

COMPARATIVE ANALYZE OF UZBEK AND KOREAN MODERN FAMILIES

Abstract. We provide a comprehensive review of family role and its condition in Uzbekistan and South Korea for international readers. All stages of the life course of an individual, as well as all the most acute problems of mankind in one form or another are presented in intra-family relationships. Throughout the history of mankind, the family has always been perceived not only as an immutable reality of life, but also as a problem: What is a family? What are its foundations? How do we solve today's problems? In this article tried to answer to this questions. Moreover, it is given statistical results of survey and scientific thoughts.

Key words: family, filial piety, social institution, individual, center "Oila", marriage, divorce.

Today modern globalization processes are being very complex and controversial. They are characterized by significant changes in all (production-economic, socio-political, cultural) spheres, as well as in lifestyle, family relations and etc.

The philosophers of previous epochs believed that gender differences are predetermined by nature, that the biological characteristics of the sexes contribute to better adaptation of women and men to the fulfillment of different roles and different activities. A woman should keep a home, take care of her husband, bear and raise children, and a man should be the breadwinner and protector of the family. However, today, almost everywhere, such family rules and norms are questioned, and this has directly affected the family, its functions, and the relationship between society and the family.

Uzbekistan has preserved the traditional patriarchal family, which disappeared in the West more than a hundred years ago, but it has undergone great changes over the past decades; family problems in Uzbek society are acute, and it is important to find ways to solve them.

As it is known, the Scientific and Practical Research Center "Oila" (Family) under the Cabinet of Ministers of the Republic of Uzbekistan is responsible for implementing a unified state policy aimed at implementing the concept of "Healthy Family - Healthy Society" in the country. This was stated in the Decree of the President of the Republic of Uzbekistan dated February 2, 2018 "On measures to fundamentally improve activities in the field of supporting women and strengthening the family institution" and in the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated March 26, 2018 "On measures to organize the activities of Research Center "Oila" under the Cabinet of Ministers of the Republic of Uzbekistan". In particular, special attention is paid to family and personal relationships, relations between parents and children, the formation of moral and moral values of the younger generation, respect for parents and adults, as well as increasing the educational, cultural and scientific potential of the family. In addition to this, works which are being done by scientists are granted and lead to know other national families such as korean

to protect balanced family and predict their future life. If we compare uzbek family with korean we can see a lot of differences and similarities.

First of all, let us take as an example uzbek families.

Nowadays the government of Uzbekistan pays much more attention to save, develop and teach family values in the country. As the family is the main unit of society and is entitled to the protection of society and the state. Marriage is based on free consent and equality of the parties.[1. article 63] So, the UNICEF office in Uzbekistan, together with the Research Center "Oila" conducted a sociological survey on the topic "Issues of marriageable age: are changes to the Family Code necessary?". These studies will be used to make suggestions and changes to family law. More than 1800 respondents from all over the republic took part in the survey. Wedding is a wonderful celebration in the life of young people. Are young people also ready to continue their life together beautifully?[3.] According to the current legislation of Uzbekistan, the marriage age is set for men at 18 years of age, for women at 17 years old.[2. article 15] Usually a lot of questions arise after the wedding on the maintenance of the common household of the newlyweds, their material support, psychological and social readiness to take responsibility for the family from people who marry early.

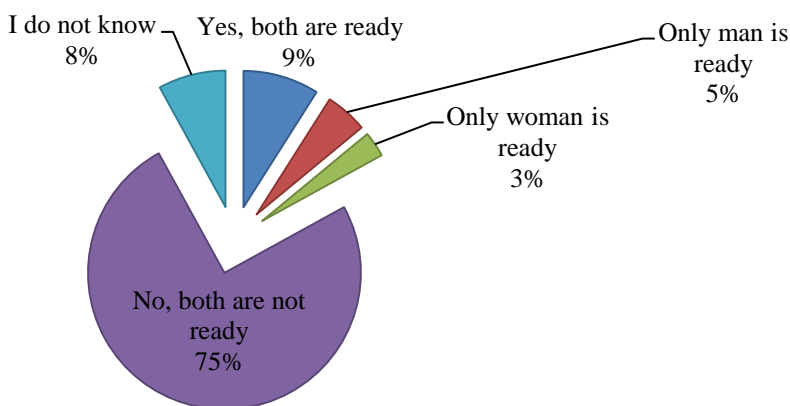
At the same time, if there are valid reasons, in exceptional cases (pregnancy, birth of a child, declaring a minor fully capable (emancipation), khokim (head of the region) of the district, city at the place of state registration of marriage can request of persons wanting to marry, not more than than one year.[2. article 15]

Readiness of young people to make a family in Uzbekistan

More than 1800 respondents from all over the republic took part in the survey. More than half of the respondents (55%) were single / unmarried, of which 34% were women and 66% were men. About 40% of respondents indicated that they were married, 3% of respondents were divorced. Married, but not living together (1%) or living in a civil marriage 1%.

We got this statistics after doing a survey.[3.]

Marriage age for men at 18, for women at 17 in Uzbekistan. Are young people ready to start a family at this age?



In result, 75% of survey participants believe that both men and women are not ready for marriage at the age of 17-18. 3% of participants believe that only a woman is ready for marriage, and 5% that only a man. Approximately equal number of participants found it difficult to answer this question (8%) or consider that both are ready to start a family at this age (9%).

To the question “what is the minimum age for marriage for girls to be established in the Family Code,” the following answers were received:

20 years - 31%; 21 years old - 18%; 18 years - 17%
19 years old - 17%; Leave 17 years - 11%;The other is 6%.

Those respondents who chose their age option (6% of all respondents) gave the following answers: 85% of respondents indicated an age of 22-25, 15% believe that the marriage age should be under 21 years old.

"The minimum age for marriage for boys, which must be set in the Family Code," typed the following answers:

21 years old - 33%;The other is 29%; 20 years - 17%

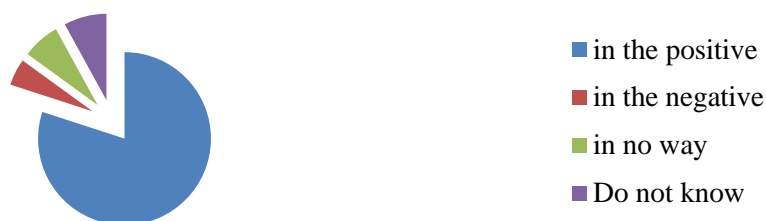
Leave 18 years - 14%; 19 years old - 5%; 17 years - 2%

Slightly more than half of respondents (52%) consider age 21-23 ideal for marriage for girls, 34% of respondents choose 18-20 years as the ideal age for marriage for girls. 14% of respondents chose an age older than 24 years, in particular 12% chose 24-25 years, and 1% each was given for the ages of 26-27 and 28-30 years.

At the same time, 41% of men are considered ideal for marriage for women, 18-20 years old, whereas only 20% of women called this age ideal. For women themselves (about 60%), the ideal age for marriage for girls is 21-23 years.

While we were asking a question about affects of increasing the marriage age the processes of creating a family. And we got this statistics:

How do you think the increase in the marriage age will affect the processes of creating a family



More than 80% of respondents think that raising the age of marriage will have a positive effect on the processes of creating a family. 5% of respondents do not agree with this, believing that this will negatively affect, and 7% of participants believe that this will not affect the process of creating a family. At the same time, 8% of respondents found it difficult to give an answer.

The following circumstances were mentioned as reasons for a “positive” perception of raising the age of marriage (80% of respondents):

The acquisition of life experience, responsibility, a more serious attitude towards adult life - 29%.

The presence of a freer opinion, worldview - 19%.
Physical and spiritual maturity, financial independence - 16%.

In most cases, the lack of a certain education or permanent job in younger years - 14%.

Reducing the risk of divorce - 7%.

5% of participants who answered that raising the age of marriage will negatively affect the creation of a family, gave the following answers:

Increased risk of frivolous behavior of young people - 31%.

Non-compliance with Uzbek customs and religion - 19%.

The increase in unofficial marriages among young people is 12%.

Various other circumstances - 17%.

Wrong answer - 21%. [4.]

Various other circumstances - 37%. These kind of surveys help to us to solve today's family or country problems. With active working of governmental or non-governmental organizations as "Oila" the country are able to develop step by step. Furthermore, we need social-philosophical surveys. The development of the family problem occupies a very modest place in the socio-philosophical literature of Uzbekistan. It is mainly occupied by demographers, psychologists, sociologists and other representatives of private, applied fields of knowledge. [5. p.6] Their efforts have collected a rich empirical material, but at the same time the family is still being investigated purely functionally, specifically, without conducting a philosophical analysis of its essence.

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Family status of Korean people: marriage and children

Koreans are very family-orientated. [13.] Family members are very loyal to each other and dedicated to maintaining their nexus (characteristic of collectivist

societies). In some traditional or rural social circles, families can be so defining that they are perceived as having a collective {face}. Therefore, the act of an individual can impact the perception of the entire family by others. [7. 150p.]

Traditionally, Korean family hierarchies were defined by the Confucian organization of relationships, which emphasized patriarchal authority. Under this family model, a husband/father was to exhibit dominance and kindness to his wife in return for obedience and love. Likewise, he would show guidance and protection to his children and receive filial piety, respect and obedience. Many families would uphold him as the ultimate decision-maker. [8. 8p.]

However, since the Korean war, people have deviated from this hierarchical convention to adopt modern family dynamics similar to those of Australians [12.]. The nuclear family is the common family structure, and children are raised to be more dependent on themselves. The archetype of the man as the breadwinner has remained to a degree, but women have gained much more status and power in society. Parents now share disciplinary power over their children, whereas previously it was largely the father's role. [5.]

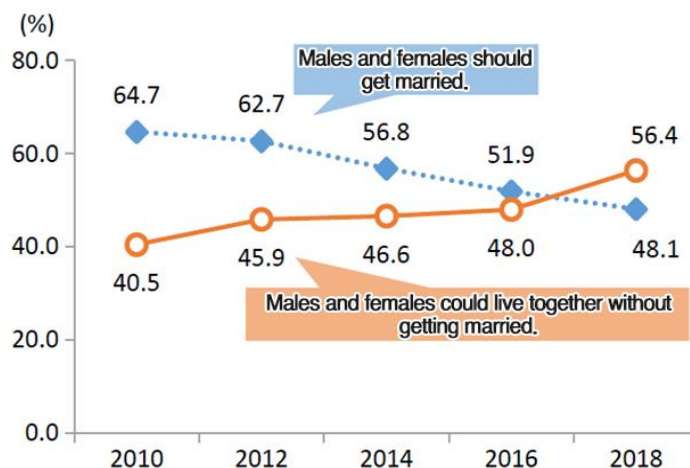
In 2018, 56.4% of Koreans aged 13 or more thought that males and females could live together without getting married, exceeding 50.0% for the first time. (Males and females could live together without getting married.: 40.5% (2010) < 45.9% (2012) < 46.6% (2014) < 48.0% (2016) < 56.4% (2018))

In 2018, 48.1% of Koreans thought that they should get married. This percentage recorded below 50.0% for the first time. (Males and females should get married.: 64.7% (2010) > 62.7% (2012) > 56.8% (2014) > 51.9% (2016) > 48.1% (2018))

In 2018, 51.5% of Koreans thought that family relationship should be considered more important than husband-wife relationship. This percentage rose by 3.5%p compared to 48.0% in 2016.

In 2018, 27.1% of parents lived with their children, which dropped by 10.9%p from 38.0% in 2008. The percentage of parents living alone without their children continuously increased to 69.5% in 2018.

View on marriage [6.]



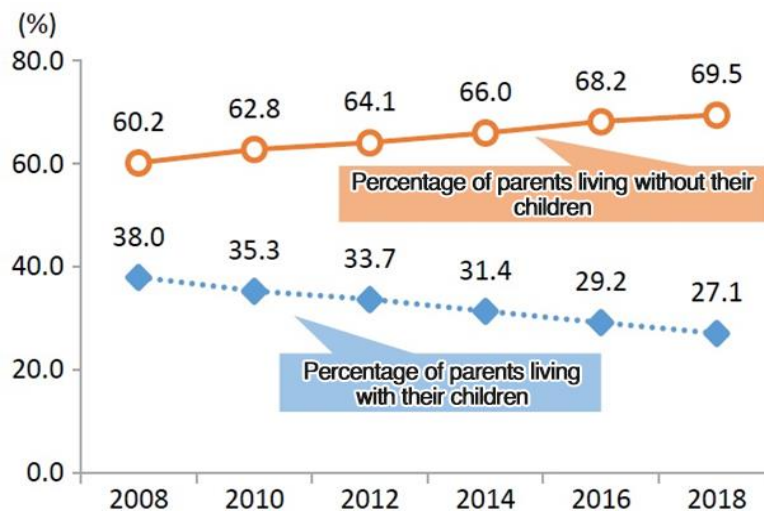
As for the relationship with spouses, 75.8% of husbands were satisfied with their wife. In the meantime, wives satisfied with their husband stood at 63.0%. The figures showed a wide gender gap.

In 2018, the percentage of families whose members were not living together recorded 20.1%, showing an increase compared to 19.4% in 2016. As for

the reasons for not living together, 'Job' occupied the highest share at 62.9%, which was followed by 'Study' (29.4%).

55.0% of parents made up their living expenses for themselves. This percentage increased by 8.9%p from 46.6% in 2008, showing a continuously upward trend.

Living with children[6.]

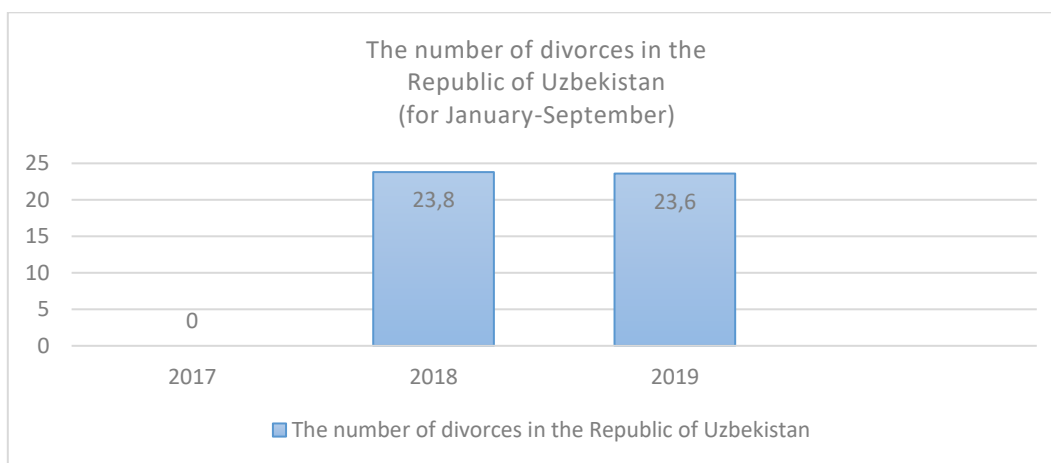


Marriage and Divorce Statistics

According to statistics from the Women's Committee, there are 7 million families in Uzbekistan. Young people are often divorced due to domestic scandals and financial problems. According to the representative of the Women's Committee, changing

the marriage age will help avoid a large number of divorces.[9. 3p.]

The chart below illustrates the number of divorces in the Republic of Uzbekistan (for January-September).[15.Survey]



Uzbek families watered with national and religion values. People follow the rights as they as they can. However, after the independence of the country and especially last 5 years there has been enormous changes. The western ideology of individualism influenced to the character of men.

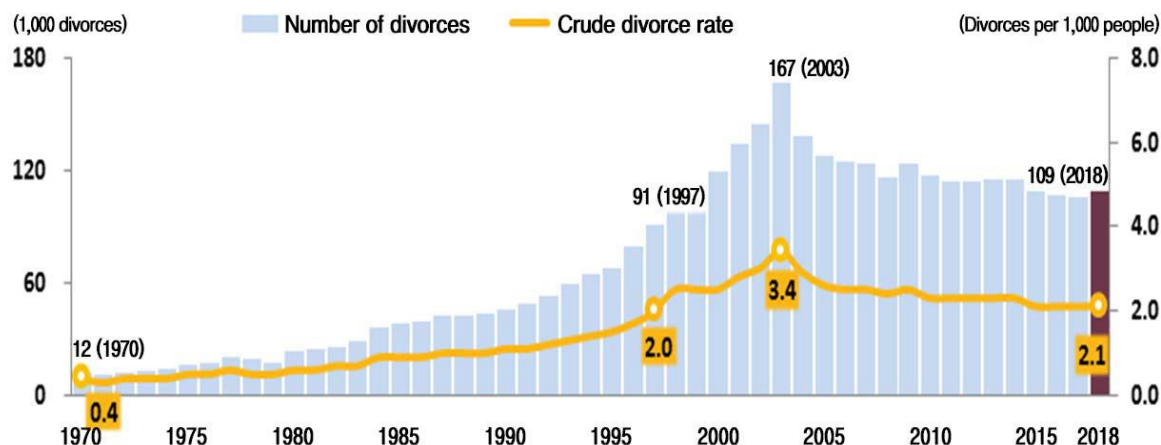
Traditionally, the ideal family type in Korea was a patrilocal stem family[14.]. The stem family typically consists of two families in successive generation, a father and mother living in the same household with married oldest son, his wife, and their children. The eldest son generally inherited the family estates. The other sons were expected to live in separate residences

after their marriages.[11.] The central familial relationship was not that between husband and wife, but rather between parent and child, especially between father and son. At the same time, the relationships among family members were part of a hierarchy. These relationships were characterized by benevolence, authority, and obedience. Authority rested with the (male) head of the household, and differences in status existed among the other family members.

A lot of reforms we can see in a modern Korean family today. The government pay attention to take control of equal rights of men and women in the country.[10.] Besides that traditional Korean families

come across to the ideology feminism which has an idea about increasing the status of females and avoid living with making a family.

In 2018, the number of divorces was 108.7 thousand, which increased by 2.5% (2.7 thousand) from 2017. [16. Web material]



(Number of marriages by age)

Compared to 2017, the marriages of males aged 30 to 34 showed the highest decrease. The marriages of females aged 25 to 29 showed the highest decrease.

- The marriage of males aged 30 to 34 dropped by 5.3 thousand (-5.4%) from 2017. The marriage of females aged 25 to 29 dropped by 3.3 thousand (-3.5%) from 2017.

In 2018, the number of divorces was 108.7 thousand, which increased by 2.5% (2.7 thousand) from 2017.

The crude divorce rate stood at 2.1 in 2018, which remained the same as 2017. [16. Web material]

In other words, the fact that it is socio-philosophical studies that are designed to become the basis of a holistic, dynamic and valuable picture of views on the family and family relationships, which, summarizing the accumulated interdisciplinary material, they provide guidance for the development of the family in the future, is being forgotten. Socio-philosophical analysis involves considering the family, first of all, as a fundamental category of the social world, as a subsystem of society, a special sphere of human existence in the world.

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