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## FAMILY VALUE AMONG KYRGYZ AND TRIBAL AMERICANS INDIANS

*Contemporary society generally views family as an asylum from the world supplying absolute fulfillment. The family as an asylum encouraging "intimacy, love and trust where individuals may escape the competition of dehumanizing forces in modern society" [1]. The family is often referred to as an asylum providing love and protection from the rough and tumble industrialized world. A key concept in the social sciences and intercultural communication is that of the family. The family is generally regarded as a major social institution and a locus of much of a person's social activity. People who live in tribes, they value their kinship and family clan. Family influences to each individual's psychological, sociological and communicative sides of his/her life. And only in the family an individual can get all knowledge about his family tree, his/her kinship and tribe in which had lived our ancestors, and whose customs and traditions are being still kept by most of the nations and nationalities.*

**Key words:** intercultural communication, values, family, kinship, clan.

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## КЫРГЫЗ ЖАНА АМЕРИКАЛЫК ИНДЕЕЦТЕРДИН УРУУЛАРЫНЫН АРАСЫНДАГЫ ҮЙ-БҮЛӨЛҮК БААЛУУЛУКТАРЫ

*Азыркы учурда үй-бүлө бул сырткы жашоодон сактоочу катары каралат. Фрейддин көз карашы боюнча, үй-бүлө «эркелетүү бөлөнгөн, сүйүү жана ишенимдик негизинде жана заманбап үй-бүлө ичинде адамдын аброюна шек келтирүүдөн сактайт». Көп учурда үй-бүлө бул жашоодо, өзгөчө, өнүккөн өлкөлөрдөгү кагылышуулардан качып, дайыма сүйүү жана калкалоо издеп жүргөн адам сыяктуу. Жалпысынан алганда, үй-бүлө негизги социалдык институт жана адамдын активдүүлүгү орун алган жер катары каралат. Уруулук түзүлүштө жашаган адамдар өздөрүнүн уруулук жана үй-бүлөлүк баалуулуктарын ыйык тутат. Үй-бүлө психологиялык, социологиялык жана коомдук деңгээлде ар бир адамдын жашоосуна өз таасирин тийгизет. Үй-бүлөдө гана адам өзүнүн ата-теги, тууганчылык байланыштары жана уруусу тууралуу маалыматты ала алышат. Ата-бабалардын каада-салты, үрп-адаты азыркы убакка чейин ар түрдүү улуттар жана элдердин турмуш маданиятында сакталуу.*

**Өзөктүү сөздөр:** маданият аралык коммуникация, баалуулуктар, үй-бүлө, урук, тууганчылык.

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## ЦЕННОСТЬ СЕМЬИ У КЫРГЫЗОВ И У ПЛЕМЕННЫХ АМЕРИКАНСКИХ ИНДЕЙЦЕВ

*Современное общество в целом рассматривает семью как убежище от внешнего мира,*

которое является безусловным восполнением. Семья, по Фрейдю, - это место, обнадёживающее "в ласке, любви и доверии, при котором люди могут избежать конкуренции, унижения человеческого достоинства в современном обществе". Семья часто упоминается как лицо, ищущее предоставления любви и защиты от передраг, особенно в промышленно развитых странах. Семья является ключевым концептом в общественных науках и межкультурной коммуникации. В целом семья рассматривается в качестве основного социального института и локуса социальной активности человека. Люди, которые живут в родоплеменных отношениях, высоко ценят свои родовые и семейные кланы. Семья влияет на жизнь каждого человека на психологическом, социологическом и коммуникативном уровне и только в семье человек может получить все знания о его генеалогическом древе, родстве и племени, в которых жили их предки, и чьи обычаи и традиции в настоящее время по-прежнему сохранены большинством наций и народностей.

**Ключевые слова:** межкультурная коммуникация, ценности, семья, род, клан.

### **Value of Family**

There is a vast amount of literature that considers the importance of the family as an institution Sigmund Freud, from the preface to his book "*Concept of Family Today*": "Today the family is being attacked and defended with equal vehemence. It is blamed for oppressing women, abusing children, spreading neurosis and preventing community. It is praised for upholding morality, preventing crime, maintaining order and perpetuating civilization. Marriages are being broken over even before and being constituted quite ever before. The family is that the place from which one desperately seeks escape and also the place to which one longingly seeks refuge. To some the family is boring, stifling and intrusive; to others it's loving, compassionate and intimate. And so, it goes with the family, back and forth with no sign of agreement on the horizon. Just at a time when public concern for the family is widespread, social scientists have little theoretical clarity to supply. People are intensely fascinated by looking for how the family is faring, how it's evolved from the past and what forms it should absorb the long run. Yet scientific discipline doesn't have an adequate definition of the family, or a coherent set of categories from which to investigate it, or a rigorous conceptual scheme to specify what's significant about it" [2].

Family concept has not found out yet, people making researches on this problem can just guess what may be expected in future from the family concept, and family as a social institution. But the longer term cannot exist without its historical background, that the family also passing that period, when it's lost its older definition and it couldn't get the new one yet. And during this dilemma period the peoples who got accustomed live tribes and extended families, try and keep even the little valuable part from their old version of family.

### **Why do people keep tribal relationship in the modern world?**

#### **a) Kyrgyz people**

If somebody can notice how elderly Kyrgyz men greet one another, you'll notice that they greet one another with the subsequent words: after saying Salamatsyzby! – which means: Hello! the following immediate question is: "Atang eneng, uruk tyygandar aman- essenbi Mal janibarlar amanbi?"- Which means: "How are your parents and folks of your kinship and tribe? And you cattle".

It's a usual greeting when somebody arrives after an extended trip, or involves see his far living relatives. We don't immediately ask about the person himself and his problems and his entire life, but ask about his relatives, his kinship and tribe. it's a normal thing for our people, but not so clear for someone, whom you'll translate it, especially people from other form of culture, or Europeans, who got accustomed board a relatives, and vaguely could remember all his relatives. As for Kyrgyz people it's rude if you immediately ask about the

issues of the one who has just entered the house, the people starts to talk about the issues of the complete big family, or maybe country problems, and at the tip could ask, why did the person come to his house. it's a usual traditional thing. And if the entered person will start immediately together with his problems, the host might not even greet you, and ask to depart his house. it's the way people from collectivistic group of culture, and also the atmosphere of the tribe (in sadness or happiness) can influence you and your mood even from your childhood.

And when the person writes the letter, he/she should ask about all the members of his family, and so write on himself/herself. (For example, the letter from the well-known story by Chingiz Aitmatov Djamilya, where Djamilyua's husband writing a letter from the war to his family, and therefore the whole family, even the neighbors came to concentrate to the letter, which was read by Djamilya's younger brother-in-law, where her husband mentioned her with the sole one phrase ' Say hello to my wife Djamilya' at the tip of the letter).

Coming back to the concept of family, kinship and tribe we must always take into consideration, that the full world at some level of their historical background had lived within the tribe, even the Europeans, but later the influence of Church, economics, politics and other outside reasons has brought them to measure during a family unit, and individualistic sort of society. the identical happening with the Kyrgyz society too.

The Soviet time had brought lot of changes into the tribal lifetime of Kyrgyz people, even the govt. tried to combine up the tribes that they might not have strong power, and that they couldn't resist the Soviet power, which was important for the very beginning of the XXs century. People had to be weaker than the govt, but living in tribe it absolutely was a giant barrier for the state. To dismiss the tribal power the kids were taken into the boarding schools, and that they were sent to review to Russian big cities to review, only that the new generation should ditch their tribal life. But Kyrgyz people were keeping among themselves tribal relationship, and that they were supporting their relationship, but they weren't announcing about it loudly.

In the middle of the 50s-60s, elderly people began to relive our customs and traditions, and show them to the Soviet government. And at that point were done lots of researches and were shot documentary films about forgotten already at that point customs and traditions. The longest epic Manas had been recorded, and therefore the well-known manaschies (the tellers of epic Manas) were shot on documentary films. (Epic Manas consists around 1 million lines, came to us in an oral form, as people were retelling from one generation to a different in an oral form, there have been the most effective tellers, whom people called manaschies, most of them are remembered till now as legendary people, because they didn't know writing and that they had to stay in mind all those million lines of the epic, and was a reason why there are now 6 and even more versions of the epic, because each teller had his own version. as an example the names of them are: Sayakbay Karalayev, Karamoldo Orozov, Togolok Moldo etc).

#### **b) Native American tribal people**

Modern people and tribes do you think that these two things are not going together? And they are far from each other, not saying about kinship, which is closely connected with the ancient times, when people really lived in tribes and worshipped kinship, but for modern time and civilized societies it is sometimes not understandable. But living in tribe is a fact for us, for Kyrgyz people living in Central Asia and for all Native American Nations till present time living in tribes and keeping kinship relations among them.

There are three questions which I want to explore in this article:

1. What do they understand under modern kinship?
2. What is a real value of family?

3. Why do people keep tribal relationship?

**Tribe** is a group of people relating to each other according to their genetic and blood relationship. All people in tribe they are relatives to each other, or they have parental ties between the greatest number of people living in one tribe. Tribe is a small community of the country. Few people in contemporary social sciences and the allied professions of mental health and social research comprehend the rich history of family behavior among American Indian tribes [3].

Tribal people have regarding rights to heritage tribal custom, and relatives [4]. Heritage, custom and family are interwoven. Tribes, as an example, generally define family per three dimensions:

- 1) Household
- 2) Extended family through relation
- 3) Clan membership

Family during this context represents the cornerstone for social and emotional wellbeing of people and communities. A extended family model derived from Western, technological society [5]. Members of clan systems, for instance, follow “life themes” that are different from those which prevail in relatives systems.

John Red Horse (1980) suggests that thematic differences organizing relational bonding impact on ego integrity. Roles and behaviors in extended families include relationship bonding that revitalizes and strengthens lifestyle. Individuals within the nuclear families gain identity through the globe of labor. Individuals have autonomous responsibility and strive for eventual retirement, uninvolved in mainstream affairs of their children’s families. American Indians in clan systems, however assume mutual responsibility through interdependence. Ego integrity is gained through a harmonious balance between work and vital family relationships. Interdependence leads elders not into retirement, but into vital affairs of family life gains a way of order and permanence. Elders provide lifespan wisdom [6].

The spirituality integrity of yankee Indian family systems is a definite concern through tribal definition. Spirituality represents the sinew of a social fabric that binds families and communities. Clan membership, as an example, traces lineage, organizes patterns of relationships, establishes social obligations, and is group action within society [7]. Most of the researches of societies were supported the religious attributes which could influence the precise society, but the inseparable things as family and its spirituality weren't taken into consideration. But when the research considers tribal societies, the spirituality should be highlighted, and this is often the largest difference of tribal societies from Western society and also the Western scientific thought. The clan system includes the subsequent concepts, which brings a replacement sense into research, they are:

- concept of respect
- generosity
- harmony and spiritual aspects of every tribe and clan
- the concept of relation among one another
- they worship the mother earth, cosmos, animals and their entire environment (spring water, the mountains, their lands etc.) [8].

a chic heritage of health behavior among traditional communities which emphasized elaborate culture bound concern for the social and emotional wellbeing of tribal members is overwhelmingly ignored. Extended kinship systems, medicine people, and ritual societies organized into intricate, yet harmonious milieu providing for individual, family, and community mental state are overwhelmingly ignored [8].

In the tribal and clan societies people don't give some thought to retirement so sad

because the most number of western people, because the retirement period for them is that the most honorable period, and that they are just covering the life through their nuclear family, and every one the items which one person has finished one clan or tribe it might be kept on the tongues of several clans and generations. there's a true firm bond within the tribal and clan relationship: the lads of 1 clan there are relatives and that they address one another not in step with their first names, but according the link names, their fraternal relationships and organizations, clan names and nicknames, they're all brothers, sisters, cousins, nieces and nephews. And these forms of kinship make a extremely firm bond between individuals of society.

The philosophy of tribal family, clan and kinship is sort of deep and to grasp it quickly is impossible. The individual should need to board the nuclear family, clan, and tribe to grasp all nuances which add this kind of society. For example: when the lads die, his family and youngsters are always under protect of clan and tribe. If both of oldsters die, children would be adopted by the close relative of the family; it doesn't depend from mother's side or father's side. But among Kyrgyz people the preference was mostly given to the father's side, as those children would be the continuation of the clan.

In older times and even now within the villages exist very interesting tradition, if the husband die, his wife should marry the opposite younger brother of her husband, or close relative of her husband's side, she couldn't leave the clan, if that they had children and people children would be automatically adopted by her next husband. Sometimes the clan would let the widow return to her relatives if she has only 1 daughter or more daughters, because the women in anyway would marry and leave their clan. But if he would have a son, and if she really wishes to travel back to her family, she should leave her son within the husband's family, as he's the continuation of the family and clan. it's called widow inheritance, also called bride inheritance, it's a levirate style of family.

Kyrgyz and Native Americans tribal people both had polygyny relationship - where the person has quite one wife, it absolutely was possible just for men who could afford to support financially and materially both women. If the person couldn't it afford, it absolutely was impossible. And sometimes levirate relationship-when the place of a husband is instantly assumed by his brother (usually younger) or the other younger member of the dyed person's clan, it absolutely was more often, due to the warring times, but now it's very seldom and even not existing among contemporary tribes. And if there was sororate relationship when the wife dyed the place of a dead wife is assumed by her sister or cousin, but it absolutely was very seldom, because the younger sister must be single, to remark the youngsters of her dyed sister along with her husband. Tribal people knew this tradition since the traditional times, but without agree of a girl it absolutely was impossible.

From one side this sort of tradition sounds like horrible thing, especially for western people, why the girl should marry the opposite brother, or should leave her child, but from the opposite side the philosophy of such reasonably customs and traditions goes far back to history, when the tribes were fighting for the lands, and other people were littered with invasions, they needed more warriors, and that they needed more men in their clans, who would defend them from invaders. From the opposite side if the fille arrange to marry the opposite man, the step-son, would be not so convenient for her husband, and daughters too, and if she marry her husband's brother, or any close relative, the ladies would be protected, after they grow up, from the matter of very widely spread among modern families being raped by her step-father, and frequently the girl who came together with her mother to her next husband's house wasn't much in respect among the husbands relatives' side, and it absolutely was a reason to go away a baby (it doesn't depend son or daughter) in her husband's family.

Tribesmen were always chargeable for bringing every kind of reports into their tribe, excellent news bad news, all of them should share together and also the elderly people of the tribe they were responsible to resolve general for the tribe problems. As for the clan, again the elderly people should be in of all the activities which are happening in their clan, and there was special supportive Board, which was given thereto or another family where there was good festive or it had been connected with the funerals.

Clan's eldest person was responsible to require the last solution to the issues, which were connected with their clan. as an example, Kyrgyz funerals is kind of an advanced, if the person will look from aside, but actually all the main points of funerals has thought out. When somebody dies, the members of the relatives or elderly person of a clan should appoint youth to tell all relatives, and that they are responsible to tell about the death, first of all, their whole clan and tribe. The person whom it might be told he organizes (it is at the moment time) the list of all those that should be told, and it's a giant sin and shameful thing, if somebody from the clan or tribe would be missed.

### C) Family life

The family among Kyrgyz and Native American tribal people is that the most respectful and honorable. The family unites several generations, in the family a private gets the foremost valuable things for the entire future life; within the family the individual learns about the roots of his family, and about his ancestors, about traditions of his clan, of the tribe; within the family he learns to respect his family and the family values, which was kept by number of generations; and within the family he can find the calmness, happiness, support, answers for lots of questions, and therefore the advice of the elderly people.

Kyrgyz family life revolved around one form of relationship: precisely the tribes were mostly patrilineal- the kinship resolve supported the male line. So, it implies that a lady would digest her husband's family upon marriage. A clan was mostly organized group of individuals distinguished by one blood family and including all siblings. Young girls and young men should marry an individual from another clan, and also the offspring belonged to the clan of the loved one, because all members of 1 clan were considered blood relatives, to marry an individual from one and also the same clan was a taboo, and tantamount to incest. Kyrgyz tribe was called Uruu and clan Тykym.

As American Indians, Kyrgyz tribes worship different animals, and there are uruus as Deer tribe –Bugu Uruu, the Bird tribe - Kyshchy Uruu et al., and it had been a taboo for hunting to those animals which they worship and belong too. Deer was considered as Mother Deer among most of the Kyrgyz tribes - Deer is as a saint for every family to stay their clan, and earlier the hunters could hunting just for the weak and deceased deer's, to kill the leader of the Deer heard was a giant sin for a hunter and also the whole his family.

Kyrgyz women were portrayed as hardworking "slaves" to Kyrgyz men; actually, the Kyrgyz women had great individual freedom within the tribe, and particularly within the family. the girl had the proper wield influence in both family and tribal decision, especially the elderly women. Men always consulted together with his wife first, and so with the opposite members of the tribe. the ladies dowry (which was an excellent number of horses, cattle, jewelry, and other home and kitchen utensils) was considered as her belonging, and if there was a situation with a divorce or, death of the husband, and therefore the woman decided to depart the husband's family, she could take her belonging along with her. the wedding was in langsyne arranged one, now it's very seldom. Kyrgyz women weren't forced to marry against their will, but there was a custom which came to Kyrgyz people after Mongol's invasion-kidnapping a bride, which had widely spread and therefore the young men who liked the ladies could kidnap her, and it had been mostly spread among Kyrgyz people,

during the Soviet times.

There wasn't sharing of household within the family, the wife and husband usually does all the domestic work together. the lady has autonomy within home, and it had been mostly connected with children observing and cooking. except for a giant number of guests man usually cooks- and it's his responsibility to boil the meat, but to cook noodles it's a responsibility of a wife. Kyrgyz families always share the household affairs, and girls were freer than other Central Asian women [7].

The new government should take from the tribal system of ruling the simplest sides, and only the items which are possible to use within the system of recent country, and every one these items are within the root of this method within the family. Family strength, the family health they must air the primary position when the facility wants to alter the values of the country.

During the Soviet time, lots of Kyrgyz intellectuals were repressed by the govt, as they were educated and will start revolt, and therefore the government being afraid that the tribal community would take an attempt to require power, decided to separate the leaders of the tribes from their tribes, which was a reason for many of the separations Nevertheless the people from the clans and tribes afforded to stay the patience to the govt., and other people kept tribal contact even it worth them an excessive amount of.

Later within the late 50th of the XX cent., Kyrgyz people had more opportunities to follow family traditions, even the faith was forbidden, but the govt couldn't forbid the values which were kept within the families and their mentality, and step by step Kyrgyz people began to include and revive some forgotten traditions into everyday use.

Both revolutions of 2005 and 2010 have brought that not all people could afford and understand the worth which was given to them, and that they should follow the state rules according their ancestors, who united 40 tribes together to be the Kyrgyz nation.

In various times and places people have divided themselves into subgroups so to facilitate sociopolitical interaction and economic exchange. Also, naturally join together in line with family lineage as a method of survival and procreation. Native American peoples have most often organized themselves in clans and have always kept very careful track of family relationships in terms of kinship. Both of those cultural patterns extend through time, from generations to generation, further as across the culture in any given period, and are thus to be understood as aspects of the temporal dimension of community life [8].

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