



SOCIO-PSYCHOLOGICAL ANALYSIS OF THE INCOMPLETE FAMILY AND RELATED CONCEPTS

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Abstract

This article covers the socio-psychological analysis of the family and its similar concepts, and theoretical analysis contributed to a more thorough analysis of the family phenomenon, illuminating the views of foreign scientists.

Keywords: Woman, mother, single mother, single family, parents.

Introduction

Annotatsiya

Ushbu maqolada noto‘liq oila va unga yondosh tushunchalarning ijtimoiy-psixologik tahlili yoritilgan bo‘lib, nazariy tahlil xorij olimlarining qarashlarini yoritish orqali noto‘liq oila fenomenini yanada tizimli tahliliga xizmat qilgan.

Kalit so‘zlar: ayol, ona, yolg‘iz ona, noto‘liq oila, ota-on.

Аннотация

В этой статье освещен социально-психологический анализ семьи и ее схожих понятий, а теоретический анализ способствовал более тщательному анализу феномена семьи, освещающая взгляды зарубежных ученых.

Ключевые слова: женщина, мать, мать - одиночка, неполная семья, родители.

Introduction

The central concept of our research is the “incomplete family,” and in understanding its psychological essence, it is important to analyze the scientific meanings of directly related terms such as “single mother,” “mother and child,” “aggressive mother,” and “the emotional state of mothers in incomplete families.” From this perspective, it is



appropriate to examine the content of these concepts in the opening paragraph of the dissertation.

Today, the phenomenon of motherhood constitutes one of the principal objects of study in foreign psychology. However, although these studies are conducted within the framework of particular psychological theories and approaches, they tend to examine only certain aspects of motherhood. As a result, there is still no unified understanding of this phenomenon, nor clarity regarding its structure and conte

Today, various definitions of the incomplete family phenomenon can be found in the literature. In particular, pedagogical, psychological, and sociological dictionaries provide the following definitions: an incomplete family is a family consisting of one parent and one or more children; an incomplete family is a family composed of one parent and children. It is also defined as a sociological term applied to families consisting of a minor child and a single parent. Furthermore, an incomplete family is described as a small group characterized by partially incomplete relationships in which the traditional system of parent–child relations is absent [9, p. 221].

Main part

The concept of an incomplete family generally refers to a condition that differs from the normative or ideal form of the family. An incomplete family is a family in which a parent lives together with a child or children, but the family is considered incomplete due to separation or the disruption of relationships between parents or other family members for various reasons [2, pp. 108–113].

At present, a family consisting of only one parent raising one or more children under the age of eighteen is considered an incomplete family. An incomplete family may arise as a result of divorce, the death of one spouse, or the birth of a child outside marriage, including an unintended child. Based on these circumstances, incomplete families may be classified as disrupted, illegitimate, divorced, or orphaned families. Furthermore, they may also be categorized according to which parent remains with the child; such families are referred to as mother-headed or father-headed incomplete families.

There is also a classification of families according to the number of generations. Such families are divided into the following types: a simple complete nuclear family consisting of a mother and father with one or more children, and an incomplete family



consisting of a mother or father with one or more children, as well as, in some cases, additional relatives [7, pp. 59–63].

A family in which one parent has died becomes an orphaned incomplete family. At the same time, despite the severe emotional impact caused by the loss of one parent, the surviving parent and children can and should preserve the integrity and unity of the remaining family members. In such families, family ties are not disrupted, and various forms of relationships continue to be maintained among relatives, including with the relatives of the deceased spouse.

A divorced incomplete family is formed when one or both spouses decide that they are unable or unwilling to continue living together. Children raised in such families may experience certain psychological traumas accompanied by feelings of shame, inferiority, or fear. For this reason, it is natural for children—especially younger ones—to desire the reunification of the family, hoping that their parents will remarry and live together again [4, pp. 6–11].

A non-marital family consists of a single mother with children and is formed due to certain personal circumstances in which a woman decides to give birth to and raise a child without entering into marital relations, without officially acknowledging such relations, or even without knowing the child’s father. Such a decision may arise from a desire to overcome loneliness, fulfill a woman’s need for motherhood, preserve the memory of a person she loved or did not love, or simply from the wish to keep and raise the child for various other reasons.

Functionally incomplete families are families in which both parents are present; however, due to professional or other reasons, they devote very little time to family life. In such families, communication between parents and children may occur only on weekends and is often limited to just a few hours. Because parents are primarily occupied with economic concerns or even with pursuing their children’s goals, they may neglect their educational and parenting responsibilities entirely. As a result, the child effectively grows up under the care of only one parent [10, p. 512].

At the same time, it should not be forgotten that not every complete family necessarily provides a favorable environment for the proper upbringing and full development of children. Indeed, the presence of both a mother and a father in the family contributes to a more successful resolution of many issues related to maintaining the child’s psychological well-being [10, p. 512].



Due to the relatively limited opportunities for child-rearing in incomplete families, certain difficulties arise in supervising and guiding children. The absence of one parent deprives children of the opportunity to become acquainted with various models of family relationships and affects the balanced development of psychological well-being. This is closely associated with the lack of a gender-role model that the child may imitate in the future. Boys raised only by single mothers are often deprived of traditionally masculine qualities such as discipline, determination, independence, and firmness. Girls who grow up without communication with their fathers may fail to develop a complete image of the male figure. Owing to the absence of the father in the family, this image may gradually weaken or disappear, potentially leading to difficulties in girls' future interpersonal relationships. Moreover, if children from incomplete families rely on negative experiences of family relationships encountered during childhood, they may later find it easier to distance themselves from or dissolve their own family relationships [8, pp. 278–281].

The psychological climate in an incomplete family may be characterized by painful emotional experiences that most often emerge during the formation of the incomplete family itself. The remaining parent, especially the mother, may be unable to conceal feelings of anger toward the former spouse, and this resentment and disappointment may at times be transferred onto the child. In some cases, the child becomes an innocent victim of the circumstances that have occurred. Such parents may attempt to compensate for the absence of care and support through excessive strictness, overprotection, or an exaggerated demand for affection. Under such conditions, the educational and emotional environment within the family becomes distorted, negatively affecting the development of the child's personality.

“In recent decades, within Western philosophical thought, the concept of motherhood has increasingly been interpreted as a social construct shaped by society [5, p. 96]. It is emphasized that the formation of such an approach has been influenced by emancipation processes, the development of gender studies, and other social transformations occurring within society [11, p. 176].” At present, three main factors determining women's attitudes toward motherhood can be identified:

1. Disturbances in the process of identity formation during adolescence are usually manifested through disruptions in gender-role and age-related positions. As a result, a girl identifies herself not with her mother in the traditional sense, but rather with her



father. Consequently, she adopts a masculine position in relation to other family members and may continue to follow this behavioral model in her adult life as well.

2. A woman's aspiration for self-realization and independence is often grounded in her personal value system. However, this aspiration may conflict with socially imposed stereotypes that portray women as the primary source responsible for satisfying the needs of others. Under such circumstances, childbirth may at times be perceived by a woman as a means of attaining a particular social status, for example, within the framework of family or gender roles.

3. The process of a woman's self-identification generally encounters difficulties in two main directions:

First, she strives to align herself with the ideal image of motherhood shaped by the demands of contemporary society;

Second, she experiences a desire to possess unique and distinctive qualities that differentiate her from other women.

Perceptions of motherhood have continuously evolved over time under the influence of social, political, and religious factors.

The modern woman, while striving to achieve equal rights with men, seeks financial independence and explores new forms of self-expression. However, despite these efforts, the maternal role continues to retain fundamental significance for women, and it is almost impossible to completely renounce this role. Although the essence of motherhood has long been recognized as an important social institution, the issue of "imperfect motherhood" or "motherhood in incomplete families" is becoming increasingly relevant in contemporary society.

In psychology, the concept of the "incomplete family" was first introduced into scientific discourse by A. S. Makarenko, who used this term to refer to a family lacking either a father or a mother [6, p. 320]. Although other interpretations of this concept also exist, their meanings do not differ substantially from one another.

"An incomplete family is a family in which only one parent is present and responsible for raising one or more minor children [3, p. 164, 42]."

"An incomplete family is a family unit consisting of only one parent (or a person performing the parental function) and children [9, p. 221]."

In the course of our research, the term "mothers in incomplete families" refers to mothers who are raising a child as the sole parent. As a result of the above-mentioned



trends emerging within the institutions of family and marriage, societal attitudes toward such family structures have changed significantly in contemporary society.

According to the research conducted by S. S. Danilova, only 18 percent of respondents expressed a negative attitude toward child-rearing in single-parent families. The study also drew attention to stereotypical perceptions existing within Russian society, according to which a single mother is viewed as a woman in her twenties with a complete secondary education who grew up in a troubled family, and whose childbirth often resulted from an unsuccessful sexual relationship with an older man. Consequently, the woman is confronted with a difficult choice between giving birth to the child and undergoing an induced abortion [1, pp. 138–141].

However, despite such stereotypes, the majority of women believe that it is possible to raise a child as a fully developed individual even under the conditions of single motherhood. Men, on the contrary, tend to express a more cautious or negative attitude toward this view.

The increase in the number of incomplete families is primarily caused by the following factors:

- the disintegration of the family as a result of divorce between spouses;
- the death of one of the spouses.

The increasing incidence of childbirth outside officially registered marriage, including:

- mothers who consciously choose to give birth to and raise a child without the participation of a spouse (husband);
- women who give birth to a child in the absence of a spouse (or without having a spouse);
- mothers who adopt children as single parents [1, 138-141].

Based on the above-mentioned factors, incomplete families are classified into several types: orphaned families, non-marital families, divorced families, and disrupted families.

In addition, all incomplete families may be classified as either mother-headed or father-headed families.

Based on the number of generations within the family, the following classification is distinguished:

- a simple incomplete family — consisting of one parent and one or more children;



- an extended incomplete family — consisting of one parent, child(ren), and relatives living together with them;
- a non-traditional (non-conventional) family — consisting of a parent living with a child together with non-related individuals (for example, adoptive caregivers or other forms of cohabitation) [1, pp. 138–141].

T. A. Gurko identified functionally incomplete families in which both parents, or one of them, devote very little time to raising their children. This usually occurs due to professional employment, as a result of which parents spend only a few hours per week with their children and, in some cases, may even completely neglect their parental and educational responsibilities [3, p. 164].

An analysis of the literature on the problems of incomplete families makes it possible to classify existing studies into several main directions.

Conclusion

The conducted theoretical analysis made it possible to formulate a number of important conclusions regarding the phenomenon of the incomplete family.

First, in contemporary psychological science, the concept of the incomplete family has acquired a multidimensional character, and its classification is carried out on the basis of various criteria. According to the causes of formation, incomplete families are divided into orphaned families, families formed as a result of divorce, non-marital families, and functionally incomplete families. Based on the number of generations and structural characteristics, they are distinguished as simple incomplete families, extended incomplete families, and non-traditional families. The diversity of these classificatory approaches indicates the complex structural nature of the incomplete family phenomenon.

Second, the concept of the “incomplete family,” originally introduced into scientific discourse by A. S. Makarenko, was subsequently enriched by later researchers through various perspectives. T. A. Gurko’s concept of the “functionally incomplete family” significantly expanded the boundaries of this notion, whereby the incomplete family is now interpreted not only as a structural category but also as a functional one. This approach is of particular importance in analyzing family situations emerging under the conditions of labor migration in Uzbekistan.

Third, the psychological characteristics of child-rearing in incomplete families differ significantly from those in the classical nuclear family. The absence of a father figure



or the mother's sole parenting burden may lead to specific distortions in the formation of the child's personality: boys may experience difficulties in internalizing traditionally masculine behavioral stereotypes, while girls may develop an incomplete image of the male figure and interpersonal relationship models. These phenomena may subsequently manifest themselves in future interpersonal and family relationships.

Fourth, the psychological climate in an incomplete family is directly related to the mother's emotional state. Unconcealed anger and resentment toward a former spouse, compensatory tendencies toward overprotection, and the limitation of emotional resources may lead to the disruption of the parenting environment. Under such conditions, the child often appears as an "innocent victim" of parental conflicts.

Fifth, in contemporary Western philosophical thought, the concept of motherhood is increasingly being transformed from a biological phenomenon into a social construct. Processes of emancipation, the development of gender studies, and structural changes within society constitute the principal factors underlying this transformation. S. S. Danilova's empirical research demonstrated that although certain stereotypical perceptions regarding the image of the single mother continue to persist in public consciousness, the majority of women believe that it is possible to raise a child as a fully developed individual even under the conditions of single motherhood.

Sixth, the increase in the number of incomplete families represents a global social trend, the principal causes of which include the growing rate of divorce, the death of a spouse, and the increasing incidence of childbirth outside marriage. This tendency is also reflected in Uzbek society and requires a distinct psychological analysis within the national and cultural context.

In conclusion, it should be emphasized that the incomplete family represents a family system that has undergone structural deformation, in which mother-child relationships are constructed on psychological mechanisms fundamentally different from those characteristic of the classical two-parent family. At the same time, not every complete family should be regarded as an ideal environment for child development, since the quality of a family is determined less by its structural completeness than by its emotional climate and the nature of its parenting relationships. These theoretical conclusions form the conceptual foundation of the empirical study and serve as a methodological framework for an in-depth



investigation of the socio-psychological characteristics of mother–child relationships in incomplete families.

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