

CULTURAL DEVELOPMENT AND FAMILY OF TURKISH PEOPLE

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Abstract:

This article describes the Uzbek family, its specific features and important changes taking place in its life in the context of globalization, the issues of the coherence of these trends with changes in the life of families in Turkic-speaking countries.

Keywords: Family, Uzbek family, family secret, shame, honor, traditions, Turkic-speaking countries, lifestyle, harmony.

Introduction

The study of the evolution of the sociogenesis and psychogenesis of the traditional Uzbek family shows that in all Turkic-speaking countries they have both general similarities and unique individuality.

The Uzbek family was formed in most cases on the initiative of the parents, relatives and clans of the family members. The initiative in starting a family belonged to the groom. However, this initiative was deeply discussed on the part of the girl, and the authority of consent was realized as a result of the bride and groom's family reaching a common decision. In reaching these agreements, the value of the groom's family was even higher than the value of the groom. According to the values between the gods, harmony formed the foundation of a newly built family. Today, the above relations are still manifested in many cases as a modernized version of the existing tradition. Today, future brides and grooms get to know each other in the neighborhood, in transport, at the institute, and in the workplace. At the same time, as young people get to know each other, their parents and relatives also gain a certain amount of information about each other. In the process of these relationships, it is of particular importance for young people to get to know each other more deeply, to study their natures, and to test each other.

Of course, the role of parents' customs and traditions in this process is extremely large. However, the two young people who live in a family are the ones who In this case, they are fulfilling family duties with the understanding that family duties are an equal duty of both husband and wife, and that these duties are performed voluntarily and necessarily, based on gender characteristics.

A comparison of the family life of Turkic-speaking countries shows that the process of formation of the Uzbek family, which we have mentioned above, is similar to that of families speaking the Turkic language. Today, enriching the content of these commonalities is an important task facing all Turkic-speaking countries. For this, it is important to study in more depth the processes of formation of families of fraternal peoples and to learn from their positive experiences.

In our opinion, for this, a separate scientific organization is needed, similar to the Institute of Philosophy, which once systematically analyzed philosophical issues of various aspects of social life. Because, in the conditions of globalization, serious changes are taking place in Turkish families, Tatar families, and Kazakh families. Among these changes, family separations with a negative status, increasing number of single-parent families are a serious concern of the society.



On the other hand, under the influence of different cultures, there are various negative changes in the style of family relations. Of course, these negative changes call any society and state to reflect and develop a set of measures that encourage them to improve their health.

From this point of view, establishing communication and exchange of experience between scientific research institutes of Turkic-speaking countries and their scientific staff plays an important role in solving this problem. In this context, if we analyze the modern Uzbek family, we can see that even today, the husband and wife have always believed that the family is theirs. One place, one responsibility, and living together until the end of their lives constitute the content of family relations. In this context, the woman's arrival at her husband's house, the husband's role in family relations. An important aspect of masculinity is knowing and playing one's own status and role. The man's role as husband and father in the family, and the woman's role as wife and mother, are the basis for the perfect harmonization of family relationships.

In the Uzbek family, the respected combination of male and female rights is an important value that is the only source of ensuring the peace and harmony of the family, its social and spiritual strengthening, the physical and spiritual development of children growing up in the family, and their respect in the community and society. Because, from a free mother and father, free sons and daughters are born and they grow up harmoniously in the family.

In this regard, today the standard, position, and value of the Uzbek family on an international scale are increasing day by day. The reason is that in the Uzbek family, family secrecy, shame, honor, and the upbringing of children play a determining role in their future existence.

Family secrecy plays an important role in the Uzbek family. Of course, due to a number of natural, social, and psychological reasons, family members have certain illnesses, certain shortcomings, and disagreements. In our opinion, there is probably no family in society without shortcomings. However, despite this, each family considers its shortcomings and sometimes even achievements to be a family secret. In most Uzbek families, family achievements are not flaunted, but rather they try to keep them a secret. In order to prevent family shortcomings from affecting the family's relations with other families, the study, work, career of family members, and their becoming someone's bride or groom, on the one hand, the family works collectively to eliminate shortcomings within itself, and on the other hand, each family member works on controlling themselves, purifying themselves, and developing themselves. This constitutes an important aspect of the natural and social character of the Uzbek family.

Now, based on this consideration, there is a view called family shame. This view is of great importance in social life. Because each family member tries to obey all the moral and traditional laws and regulations accepted in life, taking into account the family's reputation in the neighborhood. Until recently, if a member of a family was caught in shameful situations, these family members were ashamed to walk around in the neighborhood with their heads held high. In some cases, it was very difficult for them to endure shameful situations caused by those who moved from the neighborhood where they lived or their children. Based on this, preserving the honor of the family and passing it on from generation to generation has become one of the sacred aspects of the Uzbek family.

Today, there are also those who understand and explain shame and honor as a relic of the Middle Ages. In the shadow of attractive slogans such as long live freedom and human rights, shame and honor are sometimes even invisible. The constant posting of shameful real, sometimes fabricated



situations and pictures in families on social networks is leading to a certain level of shame and dishonor in society. Similar situations are becoming a stain on the honor of the Uzbek family, which is gaining in value worldwide, even if it is washed with soap and water.

This situation is additionally aggravated by the unbridled scourge of ego, the sacrifice of interests, personal comfort, the desire to be superior to others, disregard for others, the explosion of personal egoism, the spirit of materialism and wastefulness, the sacrifice of a free life, and others that have entered society along with market relations.

Well, have these factors existed in people's lives before? Of course they did. But until recent years, these causes and vices were overshadowed by shame and dishonor.

In order to prevent the spread of such unpleasant situations in the family, it is necessary to radically change the indifference of every citizen in society to violations of the legal and moral rules adopted in the way of life of the nation. The primary place for the formation of such a change is the family. The responsibility of parents in the family for the education, morality and decency of children is to create a healthy attitude of children towards family relationships and transform this attitude into all social relationships in society. Of course, the participation of literature, art, education, upbringing, the media, non-governmental non-profit organizations and executive bodies plays an important role in this process. At the same time, as mentioned above, it is important to share the experience gained in resolving conflict situations in families of Turkic-speaking countries.

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