

On the development of family relations of different generations in Uzbekistan

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Abstract: This article analyzes family relations of different generations in Uzbek families, examines the dynamics of relations, the preservation of traditions and customs in Uzbekistan.

Keywords: Traditions, customs, Uzbek people, family relations, development.

The traditions and customs of the Uzbek people, including those in the field of family relations, have evolved over the centuries. They are very distinctive, bright and diverse, going back to different eras and religions. The beginning of the formation of the culture of the Uzbek ethnic group is attributed to the VI-VII centuries. BC, by the time when in the valleys of the Amu Darya, Syr Darya and Zarafshan nomadic tribes switched to a settled way of life and created their first states. Former nomads founded settlements and cities, bringing with them customs and traditions based on ancient ancestor cults. The territory of present-day Uzbekistan - Mesopotamia, partly part of the early states - Khorezm, Sogdiana, Bactria - became the basis for the formation of culture, which later became the basis of the culture of the Uzbek people.

For centuries, the traditions and customs of the Uzbek people remained almost unchanged, despite the desire of numerous invaders to impose an alien foreign culture. The greatest influence on the formation of the customs and traditions of the Uzbek people was exerted by the Arabs, who spread the religion of Islam throughout Central Asia. The traditions of Islam are closely intertwined with pre-Islamic beliefs and traditions, with local culture, and are firmly entrenched in the life and consciousness of the Uzbek people. The age-old customs and traditions of the Uzbeks are carefully preserved and passed down from generation to generation.

Like many Asian peoples, most of the festive Uzbek customs are associated with the main family celebrations: weddings and the birth of a child. Many ceremonies and rituals are associated with these events, where parents, children, brothers, sisters, close and distant relatives, and even neighbors and guests are involved - everyone has their own role. The basis of Uzbek traditions is hospitality, respect for elders and collectivism, which is especially pronounced in mahallas - the keepers of centuries-old national foundations.

Whatever moral principle is taken, it becomes clear that it is learned from an early age in the family. The assimilation of moral norms occurs not in words, but in the daily activities of people, in their actions. And finally, the family is an indicator of the state and development of society and reflects many parameters of modern social processes. That is why the study of the family is an urgent problem not only for traditional, for industrial, but also for post-industrial societies.

The next reason why the family is sacred in Uzbekistan is that it is an important part of the social relationships of the community, but it can also be the center for the formation of all human qualities or, conversely, social problems in society.

In "Avesta" special attention is also paid to the problems of the family, reproductive behavior in the family. It highlights five types of behavior of women housewives. According to the principles of Zardushtism, boys and girls under the age of 21 should not choose their own partner or life partner. If the lovers decided to get married without the consent of their parents, the public celebrated their wedding, but during the wedding ceremony, mubad, given that there was no parental consent to the wedding, warned the couple that they were disinherited. At the same time, the bride was recognized as "unauthorized", i.e. not recognizing the norms of the public.

It should be noted that in "Avesta" special attention was also paid to physical and psychological characteristics. First of all, the physical and psychological fitness of the bride and groom was required, since this is what creates the basis of a healthy generation.

It should be noted that in the works of thinkers and educators of Central Asia Farabi, Beruni, Ibn Sina, Yusuf hos Khadjib, Alisher Navoi, Babur, Munis Khorezmi, Bedil, Behbudi, Abdullah Avlonia, Kari Niezi, Chulpan, Fitrat and others, the family is of particular importance. In particular, in the works of Abu Ali Ibn Sina "Moral", "Family Economy", Alisher Navoi "Khairat-ul Abror", special attention was paid to the family and considered it as the main place in achieving human perfection. A healthy family atmosphere in the family ensures that new families can become a solid foundation for society.

In Islamic theory and Sharia, the basic concepts of family and family relations are explained. During the Central Asian Renaissance of the 9th-12th centuries. family values were also in the spotlight. The scientist Ibn Sina in his work "Canons of Medicine" paid great attention to the problem of the role of the family in the upbringing of children, the relationship between children and parents. Ibn Sina tries to shape moral qualities through methods of persuasion such as storytelling and suggestion. Ibn Sina sets out in detail, taking into account age characteristics, all practical measures in the matter of labor education that starts at school. Ibn Sina spoke both about the responsibility of parents for the upbringing of children, and about certain duties of children to their parents. The practical usefulness of these recommendations even for the modern family is beyond doubt.

The great ancestor Amir Temur always paid special attention to family values and the upbringing of children, he took seriously the choice of brides for his sons and the upbringing of grandchildren. After the era of Amir Temur and during the period of the Timurids, civil strife among the princes of the Timurids led to great problems.

In Uzbek families, politeness and respect for elders, loyalty to the given word, hospitality, and the ability to value friendship are historically cultivated. Compliance with the rules of courtesy and etiquette in the family is no less important social significance than in any other areas. In Uzbek families, a large place in the upbringing system is occupied by the transfer of rules of etiquette to children in the family.

The influence of parents on children occurs for quite a long time, up to adulthood, and if in childhood a child is taught to work hard, honesty, politeness, etc., then in the future they are helped with advice, i.e. spiritual communication between parents and children does not stop throughout life. The culture of behavior not only provides a certain level of communication in the team, but also, with the appropriate orientation of education, gives rise to a person's steady need to realize the maximum of the positive inclinations inherent in him.

Culture here acts as an indicator of the degree of development of social man and human society. In the family, as in the subject of cultural progress, specific family values are created that are necessary for the development of the spiritual culture of the nation.

Mahalla has a significant impact on the formation of the spiritual and moral personality of each family. Mahalla not only unites residents into a kind of community, where their own customs and traditions operate, but also bears responsibility in solving the social, legal and educational problems of young people, and provides material assistance to low-income families. In Uzbekistan today, the national self-consciousness of people is growing and, as a result, the interest of each person in learning the cultural values of his people, traditions and customs of the past is increasing.

Along with the implementation of deep socio-economic and spiritual transformations, real processes of humanization and democratization of society are being carried out in the republic: new prerequisites are being created for the full manifestation of the principles of the declaration of human rights and freedom, freedom of thought, conscience and religion, respect for the spiritual heritage of each people, national and universal human values.

Strengthening national identity has become one of the main tasks of modern society. The Constitution of the Republic of Uzbekistan includes a chapter on family rights, which proves that the family is under the protection of the state (Article 63) . In 1998, in the Year of the Family, the "Family Code" of the republic was adopted. Today, Uzbekistan has adopted over 50 laws in the field of family relations, more than 40 decrees and orders of the President, more than 100 Resolutions of the Cabinet of Ministers that protect family interests.

Issues of family and marriage relations have always attracted the attention of scientists. Family and marriage relations of Uzbeks in the second half of the 19th - early 20th centuries. the works of foreign authors who lived in Turkestan during this period are devoted. Observing the family and household way of life of the Uzbek people, the researchers gave a general description of premarital and marriage relations, as well as family rituals of the peoples of Central Asia. From the 70s-80s of the XIX century. research has begun in this area. For example, the works of the scientist A.D. Grebenkin "Uzbeks", which were published in the collection "Russian Turkestan". Of the well-known ethnographers, one can also mention V.P. Nalivkin and M.V. Nalivkin, who studied the life of the inhabitants of Namangan and later published "Essays on the life of the female settled native population of Ferghana" in 1886.

During the former Soviet Union in 1940, K.L. Zadikhina and M.V. Sazonov tried to study Uzbek families in the Khorezm region. In the 50s of the twentieth century. the study of Uzbek families working in the countryside began. On this topic, a monograph by M.A. Bikzhanova "Family in the collective farms of Uzbekistan" was published, in which the life and relationships in Uzbek families of that period were studied based on a comparison of large patriarchal Uzbek families in Namangan. You can also mention the works of L.F. Monogarova "Ethnic essays on the Uzbek rural population", N.G. Boranina "Some features of the traditional wedding rituals of the Uzbek-Durmens of the southern regions of Tajikistan and Uzbekistan", K.D. Gyurina "Formation of the Soviet family in Uzbekistan", written during this period. Researchers of that era considered the patriarchal way of life of Uzbek families an obstacle to family development. At this time, they also sought to create families from representatives of different ethnic and religious communities.

One of the most important events in the field of spiritual education over the years of independence was the holding of scientific and theoretical research in the family. The results of sociological surveys showed that the family as a social institution and social value has not lost its significance for the population of the country. Uzbekistan is constantly working to strengthen the foundations of family life, develop spirituality and form a worldview in society that can accept ongoing and upcoming reforms.

Let us consider the genesis of the change in the public opinion of different generations on the institution of the family in Uzbekistan. Modern family customs and traditions have deep historical roots. In pre-revolutionary Uzbekistan, family and marriage law was expressed in sharia and adat, the basic principles of which were based on the economic relations of the feudal period.

In the feudal khanate of the Turkic peoples, to which the Uzbeks belonged, marriage was completely dependent on the patriarchal family system, its characteristic features were the dominance of men, the lack of freedom for women, forced marriages, ignoring the interests and rights of women and children.

The conclusion of marriage, in fact, was a contract of sale between parents, and the object of the contract was mainly the bride. The desire of a woman entering into marriage, and often a man, was not taken into account when concluding a marriage contract, therefore, for the most part, marriage was of a forced nature. The marriageable age was set for boys from twelve, for girls from nine. At the end of the XIX century. on the territory of modern Uzbekistan, the average marriageable age was 15-17 years. According to the 1897 census, in Central Asia, 64% of girls aged 17-19 were already married, while in the Caucasus - 53%, in the European part of Russia - only 21%. Most men got married at the age of 30-40. Marriage required the payment of bride price, so the poor in some cases could not have a family until their very old age. In 1897, the proportion of married men aged 15-18 was 10 times less than married women of this age. The persistent ancient tradition of early marriages among the female population is primarily due to economic factors. The backward economy did not require any education, so the desire for early marriages is largely due to the opportunity to get another pair of working hands.

The high birth rate of the population was traditional, even in the early 1930s. its general coefficient in Uzbekistan remained at the level of 44-55 ppm. Shariah legalized polygamy. In a feudal society, the institution of polygamy was economically beneficial: the second and subsequent wives were subordinate to the first wife and did all the hard work in the household. Polygamy was possible only for the wealthy segments of the population, since the purchase of several wives required

considerable funds. In this regard, it was not a common form of marriage, but was of a narrow nature and was determined by the property status of a man. According to the 1897 census, 9-10% of married women were in a polygamous marriage. According to a survey of the population of the Ferghana Valley (1911-1913), polygamous families accounted for only 5%.

The modern family in Uzbekistan is a democratic monogamous form of marriage based on the equality of men and women. Only a marriage registered with the registry office gives rise to the rights and obligations of spouses. Marriages between close relatives or persons already married are prohibited by law.

According to sociological data, the absolute majority of citizens consider the procedure of registration in the registry office mandatory when entering into a marriage (97.1%). This indicator is stable and has been at this level for several years. At the same time, the majority of respondents consider it necessary to perform a religious wedding ceremony "nikoh" or go through a wedding ceremony in a church (98.5%) when entering into marriage. Uzbeks consider medical examination (95.6%) and signing of a marriage contract (55.9%) as other important conditions for the marriage procedure.

The current level of marriages in Uzbekistan is characterized by a high level. According to the 1989 census, the highest proportion of persons living with families was in Uzbekistan. It amounted to 95.3% (in the European part of the country - 86-87%), and single and separately living family members - only 4.7%. This situation continues in recent times. In recent years, an increase in the number of people entering into marriage has become a steady trend.

Only for 2000-2016. 4033.9 thousand marriages were registered, i.e. more than eight million people became newlyweds. In the 1990s part of the youth preferred a religious form of marriage, and their marriage did not go through statistical records. This unfavorable trend was overcome by 2005.

Growth in marriage rates in the 2000s is taking place against the backdrop of a crisis in family and marriage relations in a number of countries of the world, which especially emphasizes the importance of these positive trends in Uzbekistan. While consensual marriage unions are supported in many developed countries, the population of the republic almost 100% supports traditional marriages, as evidenced by comfort materials of sociological research.

In the modern world, in the context of the declining value of the family institution, the family as an institution of population reproduction is degrading. The evolution of the reproductive value orientations of individuals can lead to negative consequences, since real behavior is formed on their basis.

World processes concerning family and marriage relations have not bypassed Uzbekistan either. Changes in the socio-economic situation have markedly affected the reproductive behavior and mode of reproduction of the population. The birth rate has declined, intra-family regulation of reproductive processes has become the norm, and the attitude of the family towards children has somewhat changed. If two decades ago children in an agrarian republic were largely regarded as additional labor, today children are looked upon as the future.

With the reduction in the birth rate, the development of industrialization and urbanization processes, a tendency is manifested to reduce the size of the family, its nuclearization, leading to the predominance of simple families in the family structure. At present, the share of nuclear and incomplete families among Uzbek families is lower than in developed countries. The complex of intra-family and tribal motivation, which is of decisive importance in the formation of reproductive attitudes and reproductive behavior, is destroyed due to the collapse of a large family, being replaced by stereotypes of public consciousness, oriented primarily to personal success and social mobility.

A number of problems in intergenerational relations arise in connection with the scale of labor migration. It smoothes unemployment and has economic effects in the form of remittances, however, it has significant negative socio-demographic consequences that affect the family. According to questionnaires, 35-40% of migrants working outside the republic rarely communicate with their families, 10-15% do not communicate at all, and one in four noted the complication of previously normal family relations.

In addition, in connection with the departure of men from home, increased burdens are placed on women in housekeeping and family care, and insufficient attention is paid to raising children. Migration processes create the risk of a decline in traditional values in Uzbek families, and sometimes lead to the breakup of families.

As shown by international practice and the results of sociological surveys, a reliable basis for reducing the negative consequences of labor migration in places of reception and exit, social protection of migrants can be the strengthening of interstate cooperation in streamlining modern migration processes.

In this regard, we come to the following conclusions:

- A generalization of the influence of the transformation of family relations on intergenerational relations shows that not only in childhood, but also throughout life, the needs satisfied by the family are relevant: this is the need for security, it is the parental family and the established relationships of attachment that help reduce the feeling of anxiety that arises in stressful situations;

- Within the family, there is a transfer of cultural practices, patterns of behavior, traditions to the younger generation - this is the main mechanism for the cultural reproduction of society.

- The family occupies a central place in the upbringing of the child, plays a major role in shaping his worldview and moral standards of behavior.

- Researchers from foreign countries point out that the family, as the basic cell of intergenerational ties, is gradually losing the functions of an institution that stabilizes relations between people of different ages. There is a process of intergenerational distancing in the family and a weakening of close family ties.

The family in Uzbekistan develops in accordance with global laws and national customs and traditions. A comparative analysis of the state of family and marriage relations in the countries of the world allows us to draw conclusions about the relatively favorable situation in the field of family and marriage relations in the republic. The family in Uzbekistan has not lost its vital value and is characterized by sufficient stability, which ensures a normal demographic situation and the preservation of demographic potential in the future. However, the influence of various socio-economic factors can lead to negative consequences for intergenerational ties.

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