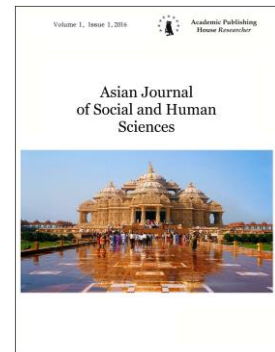


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Published in the Russian Federation
Asian Journal of Social and Human Sciences
Has been issued since 2016.
E-ISSN 2500-3763
Vol. 1, Is. (2), pp. 39-52, 2016

DOI: 10.13187/ajshs.2016.2.39
www.ejournal45.com



Generational Analysis: Theoretical and Methodological Components

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Abstract

The article presents different theoretical approaches in the study of the concept of "generation" at different stages of research. Comparative-historical method allowed to find out how the concept evolved, invested some content at different stages of social development in it. Understanding the generation of a multi-valued category, which requires a multidisciplinary approach, it did not come immediately, and only socio-cultural approach allows us to consider the concept of generation interesting plan. The author conducted on the basis of theoretical analysis clarifies the definition generation. It should be noted that the term "generation" is used in various embodiments, the system has a character that can be analyzed in the study of intergenerational interactions.

Keywords: generation broadcasting values, interdisciplinary, types and methods of generational studies, ethics, research results, broadcast experience through the family.

1. Introduction

The concept of "generation" interdisciplinary as humanities fill it with different content according to their own research agendas. Sociologists advisable for generations to understand the generic concept, which allows to analyze the features of generational communities, as well as a symbolic community of contemporaries, together survivors of significant events. Sociologists have identified a number of research tactics which differ not only methodically, but also the focus of research interest.

Uzbekistan conducted a sociological study revealed that moral values assimilated during childhood, through the translation of social experience in the home and develop in every person throughout his life under the influence of society. Uzbek consider basic moral qualities of the person patriotism, love for the motherland, a good knowledge of the history of their people and respect for national traditions.

The issue of change and the conflict of generations, and intergenerational translation in status positions, values and life experience has always attracted the attention not only of sociologists, but also a wide range of representatives of socio-humanitarian knowledge. Indeed, the relevance of these timeless issues – the status of any social system is defined by a set of losses and achievements of past and present generations, "operability" retransmission mechanisms from generation to generation the accumulated material and spiritual heritage.

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In the twentieth century the problem of generational relations, succession and conflicts in the interaction of the "fathers" and "children" only worsened due to a sharp acceleration in the rhythm of social change, the diversification potential of social identity of the individual options in a plural world – generation are beginning to act as a stable social structures, bridge between the individual and various social communities, helping people to find themselves through generational relatedness. Such trends clearly traceable at all "levels" generalizations – from a statistically significant difference of value orientations of representatives of various ages (mass surveys allow you to see generational structure of society, the distinctive features of each generation, the relationship between different generations, those reasons, etc.) and ending mundane conversations about what causes generational misunderstanding of parents and children.

2. Interdisciplinary "generation" concept

Etymologically, the term "generation" refers both to the common Aryan root "gan" – "to produce offspring" (Glotov, 2004), the Latin word "generation" – "offspring" (Kon, 2003: 100) and the Russian term "tribe" within the meaning of branching kind, steps in pedigree (Ozhegov, Shvedova, 2003: 277, 540). This concept is interdisciplinary because different sciences fill it with different content according to their own research agendas. For example, anthropologists and lawyers inherent biological and genetic understanding of the generation of a link in the chain of descent from a common ancestor, and intergenerational relations – relations between parents and children, ancestors and descendants (A. van Gennep Rites, 1999). In Western social philosophy of the XIX century. It has developed three generations of interpretation – positivist-naturalist (both spatial and chronological community), romantic-humanitarian (as the ideological and spiritual community), and the historical-political (as a temporarily dominant community).

Historical and cultural approach defines a generation as a collection of people united by an active participation in specific historical events that have common spiritual and moral ideals, and are holders of a certain type of subculture, i.e. this concept is more symbolic than a chronological sense, highly conditional, non-strict chronological, descriptive characteristics – in the same value it used philologists, journalists and writers (Kon, 2003: 100).

Social psychologists have seen in a generation "bunch" of age groups of people, character formation which occurs under the influence of certain important events, the overall social experience that defines the similarity of some of their personal intellectual, values and moral principles "way of life of man – is the story of the formation and development of personality in a particular society, a contemporary of a certain age and a certain peer-generation" (Shakhmatova, 2003: 67). Probably the most long-standing is the ethnographic tradition of generational analysis, although ethnographers usually operate quite ambiguous concept age group and are interested, first of all, those rites and rituals in which society captures the transition of an individual from one (both natural and biological and social) status to another. The founder of this approach is considered to A. van Gennep, who was the first carried out a structural analysis of the generations, highlighting the stages of their life path and denoting their socio-structural, cultural and symbolic differences (Kon, 1978; Concise Dictionary, 1988; Sociological Encyclopedic, 2000; Lisowski, 2002; Gavriluk, Trikoz, 2002; Semenova, 2005: 8).

In the second half of the twentieth century P. Gulliver tried to organize a system of age categories in ethnography (concepts, through which the company refers to the stage of human social life path), distinguishing between the cultural and normative (age level), socio-structural (age class) and functional-organizational (age group) aspects of age relations (Dubin, 2005: 69-73).

In ordinary consciousness and sociological research, generation is traditionally considered in the socio-demographic key – as a co-existing and replicating one of the other age groups (children, youth, adults, elderly), the difference between which is a definite and specific for most of the quantitative measurement (e.g., is the average age difference between parents and children in a given historical period).

The demographics were fixed difference between the concepts "generation" and "cohort": a cohort – a set of people who are at the same time there was a specific demographic event; If such an event as the birth of acts over a calendar period, the cohort generation gets the name; as well as next-generation classification formed – real (set of peers), the hypothetical (set of contemporaries), zero (set of couples), the first (set of offspring of couples), the second (set of grandchildren), the third (set of great-grandchildren) (Kon, 2003).

Thus, it is obvious that the "generation" – a very Disambiguation enabling highlight different aspects of the age structure and the history of society. It simultaneously coexist many independent values – and genealogical descent from a common ancestor, and age peer group homogeneity (when it comes to real generation or age cohort), and conditional, symbolic unity (generation of revolution, war, lost, etc.) - then we face nominal group released on the basis of certain typological characteristics of its members (community social conditions of formation and life experiences, tasks and implemented social roles, the dominant age of social and psychological traits, etc.) (Semenova, 2002).

With such a broad interpretation of the concept and the allocation of generation based on various typologies syndromes, social scientists have the opportunity to speak about generations of elites (cultural, economic, political), generations of mass as a product of "big" institutions "registered" generations – "witnesses" of large-scale fractures disruption of routine maintenance and reproduction of the social order mechanisms (Dubin, 2005: 68). In sociological studies are divided concept of cohorts and generations – a demographic definition of a particular age group, localized by year of birth accurately, and as a cultural and socio-historical specificity of the age group is a clear demographic boundary (Semenova, 2002). Quite rare in some publications the term "generation" is a full synonym of the term "generation" (Sociological Encyclopedic, 2000: 247) and therefore also different from the concept of cohort – in the first case we are talking about well-localized in time and space age layer having similar social characteristics and role functions; in the second – on the researcher artificially formed on the basis of occurrence in the same calendar period of significant social events community.

In a broad sense, the generation acts as a generic term which allows to analyze the features of generational communities (to the fore the quantitative parameters of the age and the number of statistically significant distribution of socio-demographic indicators); in the narrow sense – as a symbolic community of contemporaries, together survivors of significant events and therefore have common characteristics identity, normative and moral perception, – the similarity of personal characteristics is the result of the possession of a similar social experience and the event identity (sense of belonging to a particular generation in the power of awareness the similarity of the perception of the social world is more important than any quantitative indicators). Symbolic concept generation, full of "subjectivity" content (take into account not only the general chronology of the life as community norms, values and behavioral strategies), operated on, for example, representatives and followers of the Chicago school of sociology (Shakhmatova, 2003: 75-79).

3. History and types of generational analysis

Speaking about the historical formation of generational analysis, apparently, it is only to point out that Herodotus first spoke about the generation as a historical and demographic community. Only in the XIX century, it was given the scientific justification of the theory of generations, defined by their quantitative and qualitative characteristics, posed the problem of biological and social principles in the historical rhythm of generational change (Lezghins, 2005). In the late XIX – early XX century generational problems developing within the framework of opposition positivist and naturalistic and romantic and humanitarian approaches: the first insisted on a space-chronological and structural certainty generations, appealing to the statistical calculations, data of medicine, psychology, genetics and historiography; the second emphasized the inner, spiritual unity of generations.

The founders of the positivist direction are Augusta Comte and JS Mill, who spoke of generational change as the most important dynamics rooted in history (Shakhmatova, 2003: 67; Mead, 1988). Comte saw in the change of generations of natural law, due to limitations of human life, but for his generation had a socio-historical character and has been the subject of theoretical analysis is family genealogical context. Comte was the first put forward the idea of intergenerational relationships and the dynamics of the pace of social progress: the increase in life expectancy and slow renewal of generations leads to inertia and the dominance of conservatism; reduction of life and quick change of generations does not allow to stabilize the innovation and violate public order.

Mill also considered change of generations and their mutual influence of the most important factor of social evolution, highlighting as the key features of the unity of generations of "public

opinion", due not only to the unity of time and circumstances, but also the interests and feelings of the dominant social class.

Spencer saw in the change of generations natural pattern that supports the existence of the human race, but the relationship of generations considered historical phenomenon, developing together with the social systems: in ancient society the problem of intergenerational relations existed primarily within the family, it is absorbed in the modern society and an attitude of large social groups, which differ not only by age but also by their functions in society.

A peculiar result of positivist generational analysis was the work of F. Mentri "social generation": he compared the relationship of generations in the animal world and human society, distinguished between biological and socio-cultural inheritance and allocated intelligent, family and social generation as an object of scientific analysis.

In contrast to the positivists, the German romantics and their followers have seen in a generation subjective, historically due to the spiritual and symbolic community (Shanin, 2005: 21). Dilthey defined a generation, on the one hand, as the time interval of about thirty years, on the other – as the people of a community of the time of childhood and youth, as well as major events that determine the vision of reality throughout life and therefore generating a single type of perception and personality. Dilthey believed that the generation of peculiar inner spiritual solidarity, unity of experience in the ethical and social services, thus creating a world – the main link that hereditarily transferred to a new generation (Lezghins, 2006).

In H. Ortega i Gasset generation acts as the subject of history, true political ideas of his time: "change of life attitude, is decisive in history, appear in the form of generation to generation – it is not a handful of individuals, and not just weight: It's like would be a new integral social body, and having its elected a minority, and their crowd, abandoned the orbit of existence with a certain life path ... its members come into the world with some typical features, giving them a common physiognomy that distinguishes them from the previous generation. Within this identity may remain individuals who hold a variety of settings. Each generation is a kind of life the height from which a certain way perceived to exist "(Ortega- u Gasset, 1997: 143). Generation activity period is about thirty years and is divided into two periods: first, the new generation of spreading their ideas and inclinations, then they are approved and become dominant. Thus, as the basic features of generation acts unity age (peers is set) and the overall living space (Ortega- u Gasset, 1997: 261-262).

K. Mannheim tried to combine biology and positivist-romantic-historical approaches identified as basic generation characteristics of certain "position" (temporal dimension), specific "relationship" and the famous "unity" (historical and cultural space), formulating, thereby three generations of determining how the objective status of age, determined by inclusion in the biological rhythm of life and death; a sociologically significant reality, based on a common historical and social destiny; as a spiritual community, unity of values and ideals, involving awareness of individuals to belong to the same generation (Mannheim, 2000).

The first phase of the life cycle of generation – youth, when under the influence of external events and the environment in the individual formed a certain picture of the world, refracted through which subsequent experiences; the second and main stage - "political life", which lasts about thirty years: the first fifteen years of political generation reaches adulthood, struggling for power with the previous generation; The following fifteen years it has been in power and struggles with seeking to displace the younger generation. Thus, the change of generations is a universal process, based on the biological rhythm of human life and the socio-cultural process (Kon, 2003: 100).

For Mead specifics of the process of transmission of culture within the family and intergenerational relationships forms a certain type of culture (Mead, 1988: 348, 359-360) in post figurative (primitive archaic) societies cultural pattern from are preset – children learn primarily from their ancestors; cofigurative in (industrial) societies coexisting and conflicting cultural models of old and new generations (children and adults learn from their peers); prefigurative in (modern) society the younger generation work is preceded by an established pattern and adults learn and their children. Herbert Marcuse became the ideologist of the theory of the conflict of generations, considering itself as the natural law rooted in the anthropological structure of human needs and providing a revolutionary impact on society. A similar opinion was held by L. Feuer, appealed to

Freud to justify the reasons for all the age-old rivalry between the generations conflict of fathers and sons («Oedipus complex») (Mead, 1988: 26).

In general, in Uzbekistan at the beginning of the twentieth century was formed and became the dominant positivist-naturalistic version of generational analysis, emphasized the role of generational change in the mechanism of social evolution, to focus on the differences between generational communities, aiming for the quantitative determination of the value of generations. Among domestic sociologists certain distribution received by P.A. Sorokin's position, who considered it was necessary to study the interaction of problems and continuity of generations, singled in the social structure of the "closed" generational groups (by age and social features) and open generational association (on the basis of voluntary cooperation); the first outlined the problem of heterogeneity generational communities and named as one of the natural bases of social stratification and mobility, the age diversity of society, defining the different types of thinking and behavior.

Mobile generation children from their parents, provides for the possibility of a higher or lower social place. For example, an ordinary worker or a farmer's son, scientific or political career, at the same time educated families can engage in entrepreneurship. It can also happen in the normal conditions of children involved in labor migration processes lose their previous social positions. For example: in 2015 under the theme "Generations exchange socio cultural inheritance as a factor in the formation of values" survey 306 adults respondent from Tashkent city and countrys from 4 regions people at the age of 16-30 participated in the event.

Table 1. What actions can the youth hurt the older generation? (You can define up to 3)

	Arrogance and boasting	Desire to find easy ways wealth	Inattentiveness to national and religious traditions and values	Ignoring the values of mutual contact	Put parents into unpleasant situation	No pay attention to read books, be the educated and skilled	No answer
Qashqadaryo	24	20	22	12	11	5	0
Bukhara	25	36	27	22	14	9	0
Tashkent	19	42	31	21	19	16	6
Fergana	32	29	9	12	6	6	1
Khorezm	18	38	8	15	12	12	0
Total	118	165	97	82	62	48	7
Total share	38,6%	53,9%	31,7%	26,8%	20,3%	15,7%	2,3%

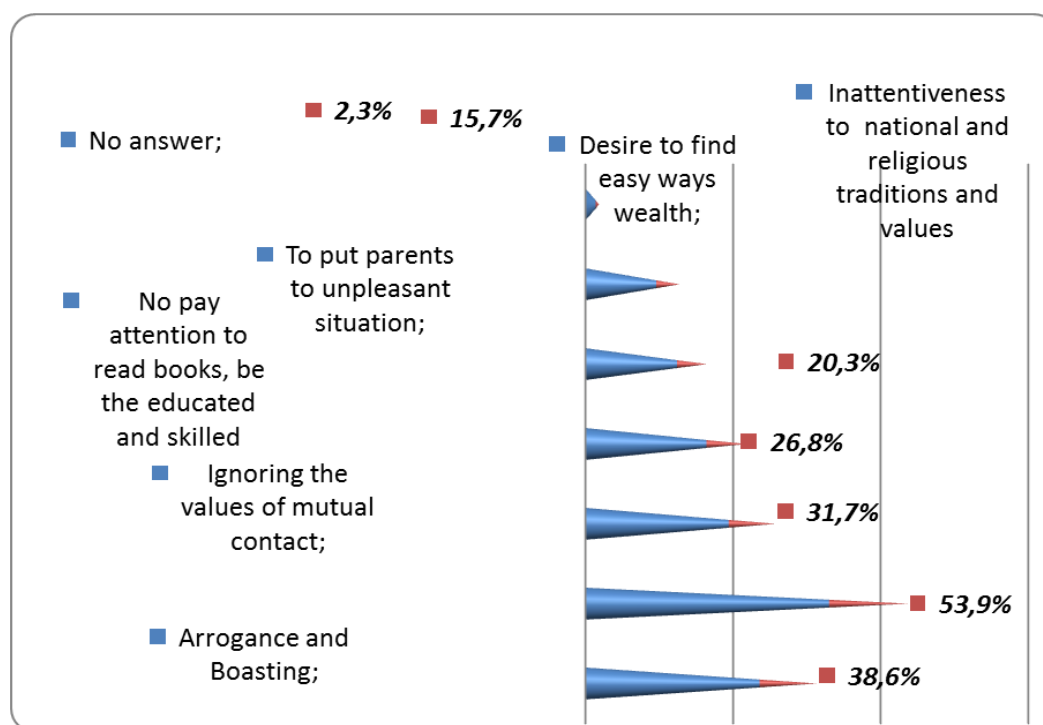


Fig. 1. What actions can the youth hurt the older generation? (You can define up to 3).

Table 2. Show activity of your parent's work.

	Qashqadaryo	Bukhara	Tashkent	Fergana	Khorezm	Total	Total share
Entrepreneurship (manufacture)	4	11	21	4	9	49	16%
Trade	11	9	6	9	11	46	15%
Teacher	15	11	17	13	11	67	21,9%
Doctor	7	2	7	4	4	24	7,8%
Military man	2	0	4	2	0	8	2,6%
Transport clerk	4	8	2	1	4	19	6,2%
Artist	1	0	0	0	4	5	1,6%
Sportsman	2	0	0	0	0	2	0,6%
Farmer	5	7	3	3	1	19	6,2%
Cattle-breeder	3	0	0	3	2	8	2,6%
No answer	6	13	10	19	11	59	19%

As the respondents parents work for them in the majority, that is, 21.9 % of parents noted that teachers want as well. Followed by the children of parents who are engaged in entrepreneurial activity than it was before they were 16 % of the surveyed children of the staff of the trade total is 15 % of the respondents. 7,8 % of respondents indicated that family. 6,2 % of respondents said their parents to carry out activities in the field of transport and agriculture. 2,6 % of respondents' parents are military and the same percentage parents engaged in cattle-breeder. 1,6 % of respondents are from artists family, 2 respondents noted they are from sports family. 19 % of respondents have not answered to this question.

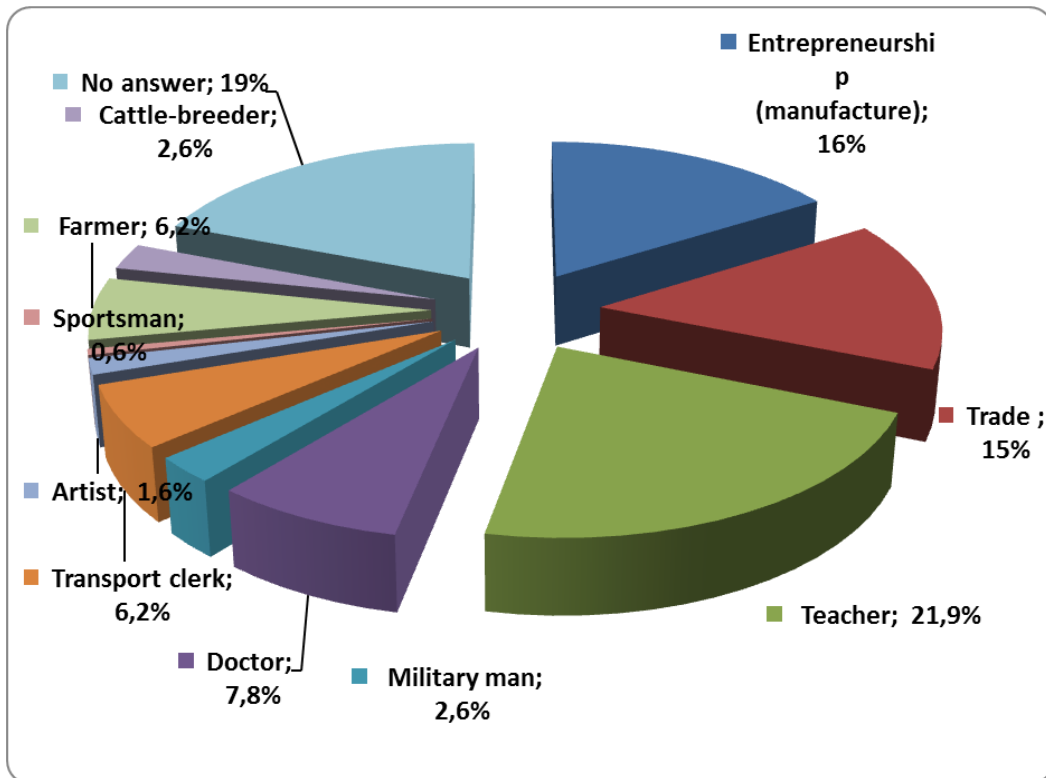


Fig. 2. Show activity of your parent's work.

According to the American sociologist J. Urri modern society "mobility" in different social situations and their social effects serve as the most important category (Dubin, 2005: 3). However, the mobile social expression (mark), social relations, "objects beyond the man"-machinery, technology, texts, images and the influence of the physical environment allied to change. It should be noted that O. Toffler's conclusions abovementioned of the futurologists are worth, and that is indeed the social and technological changes accelerated to influence on thinking and mindset of generation of modern times.

Thus, the subject of generational analysis – "age groups as agents of social change, including intellectual and organizational alternatives that they oppose existing ideologies, values and life styles, their sources of opposition within the existing society and the development of relations between these and other agents of social change within their age layer" (Lezghins, 200). Today, the most widely used in sociological research provides a systematic, structural and functional type of generational analysis focuses on the role of generations in the social system and breaking up into three directions: vertical analysis of society – the object of study are the contemporaries; diagonal – peers (for some time studied a cohort of persons of the same age); horizontal – the same age (at the same time studied a collection of people who were born in a period of time). The structural-functional approach is implemented in different ways (Shakhmatova, 2003: 47): The status and role analysis; in a formalized modeling generational interaction; in the longitudinal method, which allows to trace the variation of the inclusion of certain generations in public life through repeated surveys of the same individuals; lasting in / cohort / genealogical and ontogenetic (examined individual changes during maturation and aging) analysis.

4. Methods generational analysis

Within each of the generational analysis of the approaches mentioned above is used its methodological framework, the specifics of which depends on the tasks faced by researchers. So, within a systemic, structural-functional approach, sociologists tend to generalizations, enabling to characterize the general and the particular in the patterns of interaction between generations in different countries or regions of the same country, so studies are usually large-scale cross-cultural or repeated character.

The results of mass surveys have shown that the structure of modern society three generations stand out quite clearly – the younger, a parent or older (Gavrilyuk, Trikoz, 2002).

The least homogeneous in their value orientations appeared parental generation, which, moreover, cannot be described as traditional, with an outdated system of values based on the collective consciousness. Of course, this heterogeneity – is relative, to talk about it only in comparative context with the older and younger generations: generational community identification "parents" is determined by similar social characteristics, grafted socialist system, despite the ambiguity of perception and interpretation of a number of different values. The younger generation was more categorical in their judgments and more value-cohesive than their parents.

In general, based on the structural-functional version of generational analysis is the so-called "hard" quantitative methodology – use massive statistical techniques (questionnaire, formalized interviews, etc.). The life of individuals is considered here as a manifestation of supra-individual, objective generational characteristics, and the individual – just as a representative of the social and generational type. Statistical generalizations allow us to see the problem of interaction between generational structures, social institutions and organizations, but it is the focus of research attention are subjective, personally meaningful aspects of the actual practice of intra- and intergenerational relationships, unity of objective and subjective social-age experience, significant generational phenomenon with no mass Distribution, etc. Everything that can be the subject of sociological analysis in the framework of the qualitative approach.

This search strategy involves researchers appeal to the personal daily experience of human interaction with the representatives of their own and other generations, interpretation informants stories about his own life in the context of local forms of generational coexistence, formulation analysis (not statistically significant) generalizations and "translating" them into scientific language terms for the construction of a "mini-theories" of each generation mechanisms of functioning in a given socio-cultural context. In other words, qualitative methods allow to analyze individual and collective daily generational activity.

In the arsenal of the qualitative approach identified a number of tactics study, differing not only methodically, as the focus of research interest: the subject of case studies can be a socio-psychological and value-motivational characteristics of individual representatives of a particular generation, allowing to see the overall lasting norms and values, the structure of generational roles; ethnographic study aimed to describe the everyday practice of generational community in terms of its culture (norms, values, language patterns, etc.); tactics "grounded theory" helps construct an explanatory model of generational identification, etc. These exemplary embodiments of the qualitative approach frequently and justifiably used as an additional, illustrative in representative mass surveys. However, in recent years, qualitative techniques are increasingly becoming a major and independent tool generational analysis. For example, V.V. Semenova generations analyzed images as lexical forms of cultural self-presentation by asking the respondents an open question, "How could you briefly describe the people of his generation?" and encode the resulting unstructured textual material (Semenova, 2005: 87). Coding in this case did not consist in identifying the most frequently mentioned characteristics, and in building a verbal generation of images by combining the individual words and phrases that carry a similar symbolic value.

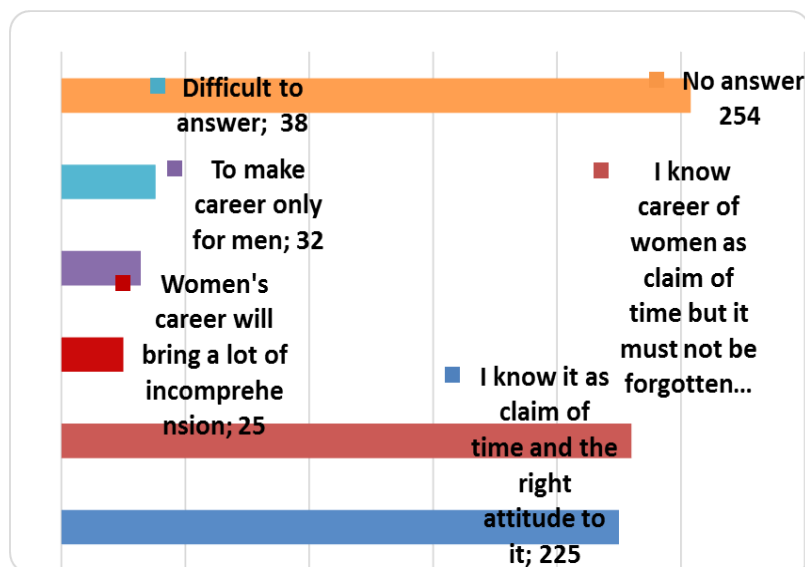
Probably the best and the most "effective" tactics of qualitative research in the framework of generational analysis is the biographical method, because it is the biographical characteristics (way of life, values, behavioral patterns) make up the specificity of each particular generation. And if one considers biography as a socio-symptomatic and socio-typical, based on their analysis can highlight the distinctive features of different generations within the same socio-cultural context, to reconstruct the family strategy for several generations, to study forms of generational interaction, mechanisms of intergenerational transmission of social capital, the causes of intergenerational conflicts, etc. For example, the life stories of only two women – mother and daughter – generational gap in gender roles vision can be shown (Glotov, 2004); biographical interviews with representatives of the generation have allowed to define its boundaries and characterize the identity (Mannheim, 2000); comparison of sets of biographical stories formed the basis of the formation pattern of changes in the value of different generations mood Uzbek society in the last decade of the twentieth century. (Tsvetaeva, 2005)

Table 3. Your relation to the issue of women's career?

	I demand to know and the right attitude to it	I know career of women as claim of time but it must not be forgotten the values	Women's career will bring a lot of incomprehension	To make career only for men	Difficult to answer	No answer
Bukhara	44	56	3	4	12	40
Qashqadaryo	20	44	7	6	3	68
Tashkent	38	49	4	12	6	40
Fergana	82	39	4	6	8	35
Khorezm	41	42	7	4	9	71
Total	225	230	25	32	38	254
Share	28	28,6	3,1	4	4,7	31,6

Advance of respect for women and their honor, has become a daily in Uzbekistan. Women today have been working in all aspects of community life. The views of people with a variety of activities of women in public affairs. A number of questions directly to women's career devoted to issues such as family and community leadership.

"The issue of women's career in your country?" 24.5 % of respondents to this question of women's career demand to know the answer, but it must not be forgotten the values, while 20.9% of the requirements of the time I do not know, and treatment response. 6.5 % of women respondent career that it will bring many of the comment. Respondent career only 1.3 % of men for critical opinion, while 3.6 % of respondents difficult to answer. 43.2 % of respondents did not respond to this question in general are basically the same time, it should be noted that the gender.

**Fig. 3.**

With emphasis on aspects of the married women, which is most suitable? That was respondents' 26.5 %, depending on the desire to love and show that, while only 29.6 % of respondents responded that according to the parents' choice of responses. 3.7 % of the respondents answered on the basis of a competition matchmakers. 21 (2.6 %) of the respondents answered on the basis of marriage is based on the book of accounts. 37.6 % of respondents answered this question in return.

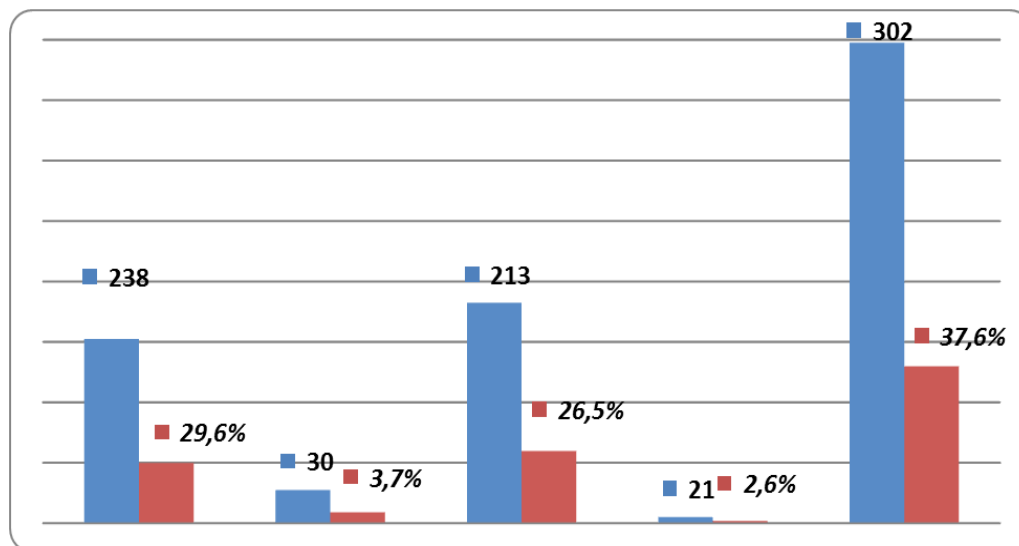


Chart. Leading women in family relations?

To biographical method provided so "generic" indicators need methodically competent work of researchers at the stage of creating a toolkit of information gathering (usually we are talking about Haidee biographical or narrative interviews), and at the stage of processing of the unstructured data (for example, you must enter a unique are treated criteria intergenerational comparison, who may be the vital score achievements and prospects, educational and professional level, the social context of life, generational identity, lexical structure generational identity, etc.). Thus, the biographical data allow meaningful "fill" explanatory models of mass surveys, showing the real, everyday life and practice articulated by the people themselves dominant generational identity.

The results of sociological research in Uzbekistan: In the light of the objectives of the State Program "Year of a healthy child" in Uzbekistan main policy directions in this sphere is - raising a healthy child as a product of a healthy and happy family, the formation of a family environment of love and mutual respect, high ethical and moral values, to provide material support in the formation of a young family, providing them with legal and social protection, the creation of conditions for the formation of a healthy and strong family. In this regard, relevant is the organization of monitoring and sociological study of stable spiritual and moral orientations of the Uzbek family, family factors as the development of traditional social institutions, as well as the place and role of the national spiritual and moral values in its consolidation and influence on the younger generation.

Considering all of the above in Uzbekistan was conducted sociological research was to study the main purpose of inter-generational approach to the concept of morality study conducted in 2014 on the territory of all regions of Uzbekistan – in Tashkent, the Republic of Karakalpakstan, Andijan, Bukhara, Jizzakh, Qashqadaryo, Navoi, Namangan, Samarkand, Surkhandarya, Syrdarya, Tashkent, Fergana, Khorezm region.

The total number of respondents – 1,100 people, including citizens – 586 people. (53.2%) and 515 (46.8%) in rural areas. Ethnic composition Uzbeks – 68.3%, Russian – 4.3%, Tatars – 3.1%, Turkmen – 4.6%, Kazakhs – 4.1%, other nationalities – 0.3%. Age-sex structure: male – 53.9%, women – 46.1% of respondents aged 16–20 years – 14.1%, 21–24 years – 14.7%, 25–29 years – 11.2% 30–39 years – 18.5%, 40–49 years – 17.6 %, 50–59 years – 12.7%, 60 years and

older – 11.2%. Level of education: incomplete secondary education – 12.7%, the total average – 28.2%, secondary vocational – 42.7%, incomplete higher – 2.9%, the highest – 11.4 %, holds a degree – 2.1%.

Employment respondents working – 48.8 %, students, university students – 17.7%, housewives – 13.3 % occupied by a child care – 4.2 %, the unemployed – 6.7%, the disabled, pensioners – 7.0 %. Marital status: married (married) – 63.3%, unmarried (unmarried) – 20.6%, divorced – 6.0 %, widowed – 10.1 %. Income of respondents: very good – 9.2%, good – 61.0%, satisfactory – 20.7%, bad – 5.2 %, very poor – 3.9 %. Representativeness (reliability) studies provided by science – based sample of respondents, which corresponds to the socio – demographic structure of the country's population and the survey areas. Analysis of the results of this case study was carried out in a problem compared with the previous phase, held in 1999-2013gg.

At constant objective and logic of research, his every step is characterized by the increasing complexity of the tasks, the scope and improving the methodological techniques and solved targeted staging tasks. Morality – is internal (spiritual) values that determine the actions and aspirations of the human way of thinking, worldview in general. survey analysis showed that Uzbeks consider basic moral qualities of the person patriotism, love for the country (49.9 %), good knowledge of the history of his people (45 %), respect for national traditions (42.6 %). Important categories of morality, according to respondents, are honesty (34.9 %) developed a sense of national pride and identity (23.2 %), the purity of the soul (23.2 %), modesty (19 %), industry (13.5 %), religious and national tolerance (12.5 %), negative attitude towards religious extremism (7.3 %). At the same time, we understand morality under internal (spiritual) values that determine the actions and aspirations of the human way of thinking, worldview in general. Analysis of the survey showed that Uzbeks consider basic moral qualities of the person patriotism, love for the country (49.9 %), good knowledge of the history of his people (45 %), respect for national traditions (42.6 %). Important categories of morality, according to respondents, are honesty (34.9 %) developed a sense of national pride and identity (23.2 %), the purity of the soul (23.2 %), modesty (19 %), industry (13.5 %), religious and national tolerance (12.5 %), negative attitude towards religious extremism (7.3 %).

Table 5. Answers to the question: "What do you think, what qualities define human morality?" (In%)

Types of family	City	Village	Men	Women	Uzbeks	Central Asian nations	Slavians	Other nations
Good knowledge of the history of his people	42,5	47,4	43,7	46,5	47,4	43,4	38,3	34,2
Respect for national traditions	40,6	44,5	41,7	43,8	46,9	32,3	19,1	41,4
Patriotism, love of the motherland	52,6	47,4	50,1	49,7	53,3	42,9	34	45,9
Development of a sense of national pride	23,7	22,7	22,9	23,5	23,1	25,4	21,3	20,7
Possession of national and religious tolerance	11,7	13,4	12,8	12,2	12,6	14,3	12,8	9
Negative attitude towards extremists	8,5	6,2	7,1	7,5	7	7,9	4,3	9
Purity of soul	23,1	23,2	21,8	24,9	23	18,5	29,8	29,7
Modesty	20,1	18	20,2	17,6	16,3	23,3	21,3	28,8
Diligence	13,5	13,6	15,3	11,4	11,8	17,5	23,4	14,4

As can be seen from the table, respondents from rural areas believe that the main moral qualities of man are the national values, such as good knowledge of the history of their people, respect for national traditions, ethnic and religious tolerance. While the respondents living in the city believe that the important human moral values are patriotism, love of country, national

identity and modesty. It should be noted that the views of men and women with respect to moral values coincide.

There is a difference in the views of representatives of different nationalities. So, for the majority of the representatives of Uzbek nationality fundamental moral values are patriotism, love for the motherland, a good knowledge of the history of their people, respect for national traditions. The Slavs in turn allocate the purity of the soul, hard work.

All of the above qualities, respondents analyzed in terms of importance in the upbringing of a harmoniously developed personality. Thus, more than half of the respondents indicated that the focus of the process of education harmonious personality should be given to the formation of hard work in children. 46.9 % of respondents believe that the emphasis in education should be done in the study, 45.1 % – in obedience to parents, 39.6 % of respondents noted the importance of the formation of the Uzbek morality in children. It should be noted that an essential value of moral education of the respondents believe honesty, patriotism, love for the motherland, selfdependence, kindness and humbleness.

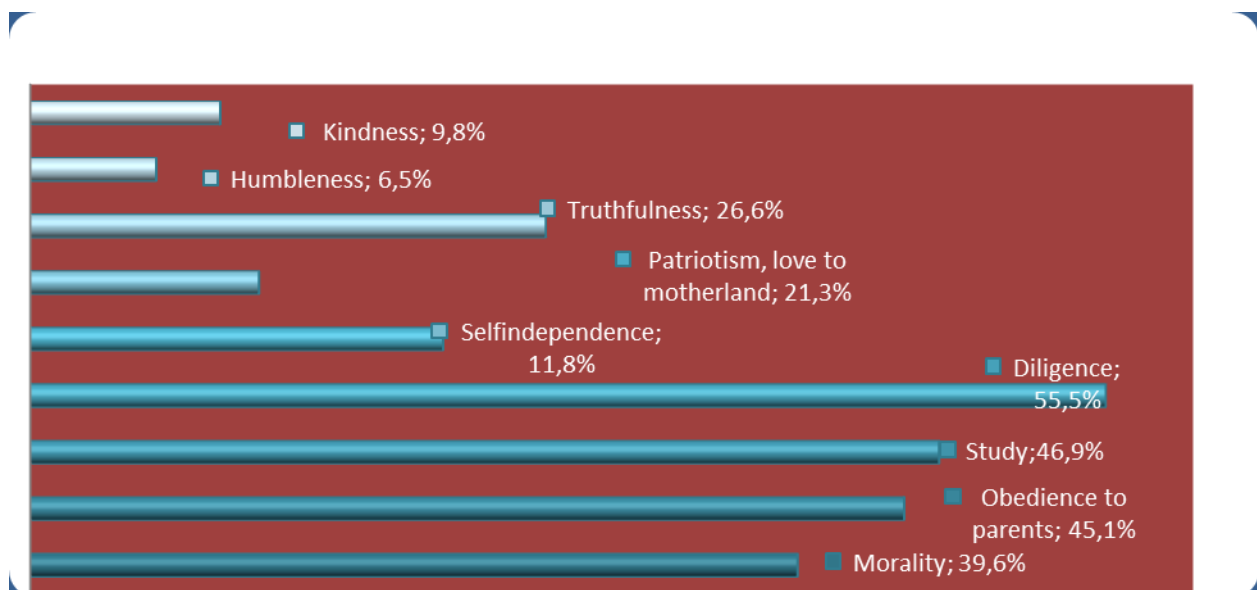


Fig. 4. Performance evaluation of priority the formation of moral values in the education of children (in%)

Moral values absorbed in childhood, through the translation of social experience in the home and develop in every person throughout his life under the influence of society. The total self-importance of attention given to the Uzbek moral education of children is 92.9 %. Thus, we can conclude that the Uzbek educate children in the spirit of high moral principles and the formation of moral qualities.

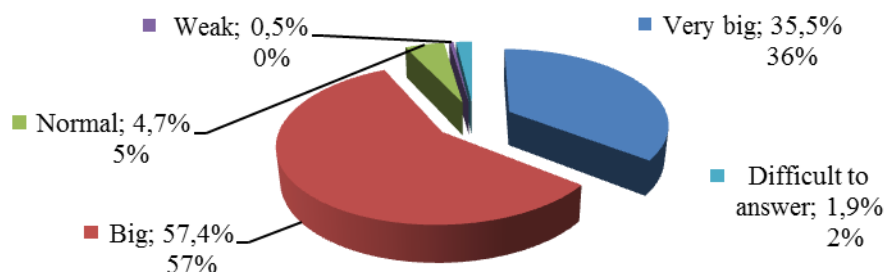


Fig. 5. Indicators of self-attention to the moral education of children (in%)

Regionally, there are some differences. Thus, respondents from rural areas assessed the degree of attention the formation of moral values in their children as fairly high. While urban residents assess their own contribution to the moral education of children as very high. Higher education evaluation, which give to the family give the women (39.1%) compared to men (32.4%).

On the formation of the integrity of children, truthfulness, hard work is paying attention to the majority of respondents Uzbek families. Significant basic moral values, who are trying to instill in the children the parents interviewed were also marked with humility, respect for elders and obedience to parents. Respondents living in rural areas are trying to pay priority attention to the moral education of respect for elders, patriotism and love for the country. Citizens also seek to instill such qualities as honesty, truthfulness, humility, hard work, respect for elders, patriotism, love for the motherland. There is a convergence of views in assessing the importance of the formation of children moral qualities of men and women.

6. Conclusion

In conclusion, it should be noted that the "generation" Disambiguation, enabling highlight different aspects of the society, because it coexists a plurality of distinct values (genealogy, age, uniformity, commonality of social conditions of formation, etc.). In the generation of sociological studies traditionally considered in the socio-demographic key. However, thanks to the broad interpretation of the concept of generations and the allocation on the basis of different typological syndromes, sociologists have the opportunity to study the generation of cultural, economic or political point of view, to consider it as a product of social institutions, or to explore the effects on it of historical development.

In Uzbekistan, sociologists inherent positivist-naturalistic approach in the implementation of generational analysis, focus on the role of the generational change in the mechanism of social evolution, the focus on the generational differences between communities and quantify the value of generations. In the course of sociological research conducted in this country revealed that the population is paying close attention to the transmission from generation to generation moral values. Significant basic moral values that parents are trying to instill humility children were identified, respect for elders and obedience to parents.

7. Acknowledgements

The author would like to thank the journal editor and the anonymous reviewers of the manuscript for their helpful comments and suggestions.

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