

THE TRANSFORMATION OF FAMILY TRADITIONS AND VALUES IN FERGHANA VALLEY

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Abstract

In the article describes the processes of transformation of family traditions and values of the Ferghana Valley and the factors causing them. Scientific theories of research scientists on the process of change of family customs and values of the valley are philosophically analyzed.

Keywords: Ferghana Valley, family, marriage, tradition, value, transformation, gradualism, succession.

Introduction

In the families of the Ferghana Valley, through family education, national traditions and values are gradually passed from generation to generation. Especially in today's ideological threats and political attacks, the preservation of the mentality of each nation has become an urgent topic. That is why, from the first period of independence, in the geostrategy of Uzbekistan, great attention has been paid to the strengthening of families as the main cell of the society in strengthening family relations, preserving national traditions and values. Being able to properly inculcate the traditions and values of the national family in today's young generation serves to preserve the national mentality of the Uzbek people and convey it to the next generation.

RESEARCH METHODS

In the territory of Ferghana Valley, political processes, geographical divisions, invasions, and various disputes took place throughout history. These processes brought about the processes of transformation in the way of life, national characteristics, family relations, customs and values of the inhabitants of the valley. In particular, in the sources that provide information on the population of the valley, the indicators of constant demographic growth in this area have been high. We have covered this extensively in the previous paragraphs. At the same time, many changes took place in the family system as the main unit of society.

RESULTS AND DISCUSSIONS

National mental characteristics in valley families are passed down from generation to generation through inheritance. At the same time, continuous transformation processes

took place in family values, problems that happened in different periods, invasion movements, and the influence of religions. Valley family values and traditions have been considered sacred since ancient times, like other regions of Uzbekistan. But the unique characteristics of the valley have always distinguished it from other regions. An opportunity to get information on the values of the Valley family will be created through historical sources and folklore. Before the introduction of Islam to the valley, a number of issues such as the relationship between parents and children, the relationship between husband and wife, and the status of family members were formed on the basis of Zoroastrian teachings. With the introduction of Islam to Central Asia, family relations were conducted on the basis of Islam until the invasion of the Russians. During this period, Burkhaniddin Marglani's work "Hidaya" was used as one of the main jurisprudential sources.

Russian researcher V. Nalivkin calls most of the population of Central Asia by the name "sart". In his research, he puts forward theories that Sarts are the main settled population of Turkestan population. In another opinion, Sarts are traders[1]. S.N. Abashin in his studies, he calls the inhabitants of the Ferghana Valley settlement by the name "Sartar". The formation of national mental characteristics in the families of this region was also caused by the coexistence of several ethnic groups and the emergence of kinship ties. The Uzbeks, Tajiks, Kyrgyz, and Russians living in the valley were considered the main population of the Ferghana Valley until the arrival of the Russians. Among these nationalities living in the same territory, kinship ties were established for the transfer of daughters and brides.

S.S. Gubaeva and S.N. Yusupova and other ethnographers and historians, before the arrival of Russians in the region, together with Uzbeks, Tajiks, Kyrgyz, Uyghurs, Central Asian Jews, Tatars lived, with the arrival of Russians, Russians, Tatars, Koreans, Ukrainians, Belarusians, Moldovans, Georgians, Azerbaijanis, Estonians, reported that Latvians and Latvians lived there. During the years of independence, the number of Uzbeks in the valley continued to increase. In 2016, representatives of about 100 nationalities lived in the Ferghana Valley, of which 90.2% were Uzbeks, 5.2% were Tajiks, 2.2% were Kyrgyz, 0.9 were Russians. 14.9% Tatars, 0.1% Koreans, 7359 thousand Ukrainians, 3186 thousand people [2]. The favorable geographical location of the Ferghana Valley not only determined the economic and cultural development of the region, but also caused a significant influx of various ethnic elements [3]. With the arrival of Russians in the region, as a result of the policy of Russification, a number of problems arose in the national traditions and values of the families of the Ferghana Valley. Czarist Russia's policy in Central Asia led to the destruction of valley family values. At the same time, the first scientific sources about the valley began to appear.

In the studies conducted in the Russian context, it is shown that the arrival of Russians in the valley caused great changes and development in the life of the people of the region. But when the works of our scientists and artists who created and lived in the region are studied, the printing activities carried out by the Russians in the region are strongly condemned.

During the occupation of Turkestan by the Russian Empire, family values in the Ferghana Valley changed fundamentally. With the introduction of Russian culture, many new values

in the family entered. During this period, many Turkestans faced the burden of alienation and alienation. As a result of such a policy, thousands of people, especially the younger generation, have become orphans who do not know their ancestors, their family tree, or their clan. Earlier, a Muslim believer knew the names of seven generations by heart, but now many young people know the names of only 3-4 generations [6]. People who do not know the history of their ancestors do not have affection, loyalty to the family, nor the spirit of pride in their ancestors. Efforts to turn the Uzbek people into such a tyrant caused the decline of family values.

The colonial Soviet regime, which was forcibly established in Turkestan as a result of the October coup, brought countless massacres, horrors and painful hardships to our people from the first day [5] says Rustambek Shamsutdinov. In fact, before the arrival of the Russians, family values were formed on the basis of national values. However, the heavy economic and social processes in the families of the valley caused many problems in the life of the population.

Young people who are getting married first see each other, get to know each other, and then openly reveal their thoughts about getting married, and those who are starting a family celebrate their wedding ceremonies in the public circle with entertainment and in the circle of friends and relatives. At the same time, it became a tradition for family members, both men and women, to eat at the same table, and to serve food in separate dishes for all family members. In the family, the views of husband and wife were equalized. Family "democracy" was evident during this period. The introduction of Russian culture caused the transformation of national values and traditions in Uzbek families.

Mirzakarim Ismaili's work "Fargona tong otguncha" provides information about the policy of Tsarist Russia in the Ferghana Valley, the harsh living conditions of the population, hunger, impossibility, dependence, slavery, and the crushing of humanity. In the processes presented in the work, it is described that the people are family-oriented, that they are correct and honest in any situation, that the interests of family members and children, parents are put above their own interests, and that selfless people who gave their lives for the honor of their nation and homeland are discriminated against. It can be understood that there is no possibility for the population to live and survive, and the relentless pressures and huge taxes have drained the people. Ghulomjon, the hero of the work, said, "We had nine children born to our mother, but eight of them passed away one after another, opening new wounds in the broken hearts of my parents. "I'm the only one left" shows that the medical service during the colonial period of Tsarist Russia was not good, that the population gave birth to many children, but most of them died. This work is one of the unique works created based on real reality about family relations and lifestyle of residents of the Ferghana Valley during the colonial period of Tsarist Russia. Similar issues are revealed through the life and work of modern thinkers. The works of modern thinkers such as Muqimi, Hamza, Furqat, Abdulla Qadiri, Fitrat, Cholpon, Abdulla Qahhor, who gave their lives for independence and freedom, for the development of the nation, and were victims of injustice, show how correct the above ideas are.

In the years of independence, ensuring the continuity of generations in Uzbekistan, educating the young generation in the spirit of patriotism, creating a healthy environment in the family, and at the same time preserving the future of the nation became one of the important strategic issues of the state. Based on this necessity, the issue of using national values in the spiritual and moral upbringing of children in the family is gaining socio-political and cultural-educational importance [4].

In the years of independence in Uzbekistan, strengthening family relations, preserving the continuity of generations in the family, and conveying national values in families to the next generation became one of the important tasks of the state. From this point of view, in the first years of independence, laws were adopted that served to preserve national mental characteristics in the family, strengthening family values. In the Constitution of the Republic of Uzbekistan, the Family Code and a number of normative legal documents, issues such as the fact that the family is under the protection of the state, that everyone respects the honor and value of the family, and that family ceremonies and activities are conducted based on national traditions and values, have been included in the law. During the years of independence, the legal status of the family and family members was established in Uzbekistan. Today in Uzbekistan, family relations are under state protection.

However, there are a number of destructive factors that affect family values, such as the destruction of family values, separation, problems between parents and children, gender problems, medical problems, maternal death, child death, and infant death. As long as there is peace and tranquility in families, the society and the state will flourish. Its values are important for the peaceful living of families. Having a common sense in people about the environment in the family guarantees the stability of the family. Healthy thoughts are mainly formed and developed in the family.

CONCLUSION

Children's world views also develop within the framework of family values and traditions. That is why raising children in the family is interpreted as a special value. The mother "Alla" has been heard in valley families since time immemorial. Child education begins with the mother. Mother's love, thoughts, dreams, intentions and wishes are reflected in the soul of mothers. A child who grows up listening to God will grow up to be kind, compassionate, loyal to his parents and his country. But in the process of modernization, like other values, mother's values in raising children are undergoing transformation. Even now, alla sounds in every house. But today, some young mothers, instead of saying alla for their children themselves, use various modern techniques to listen to their child's performance of alla. Children who hear alla's spoken in different voices instead of their mother's pleasant voice, in some sense, cause them to grow up to be more cruel, unloving, careless and apathetic. Therefore, it is appropriate to pay special attention to family values, to use today's modern education and training methods without giving up values in child upbringing and mutual family relations. Because, national-family values have many years of experience, knowledge and skills.

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