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**SOCIO-PSYCHOLOGICAL ASPECT OF
INTERGENERATIONAL COMMUNICATION**

The article deals with intergenerational relationships as a fundamental part of the human experience, with the concept of “age-related stereotypes” and means of the older people’s stereotyping. In the framework of this study is also drawn attention to common stereotypes about old age and other communicative phenomena associated with old age. The use of certain clichés and stereotypical statements with respect to any group of people is relevant sociolinguistic question.

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Key words: intergenerational relationships, age-related stereotypes, intergenerational conflict, intergenerational contract, generation gap.

Intergenerational relationships are a fundamental part of the human experience. Throughout a typical day, it is common for an individual to have numerous interactions with other people. Each interaction that an individual experiences is unique and serves a specific purpose. However, these interactions are similar in that they contribute to the building and shaping of intergenerational relationships.

Intergenerational communication is an important aspect of many, if not all, relationships, especially for grandparents raising their grandchildren. According to research, the communication that takes place between two or more people may help to define their relationship. In grandparents raising grandchildren (GRG) families, there is often uncertainty and tension accompanying changing family circumstances. Communication is important as a means for making family members

aware of each other’s changing needs and helping them support one another. Communication is also key for helping family members learn how they can better function as a cohesive family [Leung, Kim, 2007].

According to questionnaire, in the older population’s response in Bugulma Nursing Home for the elderly to question, which group of people, as opposed to the age ranges, they talk to the most. For the older individuals, Family members and grandchildren were the most-chosen answers. Out of the age groups that participants disclosed to, they were asked which they most liked to talk to. The highest number of responses from the older participants was in the 40 -49 and 30-39 categories.

One factor that differentiates grandparent-grandchild relationships from parent-child relationships is the greater difference in age. The “number” that makes up a person’s age is not necessarily the issue; it’s the experiences

of the person throughout their lifetime. Without knowing about a grandparent’s experiences during past times of personal or national financial crisis, for example, a grandchild may not understand the family finance choices the grandparent makes today.

Intergenerational understanding goes both ways – older adults need to learn about

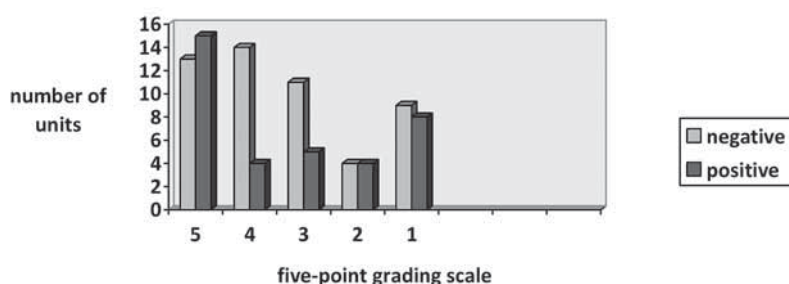
the experiences to which grandchildren are exposed on a daily basis such as drugs, violence and sexual relations. Without understanding each other’s life experiences, it becomes all too easy to attribute differences of opinion to age-related stereotypes. As noted in a related article, age-related stereotypes can have a very negative impact on intergenerational communications and relationships.

According to the survey of 75 students from the Kazan Institute of Economics Management and Law, (Almetyevsk branch) positive and negative phrases and a cliché in

<i>Which negative phrases, sayings do you use or have heard to the elderly?</i>	<i>To native grandmothers / grandfathers</i>	<i>To unfamiliar grandmothers / grandfathers</i>
- 5		Witch, old fart, old trout, old nag, old fogey, old fart, rotten (raw) monkey, moocher, parasite, bald stump, bald kid, bald dick, homeless, toothless sheep, ram, «siphon».
- 4		«gluhoman», cloth-ears, old woman, goof, dunce, dunce bald, an old shoe, old buffer, old buzzard, old bastard, old hag, old cartilage, old fool, toothless crone, «starichela» dodderer, pressure cooker, a milkmaid.
- 3		The old «Shapoklyak» (the hero from cartoon), micrograndmother, bum, old, geezer, old woman, «karchyk» - (Tatar language), backwoods, stump rotting, «sektantka» chapelgoer, «Hey, Grandpa,» «Hey Grandma!»
- 2	grumbler, growler, «dedok», «babushka»	grumbler, growler, «dedok», «babushka»
- 1	An old woman, «dedulka», grandma, grandad, old, grandfather, grandmother, granny, «dedusya», granny, «dedulka», grandmother, grandad, old, grandfather, grandmother, granny, «dedusya», grannie.	An old woman, «dedulka», grandma, grandad, old, grandfather, grandmother, granny, «dedusya», granny, «dedulka», grandmother, grandad, old, grandfather, grandmother, granny, «dedusya», grannie.

What are positive phrases, sayings you use or have heard of smb. with respect to the elderly?	To native grandmothers / grandfathers	To unfamiliar grandmothers / grandfathers
5	«Babulechka», mema, «dedulechka», dear, gentle, kind, «maturam» - «my dear» (Tatar), «chirleme» - «don't ill» (Tatar), «ebiem» - «My Grandma», «Babaem» - «My grandfather» «ebikey» - «my grandmother», (Tatar) «ebiemka»- «grandma», «abinushka».	
4	Grandma, Grandpa, «ebika» (tatar) grandfather.	
3	«noneyka», «kugamay» - (mother's grandmother), «asanne» - (father's grandmother), «kugazi» - (mother's grandfather), «asate» - (father's grandfather -Chuvash language).	«Noneyka», «kugamay» - (mother's grandmother), «asanne» - (father's grandmother), «kugazi» - (mother's grandfather), «asate» - (father's grandfather -Chuvash language).
2	«babaem» - «my grandfather» (Tatar language)	«starushechka», «babusechka», «dedusechka»
1	a grandfather, grandmother, «Babai», «ebi», «daewannie» - «grandma», «ebikey» - «Grandma», «cart ennie» - «Grandma», my old grandmother - (Tatar language).	mother, grandfather, «my dear father», grandpa, grandma, «Babai», «ebi», «daewannie» - «Grandma», «ebikey» - «Grandma», «cart ennie» - «Grandma» - (Tatar language).

Diagram. Distribution of estimates of words and expressions



relation to the elderly were revealed and estimated on a five-point grading scale of degree of expressivity.

Evaluation of semantic space of responses, expressing the relation of youth to the elderly

The chosen gradation meant: «-5» – insulting, humiliating the honor and dignity of the elderly, «-4» – very bad words and expressions, «-3» – bad, «-2» – rather bad, than neutral, «-1» – are closer to the neutral; «+5» – expressing honoring, respect and love to the elderly, «+4» – very good words and expressions, «+3» – good, «+2» – rather good, than neutral, «+1» – are closer to the neutral. The class of neutral units wasn't allocated, as in subjective semantic spaces those estimates initially were excluded by us.

Whether it be a parent lecturing a child, best friends sharing personal experiences, interpersonal relationships are deeply imbedded in day-to-day interactions. In order to better understand and improve interpersonal relationships, a wide range of approaches have provided valuable insight. It is important to understand the nature of intergenerational conflict. Regardless of the control that individuals have over their circumstances, conflict is an unavoidable part of every-day life. Simply put, conflict is caused by problems during typical human interaction (Klein & Hill, 1979). Because human interaction is such an integral part of life, it is impossible to not experience some degree of conflict on a regular basis.

An intergenerational conflict is either a conflict situation between teenagers and adults or a more abstract conflict between two generations, which often involves all inclusive prejudices against another generation. Intergenerational conflict also describes cultural, social, or economic discrepancies between generations, which may be caused by shifts in values or conflicts of interest between younger and older generations. An example are changes to an inter-generational contract that may be necessary to reflect a change in demographics. It is associated with the term “generation gap”.

There is a myriad of research that addresses specific types of intergenerational conflict, such as new views of grandparents (Aldous, 1995), continuities and discontinuities in parenting (Campbell, 2007), religious beliefs (Copen & Silverstein, 2007), grandmothers' involvement in grandchildren's care (Gattai & Musatti, 1999), and parental stress in grandparents related to children with behavioral problems (Harrison, Richman, & Vittimberga, 2000).

This thesis aims to take a communicative approach to understanding if these tensions exist and how they are managed

communicatively. Previous literature findings span across various forms of family structure from single parent to blended families to traditional two parent households (Douglas & Ferguson, 2003; Fingerman, 2004; Li, 2002; Riggs, Holmbeck, Paikoff, & Bryant, 2004). The structure of the family, values, and beliefs play a vital role in how grandparents interact with their grandchildren. Parents who have remarried spouses with children may find their experience with grandparents very differently than a single parent or a newly wedded couple. The complexity of family dynamics challenges this research because it constantly changes how people define their relationships.

This research demonstrates that studying intergenerational conflict over parenting is a very complex subject that needs continued research to better learn its many nuances. Defining conflict is another communicative aspect that alters perception of intergenerational tensions. Neugarten and Weinstein (1964) defined a formal grandparenting style as one where the grandparent withholds advice despite disagreement. While this study was conducted in an earlier era, today's generation continues to challenge norms and redefine society. This obviously affects the impact of communication between grandparents and their adult children. Many adults feel they know their parents well enough to know their beliefs. When a situation arises when the parent instinctively knows that the grandparent would disagree, and the grandparent simply remains silent, the parents may feel the tension. Although nothing is said at the moment of impact, the parent is often aware that tension exists. Some grandparents stay completely out of their adult child's parenting decisions, while other grandparents impulsively interject.

In addition to these two extremes, there are grandparents who fall somewhere in between. Parent-child relationships always seem to be "love-hate" (Luescher & Pillemer, 1998), and this remains true later in life when intergenerational conflict over child rearing occurs. In this research, the critical component in defining

intergenerational conflict is that conflict is not necessarily negative, but rather implies a task of structuring relationships that is created by structural, situational, and personal conditions (Luescher, 2002). This study exemplifies how people must live with ambivalence and parents can cope with it in competent, productive ways (Luescher, 2002).

To maintain an effective communication with grandparents, parents must acknowledge the struggles that grandparents experience. While conflict situations vary, one common denominator is the need to find satisfactory resolutions. When conflict is managed to produce satisfactory results, the damage to the relationship is typically minimal. In fact, resolving conflict can sometimes be instrumental in strengthening relationships. While many people associate the mere thought of conflict with negative connotations, conflict can provide opportunities to resolve concerns and strengthen relationships.

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