

Psychological Resilience in Family Relationships: An Existential and Ethical Analysis (based on the example of Kyrgyz society)


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Abstract: The scientific article presented to the scientific community analyzes the problem of psychological stability in family relations from a socio-philosophical point of view, namely, on the example of Kyrgyz society, on the basis of existential and ethical approaches. This work scientifically examines the impact of social transformations in modern Kyrgyz society, the significant impact of globalization and changes in values on the internal stability of the institution of the family. The authors interpret the causes of family crises in Kyrgyz society through the prism of existential choice, social consciousness, democracy, responsibility, freedom and moral duty, and also reveal the philosophical foundations of psychological stability. The main purpose of preparing this scientific article is to analyze the psychological stability of family relations in Kyrgyz society through the prism of existential philosophy and ethics. To interpret the issue of psychological stability in family relations in Kyrgyz society, the authors used methods of analysis and synthesis, induction and deduction, comparison, observation, case analysis, hermeneutics and interviewing, applied in science, and obtained effective results. As a result of the authors' research, it is substantiated that the causes of family crises in Kyrgyz society are associated with positive and negative influences of public views within a globalized framework, with the existential choice of a person, moral responsibility and a system of values. The theoretical and practical significance of the article is determined by philosophical proposals aimed at strengthening the institution of the family.

Keywords: family, psychological stability, Kyrgyz society, existentialism, social consciousness, ethics, responsibility, morality, values, marriage.

Introduction

According to theoretical underpinnings, the family is regarded as the main setting for an individual's existential life in addition to being a biological or social unit. A person gets their first moral experience and absorbs core values like love, responsibility, tolerance, and understanding inside this family. However, the institution of the family is undergoing a severe crisis in contemporary society. The primary signs of this crisis are thought to be an increase in the divorce rate, a shift in attitudes toward marriage, the rise of individualism, and an increase in psychological stress.

In this context, the problem of psychological resilience in family relationships requires philosophical analysis. Because psychological resilience isn't just about managing emotions; it's the result of personal maturity, moral responsibility, and existential choice.

Relevance. There is constant discussion in society about how the institution of the family in modern Kyrgyz society is undergoing profound social and cultural transformations. Globalisation, urbanisation, the rise of individualism, changing social roles, the rapid spread of information on social media, and the overall impact of information technology are significantly altering the nature of family relationships in Kyrgyz society, leading to increased psychological tension and conflicts. This condition makes the issue of psychological resilience in family relationships a relevant subject of study for philosophical and social sciences.

Currently, psychological resilience is often considered within the fields of psychology and sociology, and one of the main needs is that its existential and ethical foundations are not adequately philosophically analysed. The causes of family crises are often explained solely by economic or social factors, while fundamental philosophical questions such as a person's inner spiritual world, understanding the meaning of life, moral responsibility, and existential choices are pushed to the background.

Especially in post-Soviet and Central Asian societies, the contrast between traditional family values and modern individualistic views negatively impacts the family's internal stability. In this situation, studying psychological stability in family relationships from existential and ethical perspectives is an important scientific and practical task for ensuring the spiritual security and social stability of society. Furthermore, the effectiveness of state family policy and laws concerning marriage and family is often determined by the moral maturity and level of responsibility of citizens. Therefore, the philosophical justification for psychological resilience in family relationships has not only scientific but also socio-political significance. In this regard, research on this topic is a relevant scientific issue aimed at strengthening the institution of the family in modern Kyrgyz society, preventing family crises, and deepening the spiritual foundations of personality development.

Methods and Materials

The main purpose of preparing this article, which is offered to the scientific community, is to analyse psychological resilience in family relationships through the lens of existential philosophy and ethics. In the philosophical analysis of the problem of psychological stability in family relations within Kyrgyz society, the authors took into account the principles and ethics of science applied in writing the scientific paper. Specifically, the principles of systematicity, complexity, scientific evidence, and development allowed for a scientifically grounded philosophical and ethical analysis of the problem of psychological stability in family relationships within Kyrgyz society. In analysing and synthesising theoretical works on this topic, and in analysing scientific data, research papers, and publications, the historical analytical method and the statistical research method (problem dynamics) are used. Through methods of analysis, synthesis, and observation, the root causes of the problem have been identified. Additionally, content analysis, historical comparison, induction and deduction, and observation methods were used.

Results and Discussions

The problem of the family as a philosophical phenomenon became known from the history of philosophy in ancient times. Ancient philosophers analysed the term "family" from different perspectives, focussing on the fact that its original meaning was a union between spouses and the basic unit of the state. According to V.F. Asmus: "In Plato's theory of the state, the postulate of the community of women and children is not a quirk; it plays an extremely important role. For Plato, the realisation of this postulate means achieving the highest form of unity within the state. By this, Asmus expresses Plato's viewpoint, who considers the family as part of the state [1, p. 183]. "Aristotle considered the family the primary and natural foundation of society (the polis), seeing it as the first cell from which the state historically and logically grows, and family relationships (hierarchy, care) form the archetype of social connections, laying the foundation for virtues and citizenship." Based on information from social media, we invite you to familiarise yourself with his works [2]. Theoretical sources indicate that in mediaeval philosophy, the family was viewed in close connection with moral and religious duties [3]. The author's opinion, emphasising that family formation issues during the Renaissance were primarily based on humanistic principles, is indicative of the state of the family, especially feminism, during that era: During the Renaissance, a woman's position in society was significantly dependent on her status. If a woman was wealthy or of noble birth but for various reasons was unable to marry, she might have chosen a convent. In such a situation, women from the lower social classes, those without means, were not allowed to enter the

monastery. Therefore, marriage for many women of that time provided an opportunity to more or less settle their lives [4, p. 81]. Starting in the 18th century, under the influence of bourgeois ideology and the establishment of capitalist social relations, the process of separating productive activity from the family sphere intensified. During this period, the family is increasingly understood as a social group comprising parents and children, with the position of each member determined by their level of material well-being, social class and gender affiliation, as well as specific socio-political conditions. As a result, a bourgeois family model gradually takes shape, with the principles of privacy and the priority of private interest becoming its key value orientations.

Commodity-money relations play a defining role in shaping social interactions between people. This factor also had a significant impact on marriage practices. Marriage itself was increasingly viewed as the result of rational and commercial calculation. At the same time, love was interpreted as a category with a conditional consumer value. Starting a family was becoming an indicator of practicality and benefit for both men and women. In cases where a woman held a more economically stable position (which was rare in the society of that period), a man could secure material stability in exchange for social respectability and business reliability. A woman, in similar circumstances, could convert her physical attractiveness into a dowry and an increase in social status. Love, in this way, served as the moral foundation for interpersonal relationships, but it was not a mandatory component of them.

The 19th-century industrialisation, accompanied by the intensive development of industry, led to the displacement of productive activities outside the family space and their final separation from the reproductive function, which subsequently had a destructive impact on intrafamilial relationships. During the specified historical period, the institution of the family was in a state of crisis, largely due to the spread of women's mass wage labour. In the context of competition with men in the labour market, women objectively became a factor in intensifying contradictions and tensions in socio-gender relations. The proclamation of the idea "I work, therefore I exist" in the 19th century became an ideological foundation for the nascent feminist movement, which began to take shape and adopt new ideological and political forms, concepts, and slogans [5, p. 232]. As democratic principles of "liberty, equality, fraternity" were established, new demands were placed on the behaviour of spouses, based on individualised moral attitudes, which influenced the level of everyday life and customs.

By the beginning of the 20th century, the expansion of women's rights in the public sphere, including access to education and equal working conditions and wages, did not lead to the elimination of their traditionally assigned family responsibilities. As a result, the need to simultaneously fulfil two social roles – that of a "homemaker" and a wage earner – became relevant. This dual social function became not only a social but also a significant psychological burden for women. Women were experiencing a simultaneous increase in emotional and physical tension. The public sphere formed its own normative requirements and presupposed a high degree of emotional involvement, including the display of self-control, firmness, leadership qualities, and rationality in decision-making – the very volitional characteristics traditionally associated with the male behavioural model [6, pp. 186–188]. Working outside the home required significant physical and emotional effort.

From scientific papers and research, it is known that in the 1960s, the interests of two ideological socio-political parties clashed: representatives of the feminist movement and supporters of the bourgeois family ideal. The fact that feminism created the idea of equal rights and freedoms for women in the social sphere, and the possibilities for their realisation in creativity, work, and self-development, can be found on the pages of the press of that time.

According to the opinions of scientific researchers: "The metamorphoses of the foundations of the family in the 20th and early 21st centuries have had an impact on the institution of family and marriage. The rise in women's social status and their economic independence also determined a new type of marital relationship, where the emotional and sensual connection between spouses plays an

important role. And the likelihood of women being uninterested in marriage, and sometimes even refusing it, has significantly increased. It is also important that trust and openness towards each other serve as the foundation in the relationship between men and women. Based on these opinions, T.A. Nikolaeva argues that these principles are inherent in both married couples and free relationships outside of marriage [7].

In summary, it can be said that in modern philosophical thought, the family is interpreted as a multidimensional social entity based on relationships of love, mutual support, shared living, and shared responsibility, which manifests itself in diverse forms not limited to marriage and blood ties, and is primarily orientated towards the emotional integrity and spiritual development of its members, rather than solely on reproductive or economic functions. It is understood as a fundamental institution of society and a space for the formation of personality, value systems, and moral attitudes, capable of adapting to social transformations, including the spread of unmarried partnerships, same-sex families, and other forms of family organisation.

In modern Kyrgyz philosophy, the family is the sphere of personality formation, a school of moral responsibility, a space where existential choices are made, a voluntary union between spouses.

Within the family, a person learns through their own experience about the complex relationships between the "self" and "others." Psychological resilience doesn't arise by chance; it is the result of long moral and spiritual work.

In philosophical tradition, the family is considered the primary form of human social and spiritual life. As we have already noted, in ancient philosophy, the family was explained as the natural foundation of society, while in mediaeval philosophy, it was closely linked to moral and religious duties. In the philosophical thinking of the Kyrgyz people, the concept of family is usually associated with categories such as "kinship," "fatherhood," and "gene." These concepts are the basis for perceiving the family as a form of social and historical responsibility, rather than the unity of the individual (the formation of personal identity, the transmission of moral values, the realisation of existential choice).

Regarding the philosophical nature of the concept of psychological resilience, psychological resilience is often interpreted in psychological science as stress resistance or emotional equilibrium. On the other hand, from a philosophical perspective, the fact that this concept has a much deeper meaning is often overlooked. In a philosophical sense, psychological resilience is the ability to find meaning in life, view crises as existential experiences, and rely on moral principles. It should be noted that the stability of family relationships in Kyrgyz society is due to the following factors. Consciousness in choosing a life partner, mutual responsibility, alignment of values, the ability to engage in dialogue, and flexibility in traditional lifestyles.

Psychological resilience in Kyrgyz society was largely shaped through traditional values such as tolerance, respect for elders, respect for younger people, and family responsibility.

From the history of philosophy (Søren Kierkegaard, Jean-Paul Sartre, Albert Camus), it is known that in existentialist philosophy, man is viewed as a free but also fully responsible being. This idea is directly related to family relationships. Marriage is not just a legal choice, but also an existential one. With the creation of a family, significant values and relationships appear in a person's life. Existentialist philosophy is rich in positive and painful phenomena, sometimes accompanied by crises (when expectations of marriage are not met, when there is an evasion of responsibility, when the risk of "losing oneself" increases). In such conditions, it's advisable to maintain a psychologically stable state. Every citizen should keep in mind that psychological resilience is not a person's escape from a crisis, but the ability to consciously accept it and make moral decisions.

Traditionally in Kyrgyz society, marriage was viewed as a social responsibility that extended beyond personal choice. In the modern world, this concept has changed, and marriage is often viewed as a choice focused on personal happiness.

Existential reasons for family crises are linked to various factors. The causes of family crises in Kyrgyz society can be explained by the following existential factors. For example, the inability to

understand the meaning of living together, the loss of spiritual dialogue, the transformation of love into consumerism, the negative consequences of globalisation, and so on. Love in existential philosophy is associated with responsibility. Where there is no responsibility, psychological stability cannot be long-term.

It is advisable to focus on the ethical foundations of family relationships. In ethical philosophy, it is known that the family represents a special form of moral obligation. In Kyrgyz tradition, family ethics are based on the following principles: loyalty, respect for elders, mutual assistance, forgiveness, and tolerance. This characteristic of Kyrgyz society can be supported by the ethical concept of the German philosopher I. Kant, according to which a person should never be used as a means. Every citizen should feel and understand that this principle is particularly relevant in family relationships.

Despite the long-standing preservation of traditional family values in Kyrgyz society, they are undergoing transformation in modern conditions, which makes the problem of psychological resilience particularly significant. Specifically, an objective process of change in the value system of modern Kyrgyz society is being observed, in which individualistic attitudes are gradually displacing traditional collectivist models. This shift has a direct impact on the family's internal psychological functioning. As a result, phenomena such as value crises, loss of stable moral guidelines, a decline in the level of responsibility, and an increase in tendencies towards psychological instability manifest themselves.

Labour migration, which has become a common phenomenon in recent times, has a significant impact on the psychological state of Kyrgyz families. Prolonged separation of family members leads to a number of problematic situations. Specifically, this leads to emotional distancing, a disruption in the division of responsibilities, and educational gaps.

At a philosophical level, this phenomenon can be viewed as a "loss of the meaning of living together." The scientific community, which is not indifferent to the changes in family life in Kyrgyz society, is working on scientific proposals that state: "traditional Kyrgyz families are undergoing transformation as socio-economic conditions become more complex in both urban and rural areas" [8, p. 25].

The great heritage preserved by the Kyrgyz people for centuries is now forgotten, and the fact that the difference in the value systems of the older and younger generations leads to conflicts within Kyrgyz families cannot be ignored. One of the pressing issues of our time is that the clash between the traditional ethics of the Kyrgyz people and modern individualism is detrimental to psychological resilience.

The main condition for psychological stability is communication, dialogue. In a philosophical sense, dialogue is not just a conversation, but a very important process of "knowing the other." And in Kyrgyz tradition, forms of dialogue culture were sitting on a crooked chair, direct consultations, advice from elders, and the kurultai. Domestic scientists have also paid attention to this issue and said, "Therefore, genealogy – family history – is very important for everyone within a people's family structure. The hierarchy of the family and kinship groups consists of these principles" [9].

If we could grasp the true meaning of the philosophical concept that the family is the foundation of society's spiritual security, we would understand that instability within the family can also lead to crises at the societal level. Unfortunately, it is regrettable that current family institutions are increasingly in a state of spiritual danger.

Conclusion

A philosophical analysis conducted on the material of Kyrgyz society indicates that the psychological stability of family relationships is a complex and multifaceted phenomenon, primarily based on existential and ethical foundations. The family is interpreted not only as a social institution but also as a key space for personality formation, spiritual self-realization, and the acceptance of moral responsibility. It is within the framework of family interaction that an individual comes to

understand their life purpose and strives to achieve an existential balance between freedom of choice and responsibility for it.

The study conducted indicates that family crises observed in modern Kyrgyz society are often caused not only by economic and social factors, but also by the transformation of the value system, the strengthening of individualistic attitudes, and the decline in the significance of moral guidelines. The existential approach allows us to assert that family instability is largely linked to an individual's superficial attitude towards existentially significant choices, as well as the lack of a holistic understanding of the essence of marriage and parenthood. This situation contributes to increasing psychological tension and leads to an increase in misunderstandings and conflicts.

From the perspective of ethical analysis, it has been established that the psychological stability of family relationships is directly dependent on adherence to moral norms such as fidelity, responsibility, tolerance, respect, and the ability to forgive. Traditional family values in Kyrgyz society were formed based on these ethical principles and for a long time contributed to preserving the internal unity and spiritual harmony of the family. At the same time, in modern sociocultural conditions, the need for their philosophical reinterpretation and interpretation becomes urgent, taking into account the transformations of social reality.

In conclusion, it is necessary to emphasise that the formation of psychological resilience in family relationships cannot be reduced solely to legal or economic mechanisms, but rather presupposes the development of an individual's existential self-awareness, moral responsibility, and spiritual culture. Philosophical analysis in this context serves as a significant theoretical and methodological basis for strengthening the institution of the family, contributing to the preservation of social and spiritual stability in Kyrgyz society.

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