

REFLECTION OF THE PERCEPTION IN SOCIAL LIFE OF THE SUBJECT OF GENERATIONAL EXCHANGE IN SOCIOLOGICAL RESEARCH

Каланова Сабоҳат Мурадовна

National University of Uzbekistan named after Mirzo Ulugbek
Faculty of Social Sciences, Department of sociology, associate professor
doctor of philosophy in sociology, PhDe-mail: sabo_77@mail.ru

Abstract. The author introduces a sociological analysis of generations in the context of scientific heritage and modern situation in sociology. She considers major approaches to the analysis of generations in sociology and actualize the importance of studying generations as social groups.

Key words: generation, generation group, generation community

One common approach in sociology is positivism, which quickly identifies the laws of society proven in science and assumes positive conclusions. In recent years, "generational sharing and its analysis" has been widely used in sociology. Naturally, the ravine of globalization is also influencing the exchange of generations in Uzbekistan in the world. In the last few decades, the problems of generation, generational exchange and value, guidance, transmission of experience to subsequent generations have been demonstrated by local and foreign sociologists and historians 1. [PG.360-371] has been catching his attention. They also had 2. [PG. 260-261] many researchers also point out. This situation provides the opportunity to create certain generalizations during the analysis of empirical developments and proposed conceptual directions. We consider the concept of "generation" only in a few special plans: the sociomadic context of the emergence of a concept in the present sense; the content of the concept in the framework of empirical use and modeling research; the problem of generation in Uzbekistan, etc.

As a conceptual basis, we mean the typological situation of the "emergency" socium, or, in other words, the complete composition of society, among other aspects, the manifestation of the phenomenon of generation through its full content, differences, connections, interweaving of various functional features in it. In the empirical plan, on the other hand, we choose the "generation" that can be argued to be the youngest and the most "problematic" today as a basis, or those under the age of 30 who conditionally represent for us the transition from today to tomorrow. Similarly conditionally we take the account of the imaginary "senior" (middle) and "old" (elderly) generations; in this, for now, we leave out the consideration of the extent to which the participants themselves note and understand the situation.

At first glance, and in the most general sense, offspring can be conceived as a form (type) of social communication and as a solidarity of individuals in action: it is possible to understand the normative limit of vision with others, as if "yourself" is fantasized in "horizontal" with singles. In the category and language of "generations" as in this place, the Union of the following is visible:

- the idea of the border of one generation is shared by the socially and culturally significant norms common to him, the typical relationships and the recording of common symbols and symbolic expressions that unite a generation, or rather, several adjacent generations. About this below,
- "points" and methods of transition from generation to generation (violation of the transmitted samples, above all norms, including regulatory systems, that is, the derailment of the transmission mechanism).

With this, the generation first manifests itself as a form within the culture from the head, and then as a structure to be researched. In it, social similarities and differences (normative parameters of interaction – identification structures, dominance, authority, influence relations) are simplified by means of their transfer into the language of particular relations, which translates them into kinship and family – adult-youth or internal tradition between peers. Sociology is also in the early stages of its formation, for example, o.The count's "course in positive philosophy "conceptualized the traditional perceptions of" age-related stages of life " (cycles and rates of periodic Exchange of Human Flow). In other words, close to science, in a publicistic language, in the speech of intellectuals, "generation" becomes the norm of simple and universally understandable social comparison (equalization). The topic "fathers and children", which we come across a lot in artistic pronunciation, is a vivid example of this. With its help, on the one hand, one generation of peers marks those who are separated and left behind against the background, and on the other-the difference between adults and contemporaries of the age period ("earlier and more recently", "before and now"). José Ortega Gasset uses the concept of "generation" in relation to peers, and in relation to contemporaries – the concept of "period". [3. S. 260-261] Ortega refers to people who "represent the maturity of their time" in this latter sense. 3.[PG. 260-261]

From a historical-sociological point of view, the concept of "generation"(like the concept of "youth" or, somewhat later, the concept of "intellectuals"), at the level of the possibility of assessment, is associated with the category of language at a time (or, at least, in chronological proximity to it), which occurs at a time when the process of moving from the next, In other words, it is about the process of late modernization. 4. [PG. 274.] It is precisely for this reason that the expression of the national "spirit" in such transitional periods, as a force of shifts, that the separate age groups of the national community - youth-are concentrated and pose a problem. The ohirs of the XIX century young Afghans, bukharians, Latvians, Turks, Finns, Czechs at the beginning of the XX century, and later young Algerians are among such groups and movements.

In this, the generation represents the unity of the nation, its "spirit" or "genius"(and in some cases, for example, the unification of the nation in Germany), and is understood as an active generation. It includes people who call themselves to change the sociomadic realism and often directly associate their own being, future, fate with one or another phenomenon, a phenomenon that "requires" them to take a personal answer, Action, an independent step. In this place, in the semantic construction of the concept, the following converge:

- Values of different quality, different level (motion vector, project or Motion trace determinant) ;
- A general module as a model for comparisons, a semantics of naturalness that introduces the composition of generational time .

In other words:

1. In the language of Sosal Sciences and cultural sciences (history, sociology, philology, etc.), one can talk about the metaphor of generation, about generation as a metaphor;
2. The semantics of the concept and the historical context of changes in it.

Summarizing this research work, it is possible to distinguish several content circles in the intercultural use and understanding of the category" generation " (historical semantics) and in the language of researchers (historians, sociologists, philologists):

- the circle of identification of subjects in motion, their orientation, experience and generation as a structure;

- the normative cycles of the exchange of human material-the acquisition of basic social positions (in addition to the places of nomenclature), or rather, it always forms several circles, and a part of them, that is, always meets adults and the elderly as subjects in motion, always ready;

- norms of social realization (its spatial boundaries, in which it is possible to add "gender" and "upper border"); parameters of adaptation to the current environment, formed up to and beyond the individual subject of action (forms of domination, social stratification structures and other generations), or, as Ortega Gasset explained, "... is important in the lives of generations, and it is understood that they are not interchangeable with each other, but, importantly, their mutual point of intersection and intervention in the situation."

- the "generational problem" itself (its inability to manifest itself, difficulties in cultural realization, social rise); the division between the separated and the rest; tensions in the systems of mobility and recognition, indicative of the shortcomings of society in the institutional framework;

- the problem of the lost generation (with no past "mangroves", "totems" - born and fatherless in the country in the 1930s and 1940s. This topic is addressed by the Russian researcher M.Chudakova draws attention and compares it with ideas about a " generation without a future". G about this.Stein E.Hemingway was told:"... they do not find meaning in life,and only "adults" in social life do not "recover", repeating what they taught the next, or what they borrowed from it; as a result of so-called" new ones "or" young people", the super-dynamic, pure" gesture " of the problem of intergenerational interruptions, symbolizing the symbolic mechanism and, at the same time, compensating for their position, representing attempts to bind.

- Collective descendants of elite (cultural, economic, political) and "large" mass institutions as special;

- "Noble" generations-large shifts, many backward mechanisms of social order, generations that "witness" the general fracture of their systems (cultural-spiritual, social) that catch and restore it. 5.[B.248]

We assume that the concept of" generation"exists in the semantic field of similar conflicts – in the field of conflicts between traditional-hierarchical (its image –Family), modern ("society" and Elite, Active Groups in the quality of its expression) and Postmodern (public as a product of the activities of gross anonymous institutions) societies. Thus the concept of" generation "in its abbreviated form represents the corresponding social and culturally divisive, and the transition points between" former "and" New". The same can be shown in the example of "internal" contradictions of an action by noting the contradictions in the analytic spaces "achieve restoration" or "orientation identity".

In the territory of Central Asia, researchers studying the problems of generations or generations, to one degree or another, deal with a "trace" or "symptom" of an unspoken problem. More precisely, the problem of that is: 1) Leadership (innovations); 2) its success, recognition; 3) the support and transmission(reproduction) of its achievements. In other words, systemic shortcomings of past societies have been seriously observed even in the period of rapid modernization (beginning of the XIX-XX centuries). From the point of view of the career and the period, the abandonment of thinking about the Career ultimately forms the category and language of the generation. The result ends with the formation of stereotypes that were formed in the descendants of that time, that is, local, depending on the peculiarity of the place – "ours" and "strangers", "countrymen", like-minded people" and the like, who were not connected to the Ascension and became obstacles. Unfortunately his inertia did not lose its relevance even in the era of an informed society. In the existing space, the scale of the "countrymen" has become even narrower, and now phenomena are observed that are moving to the level of a Village, neighborhood and street.

If we analyze the results of our studies:

| | mom keeps up with the period | it used to fit in first, ozir we often argue | never fit, the reason is that my parents | we always live trying to reach an | in the upbringing of children, we have different | in the matter of traditions, values, deeds, our views do | another |
|-------------|------------------------------|--|--|-----------------------------------|--|--|-----------|
| Kashkadaryo | 40 | 15 | 2 | 13 | 3 | 8 | 2 |
| Bukhara | 52 | 11 | 6 | 7 | 2 | 12 | 2 |
| Tashkent | 54 | 12 | 12 | 15 | 6 | 15 | 5 |
| Fergana | 46 | 12 | 5 | 2 | 5 | 16 | 0 |
| Khwarazm | 47 | 9 | 14 | 9 | 8 | 9 | 3 |
| Total | 239 | 59 | 39 | 46 | 24 | 60 | 12 |
| Total share | 78,1% | 19,3% | 12,7% | 15% | 7,8% | 19,6% | 4% |

1-table. How do you think modern youth differ from the older generation? (You can set up to 3 answers)

At the same time, the respondents received the following answers to the question of what is the difference between current youth and adults. While 78.1% of respondents responded that current youth have tremendous opportunities, 19.6% of respondents responded that they are not well aware and uninterested in the period in which the older generation lived. While 19.3% of roorov participants said their attitude to life was clear and optimistic (high confidence), 15% of respondents responded that their life experiences were weak and superficial. 12.7% of respondents responded that their mental states were stable and consistent. Also, 7.8% of the respondent youth responded that they were tired of the pandu-ness of adults and disdained them. Another 4% of respondents did not answer this question.

The mandatory transfer of the unification of the language of generation or family relations is manifested in practice as a cultural mechanism of axildifferentiation and axilinstitutionalization. As a subordinate person from the point of view of a "generalized other (Alien)" Age, the ascriptive (written to a person) is included in the strict framework of the code. Only at the cost of this is the generational position taken into consideration, tolerance of properties generated, and controlled from the "High" (mind) (accordingly, the "high" – dominant position is defined). Thus, the metaphor, theme of the conflict of "fathers and children" arises, forms and operates. An example of national culture, the idea of self-awareness, which has become a norm, grows old and is in the hands of all peoples, and it expresses the "distance" between generations in divisions within almost every generation. For example, socially: "nobles", "botanists", "dignitaries", "Patriots", and psychologically: "nobles", "human beings (real man)", "Honest Men (honest, conscientious)", and so on. In other words, in this way, it is hidden that some cultural factors between generations are the illegality of personal, individual success, not recognized as value, not justified.

But this is a sign that society does not have a common system of values aimed at improving social, cultural, human qualities, and, therefore, does not even have the corresponding anthropology, there is only an ungodly person who strives to adapt, to maintain his livelihood. The unrealized possibilities of several generations begin to accumulate, which are "clogged" at the same time by force, but cannot call it "my own time". In this, adults become discredited. The distance between adults and young people is as if shrinking: they can be said to have nothing to transmit to each

other, in fact, there is no positive social experience in any of them, they will not be recognized, they will not realize their potential. 6. [PG. 47-48.] When society is closed and undifferentiated, the increases in it are extremely tightly controlled, no matter how much the "social defect" is, and as a result, the incentive to growth in society disappears. This in turn prevents or is thought to prevent the appearance of generational separations. But the same situation is noted in sociology as a "generational problem".

First, in the process of kissing and at the initial time after it, previously closed or limited opportunities are opened to achieve. Secondly, in this, in any case, even involuntarily everyone moves, which means personal choice, risk and h.k.ni destroys. Thirdly, it provides an opportunity to employ the mechanism of outdated and ascriptive connections that stand on the basis of everyday life. Those who take this opportunity, until a new critical mass of unrealized human material is assembled, become for another generation or two the mimicry or negation ethalones and orientations of a wider group and layers. If we study the category of youth generation, we can see that the changes in the system of relationships are in great disparity..

| | mom keeps up with the period | it used to fit in first, ozir we often argue | never fit, the reason is that my parents think old-fashioned | we always live trying to reach an agreement, but it's | in the upbringing of children, we have different views, in | in the matter of traditions, values, deeds, our views do not coincide | another | no answer |
|-------------|------------------------------|--|--|---|--|---|------------|------------|
| Kashkadaryo | 38 | 8 | 7 | 0 | 4 | 0 | 2 | 1 |
| Bukhara | 41 | 5 | 2 | 1 | 2 | 0 | 6 | 4 |
| Tashkent | 59 | 1 | 1 | 3 | 4 | 1 | 1 | 0 |
| Fergana | 45 | 8 | 0 | 3 | 1 | 0 | 0 | 1 |
| Khwarazm | 35 | 4 | 2 | 2 | 4 | 0 | 4 | 6 |
| Total | 218 | 26 | 12 | 9 | 15 | 1 | 13 | 12 |
| Total share | 71,2 | 8,5 | 3,9 | 3 | 4,9 | 0,3 | 4,3 | 3,9 |

1-table. How much does your views coincide with the feedback of your parents (children) in family relationships?

"How much does your views coincide with the feedback of your children in family relationships?" a very large percentage of respondents – 63.9% - fit the question, the reason was that my parents responded that they would keep up with the period. While 12.7% of respondents had previously said they were falling out, now often arguing, 7.5% of respondents responded that we had different views in foster care, otherwise similar, and 1.9% of respondents had never matched, the reason being that my parents thought old-fashioned. 5.8% of respondents always live trying to reach an agreement, but this has returned a superficial response. While 8.2% of respondents said that our views on the issue of traditions, values, achievements do not coincide, 3.9% of respondents did not answer this question at all.

Strategies to hide and avoid traumatic conflicts, including the recognition of intergenerational Real conflicts and conflicts, the realization of which by the Association of educated people make the chances of their regular rationalization more than once difficult. Institutionalization of this work eliminates the possibility and, therefore, does not allow the development of certain tools for the civilized appropriation of such tormenting moments by other, relatively large population groups. They are excluded from the scope of attention and discussion and, as if modernizing, industrializing, rationalizing the mentioned problems in society, which have entered the path of rapid technological progress, instead of their constitutionalization, on the one hand, can innovation process, on the other hand, institutions of control over the forms of recognition of any samples and recovery channels have been increased. Monopolization and centralization of such normative control would lead to an increase in the tensions and contradictions mentioned. They are reflected in intergenerational and family relationships, cause the criminalization and barbarization of society, engage in any independent and responsible activity in the field of culture to mandatory restrictions in nonlinear forms ("forbidden shelf" for films, Prohibition of independent publications, etc.).k.), leading to emigration to the likes of haidash.

The experience of both the candidates for leadership who have failed to realize themselves and the masses, once again left without an elite, thus becomes unnecessary or unrealizable, irretrievable, both for the generation itself and for the generations that follow. The task of the only common language of transparency was continued by the language of officiosis, official memoiristics (this is due to the fact that young people cannot persuade adults to tell memories related to Hatto domestic life, loss of gross memory, retrospective idealization). In older generations, as if the experience that can be transmitted to later generations is not accumulated. In such an experiment, its carriers should have temporary characteristics (i.e. the timelessness, involuntary modalities, forcible transfer of such forced adaptation tactics, the transience and inadequacy of such experiences, forcing them to forget or not appreciate them) that they can distinguish from such an experiment. The alternation of generations that have passed in the history of the post-past era, and the oblivion of the previous experience, one can roughly imagine the exclusion process as follows: "grandfathers "(such as" the village") have become the subject of denial," fathers " have not gained the transferable experience, have passed on the boz, Ana'anawi, domestic, everyday experience, and therefore have not been able to help young people in realizing a new situation Referring to one's own age, characteristic of older generations, implies in this not only a minimum guarantee of equated rights and privileges, but also an experience that suffers from Zim, which cannot be mentioned, which only passes over time to the next generation ("if you are older – if you understand yourself, do not understand – then you will not be older").

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