

**DEVELOPMENT OF RELATIONSHIPS IN MULTI-GENERATIONAL FAMILIES
IN THE PROCESS OF NATIONAL THINKING AND RENEWAL**

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Abstract: This article analyzes the socio-philosophical, psychological, and legal aspects of intergenerational relations in Uzbek families. The study highlights how the composition of multigenerational families, their system of interaction, and traditional qualities related to national values are changing in the modern period. Also, the content of the relationship of responsibility, kindness, care, inheritance, and upbringing between parents and children is analyzed, and their harmony with the principles of humanism is substantiated. The role of intergenerational relations in socialization, the primary role of the family in education and upbringing, and the factors of communication formation with preschool children are analyzed. Also, based on the Constitution of the Republic of Uzbekistan and current legal norms, the socio-legal interpretations of obligations between parents and children are highlighted, and the mechanisms of legal regulation of intergenerational relations are substantiated. The work thoroughly analyzes the harmony between national traditions and universal values, the modernization of the family institution, as well as the transformational processes occurring in the family system under the influence of economic changes and the information space.

Keywords: family institution, intergenerational relations, humanism, upbringing, national values, socialization, philosophy of old age and youth, family and education, legal relations, heritage, modernization.

INTRODUCTION.

The essence of national and universal values, their influence on the strengthening of the institution of the family and intergenerational relations is an axiom. However, according to the scientist-value specialist, Doctor of Philosophy, Professor R.Ruzieva, "in the concept of approaching values from the point of view of national revival and development, achieving harmony of universal human values, studying the dialectical connection between them is one of the main tasks. Human development has entered such a historical stage that no people, nation, or state can develop without broad integration with other peoples, nations, and states, without contributing to global development, without participating in solving global problems, and without utilizing universal human norms, resources, achievements, and values.

Plato's statement that "the dependence of a part on the whole is self-evident, and the whole is the essence of the part" is a condition for the integrity, interdependence, and future existence of the subjects of international relations in today's global development. But this wholeness, the whole, is not simply a sum of "parts," they are subject to the justice that applies to the whole, the whole, even if they "deal with things different from each other, necessary for themselves, even contradicting each other," as a result, the uniqueness, nationality in the parts is not rejected, but, on the contrary, while they are preserved, the continuity of integration, the breadth of connections is achieved¹. In this opinion, something of philosophical significance is noted for

¹ Рўзиева Р. Жамиятнинг маънавий янгиланиши: миллий ва умуминсоний кадриятлар уйғунлиги. -Тошкент: Фалсафа ва ҳуқуқ институти нашр. 2011. 22 б.

researchers who want to study the harmony of national and universal values; national and universal signs are embodied in the realities that have taken place in the life of the people, the nation, and have become their values. Researchers must perceive and reveal this philosophically significant reality.

DISCUSSION AND RESULTS.

Multi-generational families consist of grandparents, parents and their unmarried children, three generations or four generations of grandparents. In many cases, there is no one between the older and older generations, but the middle generation (parents or one of them) and their children must participate as subjects of family relationships.

The Dutch philosopher J. Hayzinger, comparing life to a game, gave the definition that "life is a game." At first glance, life and social relations, including family relations, proceed according to a logical, planned, and expected scenario. But in reality, life is a reality that is not like a game, not even a game.

The upbringing of boys in Uzbek society has always been patriarchal. The child's place in the family is aimed at their future development as the head of the family, a financially responsible person. Comparing a child to a "weapon" means acknowledging that they are both powerful and dangerous. He tries to test his strength and capabilities, which sometimes increases the likelihood of committing actions that threaten him and society. Therefore, such upbringing requires not only responsibility but also great care in education. In the upbringing of girls, the figure of the mother is of paramount importance. The mother's attitude towards life, marriage, and men is perceived as an example for girls. However, in modern Uzbek families, girls strive for independence, freedom of expression, and independent decision-making. Today, girls are getting married and getting acquainted with representatives of different nationalities and countries through the Internet.

This process also brings new perspectives to national family traditions. Another noteworthy issue in the system of family relations is intergenerational relations.

In general, the relationships forming in the institution of the family in modern Uzbekistan are seen as a mirror of social, economic, and cultural changes in society. In this process, the form of families is changing, roles are being redistributed, personal freedoms are expanding, and there is also an attempt to compromise with traditional values and approaches. This is a unique period - a period of transformation, self-awareness, and looking to the future.

Sheikh Muhammad Sadiq Muhammad Yusuf, based on the results of scientific observations, writes: "As age increases, a man's brain shrinks more than a woman's. At twenty, a man's brain is larger than a woman's. At forty, their brains become equal. At sixty, a woman's brain becomes larger than a man's. Why? Experts compare that as a man grows older, his brain consumes more energy and, as a result, shrinks"². Yes, with age, especially in old age, a person's body, muscles, and skull become smaller. This, in turn, leads to a dulling of the human body's reaction to external stimuli. Therefore, in the older generation, especially in the older generation, hearing, vision, reaction, and agility decrease, which seems strange to the younger generation and evokes laughter. However, a decrease in physical activity, even hearing and vision, does not indicate a weakening of perception, understanding, and imagination. People with extensive life experience are inclined towards a unique life philosophy, wise thinking, and giving advice.

They understand the reasons for the talkativeness and activity of the younger generation, because they themselves have suffered from them, and therefore they feel the final result more clearly. This final result often resembles the pessimism of Buddha and Schopenhauer. According to the German philosopher, "in the first half of life, a person lives captive to the desire to achieve happiness, in the second - to the fear of misfortune. In the second part, a person more or less

² Шайх Маҳаммад Содик Муҳаммад Юсуф. Бахтиёр оила. - Тошкент: SHARQ, 2012. 249 б.

realizes that any happiness in a person is temporary, that suffering, suffering is real... In youth, a person feels rejected, and in old age, he feels that he has lived running away from people. The first is actually an unpleasant situation, stemming from ignorance, the second from seeing life.

As a result, in the second half of one's life, one desires tranquility rather than a climax like the uplift in music; this happens because in our youth we think that there is infinite happiness and pleasure, which is only necessary to possess, in our adulthood these things actually do not exist, and thus we console ourselves with what we have, even with trifles"³. Yes, youth is full of unattainable dreams and fantasies, without which youth would be no different from old age. However, when the philosopher was surrounded by his children and grandchildren, living with their worries and delights, he would come to completely different thoughts. Solitude and loneliness lead a person to look around pessimistically, concluding that such a life has no essence or meaning, everything is temporary, temporary. Intergenerational relationships drive this pessimism out of a person's heart, encouraging them to live with concerns for their children and grandchildren.

There is no one who doesn't succumb to a pessimistic mood. This can also be observed in the works of Eastern thinkers. Life is temporary, and the call to live separately from the sacred occupies a leading place in Islamic philosophy. Sacred God A person must live in search of this sacred, striving for it, and worshipping it. This dogma in Islam gives meaning and essence to a person's striving for a higher and greater being. But Allah's gaze is down upon what He created. That is why the Holy Quran states, "Allah created you from dust, then from a drop of water, then made you in pairs"⁴. Then He calls upon the sexes to love and cherish one another: "And of His signs is that He created for you from among yourselves mates that you may find tranquility in them, and He placed between you affection and mercy. Indeed, in this are signs and lessons for people who reflect"⁵.

For the priority of the principles of humanism, a view of intergenerational relations as a revered value has been formed. They are not merely expressions of relations, they come as stable reality and social norms, orders, which give diachronic connections an existential essence and are equally observed by everyone. The social norms preserved by the older and older generations include, for example, that younger ones should greet their elders, stand up to show them a place, ask about their well-being, allocate from their own sustenance, prepare tea and food, invite them for breakfast or lunch, take on heavy physical work, not be a jester in front of adults, especially strangers, not drink alcoholic beverages, not insult others or spread false accusations against them, work hard and share what they earn with them, be polite, modest, kind, loyal and virtuous, hardworking, family-oriented, child-loving, and patriotic.

When these actions are performed from a pure heart, they bring satisfaction to both parties; if they are performed with formality and arrogance, the closeness between the parties turns into false courtesy. In short, the qualities acquired by young people are primarily a reflection of family upbringing and the influence of intergenerational relationships within it.

A modern person cannot imagine their life without a house, property, or inheritance from their parents. According to Uzbek traditions, such property is created by parents, and its expansion and development are at the disposal of future generations. The love of children, inherent in the Uzbek people, is clearly manifested in providing children with the necessary housing. There are practically no parents who don't want and don't strive to provide their children with homes and homes.

³ Шопенгауэр А. Афоризмы житейской мудрости. - Москва: Интербук, 1990. С.139-140.

⁴ Куръони карим. М. Алоуддин таржимаси. - Тошкент: Чўлпон, 1992. 398 б.

⁵ Ўша асар. 367 б.

In this way, parents want to ensure their children's happy and prosperous life. Sometimes this noble intention leads to property disputes between generations. Parents who can afford to provide housing for each of their children, or if they don't have such an opportunity, they divide their house and apartment among them or leave it as a will. In any case, the Uzbek people want to prove that they lived for their children, to preserve harmony, unity, and unity in intergenerational relations. It should be especially emphasized that this noble aspiration, characteristic of our people, is primarily aimed at strengthening families.

Grandparents and parents, leaving their homes to young people, wish for the preservation of the material and spiritual wealth they created, the customs and traditions that they followed and passed down from their ancestors. "Know your seven generations!" is a traditional call. Adherence to it is the sacred duty of every generation. During the years of independence, people became interested in knowing and determining their family, tribal, and clan genealogies. This tradition indicates the close connection of intergenerational relationships, the formation of interests aimed at knowing whose grandchild or great-grandchild they are. The genealogy is an expression of intergenerational relationships, and teaching children to compile a genealogy is the duty of the older generation. However, this tradition has not yet become a stable reality among young people.

Fulfilling one's duties to the older generation stems from educational goals. Education, enlightenment, and upbringing provided to young people fulfill their humanistic function only when they are aimed at strengthening intergenerational relations. There can be no "Education for the sake of education!," education must always be directed towards a specific goal, a specific target. At the center of this goal and goal should be intergenerational relations. This is based on the attitude towards heritage, the attitude towards the past, history, the life of the people, the nation. Intergenerational relations are not merely a meeting of two or three generations, a recollection of the past, but an ethno genetic factor that shaped the people, the nation.

Intergenerational relationships contribute to the socialization of young people. Young people receive answers from adults to vital philosophical questions about who they want to be, what they need to know and learn, and how they will benefit their family and people more when they do or live. It is intergenerational relationships that prepare and lead them into a broader life. Socialization is a barometer that shows how a person is raised, what ideals they rely on, and how they envision their future. In short, socialization processes reveal who is who. Intergenerational relations themselves are a product of this socialization. A person who enters into these relationships does not succumb to their influence and does not learn to live in accordance with their requirements.

Every mother wants her child to grow up to be a healthy, strong, and spiritually mature person and strives to spare no effort for this. Some of our parents, due to inexperience, mistakenly think, "If I feed my child well and dress him no worse than anyone else, he will definitely find his place in life." True, children of such parents may be physically healthy, but it would be wonderful if their mental, intellectual, and spiritual development were also at a sufficient level.

Unfortunately, the mental and intellectual development of all children is not the same. Some toddlers quickly grasp the name, shape, color, and so on of objects, while other toddlers need some stimulation to grasp these things. This impulse is given to children, first of all, by their mothers. Because from the moment a child is born, they mainly communicate with their mother. This interaction often serves the formation of the child's interests, relationships with surrounding people, and what kind of person the child will become in the future. Therefore, the level of children's upbringing can be determined by their interactions with their mothers. It goes without saying that not only mothers, but also grandparents play an invaluable role in ensuring the health

of a growing child and their development as a mature individual. In addition, the environment, as well as education and upbringing, play an important role in the development of a child's psyche.

Adults who understand a child's psychology can gain an understanding of their abilities, interests, and inner feelings. This serves as one of the most effective means of their upbringing. As the great Russian writer Leo Tolstoy said, by the age of 5, a child possesses fifty percent of a 17-year-old's intellect. This alone demonstrates the importance of raising children at this age. The priority directions, social and pedagogical-psychological foundations of organizing the educational process are evident. Therefore, it would be appropriate to consider the upbringing of this period as the main stage in the formation of the child. Institutions and families must work in accordance with a unified concept based on state policy in raising children.

Speaking about the types of upbringing, it is necessary to remember that, as a rule, in educational and methodological manuals, the types of upbringing of children of a preschool educational organization are given in the following order: physical, emotional, social, cognitive. We cannot agree with such an order and believe that cognitive education should come first, because thinking begins with knowing. In our opinion, from the point of view of order, it is better to have the following sequence of types of education: cognitive, emotional, physical, social. In the process of upbringing, there must be continuous relationships between the family and the institution: from family to institution, from institution to family again, and so on. It is known that children of this age are still more attached to the family. The family is responsible for their socialization, that is, their integration into society, and this support is carried out mainly through the preschool educational organization.

Therefore, no matter how important the preschool educational organization is, for children of this age, the family is at the forefront of upbringing. The child continues what they learned at home in kindergarten, and in kindergarten, family upbringing is corrected to a certain extent, that is, the mistakes in upbringing are corrected, and shortcomings are filled. It is advisable for the preschool educational organization to be aware of the child's life in the family, and the family - of the child's achievements and shortcomings in kindergarten. Identifying shortcomings in character and upbringing, and addressing them promptly through collaboration, is one of the most important issues. There are many effective ways to increase cooperation between the family and preschool educational institutions.

In humanism, two national and universal aspects are always combined. Whatever actions are universal, they, in a certain sense, sprout from the national. Aspects that do not interfere with the national appearance, in turn, acquire a universal appearance and significance. By honoring universal humanity, we learn to honor the national, but not all national aspects acquire universal significance. Such destructive phenomena as nationalism and neo-nationalism have not yet disappeared from public life; they are being revived in different forms on different continents of the world. National customs and traditions in intergenerational relations acquire a universal human essence when they are enriched with the principles of humanism. For example, national qualities inherent in the Uzbek people, such as modesty, humility, and politeness, may appear backwardness, incompetence, and helplessness to representatives of other nations and peoples.

If our people instill these qualities in their descendants and adhere to them in intergenerational relationships, they should not be called conservatism. Admittedly, rapidly changing social life and relationships don't always favor modesty, humility, and courtesy. Some traditions can have a negative impact on modernization processes. Therefore, it is necessary to clarify which traditions and customs correspond to the requirements of social development and which do not.

Intergenerational relations take place not only in the family environment, but also in a broad social and legal space that influences the institution of the family. In this space, norms

concerning human rights and freedoms are paramount. For example, the Constitution of the Republic of Uzbekistan clearly defines intergenerational relations. Article 77 of the Basic Law states that "Parents and persons replacing them are obliged to support and raise their children until they reach adulthood," Article 78 states that "Children are equal before the law regardless of their parents' lineage and civil status," and Article 80 states that "Adult, able-bodied children are obliged to care for their parents"⁶. Defining intergenerational relations with such socio-legal norms does not negate traditions, but contributes to the protection of positive relations by the state and society. For the Republic of Uzbekistan, which is committed to building a democratic state governed by the rule of law, such legal obligations serve urgent purposes. The state cannot forget that obligations, duties, and responsibilities between parents and children can sometimes change, be abused, or restricted by certain individuals. A market economy makes the pursuit of property, and the illegal actions of some individuals to acquire ready-made property, commonplace.

It is no secret that in recent years there has been an increase in economic crimes, attempts to seize another's property, and acts of robbery. This deviant behavior inevitably affects intergenerational relationships. Therefore, social legal norms are also applied to intergenerational relations, encouraging generations to live in a common social legal space, within the framework of laws.

Traditional and modern views on family relations in Uzbekistan, especially intergenerational relations and the upbringing of boys and girls, are manifested in the process of mutual change and integration. Relations between parents and children were formed under the influence of patriarchal culture. The upbringing of boys, which is considered difficult and responsible, in most cases is aimed at their mental and physical development as men, preparation for life. At the center of this process is the child's "feeling like a weapon," testing their strength, and striving to find their place in society.

The upbringing of girls is usually entrusted to mothers, and in the process of preparing them for life, the mother acts as a personal example. Girls assimilate their mothers' attitudes towards life, men, and society, benefiting from their experiences. However, today the number of girls striving for independent thinking and finding their own path in life is increasing.

We help family members summarize their own and their children's desires: together we compile a list of goals stated by parents. In the process of planning and providing services, we express our expert opinion on the best priorities, social and pedagogical-psychological foundations of the organization of the educational process for parents in matters related to their children.

Together with parents, we define educational and upbringing strategies, allowing parents to decide for themselves which of the strategies corresponds to their needs and resources. We give parents the opportunity to choose where, when, and how they will participate in the educational upbringing of their children. We regularly ask parents for their opinions on the effectiveness of the chosen strategies, the results of the work on the program, and the changes they want to make. Identifying and applying the strengths of the family and child: Through conversations, telephone calls, and letters, we inform families about their children's strengths and achievements. We receive information from parents about their family and child's future goals, hopes, and dreams. We acknowledge and thank parents for their contributions to the child's development.

We help parents focus their goals and actions on the child's strengths and incorporate their suggestions into the development program. We help parents understand that they can have a significant positive impact on their children's lives. We emphasize the need to respect the uniqueness and diversity of the family. We accept and respect the feelings and opinions of

⁶ Ўзбекистон Республикасининг Конституцияси. -Тошкент: Ўзбекистон, 2023. 29-30 б.

families, even if they don't align with our views. We try to work with an understanding of the cultural values of families. Even though family values differ sharply from our values, we accept them. We create a friendly partnership between the family and the educational institution. We allow family members to actively participate in group activities, while also making every effort to ensure they feel comfortable. We involve parents in making decisions on conducting group events.

We involve parents in children's education, while selecting forms that allow parents to feel comfortable and light during the learning process. We are ready to receive parents in the group at any time during the day. We help families find other public services.

Priority directions, social and pedagogical-psychological foundations of organizing the educational process Family is the main source and hearth of upbringing. The family should be aware of the environment in the preschool educational organization, and the preschool educational organization in the family. Then the child's upbringing will be effective. We often hear statements from parents that "the educational organization should be like this," and from employees of the educational organization that "parents should be like this."

An educational organization and a family are not a place for mutual dissatisfaction, eavesdropping, and blaming. Such a confrontation between the family and the educational organization will not lead to anything good, both sides will lose. But here, children suffer the most. Therefore, it is necessary to never forget that the family and the educational organization are partners in raising children. It is important to always remember the importance of a sense of mutual obligation and responsibility. At the center of attention should be not the interests of family members or teachers, but the interests and fate of the child. For example, parents should not see kindergarten or school as an additional burden; kindergarten, like their children, should be a part of their lives.

There are various types of cooperation: letters, diaries, certificates of merit ("today your child... took first place in the competition..."), bulletin boards, information leaflets, family rooms in the kindergarten, library and playroom, home visits, parent meetings and gatherings in the kindergarten, activities of the parent committee, conversations, surveys, garden walks, equipping playgrounds, kite festival, artistic activities, cooking, craftsmanship, sewing, etc. For example, sports competitions are a whole world and give children so much joy.

CONCLUSION

In conclusion, in Uzbek society, traditional and modern views in the institution of the family are manifested in collision and harmony. The participation of economic factors in intergenerational relations is natural. In intergenerational relations, economic factors have been one of the eternal themes, which can be found in everything from folk tales to modern disputes, conflicts, and arguments. Acquisition or possession of property has never been smoothly resolved between generations. After the death of Amir Timur, conflicts between his children and grandchildren led to the disintegration of the large state. Abdulatif, intending to come to power, fought for the throne and became complicit in the murder of his father's enemies. Many such exemplary examples can be cited. In Uzbek families, there are quite a few cases of property disputes. However, these disputes are resolved through property rights and courts.

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