

# Historical and pedagogical analysis of the development of sociology of Uzbek families and gender relations in it

**Kamalova Kadriya Fedorovna**, Associate Professor, Candidate of Pedagogical Sciences,

**Ismatullaev Abror Malikovich**, Assistant, Department of the Uzbek Language and Literature of the Namangan Civil Engineering Institute

**Akbarova Feruza Tulkunjanovna** –teacher

**Annotation:** Family sociology also focuses on the family interdependent with society. Because in the establishment of a society, the family is the main social, demographic source of the family in the formation of its duration. The marriage base is a marriage unity and generation between a man and a woman. The Cabinet of Ministers of the Republic of Uzbekistan, taking into account the great importance of the family in the development of society, the upbringing of a spiritually mature and physically healthy generation, the decision was made to establish the Republican Scientific and Practical Center "Family".

**Key words:** Family development, national traditions, educational institutions, family relations, generic organization.

Family sociology is one of the main directions of sociology, which is based on marriage, and acting in the development of society as a social institution. There are special tasks of family sociology, which are:

- Study of the emergence and development and development of the family during the social development;
- to determine the development of the family's nature and the change of activity;
- study of evolution of marriage and family types;
- Identify the interaction of generations in the formation and development of the family;
- family rearing;
- Open the recreational activities of the family and the social essence of family law;

There are a number of a histories about family development. Below we operate on ethnography L.Mormand's family development stages of the USA:

- Promiscuities - is typical of the lower stage of wildness, with no few families, and family life is equivalent to social life.
- In a bloodshed family, marriage is among the members of tribal and seeds. Such family is the endogamy unity (Group marriage).
- Forbidden with close relatives on the punctual family and mare population.

The center was established under the Women's Committee of the Republic of Uzbekistan on the basis of laboratories for the study of family problems at Tashkent State University and Tashkent State Pedagogical University.

The activities of the Family Center are divided into the following main areas:

- study and dissemination of rich national traditions, foundations of national values, the heritage of our ancestors in the family and society, family and community;
- Enhancing the role of universal values in national family upbringing and ensuring their integration into the family;
- to study the pedagogical, psychological, socio-psychological, ethnopedagogical, ethnopsychology problems of the family, as well as to prepare proposals and recommendations for their development;
- Scientific study of the socio-economic situation of the family, its demographic characteristics;
- collection and compilation of statistical information reflecting the socio-economic status of the family, women and children;
- Scientific and practical study of family planning, medical and biological bases of his health, development of methodological recommendations and their implementation in practice;
- Organize special training courses at marriage palaces and health centers to improve the preparation of young people for family life;

- Carrying out scientific and practical work to radically increase the knowledge of family law and its protection;
- development of scientific and methodological recommendations for the protection of the legitimate rights and interests of the child in the family, the improvement of the activities of parents in improving the health of children and increasing their responsibility for preparing them for school;
- Development of effective, acceptable ways of raising a harmoniously developed generation in the family through the further development of spirituality, culture and education;
- Development of educational manuals, popular science brochures on family and community problems and their solutions;
- Establish international contacts on family and community issues.

How do they manifest Are gender stereotypes reinforced in the practice of education, educational process, one can trace the action of the so-called hidden and open gender stereotypes. The most striking example of open gender stereotypes in the school curriculum is the differentiation of students in the classroom labor education, as already mentioned in the previous topic. In that case, the orientation of girls to domestic and service work, and boys - to "male" crafts, connected, definition by A. Michel, with sexist stereotypes expressed openly, "because this educational dichotomy is tantamount to denying young people every gender in access to the same practical work". The essence of this posing the problem is not to change gender roles, reorienting boys to "feminine" and girls to "men's" classes, but to leave the right to choose classes according to work for the students themselves. Open stereotypes exist and the level of receipt special and higher education.

There are educational institutions recruiting exclusively males. These include educational institutions of "power structures", in which women are either not allowed, or their number is strictly regulated. Moreover, some so-called civilian universities have been behind the scenes for a long time practiced a gender-differentiated set of students in certain faculties. At the same time, as a rule, at the most prestigious professions were more willing to take boys. In this way, open stereotypes are fixed in the practice of education and are more or less visible. It's harder to deal with stereotypes. expressed hidden. They do not appear explicitly and are not articulated, but have a hidden effect.

The concept of "hidden curriculum" (or "hidden curriculum") plan), mentioned by us in the previous topic, allows us to consider hidden gender stereotypes present in the curriculum. As E. Yarskaya-Smirnova notes, the hidden curriculum contains three dimensions: the first is gender relations and gender stratification in the educational institution itself, the second - the content of subjects, and the third - teaching style. Gender stratification in educational institutions is clearly viewed when considering statistics on employment in education and demonstrates the unequal status of men and women. Thus, the ratio of female and male teachers in general education schools of our republic is 64.5% and 35.5% respectively, i.e., school teaching staff is formed predominantly from women. At the same time, there is an increase in the number male teachers as the status of the educational institutions. So, in secondary special educational establishments share of men is already 51.4% of the total number of teachers, and in higher education - 60.8%. At the same time, as directors and deputy directors of school's women perform only in 31.6% of cases<sup>5</sup>. And, as a rule, rectors and vice-rectors of higher educational institutions are men. Thus, such a distribution itself lays down grounds for justifying existing gender inequalities in education.

School students from the first days of training see that ordinary teachers are in the vast majority of cases women, and high-status positions are occupied mainly by men. Such a picture becomes familiar to them, and therefore in the future they are unlikely to have doubts about the fairness of unequal positions men and women in society as a whole. The Hidden Curriculum present in the content of the items. In this case, the manifestation gender stereotypes can be demonstrated by examining the content school textbooks. Carrying out gender expertise's school textbooks and children's literature was devoted to a number of studies prepared on the initiative UNESCO. Gender expertise consisted primarily in identification of gender stereotypes and manifestations of sexism in this literature in order to develop recommendations for overcoming them.

In our Republic also conducted a gender expertise of school textbooks as part of a general project to improve school textbooks. This study analyzed content elementary school textbooks and revealed the texts and illustrations of the features of representations of male and female images. For study, we used a qualitative-quantitative method of content- analysis. The quantitative analysis carried out showed that that in all analyzed textbooks the number of characters of boys and men significantly exceeds the frequency of mentioning girls and women no matter what was analyzed, text or illustrations. IN general, the male characters presented in the textbooks mentioned turned out to be one and a half times more than women. It was demonstrated that in addition to leading educational activities, images of boys and men were most often associated with the sphere of leisure, and girls and women - families.

Girls are much less likely than boys to be portrayed in games. situations, but are more often presented in situations of home life. Noticed also that the images of male characters are more varied character according to the nature of the activity, situation, attributed qualities and roles, etc., compared to mentions of female characters. These data show that in school textbooks, men are the dominant images, and more often are mentioned as models of certain actions. According to E. Yarskaya-Smirnova, "if men are the predominant characters educational texts, students are convinced that the dominance men - this is the norm, the social standard... Men's characters are more visible, active and included in those areas of life that are considered very essential for society". Even more prominently, gender stereotypes were revealed in conducting a qualitative analysis of the content of these textbooks.

With the emergence of a generic organization and its inherent dual exogamy<sup>1</sup> in primitive society, marriage arose, that is, a special an institution that regulates relations between the sexes. At the same time, but to some other points of view, the institution

of the family arose later, regulating relations between spouses and between parents and children. Ethnographic and archeological data allow highlight two points of view on the initial forms of marriage. First: original form was a group marriage, later replaced by various forms individual marriage. Another point of view: from the very beginning there was an individual marriage and an individual family.

The beginning of the first solution was laid by L. G. Morgan. He outlined five successive forms of the family: consanguineous (marriage community between all persons of one generations), punalual (the same generality with an exception from it siblings), steam room (fragile and devoid of economic basis union of two spouses), intermediate patriarchal (family with expressed by the power of the husband) and monogamous (strong connection spouses with the power of the husband as a private owner). The first two forms were based on group marriage, the rest on individual. This the scheme was accepted by F. Engels with some reservations. In the fourth edition of *The Origin of the Family, Private Property and the State*, he admitted the non-universality of the consanguineous family and resolutely spoke out against the universality of the Punalua family. Soon where undeniable evidence has been obtained against the existence of both consanguineous and punalual families. But private reconstructions are one thing, the general concept is another. group marriage. Some scientists continue to adhere to this concept, based on the analysis, firstly, of the most archaic systems kinship and, secondly, a number of surviving marriage and family orders.

Researchers defending the ideas of the primacy of group marriage believe that he was dislocal, i.e. spouses they settled together, but remained to live in their groups, occasionally meeting somewhere. Other scientists, supporters of the idea of the primacy of pair marriage regard it as univocal leading to join the settlement of spouses and the formation of a family by them. During the described period, polygyny was practiced, including in form of sororate marriage with several sisters, and later development with the sister of the deceased wife, and levirate cohabitation with the wife older or younger brother, and further development with his widow. Along with this, or as an alternative, polyandry existed. Often a man changed several wives throughout his life, a woman several husbands. Spouses in the process of intersexual division of labor exchanged economic activity. The family also carried out their functions in the socialization of children: care for them was shown not only by the mother, but and father. But all these functions in the paired family were still embryonic, so how the family could not imagine cell opposing community-based organization.

Men and women for the most part worked separately and used the products of their labor; while they sometimes cooperated and shared with their relatives than with relatives by marriage. property, if it already began to be inherited, also passed to the closest relatives. Common family property existed rather as an exception. At the stage of the late primitive community continued to dominate pair marriage. As before, it was easily resolvable at the request of any from the parties and was accompanied by features of group relations.

In ethnography, in the study of family relations are usually distinguished traditional and modern. First characterized by a clear hierarchy of the place and role of each family member in the structure of family relations, when the husband is the head, the owner (in three generation families - the father), who has a pre-emptive right solution to all issues of family life and indisputable authority. Per it retains leadership and control functions. Wife occupies a subordinate position, its role is mainly is reduced to housekeeping, caring for a husband, children and other members of the families.

At the same time, great importance is attached to the material and economic functions. The nature of intra-family relations here is largely determined by traditional norms defined by adap and shariah (in a Muslim context). The modern, new structure of family relations is characterized by democratization of the inner life of the family, equalization of rights and duties spouses, the distribution of roles to more egalitarian conditions, taking into account personal qualities of family members, their inclinations, load capacity outside the home and other conditions. Of great importance in such a family are values of an emotional and psychological nature. Now the actual equality of family members is observed more often in simple small families, where women are assistants and advisers, educators of children.

Without denying the presence of a new modern structure of family relations, yet we can conclude that for most families studied by uncharacteristic of the traditional form of interpersonal connections. This section uses field materials, obtained by one of the authors of this article as a result of research in rural areas of Uzbekistan, by the method of interviews and included observations. In family relationships, relationships family members with neighbors, mahallas, numerical, social and age composition of the family. economic functions, demographic and industrial nature determine complex intrafamily relations. In the following presentation, the focus is a traditional patriarchal family, mostly from rural locality, and the norms of relationships existing in it. Structure-forming elements of intra-family relations, which were used by us as variables were - distribution of family roles, including the definition of headship, the degree of participation of family members in solving various issues of family life, distribution of domestic labor, the content of the relationship between family members. How are family relationships developed? In some families, the younger children are subordinate to the older ones. Especially this is strongly manifested if the first child is a son. Older brother looks after all the other children and patronizes them outside Houses. He takes the lead on the distribution of responsibilities, gives the task younger: who and what will do the housework. Who sweeps the yard will look after the cattle, collect fruit from the trees? In the matter of a sister's marriage, the elder brother's word also has no last value.

Since boys and young men, according to tradition, allowed to be on the street more, they, of course, more often communicate with peers and know each other better not only in person, but also positive and negative qualities of character. When they come to woo a daughter, the father asks his son's opinion about this young man. Over time, when children themselves become parents, and their parents no longer alive, usually younger brother consults with elder. veneration elders are brought up in children on the example of a father honoring his elder brother and passed down from generation to generation. When a younger brother marries a son or marries a daughter, the older takes an active part in the wedding. He participates in matchmaking: names the conditions put

forward by the father of the bride before groom's side and so on. On the day of the wedding, the elder brother stands at the gate and receive guests.

In the family position of married and unmarried sons there is a big difference. Parents listen to advice married sons. Any event is held with their knowledge. V the issue of holding the wedding of the next son plays a significant role married son. He helps parents organizationally: and if parents are old, then the entire responsibility of holding the event lies with married son. When a young family lives separately from their parents, sons continue to help them: deliver coal to winter, livestock feed, participate in all activities held at the parents' house. The first years of married life, the daughter-in-law comes to the house of the mother-in-law help with housework.

In some families, young people can spend the whole day stay in the house of their parents, and only spend the night go to their home. In many families studied, in order to avoid conflict, parents separate the families of their sons, this is called "kozoni alohid" (that is, a separate cauldron). In such families, children are economically become more independent. But at the same time, they continue help parents in the household, to the extent possible and finances. Children's privacy issues are often decided by parents. At In this, parents ask the opinions of relatives, neighbors in the mahalla. The children themselves in choosing a life partner (companion) also rely on your parents. Often, if a girl likes some young man, she meets with him in secret from everyone. She is scared public condemnation, since after that no one young man not marries her if he finds out that the bride chosen by his parents dated someone else. If the husband finds out about it after wedding, all his life in conflict situations he reminds her of this. You can often hear such reasoning "It's not a sin for a young man meet, and the girl is a shame for life. And even if between them there was no close relationship, but the one thing that she was seen next to it is considered a sin.

An important reason for the constant renewal of patriarchal principles of relationships in the family from generation to generation is gender tendencies of education. The child is brought up in dependence from the floor. The upbringing of boys and girls is different in the sense that children are assigned different roles, values, behaviors. Wherein girls are trained to be mothers and wives who will respect husband and his family, and dedicate his life to them. There are many families where girls' behavior is limited in more so than boys. The girl usually receives the first knowledge about the rules of female behavior from mother. Aspirations to change existing rules by any member families lead to misunderstanding and rejection, in the worst case, to conflicts with other family members.

#### List Of References:

1. Mirziyoyev Sh.M. We will build our great future together with our brave and noble people. - T .: "O'zbekiston", 2017. - 488 p.
2. Mirziyoyev Sh.M. Address of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to the Oliy Majlis. -T: "Uzbekistan" NMIU, 2018.-88 p.
3. Mirziyoyev Sh.M. Critical analysis, strict discipline and personal responsibility should be a daily rule of every leader. -T .: "O'zbekiston", 2017. - 104 p.
4. Mirziyoyev Sh.M. Together we will build a free and prosperous, democratic state of Uzbekistan. -T .: "O'zbekiston", 2017. - 32 p.
5. A History of Women in the West. / Gen. eds. G. Duby, M. Perrot. V.I. Cambridge (Mass.), 1992.
6. Pushkareva N. L. Gender methodology in history / Gender kaleidoscope. Moscow: Academia, 2001.
7. Pushkareva N. L. The subject and prospects of the gender approach in historical sciences / Sex and gender in the sciences of man and society.
8. Work materials on the project "Integration of gender studies in the teaching of basic social and humanitarian disciplines of higher schools." Ed. V. I. Uspenskaya. Tver: Feminist-press, 2005.
9. Repina L.P. The history of women today. A person in the family. Essays on the history of life in Europe before the beginning of modern times. M, 1996.
10. Repina L. P. Gender in history: problems and methodology research. / Theory and methodology of gender studies. Well lectures. M. MCGI - MVSHSEN - MFF, 2001.