

## **EMPIRICAL BASIS OF THE FUNCTIONALIZATION OF INTERGENERATIONAL RELATIONSHIPS IN THE SOCIETY**

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**Abstract:** This article analyzes the issue of the functionalization of intergenerational relations in modern society based on empirical evidence. It studies how social functions such as communication, exchange of experiences, and continuity of values between representatives of different generations are implemented. It also examines the factors affecting functionalization and the advantages of effective models based on international and local research.

**Keywords:** intergenerational relations, functionalization, social integration, empirical analysis, communication, exchange of experiences.

**Introduction.** Human society development during different generations representatives between connections every always important importance profession arrived came . Every one generation is to oneself typical historical , cultural and social experiments set to be , to be next for generations transmission society stability supplier important is a mechanism . Exactly this relationship through social experience , values and standards duration profession . But in today's globalized and digital world, this process is becoming more complicated and taking on new forms. The lifestyle, methods of obtaining information, and worldview of modern youth are fundamentally different from those of previous generations. This difference, naturally, causes social phenomena such as mutual misunderstanding, loss of communication, or cooling off. In particular, changes in communication patterns under the influence of technology, the reduction of family structures, migration, and economic independence are leading to the weakening of traditional ties between generations. In such conditions, not only the existence of intergenerational relationships, but also what positive functions they perform within society, that is, their functionalization, becomes a matter of special attention. These relationships are measured not only by emotional closeness, but also by how they fulfill basic social roles such as the exchange of social experience, the transmission of values, and the formation of personal maturity.

Today, this problem is also reflected in the social life of Uzbekistan. According to official statistics, the level of constant communication with parents or grandparents among young people is decreasing. At the same time, the desire of each generation to be independent in choosing their own life path is increasing. This requires serious attention to the social effectiveness of intergenerational relations, that is, how they benefit society.

This scientific work arose from such a need, and its goal is to determine how relations between different generations are formed in today's social environment, what social functions they perform, and the empirical foundations of these situations. During the analysis, not only the specific features of Uzbek society, but also foreign experiences are studied, and a comprehensive approach to the topic is applied.

The state of international research In the "Intergenerational Solidarity Theory" model developed by Bengtson & Roberts, intergenerational solidarity is measured through components such as emotional closeness, normative obligation, associative ties, functional support, congruence in views, and geographical proximity. This model is widely used in modern sociology to empirically assess intergenerational relations. These researchers, Hagestad and Uhlenberg,

introduced the concept of social separation between young and old - “age segregation”. This concept involves sociological analysis of the causes of communication breakdowns between digital and traditional generations. Giddens, analyzing modernity, individualization, and changes in personal identity, scientifically proved that the emotional and normative power of intergenerational ties is decreasing in modern society. In Uzbekistan, the issue of intergenerational relations is covered more in a cultural, moral, and educational context, and the level of functionality has not been empirically studied in depth. However, there are important foundations in some scientific works in this direction. Soliyeva, M. studied the role of intergenerational communication in the upbringing process in Uzbek families, emphasizing the emotional strength of these connections and their importance in psychological socialization.

**Main part :** The concept of “function” (lat. “function” — execution, action) was first applied to social systems based on an organic metaphor. That is, society is considered as a complex system, like a living organism, each of its elements performs a task (function) that serves the balance of society. Functionalization is a dynamic form of this concept. It indicates not only the existence of a particular social phenomenon, but also what social benefits it actually brings, what functions it performs, and how it serves the balance in society.

In the socio-philosophical approach, structural-functionalism Parsons believes that society consists of interconnected social systems, and each system must perform its own function. Intergenerational relations in this system perform such functions as social cohesion, the transmission of values, and socialization. “If any sociocultural system is to maintain its integration and stability, then the functional connections and roles that serve it must be effectively performed”. Accordingly, intergenerational relations are not just emotional closeness, but a means of transmitting moral norms, experience, and identity in society. If they are not active, the system becomes dysfunctional

In modern times, functions are not simpler - they are conflicting, complex and flexible. Intergenerational relationships also do not always give the same results. Sometimes they become a source of contradictions, crises. Therefore, functionalization is a continuous process - the ability to adapt, renew and respond to changing needs.

According to Habermas, the functioning of social systems depends on the quality of communication. Intergenerational relations should be a platform for exchanging ideas, discussing values, and justifying decisions. “If communication is one-sided, it serves domination; if it is two-sided, it serves social integration”. Philosophically, functionalization is the transition of interactions in society to a meaningful, positive, and sustainable form, that is, the transformation of human connections into sociality. Functionalization is the process of adapting intergenerational relationships to fulfill real, positive tasks in the social system, such as stability, continuity, cultural heritage, and personal development, and increasing the level of effective fulfillment of these tasks.

In our research, which aimed to identify the most important intergenerational relationships in our family, that is, the spiritual and moral ties between children, their parents, and grandchildren and grandparents, we obtained the following results in the process of studying the relationships of parents (grandparents) to children and grandchildren (Figure 1) and children's relationships to their parents (grandparents ) (Figure 2).

Drawing 1

The diagram shows the relationship between parents (or grandparents) in society and their children and grandchildren. According to it, 48% of respondents consider their relationship with their children and grandchildren to be very good. This may indicate the strength of family relationships and the continuity of values.

Also, 30% rated it “good”, while 14%



considered it “not so good”. This result could be due to family problems, problems of understanding between generations, or other social factors.

Another 6% rated it as “bad” and 2% said they had no contact at all. These results may be due to social isolation, family disagreements, and other factors. They also indicate that the exchange of values, the transfer of experience, and moral support are weakening.

The respondents’ answers to the question “What is your relationship with your parents and grandparents?” in the table show the types of relationships with parents and grandparents and their influence in society. The answers to the question can be conditionally divided into 4 groups:

1. Strong family ties (63%) A large proportion of respondents (39% + 24%) have a very close relationship with their parents. This reflects the role and importance of the family in the lives of young people. Parents play an important role as friends, advisors, and providers.

2. Uncertain relationships (20%) - Relationships that are sometimes good and sometimes bad indicate that young people are striving for independence, but still feel the influence of their family. This is normal, and socio-economic factors affect this process.

3. Lack of affection and attention (16%) - 7% need attention, 3% need affection, 3% lack closeness with parents, 2% are busy with work, 2% have difficulty understanding - these indicate difficulties in family relationships. This indicates that young people are likely to face difficulties in becoming independent individuals in the future.

4. No contact at all (1%) - A very small percentage of respondents do not communicate with their parents. This increases the likelihood of social isolation and feelings of loneliness.

Strong relationships with parents and grandparents play an important role in ensuring social stability in society. Lack of affection and difficulty in understanding can affect the mental state of young people. Therefore, it is necessary to focus on strengthening family values and supporting young people in society.



The relationship between parents and children is the most fundamental social institution that determines the social, moral and cultural stability of society. These relationships are dynamic in nature and constantly change depending on the historical period, cultural context, economic conditions and information environment. Although the bond between parenthood and childhood can manifest itself in different forms in a changing society, its foundation is always based on the principles of respect, trust, moral responsibility and mutual understanding.

**Conclusions and recommendations :** The following main theoretical and practical conclusions were drawn during the study: The relationship between parents and children should be viewed not only as an object-subject of upbringing, but as a two-way cooperation. This relationship should be open to dialogue, listening, and personal opinion. The influence of information technologies in modern society complicates the educational role of parents. Children are informationally independent, but emotionally and morally dependent on parents. Eastern philosophy creates an ontological and moral foundation for these relationships. Al-Ghazali, Al-Farabi, Ibn Sina, and modern thinkers put forward love, patience, advice, and exemplary life as the main tools in raising children. In developed societies, a child can be autonomous, but this is not a denial of parents, but a new form of understanding oneself through their experience. This situation requires transforming child upbringing from a “system based on obedience” to a

“mutually trusting dialogue”. The current dynamics of relationships are a process of recognition, respect, and cultural translation. There should be a moral dialogue between parents and children. The following recommendations are made:

Updating the parenting model: Parents should raise their children not only under orders and control, but also by creating opportunities for them to think, make choices, and feel responsible.

Strengthening emotional communication: It is recommended to build a stable connection with children not only through assignments or tasks, but also through feeling, attention, and listening.

Balancing the technological divide: It is important for parents to have a basic understanding of the digital world and try to understand their children's activities. Communication through hu is not interrupted, but takes on a new form.

Creating a virtuous role model: A child learns moral values through the personal lives, decency, and honesty of their parents. Therefore, practical modeling is the most powerful tool for upbringing.

Balancing freedom and boundaries within the family: Along with explaining moral boundaries to the child, it is necessary to foster a culture of freedom of expression, exchange of ideas, and questioning .

Preserving cultural memory: Every family member's knowledge of their family history, lineage, and the value of their ancestors, and treating them with due respect, creates the foundation for social stability and moral continuity.

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