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Cultural values of Kyrgyz family

КУЛЬТУРНЫЕ ЦЕННОСТИ КЫРГЫЗСКОЙ СЕМЬИ

Кыргыз уй-булелерунун маданий баалуулуктары

Abstract: *this article explores cultural values of the Kyrgyz family and the role of continuity of traditions and customs in educating new generations.*

Аннотация: *в статье раскрываются культурные ценности кыргызской семьи, роль преемственности традиций и обычаев в воспитании подрастающего поколения.*

Аннотация: *макалада кыргыз уй-булелерунун маданий баалуулуктары, урп-адаттардын жана салттардын өсүп келе жаткан муундарга өткөрүп берүүсүнүн ролу чагылдырылган.*

Keywords: *Cultural values; Kyrgyz family; value rebirth; age-old traditions and customs.*

Ключевые слова: *культурные ценности; кыргызская семья; возрождение ценностей; вековые традиции и обычаи*

Негизги сөздөр: *маданий баалуулуктары; уй - булев; баалуулуктарды кайра жаратуу; салт; урп-адат.*

Today the Kyrgyz society is actively rethinking the role and significance of culture, and traditions and customs of people as an integral part of culture. This is first and foremost associated with the development of national self-awareness, and the desire to revive the best aspects of cultural heritage. Mainstreaming of the native language, customs and traditions played a positive role.

The Year of 2017 was announced by the President of the Kyrgyz Republic Atambaev A.Sh. as "The Year of Morality, Education and Culture".

The Kyrgyz folk psychology vividly exposes the essence of every word. For example: the word "morality" reflects many concepts: love of the Motherland and people, friendship and fellowship, humanism, responsiveness and decency, diligence, conscience, honesty, feelings of duty, respect for seniority, devotion, tolerance and many other positive qualities of a person.

In general, the moral education of the Kyrgyz people has a democratically humanistic orientation. The most deeply rooted traditions of humanism contain a great moral potential, and encompasses such notions as hospitality, respect for elders, caring for the younger, mutual assistance, caring for the surrounding people, and much more.

Let us look into some customs of the Kyrgyz, which, in our opinion, are of utmost importance in the education of the youth. First of all, these are notions that contribute to building respect and respect for the elders, and especially parents. This is for good reason, since the older generation is the source of life wisdom, experience, and transfer their knowledge, labor skills to the younger generation.

In Kyrgyz families, which tend to have many children, there is a kind of cult of senior members of the family, including parents, grandparents, brothers or sisters or just relatives. Seniors and juniors follow moral and ethical behavior patterns in the presence of elders. Advice given by elders is implicitly accepted and implemented. "*Karynin sozun kapka sal*" - "*Listen and follow the word of the elder.*" At the same time, the Kyrgyz families care their youngsters: "*Uluunu-syila, kichini-urmatta*" - "*Honor the elder, and respect the younger*". This is the meaning of one of the widespread popular edifications.

All this suggests that the cultural values of mutual respect and care are dominant in the relations between the senior and junior. Respectful and reverential attitude towards elders facilitates the work and life of elderly people, prevent them from feeling lonely and ensures a calm old age. Many family and household traditions and rituals are revitalized everywhere.

In preserving rational identity and the search for their own place in the global community, Kyrgyz people have always attached great importance to the family and community life.

A whole complex of traditions, customs and rituals that were developed for centuries regulate the relationship between different social groups, peoples. These are relations between a husband and a wife, a mother-in-law and a daughter-in-law, parents and children and etc. inside a family. These rules were passed on from generation to generation.

The meaning of what has been said can be found in the tradition of the "terge". According to this tradition, a married woman should not call any of her husband's relatives by name. She should not call by names even the younger brothers and sisters of her husband. Instead she must use other words. For example, "kichine bala [younger brother]", "kichine kyz [younger sister]", etc., seniors - "ezhe [sister]", "baike [brother]", parents - "apa", "ata" [Dad, Mom].

Interesting in this context is that some words are homonyms of personal names. For example, the word "bolot" (meaning - *will be*) and the male name "Bolot". In this case, a woman replaces this word by another one if her husband happens to have a male relative with the name Bolot. This tradition still exists, especially in the villages and remote regions of the country, but not in such a strict parameters as it existed many years ago. Besides, not long ago, wives had no right to call their husbands by name. Today this tradition is outdated. The reason for this is in the very conditions of marriage. If previously marriages between young people were arranged by

their parents, today they are the result of long, friendly relations based on mutual love.

Another tradition is "jugunu", which is preserved mainly in the Issyk-Kul region. This tradition contains elements of education of respect for the elders, but mainly of the daughter-in-law to the husband's parents. "Jugunu" means to bowing with arms crossed. This is a kind of greeting expressed by the daughter-in-law every day, when she meets parents. The positive in this tradition is the fact that after "jugunu" action, the person to whom it was intended responds back with good wishes. For example, "tilegin bersin" (let your dreams come true), "өмүрлүү бол" (long years of life). This tradition plays an important role in establishing warm friendly relations between the daughter-in-law and her husband's parents.

However, today attention is often given only to the external form by disregarding their basic deep essence. This could be seen in overcrowded retirement homes and children's shelters, abandoned old people and street children.

Kyrgyz people have always treated girls, women and especially mothers with respect and admiration. They would listen to their advices and seek their opinions. As noted in many historical sources, Kyrgyz women were free, never diminished. Such respectful attitude to the girl in the past Kyrgyz people associated with the short stay of girls in parental homes, with early marriage and leaving the family. Kyrgyz people treat girls as "*Kyz ubaktiluu konok*" (*A girl is a temporary guest*), and therefore girls must enjoy the respect that is supposed to be rendered to the guest. But at the same time, Kyrgyz society would make strict demands on the moral upbringing of girls. This was the motive for a particularly respectful attitude towards a girl in the past. Today, it is disappointing to note that the traditional attitude towards a girl and a young woman among the modern youth has changed for the worse.

Today, it is rare to see reverential attitude to a woman, characteristic of the recent past.

This kind of attitude is reinforced by the "historical" debate in the Jogorku Kenesh (Kyrgyz Parliament) about the possibility of adopting a law on polygamy. According to the statements made in the mass media of the country, many Kyrgyz parliamentarians really contemplate such a possibility. In their view, the law should not prohibit men from marrying twice. The main reason why this is possible is the difficult material situation of women in the country ... Thus, at the state level, the parliament revived not the best traditions, paying attention to the form, and not their content. Such an ill-considered step can lead to undesirable consequences.

In the Kyrgyz family, the name-giving was of great importance. This tradition is associated with the future well-being of a person as people put a certain content into the name, which should have affected the the destiny of a baby.

With the consolidation of Muslim ideology, a name was given immediately after the birth of a child by religious person (*Moldo*), or religious clerk (*azanchy*) or often by the father of a child. Among the Kyrgyz there were many names of Arab origin, but still most of them were of national origin. Names would be associated with good wishes. The names associated with animals and birds were given most often in families where children would often die. These same families would try to give children names that meant long life.

A new-born baby would be put into the cradle on the fifth or seventh, or the second or third day, if there was a ready-made old cradle. On this day a special treat (*beshtik toi*) would be organized, and guests were invited. Putting the child in a cradle was accompanied by a special ritual. On the fortieth day after the birth of a child, the guests gathered again, and a treat was arranged. A "dog shirt" (*it koinok*) that was put on a baby would be removed and the baby was given a new shirt - *kyrk koinok*. The latter had to be sewn from forty pieces of various materials that the mother of the child would collect from neighbors.

Often, on the day of cutting a newborn's hair, his mother's brother (*tayake*) would bring all the clothes for the baby and give him a cattle.

In a family in which boys did not survive, a new-born boy would have a bracelet on his legs, an earring in one ear, hair braided in pigtail, and would be dressed like a girl before circumcision.

Mothers' love for children was emotionally expressed in tender and affectionate lullabies (*beshtik yr*). Such songs contain persuasion not to cry, various wishes to the child, biographical moments from the life of a mother and relatives, personal experiences of a mother, and tales.

All these customs and family rituals exist in Kyrgyz families today. They are somewhat simplified, and used most often in villages.

Cultural values of the Kyrgyz family inherited from previous generations encompass customs associated with traditional hospitality, the desire to help each other, support in trouble. Sharing the single piece of bread with a guest or a person in trouble was a sacred duty. The Kazakh scientist Valikhanov, visiting Kyrgyz, wrote: "The venerable manap Borombai offered me a horse and a piece of silk cloth as a gift, saying that it's not a good thing to let a guest leave without a commemoration. I assured him that I had already been awarded a gift and that I would never forget his hospitality - I will keep it in my heart. "

"The Kyrgyz are an unusually hospitable people - V.V. Radlov, a Russian anthropologist wrote - ... this hospitality of the elders was passed onto children as "a model of respect for people". Juniors in the family were assigned ritual duties, such as helping a guest to get off the horse, holding a house, taking overcoats, pouring water to wash their hands, etc. By doing this the youngsters would try to get guests' blessings they believed to have had supernatural protection from evil beginnings.

This way of life is reflected in the mentality of the Kyrgyz people, who value openness and tolerance, a friendly attitude to other peoples, ethnic groups, a commitment to cooperation and compassion. All these qualities have developed over the centuries and reflect the wisdom of many generations, and therefore need to be integrated into the modern life of Kyrgyz society. The presence of various ethnic groups enriches the spiritual and economic potential of Kyrgyzstan. Therefore, it is important that the collective life of representatives of different peoples is based on the best traditions of interethnic relations and norms of universal morality.

At all times and among all people, education was based on folk customs, traditions, rich experience of oral folk art. Kyrgyz folk psychology was also formed step by step, stage by stage, integrating all the most valuable and important elements in the life of the Kyrgyz family.

Many progressive national traditions and customs have survived and continue to exist in the modern Kyrgyz society, and will exist as long as they meet the interests of the people. Therefore, our task is not to discard traditions and customs as obsolete phenomena, but try to study our past deeply and comprehensively, and absorb the most valuable and positive. The revival of feelings of national dignity and patriotism is impossible without qualitative comprehension of the traditions and customs of ancestors, which serve as the spiritual foundation that generates a healthy national ambition for intellectual and educational take-off, the desire to make one's life better.

In the upbringing of children, modern Kyrgyz families should fully use the whole spectrum of national traditions, customs, all the wisdom accumulated by millennia and transfer them to future generations.

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