

**INTERGENERATIONAL COMMUNICATION AS A RESOURCE OF
PERSONALITY DEVELOPMENT**

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Annotation: The article deals with the problem of intergenerational communication in the context of understanding the possibilities of the resourcefulness of this kind of interaction in different social environments.

Keywords: intergeneration communication, resourcefulness environment, cultural exchange, personality development.

Increasingly wider range of scientists, experts and ordinary citizens are aware of the need for environmental orientation, not so much in production and consumption, as in education, culture and politics (works by M. Boryshevskyi, E. Erikson, J. Kotre, D. Leontiev, A. Maslow, K. Rodgers, V. Skrebets, M. Sliusarevskyi, Y. Shvalb and others).

A person's awareness of the fact that his or her subjective well-being is significantly related to the well-being of the environment - natural, social, family, informational, etc. is a mechanism of prevention of threats to humanity and to meet the challenges of the future. We analyze the problem of intergenerational interaction in the context of understanding the possibilities of the resourcefulness of this kind of interaction in different social environments.

Such kind of relationships continue to play a significant role on the global social level as well as in the life of each individual at a certain stage of life. Crisis phenomena that accompany a modern family endanger the very existence of it, and thus create areas of tension and disadvantages both in the system of younger and older, and in the system children - socium, adult-socium [1].

Contemporary children are progressively becoming more and more independent in the family and wider community, which significantly impacts intra-family and intergenerational relationship. Thus intergenerational interaction in a modern Ukrainian family is going through considerable transformations, which is distinguished by high variability and incorporates elements of traditional and innovation culture.

Notable is the two-way nature of communicational process when the central course of activity and education "from the older" – grandfather, grandmother, mother, father and other older family members – is combined with the reverse process – "from the younger" (although more informational than actually educational) – from children and grandchildren.

This bilateral process facilitates under optimal conditions the development of family "vocabulary", later used by both younger and older, as well as leisure choice and development of the pace and way of life shared by the whole family. The elders frequently referred to the superior educational level and technological knowledge of their offspring, as well as the differences in values and lifestyles between the generations, which they thought had made their own knowledge and wisdom obsolete. They had concerns about social and technological changes, however, and they aroused a sense of urgency to protect the younger generation from contemporary evils, while many considered that passing on moral and behavioural codes nowadays was the most important generative role. Although they wanted to help, their efforts were often criticized [1; 2].

Our research focuses on psychological features of common leisure of grandchildren and grandparents.

Modern parents often don't have enough time to ensure high quality of leisure, when they devote to their child special attention. This gap can be successfully filled by active grandparents.

The subjects of this study were 34 grandmothers, 12 grandfathers and 30 children (aged from 3 to 9 years). We used structured interview and structured observation of intergenerational interaction. One part of participants usually interacted with their grandchildren in child's home, another part mostly took up their grandchildren to their own home.

The level of satisfaction by the interaction was much higher in the group that took their grandchildren to their home ($p < 0.001$). Structured observation of expression, verbal manifestations, content and saturation of interaction also showed higher degree of mutual comfort of intergenerational communication in this group ($p < 0.05$). Results of the study showed higher efficiency of the intergenerational interaction in own environment of grandparents, where spatial and household characteristics are more common, mastered and correlated with comfortable temporal characteristics. Feeling more freely and independently in their environment, grandparents demonstrated high level of variability and creativity, they brightly expressed individuality and shared life experience with children. For instance, they transfer knowledge and life skills in games, cooking, reading, gardening, animal care, craft, art, etc.

Grandchildren, plunging into the space mastered by the grandparents, demonstrated sincere interest and initiative in common activities during free time. Children used not only provided by grandparents space, but also modified it by varying, updating traditional experience, encouraging elders to master skills from their arsenal (knowledge "from the cradle") For example, they have used gadgets, programs, tools, opportunities of the internet, etc.

To sum up, the space of leisure creates subjective feeling of safety and freedom for younger and elder family members, as well as feeling of less time pressure related to the requirements of hi-tech society and busy schedule of work and school (time is money). The change of activity itself (content and form) stimulates the improvement

of those sides of child's personality, that are often blocked or not at the forefront. So the formula of developing common leisure is determined by such elements: environmental characteristics, where exactly grandparents are the owners; time interval – from the few hours or days till months (vacations); a variety of activities in different spheres (nature, reading, music, handicrafts, fine art, everyday work, physical training etc). Thus, leisure situation creates a unique space, where vital experience of grandparents is successfully mastered and reserved by grandchildren as family traditions, values and fruitful family polylogue.

The cultural exchange of meanings and values emerges through this interaction, as well as the merging of entire generations and even ages creating a new, modern way of life. Meaning-bearing interaction between people in a family is designed to provide the assimilation of values by children and the mutual exchange of meanings of life between family members. The older generation has the opportunity to find ways to transmit values, meanings, ideals, which would effect the quality of life of the younger generation.

It is unacceptable to "program" actions, reactions or skills development of children; imposing adult personal meanings and standpoints. This provokes adolescent resistance or gradual identity loss and formation of a person devoid of their own firm beliefs. This viewpoint inhibits emotional, social and spiritual development of the personality of growing individuals, who become unable to comprehend their life journey, find ways to implement plans, make responsible decisions or take the initiative.

To some extent, youth subculture always acts as the distorting mirror of the "adult" world of things, relationships, needs and values. Contrasting the images of "us" and "them" in the most extreme forms results in the denial of paternal and maternal values, those of the whole family in general, sometimes extending into a wider range of values. For example, there is "our" fashion, "our" music, "our" communication compared to "dad and mother's" and those offered by institutional means of socialization.

Most contemporary works on the analysis of intergenerational interaction are devoted to consideration of the causes of conflict between different generations and there are virtually no works aimed at demonstrating techniques and methods of conservation of intergenerational continuity.

In order to clarify the features of cultural markers of modern youth, an in-depth interview has been conducted, which covered 65 high school students (15-16 years) and 96 students (17-23 years) of the metropolis of Kyiv. The data yielded by this provide five value preferences that reveal the specificities of cultural needs of the young people of Kyiv.

Health (46%) comes first, the focus on academic success (29%) takes the second place, orientation toward moral values and significance of relationship between family members, especially parents (prevailing among girls) is in the third place. There is also the need for love (spiritual and physical intimacy with the loved one) and for friends. In the fourth place is a group material values, whereas 8% of respondents consider material security to be the main value of life. The tendency to dismiss cultural heritage and neglect the chance to preserve it (6%) was ranked fifth. It is an evident lack of attention to the problems of society overall, including spiritual culture [3].

We believe that the development resource is meaning-bearing intergenerational interaction based on respect, understanding, dialogue, which aims to help a young individual "rise" above the situation and "come" to the level of self-knowledge, spiritual perfection, creativity and feel the need for search and implementation of essential and existential meanings, providing their own spiritual development. The indicator of an efficient, independent and responsible life-creating process, which is controlled by a person being a creator of their own life, is the ability to seek and reveal meanings in situations of life.

The data gathered suggest that life meanings of young people unsteadily run the gamut from elementary ("material goods") to high ones ("perform an exploit").

Despite all the social, economic and psychological hardships, the surveyed high school students tend to opt for high existential meanings. It manifests itself in the

emphasis on the need to do good, love, emphasize with others, be responsible, free and in the pursuit of personal excellence.

Parental example stands out among other favorable conditions like reading literature, history and also life observation and self-cognition that are conducive to the revelation of meanings of life.

Young people believe that in addition to personal experience and inventory of appropriate features and qualities (willpower, responsibility, self-confidence), the implementation of the meaning of life also requires help and participation of adults, including older family members [4].

Furthermore, the determination of the vector of the life quality improvement of an adolescent or a young adult largely depends on the level of personal development of the older people, their values and meanings as well as on the features of their substantial meaning-bearing interaction with the young [5].

The development of intergenerational interaction practice is therefore relevant as a special form of human activity that enhances formation, development and enrichment of contact between interlocutors. It leads as well to emotional and sensual interchange between the older and the younger participants that experience axiological sensations and are capable of reflection.

Interpersonal interaction is a special type of social interaction based on the direct or indirect communication of representatives of different generations and performs a number of communicative, educational, behavioral and other functions through the mechanisms of transfer of experience from senior to younger generations and the transfer of experience from younger to senior generations. The activation of these functions and the enrichment of their content can be a significant resource for subjective well-being of each person.

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