

TRADITIONAL AND MODERN RELATIONSHIPS OF OUR UZBEK FAMILIES

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Annotation: The family and the processes associated with it have always been a topical issue in ethnography. Because the family of each nation is different from each other with its own characteristics. In particular, Uzbek families have their own way of life and culture. When studying the kinship, family and marriage relations in Uzbek families, we observe the signs of tradition and modernity in these relations. When studying the kinship, family and marriage relations in Uzbek families, we observe the signs of tradition and modernity in these relations. The basis of kinship in families is the couple, children and the group of relatives closest to the family. That is why kinship relations, which have been developing in Uzbek families for a long time, are becoming modern. Because as family relationships and the traditions associated with them develop, so do kinship relationships.

Аннотация: Семья и связанные с ней процессы всегда были актуальной темой в этнографии. Потому что каждая национальная семья отличается друг от друга своими особенностями. В том числе узбекские семьи имеют свой образ жизни и культуру. Изучая кровно- родственные, семейно-брачные отношения в узбекских семьях, мы наблюдаем в этих отношениях признаки

традиционализма и современности. Основу родственных отношений в семьях составляют супруги, дети и группа родственников, наиболее близких к семье. Поэтому родственные отношения, издавна складывающиеся в узбекских семьях, на сегодняшний день приобретают и современные черты. Потому что по мере развития семейных отношений и связанных с ними традиций родственные родовые отношения становятся все более современными.

Annotatsiya: Oila va u bilan bog'liq bo'lgan jarayonlar Etnografiyada har doim dolzarb mavzulardan bo'lib kelgan. Chunki har bir millat oilasi o'ziga xos xususiyatlar bilan bir biridan farq qiladi. Shu jumladan o'zbek oilalari ham o'ziga xos turmush va madaniyat tarziga ega hisoblanadi. O'zbek oilalaridagi qon-qarindoshlik, oila-nikoh munosabatlarini o'rganar

ekanmiz bu munosabatlarda an'anaviylik va zamonaviylik belgilarini kuzatamiz. Oilalardagi qarindoshlik munosabatlarining asosini er-xotin, farzandlar va oilaga eng yaqin bo'lgan qarindoshlar guruhi tashkil etadi. Shuning uchun o'zbek oilalarida azaldan rivojlanib kelayotgan qarindoshchilik munosabatlari bugungi kunga kelib zamonaviy xususiyatlarga ham aylanib bormoqda. Chunki oilaviy munosabatlar va ular bilan bog'liq urf-odatlar rivojlanib borgani sari qarindosh urug' munosabatlari ham shunchalik zamonaviy tusga kira boradi.

Keywords: Family, marriage, tradition, kinship, bride, groom, Kashkadarya, Uzbeks, national values, character, morality, ceremony, "qunin-qo'noq."

Ключевые слова: Семья, брак, традиция, родство, невеста, жених, Кашкадарья, узбеки, национальные ценности, характер, мораль, обряд, "кунин-кунок."

Kalit so'zlar: Oila, nikoh, an'ana, qarindoshlik, kelin, kuyov, Qashqadaryo, o'zbeklar, milliy qadriyat, harakter, axloq, marosim, "qunin-qo'noq".

The family, which is considered sacred to us today, as a social system, consists of a complex of relationships such as "parents and children," "husband and wife and mother-in-law and father-in-law," "bride and groom and their close relatives," and embodies ethnocultural features in terms of the nature of relationships with grandchildren, daughters-in-law and in-laws, family life order, family traditions and values, form of communication, and observance of national customs. These aspects play an important role in the formation of national character, national temperament, national dream, national desire, national pride, national honor, national belief, national values and national memory in our people, the population.

Mutual respect, reverence, reverence for parents, compassion for children, and respect for the young are the values that shape a person as a well-rounded individual, morally and spiritually beautiful and mature, and develop human qualities in Uzbek families. And the essence of these values is first instilled in the minds of children in the family.

Eastern families, including the Uzbek family, have the following characteristics:

firstly, the predominance of a man's position in the family;

secondly, the presence of a clearly defined and strictly observed hierarchy among family members by age, gender, status in the family (grandfather, grandmother, father, mother, son, daughter, mother-in-law, father-in-law, sister-in-law, sister-in-law, daughter-in-law, sister-in-law, daughter-in-law, brother, sister, etc.);

thirdly, the high authority of parents, especially fathers, for children in traditional families;

fourthly, procreation, love for children, respect for the older generation.

high expression of such qualities as ability to do;

fifthly, we can see that aspects characteristic of Abkhaz, Ossetian, Kabardino-Balkar peoples, such as not expressing love for a child openly in front of parents and older relatives out of respect, not holding a young child in front of people on the father's side, not carrying a child, not playing with him, are also characteristic of many traditional Uzbek families today (by doing this, men try to demonstrate their emotional stability, not giving in to excessive emotions, possessing qualities inherent in a real man's personality);

Sixthly, the vertical nature of family relationships, meaning the wife's obedience to her husband, the children's to their parents, the younger brother's to his older brother, and the younger sister's to her older sister.

The growth of the country's economic capabilities and the material and living standards of the population, in turn, led to changes in family relations, the formation of new relations, and the expansion of the sphere of kinship relations. However, it should be noted that traditional family-relative relations continue to remain dominant.

Uzbeks have always had strong ties between relatives since ancient times. It is believed that the more relatives in the family, the better. The closeness of kinship is determined within the circle of distant and close relatives, among whom the mother's brothers (uncle), father's brothers (uncle), mother's sisters (aunt), father's sisters (aunt), and their children are specially honored, followed by other relatives.

The ties with these relatives are still strong. Especially strong ties exist between grandparents, as well as brothers, sisters, and close relatives on both father's and mother's sides. Uzbek families, as a rule, do not move far from their place of residence and have the opportunity to live in one place and constantly communicate with each other. Currently, ties with female relatives (in-laws) are growing.

Among relatives, there is a tradition of mutual assistance in labor, which can be especially clearly observed in family rituals or in some life difficulties.

In rural conditions, relatives' courtyards are sometimes located close to each other or the distance is not very large. Therefore, in many families where both husband and wife work, children are usually under the general supervision of a grandmother or some non-working woman.

In a number of districts of the Kashkadarya region, one can still observe the widespread

practice of "qunin"-"qo'noq." Relatives and neighbors take the early arriving guests to their homes before the ceremony begins, where they sit and chat. The ceremony organizer will have to serve them food. However, they are rarely purchased (except for meat). In this way, close relatives or neighbors help the family hosting the ceremony by inviting guests.

Moreover, the circle of relatives becomes even closer in times of misfortune and hardship. The tradition of strong kinship ties is especially noticeable during large family celebrations (for example, at weddings). If a larger ceremony is to be held, usually the closest relatives are initially invited for family consultation. At it, the main issues are resolved in a narrow circle: the family's readiness to receive guests, the procedure for conducting wedding ceremonies, and in what matters assistance is needed. After that, respected elders and community representatives are invited to the house, and the exact procedure for conducting the wedding ceremony (day, date of celebration, number of guests, types of dishes) is agreed upon. Usually, in each family-related group, there was a person with a high, universally recognized status, a "leader," distinguished by organizational qualities. He is respected, he is listened to, and he leads the organization of all affairs. Sometimes this task is performed by representatives of the mahalla.

Based on the above, we can conclude that the family's connection with society is manifested through kinship, neighborhood, and community relations. This connection has existed for millennia, and through it, the family plays an important role in the spiritual life of society. Family form, structure, and family relationships have been the focus of researchers' attention as an important object of study for the past 150 years. Today, based on the results of ethnological research on family studies, it is now possible to study these problems as a whole. Changes in family forms, types, and demographic status occur under the influence of ethnic processes.

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