

USING THE EXPERIENCE OF THE ELDERLY IN FAMILY RELATIONSHIPS

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Abstract. *The article is about the use of the elderly and their rich life experience in raising young people as mature individuals in the family, increasing the social activity of the elderly, their role in the family, society, in raising children, their social protection, appreciation, their role in ensuring the succession of generations, what are their services in educating young people consists of comments about.*

Key words. *family, upbringing, elders, young generation, value, experience, attitude.*

ИСПОЛЬЗОВАНИЕ ОПЫТА ПОЖИЛЫХ В СЕМЕЙНЫХ ОТНОШЕНИЯХ

Аннотация. *В статье речь идет об использовании пожилых людей и их богатого жизненного опыта в воспитании молодых людей как зрелых личностей в семье, повышении социальной активности пожилых людей, их роли в семье, обществе, в воспитании детей, их социальной защите, признании, их роль в обеспечении преемственности поколений, в чем заключаются их заслуги в воспитании молодежи, о чем состоят комментарии.*

Ключевые слова: *семья, воспитание, старшие, молодое поколение, ценности, опыт, отношение.*

With the growing share of the elderly in the world population, "old age" is setting new tasks on the agenda as one of the problems of the Universal demographic. According to data, " the aging process is 6.8% worldwide, including 11.4% in Europe and the CIS, 18.3% in highly industrialized countries, and 12% to 22% of the world's population over 60 from 2015 to 2050[5]

Today, special attention is paid to further improving the quality of life of the population, including increasing the social activity of the elderly, protecting and further improving the standard of living. Due to the national traditions and humanitarian principles in respect of the representatives of the older generation of our people at all times, the elderly in our country are placed under the protection of the state.

Article 39 of the Constitution of the Republic of Uzbekistan establishes that "everyone has the right to social security in old age, loss of working capacity, as well as in the absence of a breadwinner and in other cases provided for by law" [1].

We glorify the elderly, first of all, as people with rich life experience, who have seen the bitterness of life. Man is the highest blessing of nature, an inimitable hoax. A person is born, needs care, his parents, loved ones raise him and stand up, then he himself raises others, leaves offspring, continues his offspring, gets old and again needs the help of his closest people. People prepare the ground for the moderate course of their life stages in society and family.

This preparation is embodied in the various customs, moral values and beliefs of the Peoples. Therefore, the attitude towards the elderly in society and family is also included. In general, veneration, veneration of the elderly is a universal virtue.

On the basis of our rich spiritual heritage, the attitude towards the elderly occupies a key place. If we are not based on national and universal principles in relation to the older generation, we cannot ensure succession between generations.

A person must live a healthy life in order to live well and long. Therefore, respecting the elderly, providing an opportunity for them to live in a healthy lifestyle, using the rich life experiences of the elderly and veterans, ensuring their participation in youth education begins with the family.

In Uzbek families, social and ethnocultural features characteristic of Eastern culture are also expressed. Because in Muslim countries, special attention is paid to the problems of moral duty in the relationship between parents, children, spouses, etc. in the family, as well as to the norms of morality.

As the younger generation participates in social life, it takes on the obligation to support the representatives of the older generation. In developing countries where the rate of pensions is not very high, the elderly are mainly in the care of their children, naturally, their needs are provided by their children.

In developed countries, where the pension level is considered high, the elderly live mainly alone (40%), 20% of whom live with their children. Only a very small percentage of the elderly can be financially dependent on their children.

Today, in developed countries, there are fewer elderly family members, but it is observed that they have a stable income. According to the census court in America, a 25-34-year-old person receives twenty times more support for their children than for the help they provide to their parents.

Even for 35-44-year-olds, this ratio is one-fifth, respectively. The difference is visible not only at the level of prosperity of the countries, but also in the diversity of cultures-individual, Eastern corporate culture of the West. In northern Europe and North America, the relationship of the elderly to the family is not strong. In Japan, China, East and Central Asia, the elderly mostly live in the same family with their children.

The inhabitants of East Asia, in accordance with the principles of Confucianism, are accustomed to family morality from childhood, since their socialization in most cases occurs in the conditions of a multi-generational family.

Grandmothers and grandmothers play an important role here in the transition of values from generation to generation. In Japan, 33% of elderly people live in three-generation families, while in the US, such relationships are only 1%. Like most Asian countries, Japanese law obliges children who have passed puberty to look after their elderly parents or officially provide for them.

Today, the peoples of Asia are deeply threatened by the manifestations of mass culture, which are at the height of the world. There is concern in Chinese families that concepts such as filial duty, responsibility are becoming increasingly muted and weakened.

Life experience in the elderly, intelligence are calling for energy in young people, for the correct expenditure of initiative, for the non-possibility of ideological emptiness, for awareness.

It is known that the life of the peoples of the East is based on a family lifestyle. Although Family, Family Relations depend on social production and ideological-political system, the traditional basic customs of the family have been passed down from ancestors to generations for many centuries.

But the strength and duration of these traditions and rituals were not the same in all spheres of social life. Depending on the main feature of socio-economic and ideological-political factors, the forms of family and family relations developed and changed.

At this point, it is extremely important to take into account the social relationships that occur in the family between generations of different ages. After all, family unity consists of special and, at the same time, complex social relationships.

In particular, the relationship between the child, the parent, and the elderly is different in different situations. The acceptability of family interactions for all depends largely on the restrained, thoughtful, righteous decision of the elderly [2].

It should also be noted that in families where three and more generations live together, ethnomatthean traditions are kept much more firmly, filling it. In such large families, there was a greater emphasis on foster care, without the need for economic independence of young people.

Social policy in the field of social protection of elderly and elderly people is regulated by a number of regulatory legal acts and is reflected in state social programs.

The state's attention to the problems of population aging lies in the system of social protection measures – the payment of social benefits, pensions, the provision of institutional assistance services to elderly people, their provision of prosthetic-orthopedic products, vehicles, tickets to sanatorium-resort institutions, the provision of sponsorship services at home.

Programs to protect the interests of the older generation made it possible to create optimal conditions for the quality of life of older people, to provide the necessary tools for caring for veterans of war and labor[3].

In old age, the circle of communication narrows. Because of this, the bond of family and friendship is weakened for various reasons, the individual begins to feel lonely. The elderly feel the need for care and attention, their experience and knowledge in the desire of the people around them to master.

The role of friendly contacts and communication exchanges increases. So the indifference of the old man it has a bad effect on the feeling of psychological safety. The absence of friendly contacts and a decrease in communication skills lead to a change in life. Especially the elderly are sensitive to attention and care, and as a result, the role of friendship in them increases.

Often in old age, people experience overbearing, and speech is characterized by unnecessary explanations and moves away from the essence. As a rule, it is worth mentioning that this indicates a lack of communication [4].

The legal, socio-political, economic and spiritual ground has been created for the elderly and veterans to occupy a worthy place in the family and society and show their opportunity, rich experience, intelligence. They are mentors in the net of our families, as elders of our neighborhoods, in the general public attention to solving all the problems there, in the performance of national customs and traditions, rituals. [2].

Thus, the more a person lives, the more things, studies phenomena, leaves his knowledge and experience to the next generation. For us, there is no high happiness that our old and veterans live feeling that their family, children and loved ones need society.

And our task is to realize our responsibility every minute in the face of the older generation, to become a camaraderie to their life plans.

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