

ABOUT THE PROSPECTS FOR THE DEVELOPMENT OF THE “YOUNG FAMILY” INSTITUTE IN THE REPUBLIC OF KARAKALPAKSTAN

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Abstract

This article gives definitions of a young family and defines the functions of the family. The authors emphasize that a young family should be considered as a valuable independent social entity that performs the most important social functions: life-preserving, reproductive, economic, educational, psychological, economic, communicative, sociocultural, emotional.

Key words

young family, institution of a young family, family functions, social institutions, Karakalpak family, social policy.

I. INTRODUCTION

The so-called “Young Family Institute” is important and relevant in modern society, since the family plays an important role in the formation of young people and the development of our society as a whole. The Young Family Institute is an organization that supports young couples and families, helping them create high-quality and stable relationships, build a successful career, raise children, develop their interests and participate in society.

From the point of view of macrosociology, the family is one of the fundamental social institutions that ensures the implementation of reproductive and socializing functions in modern society. Thus, according to some scientists, at the level of macro sociological analysis based on the structural features of society, it is necessary to understand “... in their deepest sense, as systems of certain and inevitable connections between members of society, conditioned by the external

conditions of the survival of society. Thus, institutions form a kind of skeleton of society, ensuring its historical stability and reproduction as a social integrity". [6, P.47] In this case, the concept of "institution" means a set of formal and informal rules, enshrined in the historical practice of people and constantly being reproduced. Here we can give an example of the clan division of the Karakalpak people "Shezhire", when families should not be formed in one clan, therefore, in the rules of raising children in Karakalpak families there is an unwritten law, when young people (a boy and a girl) meet and get to know each other, the first thing they do is ask what kind of family they come from, and only after that they ask for their name.

For example, T. Parsons considered institutions as normative models that determine what is considered in a given society to be a proper, legal, expected course of action or social relationship. [8, P.334-335] In his opinion, the objective side of a social institution is represented by three elements: social roles, a set of powers and rights, and a stratification scale, and the subjective side is a system of moral feelings that ensure the effectiveness of institutional models and the identification of the individual with this model.

According to the Russian sociologist V. Radaev, from the standpoint of modern institutionalism, institutions appear not as a rigid frame, but as a flexible supporting structure that changes under the influence of practical action and has typical ways of filling it. Institutions both regulate and are governed by human interaction. [9, P.163]

Russian scientists also proposed an interpretation of the institution that integrates macro and micro levels. The Institute includes three main elements:

- formal legal and administrative norms established and controlled by the state;
- sociocultural norms controlled by civil society;
- institutionalized social practices.

The framework of each social institution is made up of legal norms, formally recorded in laws, by-laws and other legal documents. The completeness, consistency and legitimacy of these norms, their fairness in the eyes of society determine the social quality and effectiveness of the institution. The quality of control over compliance with legal norms is also important. The implementation of sociocultural norms is controlled through cultural mechanisms - public opinion and moral assessments of others. [3, P. 9-10]

It should also be noted that the functioning of public institutions is manifested in social practices that translate legal and cultural norms into practice.

P. Berger and T. Luckman, having analyzed the last level of institutionalization, identified several stages of institutionalization of everyday actions: habitualization (habituation), objectification, internalization and legitimation. The main function of legitimation is to make institutionalized objectifications objectively accessible and subjectively probable. Integration carried out through legitimation is realized at two levels: horizontal and vertical. At the horizontal level, legitimation means recognition of the established order by all participants in institutional processes. At the vertical level, legitimation presupposes subjective recognition, the individual's acquisition of the meaning of life within the framework of a given institutional structure. [1, P.151-152]

Thus, a social institution is understood as a system of formal and informal regulations regulated by the state and public opinion, the reproduction of which is ensured by repeated repetition of the practices of everyday interactions. [10, P.199]

II. MAIN PART

The social institution of the family regulates acceptable forms of satisfying personal and social needs in the sphere of family and marriage relations. In this regard, we consider it necessary to speak separately about the need to establish the institution of a young family in society. After all, a young family is not only spouses, but also children who are in the period of development and formation. For example, according to N.M. Nayborodenko, "a young family is the quintessence, the essence of all the features and cataclysms, difficulties and joys of family life. By studying the birth rate, marriage rate, and divorce rate of a young family, it is possible to predict the development of all these processes not only in the families of those who are under 30 years old today, but also to predict the development of the family as a whole. And since the main population growth is provided by young families, a well-thought-out social policy regarding young families is required". [7, P.257-258] Therefore, we believe that supporting a young family is necessary to create a favorable environment for raising children, improving the health of society and reducing social tension.

Thus, considering a young family as a social institution involves identifying the specific functions that it performs in society, as well as studying its interaction with various elements of the social structure, primarily the state - macrosociological analysis should be aimed at solving these problems. We also believe that a young family should be considered as a valuable independent social entity that performs the most important social functions: life-preserving, reproductive, economic, educational, psychological, economic, communicative, sociocultural, emotional.

Also, the most important moment in the institutionalization of a young family is the emergence of not only certain social needs, but also the conditions for their implementation and satisfaction. Thus, a young family, as mentioned above, satisfies the need for the reproduction of people, raising children, forming relationships between spouses, social adaptation, protecting family members, transferring social experience, and so on. Conditions for satisfying these and other needs may include:

- targeted measures of state support for young families or state youth family policy;
- reproductive health of both spouses;
- general and professional education of husband and wife;
- family autonomy in decision making;
- active life position, social activity of both spouses.

Therefore, we consider it necessary to emphasize the tasks facing the institution of a young family.

The first and main task of the young family institute is to help prepare for marriage and start a family. Many young people face problems when choosing a partner, in determining their place in the family, and in planning their future life together. That is why the young family institute should conduct special trainings, courses, consultations and psychological seminars that will help young people understand their feelings, make their own choices and develop strategies for interaction in the family.

The second task of the young family institute is to help solve family problems. Family conflicts as well as economic problems can lead to problems in the family. The Young Family Institute offers support in conflicts, justice in divorce and other services.

The third task of the Young Family Institute is to assist in realizing the opportunities of young families. The family should not be an obstacle to children's education, career and life path. The Young Family Institute helps young families obtain higher education, participate in the socio-political life of society, and receive benefits and subsidies.

The fourth task of the young family institute is assistance in raising children. A family is a place in which children form their social and moral qualities, learn to communicate with others, and develop their talents and interests. The Young Family Institute provides support in raising children, helps parents develop their parenting skills and participate in the public life of society.

The fifth task of the young family institute is participation in the social life of society. The family is a part of society that makes an important contribution to its development and prosperity. The Young Family Institute helps young families participate in public life, engage in charity work, provide assistance to those in need, and create a favorable environment in their environment.

Thus, the development of the institution of a young family is a relevant and important task in modern society, since the family is the basis of our life and development. Supporting a young family in its main areas, such as marriage, conflict resolution, benefits and subsidies in solving problems, supporting parents in raising children and participating in public life, is an important step towards helping young people and their families. Indeed, in the course of their life, a young family interacts with many social institutions: the parental family, the state, social service organizations, non-governmental associations, on the basis of national traditions and with the institution of religion.

Therefore, given the importance of recognition by the state for the institutionalization of a young family, we focus our attention on analyzing the influence of the state. Although the family in current conditions more often acts as a subject of social life when solving its problems, nevertheless, one of the leading resources for the institutionalization of a young family is state support.

At the moment, in modern Karakalpakstan society, a young family is spoken of as an independent social institution, taking into account the specific features of its main structural elements and social functions. For example, young families in our republic began to stand out as an object of state social policy since the beginning of the independence of our republic: Resolution of the First President of the Republic of Uzbekistan "On additional measures for material and moral support for young families" dated May 18, 2007; Back in 1998, this year was declared the Year of the Family in Uzbekistan.

At the same time, our republic was implementing a full-scale policy of social protection of the population, where the young family came to the fore. The implementation of measures has also begun aimed at moral and material support for young families, improving their housing and living conditions, involving them in entrepreneurial activities, work is being carried out to improve their educational level, and innovative schools have begun to prepare young couples for family life.

If we talk about the formation of the institution of a young Karakalpak family, then it is necessary to make a brief excursion into the history of the Karakalpak people. In contrast to the peoples of Central Asia (Kazakhs, Kyrgyz, Uzbeks), for whom marriage prohibitions within the clan usually extended only to a certain

number of generations of blood relatives, among the Karakalpaks exogamy was unlimited and did not depend on the number of generations separating the boy and girl along the paternal line of consanguinity.

It was enough for them to belong to the same family for marriage to be considered absolutely impossible. At the same time, marriage between close relatives on the maternal side was allowed, for example, marriage to a cousin-daughter of the mother's brother, who did not always belong to a different clan than the young man. Marriages between "bole" - children of sisters - were allowed, of course, if the husbands of the latter did not belong to the same clan. [12, P.47-48]

Exogamy was not local in nature - it extended to all members of the clan, regardless of the location of their villages. Violation of the laws of exogamy was considered a serious crime and disgrace and entailed not only the condemnation of the perpetrators by public opinion, but also its own punishment. For example, based on materials from T.A. Zhdanko shows that all the Karakalpak clans were exogamous, with the exception of the Qanli clan (from the Kipchaks tribe) and the Qayshili clan (from the Qitay tribe). She cites legends with which the old people tried to explain the loss of the custom of exogamy by these clans. [2, P.169]

From the above we conclude that, being a direct tribal division, this archaic custom was one of the main factors determining family and marriage relations, and, spreading to all segments of the population, was an essential feature of the social and everyday life of the Karakalpaks in the pre-revolutionary period. The Karakalpaks still strictly follow their ancestral traditions. Consanguinity is considered to be paternal kinship. All exogamous marriages are very strong. And today, among the Karakalpaks, marriages between distant relatives, relatives, and any kind of liberty, a familiar joke, or a tone of courtship are unacceptable.

Thus, the family in Karakalpakstan is formed on a healthy basis, developing in modern global trends and preserving historically established family values and traditions. The conducted studies show that in general the state of the family and family-marriage relations in our republic is quite stable, and it can be assessed as one of the most successful models of marriage, combining modern provisions and centuries-old traditions and customs of the Karakalpak people.

III. RESULTS AND DISCUSSIONS

One of the features of marriage in Karakalpakstan is the relatively young age of marriage. In accordance with the legislation of Uzbekistan, it is determined for girls - 17 years old, for boys - 18 years old. According to the State Statistics Committee of the Republic, the majority of women in the republic (84%) start a family at a young age - from 18 to 24 years. Men generally get married 3-4 years

later. The average age at first marriage is increasing in almost all regions of the Republic of Uzbekistan. Despite a slight increase in the average age of marriage, the republic retains a high proportion of young families.

Modern society is entering an era of great changes, the effectiveness of which is directly dependent on the development of family culture, where each adult member acts as an educator of young citizens of our republic. This urgently requires close attention to the problem of studying the cultural values of the family, therefore, currently, significant attention is paid to the study of trends and prospects for intra-family relationships during the period of changing people's attitudes towards the values of marriage and family, the transformation of traditional forms of family and marriage and the spread of new forms of family life. [4, P.110-111]

At the same time, an analysis of the current state of the institution of a young family indicates the presence of a number of shortcomings that require study, and there is also an insufficient development of practical problems of a young family and their effective solutions, which is typical for many countries of the world. Based on this, the study of the young family, which plays a special role both in the life of society and in the demographic development of states, seems relevant and practically significant.

Thus, the development prospects of our republic largely depend on the state of development of family and marriage relations. Therefore, it is necessary to monitor the level and quality of the social policy pursued by our state. Support for a young family is provided at the state level. The first President of the Republic of Uzbekistan I.A. Karimov has repeatedly emphasized the need to support young families, as that part of the population that tomorrow will continue the reforms started earlier and lead the country forward. [5]

IV. CONCLUSION

Currently, the main focus of President Shavkat Mirziyoyev and the Government of Uzbekistan is supporting youth and providing opportunities for their self-realization and contribution to the future prosperity of their country: "Currently, youth under the age of 30 make up 32 percent of the country's population, or 10 million people. We are all proud that our youth are rightfully becoming the decisive force of today and tomorrow, capable of taking responsibility for the future of the Motherland". [11] Indeed, over the next two decades, it is today's children and young people who will become the largest labor force in the history of Uzbekistan.

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