

Eurasian Journal
of Humanities and
Social Sciences



Dialectics of the National-Peculiar and Universal in the Development of Family and Household Traditions

**D.Rakhimbayeva, Ph.D.,
Docent**

Namangan State University
Uzbekistan, Namangan

ABSTRACT

The common goal and task of the development of the spiritual sphere, as well as the sphere of public consciousness of any civilized society, is the development of creative abilities of the individual, without which it seems unthinkable to increase the overall level of development of peoples, recognition by the international community as equal members of the modern commonwealth of democratic states.

Keywords:

Tradition, family, societies, nationality, spiritual culture, customs, cultural heritage, intellectual potential, rituals.

Today, there are no serious scientifically substantiated socio-political alternatives to the process of radical reforms that is gaining momentum, including in the sphere of public consciousness and spiritual culture, to such phenomena as democratization, glasnost, pluralism of opinions, national self-consciousness and self-determination of nations, the dignity of peoples and universal values. An important task is to get rid of dogmatic views and stereotypes both in relation to the development of the spiritual life of society in general, and of a single nation and nationality, in particular. In this regard, the effective disclosure and use of the rich intellectual potential of society, taking into account the emerging socio-political, economic and socio-cultural realities, is of particular relevance.

In the field of the development of traditions and customs in various spheres of life of citizens of the newly independent states inhabiting their peoples, including Uzbek, today complex and contradictory processes are taking place associated with the well-known

rethinking of their cultural heritage. Significant changes in the domestic and labor spheres of life have a close relationship with the intensive cultural development of the life of peoples. The separation of one of the components in this case is fraught with serious consequences for the development of the whole society. The situation is exacerbated by the increasing relevance of the coverage and promotion of beautiful and, at the same time, effective international traditions and holidays with accompanying rites, rituals and ceremonies that bring people together, rather than divide, equally preserve the traditions of the past and give hope for the prospects for the cultural development of peoples in the future.

For example, most peoples, including Uzbek, are characterized by love for work, for social justice and a negative reaction to its violations, a sense of personal dignity and national identity, a careful attitude to the riches of the earth's bowels of their region, care for symbols and monuments of national history and culture, for the elderly and children, the desire to follow the traditions of the past. This is all the

more relevant because "in the unity of the intellectual and moral perfection of mankind, the pledge of the meaning of human existence. If there is such unity, it seems to provide eternity to man. Otherwise, the meaning of human existence disappears, it disintegrates, represents non-existence"[1]. And "it is vital that the people understand their historical continuity in the stream of alternating times. Out of this sense, the main harmony of social existence, the belief in one's national immortality, matures."[2]

And in a complex system of traditions, customs and ritual rituals and ceremonies, traditions, customs and ritual rituals and ceremonies occupy their rightful place in the sphere of family and household relations.

When analyzing them, it is necessary to proceed from the fact that, firstly, in the traditions and customs of the family and household sphere, the peculiar and specific features of culture and life that distinguish the character, psychological makeup and way of life of some peoples from others are most clearly and visibly manifested. Secondly, the life and structure of the family life of peoples belong to those spheres of social development that, by their nature, are relatively less variable in comparison with other phenomena and are more stable, conservative in nature. So, in the regions of Central Asia, marriage is often accompanied by kalym (kalyn). Its essence is sometimes masked by other names and forms, species. Thus, among the Uzbeks, it is presented as "payment for mother's milk", and among the Kyrgyz instead of the word "kalyn" they often use the word "tartuu" (offering). It has become prestigious to give a large dowry to the daughter-bride, which actually accumulates from early childhood. Her parents, in addition to the received kalym, today undergo some transformation. It loses the ancient function of bride price and now has a mostly prestigious character. This is how it is perceived by both parties, including the bride herself.

Of course, the conservatism of family and household traditions and customs has its limit, because changes in the socio-economic and socio-political nature to varying degrees cannot but affect their development. However, the

conservative stability of family and household traditions and customs, as well as their susceptibility to new trends in the socio-cultural development of peoples is obvious. Meanwhile, in public opinion, there are still contradictory trends and views regarding certain aspects of the festive and ritual sphere, traditionally fixed in the consciousness and behavior of citizens. This, in particular, is evidenced by the fact that 48.9% of respondents in the course of research in the Namangan region spoke in favor of the existence of traditions and customs of the past and present, while 20.2% consider it necessary to abandon the traditional elements of the ritual and ritual system of the past, in respect of which there is a stable negative attitude of the population; 13.2% do not support this position, and 17.7% refused to comment on the problem[3].

For example, all the peoples of the Central Asian people have a legislative registration of marriage, i.e. there is an official registration of marriage in the registry office, often in a solemn atmosphere. However, there are cases of registration not before the wedding, but after the birth of the child (which affects, in particular, the indicators on the age of marriage, since it overstates it). Adherence to the religious rite with the civil registration of marriage is preserved to varying degrees among many peoples of the region, although modern universal forms of marriage are also accepted by everyone.

Another indicative aspect in the field of spiritual culture is humanistic and democratic traditions. This is especially true of the spheres of oral creativity, literature and art. In the works of writers, poets and artists, the best features of the national character are vividly reflected. Thus, the monumental epic of the Uzbek people "Alpomish" glorifies the historical past of the Uzbek people, the best traditions and customs of the family and household plan, as well as such extremely relevant in modern conditions universal human features of the moral character of people as love and devotion to the Motherland, hatred of enemies, desire for friendship with neighboring peoples, faith in the future, etc.

Solving the problems of self-education is quite difficult, since human life is full of contradictions. «... Man is torn between friendship and enmity, poverty and wealth, youth and old age, fear and hope, truth and falsehood, truth and nonsense, right and wrong, good and evil, ugliness and beauty, and the like in terms of moral qualities and various opposing deeds and words of man ..." It is necessary to purify the soul, which has lost its original purity, becoming a human soul[4].

In turn, since traditions and customs are an integral component of such a phenomenon as "life", associated with another social phenomenon "family", it is obvious that the functioning of the traditions of the family and household sphere cannot but depend on those socio-economic and socio-political relations that prevail in a particular society. The influence of the so-called social order is also very noticeable. For example, the observance of religious holidays, traditions and rites in the Emirate of Bukhara was monitored by special officials - rais, who distributed stick blows with fierce zeal for the service to excite the lazy disposition to prayer[5].

Much was analyzed in this regard, the situation that developed in Uzbekistan at one time with the traditional holiday "Nauruz", celebrated on the first day of the first month (ferverdin-mah among the Persians, nausard among the Sogdians, nausarji among the Khorezmians, etc.) of the new year, i.e. according to our chronology, March 21. The Nauruz holiday coincided with the spring month and with the beginning of agricultural work. The celebration lasted several days, the first and sixth days were considered the most festive.

According to Beruni, nauruz in ancient times arose among the Iranian-speaking population, but became widespread throughout the territory of Western and Central Asia. It was celebrated with great solemnity and splendor among the ancient, early medieval and medieval inhabitants of Khorezm, Tokharistan, Sogd, Fergana. Through the agricultural population of the cultural regions, the celebration of Nauruz penetrated and established itself in the life of the nomadic and semi-sedentary Turkic-speaking population. Thus, Nauruz, which in

ancient times was a holiday of the inhabitants of one country, turned into a holiday of the peoples of many countries and states, i.e. took the character of a national holiday. In addition, over time, the celebration of Nauruz has undergone serious changes, it has been adapted to the life and customs of each particular nationality. It is now celebrated by many peoples of the Near and Middle East. It is celebrated by Uzbeks, Tajiks, Turkmens and other nationalities inhabiting the newly independent states of Central Asia today.[6]

Therefore, the vitality and stability of family and household traditions, those that have a truly popular recognition, that they exist and develop despite socio-political cataclysms and conjunctural winds. Gradually, gradually, central Asia also carried out preparations for democratic processes in the sphere of freedom of conscience, the progressive development of democratic processes, thanks to which today attempts to revive universally recognized forms are gaining new life. organization of cultural leisure, family education, further stimulation of the traditional ritual sphere, and, of course, family and household.

In the age of scientific and technological development, computerization and development of market infrastructures, their intertwining and mutual influence with a specific national-specific and regional environment is inevitable. But no less significant is the impact and functioning of the values of the past, accumulated in the relevant traditions of the people. Ignoring the fact that the person receives the main upbringing in the family, with the participation of a woman freed from uncharacteristic functions and duties, through a set of socio-cultural and national-ethnic measures of influence, and leads to undesirable social consequences and results. And therefore, a separate chapter in the New Constitution of the Republic of Uzbekistan fixes the right of the family to protect society and the state, the obligation of parents to maintain and educate children until they reach the age of majority, and adult able-bodied children to take care of their parents. The state and society provide maintenance, upbringing and education of orphans and children deprived of parental

care, encourage charitable activities in relation to them[7].

It is generally recognized that national-peculiar and regional peculiarities, including in the sphere of family traditions, should not exclude, but, on the contrary, assume common features and characteristics contribute to their full development. For example, in Uzbekistan, the traditions and customs accompanying important wedding, civil, labor and family events are inherent in all peoples living in the republic. However, there are regional, nationally peculiar identity and flavor, which distinguishes, for example, Uzbeks from Tajiks, Kyrgyz from Turkmens, etc. In the course of specific sociological research in the Namangan region of Uzbekistan, the question "What progressive traditions, customs and rituals of other nationalities could be introduced in the republic?". 24.5% named the sphere of wedding rites; 24.4% named labor and professional traditions; 21.2% - traditions of national cuisine; 12.8% believe that the traditions of other nationalities should not be introduced due to lack of expediency; 8.3% and 8.2% of respondents, respectively, believe that traditions related to attitudes towards older women are of interest; 6.3% are interested in funeral traditions; 2.2% and 2.1% either found it difficult to answer the question or consider themselves incompetent in the essence of the question. The following trends should be noted here. Firstly, the reluctance of a certain part of the population to perceive elements of the traditions of other peoples and, secondly, the persistent interest of another (usually larger and healthier) part of the peoples in the traditions and cultural values of different nations and nationalities. The main thing, it seems, is that supporting the traditions and customs of other peoples, of course, does not mean advocating their mechanical transfer to another national-ethnic, socio-cultural soil, which is unlikely for various social reasons. It's about something else. On the need to study the cultural values of different peoples, to identify what brings together, and does not divide peoples[8].

Traditions and customs often reflect the mutual contacts of different peoples, the general

and regional-specific features of their spiritual cultures. If desired, you can easily find in each traditional culture much more that unites than divides, because the common features of family and household traditions are characteristic of the vast majority of peoples. At the same time, the national-specific, regional is organically woven into the fabric of the general, which contributes to the organic combination of national and universal, international in the process of interaction and mutual influence of national cultures. This is confirmed by the successful and high-quality functioning in Uzbekistan of national cultural centers representing the cultural interests of national and ethnic minorities. Such centers periodically organize national holidays, which are a classic example of the harmony of the nationally specific and universal.[9]

Universal human criteria of values and morality provide for a respectful attitude to the elderly, the elderly, a merciful attitude towards the elderly, disabled, women and children, who should be present in any civilized society, respectively, and traditions of this kind are objectively universal in nature. At the same time, the ritual design of these traditions in different regions of the world is multivariate and pluralistic in accordance with national and ethnic, historical and religious characteristics. The same applies to the traditions of celebration, fixation and design of other socially significant events: birthdays and funerals, general social and religious holidays, etc.

Thus, I would like to note the following:

1. In the context of the transition period and the movement towards democratic and legal models of social development with a market economy, the imbalance of economic and socio-political structures, interethnic contradictions, the spiritual and moral crisis of society, traditions and customs can play a positive role in the stabilization and communication plan, as effective components of the spiritual culture of peoples. Without overestimating their capabilities, it is still necessary to note their role in laying a kind of spiritual and moral foundation of the individual, who will have to participate in the construction of a new socio-cultural environment, where

there will be a priority of law and law, harmony of the national-peculiar and universal, private entrepreneurship and spiritual emancipation. The movement towards a legal socio-political system is objectively natural, and here the whole question is only in time.

2. A peculiar expression and consequence of the desire to meet the universal criteria of civilized coexistence is the adoption by the Republic of Uzbekistan of relevant laws liberalizing the relations of state structures with religious organizations, the provision of assistance to believers, for example, in Central Asia, in visiting sacred religious centers, the desire to streamline many phenomena of the sphere of public consciousness and spiritual culture, which for many decades caused controversy and ambivalence. The most important factor in this series of factors is the fact that when adopting the New Constitution of the Republic, the provisions of the UN documents, the Universal Declaration of Human Rights, international law and the OSCE were strictly observed, and the constitutional experience of the developed democratic countries of the West and the East was used, in which the most optimal combination of universal and nationally peculiar values, norms and ideas

References

1. Kasymzhanov A.Kh. Abu-Nasr Al-Farabi.- M.: Thought, 1982.- P.81-82.
2. Leonov L. Razdumya u starogo kamen. Roman-gazeta. – 1987.- №13. p. 3.
3. Reference on the results of specific sociological research among working people of enterprises and organizations of Namangan, as well as Namangan and Chust districts of Namangan region of the Republic of Uzbekistan.- P.4.
4. Selected works of thinkers of the countries of the Near and Middle East of the IX-XIX centuries. – P.147; Ivanov V.G. History of ethics of the Middle Ages.- L.: LGU, 1984.- P.110-113.
5. Khanykov N. Gorodskoe upravlenie v Central'noi Azii. Journal of the Ministry of Foreign Affairs. SPb, 1944. Kn.4.- P.347.
6. Abu Rayhan Beruni. Monuments of past generations. Selected works. T.1.- Tashkent, 1957.- P.221-229, 252-254, 250-260.
7. Constitution of the Republic of Uzbekistan. Chapter XIV: Articles 63-66. Truth of the East. 15 December 1992. p.2.
8. Reference on the results of specific sociological research among working people of enterprises and organizations of Namangan, as well as Namangan and Chust districts of Namangan region of the Republic of Uzbekistan.- P.7-8.
9. Kim M. Korean holiday on uzbek land; Tuhvatullina E. Veselys, dance – in the yard "Sabantuy".- Pravda Vostoka.- June 19, 1991; Sidorov V. Thousands of guests of yurts.- Pravda Vostoka.- May 22, 1991.
10. Constitution of the Republic of Uzbekistan. Pravda Vostoka.- December 15, 1992; Karimov I.A. Uzbekistan is a state with a great future. Truth of the East. December 9, 1992. p. 3.
11. Oktyabrovich G. N. The Role of Trade Relations with China in the International Trade Relations of Central Asia //CENTRAL ASIAN JOURNAL OF SOCIAL SCIENCES AND HISTORY. – 2021. – T. 2. – №. 10. – C. 37-40.
12. Oktyabrovich G. N. Formation of Religious Tolerance in Young People //Middle European Scientific Bulletin. – 2021. – T. 17. – C. 114-116.
13. Gafurov N. UZBEK-CHINESE INVESTMENT COOPERATION ON THE EXAMPLE OF THE FERGHANA VALLEY.
14. Gofurov N. O. INVESTMENT COOPERATION BETWEEN UZBEKISTAN AND CHINA //ЎТмишга назар журнали. – 2019. – Т. 17. – №. 3.
15. Sodirjonov M. M. On the coverage of ethnic processes in the information space //Asian Journal of Multidimensional Research (AJMR). – 2020. – Т. 9. – №. 6. – C. 165-171.
16. Sodirjonov M. M. Ethnosociological factors of social transformation in modern uzbekistan //Актуальные вопросы формирования и развития

- научного пространства. – 2020. – С. 27-34.
17. Sodirjonov M. M. Monitoring of issues of research of human capital in ethnosocial processes and social tendencies // Social policy and social partnership. – 2021. – №. 6. – S. 447-458.
18. Sodirjonov M. M. Issledovanie problemy perechnogo kapital v etnosociologicheskikh processes // V zakikh sotsial'nogo versina. – 2021. – P. 59-69.