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INTERGENERATIONAL RELATIONS: AS A PRINCIPLE FOR DEVELOPING NATIONAL CULTURE

Abstract. *The article draws attention to the importance of preserving culture in the historical process of generational change. The inextricable link between culture and education is emphasized. The main component of society, the conflicts in intergenerational relations in the family, the conditions for support and stability between generations, are considered. The problem of intergenerational relations is inextricably linked to the peace, strength and stability of families. The closeness of relations between generations forms families, families together build society, intergenerational relations, the interdependence of society and the family are expressed. The problems of intergenerational relations and the organization of a cultural environment in all social institutions are discussed.*

Annotatsiya. *Maqolada avlodlar almashinuvining tarixiy jarayonida madaniyatni saqlash muhimligiga e'tibor qaratiladi. Madaniyat va ta'lim o'rtasidagi uzviy bog'liqlik ta'kidlangan. Jamiyatning asosiy tarkibiy qismi, oiladagi avlodlararo munosabatlardagi ziddiyatlar, avlodlar o'rtasidagi qo'llab-quvvatlash va barqarorlik shartlari ko'rib chiqiladi. Avlodlararo munosabatlar muammosi oilalar tinchligi, mustahkamligi bilan chambarchas bog'liq. Avlodlar o'rtasidagi munosabatlarning yaqinligi oilani tashkil qiladi, oila birgalikda jamiyat quradi, avlodlar o'rtasidagi munosabatlar, jamiyat va oilaning o'zaro bog'liqligi ifodalanadi. Barcha ijtimoiy institutlarda avlodlararo munosabatlar va madaniy muhitni tashkil etish muammolari muhokama qilinadi.*

Аннотация. *В статье обращается внимание на важность сохранения культуры в историческом процессе смены поколений. Подчеркивается неразрывная связь культуры и образования. Рассматриваются основные составляющие общества – конфликты в межпоколенных отношениях в семье, условия поддержки и стабильности между поколениями. Проблема межпоколенных отношений неразрывно связана с миром, прочностью и устойчивостью семей. Теснота отношений между поколениями формирует семьи, семьи вместе строят общество, межпоколенные отношения, взаимозависимость общества и семьи. Обсуждаются проблемы межпоколенных отношений и организации культурной среды во всех социальных институтах.*

Key words: *generation, transgenerational, stabilization, resource, communicative, alienation of generations.*

Tayanch soʻzlar: *avlod, transgeneratsiya, barqarorlik, resurs, kommunikativ, avlodlarning begonalashishi.*

Ключевые слова: *поколение, трансгенерационный, стабилизация, ресурсный, коммуникативный, отчуждение поколений.*

Introduction. The problem of intergenerational relations is a relevant and interesting topic for society in the new century, because in all era generations are an integral part of society, the ties between them, the strengthening of relations, support and stability, as well as the continuity of generations, are a necessary condition for cultural development. The changes taking place in society in recent years have had an impact on every aspect of human life and lifestyle. In particular, in modern society, relations between generations are characterized by conflict, leading to the breakdown of relations between generations and their alienation. Identifying these relations requires classification and study. This requires a deeper study of the processes within the family, the problem of relations between generations [1].

The problem of intergenerational relationships is an eternal problem. It exists not only in the psychological aspect as the relationship between “fathers” and “children”, but also in a broader socio-cultural and socio-historical aspect as the problem of interaction between generations. Due to the multifaceted nature of the problem, we will dwell on several of its aspects.

Literature review. The problem of intergenerational relations is addressed in science in different ways. The concept of relations in philosophy and psychology is different. The category of “relationship”, which originated in philosophy (Aristotle [4], I. Kant, L. Feuerbach, M. M. Troitsky, J. S. Mill), has a special meaning in modern psychology (I. F. Herbart, W. Wundt, G. Gefting, K. Stumpf) [5] and sociology (G. Spencer). However, there are difficulties in determining the content of the concept that opens a specific topic, which is the result of its interdisciplinary nature and long history of study. From a philosophical point of view, the term “decision” encompasses the character of universality. In science, the main concepts of the psychology of relations are presented in the works of V. M. Bekhterev, A. F. Lazursky, M. Ya. Basov [6], V. M. Myasishchev, B. F. Lomov, S. L. Rubinstein, K. K. Platonov.

A generation is not only people living at the same time or close in age. It is always a certain community of people that arises and exists

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under specific socio-historical conditions. Generations are formed by reacting to the bright events of public life and participating in them. For example, in our country we can talk about the generation of the revolution, the generation of the Great Patriotic War, the post-war generation, the generation of the so-called “sixties”, we know about the “lost generation”, those born around 1964-1973 are referred to as the “digital” generation, etc.

The personal self-determination of a growing and maturing person includes elements of the social self-determination of his generation. When defining himself, a young person, as a rule, does this together with the self-determination of the generation. Therefore, the formation of generations usually occurs in adolescence and early youth. It is at this age that moral values, worldview, life prospects are formed, self-awareness occurs, a desire to communicate with peers, within which common views on life, on relationships between people, on one’s future are formed, personal meanings of life are formed. The role of the ideal in the formation of a generation as a phenomenon inextricably linked with a person’s search for and understanding of himself and his place in the surrounding reality is well known: “Each generation can have its own ideals, mine has its own, yours has others, and it is a pity for the generation that has none,” notes V.O. Klyuchevsky [2, p. 32].

The development of society can be represented as a successive change of generations. Successively replacing each other, generations form the continuity of the history of a people, a nation, and humanity. What preserves this continuity? D.S. Likhachev asserts that it is culture, thanks to which people inhabiting a certain space become and remain not just a population, but a people, a nation [3, p. 349]. Culture, both material, which is associated with the concept of “civilization”, and spiritual, associated with universal human values, is a complex system of accumulation of human experience. Material and spiritual culture are in unity and interaction and together characterize a certain level of development of society. And yet, culture is primarily a spiritual concept. Culture “is always connected with past experience, always implies the continuity of the moral and intellectual spiritual life of a person, society, humanity” [3, p. 350].

Methods. Since the first years of Uzbekistan’s independence, reforms have been carried out in the country in an integral way in all spheres of life to ensure the comprehensive upbringing of young people. Neighborhood, family, public organizations and educational institutions play a special role in the harmonious development of our youth. Caring for the future generation, striving to raise healthy, harmonious people are

among the national characteristics of our people. Indeed, a harmonious generation is first formed in the family, and in the family environment it grows up as good or bad people. Our first President I. Karimov, drawing attention to the decisive role of the family and parents in the spiritual and moral upbringing of young people, said: “A child lives in a family environment from the day he is born. Family traditions, values, customs form the child’s personality. Most importantly, children understand and feel the demands of society through the school of family life. Parents have duties towards their children, debts that will improve their future. They are: to give them a good name, to give them a good teacher, to educate them, to make them educated, to make them professional, to make them well-off and to make them happy.” The development of family spirituality is based on the relationship between each family member, as an individual, having a certain spiritual world. The spiritual qualities of the father and mother in the family determine the level of humanity and morality in the eastern traditions of marital relations. It is important that the spiritual world of the family embodies such spiritual values as mutual respect, appreciation, cooperation, compromise, kindness, compassion, kindness, patience, humanity, nobility, respect for elders, and respect for the younger ones. The respect and implementation of such values in the family creates such a spiritual environment in the family. This is extremely important in the formation of the heart and mind of the growing generation. On this basis, conditions are created for the full realization of the talents and potential of each family member. As a result, the family is formed as a place of spirituality. Family upbringing is such a stage of the universal human process that later serves as the basis, foundation for enlightenment and life lessons that will be received throughout life. Every parent, realizing their duties, must strive to fully comply with all the features that ensure the strength of the family, understand its tasks and goals. As our President Shavkat Mirziyoyev noted in his speech at the IV Congress of the “Kamolot” youth social movement, “Today, the call to “Take care of your child” is becoming more and more widespread in our country, not just an empty slogan, but must become a practical action that deeply penetrates the heart of every parent and every citizen. “I think it’s time to strengthen this issue, namely the responsibility and duty of parents for raising their children, on a legal basis.”

Indeed, every parent is responsible for the upbringing of their child. An important condition for raising our children is that families are built on a strong, spiritually healthy foundation, especially the upbringing of the parents themselves. Parents are the teachers of their children today. Because it is from the family that a child’s interest in learning languages

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and reading books begins. Nowadays, in order to protect our children from any vices that distance them from humanity, it is necessary to be able to interest them in learning and reading books. Every parent should feel their responsibility every minute in raising a child. Only when there is a healthy environment in the family, can they form a healthy, well-rounded person in all respects. The role of family spirituality in raising young people, in particular, in raising a future generation that is physically strong, mentally healthy, has a high level of universal culture, modern knowledge and professions, is special. It is noteworthy that our great thinkers expressed their unique opinions on family upbringing in their works and holy books. In particular, the following is emphasized about child upbringing in Islamic teachings: “In Islam, upbringing is superior and more comprehensive than education. Because upbringing sets the child the difficult task of teaching him self-control at home, on the street, and at school, acting with reason, and subduing his body and soul. The basis of upbringing is the family environment. The child grows up imitating what he sees at home. In the family, the father should be noble, broad-minded, calm, thoughtful, and a little political, while the mother should be kind, merciful, and gentle, not cursing her children in vain. Raising our children to be healthy, religious, and physically strong is also the responsibility of the parents. The Messenger of Allah (peace and blessings of Allah be upon him) said, “Teach your children to swim, shoot arrows, throw spears, and ride horses,” and encouraged the ummah to raise their children to be agile, healthy, strong, and intelligent. (Narrated by Tirmidhi and Abu Dawud). Because a healthy and strong child brings benefit to his country everywhere. Paying special attention to the upbringing of girls in the family is of paramount importance.

Analysis and results. It is also the duty of parents to prevent early marriage of girls and direct them to study science and crafts. Our state has created a number of conditions in this regard, and a number of tasks have been set to pay wider attention to this issue. In particular, our President Shavkat Mirziyoyev, in his speech to the IV Congress of the Kamolot youth social movement, emphasized that “it is necessary to further strengthen the work of protecting the rights and interests of our girls, revealing their talents and abilities, and educating real leaders among them.” Thus, the most valuable traditions for a girl are such human qualities as honesty, truthfulness, honor, modesty, and hard work, which are initially formed in the family circle. The sacred place where each member of the family ensures the development of national and universal values, preserving the continuity of the nation, and raising a spiritually and physically perfect generation is a place of spirituality. The family is the main foundation for the formation of a person as a person, finding

his place in life, and earning respect within the nation. The family is a place of education that ensures the eternity of life, preserves our sacred traditions, and at the same time directly influences the kind of person future generations will become.

Today, in order to educate unorganized youth as spiritually mature individuals in a family environment and eliminate existing vices among them, it will be useful to pay attention to the following issues:

1. Further improve the functioning of systems that enhance family spirituality.
2. Introduce new procedures for the upbringing of girls based on our national values and traditions.
3. Raise the issue of physical culture to the level of family values.

Intergenerational Relations: Definition and Importance

Intergenerational relations are understood as relationships of mutual contact, understanding, respect and support between parents, children, grandparents and other generations. These relations are formed through moral and ethical norms and values in society. The family, as one of the main institutions of society, plays a central role in the transmission of national culture from generation to generation. Mutual respect and support between generations in the Uzbek family is the main mechanism for the continuous transmission of values and traditions from generation to generation.

The Role of Intergenerational Relations in the Development of National Culture

One of the distinctive features of national culture is its values, customs and traditions transmitted between generations. Intergenerational relations in the family are an effective mechanism for the transmission of these values from generation to generation. Parents, along with life experience and knowledge, teach their children national values, language, traditions and historical heritage. For this process to be successful, it is necessary to strengthen intergenerational communication and respect. In the Uzbek family, values such as respect for elders and kindness, sincerity and mutual assistance to younger ones are traditionally formed, ensuring strong relationships between generations. These values are the basis for the development and preservation of national culture and play an important role in strengthening the spiritual and cultural potential of the nation. In the family, parents teach their children to learn, to respect the history, culture and traditions of their nation. At the same time, this process can be enriched and developed through scientific and educational programs.

Intergenerational Relations and Family Education

Intergenerational relations are understood as relationships of mutual contact, understanding, respect and support between parents, children, grandparents and other generations. These relations are formed through moral and ethical norms and values in society.

In Uzbekistan, family education plays a key role, especially in teaching children moral and cultural values. Intergenerational relations should be based on mutual understanding and communication. Younger generations achieve their moral and cultural development using life advice given by adults, traditions that help them assimilate educational values and cultural heritage. By teaching their children the national language, customs, traditions and respect for history, parents fulfill the task of passing these values on from generation to generation.

The family education system of the Uzbek people, which has been formed over the centuries, ensures the continuous transmission of knowledge and cultural values between generations. Thus, the values and traditions taught in the family remain an important factor in the preservation and development of national culture even in a changing world. Teaching each other scientific, cultural, and moral values through intergenerational relationships helps to perpetuate national culture.

Conclusion. Intergenerational relations play an important role in the development and preservation of national culture in society. Mutual respect, communication and educational processes between generations in the family are effective means of transmitting national values from generation to generation. Mutual cooperation between family and society, strengthening intergenerational ties are the main principles of developing national culture. At the same time, it is necessary to strengthen cooperation between generations and further strengthen the role of the family through socio-political reforms.

Intergenerational relations help ensure not only family stability, but also the strengthening of national culture. The mutual elevation of family and society and the strengthening of intergenerational ties create a solid foundation for the future development of national culture. The success of this process directly affects not only relations within the family, but also cultural and social integration in society as a whole.

Foydalanilgan adabiyotlar ro'yxati:

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