

INFLUENCE OF MODERN TRANSFORMATIONS ON KARAKALPAK FAMILY TRADITIONS

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Abstract. *In this article, based on the classification of family types by scientists, we discovered the specific characteristics of modern Karakalpak families. The extent to which traditional family values have changed under the influence of modern transformation explained in today's situation. In addition, the types of families in the city of Nukus and Shomanay district, an under-researched region of Karakalpakstan, analyzed based on past and present demographic and statistical data.*

Keywords: *Karakalpak, Nukus, Shomanay, ethno-culture, tradition, wife-husband, ancestors, nuclear family, complex family, patriarchal family, multilinear complex family.*

When a person is born, he falls into an ethno-cultural environment surrounded by specific traditions and stereotypes - the family microenvironment. The structure of the family and its peculiarities, procedures, internal family relations, and the atmosphere of family life, is the main tool that directly affects the child's education and forms the character of a person. Man takes his first life lesson from his family before he joins the collective life.

There are different definitions of family structure in modern scientific literature. [4:6] When describing the specific characteristics of the Karakalpak family, its forms, and types, we should pay attention to the types and terminology proposed in the ethnographic literature, which are necessary for the study of family issues.[2:6] It is especially important to describe the types and subdivisions of the family among the peoples of Central Asia proposed by T.A. Zhdanko. [13:462]

Yu. V. Bromley and M. S. Kashchuba divide two main types of family kinship - simple (nuclear, small family) and complex (extended, extended family) types, and these families further divided into single-line and multi-line additional types. [2:83]

Currently, most families in Karakalpaks are of the nuclear type, and in some cases, complex, that is, multilinear complex families can be found where the family lives with its direct or lateral relative, his married sons, and their children. In addition, the type of complex single-line family, connected by direct close kinship, is common among blackbirds. In such a family, parents and a son live with his wife or a daughter with her husband (the son-in-law lives in the in-law's family, which wasn't accepted before, but now it is not considered an unusual custom) and their children live in the same family. In some cases, this form of family includes married and unmarried children of the former spouse (husband or wife from a previous marriage).

Such families have their roots in the large patriarchal families of the pre-revolutionary period but continue in a new form due to modern socio-economic changes. These families are known as three-generation families in ethnographic literature.

The financial support of this type of family consists of the income of employed family members. In agricultural farms, family members work together, and in rural areas, auxiliary farm work is carried out on private farms, which significantly supplements the family income. A fair

distribution of the budget is required among family members. Although the status of complex families is disappearing in the context of socio-economic changes and gender equality under the influence of modern transformations, due to the vitality of traditions of respect and honor, the eldest male person in the family, the father is the head of the family, which is a remnant of the old patriarchal power that continues to this day.

Another family type common in Karakalpakstan is the extended small family, which is genetically linked to its roots in the past. (Or incomplete single-line, complex family) This family - usually a husband-wife, and children, an elderly father or mother, usually the husband's father, lives in this family. This type of family is historically associated with minaret customs (the youngest son of the family stays in his parents' house) observed in the peoples of the Central Asian region. True, in modern conditions, these traditions are changing, and as researchers note, guardianship functions for elderly parents can now transferred not only to the youngest but also to each of the sons and even to the daughter, depending on the specific family situation. [5:315] The head of the family is officially an elderly father or mother, but in reality, a married son who works heads the family.

Another rare type of blended family is the sibling family, where a sibling has lived together since the death of a parent. This type of family is consanguineous - multiline (lateral kinship) two-generation family, that is, it includes siblings who are married and have children. The head of the family is an elder brother or in some cases a younger brother.

In Karakalpaks, in addition to the main type of incomplete families (with a father or mother), there is also a type of family that lives with a grandchild (grandchildren). Among the Karakalpaks, Kazakhs, and Kyrgyz, such families usually arose because of the adoption of one of the children of the eldest son of the elderly. However, at present, such families appear because of the desire of the representatives of the older generation to provide permanent or temporary support to their son or daughter who has many children.

During the research, we recorded four complex single-parent families living with their married grandchildren and great-grandchildren from Nukus city and 6 from Shomanay district.

Young families living in the city always send their children to the countryside to visit their parents during the summer holidays, and the children stay there for a long time until it is time to go to school. Thus, a temporary incomplete family of grandparents and grandchildren is formed.

We should also not ignore the "temporary" structure of the family that exists in families in Nukus is based on the traditional strength of family ties. These are the cohabitation of children of distant and close relatives from the village who have newly "joined" the urban family, that is, who have come to the city to study. This is the custom in most capital cities.

It is well known that the birth rate in Central Asian nations is high. It is wrong to explain the origin of many children as the love of these people for their children. The tradition of trying to have many children goes back to primitive society because social relations had to appear to preserve birth as a natural reaction to the high risk of death due to natural factors and wars in various emergencies among peoples. [9:141]

Among the peoples of Central Asia, childlessness has been condemned by the public since ancient times and was a reason for polygamous marriages as well as divorces.

The number of families in the republics of the Central Asian region is affected by the high birth rate. Based on data from the 1970 s and 1980 s, data from a survey of opinions about the optimal number of children in a family showed that women on average considered it preferable to

have six children. [1:133] Women living in the villages of Uzbekistan considered 5-6 children in a family to be ideal.[6:29] In general, the average number of children per family among indigenous peoples in Uzbekistan is 6.08.

The average number of family members in the urban areas of Karakalpakstan increased from 6.4 people in 1979 to 6.6 people, and in 1989, it was 6.2 people. According to the data for 2022, the average number of people in Nukus City was 4.02, and the average number in Shomanay district was 5.8.

The size of the family is greatly influenced by the birth rate, especially by children under 16 years of age. This is reflected in the share of families consisting of seven or more people.

For example, on January 1, 1987, the population of Nukus was 152 thousand people. 74,218 of them are children under the age of 16, i.e. equal to about half of the population.

Based on the data of 2023, the population of the city of Nukus was 334,600 people. 99,700 of them are children under 16 years of age, and 16,300 of them are children under 16 out of 57,600 people in the Shomanay district.

The factors that determine the high birth rate in the Central Asian region include the prevalence of large patriarchal families in the past, the high social importance of family and marriage, the tradition of early marriage, the dependent position of women in the past, limiting their activities to family life, unconditional submission to national and religious traditions, and vassals.

Despite this, demographers note the tendency of the birth rate to decrease from year to year among the indigenous population of Central Asia.

Whether the number of children is more or less depends on the level of education of the parents. It has become common for urban and rural residents to want their children to receive higher education than they did. In complex families, there is often a significant difference between the educational level of the elderly couple and the young.

This difference is less pronounced between parents and children in small nuclear families.

Education, as well as the social status of the spouses, should be considered as one of the important factors that determine fertility. We must not forget that the birth rate of the rural population is higher than that of the urban population, i.e. the factors determining it are also influenced by the place of residence of the family.

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