this serves as proof that the family, as the primary social unit of society, is under the protection of the state (Article 63) [9].

In our country, various reforms and programs are being carried out aimed at developing and strengthening the family [2]. A gradual decrease in the number of divorces in Uzbekistan is evidence of the effectiveness of the state's work in this direction [3], [4]. However, the problem of spousal relationship is still a problem of the family and society.

The aim of this research is to study the influence of the emotional intelligence of spouses on well-being of their relationship.

The object of the research is spouses (husbands and wives) with family experience of 1 to 30 years.

The following techniques were used as a methodological toolkit:

1. N. Hall's technique for determining emotional intelligence [8]. This technique is designed to identify the ability to understand the relationship of a person, represented in emotions and to manage the emotional sphere based on decision-making. It consists of 30 statements and contains 5 scales:

1. "Emotional awareness" scale.

2. "Managing one's emotions" scale.
3. "Self-motivation" scale.
4. "Empathy" scale.
5. "Recognizing others' emotions" scale.

2. Questionnaire of emotional intelligence "EmIn" (D.V.Lyusin) [5]. This is a complementary technique designed also for study of emotional intelligence. The technique consists of 46 statements and diagnoses various aspects of emotional intelligence, which are included in five scales:

1. Emotional intelligence (the ability to understand one's own and others' emotions and control them).
2. Interpersonal (understanding and managing others' emotions).
3. Intrapersonal (understanding and managing one's own emotions).
4. The ability to understand one's own and others' emotions.
5. The ability to manage one's own and others' emotions.

The "EmIn" questionnaire also gives points on two subscales that measure different aspects of interpersonal emotional intelligence, and on three subscales that measure different aspects of intrapersonal emotional intelligence. The value on the interpersonal and intrapersonal emotional intelligence scales are obtained by simply summing the corresponding subscales.

3. Questionnaire "Family Communication" (Y.E. Aleshina, L.Y.Gozman, E.M.Dubovskaya) [6]. The Questionnaire "Family Communication" includes 48 questions and contains 6 scales:

- confidentiality of communication: to oneself, to spouse
- mutual understanding between spouses: for oneself, for spouse
- similarity in views of spouses
- common symbols of family
- easiness of communication between spouses

All of the above scales allow to identify the nature of communication between spouses.

4. Test-questionnaire of satisfaction with marriage (V.V.Stolin, T.L.Romanova, G.P.Butenko) [7]. The test-questionnaire of satisfaction with marriage is designed to express-diagnostics of the degree of satisfaction-dissatisfaction with marriage, as well as the degree of match-mismatch of satisfaction with marriage in a particular social group. The questionnaire is a one-dimensional scale consisting of 24 statements related to various areas: perception of oneself and a partner, opinions, assessments, attitudes, etc.

Thus, the first two techniques are aimed at identifying the various components of emotional intelligence, and the last two techniques are designed to diagnose the characteristics of relations and mutual understanding between spouses.

Analysis of relationship between characteristics of emotional intelligence and marital relationships. In order to study the relationship between the features of emotional intelligence and spousal relationship, the empirical data of N.Hall's technique for determining the level of emotional intelligence and the

questionnaire "Communication in the family" (Aleshina Y.E., Gozman L.Y., Dubovskaya E.M.) were used. The correlation coefficients between the scales of N.Hall's technique for determining the level of emotional intelligence and the technique "Communication in the family" in samples of husbands and wives with family experience of more and less than 5 years will be analyzed below.

According to correlation coefficients between the scales of the considered techniques in the husbands' sample with family experience of less than 5 years, it follows that not all scales of emotional intelligence significantly correlate with the scales of the "Communication in the family" technique. Significant positive correlations are observed only between the scale "Confidence in communication: assessment given to oneself" and the scales "Emotional awareness" ($r=0.605$, $p<0.05$), "Empathy" ($r=0.608$, $p<0.05$), "Recognition of the emotions of others" ($r=0.628$, $p<0.05$); between the scale "Mutual understanding between spouses: assessment given to spouse" and the scales "Emotional awareness" ($r=0.514$, $p<0.05$) and "Integrative level of emotional intelligence" ($r=0.559$, $p<0.05$), as well as between the scale "Easiness of communication between spouses" and the scale "Recognizing others' emotions" ($r=0.531$, $p<0.05$).

So, in the sample of husbands with less than 5 years of life together, significant positive correlations are not observed with all scales of emotional intelligence and interpersonal communication of spouses. There were only 6 significant correlations. Hence the conclusion that for effective relationships with spouses for young men, emotional intelligence does not play such an important role and the emotional intelligence of husbands does not act as a crucial factor for successful communication with their spouses.

According to correlations of these technique's scales in sample of wives with less than 5 years of experience, one can see a much larger number of significant correlations between the scales of emotional intelligence and interpersonal communication. The total number of significant correlations is 23, of which 9 were highly significant.

It is interesting that the scales "Mutual understanding between spouses: assessment given to spouse" and "Easiness of communication between spouses" do not correlate with the scales of emotional intelligence. Perhaps this fact reflects that the assessment of the interpersonal relationship of a partner or the relationship between spouses as an objective and real state of affairs, which depends not only on the wives themselves, but also on position of their husbands, is less dependent on such an internal, one-sided factor as emotional intelligence of wives.

Thus, in the sample of wives with less than 5 years of family experience, emotional intelligence is also not associated with all components of family communication. However, compared to husbands, the sample of wives has a significantly greater number of intercorrelations, and this indicates that the level of emotional intelligence of wives at the beginning of married life is a factor that largely determines the success of interpersonal communication in comparison

with their husbands. Consequently, the effectiveness of wives' communication in the family largely depends on the presence of such psychological qualities as emotional awareness, control of their emotions, self-motivation, empathy, recognition of others' emotions.

High positive and close correlations between the scales of emotional intelligence and family communication are observed in a sample of husbands with more than 5 years of life together. An exception is the scale "General symbols of family", where the correlation coefficients with the scales of emotional intelligence turned out to be insignificant. These correlations generally mean that the higher the levels of various components of emotional intelligence in men at a more mature age, the higher the success rates of their interpersonal communication in family. Consequently, among husbands with more than 5 years of experience, high mutual understanding between spouses is very closely associated with a high level of their emotional intelligence.

And if we pay attention to correlations between the scales of analyzed techniques in sample of wives with family experience of more than 5 years, we can see that not all scales of emotional intelligence significantly correlate with the scale "Communication in family". Significant positive correlations are observed only on some scales.

Thus, the emotional intelligence of wives with more than 5 years of experience is weakly associated with the peculiarities of interpersonal communication in family. In other words, there is a weaker degree of dependence of effective interpersonal communication of spouses on the emotional intelligence of wives with a family experience of more than 5 years compared to men. Perhaps, the success of interpersonal communication between spouses is influenced by other factors that have been formed during life as addiction, the ability to take part in communication, favorable relationships between spouses, etc.

Conclusions

1. As a result of correlation analysis, it was found that high levels of emotional intelligence in general contribute to positive communication between spouses. However, studies have shown that emotional intelligence can affect marital relationships in different ways, depending on the age of married couples and the length of their life together.

2. In early stages of married life in men, emotional intelligence, although it plays an important role in satisfaction with marriage, is not as important as a factor in effective communication between spouses. And, for wives, emotional intelligence, both in the early and in the late stages of married life, is weakly associated with satisfaction with marriage and the characteristics of interpersonal communication in the family.

3. Also, using the techniques we used, we analyzed the relationship of various components of emotional intelligence with the degree of satisfaction with marriage. Correlation analysis has shown that high levels of emotional intelligence are associated with increased marital satisfaction. But a more

detailed analysis of the results showed that emotional intelligence, depending on the length of life together and the sex-role characteristics of the subjects, can have different effects on the degree of satisfaction with the marriage of spouses.

4. As noted above, in early stages of married life in men, emotional intelligence plays an important role in marital satisfaction. And, in later stages of family life, the influence of emotional intelligence on marriage satisfaction diminishes. In female sample, emotional intelligence, both early and late in marriage, does not significantly affect marital satisfaction.

5. Analysis of the relationship between the scales of spousal relationship and satisfaction with marriage showed that the presence of effective communication between spouses contributes to an increase in satisfaction with marriage. If in early stages of married life in men, interpersonal communication does not play an important role in satisfaction with marriage, then at later stages there is an increase in the importance of features of interpersonal communication in satisfaction with marriage. And in female sample, both in early and late stages of married life, interpersonal communication is one of the main factors of satisfaction with marriage.

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Norkulova Nargiza,
Motive affiliation in educating family values among Uzbek students

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Abstract

This article analyses the present situation of the affiliation motive among Uzbekistan's youth, in particular, affiliation and the healthy family relationships. Using the information of the psychological research and the opinions of the foreign and national researchers the author states the vital importance to develop this motive among the youth. Opportunities forming the affiliation motive are demonstrated to promote the successful communications and professional skills of the young people. This article reasons the necessity to develop the motive as one of the factors forming moral values and regulating the youth's social conduct. Empirical evidences for study and analysis of the affiliation motive among the Uzbekistan's students of the various institutions are available. Importance of the social orientation targeted to the affiliation motive for the contacts with other people, trustful relations, friendly and same qualities assisting the student's social position and personal image are noted.

Keywords: Affiliation Motive, Aspiration To Accept, Fear Of Ignorance, Social Conduct, Family Values.

Introduction

Any prudent person desires to be loved and respected otherwise emptiness and hostility come [8]. Therefore, one of the important psychological aspects is the affiliation concerned with the human essential in love and friendship. D. Myer, famous social psychologist thinks: «Close affections to other humans are the axle of the individual life from first day till dying day. These affections feed the human powers and living pleasures»[7].

Shapar modern psychological dictionary explains this motive: "Affiliation motive is human aspiration to exist among other people. This aspiration reduces the anxiety and relaxes the effects of the physiological and psychological stress essentially. Characteristics of the affiliation are easiness, confidence, comprehension and emotional attractiveness»[12]. Stopped affiliation motive causes loneliness, segregation, frustration [6]. H. A. Murray described the motive (necessity) of the affiliation: "Make the friendship and feel the affection. Enjoy other people and live with them. Cooperate and talk to them. Love them. Join the community" [13, p. 83; 3].

Our study of the affiliation motive demonstrate that the conduct are mainly characterized with the family environment from the first years of the life. This environment educates the child and afterwards forms the social relationships with the outer society (expression of the feels, style of behaviour, comfort to associate). We studied the nature of the social affiliation as the motive forming the active civil position and individual qualities of the follow-up specialists.

Research

In order to study the psychological characteristics of the affiliation motive we examined the young students of five Tashkent institutions and compared the conduct data with the orientations. We used the social and psychological inquirer to compare the student's opinions with other diagnostic data including A. Megrabyan test data revised by M.Sh. Magomed-Eminov. This methodology diagnosed two generalized stable factors of the affiliation motive consist of the aspiration to accept (AA) and fear of ignorance (FI).

There were methodology to reveal the affiliation motive of Mary Edwards [10;59-62], MAC methodology (human motivation to achievement, aspiration to excitement and aspiration to social prestige) M. Kubishkina [4; 415-417], "Diagnostics of the social values of the personality [1; 49-52], Scale of the reactive and individual anxiety of Ch.D. Spilberg and Yu.L. Khanin [2; 32-34].

This studies had 285 respondents included 73 girls and 212 boys. Ages of the respondents were 18 to 32. Average age was 21.

Figures of the methodology of A. Megrabyan test data revised by M.Sh. Magomed-Eminov in the table 1 demonstrate that fear of ignorance compared with the aspiration to accept is higher for the village students ($p < 0,004$). These students are feared to ignore by the new communities where they are living. It means that that not only the emotional contacts with the close people but feelings "be a part of the some community" as Blair noted, sense of the unity or group dominate.

E. Melibruda, psychologist thinks that «interpersonal attitudes are our necessity as the air we breath in». Many psychological researches demonstrate that basic affiliation begins among the close people through the mutual but positive ideas, feelings, actions [6], [8], [11].

Note that the aspiration to accept of the village students is higher too than the town students. These students target to become somebody. Not covered people are focused stronger to be successful, make the better carrier than other people (please, see the table 1).

Table 1. Comparative analysis of the affiliation motive among the village and town students (U Mann-Whitney criterion)

Indications	Average ranks		U	P
	Town	Village		

	(N=157)	(N=115)		
Aspiration to accept	132,7	141,6	8437	0,355
Fear of ignorance	122,9	150,4	6965,5	0,004

Answers to the question: «How often your parents left you alone when you were a child?» helped us evaluate the affiliation. Children who were left by their parents have lower affiliation than the children who were not left by their parents. Researches demonstrated that alone children are not affiliated (please, see the table 2). Note that the affiliation binds the human with the environment and provides the emotional confidence that very important not only for the higher effects among the staff and better relations between the people of the same ages but and for each participants in separate. Using communications, the human is able to know own nature deeper and feels less alone in this world permanent to change [6, p. 48].

Table 2. Statistical analysis of Mary Edwards methodology figures and question

**«How often your parents left you alone when you were a child?»
(U Mann-Whitney criterion)**

Indications	Average ranks		U	P
	«Yes» (N=28)	«No» (N=87)		
Affiliation level	47,1	61,5	911,5	0,043

Foreign scientists confirm these figures. They think that one of the conditions to develop the affiliation motive is the regular emotional contacts between mother and baby include the verbal and tactile as caresses, kisses, embraces. These contacts are the child's necessity in love to develop the basic affiliation motive. Note the attitudes of B. White, American scientist of the child's early development: «Keep your contact with your child as often as you can. Pay your attention to your child's screams as quick as you can»; «Not refuse to have your baby in your hand you fear indulging your baby and not let your baby screams long» (B. White, 1982). B. White thinks that if the parents pay their attention quickly to their child's screams the child has positive emotions. Otherwise, the child has negative emotions. This child has the doubts of the parents love and care [4].

Ethnic and cultural references are interesting. M. Mid describes the arapeshi natives (New Guinea) to understand how the arapeshi baby transforms into kind, gentle, sensitive adult. Scientist thinks the ground is «regular and friendly sense of the safety» which the child feels since the first day of life. Interesting that in first months of life the baby is never alone. Child's scream is

the tragedy to avoid anyway. This position exists the child's period. Baby is in the adult hands regularly. Baby is fed by breast if the baby cries. Baby is around some woman who feeds by breast if necessary (Mid M., 1988) [Same edition].

Other researchers confirm our figures. Note if the children have no the emotional contacts by some reasons include indifferent or even hostile environment these children lose the abilities to create these contacts in future. Insufficient contacts with the adults degrade the child's mental and health state. Good proof of the affiliation necessities is hospitalism as "our cultural advantages" and some experiments (G. Harlow monkey experiments, Tronic "stoned face" experiments, J. Bowlby experiments, M. Einswort experiments and so on.)[9]. Many specialists think that if the child is isolated longer than 5-6 months the effects are irrevocable as usually (Spitz, 1956, Olechowicz 1957). Noted that the emotional contacts may be restored in this period but four efforts are most. Afterwards the child avoids the contacts.

Statistical analysis of the answers to the question "Who is your company to spend your leisure?" demonstrates the obvious gender distinctions in the answers (please, see the table 3).

Table 3. Statistical analysis of the gender distinctions to the question "Who is your company to spend your leisure?" (χ^2 criterion)

	Boys		Girls		Total	
	numbers	%	numbers	%	numbers	%
University friends	15	16,5	5	16,1	20	16,4
Classmates and home friends	23	25,3	2	6,5	25	20,5
Private friend	3	3,3	2	6,5	5	4,1
Family	36	39,6	22	71,0	58	47,5
Other	14	15,4	0	0,0	14	11,5
Total	91	100,0	31	100,0	122	100,0

($\chi^2=14,1$; $p<0,01$)

71% of the girls spend their leisure in family, 16.1% do the university friends and 6.5% do the classmates and home friends or the private friends. Noted, that the girls have stronger affiliation with their families because of the family supervision over these girls. Boys have the higher figures too. 39.6% of the boys spend their leisure in family but this figure is not so high like the girl's. 25.3% of the boys spend their leisure with the classmates and home friends, 16.5% do the university friends and 15.4 % do the new friends and 3.3% do the girl friend. We have the conclusion that the boys keep their relationships with the old friends. Their contacts are long. Nevertheless, the boys try to have the

new friends and relationships. May be this proves that the boys have more social freedoms than the girls do.

Since the affiliation motive is concerned with the interpersonal attitudes of the group members we intersected questions from SPI (social and psychological inquirer) with the figures of the group social values.

Methodological study of the social values and the question (SPI) “Who is your company to spend your leisure?” demonstrated that the students prefer the intellectual values spend their leisure in their families firstly, the university friends secondly discussing the learning matters, the new friends and the girl friend thirdly and the classmates and home friends lastly. Main point is the link between the intellectual and family values. Young people focused on the family values pays more their attention to the development of the intellectual qualities and abilities. So, we have the conclusion that development of the student’s moral values is the diligent work of the educators, family and society (please, see the table 4).

Table 4. Statistical analysis of the question “Who is your company to spend your leisure?” and the measuring methodologies of the social values (Cruscal Wallis criterion)

Indications	Average ranks					Xi-Square	P
	«University friends» (N=18)	«Classmate s and home friends» (N=22)	«Private friend» (N=4)	«Family» (N=52)	Other (N=14)		
Professional	61,81	45,48	72,13	56,01	56,50	4,04	0,401
Financial	60,89	60,45	67,13	51,54	52,18	2,60	0,628
Family	59,56	48,34	48,25	55,78	62,57	3,15	0,533
Social	63,11	47,50	54,13	53,12	67,54	4,75	0,313
Collective	65,69	44,86	32,38	56,71	61,21	6,96	0,138
Moral	56,69	46,93	30,00	62,06	50,36	6,76	0,149
Physical	67,67	58,75	62,50	50,78	50,29	4,57	0,334
Intellectual	59,36	37,43	46,00	61,72	58,54	9,90	0,042

Our experiments revealed the relationships the family with other criterions (please, see the table5).

Table 5. Statistical analysis of MAC methodologies and question «How often your parents left you alone when you were a child?» (Student t - criterion)

Indications	«Yes» (n=29)		«No» (n=89)		t	p
	Average	Deviation	Average	Deviation		
Aspiration to the social prestige	18,97	3,87	18,53	4,06	0,51	0,61
Aspiration to the rivalry (excitement)	6,69	3,33	8,45	3,14	-2,58	0,01
Aspiration to the achievement	19,34	3,84	19,70	4,29	-0,39	0,69

Table 5 demonstrates that the children who were not left by their parents have the stronger positions in future. Their aspiration to rival is higher than the children were left by their parents. Our explanations are sense of the safety assist the child prevents the negative impacts. This child is more challengeable.

Generally known that the positive attitudes, confidence, comfort and safety open the human abilities to love, express, approve, widen the social contacts. Adult family members have the same values for the child by the same limitations, restrictions and encouragements. Contacts make the presentations of the “inner world” of one human to another[8].

So, our research has confirmed that the human needs the sustainable love, friendship, comfort, confidence. Close people especially the parents are able to relax the child’s anxiety and strengthen the personal attitudes through the social assistance.

Our opinion is that the positive formation of the affiliation motive at the early age is able to assist and improve the education of the professional specialists if the follow-up psychological and pedagogical requirements are met:

(1) Expansion of the enlightenment though the educational institutions and MCM (mass communication media) to form the affiliation motive of the young people from the small years and to improve the family values;

(2) Formation of the motive affiliation of the young people in the educational periods is one of the professional purposes of the teachers of all the educational institutions;

(3) Purposes of the formation are the student’s positive attitudes to cooperate actively and the positive selfish idea oriented to achieve the successes;

(4) Educator forms the motives together with the student’s self-making motives through the self-evaluation of the psychological states and educational effects;

(5) Formation of the motive affiliation uses the psychological and educational instruments to develop the motives duly.

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Ismailova Ra'no,
Role of neighborhood in preventing young family violences

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Abstract

This article remains a factor in the modern Uzbek family, family relationships, and in particular cases of violence. The article discusses about the changes in the basic human values under the influence of socio-economic changes in society, the society's acceptance of this negative situation as a norm, the role of the community in preventing domestic violence and the stages of organizing work methods.

Keywords: law, family, young family, violence, prevention, neighborhood, social protection, legal culture

The socio-economic development of society, as well as population growth, has led to significant changes in the size, structure, form and functions of the Uzbek family. It is no secret today that the development of the family institution is on the verge of many changes and problems. In particular, the state and society have a task to consciously prepare the young generation for marriage, to prevent the separation of young families, to support them in every possible way. The development of the family in Uzbekistan is facing many changes and problems. Uzbekistan is a traditional patriarchal and hierarchical society in which, according to tradition and custom, women, first and foremost mothers and wives must obey men and their families. Their main task is to manage the household. These and other gender norms limit their rights, minimize their participation in social life, and lead them to gender-based violence, including domestic violence, early and forced marriage. Gender norms determine whether women have justice in society and in the family. The concept of domestic violence has entered the Uzbek language as a legal reform and is gaining ground in the minds of the population as a term. Domestic violence is the physical, mental, sexual, or financial abuse of one spouse or other person in a close relationship with the other. Usually under this type of violence lies the desire of one party to maintain control over the lives of other family members. Victims of domestic violence are most often women or young children, but there are also victims among men and the elderly. Common forms of domestic violence include beatings, psychological discrimination, accusations and insults against one's offspring, marital status or the actions of one's parents or relatives, sexual assault, financial, educational restrictions. In 1995, the Republic of Uzbekistan ratified the Convention on the Elimination of All Forms of Discrimination against

Women. In Uzbekistan, the government is taking a number of measures to implement gender equality, eliminate patriarchal stereotypes and prevent domestic violence. Gender norms shape not only behavior but also laws: currently, according to the Uzbek Criminal Code, domestic violence and rape are not separate crimes.

The purpose of the Law of the Republic of Uzbekistan "On protection of women from oppression and violence", adopted on September 2, 2019, is to regulate relations in the field of protection of women from all forms of oppression and violence. This law focuses on the equality of family members, strengthening the duties, responsibilities and rights of family members. During the first 10 months of January 2021 (January-October), the General Directorate of Offenses of the Ministry of Internal Affairs of the Republic of Uzbekistan filed a total of 32,154 appeals to the Ministry of Internal Affairs violence and oppression of women in the country. During this period, the law enforcement agencies received a total of 3,530 appeals through the "1002 - special telephone". In September 2021, 25,494 women were issued protection orders for domestic violence. The question of why domestic violence occurs has been relevant for decades in areas such as sociology, law, psychology, and pedagogy. Numerous studies are being conducted around the world and in Uzbekistan to determine the causes of this phenomenon.

According to a study by Russian sociologists, 45 percent of young families are exposed to a variety of forms - physical, mental and economic violence. Most women complain about this. At the same time, the highest levels of violence are observed among rich and extremely poor families. And people with average incomes are less prone to aggression by their loved ones. According to researchers, there is a clear link between social inequality and family aggression. The Research Institute " Neighborhood and Family " conducted a study on a short-term research project "Comprehensive sociological study of the prevention of domestic violence." The results of the survey show that almost half of respondents (47.1%) believe that there are cases of domestic violence in our society. More than half of those surveyed (53.2%) believe that more women are victims of domestic violence. The majority of respondents (47.9%) reported more physical violence in cases of domestic violence, 21.7% - psychologist, 11.8% - economy, 4.2% - sexual and 14.4% - "other" types of violence. Who reported that they did not witness cases of touching in families (Figure 4).

Experts involved in the study also reported an increase in physical, mental and sexual pressure on women. The survey found that the rate of sexual violence was relatively low, with Uzbek women often concealing the situation and rarely reporting it to even their closest people. For example, it is known that in one case the husband is constantly forcing her to have sex without considering the wishes of her wife. In another case, he is constantly insulting and harassing his wife and children in his official marriage, threatening to drive them out into the street. This is especially the case with seasonally busy men. Even after the women leave the residence, the pressure continues. In recent times, the number

of cases of married girls returning to their father's house has been increasing and this is causing various inconveniences to other members of the family. As a result, there are increasing cases of mental and even physical violence against this girl by her parents, siblings and their wives.

For a woman who is married at the age of 18 and has no life skills, and whose husband has also evicted her, she has no place to go other than her father's house and is forced to continue living in the same apartment with her abuser (husband, parents, brothers, daughter-in-law). This is why the risk factor for his life and health is preserved. According to the victim, "I was pregnant when I returned to my parents' house, everything was fine in the beginning, I was born. However, a year and a half later, my parents began to put me under spiritual pressure. In every word, they criticized me for coming with a child, for not having a job, for not having a husband, for not having a family. Now I am thinking about how to leave the Russian Federation and find a good job there and change my life." Where did you turn when you were abused?" The analysis of the answers to the question also shows. In particular, 40.7 percent of respondents who answered this question reported that they did not apply anywhere.

In cases of violence, respondents reported being more likely to turn to law enforcement and prosecutors. It should be noted that only 4.6% of respondents reported seeking help through the hotline. However, the hotline for women victims of violence was launched in 2018. Regardless of the appearance of the violence, they should receive psychological and medical advice and assistance, and the perpetrator must be punished. Activists of local self-government bodies (neighborhoods), representatives of law enforcement agencies, psychologists should be involved in resolving cases of domestic violence, social workers of the Center should be fully involved in all stages of the rehabilitation process of victims of violence. Experts say most young women try to reconcile with their spouses.

However, the practice of reconciliation leads to increasingly aggravating circumstances, with the result that the victim is killed by the abuser or the victim who is in a severe mental state, commits suicide. The results of the study show that real help to victims of domestic violence is currently provided by close relatives (41.1%). The positions of community activists (19.4%), precinct inspectors (11.4%), prosecutors and the judiciary (9.5%) and investigators (1.9%) are unsatisfactory. It is a good practice to involve community members in resolving domestic conflicts and violence, especially in young families, because internal family issues are first discussed among the community members and all parties are properly and adequately advised to prevent the problem from escalating. as a result, violence can be curtailed.

But in practice, this system is not as efficient as expected. In many cases, neighborhood elders take a superficial approach to the issue and instead of solving the problem or protecting the victim, they put all the blame on the victim. Today, the majority of victims of domestic violence are women, so

hotlines and departments have been set up where women who are victims of violence can contact. It is necessary to introduce methods of working with women victims of violence in the system of community gatherings, as well as to eliminate a number of barriers to effective work. These are:

- Lack of understanding or misinformation about domestic violence or national cultural characteristics, which leads to high demands on professionals themselves or on victims of violence; Practical skills for effective response, lack of knowledge of simple, clear steps to communicate with different categories of individuals;

- Institutional structural problems: time constraints or lack of administrative support;

- Lack of understanding of ways to identify cases of violence, confidentiality, requests for assistance;

The legal aspects of the problem, as well as the lack of information on community resources in the area of victim assistance.

In the community assembly system, a positive change in the prevention of domestic violence or the protection of women victims of violence is achieved through the elimination of the above-mentioned barriers. What prevents women who have been victims of violence from seeking professional help:

- Fear of the person controlling the victim's behavior and the escalation of violence;

- Fear of deprivation of maternity leave;

- Lack of necessary resources such as housing, financial support, employment, security, medical care; unsuccessful experience in seeking help from law enforcement, medical staff, counselors, officials, family members, friends, etc. ;

- Fear of notifying a third party: law enforcement, guardianship authorities, family members, etc. ;

- cultural and religious beliefs.

Procedure for interviewing women victims of violence: There should be regular interviews at the citizens' meeting to prevent violence or to protect women who have been victims of violence. What is the purpose of regular conversations? The purpose of the interview is to identify women who have been victims of domestic violence and to provide them with effective assistance. Domestic violence is a very common problem in the family and has a negative impact on human health. Because domestic violence is a common problem for women, not only women with specific symptoms of injury, but all women who report violence should undergo a medical and psychiatric examination. Specialists need to be well aware of the need to identify, prevent, and intervene in cases of domestic violence by conducting interviews or answering a specific questionnaire to gather primary information. The process of interviewing women who have been victims of violence must be documented.

Documentation is the process of recording information by any means and regulating its legal validity. Documentation is an important document to ensure

the protection of a woman who has been a victim of domestic violence in the later stages. Before documenting an interview, a woman who has been the victim of violence should be notified that the interview has been formalized. Sources of information on women who have been victims of domestic violence include:

- A complaint from a woman who has experienced domestic violence;
- Appeals from relatives, neighbors or acquaintances of a woman who has been a victim of domestic violence;
- Reports by experts (psychologists, doctors) about the consequences or symptoms of domestic violence;
- information provided by a specialist (psychologist, doctor) as a witness to the process of violence; The interview with the woman who was the victim of the violence is recorded in a separate notebook kept by the specialist and the woman confirms with her signature that the information provided by the woman is correct. The expert will also put his signature.
- These documents can be provided at the time of notification of the domestic violence inspector, which can serve as a basis for issuing a protection order to the woman

Today, reforms and changes in the ahalla system require Mahalla chairmen, their deputies and specialists working on the basis of new thinking, a new approach, to organize effective forms and methods of their activities. Only when these requirements are met, our society will be able to fulfill the social order set by the specialists working in the mahalla system.

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Shakirova Shohida, Shokirova Shodiya,
Role of parents in the upbringing of young people and the family

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Abstract

It is known that the family is an invaluable sanctuary for man. The family is the cradle of values that ensure the continuity of generations, the eternity of life and a unique place of upbringing for future generations. The family gives birth to a generation that strengthens the chain of life and nurtures it to maturity. In this way, the family and society develop towards a higher goal. In our country, all good deeds, good deeds, first of all, strengthen the families, bring up a harmoniously developed generation and ensure their bright future.

The perfection, psyche, kindness, and manners of a child are formed on the basis of the internal, specific rules established in each family. As the President of the Republic of Uzbekistan Sh. Mirziyoyev said, "We all know that the best dreams and life interests of every person in our country are manifested, first of all, in the image of his children".

Keywords: Family upbringing, personality psyche, mental maturity, upbringing, upbringing of man, youth, woman and her role in society.

Introduction

A healthy social environment in the family, healthy moral relations, a healthy lifestyle are important foundations for the healthy development of society and the nation. Scholar Abrurauf Fitrat describes the status of the family in his book *The Family*: "Family upbringing is the most important part of upbringing." Its influence is firmly rooted in human nature. A person's psyche, moral values and habits are formed from childhood. Every nation has its own happiness and glory, which depends on the internal discipline and harmony of that nation. Peace and harmony are based on the discipline of the families of this nation [1, 34], - he describes the family as the basis of society.

Building a family on the basis of the harmony of our national values and modern views is the conclusion of yesterday, the choice of our people, who live with confidence in the present and the future, the happiness of living based on strong spiritual roots.

Believing that human perfection depends on a goal-oriented upbringing, Avloni rightly concludes: "Education is for us a matter of life or death, salvation or destruction, happiness or disaster" [2, 7].

The problem of bringing up a mentally mature, morally harmonious, spiritually beautiful generation in the family has been the highest goal of human society for centuries. It is a very important issue in the modernization of our society. Man is the highest being, he is the crown of nature and the great miracle of the creator, the owner of the whole world. It is nature that created man and achieved his essence. For in the absence of man, nature would remain as a self-determined objective being. He is also a man who gives nature a certain beauty. It has been known since ancient times that man is superior to all other beings in intellect, morals and ethics. The great thinkers of the East have also written masterpieces about a harmoniously developed generation and an enlightened person. When we study the views of thinkers, the views of scientists in the upbringing of children, we inevitably embody the moral and educational qualities that are inherent in our nation.

Main part

The role and influence of the family in preserving and developing the spirituality of any nation is incomparable. Because a person's worldview, the purest and purest feelings are formed, changed and developed in the family, under the influence of parents, grandparents, brothers and sisters.

Any change in the life of the country, the reforms that are being implemented, will be reflected, first of all, in families. That is why ensuring peace and tranquility in families, a healthy environment is one of the most important tasks facing each of us. After all, a harmonious and strong family is the backbone of the country, its reliable future, the hearth of kindness and spirituality that raises the honor of the nation. When our families are peaceful, our society is peaceful and prosperous, and our children grow up in a full-fledged spiritual environment. Given the importance of the family in the development of society, the upbringing of a spiritually mature and physically healthy and mature generation, our goal is to preserve the rich and meaningful national traditions of the family, to combine them with universal values, is a scientific study of sustainability.

That is why respect for parents, which arises in the family environment, a deep understanding of the duty of lifelong debt to them, is the basis of human qualities and family relationships, the spiritual world of the family. The family is the main carrier of spiritual heritage and moral values. It is the family that provides the individual with the foundations of cultural norms through a number of traditional values of national culture that are an expression of a sense of national identity.

The family prepares the ground for young people to grow up moral, honest, hardworking, honest and sincere. "When an honest person tells others what he has seen, known, and heard about what has happened in his behavior, it is his habit to tell exactly what he is, without mixing lies. An honest person is ashamed

to tell a lie” [3, 76]. Family upbringing plays an important role in a child’s future development. This means that the child sees in the family the image of society, the nation, the nature, worldview and national moral image of the future citizen is formed in the family, and on this basis develops. For the child, a healthy socio-emotional environment in the family is a source of universal and national moral values [4, 53].

Upbringing, development, education and housing of young people are the ancient traditions of Uzbek families. In Uzbek families, in contrast to the mentality of some peoples, conditions are created for young people, and parents help them until they have children. This national value eliminates the process of alienation that can also occur in family relationships and lays the groundwork for the succession of generations. It is through the teachings of our ancestors, the example of the father, the love of the mother that upbringing is passed from generation to generation, from person to person and sealed in the mind. In such families, a perfect person grows up, and the ideas of national independence take root in his feelings, understanding and worldview.

The problems of family and family relations have long been of interest to even the most advanced men, scientists, scholars, and sages of society. Many of the great thinkers of the East, such as Abu Nasr Farabi, Abu Rayhan Beruni, Mahmud Kashgari, Alisher Navoi, Ahmad Donish, have expressed their views on these issues in their masterpieces. Their ideas are of great social and ideological significance for modern science. The issue of family and family relations has a special place in the works of scholars. Ibn Sina’s views on family and family issues are also described in a perfect and original way in his book, *Tadbiri Manzil*. The play puts a number of demands on various aspects of family relationships, especially the head of the family. In his opinion, the head of the family should have a thorough knowledge of both theoretical and practical issues of family upbringing. A parent must influence the spirit of the child not only in word but also in deed so that he can be a true head of the family.

The demands of the thinker on the upbringing of children and the educational environment in the family have not lost their relevance for the present. Regarding the relationship of a married couple, a man is the head of the family, he must be able to meet all the needs of the family, because this is his primary duty, writes Ibn Sina.

In our opinion, although Ibn Sina approached the issue of woman and her role in society from the point of view of his time, they can also be used by women and men of our time.

Marriage is one of the most important aspects of human life. On this basis, it is a social necessity to carry out tasks aimed at strengthening the family, assisting it in the performance of social functions, raising children, improving the material, housing and living conditions of families with children, the bride and groom. Consequently, the formation of the personality of the younger generation in a high moral spirit depends in every way on how strong the family is.

“Strategy of actions on five priority directions of development of the Republic of Uzbekistan for 2017-2021” [5] is also important.

Particular attention should be paid to strengthening the institution of the family on the basis of the strategy of action.

Just as the health of the family environment depends primarily on the woman, the health of the spiritual environment in society depends directly on the mother, who is responsible for the family and the upbringing of the children. While the stability and purity of the spiritual environment in the family nurtures goodness and kindness in the soul and mind of the child growing up in that family, the unhealthy environment in the family finds the good feelings growing in his heart and changes the course of his life. For this reason, at all times, morality and education have been approached as a matter of life and death, a universal and a general social problem.

Scholar Abdullah Avloni: “Who does the upbringing? Where does he do it? ” “The first is home education. This task is the responsibility of the mother. The second is school and madrasa education. It is the duty of the father, the teacher, the teacher and the government. ”

At the heart of these words is the fact that along with women in every country, fathers, teachers and the government are responsible for the upbringing of the younger generation, their education, the health of their worldview.

It is no coincidence in the hadiths that the most precious legacy left by parents is not the state or the home, but high morals and decency. In general, we have a responsibility to be worthy successors of our ancestors, who have taught the world a lesson in spirituality. If you pay attention, even because it is considered a fozila, the female breed is burdened with more spiritual tasks than economic ones. So, our task as mothers is to bring up boys and girls who have high morals and knowledge, who are worthy of the nation, who are able to contribute to the glory of our nation.

Results and Discussions

It is no secret that the commonality of society and family environment, the dialectic of family and individual communities are among the problems that the sultan of the word property Mir Alisher Navoi was also thinking about. The poet-thinker sang the ideas of humanity and kindness in almost all his works, ie poems and epics, didactic stories, historical works. In particular, in the epics included in the work "Khamsa" Navoi created the image of the person and society, human destiny, a just society and the perfect people who form the basis of this society. In Hayrat ul-abror, in the philosophical stories about Hotam Toyi, Noshirawani Odil, Ayyub, Iskandar, and the custom of decency, contentment, and fidelity, we see an uncompromising debate between kindness and guilt, good and evil, nobility and hypocrisy. These beautiful stories are embodied in the great poet's philosophical and didactic thoughts and dreams, from which we

find examples for our time. "The most important thing for a young child," he writes, "is to take care of him from an early age. He was honored to rise to the top of the people because he brought up the resin of pearls"; "Another aspect of upbringing is respect for parents; it is an obligation for him to do so. Do the same for both of them, and know that the more you serve, the less you serve. It is worth sacrificing your head in front of your father and giving your whole body in charity for your mother's head!"[6, 262].

It is known that a child's duty to his parents (Navoi called it an "obligation") was measured by such high standards both in the time of the great poet and in the centuries before him, and was always interpreted as a sacred subject. Such glorification of parents is explained, on the one hand, by the incomparable influence of the Qur'an and the hadiths, and, on the other hand, a worthy appreciation of the creative role of parents was also present in pre-Islamic written sources. In any case, the idea that a parent should be ready for any mystery, hard work for the child, that he can overcome all difficulties for the future of the child, no doubt made Navoi think a lot. According to Navoi, a child should have a deep understanding of this simple fact of life, respect for his parents, consider their service as a child's duty, and even accept it as a virtue if he makes a mistake.

The first concepts inherent in our national ideology are, first of all, absorbed into the minds of children in a family environment. This process is carried out through the teachings of the ancestors, the example of the father, the love of the mother. A healthy environment for the family is a source of forming a healthy ideology. It should be noted that in the life of the peoples of the East, the concepts of land, family, parents, children, relatives, in general, loyalty to state independence, respect for man, trust, memory, conscience, freedom have a wide meaning. If a person considers himself a part of the nation, thinks of the nation, and works for its benefit, he will be related to spiritual morality. In general, the issues of creating a healthy family and creating the necessary conditions for a high moral and ethical environment in the family, preparing young people for marriage, ensuring the strength and interests of families, raising healthy children have risen to the level of state policy. In this regard, first of all, special attention is paid to changing the thinking and consciousness of our young men and women who will marry in the future on the sanctity of the family and the responsibility of marriage. The range of measures aimed at forming in the minds of our daughters the responsibility of motherhood and fatherhood in our sons, preparing them for this, radically improving the legal literacy of young families and protecting the rights and legitimate interests of the child in the family is expanding. After all, the well-being of the family is the basis of the well-being of the nation. Life, progress is constantly rising, moving to new heights. The future of our country, the mature young professionals who are able to take responsibility for its development, are a powerful force that will make and realize the noble efforts for the development of our country.

Conclusion

In conclusion, first of all, the family is an important cell of society, ensuring the normal development of society, population growth, physical and spiritual upbringing of the younger generation, the natural needs of man - love, affection and communication. Secondly, the Uzbek people have valuable information about family life, marital relations, their duties and responsibilities, sacred religious sources, the oral traditions of the Uzbek people, the works of great thinkers and enlightened intellectuals of the East. They can be used effectively in preparing today's youth for family marriage and in family life practice. Third, today the family is a combination of national and universal values in its upbringing. It is a family that builds its traditions on the rich experience of generations and is accustomed to constantly enriching them, does not lose its identity in any socio-economic conditions as a result of having a healthy spiritual and moral environment. Usually, in such a family, family relations are properly established, and the principles of mutual understanding, understanding, respect, mutual assistance, kindness are harmonized between parents and children, grandparents and grandchildren. In the modern family, as in a mature and virtuous society, there will be no one-sided, dogmatic, contrary to reality and progress, habits and aspirations that hinder progress.

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Bullying in educational institutions as a topical problem among youth

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Abstract

In this paper, bullying is understood as one of the forms of violence and aggression among adolescents in educational institutions. Secondary analysis was done on the basis of the results of the U-Report research on the facts of violence in educational institutions of Uzbekistan. Identified the main participants in the bullying situation, and the forms of their manifestation on the basis of the cases studied, and also approaches to the prevention of bullying in the educational environment were considered.

Key words: bullying, baiting, cyberbullying, violence, hooliganism, U-Report, case study, bullying prevention programs.

Introduction

It is known that today, the problems of young people, especially those associated with adolescence, are in the attention of many sciences about human and social development. Among the problems of adolescents, the problem of bullying is becoming more and more urgent - a teenage manifestation of aggression and violence in educational institutions. Despite the fact that adolescence is characterized by conflict and the participation of adolescents in conflict, bullying differs in that it is not a situational contradiction between the two parties, but a deliberately directed action to establish and maintain the status of "victim" for the chosen goal.

Adolescence manifests itself as a period of revision of social stereotypes and the development of new ones. During this period, it is important not to allow the transitions of ordinary teenage conflicts into such a destructive form of prolonged rest on the "victim" as bullying, just as it is important not to allow the emergence of a "victim" among teenagers, since there is a risk of such a form of interaction becoming embedded, and subsequently, transferring it to another age stage. Separately, we note that a teenager who is faced with

bullying receives a serious psychological and often physical injury, which can undermine her development and well-being.

To study this phenomenon, a number of difficulties remain, both theoretical and practical, which includes the relevance of studying this problem.

Despite the fact that today the problems of bullying are actively studied by a number of scientists, there are still no research results that adequately explain this phenomenon, there are also difficulties in developing effective strategies to prevent and work with adolescents involved in bullying. The vastness of the classification of types of bullying leads to the development of protection and punishment at the legislative level, as well as effective action plans and services for the implementation of preventive and social work, which should also differ in relation to each individual participant.

It is reported that bullying occurs in groups closed from the influence of an adult (a class, a group of peers), and it is not always possible to see it clearly from the side, which is the practical nature of the problem. It is rather difficult to distinguish bullying from ordinary subtle conflicts, which can be bright in manifestation, but short in nature, and therefore it becomes difficult to diagnose this.

Bullying acquires the most significant relevance against the background of its state recognition as an act of manifestation of aggression and violence. There is no clause of established legal measures in relation to bullying in the legislation of the Republic of Uzbekistan. Each bullying action is considered by law enforcement agencies as hooliganism, and the measures taken end up with adolescents being registered, included in the "Temir daftar" (Iron notebook - a list of unemployed, low-income, needy families formed by the authorities during quarantine) and "systematically monitor their behavior".

The aim of the research is to study bullying as a social problem and to determine the basic principles and approaches in helping children involved in bullying.

Object of research: children who have faced bullying in educational institutions.

Subject of study: approaches to preventing bullying in the educational environment.

The novelty of the research consists in the development of the main directions for conducting social work with children faced with bullying.

Research methods: case study, comparative method, as well as statistical research methods.

RESULTS OF THE STUDY.

1. The essence and concept of bullying. The problem of school violence arose even at the beginning of the XX century – in 1905, after the publication of the research of K. Dukes. However, the systemic study was carried out by Scandinavian researchers, including D. Olweus, P.P. Hainemann, A. Pickac, E. Poland [1].

They developed the concept of bullying – (bullying, from eng. bully - hooligan), and defined this concept as *admission, discrimination, abuse*.

First of all, bullying is a social phenomenon that characterizes repeated acts of various types of violence and bullying, by one person or group of persons against an individual who cannot defend himself. Bullying does not occur when two students of the same physical ability often argue or fight, when the bullying is done in a friendly and playful way.

Bullying as a form of violence is a problem that removes moral boundaries in relation to another person, serves for negative self-affirmation, gives a sense of power and impunity in relation to their actions, which in turn encourages the aggressors to act more courageously and cruelly.

Global statistics on bullying and cyberbullying indicate that around 130 million students between the ages of 13 and 15 suffer from bullying worldwide (just over one in three). The same number of schoolchildren are involved in physical fights [2].

In most countries for which data are available, 30 to 40% of adolescents (mostly boys) between the ages of 13 and 15 are involved in physical fights. These countries include both low-income and middle- and high-income countries (for example, Iraq, Pakistan, Peru, Thailand, Canada, France, and the United States).

13% of children aged 13 to 15 in Kazakhstan, 16% of children in Georgia, 27% of children in Saudi Arabia, 34% of children in Australia, 47% in South Africa are subject to bullying, including cyberbullying.

On average in Russia, 23% of children who use the Internet have been victims of online or offline bullying in the past 12 months. Similar data were obtained on average for 25 European countries (19%).

About 3 in 10 teens (17 million) in 39 countries in Europe and North America admitted to bullying other children in school.

There is currently no generally accepted international definition of bullying. However, in order to understand or try to change the problem of bullying, you must first define this phenomenon as accurately as possible. The renowned Norwegian psychologist and researcher on bullying Dan Olweus presents the following definition of bullying, which has been used for many years by researchers and practitioners “*bullying is negative actions by one or more persons against another person or group of persons who, as a rule, cannot stand up on their own for themselves, and committed repeatedly or over a period of time*” [3]. The UN Secretary General's report on child protection against bullying, prepared at the request of the UN General Assembly in 2016, provides the following definition of bullying, “*intentional or violent behavior that is repeated against a victim when there is an existing (real or perceived) power imbalance where the victim feels vulnerability and powerlessness to protect themselves*” [4].

Researchers identify three main components required for the recognition of bullying actions:

- the intent or intention of the persecutor to emotionally or physically harm his “target”;
- a clear inequality of power between the persecutor and the victim;
- the presence of an element of repetition or ongoing threat of aggressive behavior.

Violence in bullying can be physical and verbal, expressed in violent actions and statements of a sexual nature, have an explicit or implicit gender orientation, pursue material gain (extortion and confiscation of things and money), but almost always it causes psychological trauma to all parties involved. Violence can come from teachers against students as well as from students against teachers or peers.

Researchers of bullying define it as a systematic abuse of power (force) - suppression, humiliation and insult from a person or a group of people (Rigby, Ross, Smith) [5]. I.S. Cohn defines bullying as intimidation, humiliation, bullying, physical or psychological terror, with the aim of causing fear in order to subjugate [6].

2. A theoretical and methodological analysis of the causes and forms of bullying in educational institutions showed that:

- Violence is quite widespread in educational institutions, has various types, manifests itself both in the form of one-time violent actions, and in the form of constant bullying, humiliation and systematic bullying (baiting).

- Bullying is a form of aggressive interactions that has the character of systematic bullying, regular and prolonged bullying of adolescents, with the aim of persecuting the victim, causing her fear, demoralizing, humiliating, subjugating. In educational institutions, bullying occurs among peers, and often occurs in relation to the younger by the older.

- In bullying, the abuser, victim, witnesses are distinguished, who can change from situation to situation and from group to group. Bullying participants have certain personality and behavioral traits and have a range of social risks associated with roles.

- Factors such as personal, family, situational, social and environmental factors contribute to bullying. Family and social factors can be identified as some of the most important factors contributing to bullying among adolescents and violence in society in general.

The family and social environment play an important role in the formation of the child's physical and mental health, his personal and social development, and if the child is faced with disadvantages in the family and society, this can lead him to various forms of destructive behavior.

Violence in an educational setting is the result of a complex interaction of personal, family, environmental and social factors. Understanding and exploring how all of these factors relate to violence in a particular school or other educational setting is an important step in preventing it.

3. Facts of violence in educational institutions of the country based on data from U-Report [7].

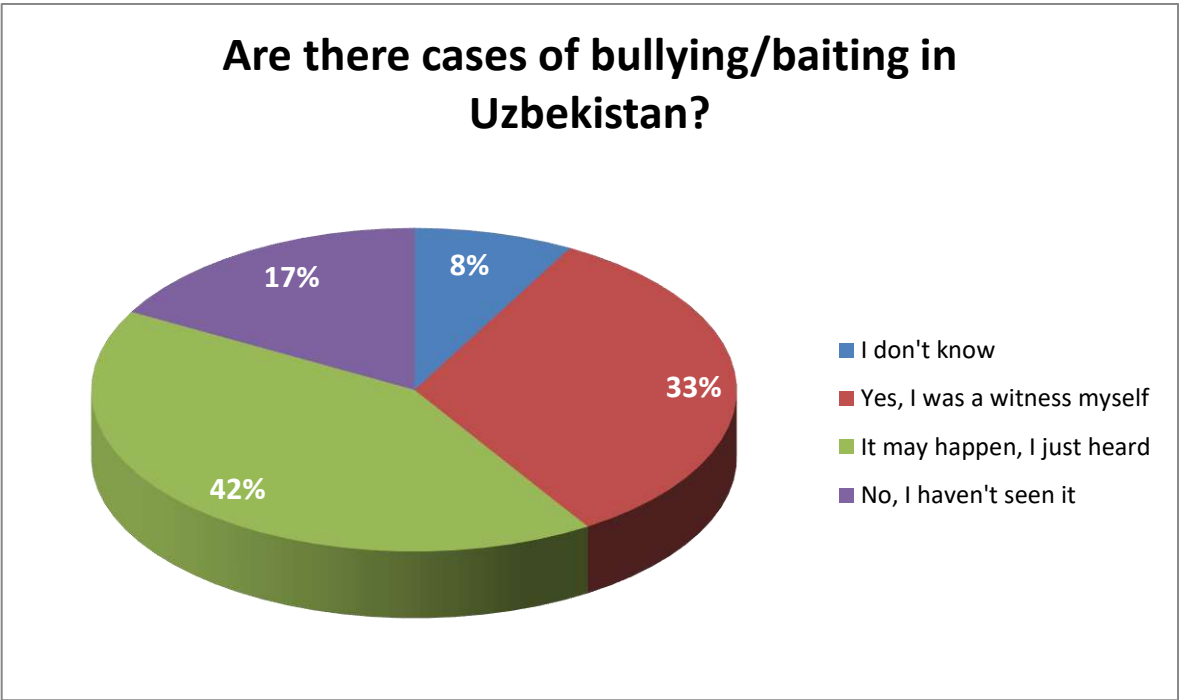
According to the 2016 UNESCO Global Report on Violence and Bullying in Schools [8], about 246 million children and adolescents around the world experience violence and bullying in school every year. The proportion of students affected by violence varies across countries from 10% to 65% of the total student population. According to a 2016 survey of 100,000 young people from 18 countries, two-thirds of them were bullied in school.

On September 6, 2018, UNICEF launched the Safe Back to School campaign with governments around the world.

The aim of the study is to make educational institutions places free from all forms of violence, the task of which is to learn from respondents about bullying in educational institutions. In particular, in Uzbekistan, this study was carried out on the U-Report platform. More than 150 respondents took part in the study.

So to the question "Do you know what bullying is?" 20% of those surveyed chose the answer "Intimidation". At the same time, 32% answered that these are various forms of manifestation of violence in the aggregate. In fact, bullying can be expressed in various ways – it is spreading gossip, intimidation, boycotting, systematic beatings, coercion into unpleasant actions, taking away things and money, and other systematic negative actions on the part of students.

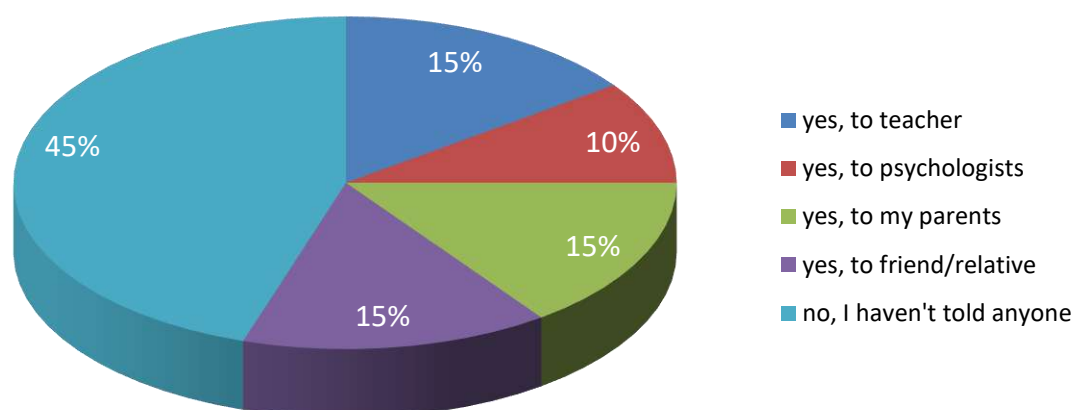
Picture 1



To the question "Are there cases of bullying in schools / lyceums / colleges in Uzbekistan?" 42% of respondents chose the answer - "Perhaps I was not a witness", 17% answered negatively, and only 33% answered that they had witnessed bullying / harassment in educational institutions.

Picture 2

Have you told anyone when you saw bullying?



When asked “Did you tell anyone when you saw bullying?” 45% of the respondents did not tell anyone. It follows that this test question overrides the previous question and proves that a significant number of students surveyed have witnessed bullying in the school. Thus, 55% of respondents noted that if peers were bullied, they told their teachers, parents and friends about these cases (15%). According to this study, it can be stated that bullying takes place in schools in Uzbekistan.

4. Case analysis among students - types of bullying.

An analysis of cases of bullying among students in schools in the country made it possible to divide it into several types, in particular:

1. Student bullying against students;

A 5th grade student was discriminated against, where her classmates systematically bullied her because she was regional. They insulted her with bad words, treated with derogatory names at every opportunity, turned other classmates against her, saying that she was a "white crow" among them. (Tashkent, Chilanzar district).

2. Bullying by students in relation to teachers;

According to the results of a study by the design and training laboratory of educational and youth journalism at the Higher School of Economics, it was revealed that 50% of teachers faced bullying two or three times, and 6% of teachers are subjected to bullying by students on a regular basis [9].

High school students teased the young physics teacher, coined nicknames for her, and ignored her both in class and outside. Showed contempt with gestures and refused to comply with demands to end discipline and homework failure. It is noted that the intervention of the head and class teacher could solve the problem only temporarily, and subsequently the teacher quit, changing her place of work (Tashkent, Mirzo Ulugbek district).

3. Bullying by teachers in relation to students.

A video was circulated on social networks in which the teacher beats kicks and insults students (Bukhara, Shafirkan district, April 2021) [10]. For reference, we note that earlier in such cases, measures in relation to the educational methods of teachers were forgiven after conducting a formal conversation with them and writing an explanatory letter. But since the video of this kind began to circulate on the internet, more serious measures have been taken, ranging from severe reprimands and fines, to dismissal and imprisonment of the culprit.

The aforementioned incidents indicate that bullying exists in Uzbekistan; in addition, there is a likelihood of its tendentiousness. Thus, crimes committed by minors begin with the usual bullying from the school bench, but bullying towards students by adults is also not excluded.

Based on the research of the conducted studies of cases of violence among minors, as well as the analysis of data on the research conducted by the U-report platform, confirms the presence of bullying in Uzbekistan. However, bullying is not considered as a separate phenomenon in the legislative documents in the Republic of Uzbekistan (including the Law “On the prevention of neglect and delinquency among minors” [11]), as a rule, conflicts between minors are defined as hooliganism.

5. The work of social workers, psychologists and other professionals to assist bullying participants requires professional knowledge and skills. The specialist must understand and adhere to ethical principles and a non-discriminatory approach, be able to identify signs that a child is being bullied, have the skills to conduct a conversation with a teenager, professional communication skills. Skills in assessing and developing a plan of care are essential to help children involved in bullying. We can say that work with children involved in bullying should be based on a systematic approach, which includes both the professional knowledge and skills of specialists and the network of services that are needed to provide assistance.

The indicators of anti-bullying programs existing in the UK and the Scandinavian countries, as well as the United States show that as a result of these programs, the incidence of teenage aggression is indeed decreasing. Social unacceptability as a fact of intolerance to bullying plays an important role, as the results of a Russian study show. If in the school team it is not forbidden to mock and insult, then the aggressor can gain popularity and impose his style of behavior on others. And this only spurs on the persecution. And vice versa: in those classes where teenagers and teachers condemn aggression, attacks and fights become less. They are not seen as a decent way to solve problems, and bully aggressors are not seen as leaders.

Juvenile crime often begins with bullying in schools, and as such, bullying as a phenomenon requires the utmost attention and serious preventative approaches.

Unfortunately, in Uzbekistan there is still no systematic work on the prevention of bullying, and work with adolescents and young people is very often either not carried out, or specialists face a lack of knowledge and skills. In

the international practice of protecting children from violence, the development and implementation of programs to prevent bullying is an important component in the strategy for realizing the rights of the child to a supportive learning environment. An example is the program developed by the famous Norwegian psychologist and bullying researcher Dan Olweus [12]. The use and development of such programs can effectively reduce the level of violence in educational settings, prevent possible serious consequences of bullying, and generally contribute to the creation of a safe and supportive learning environment for children and young people.

Conclusion.

In the course of the study of materials on the topic, the following conclusions can be drawn:

1. In Uzbekistan, there is no understanding of the phenomenon of bullying or baiting as a form of violence in educational institutions among students and teachers. Regulatory documents have not been developed to regulate the effective prevention, detection and response to cases of bullying in educational institutions.

2. Bullying is a frequent occurrence in institutions of both secondary and secondary vocational education. All children, without exception, have a risk of being bullied, especially children with particular disabilities. The less attentive and friendly atmosphere is maintained in an educational institution, the higher are the risks that bullying will appear in it, the lack of preventive measures also increases the risks of bullying.

3. The main reason that children become the instigators and victims of bullying is the disadvantage that the child faces in the family. Various forms of violence, social problems, and lack of necessary support lead to destructive forms of behavior in the child, which, without the necessary intervention in the future, can worsen and lead to more serious consequences (offenses, continued violence in their own family, etc.)

4. The consequences of bullying are very serious for a child. Bullying, being a form of violence, causes disruptions in the physical, psychological and social development of teenagers and affects their future life. One of the most dangerous consequences of bullying can be suicide.

5. Psychologists and teachers of educational institutions lack the competence to identify and respond to cases of bullying, professional social workers or social educators are rarely involved due to their lack in the country.

6. To prevent bullying in educational institutions, programs for the prevention of bullying at school are needed, including work with children and teachers, aimed at understanding the inadmissibility of violence in any form, strengthening friendly relationships between children and young people, and creating a safe learning environment.

In view of the above, in order to reduce the level of bullying in educational institutions, the following proposals can be put forward:

First, to understand the nature and patterns of bullying in educational institutions of the country, a systematic sociological study should be organized.

Secondly, on the basis of the research carried out, to develop legal and regulatory documents regulating activities for the effective prevention, detection and response to cases of violence in an educational institution.

In the third, the need for training and skills of psychologists and teachers of educational institutions in the work of prevention and the provision of assistance to children involved in bullying.

In the fourth, the attachment must be responsible for the school social worker or social pedagogue, who will be able to assist in identifying and responding to incidents of bullying in educational institutions.

In the fifth, it is necessary to ensure the safety of students in the premises and on the territory of educational institutions.

In the sixth, in educational institutions need to hold regular information and education on the prevention of violence among children, parents and staff of institutions, as well as the use of effective prevention programs to prevent bullying.

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Abbosov Nodirkhon,
**Adaptation of young girls to family relationships – key factor of prevention
divorce in the families**

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Abstract

Family relations are comprehensive and it is not managed only by the rule of law, but also by the rules of morality and custom. Therefore, only the legal basis of the marriage it is not sufficient, but its also psychological aspects in a clear and simple way help to ensure the stability of the family that leads to the reduction the risk of divorce. At present, one of the most important problems is the study of the family, family-marriage relations, the psychological environment in the family and its ethnopsychological features.

Therefore, the article reveals importance adaption of brides to a new family to be able to change their behavior on the basis of the character of the relationship between husband and wife, the household affairs of the brides, psychological roles, new obligations, rights and expectations.

Key words: family relations, adaptation, new brides, socio-psychological, relationship, individualism, housekeeping.

In generally, despite the continuous nature of social adaptation, it can be associated with the period of radical changes in the activities of bride and social environmental surroundings of her. An important aspect of social adaptation is acceptance by the bride of social status and the roles associated with it.

On the basis of accepting social adaptation as one of the main socio-psychological mechanisms of socialization is individualism. The effectiveness of social adaptation depends to some extents on how well the bride perceives herself and norms of social in her family. Lack or insufficient self-awareness leads to a disruption of social adjustment for brides.

Family problems have always been one of the most pressing socio-psychological issues in psychology. In social psychology, the family issues have been studied mainly on the basis of the primary group in some studies of Russian psychologists, namely, Andreeva G.M., Bogomolova N.N., Shorokhova E.V. Moreover, other scientists tried to reveal family-marriage issues, family relations and motives for divorce in their scientific works, namely, Parigin B.D., Antonov A.I., Obozov N.N., Aleshina Yu.E., Golod S.I., Karabanova O.A. and other

western scientists like G.Roland, D. Wagen, E.Burgess, L.Terman, M.Odema, P.Boennen, R.Weiss and E.Tiid.

Moreover, psychologists, in particularly, Davletshin M.G., Gaziev E.G., Shoumarov G.B., Karimova V.M., Mamatov M.M., Salaeva N., Samarov R.S., Utepbergenov M.A., Juraeva Sh.Sh., Fayzieva M.Kh., Salaeva M.S., Dushanov R.Kh., Lutfullaeva N.Kh., Norimbetov T.B. have been conducted researches in socio-psychological and ethno psychological features not only Uzbek families, but also families of other nationalities living in the territory of Uzbekistan,

It is aimed to study the process of adaptation of young brides in Uzbek families to a new family life from a social and ethnopsychological point of views.

Some experts acknowledge that there are problems with mutual adaptation, difficulties in relationships with new relatives, the development of behavioral strategies in response to social-role expectations in the early stages of family life [1., 95]. A new born families have to be overcome problems and difficulties such as a number of material, psychological and socio-psychological. It is possible to draw conclusions about the stability or instability of a young family on basis of how effective the family-marriage adaptation process run. The effectiveness of adaptation depends on a number of factors such as the conditions and requirements of the social environment, a person's ability to communicate, cooperate, empathize and sympathize, control their feelings and the couple's ability to cope with daily stress [2.,365].

Study researches on family adaptation shows that a complete scientific explores have not been conducted yet, which reveals the characteristics of the adaptation of the woman – the bride to the family comes from role of ethnocultural and ethnopsychological factors [3., 265]. In particular, there is a lack of scientific data on reasons that prevent adaptation of new brides in the family, and the factors that strengthen the stability of the family. Therefore, during study, it is tried to reveal the socio-psychological and ethnopsychological features of bridal adaptation in families.

According to data of socio-psychological surveys of brides in Uzbek families, it is showed that difficulties for brides are to adapt to the specific customs and procedures of the new family. It is noted that brides have to leave their grown families for their new families and therefore, they do not have opportunities to see families' members more often cause them difficult for adapting to the new family [4., 86]. It was found during the interview that family flexibility is also low in young families who are grown up and married to families with 10 or more children. During interviews with Uzbek brides, it was found that the main factors hindering family adaptation are related to household chores and acceptance of family requirements. In addition, it can be understood that the role of the mother-in-law and other family members in the bride's adaptation to the new family is considered as influential. The respect, warm and sincere relationship shown to the bride by family members have a positive effect on their mastery of the rituals of an unfamiliar environment [5., 96].

Moreover, the results show that healthy relationship between husband and wife also plays as important factors that eases the ability of brides to change their behavior based on household chores, psychological roles, new responsibilities, rights, division of labor, role expectations of others play an important role in adapting to a new family.

In order to determine the hierarchy of behavioral strategies of brides in the process of adaptation to the new family, it is used the questionnaire by K. Thomas's "Identification of behavioral strategies in conflict situations" [6., 45]. Thomas considers importance to pay attention to the following aspects of the study of conflicts: what forms of behavior are specific to people in conflict situations, which are effective or destructive and how to encourage effective behavior.

Spontaneous conflicts are not considered destructive in people's life activities or testify to the importance of group attitudes or professional status of the individual. Thomas distinguished the following features of conflict:

1. Competition - the pursuit of one's own interests to the detriment of other people's interests.
2. Adaptation - the sacrifice of one's own interests for the benefit of others, meaning opposition to competition.
3. Agreement - based on mutual agreement, but leading to complete dissatisfaction with mutual interests.
4. Avoidance of the situation - characterized by a lack of aspiration for cooperation, with no intention to achieve personal goals.
5. Cooperation - for the full satisfaction of mutual interests, the participants of the situation agree to choose one of two ways [7., 203].

In this form of behavior, in agreement and adaptation, there is competition or one of the participants wins, the other loses or both lose because they stop at the agreement. Only if there is cooperation on both sides they win.

The results of a study aimed at determining the ethnopsychological features of bride adaptation to the family confirmed the proposed scientific hypotheses. The generalization of the obtained empirical data and the analysis of their results allow to draw the following conclusions.

In the beginning of family years like first two years, among bride and groom: individual stereotypes of behavior are formed, the system of values is adapted and general behavioral trends are developed. During this period of time, it is couples' mutual adaptation and takes search for a new type of relationship that satisfies both of them. Newlyweds expect a lot from each other. Many couples have a clear idea of the division of roles between men and women in the family.

In addition, young couples have a more idealized family life, they expect family life to meet their needs for spiritual growth and self-improvement in the first place, while relying mainly on their spouses. At the same time, there is a tendency in the traditions of all Turkish ethnics to live first with their parents and then to become independent. It is natural for the bride to interact not only

with her husband, but also with her parents in law and other members of the family in law, be able to communicate with them and the attitude of other members of the family to the bride also plays a role in her adaptation.

Firstly, there are objective and subjective factors in the process of an individual's adaptation to a new environment. The objective factors affect an individual's consciousness and desires independently, whereas subjective factors are directly related to the individual-typological characteristics of the individual. In this regard, the role of socio-psychological environment and individual-typological features in the adaptation of brides to the new family is incomparable.

The interaction of these components, which determine the character of the behavior, depends on the fact that the family is focused on the goals and values of the bride, the ability to achieve them in the social environment. Despite the continuous nature of social adaptation, it can usually relate to the period of radical changes in the activities of the bride and the social environment that surrounds her. An important aspect of social adaptation is the acceptance by the bride of social status and the roles associated with it. It is basis for accepting social adaptation as one of the main socio-psychological mechanisms of socialization of the individual. The effectiveness of social adaptation depends to some extent on how well the bride perceives herself and the social norms in her family in law. Lack or insufficient self-awareness leads to a disruption of social adjustment.

Secondly, it can be concluded that the relationship between a husband and wife in Uzbek family is considered positively. The level of marital satisfaction of the bride and groom in their families corresponds to normal indicators. The results of the study showed that young brides and grooms try to find out what their spouse is more interested in and try to spend their free time together meaningfully.

While the relationship between husband and wife has shown a positive result in Uzbek families, there are differences between the performance of brides. When it comes to a new family, they tend to rely on their spouse over other family members.

Most of the Uzbek brides who participated in our survey have showed that brides have met their grooms' 5-6 times before the wedding and some of them reached to 8-10 times and these meetings were mainly related to wedding affairs. The above differences can be explained by these cases.

In the psychological literature, it is recognized as a criterion for flexibility is to use an integral indicator consisting of the duration of marriage as objective indicators and the degree of satisfaction with the relationship as subjective indicators. Satisfaction with the family-marriage relationship reflects the results of all the processes taking place in the family, including the process of adaptation. Consequently, a high assessment of the couple's relationship indicates that the tasks of the adjustment period in the family have been resolved.

Thirdly, strategies in behavioral collaboration play an important role in the adaptation of brides to a new family. According to Thomas, neither side succeeds in trying to avoid conflict and competition, adaptation and compromise, one side succeeds or both sides lose because they use a compromise and conciliation strategy. Only in cooperation of both sides can be coordinated the relationship.

Consequently, brides are observed to act carefully in family relations, strive to control their behavior and attitudes, to master and adapt family procedures in response to social role expectations, to diligently perform household chores.

As it says “Applause comes out of both hands”, in our opinion, the aspirations of brides to this cooperation, the tendency to try to avoid conflict situations, should be accepted and supported by other members of the family. In this case, family elders, especially mothers-in-law, should play an important role. It is no coincidence that new brides are compared to seedlings, mother-in-law and other older members of the family to the gardener. Teaching family routines, rituals, housekeeping patiently, listening to the feelings of the new bride, respecting the bride as a person is to pave the way for the bride to adapt to the family and to strengthen the family foundation.

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**Umarova Nargiza, Khudoiberdieva Guzaloy,
Family and public cooperation in the preparation of girls for independent
family life in the family**

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Abstract

This article analyzes the problems of preparing young people for their future family life and the role of local governments in this process. The tasks set in this direction by the state and government are shown. In the process of life itself, children adopt from older generations a lot of knowledge about relationships to a person of the opposite sex, about marriage, about a family, and they learn norms of behavior. They begin to develop early feelings of camaraderie, friendship, honor, dignity. This contributes to the formation of ideas about love as the highest human feeling, about marriage and family relations. This contributes to the formation of ideas about love as the highest human feeling, about marriage and family relations. All this is very valuable, but at the current pace of life, the natural mechanism for the transfer of such knowledge is no longer sufficient. Therefore, an important place should also belong to the special preparation of the younger generation at school and in the parental family to create their own family in the future; to fulfill matrimonial and parental duties; to raising children.

Key words: family, state, society, youth, preparation for family life, the younger generation, raising children.

The process of modernization of civil society is important institute a complete system of family, economic, social, cultural, ideological foundations of the current effect. Currently, Uzbekistan has more than 7.5 million families. The real processes in these families, in particular, the reproductive provier, and the reproductive advocacy, that are the reproductive advocacy, such as Hukhtisis, real incomes, migration cases determine the demographic situation in the country.

The attention of family and family relations in our country is expected to the level of state policy. As a crack example, the Constitution of the Republic of

Uzbekistan and the Constitution of the Republic of Uzbekistan and April 30, 1998 can be recognized that the law of the Republic of Uzbekistan confirmed by the Family Codecision [1].

We know that now is paying attention to young people in our country, their education and vocational. While working during educational institutions and holding a specialty, the family of its age is also denying that the age of its age is also denying.

The priorities of social training of young people to family life will be from foreign scientists E.Alehina, N.A.Soginov, B.M.M.Ummarov, N.X.Lutfullaeva, M.Umarova, F. Saifnazarova, M.X.Fayzievieva and others.

In the early years of independence of the Republic of Uzbekistan, the government will be determined by the government's welfare, improve its welfare, improving the family environment, making a positive work in this regard. The main purpose of the activity in non-state funds is to provide the well-being and assistance to families. The public opportunities, as well as creative cooperation between the family and the public in preparing the above-mentioned areas of activity, will yield effective results in the preparation of girls for independent lives. [3]

The family is a small cell of society and its meaning cannot be underestimated. Without the family, no nation or society would have developed. We cannot imagine the future without family. For everyone, family is the beginning of life. We also connect the word happiness first of all with the family: whoever is in the bosom of his family is happy.

Living as a family is unique to all human beings. The family is therefore the first and foremost link in society. Accordingly, it is no exaggeration to say that the family is the cornerstone of civil society. Because in this sacred place not only man is born, but he is brought up spiritually and morally. Consequently, a family is a group of people consisting of a couple, their children, their closest relatives, i.e. the household. At the same time, the family is a social unit based on the natural, economic, legal, spiritual relations of people.

So the family is the natural cell of society, the social basis. The stronger the family, the stronger the society and the faster it develops. After all, it is very important that the foundation of society - the family - is strengthened materially and socially.

In recent years, special attention has been paid to the formation of young families and their resilience, the establishment of a healthy psychological environment in them, the study of the problems of prevention of family divorces. A number of scientific studies in these areas have identified the content and importance of preventive problems in this area, the provision of effective psychological, pedagogical and medical assistance to families, as well as the level of opportunities. The study of the content of scientific research on family and family relations, the preparation of young people for family life, the analysis of the essence of the ideas put forward in them allowed to identify areas for preparing girls for independent family life.

Creating creative collaboration between family and community in preparing girls for independent living is a requirement of the times. After all, the development of girls into well-rounded, mature people, the expansion of their thinking and worldview is the result of effective, purposefully organized social education. Although the spiritual and moral development of children in the family is influenced by the life experience, spiritual and moral image of parents, the level of knowledge and pedagogical skills, in this process depends on the support of families and society. Therefore, the social partnership between the family and the community deepens the content of social relations based on the full support of families, increasing the effectiveness of family upbringing, socialization of children growing up in a family environment, ie the state, society, as well as legal entities and individuals. awareness, knowledge of civic duties and rights.

In preparing girls for independent life, the creative cooperation between the family and the public, the organization of activities on the basis of this cooperation guarantees that the problem has a positive solution. What should be the meaning of the decision between the family and the public in the preparation of girls for independent life? What are the results of working on this cooperation?

The purpose of creative cooperation between the family and the public in preparing a family life is to create a psychological and pedagogical basis for the organization of family life in the family - the organization of family relations in the family, the organization of a healthy environment and the organization of family relations and the formation of certain practical skills and qualifications. It is on this path to aorify the family in a masterological and practical support, comprehensively support the family. In our opinion, girls' preparation of girls for independent life and public cooperation in the following will ensure that the problem is having a positive problem.

It is advisable to provide methodological assistance to the organization of girls raising in the family, providing the theoretical knowledge of social, moral, economic, aesthetic, aesthetic, hygienic and health, as well as the formation of practical skills and skills.

The advice and practical assistance and practical assistance of the specialist in certain matters (for example, a lawyer, psychologist, pedagogue, economist and medical staff) should be organized.

Organization of various competitions that help the preparation of girls for independent life, organize qualities, meetings, lectures and discussions, and make various competitions, as well as girls, and the initiative needed [5].

The clear purpose of the partnership between the family and the public, the desire to view them in a timely manner, to establish them in a timely manner, identify advanced practices and promote best designed programs quickly Consequences of such situations provide an opportunity to make a number of positive things to prepare girls for independent family life.

Thus, the preparation of girls in the preparation of girls for independent life is the need for creative cooperation between the family and the public. After all, the growing result of girls, mature people, mature man, is fruitful, are the result of social education organized in accordance with the purpose. The spiritual and moral maturity of children raising in the family is subject to the fact that parents are supported by the Society in the process, and the content of the education they are carried out in them. Therefore, the social partnerships between the family and the public are deeply subject to the socialization of families, increasing the benefits of family education, and establishing modern relations in the family environment It allows you to know, civic duties and rights [6].

Termination of deteriorous (rehabilitation) of girls in the family environment (rehabilitation), treatment (prevention) work in girls, the organization of families in the period of minority, the family Material and spiritual support is important [13].

The success of the activity, based on cooperation between family, community, education and medical institutions, state and non-governmental organizations, is ensured in the context of the following principles in the preparation of girls in the preparation of girls for independent family life.

- The purpose of the family is aimed at the unity of the purpose of the subjects and the unity of which they are to the unity of the subjects.
- The idea of the activities of the activities carried out by these sectors and enrichment with scientific evidence.
- In the field of practical activity in the content of measures aorated the theoretical knowledge, the place of techniques created in practice.
- Organizing a systematic, inexperienced and purposefulness of activity aimed at the preparation of girls for independent family life in the family environment.
- Considering the young, psychological, physiological and individual characteristics of girls in the family preparation of girls for independent family life.
- Achieving and encouraging women mutually beneficial and supporting these activities in the field of preparation of girls for independent family life and support and support these activities according to their content.
- popularize the acquired achievements in the family in the preparation of girls for independent family life.

Guarantees the success of girls preparing for independent family life, as well as on the basis of creative cooperation between social organizations, as well as subjective factors: the preparation of girls for independent family life as a social problem in a particular society; in the family environment, the creation of pedagogical conditions that allow girls to improve the process of independent family life; The fact that parents have enough knowledge about theoretical and practical foundations of the preparation of girls to independent family life, as well as rich life experience; Relying on the directions and content of entities deemed participants in the process of their activities, each other in terms of

material, spiritual, methodological and professional qualifications; efficient, effective use of the media services in the process of preparing girls for independent family life in the family; In girls, family life, its essence, the formation of a solid family, the secrets of cure, sewing, and cooperation, the health of the family hygiene, as well as family members Refusal in girls against the efforts of the actors in the process of mastering storage information, the organization of practical activities within the problem, which are the work of practical activities within the problem, reflected in girls manifestation of influence and social activity; the formation of experience in applying the achievements of achievements in foreign countries in foreign countries in accordance with the study of the essence of achievements in accordance with local, family members, and the nature of the biological accession); The activities of girls prepare girls for independent family life should be established in the Republic of Uzbekistan.

Preparing girls for independent family life in the family is a complex, long-term and unique process of activity, which is carried out on the basis of social and family relations in the following areas:

- Establishment of the family's material support (creation of a family budget, establishment of a family farm (land and livestock), running of it, search for additional sources of income (organization of handicrafts, rent farming or animal husbandry), carrying out professional activities etc.).
- Establish relationships between family members (older, middle and younger generations).
- Organization of family recreation (domestic and spiritual) (spending free time and vacations together).
- Organization of family events (birthday, cradle, circumcision, muchal, marriage, silver and gold weddings, graduation from various educational institutions, receiving the first salary, awarding with government awards, having a certain achievement in the service or academic field (especially academic degree or title) events, mourning ceremonies).
- Organizing the upbringing of children, teaching them the secrets of science and profession.
- Involvement of family members in the process of social relations (establishment of social relations with neighbors, relatives, colleagues and friends).
- the spiritual and moral character of family members, the possession of certain moral beliefs, the breadth of their worldview and thinking;
- mutual understanding between family members, the desire to put the wishes of others above personal desires, their appreciation, respect, the organization of mutual assistance;
- the degree of socialization of family members (participation in the process of social relations).

- The formation of girls' initial spiritual and moral qualities, skills and competencies in the organization of work and study activities serve as a basis for the process of preparing them for independent living.

The presence of the above-mentioned objective and subjective factors is noteworthy not only to collect the opportunities of the above-mentioned facilities, not only family, neighborhoods, education and medical institutions, governmental and non-governmental organizations, as well as the general public opportunities, as well as the general public opportunities, but also The formation of a harmoniously developed generation leads to the creation of the prospects of a society specific in exchange for their mental and physical potential.

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Begbutayeva Farida,
Preparing disabled youth for family life

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Abstract

Preparing disabled youth for family life as a task for parents and society. Family means a combination of two adults into one. Therefore, these two adults should be ready for such serious decision. Currently, significant changes are taking place in family relations. There are significant differences in family patterns and there is no evidence that a unified form of family relationships is emerging. In many countries, a new type of relationship is becoming more widespread. The purpose of this writing is to reveal such circumstances in order to provide special care for disabled people.

Key words: disabled youth, disabilities, relationship, family life, microsystems, mesosystems, exosystems and macrosystems.

In our lives, many of us have experienced moments when we thought about making a serious decision. Sometimes such decisions were made for us. For example, when our parents took us to kindergarten or school, did they ask about our opinion. Obviously, many of us have not been asked. As we get older, life time decisions are made by ourselves to which university or work we should apply, but such decisions are rarely occurring among people. Of course, there are exceptions everywhere, but as a rule, adulthood is a period of independent decisions that we make based on different conditions. One of these conditions is our own willingness to change.

There are some kind of people, whose such decision making processes depend on older people for a long time. People with disabilities have functional difficulties as a result of illness, deviations or deficiencies in development, health status, appearance, due to the inability of the external environment to their special needs, they need help of surrenders, even in their life decisions.

As people with disabilities grow up, they often find themselves in situations of risk. These situations help them determine if they are capable of solving the problems they encounter. People with disabilities may mistakenly consider their behavior to be risk-free, especially if it is similar to that of adults. Therefore, children with disabilities are brought up in families, it becomes necessary to develop and implement innovative technologies for a wide range of problems of treatment, rehabilitation and upbringing of children, focused on implementation in the family and together with the family.

A special place among them is occupied by the problems associated with the right of a person with disabilities to self-realization in the sphere of family life. Preparing children for family life is one of the important aspects of society as mentioned already. If earlier such training was carried out primarily in educational organizations, it would be considered as important and effective "home school". As they grow, they would face less unnecessary or could adapt easily for life barriers.

It is advisable to apply a systemic mode in preparing a disabled child for family life. To understand the principles of a systems approach, there are four levels in which disability issues need to be addressed, in particular, microsystems, mesosystems, exosystems and macrosystems.[1.,p.16]

The microsystem is formed by the types of roles and interpersonal relationships in the family. This system consists of the following subsystems: mother - father, mother - disabled child, mother - healthy child, father - healthy child, disabled child - healthy child. [2., p.18]

The microsystem functions in the context of a mesosystem, which includes a wide range of subsystems in which the family is involved. The level of the mesosystem is the disabled, services and organizations that actively interact with the family: health care workers, family, friends, neighbors, acquaintances from work and play, special rehabilitation or educational programs, other parents and community organizations. [3., p.36]

The exosystem includes institutions with which the family does not contact directly, but which can indirectly affect family, namely:

- mass media influencing the formation of society's attitude towards people with disabilities;
- health care system;
- social security system;
- education (the content and quality of educational programs determine the nature of the relationship between parents and schools).

The macro system includes: sociocultural and socioeconomic factors. Sociocultural factors, ethnic and confessional values, the attitude of the wider social environment shape the family's view of the child's disability and future of child. The same factors influence family choices when it comes to predicting what range of services a child needs. The socioeconomic status of the family can determine or reflect the nature and level of resources of the family, economic and political factors. The state of the economy and the political atmosphere of the region and the country as a whole are reflected in targeted programs to support children with disabilities and their families.

If we understand the preparation of a child with disabilities for family life as a system, then the question immediately arises of what constitutes the social and psychological basis of readiness for family life. Preparing for family life means teaching a child to be responsible and independent, caring and empathetic, able to make decisions, aligning his/her interests with those family members. In addition, it is important to take care of his/her health and the

health of those around him/her in order to be able to build family relationships, to have communication and stress management skills.

The success of preparing disabled children for family life depends on the willingness to provide appropriate conditions for their development. In other words, it is about special, so-called assistive technologies of assistance that help to compensate for individual difficulties, for example, special computers for the blind, switches for people with musculoskeletal disorders, special telephones for the deaf and about supporting programs for families of people with disabilities, specialized care centers and marriage agencies. It is in these areas that it is necessary to unite the efforts of parents and specialists, government bodies and public associations.

The best way to determine the standard of readiness for family life is to describe the role of a person in the family. The general tasks of family life include:

- creation of adequate living conditions;
- the ability to provide emotional support to family members and request support from them;
- the ability to find a balance between professional employment and family life;
- participation in the material support of the family.

The role repertoire in family life can be described from two positions: positional roles of spouse and parents and psychological roles of leader and expert. Both positions are equally important in determining the standard of preparation for family life.

The role of positional determine the responsibilities of a person, the requirements for him/her from other people. This role structure is stable, which gives it some formality. Psychological roles describe a different, less formal aspect of interaction. However, when assessing the functionality of the family system, it is the degree of flexibility of these roles that determines the level of psychological health of the family.

First of all, as child grows up, he/she solves the problem of separation from parents, maintaining emotional closeness and emotional warmth in relationships. Moreover, later the child develops the role of helping and caring for his/her parents as well. This circumstance for disabled child begins in the same way as for the role of spouse or parent.

The development of various psychological roles is built into the formation of the skills of an independent life. The concept of "skills of an independent life" is not entirely familiar to domestic practitioners. Foreign colleagues include in this concept knowledge and skills that provide free and responsible choice, possession of self-help techniques in different situations and psychological well-being of a person.

These components are easy to correlate with the traditional tasks of preparing for family life, which include mastering the following skills:

- establish and maintain long-term contact;

- find a balance between trust and independence;
- live in a close circle and actively support your family community;
- to realize different family roles (parent, child, sibling, spouse);
- find ways to satisfy their needs, not only not contradicting the interests of others, but also consistent with their desires.

Psychological roles assume that a person owns the repertoire of certain interaction styles, is able to make the right choice and follow the one that is adequate to the current situation and its individual characteristics. It is interesting to correlate the styles of solving family difficulties with the five values of the household structure:

altruism - forms of human behavior focused on satisfying other people's interests without consciously considering their benefits for oneself;

partnership or cooperation - focus on achieving a universally significant goal through collectively distributed activities, treating the family as a team of like-minded people;

individualism - disclosing a person's potential, promoting his/her personal growth, emphasizing the values of the individual, the family as a laboratory for growth;

domination - the desire to control, the ability to set rules, follow them and control their implementation by others, effectively encourage their implementation and punish for violation, the family as a well-oiled mechanism;

material well-being - understanding the importance of money and other material wealth in the life of the family, the desire to increase the material wealth of the family, the family as an object protected from external adversity. [4.]

It is believed that preparation for family life involves a person's readiness to determine the hierarchy of these values in each individual life situation, to resolve value conflicts and act in accordance with the interests and value preferences of other people, no less than with his/her own.

The preparation disabled children for family life can be divided conditionally into three:

- spontaneous formation of knowledge and skills necessary for integration;
- specially organized work to develop the skills of an independent life, which include the development of skills necessary for family life;
- targeted intervention of specialists in the development of the child's space of family life.[5., p.56]

It is assumed that the family situation is developing in the most positive way:

parents demonstrate caring for the child and affection for him/her, for each other and other family members;

the family successfully copes with developmental crises and becomes a resource for the child; family relationships are built on the basis of a balance of affection and independence. However, it is important to understand that a family

with a child with disabilities faces difficulties, overcoming which requires specially organized work with the family. [6]

Even within the framework of the first direction of preparing a child for family life, the organization of one or another type of psychosocial assistance is required. The most important criterion for the effectiveness of such work is the correlation of the tasks of preparing a child for family life and his resource base. The strategy and content of the intervention are determined in accordance with the needs of the child, mediated by his/her development, the ability of parents to meet the needs of the child, environmental and family factors.

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Employment and education of young women as a basis for strong and
sustainable families

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Abstract

The ongoing reforms in the Republic of Uzbekistan, gender policy, support for women, create equal opportunities for all. About educating women, getting them interested in new skills that would help them uncover their hidden potential. The ratio of the labor market and the share of women in it. Reforms aimed at providing employment to young school graduates, creating decent jobs for those who are not covered by education. The “Ayollar daftari” is a door-to-door study of women's issues, needs.

Key words: Young women, employment of women, “ayollar daftari”, decent jobs, gender policy, sustainable family, relations, potential, mahalla, education, youth.

There is no doubt that the concept of a new Uzbekistan will be accompanied by rapid changes in the sanctity of the family, the guarantees of women's rights and the creation of greater opportunities for women. We are convinced that the reforms carried out in the last 5 years, as all the innovations in this area are legitimized, will contribute to the effective implementation of the reforms, which are formed not only as lofty rhetoric, but also as a systematic mechanism that monitors the implementation in practice.

Most of the citizens of our country are young people and women. Women make up [1.,1-p] 49.7% of the population and 45% of the labor force. So, most of the social issues in our country are closely related to their lives. In recent years, the issue of social protection of women, their vocational training and employment has risen to the level of state policy, and a vertical system has been created in this regard, which is carried out at the mahalla level. On women's issues, each mahalla has a separate deputy chairman, the district has a deputy head of the mahalla and family department and 2 specialists, and the region has up to 8 state units. Of the unemployed in Uzbekistan, 732,000 are young people and 834,000 are women. In order to effectively address the problems of youth, on June 30, 2020, the Presidential Decree "On measures to radically reform the state youth policy in the Republic of Uzbekistan and bring it to a new level"

[2., 4th line] was adopted. According to the decree, the Youth Affairs Agency was established, which has the necessary authority and financial resources to raise issues with government agencies in the conduct of youth policy. A vertical system has been set up at the Ministry of Neighborhood and Family Support to work with women.

The head of our state has always stressed the importance of addressing the problems of young people and women, and identified areas for special attention. First of all, the issues of education and employment of school graduates were discussed. Last year, 452,000 boys and girls graduated from secondary schools. Of these, 70,000 are in higher education and 85,000 in vocational education. Even with more than 95,000 jobs, another 200,000 young people need to be employed.

Based on this, it is planned to introduce a system of vocational training in schools. Beginning in the 2020 school year, school principals and teachers will be paid higher salaries depending on the level of students' access to higher education, occupation and employment. To this end, from the 7th grade onwards, students' interests in the professions are identified, and students in the 8th-9th grades acquire knowledge and skills that will form the basis for promising professions such as programmer, designer, and translator. From the 10th grade onwards, high-demand professions such as robotics and programming will be taught.

By the end of 2020, the head of state instructed to organize 136 vocational training centers in the mahallas, short-term vocational training courses and equip 31 vocational training centers. For these purposes, it is necessary to allocate 200 billion soums from the Anti-Crisis Fund to the Employment Promotion Fund, to organize training courses, first of all, in the poorest neighborhoods. If we analyze the current demand in the labor market and the readiness of young people for them, in the 2020 academic year it is planned to educate 215 thousand young people in 339 vocational schools, 212 colleges, 175 technical schools. However, the directions in these educational institutions do not meet the requirements in terms of quantity or quality. For example, in today's world of large-scale construction, we need at least 50,000 professional builders a year. However, only 13,000 specialists are planned to be trained in 170 colleges in the field of construction. Or, despite the launch of the One Million Programmers project [2.,] only 12,000 students will be admitted to vocational schools, colleges and technical schools in these specialties.

Due to these shortcomings, it is necessary to determine the real need for working professions in the labor market in each sector and industry, to develop a training program with the involvement of foreign experts in high-demand professions.

The Ministry of Employment and Labor relations, together with commercial banks, is responsible for organizing training for young people on modern agricultural technologies. It is known that during his visits to the

regions of the country, President Shavkat Mirziyoyev visits IT parks, paying special attention to information technology projects. Because there are great opportunities to provide young people with jobs with high incomes in this area. Work has begun to establish information technology training centers in each district and city Youth Affairs Departments and universities.

Only in the last year, "targeted plans" for the employment of 380,000 unemployed young people were developed in cities and districts and approved by local councils. As a result, 270,000 young men and women were employed. It was noted that by the end of 2020, at least 10,000 new jobs can be created through the implementation of 2,200 youth projects worth 360 billion sums. Another important news for young people is the establishment of a Venture Fund under the State Fund for Entrepreneurship Support. The fund will initially receive \$ 1 million.

In addition, 50 million to 200 million sums were allocated for the best startup projects in each region last year and at least 20 best startup projects a year since 2012 through the organization of a competition of startup projects. In addition, subsidies are provided to young people for digging wells, purchasing irrigation equipment, installing greenhouses, and purchasing seeds and seedlings. Measures are being taken to reimburse young entrepreneurs for legal, accounting, marketing, banking and other consulting services.

If we pay special attention to the employment of women and the improvement of their social conditions, it is unfortunate that about 20,000 women in the regions live in difficult living conditions, many of whom are on prophylactic registration. The Ministry of Community and Family Support has been tasked with organizing short-term training courses to motivate 33,380 women for life and vocational training, and a lot of work is being done today. A list of women's business projects has been compiled in each district and city, and work has begun on monthly financing and the allocation of simplified loans and grants under the Women's Entrepreneurship Program.

Young people and women seeking micro-loans will be trained in entrepreneurship free of charge, and 5,000 young people and women will be employed annually. The Presidential Decree on Financing Entrepreneurship and Small Industrial Zone Development, signed on July 14, 2020, provides for a \$ 2 million loan from the Reconstruction and Development Fund for these purposes. The funds will be provided to microfinance and non-governmental organizations to provide soft loans in rural areas where youth and women are unemployed. Because such non-governmental organizations create 2-3 times more jobs by training with less resources than banks. Credit returns are also much higher than in banks.

Therefore, it was decided to hold a competition among non-governmental organizations and introduce a grant system for the best training center. The importance of accelerating the World Bank's \$ 2 million

project to provide employment to 15,000 women was stressed. The meeting heard a report on the issues discussed at the meeting, as well as the experience of Andijan, Namangan and Fergana. At the heart of these measures taken by the head of state are two main goals - the employment of young people and women, resulting in a stable source of income for families.

Another good example can be the project "Ayollar daftari", which has no analogues in any other country in the world. The Cabinet of Ministers adopted a resolution "On additional measures for the social support of women" [4.,].

The resolution approved an interim procedure for systematically addressing women's issues through the "Ayollar daftari" and providing them with social support.

According to her, in each sector, the mahalla "Ayollar daftari" includes unemployed women over 30 years of age in need of social protection, needy women who have lost their breadwinners, women with disabilities of groups I and II, households - Women with group I disabilities in need of repair, women living in non-residential areas, women who do not have a place to live in the name of themselves or cohabiting family members, one or more I dependents and single women with children with group II disabilities, women in need of medical protection, women in need of legal assistance, women in need of psychological counseling.

The "Ayollar daftari" is a door-to-door study of women's issues, needs, and interests on the first 15 days of the first month of each semester. According to her, women's problems will be identified through questionnaires, and the identified problems will be included in women's individual questionnaires within 3 days.

Accordingly, individual applications will be considered within 1 day. Within 3 days, the survey data will be compared with the data of agencies and organizations, and the level of women's need for social protection will be determined. The lists of women to be included in the "Ayollar daftari" and the draft "Road Map" [5.,] aimed at solving their problems will be submitted to the district (city) Council of People's Deputies within 7 days. The approved lists will be included in the program of the Unified Information System of the Mahalla within 3 days, on the basis of which the services will be provided on a temporary basis. According to the decision, women included in the "Ayollar daftari" and wishing to start a business will receive loans in the amount of up to 150 times the basic amount (33 million 450 thousand soums). On the basis of the lists approved by the district (city) Council of People's Deputies, women included in the "Ayollar daftari" can receive one-time financial assistance in the amount of two to four times the basic amount (from 446 thousand to 892 thousand soums). If women who have received one-time assistance are not removed from the "Ayollar daftari" or re-entered within a year, one-time financial assistance is provided once a calendar year. Based on the conclusions of the heads of sectors and the head

of the district (city) mahalla and family support department, women included in the "Ayollar daftari" will be paid housing rent compensation.

The lease agreement is valid until December 31, 2021, and payments are made directly to the landlord. All women's issues included in the "Ayollar daftari" to address two or more issues will be removed from the book when they are fully resolved.

Today, we all see and feel in practice that the women of Uzbekistan are gaining their place in all spheres. Last year, for the first time in the history of our country, the number of women in the national parliament rose to today's level. The fact is that out of 150 deputies elected to the Legislative Chamber of the Oliy Majlis, 48 or 32% were women. In the Senate, the figure is about 25 percent. Thirty-one percent of local councilors are also passionate, active women. As a result, the Uzbek parliament has risen to 37th place among 190 national parliaments in the world in terms of the number of women deputies. However, 5 years ago we were in 128th place. Such drastic positive changes mean that the parliamentary elections were not just held, but that the slogan "New Uzbekistan - New Elections" was directly reflected in life.

Some may say that it is good for a woman to be a leader. The answer to this question is clear: sensitive people are more sensitive to social issues and make decisions through their hearts. And social issues are the people's pain, the people's problem, the problem they are going through day and night. Another reason why she feels this way is because she is a housewife, a caregiver, and a doctor who cares about their health. It is precisely because of these qualities that our women, who are active in political life, strive for the laws to be more vital, in which they strive to express specific issues, solutions to problems.

In 2017, as the chairwoman of the Republican Women's Committee, I went to all the regions and learned the real situation. Unfortunately, although the heads of the regional branches of the Women's Committee were equated with the deputy governors of the provinces and districts, their financial resources were very limited. For example, there were no funds to support abused women or to provide information on the situation of elderly mothers.

There were a lot of problems with women's issues, crime, migration, fanaticism. In order to eliminate this, at the initiative of the head of state, first of all, the Decree "On measures to radically improve the activities in the field of support of women and strengthening the institution of the family" [6,] in order to create conditions that can help women. It was one of the first steps towards a consistent approach to gender equality.

According to her, a system of housing for women living in difficult conditions has been established. Since then, 1,500 women have received their first payment each year from government-subsidized housing.

A public fund to support women and families has been established. This has provided a mechanism for providing soft loans to women who want

to start a business, training in one-week training courses, and developing business plans on the spot.

Rehabilitation centers have been set up to work with disadvantaged women. For example, we have women who have suffered because of family conflicts, who are depressed, or who have been left in the hands of someone without a mother-in-law, and in some cases left on the streets, committing crimes and not being able to join our society. To work with them, a specialist position was introduced in the neighborhood.

We had another urgent task ahead of us. It is also a matter of increasing the social and political participation of women.

Although our laws have a 30 percent quota for women in parliamentary elections, in practice this is not the case. After that, we wrote a letter to all the district, provincial and city governors asking for a list of women activists in the area. As a result, we have a list of 6,000 people. At the Academy of Public Administration under the President of the Republic of Uzbekistan and its regional branches, they were retrained, improved their social skills and political knowledge. Relevant knowledge of today's essential sciences, even the culture of dress and speech, was taught.

Our efforts have not been in vain. Compared to the total number of women who participated in the previous elections in 2019, we can see that this number has increased slightly in recent years. The more carefully we prepare our women for such processes, the more we work with them, the more the state, first and foremost our people, will benefit.

Consequently, the number of women in parliament increased dramatically. Six of our women have been appointed district governors. This is a great success. The Senate fully supports these women leaders. Together they will be the closest partner in the development and implementation of regional development programs.

I am confident that women ministers and other high-ranking officials will soon be appointed. And, of course, they will find their rightful place in society, at work. He justifies the high attention of the head of state, the trust of the people, uses all his potential and tries to achieve his goals. This is one of the key aspects of gender equality.

As you can see, women have a wide range of opportunities to participate in the implementation of decisions that affect the fate of the state and society, in particular, in the development, adoption and implementation of laws and reforms.

The head of our state did not associate the name of the year with science, enlightenment and development of the digital economy. At the heart of this is the goal of educating the children of our people, raising their way of thinking and worldview. Only then will the digital economy grow. People, especially expectant mothers, have more confidence in their future.

Because where intelligence and innovation are combined, new opportunities are created for women. She can even work from home using advanced ICT, study and learn new professions.

That's why a lot of work is being done to ensure the active participation of girls in the ongoing "One Million Programmers" project. As a result, not only boys but also girls will be able to explore the potential of information technology. Moreover, the girls have delicate fingers, fantasy, creativity, drinking water from an elegant imagination. All you have to do is expose them. This can be done not only in the field of software, but also in the field of jewelry, telephone settings.

The issue of one-time work is also relevant. There is a need for new views and structures in this regard. It is necessary to establish such agencies, monocenters, so that women have equal access to their services. This will prevent women from working, becoming victims of violence, being deceived, and falling into various negative ways.

So, it's time to dump her and move on. It is time to take decisive action to prevent them. And it should start with the family, and there is still a lot to do. The reason is that for many years we have not been able to take a comprehensive approach to this issue. This situation still exists. Every government agency has to deal with the consequences of a problem only after it has become a problem in our society. In fact, all of them can be solved by proper organization of family upbringing. Enhancing people's sense of belonging, changing their attitude to the state, family and society, and teaching them to feel responsible, requires mutual understanding and unity under the people's policy of our state.

I am confident that our tolerant, hard-working, smart, intelligent, loving mothers, sisters and daughters will make a worthy contribution to such noble deeds. Their beauty, the sincere smile on their faces, the festive spirit, and the high spirits will undoubtedly add strength, zeal, and inspiration to the courageous people of our nation.

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The impact of unemployment on divorces in Sokh enclave

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Abstract

The family is the main part of society, a sacred place. It is no coincidence that special attention is paid to the family issue - the main act that contributes to the development of the country. In this paper the author estimates the impact of unemployment in divorces in enclave Sokh and offers recommendations for solving problems.

Keywords: Family, divorce, enclaves, Sokh, problem, society, youth, state, problem solving, unemployment.

The problem of divorce is the most important social problem of modern human society. Therefore, both abroad and in Uzbekistan the attention of the general scientific community is paid to the study of the problem of divorce. These are the problems of specialists in various fields: lawyers, demographers, economists, sociologists, psychologists and other specialists in the field of science studied. Their attention is paid to the study of the causes, factors, motives of this event, on the issues of eliminating them, reducing the negative consequences of divorces directed. Not only due to family breakdown, but also due to divorce of spouses and not only their children, but also society. Lots of divorces cases: an increase in the number of disadvantaged families, between children and adolescents increasing violations, increasing the number of children left without pedagogical control, loneliness, relationships between former spouses and relatives deterioration may result in a cable.

There are many reasons for divorce. High percentages are economic problems in static. On the example of the Sokha district, we will consider the divisions and the unemployment issues that cause them. The failure of a man to work in the family and the lack of family needs causes many disagreements and leads to the destruction of the family. One of the main objectives of the State youth policy in the Republic is to ensure youth employment. In this sense, unlike other regions of the country, the Sokh district of the Fergana region has a special approach in this direction. The district was formed in 1990 and is located on the territory of the enclave. Currently, there are dozens of enclaves in the world. This term is pronounced in a certain part of the territory of one country surrounded by another state. In the scientific literature, the term enclave differs depending on the territory of which state the region is located. For example, Barak is an exclave for Kyrgyzstan, an enclave for Uzbekistan. However, in many

journalistic sources and everyday life, the term "enclave" is used in the general sense [1].

The vicinity of the Sokh enclave borders the Kyrgyz Republic (135 km). The total area is 220 sq.m. To fully consider the employment of young people in this enclave, it is necessary to create jobs, pay special attention to the professional potential and labor motivation of young people.

To date, job creation is a priority for youth employment. The issue of employment in the Sokh district is related to the creation of jobs for young people in the field of production, agriculture and services, including, according to the analysis of data, today in the Sokh district there are 17,000 young people, of which about 7,000 are unemployed. Some difficulties seriously affect the economic situation of Sokh. The area has a high unemployment rate, the population is mainly engaged in agriculture. Many young people are forced to go abroad in search of work.

If divorce is considered "freedom," then at present, under marriage law, this "freedom" "will fall to whom?." In young families inhabiting cities belonging to the peoples of Europe, this may be in the form of the following formula. For women: Freedom of divorce + alimony ± house + benefits to single mothers + the problem of building a new family. For men: Freedom of a divorce - the child - alimony ± the house + an opportunity to construct new family. If we industrialize the main effects of divorces on women and men, then they will be: for Society - The number of dysfunctional families increases, inter-family or inter-family enmity arises, hatred of one sex towards another arises, prostitution grows, there is an increase in skin and muscle activity, social activity of a person For a man - increased feeling of loneliness, drug addiction and drunkenness, various diseases. For women - an increase in feelings of loneliness, restriction of the opportunity to rebuild, neurosis, stress, various diseases, suicide.

In Uzbekistan, 40.4 per cent of family differences cause material problems. That is, a man does not work in the family, cannot provide for the family. This is stated in a sociological study conducted by the republican center for the study of public opinion "Social Opinion".

One of the most common reasons for family divorces is the disparity between the characteristics of spouses (41.2%) and material problems in the family (40.4%).

For reference, in Uzbekistan in January - March 2021, 9,213 cases of separation were recorded. In the Fergana region, where the Sokh enclave is located, 999 individuals are distinguished.

The employment of young people in Sokh through labour fairs for employment is very effective, but another feature of the solution to the issue of youth employment in the Sokh enclave is the lack of professional capacity in this youth, which is due to one of the main aspects of the problem, including the lack of sufficient knowledge, skills and experience for the existing organization[2.]. Small businesses operate in the district (the total number of small businesses is

792, of which 377 are farms, the average land area for each farm is 3.4 hectares), but less than the number of those responsible. For this knowledge there are only 3 professional colleges, there is no academic lyceum and institute. Since the material technical basis for the qualification of teachers in the existing educational institution in the enclave is outdated, the area is a closed territory, cooperation for the exchange of experience is also problematic. Based on this, an open day for career guidance can be organized in educational institutions, and in the family - constant education of the parental profession and the profession of the mother, a solution to the problem.

The family is the main part of society, a sacred place. It is no coincidence that special attention is paid to the family issue - the main act that contributes to the development of the country.

The Constitution establishes that the family is the main part of society and has the right to be protected by society and the State. There is certainly no place or influence of the family in the formation and enhancement of the identity of any nation. Because the cleanest human feelings, the first emotional concepts and ideas are formed primarily in family life. That is, the family becomes strong, only in general. And a country of strong families, of course, will be powerful.

Disputes about the rights and obligations of spouses, the decline of being and related conflicts in the family, divorces in some houses, resulting from unstable moral and spiritual environment, are now the subject of serious attention in our society.

The issue of youth employment in the enclave has problems with the motivation of work, both in the positive solution of jobs, the professional potential of young people, and in the socio-psychological aspect. Without addressing the above issue, it is impossible to stabilize youth employment. One of the main factors of motivation is an increase in the appetite for youth labor.

If you look at the data on the ongoing work on ensuring youth employment in the Sokh district, then according to the targeted plan approved by the Cabinet of Ministers, the number of young people who are planned to provide employment during 2019 is about 2,000 people, initially providing their employment in the "Youth Centers" through vocational training and involving young people in craftsmanship and frugality. The Youth for Our Future Foundation also aims to provide employment for small youth in the region. By summarizing the above-mentioned data on youth employment in the region, the aim is to develop a regional youth employment programme.

Reforms aimed at ensuring employment of young people play a major role in ensuring that young children studying in secondary special, professional educational institutions of the country occupy a worthy place in society, support their advanced initiatives, especially effectively establish entrepreneurial activities and contribute to the further development of the economy of the republic.

Chairman of Found Nuroniy Sodiqjan Turdiyev answered the questions to correspondent about this content.

- In fact, family divorces between young people are one of the most informative points of our society. Of course, we will strive to get into families where there is a risk of separation. But that's not what happens on the same day. The reason for this occurs within several years and months. This causes disagreements in families, various inconsistencies.

Let each of our goals enter the family living with this threat, contribute to the prevention of discrepancies, like the prosperity of this society, mahalli.

Among our plans is the creation of family training schools on the ground. These schools give girls of family age little experience, give an idea of the family. If necessary, mother-in-law also study in these schools. Because in most cases, family differences arise from disagreements between the mother-in-law and the bride. In addition, the lordship of society must be selfless.

Also, in society, young people should not be put without work. When young people are engaged in work, there will be harmony, harmony in the family. A busy person will not have time for harmful work.

There are specific socio-psychological and ethnopsychological features of divorce. The reasons why these characteristics lead to the destruction of families, process of realization, consequences, state in the period before and after divorce. One of these properties is separation who is the initiator of the divorce, who announced his intention to contact official organizations it will be shown what it is. In eastern families, especially in Uzbek (villages) the initiators of divorce in families are men and, conversely, Europe in indigenous families, young families and with high levels of urbanization more women will be the initiators of divorce in urban families [1, p.28].

Shavkat Mirziyoyev signed a decree "On measures for the integrated socio-economic development of the Sokh district of the Fergana region for 2020-2021". Residents of the Sokh enclave received a number of benefits. And the attention to the area has increased significantly. In particular, modern medical equipment was transferred to the Sokh district of the Fergana region. 79-kilometer power transmission cables were sent to improve power supply. It was announced that 230 cargo trucks will be brought to participate in construction work in Tashkent City. It was noted that 3 recreation areas were created in the region, 71 km of fiber optic communication cables were dismantled, 5 base mobile communication stations were installed, and 500 quotas of a state grant were allocated when dry graduates entered universities [4.]. This led to a decrease in unemployment in the region. It can be noted that in order to eliminate all problems in the region and for the socio-economic development of the region, it is necessary to allocate 1 trillion bags.

In conclusion, there are fewer divorces in this region. After creating jobs in the microdistrict and strengthened benefits, an answer to the problem will be found. Particular attention is now being paid to the scientific study of divorce. It is important to determine the factors and causes of divorce. In most cases, annulment cases in the mahallas reveal the true reasons for the divorce of a

family trying to break up, as well as simple errors in the work on the dissolution of the marriage.

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**Saidova Aziza,
Family- holy house**

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Abstract

This article talks about the strength, peace and well-being of the family. Many opinions have been expressed about the family as a sacred and great blessing. The faith and compassion of the heart, or, conversely, tolerance and devil, are also formed in the family.

Keywords: Family, foundations, consequences affect, modern development, family Code

The family is the strong foundation of society, and its stability, prosperity, and peace are the basis for the development of society. In the words of President Sh. Mirziyoyev: "Further strengthening the foundations of the family, which is sacred to us, peace and tranquility in homes. to create an atmosphere of harmony and mutual respect, to fill the spiritual and educational work with concrete content. "

The family is a great policy not only of one country, but of all mankind. Needless to say, it is public policy. After all, the survival and continuity of humanity is from the family! After all, the most primary and direct task of the family, in the language of spirituality, is the sacred task - to connect the chain of humanity with healthy and talented generations! This is an honorable task for all nations, all states, all peoples.

The family initially consists of two people. It is a tradition for Uzbeks to have large families, just as transparent rivers join together to form live streams and rivers. In addition, there are Uzbeks and families who do not want to grow old, to have many children, to have a house like a wedding when all their children come together, to grow old beautifully.

In the East, the family has long been considered a sacred fortress. The richness of Uzbek families has always been admired and respected by people of other nationalities. In the Uzbek family, women and mothers are the guardians of this fortress, the honorable people who ensure the sanctity of the family.

There are many exemplary instructions in the Qur'an and hadiths about honoring women. They are all based on the role of the mother in the family, of course. After all, for a newborn child, the family is the first place of upbringing, the creator of the spiritual and moral environment of this sacred place.[1]

Our grandmothers have done their best to fulfill this sacred task. It is fair to say that remembering, restoring and developing the teachings of these

grandmothers is one of the most important tasks facing us today. It is not in vain that the delicate heart, the spiritual values associated with op-honor, are repeatedly addressed, empowered, and treated with respect. The family is the most precious of all human values.

The faith and compassion of the heart, or, conversely, tolerance and devil, are also formed in the family.

Our mothers carry out this sacred task in a very simple way, that is, etiquette, that is, the most primitive but eternal aspects of folk etiquette - respect for the elderly, honor for the little ones, compromise, compromise, adapting these qualities to the times. development, the stability of the spirit of each member of the family. As a result, our people have raised great children.

We have said above that the family is a great policy not only of one country, but of all mankind, it is a state policy. That is why there are so many peoples, so many nations, so many countries in the world, in their countless publications, from individual pages to large encyclopedias, government decrees, regulations on the family, family relations, the role of the family in society. , codes can be found.

Because the family is a sacred and great blessing, many sages believe that starting a family is as important as organizing a country. The stability and happy life of a family is considered to be the face and prestige of this country. It is no coincidence that developed countries pay so much attention to the family in their countries and try to raise its prestige in various ways.

It is no secret that the traditional rules of marriage are followed. For centuries, our spirituality has been enriched, the strength of our families has been due to the humanity and longevity of these instructions. A good family brings up kind, faithful and exemplary people.

Everyone who grows up should know the rules, guidelines, rules and regulations of the family. It is this knowledge and desire that helps them to build their families, to govern these small countries. To live a prosperous life in a family is to live a prosperous life.

No matter how great a nation may be, no matter how great it may be, if the family is not well organized and education is not taken into account, the sages have often said: the soldiers we count are not the greatest and greatest ships in the world, but the family that we pay the least attention to, or that we will never pay attention to. When a family is disorganized, its bad consequences affect the whole nation, and therefore the land of virtue is the basis of depravity instead of development. will open..."

That is why in all centuries, in all peoples and nations, the world's great scientists and fuzalas, well-known writers spend their precious lives for the rest of their lives trying to create a family, stabilize it, and enjoy the most unique pleasures.[2]

Although the family has existed as the first economic organization of life since the earliest times, over time, as the times have changed, so have the goals and objectives of the family.

It is known that the more peaceful and harmonious the families, which are an important part of society, the more the state can develop peacefully and steadily. In this regard, the strength of the family stronghold and the formation and implementation of spiritual aspects in it are important. Therefore, in the so-called family sanctuary, children grow up.

So how strong are the families that are emerging in society being built, what is the foundation? Indeed, who or what plays an important role in the formation of the family, what about external influences? To what extent do existing families and a small new family maintain their status? The family is a sacred fortress, the family is a place of spiritual maturity, and in many other words and phrases we define the status of the family. Of course, there are many exemplary families in the society. By exemplary family, we mean family relationships built on spiritual criteria, brought up by good and moral children, bright, wealthy parents. Their presence is a model school for others. But, unfortunately, the issue that concerns us is a number of external and internal factors that negatively affect the breakdown of the family stronghold. The external factor is the adoption of a Western way of life, and the internal factor is the lack of spiritual preparation of young people for the family.

Think enough about how the Western culture, the Western way of life, the Western way of life, the Western way of life, etc., which is considered a spiritual threat, has a negative impact on our sacred fortress. Aren't the various films, series, and music videos that we take for granted a noisy, militant, brutal way of life? In Western TV series, a father-in-law who caresses his daughter-in-law, a wife who openly insults her husband or a friend who betrays her husband, a mother who is happy with a half-naked girl, a child who is unhappy with his family are addicted to drugs and so on. Doesn't it lead to death?

Most families adopt this way of life as it is. In many cases, we do not think about whether it is in line with our mentality, our way of life. As a result, families are unable to cope with a trivial problem and become victims of a light, airy lust. The vices of the West, such as selfishness, cruelty, and selfishness, are accepted by most people as the meaning of life. As a result, the woman becomes someone's puppet, and the babies are orphaned without mercy. A number of such examples can be cited. Aren't such problems, which negatively affect the peace of the family, in fact the heartache of every conscientious person? As the saying goes, if a fire breaks out, the family is broken, or if a child is immoral, not only the person, but also the people around him, let alone the life of the whole society, its well-being and peace. Therefore, what should be paid attention to in order to preserve the family fortress and ensure its stability? In our opinion, the basis of everything is spiritual maturity. Since our morals are negatively affected by external factors, the only way to protect ourselves from them is spiritual maturity. A spiritually mature person cannot be indifferent to everything around him. A spiritually rich person does not live in the West, assimilate the Western culture as it is, but adapts it to our Uzbek, national characteristics. He seeks to preserve the sacred fortress called the family. When a husband and wife, who

form the unity of the family, are spiritually rich and mature, they can anticipate any harmful effects and protect their families. At the same time, they approach the upbringing of children from the same criteria.

Family upbringing is the upbringing of children in a family by a parent, guardian or adult. It plays an important role in the overall development of the younger generation. Constant educational influence in family upbringing - peace of mind in the family, sincere attitude, high parental prestige, unity among adults in the family, special attention to the education of the child's personality, love and respect for the child, a strict family regime and setting an agenda, taking into account the child's age and personal characteristics, tracking changes in the child, striving for independence and initiative, etc. The more orderly the family, the more cordial the relationship between its members, the more successful the family upbringing will be. In family upbringing, the prestige of parents, their observation, sensitivity and responsiveness play an important educational role. In family upbringing, the process of upbringing should not be boring and dry. Most of a child's life is spent in the family. Therefore, under the positive influence of existing traditions, customs, rituals and ceremonies, the child gradually acquires wealth. Traditions and ceremonies are a powerful tool of family upbringing. Expected results can be achieved only if family upbringing is inextricably linked with social upbringing. Success in family upbringing depends on the pedagogical knowledge of parents, the exchange of experiences in family upbringing, and the active involvement of parents in educational work. Every parent should have a deep understanding of their duties and responsibilities in raising a family. A normal family environment, timely involvement of the child in reading and work is also a guarantee of the success of family upbringing. The absence of a parent in the family, or the departure of one of them, is a major blow to family upbringing. Their educational influence on the child is lost, and the balance in family upbringing is disturbed. Under such conditions, the child's heart is severely damaged, he becomes irritable, irritable, rude, rude, distrustful of adults, and his academic performance declines. The father's reputation plays an important role in family upbringing. Raising children to be well-rounded people cannot be successful without linking school to the family. Therefore, the joint work of the school and parents in the field of family education is of great importance.

The opinions expressed by parents in their meetings with teachers are especially valuable. Because they learn more about their children. Therefore, every parent who understands the essence of child rearing seeks to strengthen the partnership between family and school. Prior to school, the child should be in close contact with the parent, master the child's lessons, be aware of his / her behavior, consult with the teacher, the class teacher, and inform the teacher and the class teacher about what the child is doing after class. The teacher and the class teacher, in turn, should inform the parents about the child's reading, manners, behavior, and school behavior, and work together to solve problems when necessary. Parents whose children attend school must remain members of

the school community. Both the teacher and the class teacher need to work closely with the student's family. Cooperation of parents with community activists and labor veterans is also important in family upbringing. Family upbringing can be successful only if favorable conditions are created for the full development of children. In family upbringing, each family has its own characteristics.[3]

In addition to the moral regulation of various relationships, the legal regulation of these relationships also undermines and strengthens the social nature of family members by defining the fundamental rights and responsibilities of family members to each other and to society and society.

The draft resolution of the Cabinet of Ministers "On measures to further develop the institution of the family and prepare young people for family life" was posted for discussion.) The proposal to establish youth preparation centers for family life, which do not have the status of a legal entity in the structure of the mahalla and family support departments, is approved. The main tasks of the centers are:

to inculcate in the minds of the newlyweds the exemplary form of the modern family and the conceptual ideas "Family - sacred", "Healthy family - healthy society", "Family under the protection of society and the state" and "Prosperous family - the basis of society"; to establish systematic training of married people on family law relations, psychology of family life, family economy and budget, basics of reproductive health, strengthening of spiritual and moral values;

to help married people maintain family values, create a healthy spiritual and moral environment in families, and develop exemplary parenting skills;

classes, theoretical and practical courses, master classes, roundtables, seminars and trainings on the latest scientific and methodological technologies in the educational process, taking into account the best positive foreign experience and organization with the introduction of advertising and information methods;

Based on the results of a comprehensive study and monitoring of the situation of young families trained in the Centers before marriage, to further improve and coordinate the training. The position of a leading specialist in preparing young people for family life will be introduced. Leading life training specialists are personally responsible for the effective organization of the centers.

Modern development requires everyone to correctly understand, analyze, draw conclusions, be morally and emotionally restrained, and be active in all aspects of life in our society. It is known that the above qualities are formed by the family.

The brightness of human life depends on the young people we raise today. The family, as the primary social unit of society, has a complex structure and content, which in its activities reflects not only the goals and objectives of family members, but also their educational activities.

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**Khalimbetov Yusup, Yuldashev Soatboy,
Spirituality of youth in family conditions**

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Abstract

We must admit that spiritual decline, which has become the main problem of the world in the 21st century and the processes of globalization, is the result of human errors in education. Today, even in the most developed and democratic countries, the problem of the "lost generation" is still on the agenda, due to the fact that education has become a secondary issue. But the fact that in some countries of the old continent there is a return to ancient values, which indicates that education began to prevail over any other issue.

Key words: youth, family, upbringing, education, marriage, generation, constitution.

The study of the laws of social development is organically linked with the study of discontinuity and continuity in material and spiritual culture during the change of generations, the transfer of the processing of the heritage of the past, the creation of new values by new generations.

These problems are of exceptional importance for the formation, consolidation and improvement of New Uzbekistan.

They are currently acquiring special importance in connection with the need to identify new qualitative aspects of the dialectic of interaction between the universal, national, interethnic "old" and "new" in the conditions of breaking, the prevailing stereotypes in the ideas of the Independent System, the approval of new thinking, the deepening impact of the country's modernization on the course of social development.

Emotional in nature, transformations in the name of achieving the Development Strategy of Uzbekistan of a new qualitative state, global changes in the economy, politics, social and ideological life, in psychology and morality presuppose an in-depth study of the continuity of generations as a complex and contradictory process.

Spiritual and moral education of young people as a socio-political problem of the society of New Uzbekistan acquires special significance in the modern

period, since, firstly, it has an increasing stimulating effect on the political, labor activity of young people in Independent Uzbekistan; secondly, with an increase in the pace of social development, the complication of social life, the spiritual and moral education of the younger generation itself is filled with new content, which requires an integrated approach to setting the whole matter of education, taking into account the characteristics of various groups of young people; thirdly, for the first time in the history of the constitutional principle, a highly moral ideal is being erected; "The free development of everyone is also a condition for the free development of all"; fourthly, the dialectical interconnection and interdependence of the tasks of the country's socio-political and economic development with the tasks of spiritual and moral education has increased.

Of particular importance during this period is the development of relations of social equality, interethnic relations, collectivism, tolerance in the sphere of everyday life and the family, for in the matter of social transformations, as the President of the Republic Sh.M. Mirziyoyev emphasized, only what was included in culture, in everyday life, in decent people [1].

As you know, the family is the most important household unit. Her analysis allows us to trace how the basic principles and ideals of New Uzbekistan are being implemented in the daily life of Uzbekistan, how the characteristic features of the Uzbek way of life are manifested in all spheres of family life.

The values of the family, the need to strengthen care for it are specially noted in the Presidential and State documents. The Constitution of Uzbekistan emphasizes that the family is under the protection of the state. The materials note that the President pays serious attention to the development and implementation of an effective demographic policy, the recently aggravated problems of the people-population, and that the main way to solve them is to strengthen care for the family, newlyweds and, above all, women.

Based on the huge role of the family for the whole society and each person, the President adopted a special resolution "On measures to strengthen state assistance to families with children, considered these measures as an important direction of the social program for the development of Uzbek society."

The most urgent is the analysis of the structure and functions of the family, which makes it possible to identify the main tendencies and prospects for the formation and development of a family of a new type, a family - a collective. Among the numerous functions of the family, the function of giving birth and raising a child, self-education and mutual education of spouses are of particular importance.

It is known that the birth rate and the quality of upbringing largely determine the future number of labor resources, and the structure and volume of consumer demand, as well as the size of the population, its educational and socio-professional composition, and its social activity. That is why the study was one of the most important tasks.

Folk wisdom has always paid great attention to friendship and comradeship, the difficulties associated with finding a true friend, "It is easy to find someone of equal height, but thoughts are difficult", "Do not be friends with everyone who at first glance pleases", "Mutual help does not separate friends.", "The sign of each person is politeness", "Recognition of friendship is a pure visit", "The guarantee of happiness is in friendship"[3].

Noteworthy are sayings and proverbs, education in people, feelings of respect and love for parents. "At least six days starve, but honor your father", "You will respect your parents, you will receive respect from your children."

In Uzbekistan, special attention is paid to the fact that in the process of moral education of youth, the interaction of a number of factors is taken into account - a healthy environment in mahallas, skillful organization in preschool institutions and public education, well-supplied household services in families, a normal atmosphere in rural and urban families, reasonable needs of the individual, the fight against moral morality, etc. "Issues of moral education of young people are resolved on the basis of the unity of educational work, in production, at the place of residence of young people, in centers of culture and recreation, while observing a differentiated approach to various categories and groups of the population"[2].

Special attention is paid to the activities of the mahalla committees for the individual moral education of youth. This is the identification of people in whose moral upbringing an individual approach is most needed, the determination of workers who are able to conduct individual work, the provision of methodological pedagogical assistance to them and the implementation of effective methods of planning, accounting and monitoring the state of individual work on moral education in families.

Many mahalla committees, systematically studying labor collectives, have a relatively complete understanding of the parents, but whose moral upbringing should be given special attention. Various ways are used for the study: analysis of data on the attitude of parents to work, and its educational level, participation in social work, meetings and other massive events, personal conversations with neighbors, getting to know the situation in the family, studying the behavior of his children, their attitude to life etc. On the basis of this differentiation, mahalla committees and public organizations develop specific work plans to strengthen the moral education of young people, outline the forms of control, summing up and determining the results of various individual and mass events.

In individual work on moral education, mahalla committees rely primarily on pensioners, honored people, on commanders and organizers of production, and on the labor collective itself. Many of the foremost workers in production are doing practical work on moral education; are chiefs, mentors of youth, work with persons who deviate from moral standards.

With this approach, a deep relationship is ensured between the moral and labor education of young people. A conscious attitude to work is formed as the first vital necessity, an in-depth understanding of the individual of the social

significance of his work, the need for a creative attitude to work. An active life position, a high consciousness of social duty, such a moral and psychological principle as conscientiousness, discipline, persistence in achieving goals, respect for public property, a sense of personal involvement in the people of society, the team, responsibility for the unconditional fulfillment of planned targets and assumed obligations, for increasing labor productivity and product quality, reducing costs per unit of production, saving and thrift at every place.

Putting forward the task of an integrated approach to the upbringing of the younger generation, combining the ideological - political, moral and labor hardening of young people.

The President of the Republic of Uzbekistan Sh. M. Mirziyoyev attaches particular importance to the further development of strategic principles in production management, including in the management of the mahalla collective. All this raises the authority of the makhalla, the collective, and contributes to the development of public self-government.

In the new Uzbekistan in modern conditions, the President sets the task of raising the role of leading personnel for the state of spiritual, moral and political and educational work.

Today, more than ever, the personal participation of leading personnel in educational work among young people is important.

The upbringing of the influence of the leader on young people is varied. From the whole variety of forms of influence, we single out the most important.

First, education by word. This means that the leader must have the elementary skills of an agitator, propagandist, that is, to be an ideological worker; secondly, upbringing by business, that is, the leader must have a good command of technical and economic issues, be an organizer, be able to compare the family and production process so that it contributes to the payment of the family and the team, creates conditions for everyone's creative work and brings joy to everyone; thirdly, education by personal example, and this is especially important, since the actions of the father, mother and leader are perceived by subordinates as a norm of behavior.

The criteria for the effectiveness of ideological influence on family members and youth are economic, scientific, technical and social indicators of the development of society as a whole, a separate region, city, district, collective, achievements in the spheres of spiritual, moral life of society, the collective and the individual. This approach makes it possible to more accurately assess not only the results of ideological work, the degree and effectiveness, but also to establish the socio-political orientation and social significance of makhalla activities.

The basis for assessing the effectiveness of spiritual, moral, educational work is the main spheres of life of young people: family life, work, social and political activities, cultural and educational sphere and communication. As criteria for the consciousness and behavior of young people, it is advisable to choose such features that would characterize people to the fullest extent in such

areas. These signs are: in the sphere of labor - labor activity, in the sphere of social and political - social and political activity, in cultural and cognitive - cognitive activity, in the field of everyday life and communication - the morality of behavior in everyday life and communication.

It is these signs that make up the content of all production and social characteristics, with the help of which assessments are given to each person.

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Qambarov Abdumutal, Najmitdinova Mavluda,
Social factors of preparing young generation for family life

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Abstract

This article discusses the factors that prepare young people for family life. In particular, the formation of young people's perceptions of family life, the social, psychological, economic, legal, spiritual, educational and moral factors of preparing them for family life are analyzed in detail. At the same time, the role of the family in society, family upbringing, the relationship between parents and children, valuable ideas about the purity and strength of the family are important in the hadiths, as well as the most important issues of social life. Issues related to family upbringing are discussed in such works as "Rushnoyinoma", Yusuf Hos Hojib's "Kutadgu bilig", Mahmud Kashgari's "Devonu lugotit-turk", Kaikovus's "Qobusnoma", Saadi's "Guliston", "Buston".

Keywords: family, family life, social, psychological, economic, legal, spiritual, educational, moral factors, science and technology, development, dialogue, relationships, national pride, national consciousness, self-awareness, patriotism.

The formation of a society, its development depends on the family. Because the family is perfected and formed as the successor of the human race, the creator of material and spiritual wealth, the ruler of society. The family has always played an important role in solving social problems and difficulties that have arisen on the path of social development, which clearly reflects the spiritual and moral environment in society.

In this regard, it is necessary to pay special attention to the advanced ideas of the written monument "Avesto", which teaches the ancient culture and rich spirituality of our nation and people 3000 years ago, glorified by good thoughts, good words, good deeds. The Avesto details family stability, marital arrangements, the couple's obligations, and the rules of marriage and divorce. It also contains valuable suggestions on how to get married, how not to rush into choosing a mate honestly, and how to listen to the advice of parents and elders.

It is necessary to form the perception of young people about family life, to pay attention to the social, psychological, economic, legal, spiritual, educational, moral factors that prepare them for family life. It is also important to study the specifics of family relationships, to know the characteristics of emotional relationships.

Because the strength of a family depends in many ways on the readiness of young people who are getting married to family life. Therefore, the effectiveness of efforts to prevent adverse events in family life, including the breakdown of families and reduce the number of unhappy families, to create a comprehensively healthy social environment depends on the personality of young people, their social characteristics, their family life. depends on the organization.

When talking about family life, the historical foundations of family upbringing, it should be noted that sources on religious values and folk pedagogy are important. The culture of the peoples of Central Asia, which has gone through very long stages of development, has entered a new stage of maturity in the IX-XII centuries. Islam has created spiritual criteria of family relations based on the realities of life, a sense of justice and humanity, defined the rights of women in the family and society, in this regard, especially her motherly duty, mentoring activities for their children. It is worth mentioning another point here. In general, it is noteworthy that the issue of marriage and divorce is given very serious attention in Islamic teachings and Islamic jurisprudence. It is no coincidence that in the encyclopedic work "Hidoya" by Burhaniddin Marginoni, a masterpiece of Islamic law, all family issues are mentioned in two major sections, the book "Marriage" and the book "Divorce". Also, the role of the family in society, family upbringing, the relationship between parents and children, as well as valuable ideas about the purity and strength of the family play an important role in the hadiths.

At the same time, the encyclopedia of popular Indian proverbs "Kalila and Dimna", Nizamulmulk's "Politics", Nasir Khisrav's "Saodatnoma", "Rushnoyinoma", Yusuf Khas Hajib's "Kutadgubilig", Mahmud Kashgari's "Devonulug'otit-turk", Kaykovus's "Qobusnoma", Sa'di's "Gulistan", "Boston", in which family upbringing is interpreted as the most important issues of social life.

Today, the social policy pursued in our country is aimed at improving the living standards of young people, with special emphasis on the social factors of preparation for family life. It is also worth noting that the state attaches great importance to this issue. In particular, a number of measures are being taken in our country to prepare young people for family life, to raise their socio-cultural life to a higher level, as well as to form them harmoniously. Indeed, "... we are all pleased that the role and influence of our courageous youth in the implementation of socio-political and economic reforms aimed at building a new Uzbekistan is growing" [1,440].

It is well known that the older a child gets, the more he or she joins society. At the same time, the child has the responsibility to fulfill his duty to his parents, to be a worthy child in society. To do this, parents must instill human, educational and moral qualities in the minds of children growing up in the family environment, based on national traditions and customs. Such processes have been passed down from ancestors to generations for centuries as manifestations of tradition, ritual, and custom. The main purpose of this was to maintain the educational balance in the family by the parents.

A number of articles published by Jadidists Mahmudhoja Behbudi, Abdullah Avloni, Abdurauf Fitrat, Abdullah Qodiri and others have analyzed in detail how the spiritual image of society depends on the nature of families. The Enlightenment, therefore, raised the legitimate question of who or what the spirituality of the family itself depended on, if the destiny of society depended on the environment of the families. According to them, if a healthy lifestyle is a priority in the family, and the child is brought up properly in all respects, he will undoubtedly transfer his positive qualities to the service process, apply them in social work, resulting in all social relations. Therefore, it is very important that the family is built on the basis of good manners, politeness, sincerity, diligence, respect for science and enlightenment, which is the only factor that regularly affects and strengthens social relations. The behavior, cultural behavior, and good manners of an educated person influence the nature of social relations in society and, as Farobi said, pave the way for the formation of a community of noble people.

Realizing the child's talents, abilities and interests, the role of the family in choosing the right profession is invaluable. If the child is not given the right direction, he blindly takes up a profession he does not like, as a result of which he becomes dissatisfied with his job, his social activity decreases, and he cannot compete in the labor market in the future [2,59].

At the new stage of development of society, each family is facing new social tasks. The development of science and technology, industrial relations, the interaction of people, the scope of relationships create emotional changes in the human psyche, and they also affect the character of family life.

The main goal of preparing young people for family life is to bring them up as harmoniously developed people. Doing so includes physical, economic, labor, political, legal, ideological, mental, spiritual, sexual, moral, aesthetic, religious upbringing. The goal cannot be achieved without a good knowledge of the physical, spiritual, moral and spiritual laws, because young people develop on this basis. At the same time, educating young people in the national spirit requires the formation of national pride, national consciousness and self-awareness, a sense of patriotism. This comes from cultivating a sense of respect for the past of the nation and the people, its values. It should be emphasized that the love of a parent for a child, a child for a parent is a love for the Motherland and the nation.

In general, the issues of creating a healthy family and creating the necessary conditions for a high spiritual and moral environment in the family, preparing young people for marriage, ensuring the strength and interests of families, raising, educating and raising healthy children have risen to the level of state policy. At the same time, special attention is paid to changing the thinking and consciousness of our young men and women who will get married in the future, first of all, on the sanctity of the family and the responsibility of marriage. The range of measures aimed at forming in the minds of our daughters the responsibility of motherhood and fatherhood in our sons, preparing them for this, radically improving the legal literacy of young families and protecting the rights and legitimate interests of the child in the family is expanding. After all, the well-being of the family is the basis of the well-being of the nation. Life, progress, is constantly rising, moving to new heights. The future of our country, a mature professional youth capable of taking responsibility for its development, is a powerful force that carries out and realizes the noble endeavors for the development of our Motherland.

“I would like to see that today it is not only our main task, but also our human duty to bring up our youth in a healthy and harmonious way, to strengthen the family, which is a spiritual fortress that ensures the eternity of life, the continuity of generations. ... as long as the family is healthy, the society is strong, as long as the society is strong, the country is stable ”[3,56].

This shows that it is a priority to bring up a physically healthy, spiritually mature, morally pure and highly cultured person in the family. To do this, first of all, it is necessary to pay special attention to family upbringing. Family upbringing is an activity aimed at creating the most favorable conditions for the development of the child, preparing him for social life, the formation of a fully developed personality. The main exemplary form of family upbringing is the mutual respect, kindness and sweetness of the couple, mutual support and solidarity.

In recent years, the necessary conditions have been created to prepare young people for family life and create a healthy family environment, to ensure a healthy spiritual and moral environment. Family upbringing is a type of social upbringing in which all members of the family take an active part, they teach each other their knowledge, their experiences. Family upbringing is a lifelong process. No other social institution can fulfill the affection of children, brothers and sisters formed in the family.

The effectiveness of upbringing in the family also depends on the strength of its cooperation with the school. After all, if the foundations of the child's individual characteristics and qualities are formed in the family, the school should help him to develop and realize his abilities and talents. If school upbringing is not in line with family labor traditions, the upbringing process can be disrupted.

It can be said that, first of all, the sources of family upbringing belong to the national-cultural values that a certain nation has accumulated over the

centuries, and its historical roots go back a long way. The scientific-theoretical and methodological bases of family upbringing are embodied in the harmony of the principles of national and universal culture, which emerged as a product of philosophical thinking. Second, in Uzbek families based on national values and morals, the highest priority is to honor the family rather than their personal well-being, to take care of relatives and close people, neighbors - a high goal, to connect the family with the external environment and ensure its stability. The specific moral culture formed in the family serves as an important basis in the formation of a particular system of national values in it. The moral culture in the family is shaped by the desire of each family member to understand each other through the spiritual image. After all, our people from ancient times considered the family sacred. So, no matter how unique the family upbringing is, it is mainly nourished, grown and enriched from a single source. This source is a national-cultural heritage. Therefore, as mentioned earlier, family upbringing is an integral part of the national cultural heritage, which combines all the cultural riches and values that this nation has accumulated over the centuries.

The traditions and values of the Uzbek people are formed with a special subtlety, in which human qualities prevail. These human qualities have not lost their essence over the centuries. For this reason, the warm relationship between parents and children, mutual respect and affection are central. These situations between them complement each other in the necessary period. Parental activity serves as a collection of well-founded emotions that run with unparalleled compassion for the child. Also, sweetness in the family, gentle treatment, maintaining peace, is a factor of many successes. Because sweetness is the most important quality in a family. A good word nourishes the soul and strengthens the heart.

The family is a social community that preserves customs, rituals and traditions, and at the same time has a spiritual, enlightening effect on the development of the next generation into a harmonious person.

In order to prepare young people for family life, it is necessary to guide the spiritual life in the family and find its rational factors. It is also expedient to involve the community and the general public in the implementation of reforms in the education of harmoniously developed youth in our country and the introduction of specific factors of education. Especially patriotic education of young people is important. Because young people consider it a high goal to serve the Motherland, the people, the society as a selfless, useful person. In the process of implementing the socio-political reforms of the new Uzbekistan, "we will resolutely continue the great work we have begun to educate our youth in the spirit of love and devotion to our motherland, the ideas of independence, to realize their talents and aspirations" [1,444].

In conclusion, we believe that in preparing young people for family life, it is necessary to use the social and rational factors of spiritual life and to widely introduce them into social development.

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Umedjanova Malika,
The role of national education in preparing young people for family life

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Abstract

The article describes the role of national education in preparing young people for family life, the national and spiritual foundations of youth education.

Keywords: family, family life, family relations, age of marriage, national traditions, national pride, upbringing, family environment, the role of the family in society.

As noted by the President of the Republic of Uzbekistan Sh.M.Mirziyoev in the "Strategy of actions" and other normative documents on the five priority areas of development of the Republic of Uzbekistan in 2017-2021, "People should know that the family is sacred to us. For. If we don't save the family, we will lose our identity". "Times are changing fast today. Young people are the ones who feel these changes the most. Let the youth meet the requirements of the modern world. But at the same time, let's not forget about ourselves ... How can we achieve this? Upbringing, upbringing and only at the expense of upbringing" [1]. Therefore, a scientific approach to family education is one of the important directions of the strategy of action that determines the development of our country, and one of the important tasks is to determine its conditions.

In fact, neighborhoods, districts, cities and regions, countries also consist of families. So, understanding the important role of the family in society, its spiritual and moral, educational significance, dignity and the implementation of these social and pedagogical tasks is a topical issue today. Before independence, insufficient attention was paid to the problem of preparation for family life, in the curricula of schools and universities to prepare adolescents for family life, to raise children as parents in the future, to create a healthy psychological environment in the family, many issues, such as building a healthy lifestyle, have escaped the attention of researchers.

The problem of preparing the younger generation for family life has been given full attention in the years of independence in the country. 'narrowed. It is well-known that the foundations of a healthy family include the couple's relationship in the family, their children, their children's parents, siblings and other relatives, and their duties and responsibilities towards society. Many young people are required to have a high level of spiritual and moral and pedagogical and psychological training in family and marriage relations, communication with family members, and a culture of marriage, even during the

student years or at the end of marriage. Our observations show that most students are not yet ready for such an approach.

Family relations are defined in the Family Code of the Republic of Uzbekistan. The purpose of the Family Law is to strengthen the family, to build family relations on the basis of mutual love, trust and respect, solidarity, mutual assistance and a sense of responsibility of all its members to the family. It is about preventing arbitrary interference, ensuring that family members can exercise their rights without hindrance, and that these rights are protected [7]. Every citizen may be in only one marriage, it must take place with the consent of both parties, personal and property equality, equality in obligations, protection of the family by the state, protection and encouragement of motherhood, are required to know and follow the rules of marriage and family, such as the legal regulation of relationships by the state.

It is important to know that voluntary marriages and forced marriages are prohibited by the Family Code. Another thing young people need to know is how old they can be to get married. Of course, young men and women reach puberty at the age of 17-18, but some girls are not yet socially, spiritually, and socially ready for family life in many respects as they reach sexual maturity. may cause cracking. For many young people, family life begins in the student years, especially for girls, and has negative consequences. In preparing young people for family life, only girls are considered, and boys are left out. If a young man is not ready for family life,

This means that it is important to monitor the health of young men, as well as their spirituality, broad-mindedness and politeness. Premarital health check-ups for both girls and boys can help prevent future breakdowns in the family they have built. For example, if infectious or chronic diseases of both ages are diagnosed as mental illness, mental retardation, their marriage is prohibited. Marriage between close relatives is also prohibited. As a result of such marriages, children with disabilities are born and the happiness of the family is ruined. The compatibility of adult families of young men and women who are getting married is also of great importance, that is, equality between families is a combination of lineage, social status, education and level, taste, faith, property. otherwise, after such a marriage, of course, the family will have a lot of disagreements, the result of which may also end in divorce or lead to infidelity of one party. Therefore, if young people are spiritually, morally, psychologically and pedagogically ready for family life before marriage, and have a sufficient culture of life, the family will be strong and harmonious. To do this, it is necessary to prepare young people for family life, first of all, to form an idea about this life.

The socio-psychological status of women and men in the family, the couple's role in the family influence on the upbringing of children, highlights the conditions and psychological factors of the formation of correct, acceptable family-social perceptions in young people. At the same time, marriage and family, age of marriage, national values of Uzbek families, personal qualities that

ensure the stability of the family, qualities of both sexes and the conditions of their manifestation, the status of men and women in the family, the number of children, developed socio-psychological mechanisms related to the formation of perceptions of ways to bring them up in a comprehensive way, to involve them in family work. However, the formation of these perceptions depends on changes in society, the social environment and the customs, customs and traditions adopted in this environment, the specificity of the relationship in each family, the number of children in the family, the role of parents. the level of education, their prestige in the family, their status depends on the scientific and practical basis. In preparing young people for family life, the main focus is on love, family, its characteristics, family problems, especially divorce, child mortality, causes of infertility, inability to run a household, problems of family upbringing, communication of family members. responsibilities, inability to use leisure time properly, biological, psychological, social life of the husband and wife in the family, the moral and psychological environment and the factors influencing it, the relationship between family members and their laws, sexuality focuses on the impact of parenting.

The family is a small part of society, and it is important to prepare it for economic activity. Coordination of expenses, income and expenses in the family, the correct distribution of household chores, the behavior of family members in this work, attention to the child, to arouse children's interest in work, proves with convincing evidence that teaching children how to run a household can help young people overcome the economic hardships of running a household after marriage. Paying special attention to the mental, physical, moral, aesthetic, sexual upbringing of children, preparing them for family life begins with the family, and school develops and strengthens it. When thinking about the communicative functions of the family, it is necessary to emphasize that the interaction of children with their parents is extremely important for the proper formation of their mental level, emotional state, positive impact on mental development, including television, radio. there is also the role of the press. At the same time, it is the effective use of leisure time in the family, improving the skills of children in sports in the proper organization of leisure, the implementation of creative plans, solving economic problems of the family, the development of the country. Young people on the verge of marriage should be aware of the need to learn to travel, to get acquainted with art and fiction. Research on family pedagogy focuses on the specifics of upbringing in Uzbek families, socio-emotional status and educational opportunities, pedagogical education of parents, and parents should pay attention to these aspects in the upbringing of children. analyzes based on national values as well as national specifics.

In preparing young people for family life, in ensuring the stability of the family, it is advisable to pay attention to the level of their parents, lifestyle, character traits and, finally, their professional activities. Child rearing in families with many or many children depends on the problems of school, family cooperation, pedagogical education of parents, reliance on our national customs

and traditions in education, the formation of scientific outlook of students in the family and school, social activism. However, all this also applies to the problem of preparing the younger generation for family life. In Central Asia, the ancient tradition of heads of families marrying their children and giving them a home has been passed down from generation to generation and permeated the psyche of every young person.[6;17] Concluding on the educational methods and manifestations of preparing a person for family life, the main directions are the study of household management, sex education, pedagogical education of parents, in general, their upbringing as a morally perfect person. in the context of which a person should have a deep sense of responsibility, activism, family duty to his family. The family and its types provide important information when studying the issues of demographic development, especially the socio-demographic factors of family formation. Such information is valuable in preparing young people for family life today. In recent years, for example, young families (most of them young married couples) have been falling apart. We explain the reason for this as follows:

1. Young men and women who are not spiritually ready for an early, independent life, that is, girls are 17-18 years old, boys are 18-19 years old, still do not have a profession or occupation, family skills, father Dependence on siblings leads to both economic and spiritual disagreements and leads to divorce.

2. Divorce occurs as a result of economic problems in families.

3. Young people's addiction to drugs, alcohol, alcoholism, unemployment, infidelity, etc., negatively affect the stability of the family and lead to divorce.

However, due to independence, the issue of the family has risen to the level of state policy, the revival of our national traditions and values has been widely promoted among young people, and attention has been paid to scientific and practical work to prepare for family life. indicates that it is being resolved. We can see this from a number of studies conducted in Uzbekistan in recent years. The relationship between family and society aims to educate young people in advance about sincere, strong family relationships. This prevents various family conflicts, creates opportunities for mutual understanding and cooperation, and approaches the ways, forms and methods of spiritual and moral upbringing of children as individuals in the family on the basis of national and universal experience. In this regard, our national traditions of upbringing, ie the attitude to Islam and family upbringing in Islam and its role in the spiritual and moral upbringing of children, the use of the heritage of Eastern thinkers, sources of national values and the national traditions of the Uzbek people. should be brought up on the basis of. In family upbringing, the school pays great attention to the issues of cooperation between the family, the community and the coordination of their activities.

The problem of family and family upbringing has attracted the attention of many scientists from the CIS and abroad.

Preparing young people for family life should be done in the following areas:

1) General social orientation. It includes the status of the family in the field of family and marriage and demography in the context of independence, as well as the family and its role in society, the stability and completeness of marriages in the family, prevention of unmarried marriages and divorced families, family status, family, elderly the preservation and stability of the status of each family, the lifestyle of multi-generational families, the role of grandparents, parents, grandchildren in such families, the number of children in the family, ie, many children, many children it is important for families to have information about their lifestyle. These aspects include the financial as well as the educational aspects of the family. For example, a family's lifestyle may be positive, but disagreements between children and parents can sometimes negatively affect her psychological environment. Or multi-generational grandparents in Uzbek families can have a positive impact on the upbringing of children, as well as the division of housing in the family, which can lead to conflicts due to financial difficulties.

2) The spiritual environment in the family. It is the relationship between a couple, their parents and children, and the people around them. It depends on the level of emotions of the family members and how they interact with each other, how the family members spend their holidays. Psychological conditions in low-income families can lead to marital breakdown, child abandonment, and family conflict.

3) The level of social culture of the family. This aspect is determined by the knowledge of family members and the impact on family life and upbringing. Parents in such families continue the best traditions of the family, regularly engage in the moral, labor, legal, aesthetic upbringing of children, creating a healthy lifestyle in the family.

4) The level of attitude to the child in the family. It's about respecting his interests. Families are divided into healthy and unhealthy groups based on the above. In today's evolving world, some young people are struggling to find the right path. As a result, there is an unhealthy environment in the family, which negatively affects its members, especially adolescents.[5;78]

Therefore, in such conditions, it is necessary to pay more attention to the social movement of young people in higher education. Because today's student will be the head of the family or a member of the family tomorrow.

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**Akhunov Muhammadamin, Mutalibov Jaloliddin,
Formation of family relations based on Mahalla values in Uzbekistan**

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Abstract

The article discusses the formation of family relations and marriages in New Uzbekistan on the basis of state laws and the traditions and values of our people. Especially, special attention is paid to women's issues. Opinions, comments and suggestions on family relations and solutions to the problems of preparing young people for marriage, which have reached the level of public policy today, are given.

Keywords: Neighborhood (mahalla), family, state youth policy, traditions, values, married families, unmarried families, equality between women and men, family-school-neighborhood.

Suggesting the title for the year of 2021 as “The year of youth support and strengthening of public health”, the President of the Republic of Uzbekistan Sh.Mirziyoev emphasized as “In further enhancing the scale and effectiveness of our reforms, we rely on our young people who are mature, well-versed in modern knowledge and skills, courageous and enterprising ... we give priority to providing our sons and daughters with jobs and housing.” – in his address to the Oliy Majlis [1.6 p].

On September 23, 2020, the new version of the Law of the Republic of Uzbekistan "On Education" was adopted. This law consists of 75 articles and is aimed at the implementation of radical reforms in the field of education at a high level in the new Uzbekistan on the basis of modern requirements. The new version of the Law "On Education" pays great attention not only to education, but also to education. Indeed, even great scholars have attained great positions through perfect education [2.1 p].

In today's conditions, the changes in our country cannot be achieved without the harmony of the dreams, aspirations and goals of young people, without the renewal of their worldview, without the knowledge of their values and responsibilities. We build the present and the future on the basis of the invaluable values created by our ancestors. Value means quantity, measure, degree, authority, destiny, fate. Value is used in the sense of value, importance, national wealth.

Universal values are not created by any individual people, these values are gradually formed by each nation, each people with their historical experience, and in the process of different relations, nations and peoples gradually understand each other and gradually understand the commonalities in their spirituality.

For thousands of years, the political, cultural, and social ties between the peoples of different parts of the world have not been as close as they are today. Over the centuries, different cultural regions have formed on earth. The common culture of the peoples of Europe, the culture of the peoples of Southeast Asia, the common culture of the Indian subcontinent and its environs, and a number of other cultures — each with a different set of religious beliefs, philosophical schools, arts and literature, customs, and so on. created such a harmonious system of traditions that the indifferent mixing of such priceless possessions and spiritual treasures of mankind with one another does not yield absolutely positive results. Educating a person only about the environment, the rules of etiquette, is not enough for his spiritual and moral upbringing. It is necessary to form the willpower, a sense of responsibility, to awaken in the heart of parents, family, relatives, neighbors, other people, the environment, labor, profession, science, love, the birth of great goals in the heart.

The Uzbek people have long been prone to a sense of community. Especially in families, this feeling has become a value. Another of our classic values is to live in a neighborhood and be in harmony with each other, to be aware of each other's warmth and cold, to prepare young people for the sacred life of family, to show kindness, to provide spiritual support, to discipline those who ignore the rules of society, education, spiritual influence are the qualities inherent in the nature of our people. That is why the neighborhood (mahalla), the citizens' self-government body, is an educational institution of such unparalleled importance.

Mahallas are self-governing bodies of citizens, which play a special role in the development of the system of governance in the state, in solving pressing problems of the population. This creates conditions for the effective implementation of state and regional programs. It creates a wide range of opportunities for citizens to participate in the decision-making process. Efforts to develop the mahalla institution and strengthen its place in society serve the interests of the population.

The education of the younger generation is also important in the formation of a democratic state based on the rule of law and a free civil society based on national values. The Uzbek people have always been distinguished by their childhood and family. Of course, it is important to love children, to feed them, but to prepare our children from an early age to marry on the basis of national morality and high spirituality, to bring them up for this purpose has always been important. Especially in the current process of globalization, a responsible approach to the implementation of the above tasks is important. In

this sense, in our country, serious attention is paid to the protection of the rights of minors and young people, their marriage as one of the priorities of state policy. To this end, important normative documents have been adopted and large-scale government programs are being implemented.

The foundations of upbringing are laid in the family. It is a school of life that nurtures all the human attitudes and qualities that must be formed in a child. The Uzbek people are childish by nature. Tolerance for a child, kindness and selflessness are unique to Uzbeks. For this reason, our parents care about the happiness and future of their children. They create opportunities for them to get a thorough education, to pursue a profession according to their interests, to know and follow the rules of ethics, and to start a new family. Because proper upbringing in the family is the virtue of building a society with a solid foundation. Raising a child, striving for a married life, is a complex, long-lasting complex process with its own characteristics.

This process begins with the mutual compatibility of the young man and woman who are getting married.

The health, lineage, worldview, inner and outer world, morality, material and spiritual level compatibility, spiritual and physical readiness of the future parents for marriage are important in childbearing and its upbringing.

Family stability, spiritually and physically harmonious child is a guarantee of social stability and spiritual maturity. It is no coincidence that our great-grandfather Amir Temur also raised the choice of a bride and the upbringing of children to the level of state policy. The power of the state is in the hands of sane, educated, moral, people who have sacrificed their lives for the fate of the people, the nation, the Motherland.

In the family, including Uzbek families, there are ceremonies and rituals associated with the birth of a child, each of which is performed with good intentions. These include naming the baby, keeping small and large "forty days period", putting the child in the cradle, cutting his/her hair, nails, watching his/her first step, starting to talk for the first time, teething, coming of age, circumcising boys, first year birthday, appearing young moustache - there is a symbolic meaning in the conduct of ceremonies. Such ceremonies, rituals add joy to the child's joy, have a positive effect on his spiritual maturity.

It is not in vain that our wise people have said, "Whoever is without a gaze from the cradle is not in business all his life." Therefore, the work of forming, educating and preparing the younger generation for marriage should begin in the family from an early age.

In the formation of the personality of the younger generation, in order to improve family relations, that is, the spiritual world of the family, it is necessary to create an exemplary spiritual relationship, mutual harmony. Family relationship - that is, if there is solidarity, kindness, mutual respect, sweetness in the relationship between the parents, such a relationship has a positive effect on the upbringing of the child. They bring true happiness and joy to their children, serving as a model school for their future family lives.

If the tastes, interests, inclinations and aspirations of family members are mutually compatible, they will thoroughly prepare the family for a harmonious, harmonious marriage and the strengthening of family ties.

The existence of a certain level of conditions, the ability of parents to understand each other and live together, the unity of goals and responsibilities, the ability to work together to resolve conflicts, create a strong family environment.

As a result, it plays a positive role in the formation of the younger generation as a perfect and family-oriented person.

Indeed, the formation of a human personality begins in the family. In particular, the child develops will, habits, behavior, attitudes, beliefs and attitudes, begins to learn from life.

Parents need to be well aware of the young psychological characteristics of children. For example, special attention should be paid to changes in the body of children aged 4-6 years in the family environment and under the influence of the external environment. We observe a drastic change in the behavior of 9-10 or 11-12 year old children, some parents say "My child has fought someone", "He has become a capricious child", "If you say one thing, he will return ten", "He was a smart, sensible child, he used to help with household chores, it was like he was in the fifth grade and he has changed ... "and so on. Why? !: Are such changes observed in all children of this age?

Most kids this age try to show that they have grown up, that they are independent, that they can do a lot. This situation can be seen in children brought up taking into account the psychological characteristics of children.

At this age, as a result of good functioning of the endocrine systems of the child's body, the development of metabolism, internal organs and the body is accelerated. Height grows rapidly, as do all organisms, but the heart and cardiovascular systems lag behind in growth, leading to a drop in blood pressure, low energy, and sometimes anemia. This condition is more noticeable in the afternoon.

These are just some of the young psychological traits we can observe in 11-12 year old children. Therefore, we must carefully bring up each child, taking into account the young psychological characteristics. What should a family be like for this?

It is known that the family is the appearance of a social group with a certain structure with a socio-historical character. In particular, its members are interrelated by such ties as kinship, marriage, unity of living conditions, common morals, compatibility of spiritual needs.

Three main factors are important in the development and formation of an individual:

1. The natural biological factor is the basis.
2. The influence of social conditions and environment in society.
3. Neighborhood and family relations environment and educational ceremonies.

At the same time, the role of these three factors is equally important in the development of a person to the level of a truly perfect person.

For some reason, the fact that none of these factors are at the level of rhythm and are not followed on a different scale in an individual's activities leads to negative perceptions. There is a retreat in the spiritual image of the person - his upbringing begins to deteriorate.

It should be noted that in order to find answers to the above questions and overcome the existing problems, further acceleration and development of cooperation of citizens' self-government bodies with educational institutions and families is a guarantee of perfect preparation of a harmoniously developed generation. Preparing young people for marriage "there is a need to carry out processes related to the natural growth of the population, the birth of a new generation, that is, the development of families" [3.51 p].

In addition to the family, the mahalla and the school have certain responsibilities in preparing young people for marriage, and it is expedient to unite them in this way. Those who prepare young people for the future happy family, that is, in their own families - parents, relatives and kins, neighbors in neighborhoods, other people from the neighborhoods, the general public, in schools - teachers, class teachers, mentors, coaches, youth non-governmental organizations are responsible for carrying out the work.

A family is a set of people living together, consisting of a couple, their children and their closest relatives, an apartment. Marriage requires a young man and a young woman to marry, and the process takes place with their expressions and consent.

Marriage is, first and foremost, a legally formalized family union with the mutual consent of the couple, the marriage, the marriage, the marriage, the reunion of the couple. According to Uzbek values, marriage is, firstly, a Shari'a ceremony and a contract taught by mosque imams, and secondly, a legally registered family union of a couple is considered a couple, husband and wife. Marriage is formed on the one hand - the verbal proposal of the man, on the other - the acceptance of the proposal by the woman. Otherwise, the family is considered illegitimate and unmarried. The families, which were not wedded are considered unmarried families whose spouses are not legally married. Such families are often hopeless and fragmented. Children born in such families face various problems in their lives. Not all societies encourage unmarried and illegitimate families.

Ancient religions raised marriage to the level of a vital necessity. They attributed this to the alienation of man from sexual immorality and the abandonment of future generations.

By the 21st century, the human problem has become a family problem. As a result of the changes taking place in families, it has become clear that they have a positive or negative impact on the development of society. That is why today the issues of the family, such as women's issues, the preparation of young

people for marriage, the equality of women and men, have become important issues of public policy.

Decree of the President of the Republic of Uzbekistan dated February 2, 2018 "On measures to radically improve the activities in the field of support of women and strengthening the institution of the family" is aimed at strengthening family ties, raising the status of women in the family and social life, protecting their freedoms, rights and interests.

As stated in the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan "On additional measures to further improve the activities of citizens 'self-government bodies", the Deputy Chairman of the Citizens' Assembly on youth issues exercises the following powers:

- wide promotion of healthy lifestyles and family sanctity among young people, implementation of effective measures to prevent early marriage and divorce of young families;
- regular study of lifestyle and behavior of incapacitated, troubled families, young people brought up in them, parents who went abroad for work or other reasons, convicts in prison, children working in families affected by harmful unofficial trends, as well as children of all categories of persons on the preventive account of law enforcement agencies;
- implementation of targeted measures to prepare young people for family life, to form a modern exemplary family, to strengthen its spiritual and moral environment and traditional family values;
- prevention of early marriages, and a system of targeted work with troubled and problematic families "[4.16 p].

In our country, systematic measures are being taken to develop the relationship of marriage and family in accordance with our national values and the requirements of today's legislation. Explanatory work, interesting meetings and events organized by state and public organizations in such areas as "School of Young Family Builders", "Family University", "Healthy Family - Strong Family" are yielding good results. After all, one of the reasons a family is strong is that it is created on the basis of law and love.

Conclusions and suggestions:

It is advisable to prepare young people for marriage and making a family, starting from infancy, childhood, taking into account their young psychology.

It is necessary to inculcate in their minds from this age that virginity (preservation) is the basis of a happy family, a national value. It has always given good results that those who prepare young people for the future happy family, that is, in their own families - parents, relatives and kins, neighbors in neighborhoods, other people from the neighborhoods, the general public, in schools - teachers, class teachers, mentors, coaches, youth non-governmental organizations are responsible for carrying out the work.

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Sobirov Abdulaziz,
Parental competencies: social, spiritual and moral aspects

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Abstract

This paper presents an analysis of the category of "parenthood" as a socio-psychological phenomenon. Parenthood as one of the values of life is considered in terms of the modern competence approach. The substantiation of the categories "parental competence" and "parental competence" is given, the analysis of their components (cognitive, emotional, behavioral, etc.) is carried out, which can be useful material for further discourse on the role and place of parenthood in modern society, as well as for educating parents and the practical use of the category "parenthood" in the process of cultivating a genuine relationship between parents and children.

Key words: "normative", "traditional" parental competence, childfree

1. Problem statement

In modern society, which is overflowing with various behaviors and attitudes towards a particular field of activity, specialty or profession, a special place is occupied by the sphere of parenthood, which should be called more than a profession. Parents as bearers of this special "profession" at all times of human development have adequately performed unique functions, starting with the function of healthy, protected and sustainable reproduction of generations.

Parents had to carry out all kinds of "work" in various (including unfavorable) historical and other conditions, but previously such processes were not as "helpless", "flawed" and even "harmful" as they are today. Today, the life of society is characterized by turbulence, growing unpredictability and distortion of life orientations, aggravation of various "group" interests and pressure on modern families. In these conditions, the family, as a social institution, is increasingly subject to destructive influence from the outside (i.e. the influence of society), and from within (i.e. the influence of family members). The traditional (normative) understanding of the family is subject to significant deformations and therefore the need to protect the family and preserve its true status is especially acute.

As is known, the categories "genus", "family" are more ancient historical categories than society or people; this circumstance gives even more importance to the problem of protecting each individual family and family as a social institution in modern society. This imperative applies to all components of the

institution of the family, to his bodily, mental and spiritual dimensions [1..p-218].

The problem of parenthood is that in modern society, the influence of the institution of the family on the development of society is weakening, many functions of the family are not performed in practice or are subject to various kinds of destructive influences and even attempts to destroy the family under the influence of various factors of modern civilization. In the understanding of many contemporaries, the misunderstanding of the image of the traditional family that it represented throughout the centuries-old history of mankind prevails. Today, for example, a simplified understanding of parental status is being promoted (the immature behavior of the younger generation, the parents themselves distorts the true picture of many people's perception of the true purpose of parenthood, starting with marriage).

The extreme form of such "disorientation" is distorted (intentionally or unknowingly) relationships between men and women. A man is looking for sexuality in a woman, "bodily pleasure", and a woman in the same "lustful flesh" is trying to find love; in modern conditions of life conception, childbirth they are sometimes perceived as a "by-product". In addition, each of the parties does not forget to fulfill the motive of "domination", which manifests itself in a variety of (primitive, painful, threatening) forms (had a fight over nothing, did not want to concede to the other party, insisted, offended and did not feel the need to ask sorry, you do not have forgiven the offender). Such views are very far from realizing the true behavior of parents and, in general, from the true parental purpose, its spiritual and moral component.

Throughout the history of mankind, the institution of the family has been an important participant in large and small historical events. Today, the institution of the family remains the driver of socio-economic, cultural and historical development of societies, peoples, countries. Indeed, the fulfillment of the true functions of the institution of the family largely determines the state of society, including all its components (social, historical, cultural, spiritual, moral, etc.), and has an impact not only on its contemporaries, but also on subsequent generations. It should be noted that among the reasons there is a main (root) reason for the crisis manifestations of parenthood– the parents' loss of their true vocation, purpose, mission[2..p-98].

Analysis of the category "parenthood" Parenthood as one of the basic values of life has largely lost its influence on the life of modern society. Objective circumstances arising in society hinder the implementation of traditional behavioral models in families (including the birth and upbringing of healthy children, their timely socialization, the formation of a value-motivational sphere in families, etc.). This puts a "heavy burden" on the socio-economic, demographic and other processes of development of modern society [3.,p-208]. Socio-economic, political and other reforms carried out over the past decades in our country and in the world as a whole have "pushed" the functioning of the institution of the family into the background (it should be noted that many

issues of family protection, parenthood, childhood have been reflected in the legislative sphere of Uzbekistan).

The crisis of parenthood is manifested primarily in the underestimation of the role of family education, in the "extinguished" need of parents to comprehend the eternal spirit of parenthood (conscious, responsible, mature). Ignorance of value-motivational, cognitive, emotional-volitional, activity (behavioral) and other guidelines, methods, means of pedagogical influence on their children, inability to assess development prospects, etc. deprive parents of those opportunities that would lead them to the realization of genuine parenthood. It is obvious that young parents have little experience of parenthood, which they got from their own parents, from relatives, neighbors, friends. In such conditions, there is a quite natural need to rethink parenthood, teaching parental "craft", "art" and parental "science"[4..P-76]. Awareness of the need to study parenthood and rethink its experience arose in various historical epochs. Teachers of different times and peoples professed, for example, the priority of family education of children, i.e. the priority of education in a family environment. It is the family that plays an indispensable role in the upbringing of children, the development of their individual and social qualities.

However, in modern conditions of development (in the West since the second half of the twentieth century, and in post-Soviet countries since the 90s), the family, as a social institution, has found itself in a deep crisis (socio-economic, spiritual and moral, etc.). Strategies for the upbringing and development of children in families have ceased to provide traditional parental "schemes". Not only the family, but also other social institutions, including the school, have also faced many problems in the modern era. Thus, the need to improve (adapt) pedagogical activity and the increasing requirements for educational programs have led to the activation of the interaction of children with their parents, i.e. those with whom educators and teachers work in modern schools. 3. Modern parenthood as a subject of research The category of "parenthood" is considered in two aspects: a) parenthood as a function associated with the behavioral side, with parenting practice as an unconditional value, and b) parenthood as a special social role of parents in society (parenthood), forming the family as a social institution. These concepts are interrelated, but each has its own content.

Parenting as parenting is widely studied, has a long tradition and focuses on the psychological sphere of life. Parenthood as a special social role of parents (their place in the family and society) is an object of research in sociology, psychology, cultural studies and extends its content to the entire social landscape of family life. The category of "parenthood" is subject to many modern trends: like other social structures of modern society, the institution of parenthood as part of the institution of the family is significantly deformed. Normative models (stereotypes, patterns) of parenthood are being eroded due to the lack of illustrative examples in many families where children develop who will eventually become parents themselves. There are fewer and fewer genuine

models of parents' behavior, and the variability of family education practices is growing[5..P-112].

The decline of natural or normative parenthood and its transition into the field of consciously planned variable models and strategies of parenthood is noted. Even trained (educated) parents who turn to expert knowledge do not receive agreed recommendations, which leads to new uncertainty on the basis of conscious and unconscious contradictions in the understanding of parenthood. The past 20-25 years have become a period of serious transformations for the family institute from a "child-centered" family model to an "adult-centered" model [6..p115].

Modern parenting is developing very inconsistently, in particular, the traditional values of parenthood overlap with the fact that parents strive to realize the values of self-realization. Hence, it becomes obvious that there is a need to study parental identity, a deeper understanding of the actual components of parenthood. Among other modern trends in parenthood, one can name the increasing diversity of parental experience, which leads to an increasing need for parental self-efficacy. Examples include: a) combining motherhood with full-time employment; b) families, especially educated ones, postpone the birth of their first child; c) parents with relatively high incomes seek to pursue a professional career and hire assistants to care for children, d) there is an individualization of parental functions (as an essential socio-cultural factor of modernity), etc.

The analysis of parenthood (its social roles and parenting practices) shows its diversification, in other words, there is an "erosion" of normative models of parenthood (in the West, this process was noticed at the end of the twentieth century). Destructive changes in the forms and scenarios of family life are as follows: quite mature individuals build their lives "alone" and this model is becoming more common (in Germany, for example, almost every third household is a single person living alone), there is a relatively high percentage of married couples living their lives without children. There is a growing number of married couples who deliberately refuse parenthood (a movement dubbed "childfree"), following hedonistic aspirations. 87 The observed trends of increasing variability in the forms and scenarios of life of families with children "are not grounds for recognizing the current stage as a crisis" [6].

The variety of forms of family life existed before, but the main difference of the modern stage of the development of the institution of the family consists in the erosion of the ideal of the family, in the neglect of normative (genuine) family values (for example, feasible involvement in household chores, a joint evening meal, etc.), which today are not able to provide in most families. Modern harmful postmodern trends in relation to the family consist in the fact that the family model is constantly changing under the influence of various circumstances, while family members (primarily parents and children) do not have time to assimilate and preserve the traditional family "staples", so necessary for the upbringing of the younger generation. Such an unstable state

of relations destroys the parental family (including direct or indirect disregard for God's commandment to honor parents), and over time, grown-up children will inevitably experience difficulties in creating their own families. Such family models are characterized by the following epithets: guest family, network, matrix, etc. It should be recognized that the essence of the crisis of "normativity", "traditionality" in modern families consists not in the variability of family models and educational practices, but in the erosion of traditional family values, which leads to a distortion of family life scenarios, and above all parental behavior that determines real family relationships that are far from normative [6..p-110].

Examples of such variability of family models include: the desire of parents to have children despite medical complications (using medical methods to overcome infertility), adoption of children, as well as the struggle for parental rights, etc. The appearance of a child in the family is often the result of many efforts (deep understanding of the social order, psychological anguish, physiological efforts, etc.). Studies of such types of deviant family relationships show that, on the one hand, parents have more realistic ideas about the actual capabilities and abilities of their children; and on the other hand, mothers who conceived through IVF are more likely to make demands on their children that are inadequate to their age, have inflated expectations for their children.

In modern families, there is a weakening and even destruction of traditional models of behavior in the family circle, the holistic image of the family, its social, psychological, spiritual, moral and other boundaries, for example, a measure of privacy, respect for the border between a child and an adult, a drop in parental authority in the eyes of children, a weakening of educational priority in the family, etc. Such "unbalanced" families become more vulnerable to various destructive influences both from outside and from within. The main traditional (normative) values of parenthood include the following components: priority of family education and awareness of the highest value of children, childhood, full responsibility of parents, their unconditional power over children, exercised in an atmosphere of love; unshakable parental authority, etc. The most stressful challenges to the modern family are: the growing percentage of divorces in families, remarriages, which sometimes create insurmountable difficulties in families, especially for growing up children. A negative factor is the need to reconcile the priorities of the family and children with career (and even personal parental) priorities to the detriment of the family.

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Lukhmanova Zarina,
Social perceptions of domestic violence in Uzbekistan

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Abstract

In this article, the author tries to analyze the system of social work with women who have experienced domestic violence. In particular, the author analyzes the concept and essence of domestic violence, its forms, causes, and consequences. At the same time, on the basis of a questionnaire, the social perception of this phenomenon in Uzbekistan, as well as the activities of the Centers for the rehabilitation and adaptation of persons affected by violence in the country were studied.

Keywords: violence, domestic violence, physical violence, sexual violence, psychological violence, psychological violence, economic violence, Center for rehabilitation and reintegration of persons affected by violence, social work and others.

Introduction

Domestic violence is now recognized as one of the main universal ways in which they discriminate against women while men keep “power, domination and privilege” [1]. Women all over the world unite to protect women from abuse and in the development of social work for the adaptation of women who have been subjected to violence. Work to ensure women's rights are being carried out in many countries of the world somewhere more efficiently, somewhere less. Since this is a problem not only of one state, but of the entire society. However, during this period, the world has changed little, we still continue to observe in the media notifications about various cases of violence, about the tacit acceptance of violence by women, about the legalization of violence through imperfect laws, and the adoption of violence by society as a social norm, value and traditional foundations [2].

Violence against women - especially intimate partner violence and sexual violence - is a serious public health problem and a violation of women's rights.

Domestic violence in the international arena was discussed in the early 90s, so by Resolution No. 48/104 of December 20, 1993, the UN General Assembly proclaimed the Declaration on the Elimination of Violence against Women, and the UN Platform for Action adopted at the Fourth World Conference

on The Status of Women, held in Beijing in 1995 (United Nations, 1995), are based on anti-violence against women [3].

The Declaration on the Elimination of Violence against Women defines "violence against women" means any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life [4]. Article 4 also states that no custom, tradition or religious motivation for evading states' obligations to eradicate violence against women should be condemned [5].

However, a study carried out by WHO on behalf of the UN Inter-Agency Working Group on Violence against Women from 2000 to 2018 in 161 countries and regions found that in 2018, one in three women worldwide, or 35%, experienced violence to physical and / or sexual violence from an intimate partner or from an outside partner or both, and up to 38% of all murders of women are committed by intimate partners [6].

One of the major causes of violence is the existence of gender inequality in society, norms and values about the acceptability of violence against women by men. In this direction in Uzbekistan for 26 years, no measures were taken at the state level, since it was cultural and traditional values that fettered the state. The start of this was the Message of President Sh.M. Mirziyoyev in 2017, he notes "... despite such measures, the participation of public organizations in the systematic study of population problems, their solution, especially in supporting women in difficult social situations, preventing crime and crime among women, and their employment is not felt to the proper extent. It mainly involved these organizations in formal activities [7]. Thus, over the past four years, measures have been taken to ensure the rights and interests of women and gender equality, protect families, mothers and children, develop women's entrepreneurship, create new jobs, improve working and living conditions for women, and prevent harassment and violence against them.

To this day, the level of intolerance from men (mother-in-law, father-in-law in relation to) to wives, girlfriends, partners, former partners (daughters-in-law), parents in relation to children is growing in the country. Information evidences this in the media, research, conferences and forums on gender equality, the rights of women and families, as well as changes in legislation in the country in this direction. Today, one can observe how the measures taken do not have a clear implementation mechanism, and therefore there are many divorces, where one of the main reasons is violence, in particular physical, psychological, economic and others. These circumstances increase the relevance of studying this topic.

This study identifies the problem of social work in the provision of help to women victims of domestic violence on the example of the Republic of Uzbekistan. 263 respondents aged 15 to 68 took part in the survey, as well as 10 regional experts on domestic violence, as well as 10 victims of harassment and violence.

Review: Domestic Violence

In sociology, there are two main directions in the problem's study of domestic violence, one of which is usually referred to as the family violence perspective, and the other - the feminist perspective [8]. Research into the direction of prospective domestic violence has grown out of scholarly interest in various issues of family conflict and typically goes back to the former work of Straus and Gelles [9]. They teamed up in the early 1970s to develop a research program based on the use of interviews to get information on domestic violence from large random samples of the United States adult population, based on 1975 and 1985 surveys. The research tradition relied primarily on the analysis of quantitative data and the use of multivariate statistical analysis methods to determine cause-and-effect relationships.

Research from a feminist perspective began with a narrower focus on wife beating, developing a literature that focuses on factors specific to violence perpetrated against women by their male partners [10]. Methodologically, feminist analysis relied heavily on data from battered women, especially those who came into contact with law enforcement, hospitals or shelters. In theory, the emphasis has been on the historical traditions of the patriarchal family, modern constructions of masculinity and femininity, and structural constraints that make it difficult for women who are regularly beaten to escape.

However, it cannot be stated that these directions reject certain specific theories in understanding domestic violence. In fact, domestic violence researchers acknowledge the role of patriarchy in wife abuse [11] and use qualitative data from battered wives [12]. Many prospective feminist researchers use quantitative data [13] and acknowledge the role of factors other than the patriarchal structure of society [14]. Researchers of domestic violence clearly disagree, their disagreements stem from the fact that they largely analyze various phenomena.

Violence against women exists in all social groups, regardless of material and social status, age, nationality and sexual orientation.

We categorize domestic violence into several forms of violence, in particular: physical violence, sexual violence, economic violence, psychological (moral) violence, and neglect.

Analysis of data on registered cases of violence shows that any type of violence is a recurring phenomenon and is not associated with ethnicity or confessional affiliation. Its frequency does not correlate with the level of education of the rapist [15]. Persons who commit violent acts are completely different, but they have common psychological traits - they are aggressive and cruel, they do not know how to control their actions, as well as restrain emotions. Research shows that the subjective acceptability of violence and the willingness to take violent actions result from some distortions of the socialization process. There are different opinions in society. Some believe that domestic violence is not a crime, but simply a "scandal in the family", others that domestic violence is possible only in families with low social status. But this is

not true - violence has no social boundaries. Analysis of calls to the hotline service of the victims of women and children confirmed this. The "offender" can be a person with a higher education, materially prosperous, and not just an alcoholic or a person who is insufficiently educated. The element of market relations intensifies cruelty in relations between people, creates criminal situations, 80% of all crimes related to violence at home in the family [16]. Abuse of women is endemic and pervasive on all continents, irrespective of racial, cultural and economic development, and male dominance is the main reason [17].

Different cultures justify male domination in different ways, and this has become a problem not only for one state or people, but for the universe.

In particular, in North America, women were threatened with firearms, or as an example, they shot a family dog in front of them, or it pushed them out of a moving car. It is inherent in India to set fire to women with the use of kerosene, which are then passed off as accidents in the kitchen or an act of suicide [18].

The cause of violence is the circumstances that give rise to the manifestation of violence, and can be considered in different aspects. It can be a historical perspective, cultural traditions, and methods of family and school education; these are the aim conditions of contemporary social life; i.e. these are historical and socio-cultural prerequisites that operate at the micro and macro levels; features of socialization of girls and women; features of their communication with parents and peers; the existing system of state support to prevent violence, combating violence against women (by legal, economic, psychological, medical and other means) [19].

In particular, according to research, the number of reported male rapists according to the statistics of the internal affairs bodies is a few attacks that were reported, and a smaller number of cases that were actually recorded by law enforcement agencies. Abuse of women is an area of delinquency that is very little reported [20]. Researchers estimate that between 2% [21] and 27% of women who have experienced violence go to the police [22]. We also remember that only specific, identifiable incidents reported to law enforcement agencies as crimes. The constant terror that occurs between each attack is equally part of life with male violence and cannot be measured by law enforcement. Information about any permanent crimes and about all crimes between loved one's decreases. The main reasons women do not go to enforcement are the reasons related to the police itself, in particular their inability to talk to the woman on their own so that she can talk about what happened [23], as well as the existing attitudes of some enforcement that have racist views or sexist reactions [24]. They related other reasons to the abuser's behavior, such as threatening or forcibly keeping the woman in the house and preventing her from using the phone [25]. Still others relate to the woman herself, although they should be understood in the context created by the abuser of the situation, i.e. the victim may feel ashamed [26], or partially feel guilty [27] and may prefer to resolve the issue differently [28], she may wish to keep it a secret for herself, her

children or her partner [29], or believe the rapist's promises that he will no longer do it [30], finally, the victim simply cannot identify the incident as offensive or criminal, or serious enough to report it to anyone [31].

Thus, for these multiple reasons, domestic violence is not directly reported and the act of violence remains within the walls of the home. However, the consequences of violence, whether physical, psychological or sexual, are sometimes irreparable. The immediate psychological consequences of violence include: shock, denial, fear, disorientation, anxiety, nervousness, withdrawal, distrust of people, as well as short-term symptoms of post-traumatic stress disorder: emotionality, sleep disturbances, flashbacks (flashbacks are a vivid, emotionally colored image, a memory from the past that is launched involuntarily against our will). The constant experience of violence leads to chronic psychological consequences, which include: depression, suicide or attempted suicide, withdrawal, long-term symptoms of PTSD.

The range of possible emotional reactions of the victim: fear, which can lead to the development of phobias (fear of being beaten again, violence, or losing life). It should not be suppressed, since something based on real circumstances. Sometimes, it is necessary to take action to ensure security. There is also the fear of being rejected by loved ones. Denial of the severity of the problem (or its existence). What happened is not recognized or seems to be unreal.

A victim of sexual violence experiences a complex of powerful experiences: a sense of guilt, shame, hopelessness, inability to control and evaluate events, fear that "everyone will know", as well as a disdainful attitude towards their own body.

Psychologically, the situation is perceived differently depending on who was the rapist (stranger or acquaintance): if the abuser was a stranger, then the victim is more inclined to see the cause of what happened in external circumstances (late time of day, an unpopulated section of the road, etc.). If the culprit is an acquaintance, then the person is looking for the cause of himself (character, etc.). The stress response after being raped by a familiar person is less severe, but lasts longer.

Based on the above, we can see how urgent the problem of domestic violence is. On the one hand, cultural and traditional values support the dominant role of the man (the offender). We see how his actions can lead to the extreme actions (suicide) of the woman. In the next section, we investigated public perceptions of domestic violence using the example of Uzbekistan.

Social Perceptions of Domestic Violence

To study the perception of domestic violence in society, we carried out a study in which 263 respondents aged 15 to 68 took part, as well as 10 regional experts on domestic violence, as well as 10 victims of harassment and violence. The study used the methods of questionnaires and in-depth interviews.

According to most respondents, domestic violence is understood as discrimination, disrespect, ridicule, arrogance, contempt, intimidation, injustice,

beating, rape, coercion by household members, in particular, violent actions by a spouse, mother-in-law, father-in-law in relation to a daughter-in-law; brother to sisters, father to children (daughters).

Experts note that domestic violence can be of different types, and any aggressive behavior of the subject in relation to another object is violence, in particular, manifested mainly in the relationship of a spouse to a spouse, mother-in-law to daughter-in-law, parents in relation to children, and in their own turn of children in relation to parents, etc.

Do you thin there is a problem of domestic violence?



Fig.1.

47% of respondents believe that there is a problem of domestic violence, and a third of respondents (32.7%) say that there is no problem of domestic violence, 10.3% find it difficult to answer and about 10% do not think about it at all (Fig. 1).

Who do you think is the most victim of domestic violence

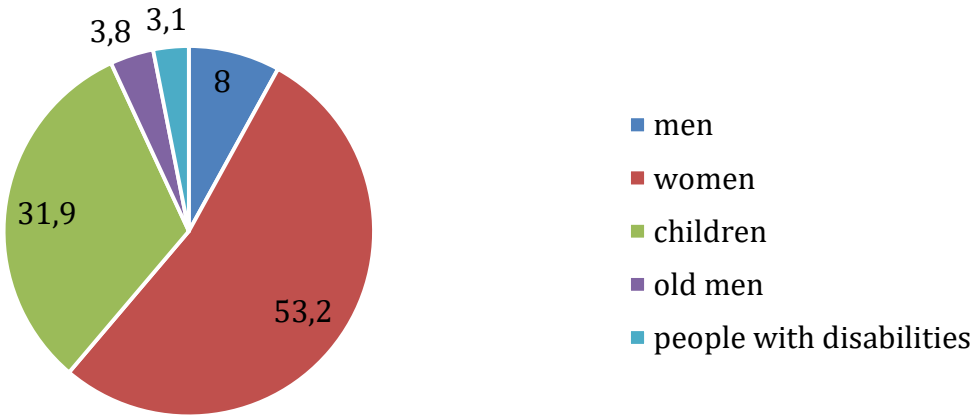


Fig.2.

A significant part (53.2%) of respondents believe women are mainly victims of violence in families, more than a third (31.9%) note that children, and

only 8% are men, 3.8% are elderly people and 3% are people with disabilities (Fig. 2).

According to experts, traditional norms, misunderstandings, frequent migration, alcoholism, low legal literacy, etc. are the reason for the frequent oppression of women and the use of violence against them. Experts note that cases of the use of violence against men (economic and psychological violence) have increased. For example, in the Khorezm region, divorces in the initiative of women associated with the prospective appropriation of a partner's property or the collection of large alimony for minor children have become more frequent.

Which of the following is a form of domestic violence?

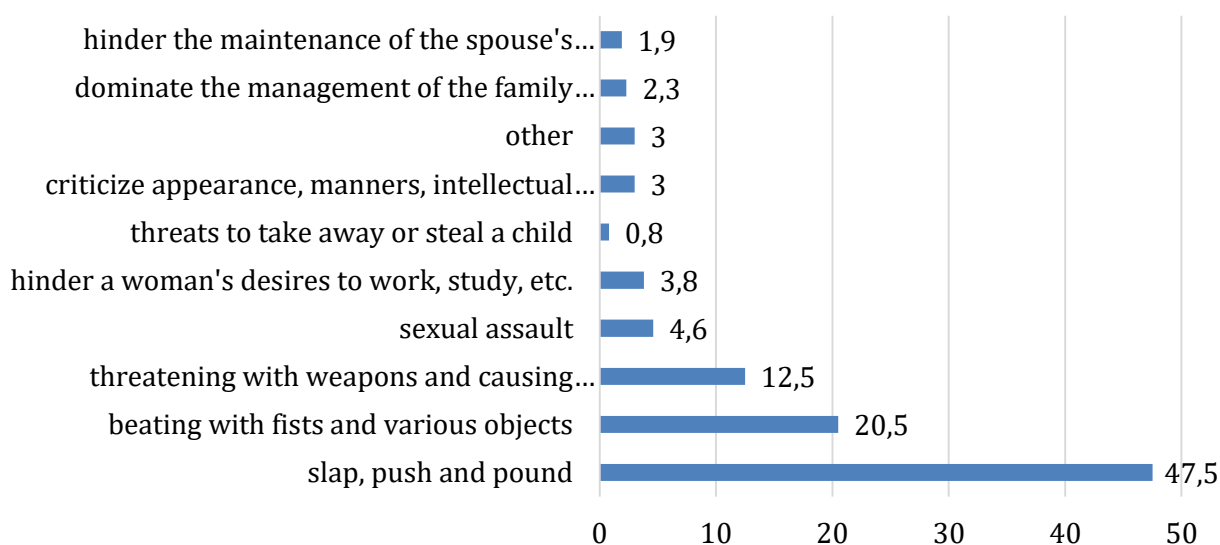


Fig.3.

About half of the respondents (47.5%) attributed such forms as slapping, pushing and pounding to forms of violence, 20.5% of the respondents noted beating with fists and various objects, 12.5% - threat with weapons and injury, 4.6% - sexual violence, 1.9% - an obstacle to a woman's desire to work, study, etc., 0.8% - threats to take away a child, 3% - criticism of appearance, manner, intellectual abilities, and 3% - others (Fig. 3).

This, again, testifies to the fact that women generally understand domestic violence as physical violence, in the frequency of pushing, slapping, beating with fists and things.

At the same time, it is also due to the fact that these forms of use of violence are often found in families. This is evidenced by the answers to the next question:

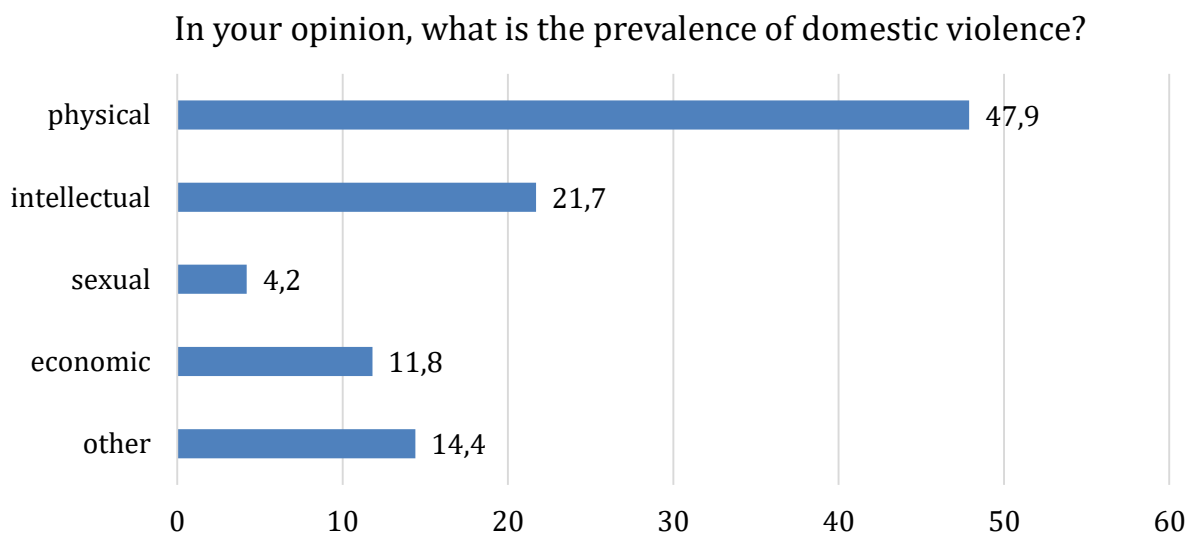


Fig.4.

The majority of respondents (47.9%) believe that in cases of domestic violence, physical violence is often encountered, 21.7% - intellectual, 11.8% - economic, 4.2% - sexual and 14.4% of respondents noted "other", pointing out that they had not witnessed domestic assault (Fig. 4).

Experts confirm that today there are more cases of physical, psychological and sexual violence against women. Sometimes, women are subjected to sexual violence, where a partner coerces his spouse without consent to have sexual relations. In others, there is a constant psychological crush, harassment and insults from a partner with constant threats that he will put the spouse out the door with her children (children born in marriage). Basically, situations of this nature occur in families where the husband is constantly migrating. The oppression of women does not stop, even if they leave the husband's house.

According to the expert: today, cases of girls returning to their parental home after marriage have become more frequent, causing inconvenience to their families, which ultimately leads to psychological and physical violence against girls by their parents, brothers and their wives. It is difficult for a woman who got married at 18 without education and other skills to return to her parental home; they continue to live in the same house with the rapist (husband, parents, brothers, etc.).

In the words of the victim: "I came to my parents pregnant. In the beginning everything was fine, I gave birth. However, after a year and a half, my parents began to morally and psychologically oppress me. In every word, they reproached me that I had returned home with my child, that I had no job, no husband, no family. Now I am thinking of how to escape from the country to the

Russian Federation, hoping I might find a job there and change my life”.

Who do you think uses the most domestic violence?

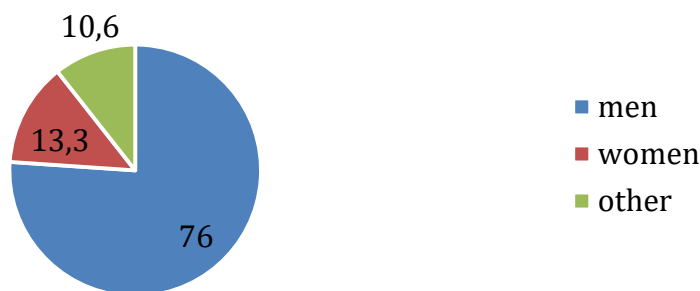


Fig.5.

A significant majority of respondents (76%) believe that domestic violence is often used by men, 13.3% - women and 10.6% of respondents noted “other” (the attitude of the mother-in-law towards the daughter-in-law). 1/3 of respondents (37.3%) faced violence in their places of residence (Figure 5).

What do you think are the causes of domestic violence?

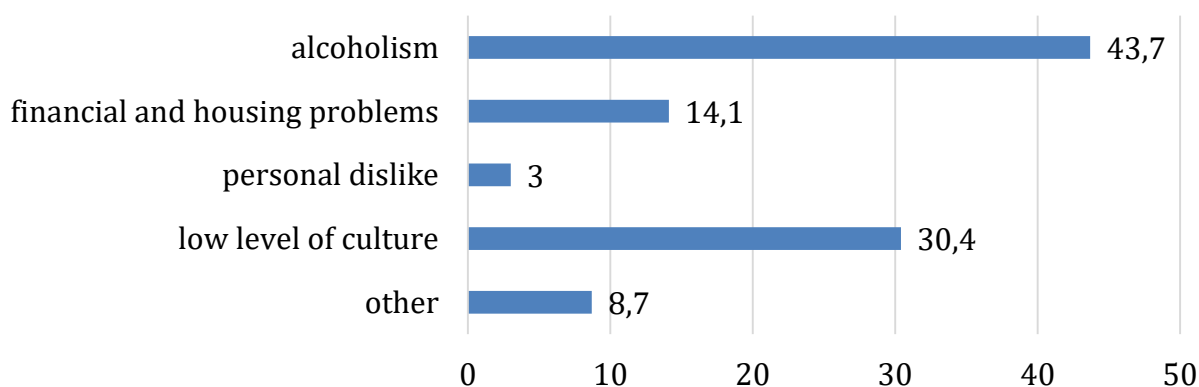


Fig.6.

According to the respondents, the main reason for domestic violence is alcoholism (43.7%), 1/3 of them believe that the level of culture is low, 14% note material and housing problems, 3% have personal dislike and 8.7% noted “other”, pointing out the presence of bad parenting (Fig. 6).

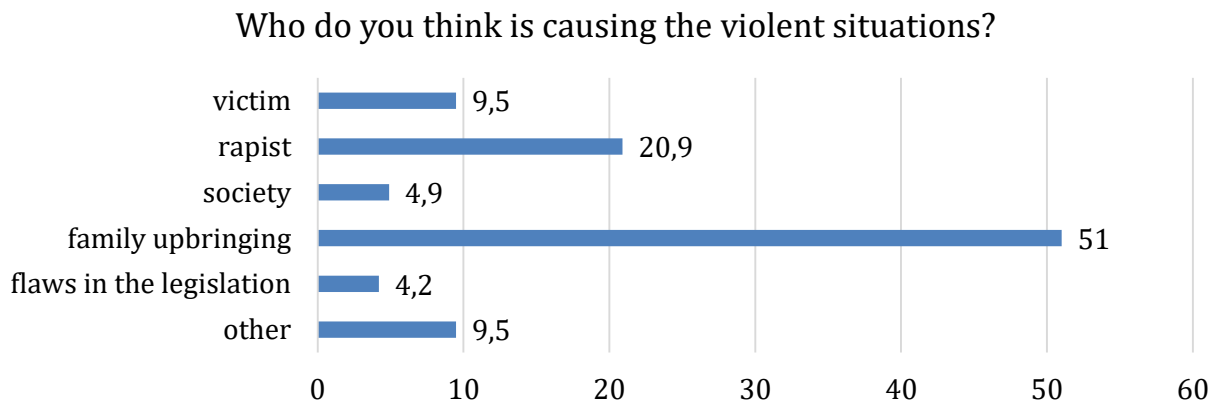


Fig.7.

½ part of the respondents (51%) believe that the main reason for violent situations is poor upbringing, 20.9% note a meeting with a rapist, 9.5% - a victim and “another”, referring to a misunderstanding between partners (man and woman), 4.2% - deficiencies in legislation and 4.9% - society (Fig. 7).

Experts note that the main reason for domestic violence is stereotypes that a woman should stay at home, a daughter-in-law should obey all family members, or women are to blame because they are easy-going (loose girl), and in all cases, the woman is the culprit or provocateur, even if she is the victim. Experts emphasize that violence is more reflected in the subsequent behavior of future children. Thus, a child who has witnessed domestic violence ends up committing it in his family.

Have you been humiliated in your family

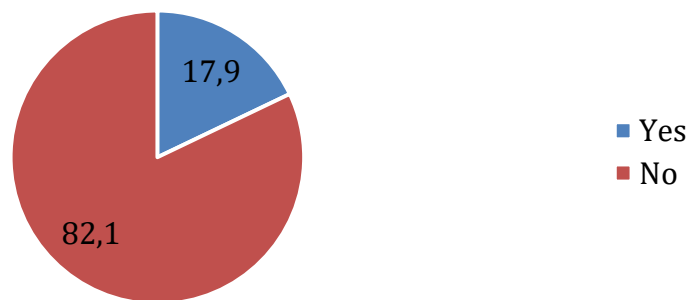


Fig.8.

Over 80% of respondents noted that they have not been subjected to violence in the family, while about 20% have been subjected to violence from their loved ones. Given the sensitivity of domestic violence to the interview format, we can assume that this proportion may be higher (Fig. 8).

More than a third of the respondents (34.2%) noted that their acquaintances faced violence and discrimination in the family, while over 60% of them indicated their acquaintances did not face such cases. And only 15.6% asked for help, and over 80% of the respondents answered they did not.

According to experts, the reason for this is fear or a sense of shame to talk about the violence taking place in their home, even to close relatives, not to mention the community (makhalla). This is also shameful for the witness of violence, since he does not have the right to intervene in the domestic affairs of another. However, in order to act correctly in such situations, the victim and witness of violence must contact the law enforcement agencies, the makhalla, the Center for Rehabilitation and Adaptation of Victims of Violence or other centers providing psychological, legal and medical help.

In particular, about a quarter of the respondents (24%) noted that in cases of violence they turned to the law enforcement agencies and the prosecutor's office, 19% - to relatives and friends, 10.3% - to human rights organizations, 1.5% - to the trade union. 40.7% did not seek help. We should note that only 4.6% of respondents asked for help by calling the hotline. The Women's Committee of Uzbekistan launched the service "Helpline" for women victims of violence in Uzbekistan in 2018.

Experts believe that a victim of violence, regardless of the type of violence, should receive psychological counseling and medical help, and measures should be taken against the rapist. When solving cases of domestic violence, representatives of local self-government bodies (makhalla), law enforcement agencies, psychologists and social workers of the Center for Rehabilitation and Adaptation should be involved.

To the question "If you become a witness to domestic violence, how will you behave?" 22% of the respondents answered they would try to make peace, 20.2% would call the local prevention inspector or report to the law enforcement agencies, 19.8% would inform close relatives (father, mother, mother-in-law, father-in-law, etc.), 17.5% will notify the makhalla, 8.4% chose "other", explaining that there were no situations of domestic violence in their lives, 10.6% noted that they would not interfere, since situations of violence in the family are a common occurrence.

Experts point out that most young women seek to make peace with their partner. However, increasingly, conciliatory practices have led to aggravating circumstances, where the partner ends up killing the victim or the victim commits suicide from psychological pressure.

Who do you think can really help victims of domestic violence?



Fig.9.

In the opinion of 41.1% of respondents, close relatives (parents, etc.) can help victims of domestic violence, 19.4% - makhalla activists, 11.4% - district inspectors, 9.5% - prosecutor's office, court, 1.9% - investigators and 16.7% noted "other", explaining that they can be helped by parents, children, friends, neighbors and other people around (Fig. 9).

And the most effective means in preventing domestic violence in the country, most respondents consider ensuring the employment of young people, increasing the culture of communication in families (family education), improving upbringing, education, not drinking alcohol, conducting conversations with families (with husband and wife, mother-in-law and daughter-in-law and others). for the actors in the conflict), the adoption of normative legal documents to protect the rights of women, the expansion of the worldview, the change in traditional stereotypes, the provision of psychological help and others.

Based on the foregoing, society understands what domestic violence is, what forms of it exist, which organizations should be contacted, and that when addressing violence, one should rely on regulatory documents, and not on traditional values.

However, information in the media confirms otherwise, about the tacit acceptance of violence by women, about the legalization of violence through imperfect laws. Society's acceptance of violence as a kind of social norm, value, and tradition.

In the next section, we will consider the work of actors working against domestic violence against women in Uzbekistan.

The Role of Social Organizations in Working with Victims of Domestic Violence

In Uzbekistan, under the regulatory legal documents, the powers in protecting women from oppression and violence are:

- Cabinet of Ministers
- Local authorities (khokimiyat)
- Citizens' self-government bodies (NGOs)

- Women's Committee of Uzbekistan
- Public health authorities
- Educational authorities
- Labor authorities
- Internal Affairs Bodies

To conduct a more centralized work, organizations with the mandate to protect women's rights should interact, in particular:

- mutual information about the revealed facts of harassment and violence;
- coordination of responses to cases of harassment and violence and provision of effective help to victims of harassment and violence;
- joint implementation of measures in prevention of harassment and violence and exchange of experience;
- training and professional development of specialists in this field;
- monitoring compliance with legislation on protecting women from harassment and violence, legislative initiative.

However, in reality, one can see problems in the work of providing social services for victims of violence.

To understand the problem in the provision of services and the work of social organizations, an in-depth interview was conducted with employees of the centers for the rehabilitation and adaptation of victims of violence and the prevention of suicides at the territorial divisions of the Women's Committee of Uzbekistan at the regional level (according to Presidential decree-3827 / 02.07.2018). The major tasks of the center are the prevention of depression, suicide and social adaptation of women, i.e. Center employees provide psychological help and counseling to victims of violence. If there is a threat to life, the victim of violence is placed in a shelter, where she receives free shelter, food, and the help of a lawyer and psychologist.

Women get into the shelter and receive a protection order issued by the prevention inspector together with the makhalla committee. In the Republic, there are only 170 districts and 25 cities of regional (republican) subordination, respectively, 195 employees of the centers work at the district level. And in each region there is the Center for the rehabilitation and adaptation of victims of violence, where the number of staff varies from 3 to 5 employees. The employees of the centers for rehabilitation and adaptation of victims of violence at the district level are women aged 55 and older who do not have professional training in social work, as well as who work voluntarily. In particular, one employee noted: "you cannot do such a huge amount of work voluntarily," the problems of offices and computer technology were also noted. Number of employees at the district level is equal to one staff unit, respectively, when solving a case related to domestic violence voluntarily, local specialists are involved, for example, school psychologists, leaders of primary organizations, lawyers, makhalla and others, also voluntarily, i.e. the centers do not have a staff unit as a consultant psychologist and a lawyer. The only staffing unit at the district level is justified because it is theoretically at the level of the makhalla.

The makhalla institution should prevent domestic violence and educate people that violence is a bad thing, not a fictional tradition and not a value at all. However, one can often encounter the problem of illiteracy among makhallas' employees, this was also noted during interviews with the employees of the centers.

District employees of the centers do not undergo systematic training on how to work with victims of violence, mainly representatives of the regions are trained, and the units at the district level, although they interact most with the public, remain aloof from seminars and training.

Speaking about the methods of working with the population, it was noted that the staff of the centers, when working with the victims, use such methods as conversation, interviews, observation, analysis and "life experience" (in their words). The latter is a triangular stone when solving cases, to the question "Can you give an example of one of the successful cases from your practice?", The employee of the center answered:

"In my district, a man raped a minor girl (17 years old). The girl was his neighbor. She became pregnant and gave birth. We gave her in marriage to another man, who was barren. Now she lives happily with her child and her husband. This is one of the successfully solved cases. And when asked what measures they took in relation to the rapist, she said nothing".

In interviews with victims of violence, we found that at the district level, there are no clear step-by-step mechanisms and methodologies for working with people who have suffered from various forms of domestic violence. In particular, during the interview, we found that until the staff of the centers subjected the woman to physical or sexual violence, no constructive measures of social help to the victim of violence will be taken. From the situation:

"A 56-year-old woman, living with her husband for 78 years, clearly came to the Center for psychological help. In her words: "The husband, at every opportunity, morally terrorizes her, threatens that he will drive her out of the house, that she has taken care of the children and that all she has is him. Sometimes, if a spouse drinks alcohol, he can kick her out barefoot. " To which the employee of the center replied: "this is not a problem, he just loves you very much and is jealous". Here, the employee of the Center had to refer the client to a psychologist to work with her, but they sent the client home. As we wrote above, psychological violence is devastating for women, as it can lead to a suicidal act. However, because of some incomprehensible circumstances, the employees of the center do not know about this, or know they neglect the client's life.

The district employees of the centers noted their adherence to traditions and norms that violate human rights. When solving the cases of sexual violence, the most important thing for the center employee was not the provision of psychological help to the victim, but the justification of the victim in the eyes of the community by giving her in marriage. The one case, a victim of sexual violence, who after the act became pregnant, was passed off as an infertile man, and the rapist continues to live in her family and in this community. In another

case, a victim of sexual assault was married off to a person who committed an act of sexual assault. In two cases, you can see that when deciding, the basis was not regulatory legislation, but traditional values. Values that go against human rights. For example, in the Kashkadarya region, a girl married her second wife to her rapist. Throughout their married life, they were physically abused by their husband's first wife. A year later, a young girl was found hanged in her house in the Kasan district of the Kashkadarya region [32]. Unfortunately, these are not the only cases when a girl is married off to her rapist. Since at the forefront of making this decision is shame, and not legal punishment of the rapist.

Today, the social workers of the centers need to understand that the primary task is how to help women feel safe, instill confidence and use services. Today the centers need more competent employees.

The other side of the medal should be noted. At the time of the interview, the centers were operating on a volunteer basis. Only in March of this year, under a new resolution, the state will also finance the Centers.

According to the law, all organizations responsible for protecting women's rights must work in cooperation. According to experts, in preventing domestic violence, it is important to work closely together with local self-government bodies (makhalla), centers for the rehabilitation and adaptation of women, internal affairs bodies, psychologists, lawyers, local authorities (khokimiyat), imams and other parties involved in solving a particular case.

According to our survey, more than half (58.2%) of respondents believe that the most effective method in preventing domestic violence is to interview regularly, and 6.8% noted educational programs in educational institutions, 4.2% - increased penalties for crimes related to domestic violence in the Criminal Code, 5.7% - administrative actions, 4.9% - social protection of victims, 3.8% - economic sanctions against the rapist, 7.6% - media coverage and 8.7% - "other", referring to the fact that when preventing domestic violence, all the above methods should be implemented in the state.

Half of the respondents (50.2%) noted that they receive information from a psychologist, 10.6% - lawyers, 8.4% - teachers, 5.7% - doctors and 12.5% answered that they did not have information sources (in especially from the media), i.e. here, too, the role of the center's staff is low.

Most respondents (51.3%) to the question "What publications cover domestic violence?" answered that they found it difficult to answer this question, 29.6% showed local publications, 12.2% - international and 7.2% - central. This shows that there are no publications on female violence. Publications through which women could understand the essence of "violence", its forms and manifestations.

Based on the above, we can state that today the activities of the centers are ineffective. Since at the forefront is the question of the structure of the centers, their activities, the number of staff, the competence of the staff, to develop methods and mechanisms for their work with victims of violence, as well as a plan of preventive measures.

Conclusion and recommendations

Based on the results of the study, we should note that today, domestic violence in relation to girls, women and children exists. And over the past four years, the work to eradicate it has been fruitfully developing in the country. However, according to the study, several problems were identified, in particular:

- the lack of competent local staff on domestic violence issues of employees in the Centers for the rehabilitation and adaptation of victims of violence;
- issues related to violence are resolved based on national and traditional stereotypes;
- lack of alternative organizations involved in the rehabilitation and adaptation of victims of violence;
- lack of statistics on domestic violence;
- lack of awareness of women about domestic violence, and its types;
- low support from the state and the private sector for the staff of rehabilitation and adaptation centers for victims of violence, etc.

The solution to these problems is of a cardinal nature, since it implies not only the opening of new organizations to fight against violence but also a change in certain values in society. It follows:

1. Strengthen educational activities aimed at preventing domestic violence through the media. And also the promotion of egalitarian gender norms as part of life skills and comprehensive sexuality education programs, through their implementation in educational institutions, etc.

2. Introduce a staff unit of a social worker in the district offices of the centers for the rehabilitation and adaptation of persons who have suffered from violence.

3. Introduce a full-time psychologist to the district offices of rehabilitation and adaptation centers for people who have suffered from violence.

4. Introduce a staff unit of a lawyer in the district offices of the centers for the rehabilitation and adaptation of victims of violence.

5. Regularly conduct training seminars and trainings for employees of district offices of rehabilitation centers for adaptation of persons affected by violence and makhallas to develop skills in integrated work with citizens who have become victims of violence, as well as to effectively conduct preventive activities against violence in society.

6. Conduct continuous monitoring in families and in society for the early detection of violence against women and children.

7. Introduce amendments to the Law "On the Protection of Women from Oppression and Violence" in particular the addition of the clause "no customs, traditions or religious motives that do not condemn violence against women can be supported by society and the state."

8. The Family Code of the Republic of Uzbekistan should show that domestic violence is the basis of divorce without a time limit for reconciliation.

9. In the Criminal Code of the Republic of Uzbekistan, it is necessary to add a separate corpus delicti - "domestic violence", showing the various forms of its manifestation.

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Kuchkarov Khudaynazar,
Public support programs of young families in Uzbekistan

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Abstract

This scientific article reflects the essence of government programs and production aimed at supporting young families in Uzbekistan to earn a living. Improving the socio-spiritual system of young families in Uzbekistan, in the framework of state programs aimed at supporting them, solves many social problems. has the power of democratic incentives to support the lives of these programs.

Key words: youth, young families, five important initiatives, "Youth notebook", "Women's notebook", social projects, family divorces.

The family is an important link in society as a social institution in all countries of the world. The reason why the family is so widely recognized in society is that the family environment is a factor in shaping a prosperous life in the country and educating mature, talented young people, as well as the cornerstones of personal behavior in the family. If families live in peace and prosperity in society, any state or nation will be able to achieve its goals.

Unfortunately, the number of family divorces in the world today is increasing year by year. In particular, according to "Eurostat"[1], in 2020, the average number of divorces per 100 marriages in European countries was 40 or 45. From January to May 2021, more than 250,000 marriages were annulled in the Russian Federation[2]. In the United States, too, statistics show that almost every second marriage ends with family divorces[3].

Indeed, the above-mentioned problems have not bypassed the Republic of Uzbekistan. According to the Ministry of Mahalla and Family Support of the Republic of Uzbekistan, in the first 4 months of 2021, the number of family divorces in the country increased by 4,897 compared to the previous year. According to research, the main reasons for family divorces are:

- Disagreements between the couple (48.4%);
- intervention of a third party, in-laws or relatives (17.4%);
- Unpreparedness of young people for marriage (11.3%);
- financial hardship, unemployment of spouses and other economic difficulties (6.3%);
- infertility (5.3%);

- Addiction of one of the parties to alcohol, drugs or other harmful habits (5.5%);

- internal and external migration (3.5%)[4].

The figures in these data testify to the importance and necessity of government programs to support young families in each country.

The family is the primary unit of society and is the cornerstone of civil society, a stable and peaceful structure. In this sanctuary not only man is born, but he also finds spiritual and moral upbringing. The family is a social unit of people based on educational, economic, legal, spiritual relations, and the stronger it is, the stronger society will be and the faster it will develop. It is important that the family, which is the foundation of society, is strengthened materially and socially.

Therefore, in our country, the family is always under state protection. In the humane democratic state we are building and in a just civil society, the family is a unique social unit, the main feature of which is its connection with the interests of society. In addition, state programs aimed at strengthening the well-being of every young family are being developed and implemented in our country.

In particular, in order to improve the socio-emotional environment among young families, support them, protect young women from oppression and violence and timely prevent divorces among young families, on the initiative and practical support of President Mirziyoyev policy has been taken to a whole new level and is being implemented effectively today.

Over the past four years, on the initiative and with the practical support of the President of the Republic of Uzbekistan, a total of 5 laws and 55 bylaws have been adopted on youth policy and social and legal protection of young women.

In particular, on September 14, 2016, the Law of the Republic of Uzbekistan "On State Youth Policy" No. URL-406 was adopted, aimed at regulating relations in the field of state youth policy[5].

Government programs to help achieve the State Action on Youth have been implemented:

- "Our youth future";
- "Five Movements"
- "Youth service"
- "Women's service"
- "Youth Industry and Entrepreneurship Zones"
- "One hectare per year"

Within the framework of these state programs, under the leadership of the President of our country, one-stop productions and convenient assistance will be created for young people and young families.

As part of the state program "Youth - Our Future"[6], 42,421 new jobs were created through the allocation of soft loans totaling 185.9 billion soums to 8,705 business projects. Young families, including 3,047 young women, received

soft loans worth 651.0 billion soums. In particular, 3,536 projects worth 742.9 billion soums, 2,770 projects worth 581.1 billion soums and 1,384 projects worth 290.5 billion soums were implemented in the agricultural sector within the state program.

More than 3 million books have been delivered to young families and readers as part of the "Caravan of Enlightenment" as part of the "Five Important Initiatives". More than 2.2 million young people took an active part in the qualifying rounds of the Republican contest "Young Reader" until 2021, and 12 winners of the Republican stage were given a car "Spark" as a gift from the President of the Republic of Uzbekistan.

167 billion 539 million soums have been formed in the Youth Book Fund this year. To date, 34,253 young people have been supported and 42 billion 371 million soums have been allocated from these funds.

Since the beginning of the year, 24 "Youth Industrial and Entrepreneurial Zones" have been established under the "Youth Programs" and 848 jobs have been created as a result of 118 projects.

Through programs such as "Every family is an entrepreneur", the development of handicrafts, support for women, support for farmers, dehkan farms and landowners, 2139 young people were helped to finance projects worth 95.1 billion soums.

In addition, the country is consistently working to increase the socio-political activity of women, expand their participation in public administration, ensure equal rights and opportunities for them. In particular, normative and legal documents aimed at ensuring the rights and interests of women have been adopted. Today, the share of women in management positions has reached 26.6%. In addition, the share of women in the recent elections to the Legislative Chamber of the Oliy Majlis for the first time in the country was 32%, and in the Senate and local councils - about 25%.

In recent years, cases of violence against women have emerged as a pressing problem. In order to eliminate these shortcomings, first of all, there is a need to improve legal mechanisms, and for this purpose the laws of the Republic of Uzbekistan "On guarantees of equal rights and opportunities for women and men" and "On protection of women from oppression and violence" were adopted. The Senate has established a Committee on Women and Gender Equality.

The establishment of the Commission on Gender Equality of the Republic of Uzbekistan by the Decree of the President of the Republic of Uzbekistan dated March 7, 2019 "On measures to further strengthen the guarantees of women's labor rights and support entrepreneurship"[7] is evidence of the country's attention to this area.

Taking into account the issue of gender equality, taking into account that 49% of the population of the country are women, and about 64% of them are women under 30, ensuring gender equality among young people is also a topical issue today.

In September 2019, the Law of the Republic of Uzbekistan "On protection of women from oppression and violence" was adopted.

Nationwide, 29,541 women who have been subjected to harassment and violence have been issued protection orders, including 84 cases of sexual harassment, 187 cases of economic harassment, 13,940 cases of mental abuse, 10,343 cases of physical harassment and 5,353 cases of harassment. In addition, 19,856 protection orders were issued by husband to wife, 832 by bride to mother-in-law, 1,200 by mother-in-law to daughter-in-law, and 7,531 by other reasons. Of the protected women, 288 are minors, 8,061 are young people (18-30 years old), and 21,192 are women over 30 years old.

In the analysis of women who have been victims of oppression and violence, the majority of cases occur in 25,494 cases in the family, 2,719 cases on the street, 725 cases in public places, 294 cases in the workplace, and 10 cases in educational institutions.

In particular, women were victims of crimes in 2,110 cases and administrative offenses in 26,766 cases. In the analysis of women who have been victims of oppression and violence, the majority of cases occur in 3,177 cases in the family, 572 cases on the street, 214 cases in public places, 68 cases in the workplace, and 4 cases in educational institutions.

Women were victims of administrative offenses in 6,152 cases. In order to prevent these negative numbers and study the problems of young families, reduce family divorces, find timely solutions to questions and problems of young people, the Agency for Youth Affairs of the Republic of Uzbekistan has developed a single platform "yoshola.uz" and a mobile application.

In addition, in order to ensure the popularity of our large-scale advocacy work to reduce the number of divorces of young families, to ensure real leadership of young people in these preventive processes, we published promotional materials worth 596 million 275 thousand soums, including 5 special videos, 210 booklets, infographics and special flyers.

Support of young families For newlyweds included in the "Youth Book" under the auspices of the "Youth Book" Fund, commercial banks have issued unsecured loans to young families in the amount of 33 million soums in the individual households where they live.

On the occasion of October 11 - International Girls' Day, a forum under the motto "Your initiative is for your future" was organized in the Youth Centers of the Republic of Karakalpakstan, regions and the city of Tashkent.

In order to attract more than 150 women to entrepreneurship, the forum included a soft loan, a subsidy for the purchase of self-employment equipment and tools, a plot of land on the principle of "one hectare per year", Driving and retraining courses covered the cost of training and part of the payment contracts, as well as preferential special certificates in about 10 areas. At the same time, 120 young women included in the Youth Book were provided with sewing machines on a subsidized basis as part of the forum.

In conclusion, based on the above information, many social problems have been solved in our country within the framework of state programs aimed at improving the socio-emotional environment of young people and young families, supporting them, protecting young women from oppression and violence and preventing divorce among young families. Today, the implementation of these programs plays an important role in the development of our country, the building of civil society, the successful conduct of democratic processes.

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Umarov Jonibek,
Youth legal consciousness in family and education system

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Abstract

This article discusses the need to develop their legal awareness in the upbringing of a harmoniously developed generation. If we look at any developed country, the prosperous life in the state is ensured by the observance of the laws by the people of the country.

Consequently, the main task of the period is to give young people a comprehensive legal awareness. Especially in a person who is well aware of his duties and responsibilities, a sense of a prosperous future emerges, and this feeling motivates them to act without being distracted from the goal.

Key words: declaration, law, knowledge, right, result, education, generation.

Introduction

As long as a person lives in a society, he lives according to certain rules and norms. Today's time demands that everyone consciously understand their rights and duties. Words like "Ignorance of the law is not a crime, disobedience to the law is a crime", "Ignorance of the law does not absolve you from responsibility" remain the main slogans of today. [1., p.79.]

The degree awareness of the new generation of their rights and responsibilities depends on how members of society react to these laws. First of all, legal education is an effective means of developing a new person. Laws express the most important moral norms of our society. At the same time, they serve not only as a declaration of these norms, but also as evidence of their real implementation. From this point of view, law is a powerful tool of education.

Legal education is also important because the laws of society contain advanced and humane rules that remain relevant. The legal consciousness of young people who commit offenses is different from the legal consciousness of their peers. The idea that offenders know the law well is often wrong. first, their legal awareness prior to the first offense is not significantly different from their peers 'awareness of good behavior; second, such knowledge is random and

systematized. It turned out that the offenders we investigated knew the norms of criminal law only to the extent that they tested them.

Material method

Research shows that Forty-five percent of young offenders learned about the true nature of criminal punishment only after they committed the crime. Usually, misconceptions are most prevalent in the families of young offenders and in the circle of friends with whom they spend most of their free time. At the same time, when adolescents are exposed to an immoral environment and accept its views, they often feel psychologically "cut off" from the official channels of information or approach such information from the point of view of the misconceptions they have acquired.

Therefore, the work with young people should also identify the sources that negatively affect them, the content and evidence of relevant negative positions, the selection of credible counterarguments and evidence that protects the law, change the unfavorable social situation for adolescents.

Legal education is not possible only through lessons, conversations, lectures. This work also requires the active involvement of educators in the lives of their students. Legal education is the basis for ensuring the legal literacy of all citizens. It is well known that in a healthy family, relationships are built on a healthy foundation. The sincere relationship between the parents, the fact that each of them faithfully fulfills their rights and responsibilities, and at the same time is ready for any challenge for the common good of the family, serves as a great school for the children. In this regard, it is especially important that children fully respond to all their interests and aspirations in a timely manner, so that they are not left unattended. Because if the child does not get enough information about the questions that arise in his mind, he begins to look for answers to the question, and often makes many mistakes in this way. Or the neglected child has no choice but to act as he sees fit to solve his material and spiritual needs independently.

At the same time, of course, a child who does not know what is right and what is wrong due to lack of enough life experience and skills will not realize that he is on the wrong path.

In his speech from the rostrum of the UN General Assembly, President Shavkat Mirziyoyev focused on the issue of youth, emphasizing that today's youth is the largest generation in the history of mankind. They number 2 billion people.

As the President said, the future of our planet depends on how our children develop into human beings.

Our main task is to create the necessary conditions for young people to show their potential, to prevent the spread of the "virus" of violent ideas. To do this, it is necessary to develop multilateral cooperation in the field of social support and protection of the rights and interests of the younger generation.

In this regard, President Shavkat Mirziyoyev on behalf of Uzbekistan proposed to develop a UN Convention on the Rights of the Child. At the heart of this international initiative is the idea of adopting a universal international legal instrument aimed at formulating and implementing youth policy in today's rapidly evolving globalization and information and communication technologies.

When considering the relevance of this initiative, it is important to note that the participation of young people, personally or through representatives, in institutional political processes and in politics, remains low globally compared to other age groups.

The world's younger generation is currently underrepresented in political institutions, particularly parliaments, political parties, and public administration. is coming.

One of the main problems in ensuring the participation of young people, especially in the political process, is the existing legal barriers and gaps. Young people seeking public office are often confronted with such obstacles.

In world parliaments, just under 2 years of age, there are just over 2%. This figure rose from 1.9 percent in 2016 to just 2.2 percent in 2019.

According to the Inter-Parliamentary Union, there are a number of reasons why there are not enough young people in the parliaments of the world. [2., p.1]

In addition, a video conference chaired by the President on November 15, 2017 discussed in detail the implementation of the tasks set by the President on crime prevention and fight against crime, the existing problems and their solutions.

Admittedly, some of the offenses are committed by people who do not have a specific job. Ensuring employment and developing entrepreneurship play an important role in preventing the commission of offenses by such individuals

In this regard, we can cite as an example the great work being done in our country to maintain a favorable business environment, eliminate the problems that plague entrepreneurs, create a wide range of benefits and opportunities for them. In particular, the liberalization of monetary policy, the easing of export conditions, the improvement of the system of public services to businesses will have a positive impact on the further development of this sector.

It is necessary to effectively use the opportunities of the mahalla institute in the prevention of offenses. That is why the activity of the public structure "Mahalla posboni" of the mahalla citizens' assembly has been established in the Republic. In addition, as noted by the President, it is important to discuss crimes in society with the participation of the general public. After all, the fight against crime should be the responsibility not only of law enforcement agencies, but also of the general public.

Results and discussions

If he is not notified of these mistakes in a timely manner and is not given the necessary advice and guidance, such behavior will become a habit for him. If a child becomes accustomed to going the wrong way, it will be difficult to get him back on the right path. Thus, as a result of improper upbringing, a child's life is ruined - he or she is unaware that he or she has entered the path of crime, not a lifestyle that benefits the country.

Therefore, the issue of educating minors, the formation of their consciousness on the basis of the principles of legal culture, is becoming increasingly important, especially today. In our country, certain work is being done to prevent juvenile delinquency, effective legal advocacy, spiritual and ideological education in this area.

The Resolution of the Cabinet of Ministers of 2000 "On improving the work of juvenile commissions" plays an important role in this.

At present, more than two hundred commissions consisting of representatives of "mahalla", women, spiritual and youth organizations, elderly people with extensive life experience, teachers, intellectuals, law enforcement officers, deputies work in our country. These commissions play a particularly important and influential social role in drawing public attention to the legal, moral and ethical problems faced by minors and solving them in cooperation with the authorities, law enforcement agencies and non-governmental organizations.

Conclusion

Today, more than 44% of the population of the country are minors. What kind of people such a great power will become in the future is undoubtedly the most important, decisive issue that determines the present and future of our state and society . [3., 67-p.]

Therefore, in our country, great importance is attached to the development of the younger generation not only physically, but also spiritually

and morally mature people. The activities of the above-mentioned commissions also play an important role in achieving the goals and objectives in this direction. Among other things, their activities are expanding the range of activities to support minors in need of social protection. In particular, exemplary work is being done to raise awareness of the situation of children in orphanages, special boarding schools, their spiritual and psychological development, to improve their living and studying conditions, to help them spend their free time meaningfully.

In recent years, 28 orphanages and 85 specialized boarding schools have been renovated at the expense of state and sponsorship funds and provided with modern teaching aids, medical equipment, sports and cultural equipment.

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Ikramova Feruza,
Role of women in public and political life

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Abstract

This article summarizes the analysis of the role of women in society, the empowerment of women entrepreneurs, ensuring equal rights of women and men, creating the necessary conditions and opportunities for women, the analysis of existing laws and other regulations of our state to support this issue.

Keywords: women's health, the strength of society, gender equality, women's entrepreneurship, the role of women in social and political life.

In a country where women are healthy, children are harmoniously developed, the future will be bright. In this regard, it is worth envying Uzbek women, our dear and respected mothers, sisters. Today, the amount of women who find their place in our country is expanding. The fact that a woman actually finds her place in society is evidence that she lives by finding meaning and joy in life. The results of the large-scale work carried out in our country to protect the rights and interests of women, strengthen their health, create decent conditions for them, today in all respects life itself shows in the face of our healthy and mature children. After all, women's health is the health of the family, the strength of society, the stability of the country.

In accordance with Resolution No. 70 of the United Nations General Assembly adopted at the Sustainable Development Summit in September 2015, as well as in order to organize systematic work on the consistent implementation of the Sustainable Development Goals of the UN global agenda for the period up to 2030, the Cabinet of Ministers of the Republic of Uzbekistan adopted a resolution "On measures to implement national goals and objectives in the field of sustainable development for the period up to 2030". At the same time, Uzbekistan, as part of the implementation of the Fifth Sustainable Development Goal, has developed a number of tasks related to "ensuring gender equality and empowering all women". In accordance with the objectives of the fifth goal (gender equality), it is necessary to put an end to any form of discrimination against all women by 2030, to ensure the full and effective participation of women at all levels of decision-making in political, economic and social life and equal opportunities for leadership. In addition, this goal involves the introduction of the principles of gender equality in the process of adopting state programs at various levels of government.

In recent years, work to ensure gender equality and increase the role of women in social and political life has been carried out in several directions:

- * improving legislation on women's rights;
- * Improving the institutional framework for the protection of women;
- * Raising public awareness of gender equality and women's rights;
- * training of officials responsible for ensuring their compliance in law enforcement practice on the basis of relevant legal norms.

Uzbekistan has adopted a number of legislative acts, including presidential decrees and resolutions on ensuring women's rights, in particular, gender equality and protection of women from violence and oppression, strengthening the status of women's entrepreneurship development. In the context of the introduction of gender equality, positive developments in education should be particularly noted. That is, since 2017, the activities of correspondence departments in various specialties have been resumed in most higher educational institutions. This form of education allows young women to get higher education without interfering with them to take care of children and perform other family duties.

I think it is appropriate to quote the speech of President Shavkat Mirziyoyev in June 2019 in the Senate of the Oliy Majlis: "I am very concerned about the stereotype that is forming in the minds of our people. Usually we respect a woman first of all as a mother, the keeper of the family hearth. This is certainly true. But today every woman should be not just an observer, but an active and proactive participant in the democratic transformations taking place in the country".

As for legislative measures in this area, in order to further improve the legal framework for ensuring and protecting women's rights in Uzbekistan, the laws "On guarantees of equal rights and opportunities for women and men" and "On the protection of women from" were adopted in September 2019.[1]

With regard to institutional measures for gender equality, a new committee on women and gender equality has been established within the Senate of the OliyMajlis of the Republic of Uzbekistan, which is engaged in harmonizing international standards in national legislation to ensure women's rights and eliminate all forms of discrimination. In addition, in order to further strengthen guarantees and support of labor rights, to provide assistance to victims of domestic violence, such new structures as the Republican Center for Rehabilitation and Adaptation of Victims of Violence and the Center for Suicide Prevention, the Center for Women's Entrepreneurship, the scientific and Practical research center "Family" under the Government have been created. An important aspect is that all these newly created institutional mechanisms together with the Women's Committee of Uzbekistan, in accordance with the UN Convention, will become a single integral mechanism for the protection of women's rights, gender equality and the elimination of discrimination against women.

Guaranteeing women's rights in society and giving them the opportunity to fully realize their potential is an important factor not only for achieving gender equality, but also for achieving broader stages of development. Gender equality also means that in every society men and women have equal opportunities for financial independence, education and personal development.

It should be noted that the adopted normative legal acts and practical measures are an important step of Uzbekistan in the field of gender policy and fully comply with international norms and standards of legislation and practice, while some of them are based on the recommendations of UN human rights bodies.

The adoption of the law was especially important on the protection of women from harassment and violence. This law was adopted after many years of discussions. The Law is the basis for the protection of women by providing assistance to victims of domestic violence, providing them with shelters, hotlines and mandatory prosecution not only for physical violence, but also for psychological or economic crimes. Such measures, in particular, have long been recommended by UN human rights organizations. At the same time, long-term consistent work in this direction is required. It is important not only the adopted instructions, but also their compliance with international obligations and standards, timely and accurate implementation on the ground. In this sense, work is consistently continuing to ensure the full and effective participation of women at all levels of decision-making in political, economic and social life. Consequently, it is planned to adopt "roadmaps" to ensure the implementation of the laws "on guarantees of equal rights and opportunities for women and men" and "on the protection of women from harassment and violence". There is also a plan to adopt a National Gender Equality Strategy. UN agencies are ready to continue to provide assistance in matters of gender equality and non-discrimination, including in the planning, development and implementation of special documents, the development of special provisions of new codes – criminal procedure and executive.

It is also important to provide for mandatory gender expertise in the legislation in order to ensure that the accepted documents of one level or another are uniform for women and men.[3]

In turn, along with business incubators, it is necessary to take measures to stimulate women in education and science, as well as to involve them in the field of natural and technical sciences by creating STEM laboratories (science, technology, engineering, mathematics). This, in turn, contributes to the increase of women's employment and their competitiveness in the modern labor market. In particular, taking into account the principles laid down in the agenda for the consistent implementation of the Sustainable Development Goals of the UN global agenda for the period up to 2030, especially the principle of "leaving no one behind", the issue of special attention to the situation of women exposed to various forms of discrimination is relevant. The focus here is on women in rural areas in remote areas of the country, ethnic minority groups, people with

disabilities, women with HIV/AIDS, women in places of deprivation of liberty and restriction of liberty (including prisons, boarding houses, nursing homes and psychiatric hospitals), human rights defenders, stateless persons and refugees. Currently, within the framework of cooperation between UN agencies in Uzbekistan, there is a special group on gender issues, which includes representatives of almost all UN agencies.

In addition, the agenda includes a conference, a video, a legal clinic under the Women's Committee of Uzbekistan, social networks and many other events to raise awareness of women's issues in various formats. In this direction, active work is being carried out with the Development Strategy Center and other non-governmental organizations.

In turn, the UN team in Uzbekistan will continue to provide comprehensive assistance to the country in ensuring gender equality within the framework of the program of cooperation in the field of sustainable development for 2021-2025, which is currently being developed with broad consultations of all national partners and other stakeholders.

Women have their place in society and in the family. They are actively involved in political processes, be it education, medicine or sports. The attention provided by our state requires more activity in this direction. In fact, women have played a role in the long historical path of our people. With the participation of wise, wise women, fair decisions are made, various issues please many. The image of an Oriental woman has always been great. Tumaris, Bibihonyms, Nadirai are born on this earth. The chastity of the women of this land has no equal, maybe that's why the epic is in their languages, even in the languages of their ancestors, for centuries. In our country, the role of an Uzbek woman in the family, which is sacred knowledge for her, her attention to the upbringing of children, as well as her role in society have always been considered important.

We must recognize that the family is the center of education, ensuring the continuity of generations, preserving our sacred traditions and at the same time having a direct impact on what kind of people future generations will grow up to be. It is considered natural that every girl entering adulthood intends to steer a ship called family in the river of her sweet dreams. The main question is whether he is confident enough about how ready he is to manage this small but huge cargo ship. When asked if it shouldn't be a harder job than assessing one's own confidence in being ready for a family, some of our daughters are mistaken if they think: "cooking food, making cookies, washing, ironing, cleaning the house, waiting for a guest, etc., looking at the eyebrows of everyone who is at home, I can say that it would be something special" When a girl is spiritually ready for a family in which there is a mother, it will not be difficult for her to successfully perform tasks such as guardianship.

A woman! There is no need to talk about how an Uzbek woman copes with her difficulties. The embodiment of such great personalities as Kumushbibi, Rano, Barchinoy, who have experienced suffering, has not yet lost its reflection

in the eyes of all. a woman is a woman of the East, an Uzbek woman who shakes the world, excites hearts, delights the world and radiates the light of love like river waters. Uzbek woman, Uzbek mother, loving mother, faithful wife, managing society, rocking the cradle with one hand, rocking the world with one hand. A respected person who gives generosity, kindness, beauty to the whole world, which illuminates our life, is also an Uzbek woman. In our country, women have been treated with respect since ancient times. Thanks to the independence of our country, this respect has increased even more. The role of women in public life has been strengthened.[2]

Today, almost no problem of society, even the task of building a great country of the future, can be solved without the participation of women. We rely, first of all, on the younger generation in building a great country of the future. The growing up of a child begins with the correct construction of family education. It depends on our women what kind of people our sons and daughters will grow up to be.

Those breeds that unite both the family and our society, bring prosperity to it, delight our household with the light of love, tenderness, kindness, are in fact our noble mothers, brothers and sisters. Wise, beautiful women with their care, kindness, purity of soul maintain balance in the family, and even more so in the whole society, an atmosphere of purity, honesty, sincerity and justice. Reverence for the mother is a virtue elevated to the highest value for our nation, our people. The more we honor women, honor them as the lamp of our life, the flower of our life, the more we honor our family, our Homeland Indeed, our state pays great attention to women. All conditions are being created for their active participation in various spheres of life of our society.

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