

Khojaniyazova Gulshana Muratbaevna
GUARDIANSHIP AMONG THE KARAKALPAKS

Хожаниязова Гулшана Муратбаевна, Юлматов Шермурат Ахметович
БЛАГОТВОРИТЕЛЬНЫЙ ПОМОЩЬ У КАРАКАЛПАКОВ
Хожаниязова Гулшана Муратбаевна, Юлматов Шермурат Ахметович
КАРАКАЛПАКТАРДЫН КАЙРЫМДУУЛУК ЖАРДАМЫ

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Annotation: *The article talks about charity among the people of Karakalpakstan. Also, the article focused on the work carried out by Karakalpak philanthropists and the use of such charitable assistance by young people today. The role of traditions of mutual assistance in social relations, restoration or improvement of life in the conditions of natural disasters is incomparable. Especially, the activity of young people in carrying out such charity actions attracted our attention. The data presented in the study were supplemented by field notes.*

Key words: *Karakalpak, mutual aid, traditions, humanitarian assistances, financial assistance*

Аннотация: *В статье рассматривается о благотворительности среди народа Каракалпакстана. Также в статье уделено внимание работе, проводимой каракалпакскими благотворителями, и использованию такой благотворительной помощи молодежью в наши дни. Роль традиций взаимопомощи в общественных отношениях, восстановлении или улучшении жизни в условиях стихийных бедствий несравнима. Особенно наше внимание привлекла активность молодежи в проведении таких благотворительных акций. Представленные в исследовании данные были дополнены полевыми заметками.*

Ключевые слова: *Каракалпаки, взаимопомощь, традиции, гуманитарная помощь, финансовая помощь.*

Introduction: Traditions of mutual assistance occupy an important place in the culture of the Karakalpak people, as well as other people. The place of the tradition of mutual assistance is especially noticeable in work activities, in social relationships, in natural situations, in restoring or improving life. In the daily life of the Karakalpaks, various forms of the tradition of mutual aid have been adopted, and some of them have fallen out of use in life, while some forms continue to be used in modern life. One of the types of assistance aimed at the well-being of such people is the type of *guardianship*, which is widely spread among the Karakalpaks. Types of mutual aid were realized in the form of physical, financial, spiritual and generosity in agricultural work, irrigation, cattle breeding, weddings and ceremonies, and some of its types have become a tradition. In Karakalpaks, mutual aid is called "*ko'mek*", and it was created based on the principle of universal human unity, which is necessary for living and living well.

Among the Uzbeks, who are the closest neighbors of the Karakalpaks, mutual aid is called "*hashar*" [5, P. 24-26], in the Turkmen it is called "*yuvar*" [7, P.137-138], and in Kazakhs, like the Karakalpaks, it is called "*ko'mek*" [1, P.54-58], depending on the type of mutual aid, it has different names in the Kazakhs (*asar, jylyu, belkoterer, etc.*) the tradition of mutual aid exists among many other peoples besides the ones listed, and it keeps its relevance even in modern times.

The social institution of mutual assistance is a factor that ensures social integration and stability of the social system. Mutual aid changes with the evolution of society as a whole and its individual social systems, but does not disappear in the process of modernization, perhaps changing the functions of its organizational forms and becoming a universal institution of social integration recognized by various societies [13, P.3].

METHODS: The word "guardianship" is indicated in the Karakalpak explanatory dictionary in terms of care and charity [8, P.158]. The concept of a guardianship is defined as a non-governmental, non-profit, non-profit business in social spheres aimed at supporting and

empowering individuals or communities[9]. And those who interpret this kind of help in a broader way: «Guardianship itself comes from the needs of charity and religious decency to provide help to the needy without worrying about the future fate of those who ask. The broad meaning of this type of aid is a compulsory and comprehensive measure to provide assistance to the needy, taking into account their real situation. According to the rules, legal affairs are dealt with by special and public organizations [12, P.488]». At this point, we can distinguish two types of communal aid: non-united (donations) and joint (community, state and religious units). Charity is considered to be one of the most important forms of humanitarianism, showing mercy to the poor and beggars, giving them money or other things. First of all, law enforcement is characteristic of those who really need it and has a collective character, because its subjects are the state and other social (political and non-political) institutions of society [10]. Therefore, in the scientific literature, the term mutual is interpreted in various ways. The reason for this is that it is not an opium from the social point of view, and in many ways it is related to the fact that it performs some functions in the society itself [9, P.1]. Thus, according to the view of guardianship, in the traditional version, it is aimed at solving a certain practice that is voluntary, private and only established by guardianship. And, in the case of foreign countries, first of all, it is done by rich people. According to the classical method, guardianship is defined as giving assistance without money [2, P.43].

RESULTS OF THE DISCUSSIONS. Thus, we can show the guardianship carried out by the Hero of Uzbekistan, Allaniyaz Oteniyazov, as proof of the fact that charity is the most widespread type of aid among Karakalpaks. A. Oteniyazov was born on June 1, 1936, in the peasant family in the part "Dosliq" of Khalkabad farmers' farm in Kegeyli region. Since 1954, he devotes all his summer days to charity work, building houses for underprivileged, disabled, poor people and orphans. Over the course of his life, he built 40 residential buildings, 2 schools, 2 kindergartens with 30 seats, 2 medical centers, and 1 library and handed them over to the people. In 2000, he created a garden on 15 hectares of land [3]. A. Oteniyazov's these works were highly appreciated by our state and were awarded with the "Breeder of Uzbekistan" and "Mehnat Shukhrati" medals. 3 films have been shot about his life and charity work. His works were considered unprecedented and included in the Guinness Book of Records. In 2001, A. Oteniyazov was awarded the title of "Hero of Uzbekistan" in recognition of his achievements by our government [4, P.65-69].

It is possible to see that these actions of guardianship are related to some traditional beliefs. We have observed that many people use concepts such as "*Our children will be blessed*", "*If I help the needy, I will have a lot of income*", "*If I pat an orphan's head, the door to heaven will open*" because of giving their help to the people. We can see that views of this nature are of great importance in the history of religion and have been preserved to this day [11, P. 213].



(photo-1). *The first from the left A.Tanatarov in work*

In our society, well-known businessmen are carrying out many charitable works in the field of financial assistance to underprivileged communities. It should be noted that a number of humanitarian assistances were carried out by Abbaz Tanatarov, a resident of Karauzak district. At this point, we should especially mention that Abbaz Tanatarov is considered to be a great-grandson of Karakum Iyshan, who is known to our country by his mother's side. Abbaz Tanatarov has been managing the factory which produces building materials under the name "Karakum Abbaz" for 15 years. Over the years, A. Tanatarov has carried out a number of guardianship in Karaozek region. In particular, during the 2020 pandemic, food and financial assistance was provided to 120 villages affected by the coronavirus epidemic in the region. This service to the people was recognized by our government and was awarded with the "Mehr Sakhovat" badge, and in 2023, «Watan pidayısı» badge by Joqarı Kenes of the Republic of Karakalpakstan [AFN 2024 No. 146].

In 2022, A. Tanatarov helped to build houses for 5 families in need of assistance. In addition, he did repair work at his own expense in the houses of 23 people in need of assistance. A. Tanatarov greatly increased the interest in sports among the children of the hard-to-find areas of the Karauzak district and built a 3-mini sports field at his own expense in order to involve young people in sports. A. Tanatarov's charitable works and meritorious deeds for needy families can be cited in abundance.

Among our people, there are a lot of people who can help. I. Serzhanov, a resident of "Karakalpak village" located in Shorakhan VPA (Village People's Assembly), in Turtkul region, runs a farm. Since 1988, he has opened a livestock farm. According to I. Serjanov: *"50 people are employed in our livestock farm. Every year, apart from the salaries of the workers working in my hands, I take into account the condition of each of them, choose their need for help, and give them one animal for milking. Since 2003, it has been a tradition for my family to donate livestock to the needy family. If our relatives have a wedding or a holiday, I will give livestock as a gift* [AFN 2023 No. 101]». In addition, I. Serjanov provides food to under-provided households in the village.

Among people, such kind of can be met a lot. For example, if we take the issue of guardianship in guardianship neighborly relationships, we will be witness to human qualities such as mutual respect and agreement between people.

T. Orinbayev, a resident of A. Musaev 18, in Karauzak region, is a single person and cannot afford daily food, or even when he has food, he has little opportunity to cook and eat. So the neighbors who are near to him always visit and give him hot food. According to informant Daribayeva Dilfuza: *"Uncle Torebay does whatever service is available in someone's house in our neighborhood, such as digging, bringing firewood, or bringing water to our houses from far away. People used to give him money, food and bread based on his services. Especially he was busy driving a cart in the market. Now, after the age has passed, in most cases he is at home. Neighbors collect money together from time to time, donate to charity, bring clothes and necessary medicines* [AFN 2024 No. 135]» we can see mini charitable donations between neighbors.

Residents of "Diykhanabad" VPA of Shomanaıy region remember well the period of water shortage. The vast majority of people in this region make a living from farming. In rural life, the opportunity to earn money from additional work is almost limited. As the informant S. Japakova recalls: *«It was the 2000s. My husband is a farmer's tractor driver. I am unemployed. There are three children at home. During the years of drought, many people in our village lost their daily food. Then Nurman Aga, who had opened a grocery store and started busying himself with the business, would come to the village with his goods in his car. We all borrow what we need. The next time he came, we would take it, and he would never say that you had a debt. In those years, we used to borrow things. Years have passed, we paid off that debt in 3 years, and he never asked for it»* [AFN 2022 No. 17.]. U. Madaminov, one of the older members of the village, remembers the people of the village, and says: *"During the years of drought, our brother Nurman used to lend the people food and household goods. In the following years, he gathered the older brothers of the village, told his message, united them, and organized a pilgrimage to Hazrat Bahawatdin Nakhishbandi in Bukhara before the Eid»* [AFN 2024 No. 137]. From this we can understand that this person, respected by the people, tried to help his contemporaries and fellow villagers.

The implementation of social work among the people has been undertaken at the state level, and various ways of social assistance to the people are being implemented. Decree No. PF-5938

of the President of the Republic of Uzbekistan dated February 18, 2020 "On measures to improve the socio-psychological center in the society, support and strengthen the community institution, and bring the system of work to a new level" business of the institutes was expanded. The neighborhood was designated as a connecting bridge between the people and the state, and work was carried out to determine the needs of the people and create a system for solving them. The head of the neighborhood (elder), the deputy for girls, the prevention inspector, the governor's assistant and youth leaders were appointed and their responsibilities were defined. In that direction, "Iron notebook", "Women's notebook", "Youth notebook" were organized in order to improve the living conditions of the people in each neighborhood, to provide for their youth, to promote friendship, and to provide assistance to underprivileged and disadvantaged communities.

"Temir Dapter" is a database on the organization, identification, resolution and monitoring of the social and family status of persons under surveillance [15] and In each sector of the microdistricts, the "Temir Dapter" includes groups in need of social protection at all levels.

In addition, Government Resolution (No. 26. 17.01.2022) approved the regulation on the "Kindness notebook" ("Mexir dapteri") system, which is aimed at providing support and encouragement to orphans and children who have lost their parents [14]. Orphans and orphaned children are included in "Mehir dapteri". Among them are children of orphanage homes, children's towns and children's neighborhoods, as well as children under guardianship. Government is busy with «Mehir dapteri». Entering information into the notebook's electronic system is supervised by the National Guard. Orphans are removed from the register when they turn 25 years old. For this, they should have a home and a job. If a person is homeless and unemployed, he will be in it for 5 years.

CONCLUSIONS. To sum up, the tradition of guardianship is very well preserved socially in the life of any nation by the government. So, the traditional forms of guardianship sometimes bring negative aspects also. For example, regular government assistance may lead to professional begging among some segments of the population. In other words, if people believe in the help provided by guardianship, receive money only from the state, consider the state to be the breadwinner, and if they are able to work, then what they receive provided by the state on a regular basis is considered the most necessary help for those who are truly in need.

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