



TRADITIONS AND MODERNIZATION IN THE SYSTEM OF "KINSHIP" IN UZBEK FAMILIES

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ABSTRACT

The article explores the relationship of "kinship" with the specific traditions of the Uzbek family in the context of globalization, which ethnologically analyzes the characteristics of the family and the emerging modern traditions of the Uzbek family, which are transformed from existing ethnic traditions under the influence of socio-economic development of the system of kinship of Uzbek families.

KEYWORDS: *relatives; collateral relatives; lineal relatives; blood relatives; half siblings; Sila-i rahim; exogamous marriage; endogamous marriage.*

INTRODUCTION

As long as everyone lives in a human society, he or she will have to interact with one or more people and live in harmony with them. This obligation is an inseparable and unique law of human society, which leads to the development of a number of close relationships that bind people together with society, to harmonize their desires. Since the creation of man, he has always been looking for a companion, and thanks to this, the concept of a single kinship arose in the history of human society. Kinship also existed in primitive times and developed differently at different times. People felt a natural need for close relationships as a result of interaction with their loved ones, life together throughout life, help and support of each other. In this regard, the family is the leading society that has shaped its traditions, order, and collective ownership system. In this context, a family is a group of people who historically formed, survived as a result of a certain development and evolution, and in their context created large matriarchal and patriarchal families. As a result of the progressive development of human life, innovations have been observed in the traditional family type system. For example, scholars in various fields are analyzing different forms of small family, such as nuclei families, international families, experienced families, young families. The family is not only a social unit built by society, but also an

educational space that ensures the continuity of traditions and customs that it has preserved for thousands of years.

For us, the family, which is the most important cell of society, begins with marriage. The healthier, more harmonious and stronger the family, the healthier, more peaceful and prosperous society will develop.

Despite the fact that family and kinship relations have been formed in the peoples of Central Asia since ancient times, we can say that its scientific research has reached a new level in world sociology, mainly in the XIX century. However, it is worth noting a number of ethnographic studies on this issue. In particular, studies of family history and family traditions in the peoples of Central Asia include the studies of V. Nalivkin and M. Nalivkina, "Essays on the Life of Local Women in the Ferghana Valley," Abdurauf Fitrat, "Family or Family Management Measures" (1914), "The Ancient Khorezm" S. P. Tolstov (M., 1948), "Matriarchy" (M., 1948) and "Family community and patronymia" (M., 1963) M. Cosven N. Ya. Bichurin "Collection of information about peoples, who lived in Central Asia in ancient times" (M. L., 1950), K. L. Zadikhina, "Uzbeks of the Amu Darya delta" (1952), K. Shoniyozov "Karluk-Uzbeks" (Tashkent, 1964), Sukhareva O. A. "Bukhara at the beginning of the 19th and 20th centuries" (M., 1966) and hundreds of other studies. [7.] These studies



help in the objective analysis, scientific analysis of the family issue and its significance, history, essence and evolution in the local peoples. But at the same time, the rise of family development to a new level, the processes of globalization, technical renewal and the growth of the worldview of the population are causing a number of problems related to family and kinship among local peoples. Therefore, the issues of kinship in family relations require the results of scientific research, sound recommendations. This is a multifaceted problem and plays an important role in determining the development of society, in educating a spiritually mature and physically healthy generation.

MATERIALS END METHODS

The scientific substantiation of the article uses the method of comparative analysis of ethnographic, religious, historical and psychological data and the method of field research. As part of the scientific analysis, the article focuses on kinship in Uzbek families as a result of various approaches of researchers and their comparison with the traditional way of life at present, as well as suggestions and comments were given in the study.

RESULTS

The Encyclopedia of the Family describes kinship in the Uzbek family: "Kinship is a group of persons derived from a common third person (ancestor). Proximity of a relative on the direct family tree between two persons is determined by the degree of kinship, i.e. the number of births. Children are first-degree relatives in the correct family tree relative to their parents, second-degree relatives to grandparents, third-degree relatives to great-grandparents". It is also noted that on the lateral branch of the family tree there are also relatives, brothers, sisters, their children, brothers and sisters of parents, their children, brothers and sisters of grandparents, their children and so on.

Researchers categorize relatives into two groups. If brothers and sisters come from the same parent, then they are genetic relatives. If the father is common, the mother is different, or, conversely, the mother is common, and the father is different, then these are half siblings. Siblings born from common parents are considered to be blood relatives, and brothers and sisters from one common parent are not considered blood relatives. Children of a husband and wife from a previous marriage are not considered relatives.[8. P. 211,212]

According to sources, before independence, kinship in Uzbek families was strong and inseparable, even if the children's parents were not common.

However, after independence, family ties, especially the kinship traditions, were undermined in Uzbekistan. The main reason for this was that young people want to live in a small family and not in a large family, and a separate lifestyle, and under the influence of the technological revolution.[2. Field data]

Researcher S.N. Abashin in his study "Social relations in the modern Uzbek village" argues that the Uzbek family consists of two levels: family and family groups. Abashin also noted that in Uzbekistan, family relations are supported by economic relations, their "traditional" family relations differ from the "Western" or "European" type, structural features of the "traditional" family relations exist between them, he also noted that after the death of parents, relations between brothers and sisters remained in the form of family relations, the "traditional" family and kinship relations changed slightly and adapted to new living conditions. [1. 5,6 p]

In particular, the information of the informants confirms the scientific views of the researcher Abashin, that even today the family relations and traditions in the modern life of local Uzbeks are radically different from the characteristics of Western countries. For example, the main task of family adults is to teach equality, harmony, kindness in the relationships of children in the family, and also to teach to work together. Through this method of upbringing, they lay the foundation task for strengthening the kinship of their children in the future and passing them on to future generations. This custom is the most common type of family tradition and has not lost its significance to this day.[3.Field data] Caring for a strong economic unity of the family, strengthening kinship relations is described in our sacred religion of Islam as "the family is a strong relationship formed under the guidance of the father". Strengthening kinship is considered in Islam as "Sila-i Rahim," and that in the national mentality an attempt to strengthen family ties in various ways and means is a blessing for the existence and life of a person, the hadiths of our Prophet Muhammad are cited (peace and blessings of Allah be upon him): "Anyone who is satisfied with the abundance of livelihoods and longevity, may he have mercy, that is, strengthen the bonds of kinship".[9]

Genetic closeness between relatives, psychological, social and economic cooperation, mutual understanding in the relationship, leads to the acceptance of the conditions of coexistence. The number of relatives is directly related to the number of children in the family, and the more they are, the larger the number of relatives. From time immemorial, Uzbeks have been a nation of children, and they have



not limited the number of children, regardless of economic conditions or economic size.

Uzbek ethnographer I. Jabborov cites the fact that the number of family members in the peoples of Central Asia depends on their ethnic characteristics, and from ancient times Uzbeks also had many children. According to the 1979 census, the average family size in Uzbekistan was 6.2 to 212 people, while according to ethno-sociological research (1974-1976), the average family size in the rural population was 6-7, sometimes 11-12. According to the same list, mothers with more than 7 children accounted for 19.6 percent of Uzbek families, 20 percent of Turkmens and 25 percent of Tajiks.[4. P. 213]

To date, although there are no natural restrictions on the number of children in local communities, some families are reducing the number of children on the basis of various problems or mutual consent, and this is seen as a requirement of the times.

In order to preserve the traditional traditions of their ancestors, Uzbeks have strengthened their closeness to their clan and tribe, their ties with their cousins and tribesmen, even if they are territorially distant. Even if some families have been separated from their relatives for a long time, they are ready to preserve the ancestral family tree and lend a helping hand if necessary. In this way, they tried to memorize their family tree and taught it to their children as well.

DISCUSSION

What form of kinship has it maintained today, or are there group features of this relationship? Are there psychological aspects of the kinship between people? Analyzing these and similar questions on the basis of field data, we first observe that the traditional relations between today's Uzbeks have changed somewhat. These can be conditionally divided into 2 groups;

The first group. It is a category of people who understand the true meaning of blood kinship, aim to continue the traditions of generations, and prefer to instill the same educational habits in their children.

The second group. A community of people who use family relationships to make various economic, lucrative deals. It is unfortunate that such communities are proliferating among us. But we think that the new generation needs to be explained the true nature of kinship, its educational value, its traditional features.

According to historical sources, the term "tribe" refers to a large family descended from one ancestor, which means that the Uzbek people, like Kazakhs, Karakalpaks and other peoples, did not have

exogamous (external) marriages, but marriages between cousins, that is, endogamous (internal) marriages between relatives (cousin). And this shows that the preservation of the community traditions of some Uzbeks is not completely separated from their tribal system. Even today, although Islam forbids intermarriage between close relatives, we see that this tradition continues in some Uzbek families.

In the Uzbek family, which has not lost its patriarchal character, the role of the father in the relationship of parents with children is important, so the relatives of the father will continue this process. In this case, all family members must fully obey one person, that is, the head of the family and the rules of the association. That is why the family tree, i.e. the order in which the surname is placed, is related to the name of the head, which is alive. This tradition continues today, and in many families the surname is determined by the man (father), on the basis of which the bride gets the surname of her husband, which is an echo of the original primitive patriarchal family relations. [5. P. 215]

Another important aspect of family traditions is that weddings and funerals are organized in the sense of equal participation and active participation of the community, mutual respect and assistance. In this way, such noble qualities as sympathy, tolerance, solidarity, national unity were strengthened among the relatives. Hashars have a special moral significance in the formation of such qualities as traditional community activities. Noting that hashars are formed as national values, B. Ubaydullaeva stressed its advantages.

The Uzbek people also following the traditions of marriage, having a lot of information about in-laws in choosing a bride or groom, takes into account their social origin, role and prestige in society. If the mind, manners, and well-being of the bride and groom are the first factor, then their relatives, the position of the generation in the community, and public opinion in this regard are the second, and often the decisive factor. In marrying children with a good one, the community opinion, the public opinion of the majority play an important role in not making mistakes in this regard. [9.129,171 p.] As our wise people say: "A wedding made by advice does not diverge".

The processes of globalization that have taken place in recent years are reflected in family relationships, including the relationship between parents and children. In modern Uzbek families, on the other hand, the father's rule is gradually based on equal parental cooperation or liberalization.

The Western concept of the family is seen as a means of maintaining a unique, individual approach and demonstrating a person's talents and abilities,



achieving specific goals. In turn, there is a principle that the community does not interfere at all with the inner, inner world, psyche and personal life of a person.

In the East, however, there is a completely different view, that is, the focus is on the community. Every tradition, ceremony takes place together with the community, i.e. close relatives, neighbors and the wider neighborhood. The community is interpreted as the social control of a person, the regular participation of the individual in the community, the proof that he is acting within the framework of common moral norms. In the East, a person's behavior in isolation from society is considered "social alienation".

Respect for adults, mutual cooperation, concern for the fate and future of children, caring for them have always been one of the basic rules of family values and customs. Unfortunately, during the last totalitarian regime, these values were seriously undermined. The family tree was forgotten, everything possible was done so that the professional skills of the family, the transfer of family crafts and professions from generation to generation were forgotten. The devotion of relatives to the same profession was condemned under the label of "kinship." Thus, the traditional professional and economic "place" of families and clans in society began to be forgotten.. [6. 124,125 6]

The study we are discussing, dedicated to restoring family values and family ties, allowed each family to become economically, culturally, and professionally free during the years of independence. That is, the development of family business through the free activity of each family as an independent "state" within an independent country, the talent of the Uzbek people in various fields of activity has grown thanks to the endless opportunities that have opened up all the qualities of its members, its unique qualities, such as enterprise and enterprise, quick study several foreign languages became fully realized, the traditions of national hospitality and generosity were further developed.

In Uzbekistan, the family and family issues have risen to the level of state policy, and the strength of the family is equated with the development of the state. After all, a small unit of society not only embodies values and traditions, but also delivers young people who are the future of the country. Therefore, the "Family Code" adopted in our country on April 30, 1998 is a real resolution that legally regulates relations in order to continue the national traditions of the Uzbek family..

Articles 57-58-59 of the Family Code clearly state the relationship of kinship, in-laws and

marriage. In particular, it states that "persons derived from a common third party (ancestor) are considered relatives. The closeness of kinship on the direct family tree between two persons is determined by the degree of kinship, i.e. the number of births. Children are first-degree relatives in the correct family tree relative to their parents, second-degree relatives to grandparents, third-degree relatives to great-grandparents".

The Code also provides that brothers, sisters, their children, brothers and sisters of parents, their children, brothers and sisters of grandparents, their children and the like are called collateral relatives. [10. P. 40,42] The "Family Code" has legally improved and strengthened the traditions that our ancestors and people valued and respected.

CONCLUSION

In conclusion, it should be noted that the Uzbeks developed from the ancient past in the form of a large patriarchal family and had a habit of having many children. Family property, household, and even the upbringing of children, each developed in its own way, all the problems and successes of the family were solved together. This attitude has become one of the main factors in the formation of the mentality of the Uzbek ethnos, embodying many positive traditions of kinship in Uzbeks, in particular, hospitality, tolerance, mutual respect, benevolence, love for their homeland, compassion and harmony.

It is no secret that modern Uzbek families consist of small families (nucleus families), in which the number of children is artificially limited. Different thinking, the blind imitation of foreign traditions, has somewhat damaged the original kinship of the Uzbek family. In a multi-ethnic Uzbekistan, along with new habits emerging as a result of national mixing, there are also unique thinkers among young people. So we think it is very important to follow the following in order to preserve the original national traditions and pass them on to the next generation;

- First of all, to preserve our national traditions in the era of globalization and to convey to young people the essence of kinship;
- Establish propaganda in the media, social networks, such as family holidays, family health, family spirituality, family values;
- Strengthen the role model of adults in continuing dynastic traditions in the family;
- Strengthen our mentality by explaining the positive qualities of kinship, the original goals.



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