

Changes and Conflicts in the Dynamics of Generation Relations in Modern Family Structures in Central Asia

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Abstract: This scientific article explores the dynamics of intergenerational relationships within the context of changing family structures in Central Asia. The authors examine the impact of traditional values, sociocultural changes, and globalization on the interaction between older and younger generations. Special attention is given to the role of family dynamics, religious aspects, and social transformations in shaping conflicts and shifts in values within family relationships.

1 INTRODUCTION

Humanity has already lived through two decades of the new century, which represents the next stage in the growing socio-cultural problems of world civilization. History shows that the modern world is characterized by a unique interconnection and high interdependence of all members of the world community. The main factor “complicating social progress is the historical turns on the threshold of the new century, accompanied by the lack of ready-made programs and plans for building a civil society, as well as the aggravation of clashes of civilizations” (Huntington, 1994).

The 21st century is characterized by worsening ideological confrontations between countries of the world and problems in the implementation of youth policy in the Central Asian region. In this regard, there is a process of transition from a traditional to a liberal society in the context of globalization and information progress, which leads to the deformation of social relations. This is manifested in a decrease in the importance of family and marriage, conflicts within the family, and an increase in the number of divorces, including tragic cases of murder or the sale of newborns by their mothers.

It becomes clear that modernized family life has freed itself from parental control, which, in turn, negatively affects family education and the formation of a new generation. In recent years, there has been a

decline in the value of family traditions, a deviation from the traditional principles of family life, and the alienation of the individual from the family, which leads to the isolation of the individual.

There are also non-standard situations in social life, such as “guest workers” not only of fathers but also of mothers, which hurts the socialization of children, leading to an increase in the number of criminal offenses among minors, drug addiction, tobacco smoking and alcoholism among secondary school and professional students colleges (Law of the Republic, 1992) authority of senior members, and strict adherence to ethno-confessional requirements and rituals. Especially in Muslim families, religious affiliation is more significant compared to national one, considering it full only in conditions of authoritarianism of the older members, where honor and respect for elders were considered key. The grandfather represented the honor and conscience of the family, the guarantor of spirituality and morality for men, and the grandmother for women.

The main factor causing the “extinction” of the traditional foundations of family relationships is the confrontation between traditional and innovative, planned and market in the family’s way of life. This creates contradictions within the family, pitting the traditional values of parents against the new values of young people. As a result of identifying the specifics of the status of generations and genders, issues of changing family relationships have become relevant (Lisovsky, 2002).

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This problem has become the subject of a long discussion in the media of the Republic of Uzbekistan. During the period of historical changes, the focus of social progress shifted to the problems of relations between the West and the East, Christian, and Islamic cultures, which is emphasized in the studies and concepts of colonialism by European scientists. We must also not forget the warnings about the “Decline of Europe” due to the degradation of family relationships (Spengler, 1998).

Taking this problem into account, the following research objectives were set:

- develop the theoretical socio-pedagogical foundations for the analysis of family life and the ethnic-confessional educational function of parents;
- study national communications of intergenerational relations, analyze factors that create barriers between generations in the family;
- determine the main directions for strengthening communication conditions between generations.

2 ANALYSIS AND METHODOLOGY

Problems of relationships between generations, that is, communication between grandfathers, fathers, and children, represent a historical social value that occupies a central place in both world and national religions. In world religions, relations between generations are considered within the framework of religious social doctrine, and Islam bases its religious strategy on the respect and love of children for their parents. These social principles of relationships between generations are reflected in the philosophical and pedagogical works of Alisher Navoi, Yusuf Khos Khozhib, Kaykovus, Mahmud Koshgari, Amir Temur, and others.

Modern pedagogy and psychology are enriched with extensive literature devoted to the problems of family and family relationships. The relationship between parents and children, the connection between the older and younger generations, has become the subject of study in sociological and pedagogical research by specialists (Bocharova, 1985; Varga and Smekhov, 1986; Golod, 1984; Tashtemirov, 1982).

Modern trends in youth culture, problems of various age categories and conflicts within the family, and features of the problems of older people in a family environment are reflected in the works of authoritative scientists (Babochkin, 1997; Bobakho and Levikova, 1996; Vdovina, 2005; Solnik, 1992; Solovyova, 1991; Shapiro, 1981).

Several scientists who have contributed to the study of this problem from the perspective of pedagogy and education have also emphasized issues related to intergenerational connections in their articles (Lisovsky, 2002; Nikitin and Nikitina, 1989). These kinds of investigations, nevertheless, are not very common in the writings of scientists from Central Asia.

The issue of intergenerational relationships is covered in the nation's Basic Law (Constitution, 2023), emphasizing a distinct part devoted to the legal obligation of parents to raise their children till maturity, although international legal experience in this area is lacking. They are also required by law to give their children's aging parents emotional and financial assistance. Parents must raise their children according to the highest national and worldwide spiritual and moral standards. The republic's present legislation lays the groundwork for governmental policy toward youth, marriage, and families.

In this study, the relationships between generations were analyzed taking into account national traditions of education and the values of the ethno-confessional life of the population. The principles of tradition and innovation, as well as the way of life and thinking of the peoples of the region, served as the basis for analyzing the relationship between fathers and children. The methodological basis of the study was a personal-value approach, considering student youth as a subject of relationships and children.

Numerous theoretical techniques, including analysis, comparison, generalization, and modeling, were employed throughout the investigation. Additionally, cause-and-effect parenting techniques, systemic-functional family education ideas, and programmatic family education were applied. In the process of analysis, generalization techniques, comparative social pedagogy, and inductive and deductive philosophical knowledge methods were applied. To effectively solve problems, a program for organizing and monitoring family life was developed, including relationships between generations, the relationship of children to parents, strengthening family foundations, and preventing gaps between generations.

3 DISCUSSION AND RESULTS

Based on a socio-pedagogical analysis of research approaches to the relationship between generations, the following key provisions are identified that are essential for our research:

1. The problem of the relationship between fathers and children as an anthropological educational process: this aspect concerns the transmission of cultural family traditions and the inheritance of not only material but also spiritual values. It is aimed at ensuring old age and forming fundamental principles of relationships among the younger generation.

2. Decent life for older people and care for children: this point of view emphasizes that the development of respectful attitudes towards and care for elderly parents is the result of pedagogical influences and the influence of the family environment.

3. Respect and love of children for their parents: in the conditions of scientific and technological progress and globalization, the revival of national traditions is necessary. This includes children's respect and love for their parents, which becomes a key element of national identity.

4. Principles of intergenerational relationships: These principles can be divided into two factors. The first factor is the intensification of the educational impact of the educational system of family life on the younger generation. The second factor is the close familiarization of the individual with traditions, lifestyle, and national values in the educational process. The culture of coexistence of several generations in a family becomes an important aspect, allowing the transfer of social and everyday experience and the assimilation of spiritual and moral principles inherited from previous generations.

The issue of father-child relationships is examined in the framework of our study while taking into consideration how young people are being prepared for family life. Not only do the essential moral and spiritual attributes of the person develop here, but the ethics and aesthetics of children's interactions with their parents are also established.

Priority provisions that can form the foundation of family pedagogy in the area of sustainable development of families and marriage relations among the peoples of Central Asia were determined based on the examination of socioeconomic and spiritual life. The provisions encompass the following: the establishment of universal systems of access to education and self-education with the involvement of various public institutions; the preservation of national family values; family education and upbringing; the strengthening of parents' social status; the respect for national and universal principles of communication in the family space; and the ethno-confessional principle of family life. Social cooperation in the family involves strengthening the social status of the father and

mother, who perform the functions of raising and educating the younger generation in the spirit of social activity and patriotism.

Over many millennia, social awareness developed and impacted every aspect of human civilization, setting standards for how society and the individual should interact. The social and legal standing of men, women, and children was established by the national mindset, which was founded on ethno-religious principles. These rules, which reflected the traits of family interactions, were validated and ingrained in societal life.

Ethnic-confessional relations, which describe family interaction based on the characteristics and norms of individual behavior, cannot be abstract and exist in the context of national relations. These relationships extend both within and between states, requiring interdisciplinary research due to their complexity and relationship with politics and law. Understanding how men's and women's national status affects the dynamic between parents and children is especially crucial. Every country has a unique constitutional order for men and women that defines a culture and way of life based on historical development. Even though men and women are socially and biologically identical, the nation's culture is viewed as mostly male.

These aspects, including national statuses, constitutional principles, and cultural characteristics, represent a complex field of study, especially in the context of intergenerational relationships.

The described changes in male and female status in the conditions of modern civilization, such as changes in lifestyle, changes in gender appearance, and the use of elements traditionally associated with a particular gender, have indeed become common phenomena. These changes affect traditional ideas about men and women, including in the context of ethno-confessional relations.

Many communities place a great value on the authority and social standing of males, particularly in Muslim societies. In the public sphere, a man's great authority is regarded as a combination of material security and virtues like moral purity, decency, and manly honesty. The "ideal" guy is traditionally seen to be noble, genuine, respectful to elders, giving, and showing charity to women and juniors. These values and norms of male behavior are important for the sustainability of the national way of life, family traditions, and respect for elders in society. However, it is important to note that in the modern context, there is a degradation of traditional ideas about men and women. This emphasizes the urgent need to understand and analyze ethno-religious situations,

taking into account the changing roles and statuses of genders.

The region's male character has historically been influenced by the aforementioned qualities, which include courage, heroism, boldness, modesty, and a culture of forgiving. These characteristics not only represent conventional norms but also have a significant impact on the development of men's decency codes and ethno-religious interactions.

Research into various ethno-religious and socio-cultural aspects of life in the region provides an interesting perspective on the traditional values and roles of men and women. Maintaining a sense of duty and obligation among men in the context of family traditions and intergenerational solidarity, as well as emphasizing male status characteristics such as seriousness, determination, wisdom, and foresight, indeed represent key elements in ethno-religious dynamics.

Deep roots in the history and customs of the area are reflected in traditional notions about the role of a male as the leader of the home, the bearer of duty and obligation to parents, and a culture of forgiveness. It's crucial to remember that these principles can affect social interactions and larger ethno-religious and familial ties in addition to family relationships.

In the modern context, changes in the roles of men and women, as well as shifts in traditional ideas of masculinity and femininity, present a challenge to maintain these values and adapt to modern realities. As you can see, the restraint and endurance of men, and their role in supporting families and society, all this is important for the formation of national identity and the sociocultural landscape.

In the framework of family life, intergenerational connections have historically supported stability, with women playing a significant stabilizing role. Within Muslim communities, women were revered as enigmatic, divine beings with cleverness beyond the comprehension of forty donkeys. Fights with women were frowned upon, and it was improper to engage in combat with them. The status of women in society frequently contributed to the resolution of disputes. There are numerous instances in which combatants may kill one another, but women could step in and break up violent conflicts by putting themselves in the way of the conflict and taking off their headscarves.

A child's personality develops in the context of actual family dynamics, where they learn to respect their parents, learn moral norms for their relationships with their grandparents, and pick up ethical and beautiful behavioral concepts from them. Children's emotions are formed and developed by their mothers, who also draw them to their love and affection.

Young parents might benefit from the significant role grandparents play in schooling. Grandparents teach moral principles and values to children, which shapes their social cognition.

The lack of grandparents can lead to cognitive discontent in contemporary split households with working parents. Children's communication reflects this, which results in unfavorable feelings and experiences. Alienation between brothers and sisters, or between fathers and children, can become the standard of social life in an urban setting where individualism is prevalent. The issue of alienation is more severe in urban households than in rural ones, particularly in those headed by a single parent. According to statistics, males make up no more than 46.5% of the population in Russia and 50.1% in Uzbekistan.

In light of this, scientific and theoretical analysis of the ethnic mentality of men plays an important role in preventing complex relationships between generations, such as the "gap" between father and son.

Special relationships are formed in the family, which are regulated by established lifestyle standards and the social system. The relationships of children as individuals are formed under the influence of moral principles, and collectivism in family life, where older family members deserve honor, and younger members feel cared for, creating mutual respect and sympathy. It is also worth noting that there is a relationship between the family and the mahalla (community), where the authority of the family is determined by relations between generations and respect for elders, which is considered a key element of social stability.

The mahalla, or community, transforms into a male education institution for the development of individual cultures. Important aspects of masculinity are instilled by this culture, producing a real dzhigit (brave and fearless man).

Aspects of the culture of the sexes and their biological existence are taken into consideration in Islam to comprehend the culture of relationships and disputes. Islam offers its rules based on this, stressing that a real man looks for games and risks, whereas a woman is a hazardous toy for a man. This doctrine, which views all else as lunacy, highlights the distinction between men and women and urges the preparation of men for battle and women for the assistance of warriors.

The "idealization of women" in Soviet culture, which severely weakened a man's power over a woman, exacerbated the generational conflict. Women's socio-political standing changed as a

consequence of the ideal of the female activist, Komsomol member, and production leader, which also caused men's former prestige and respect for grandparents to decline. As a result, issues of conflict between genders and generations surfaced in the context of the democratization of public life, giving rise to customs and jokes regarding mothers-in-law.

It should be concluded that the concept of "modernity" makes its own adjustments to social relations between the sexes and generations, and the disruption of these relations can have an impact on the normalization of public life. A woman in this context can influence the relationship between fathers and children, as well as the presence of ancestors in the family.

Men's and women's mentalities, or social status, must be constructed on the foundation of historical experience, taking into account the national philosophical and religious ideals in addition to cultural traditions. In the East, a man is revered not just as a religious figure but also as the embodiment of justice and righteousness and the protector of familial bonds.

Many families oriented toward spiritual and moral values can be considered successful, including men living with a father and mother and several children. Children's relationships with grandparents may vary in the degree of mutual attachment, reflecting the variety of forms in family dynamics.

Issues and disputes among generations also become pertinent when considering traditional spiritual cultures and population demographic reproduction. Changes in the sociocultural milieu, such as the deterioration of young values and the escalation of generational conflicts, are what lead to these conflicts.

After all, the anomalies in family problems that arise in the modern social environment often manifest themselves in nuclear families, cut off from their ancestors, and exposed to the rapidly changing problems of modern times. Anomie, as tension in the behavior of an individual, reflects resistance or contradiction in the social environment.

The common structure of production and consumption gave rise to the authority and total tyranny of the father in the East's traditional family structure. Low-tech agricultural methods need the cooperation of friends and family in addition to one household. Ancestor cults, respect for tribal leaders, and esteem for older community members were all results of this. It also contributed to the emergence of elder respect in civilization. The seniority order was genetically preserved as a result of these customs, which persisted for many millennia.

However, modern changes in society, such as the transition from complex family models to nuclear families and the loss of control of higher structures over lower ones, have led to a weakening of the authoritarian mentality of older generations. Changing lifestyles, increased mobility, and the availability of information technology have also contributed to the change in traditional structures.

Family disputes are a manifestation of the generational clashes brought about by these developments. Generational disputes have increased as a result of the shift to nuclear families, divorce from ancestral homes, and the growing individualization of family life. When societal transition and democratization impact values and way of life, family connection issues become more apparent in the context of global developments.

For example, the new Renaissance in Asia is bringing changes to traditional ways of living and thinking, causing a clash of views and lifestyles between generations. The politicization of Islam and the complexity of socio-cultural life in Asian and African countries are accompanied by a family and marriage crisis and a decline in the value of family.

Thus, conflicts between generations are closely related to changes in the family life of the peoples of the world, and the ability to control social progress lies in the hands of humanity. Overcoming these conflicts requires respect and attention to the different values of different generations, rather than collapsing into a "war of all the old against all the young."

Based on the research, several key points can be highlighted:

1. Traditional values in Central Asia. For many centuries, the character of the peoples of Central Asia was dominated by peace, humility, and obedience, as well as the desire for peaceful resolution of conflicts and respect for older generations. These principles were passed down from generation to generation and embodied in traditions and cultural values.

2. Changes in the spirituality of the younger generation. Today's younger generation is perceived as more prone to extremes, violence, and radical methods to achieve their goals. This compares to the more sedate and traditional approach of previous generations.

3. Conflicts between generations. Problems in mutual understanding and dissatisfaction of the older generation with the younger have existed for a long time and can be traced back to the history of various societies. Possible reasons include a system of class division, divinity, and the cult of tradition, which strengthened the people's minds towards respect for elders and adherence to customs.

4. Spiritual unity in the change of generations. Even with the changes associated with the transformation of society, there is a certain spiritual unity in the change of generations, different from Western societies. This may be due to historical characteristics and the collective nature of production.

5. Impact of gender equality policies. Tensions between generations increased due to gender equality policies, which led to a change in social dynamics in the family, with the loss of authority of the father and possibly a transition to a "matriarchy".

It is intriguing to see that a broad range of subjects are covered by our study, such as politics, economics, societal shifts, and even how gender affects family dynamics.

4 CONCLUSIONS

The conducted research shows the following criteria:

1. The role of the head of the family. In sociology, the head of the family in Uzbek society is considered an important element in the self-organization of the family as a social institution. Census data indicates a predominance of men as heads of household.

2. Experiment "Father's Week". As part of the Father's Week experiment, a study was conducted where women in the family voluntarily took on the traditional appearance of Muslim women. The experiment showed that such changes in women's behavior have a positive effect on men and children, improving family relationships.

3. Clash of generations. It is necessary to solve the problem of generational clashes by improving relationships between parents in the family. The ratio of parents and children in the family is considered an important aspect of sociocultural progress.

4. Transformation of family relationships. In conditions of transformation processes, family relationships change. Young people are adapting to innovations, while the older generation may experience difficulties in adapting due to the preservation of conservative views.

5. Globalization and the influence of mass culture. Globalization removes borders and affects society as a whole. Mass culture becomes accessible to all age groups, including young people, which influences their views and values.

The position of the head of the family, issues with generational conflicts, shifts in conventional roles for men and women, and the effects of globalization on family values are just a few of the topics covered in this research into family dynamics in Uzbek culture.

The following key messages can be identified from this study:

1. Raising the marriageable age. The increase in the age of marriage among young people is seen as a factor influencing conflicts between generations. Late marriage can smooth out relationships, as young spouses take a more conscious approach to parental responsibility and inheriting traditions.

2. Bachelor lifestyle. It is noted that a bachelor lifestyle, especially if it lasts for a long time, can reduce respect for the older generation and the level of subordination to parents.

3. Mobility and migration of the population. Increased mobility and migration of the population influence changes in family stereotypes and standards of thinking, which can lead to generational incompatibility.

4. Division of property and conflicts. Problems with the division of parents' property can become a source of serious conflicts between brothers and sisters, and also lead to the destabilization of society.

5. Weakening education. There is a weakening in the upbringing of children due to the lack of time parents have to communicate and talk with their children. This complicates the relationships between generations in the family.

6. Strengthening traditions. To strengthen relationships between generations, it is proposed to revive ethno-confessional traditions and develop a culture of education and upbringing.

7. Philosophical and educational conditions. The principle and tradition of the relationship between fathers and children are considered philosophical and educational conditions for social stability and the prevention of threats to the socialization of youth.

8. Social youth policy. The solution to the problems of social youth policy is seen in strengthening the relationships between generations.

Thus, this study emphasizes the meanings of marriage, population migration, weakening parenting, and strengthening traditions as it analyzes many facets of intergenerational relationships in the context of family life in Central Asia.

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