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Certain Aspects of Formation of the Family Culture in development of a Civic Society in Uzbekistan

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Annotation: *Some family morals from the point of historical doctrines have been analyzed in the present article. Furthermore the role of civil society in stability of the family has been shown.*

Development of a just civic society has always been important in the history of mankind and building the state and society. For the very civic society is the guarantee for social justice, prevalence of the law and human freedom. This in turn conforms to formation of institution of family and its culture in the society. “There is no doubt in **the incomparable role and influence of the family** in developing and strengthening the specific culture of each nation. For all the clear and kind feelings, initial life notions of a person are developed within his family. It is natural that the main criteria – the sacred notions of kindness, nobility, devotion and honour that determine the character, nature and world-vision of a child are formed within his family” (1, p. 52).

In shifting to a radically different stage in the social-political, moral-cultural and economic life through intensification of the democratic reforms and creation of a civic society there will be a requirement in intensification (to a better stage) of the institution of family. The definition of a civic society, the points of views around it in the studies of not only Western and Oriental scholars but of the Uzbek scientists are oriented to treat some aspects of building a humane, civic-democratic state and society. According to Professor Dr. Islomov Z.M., “The category of a civic society reflects a certain period that is characterized by the attempts of the scholars of the given period to create a model of an ideal social system where there is the prevalence of sense, freedom, welfare and justice. Formation of a civic society is always shown in intensification of the state (such society cannot exist without it), the role of justice and the law. Aristotle’s Eidos (the idea of a state) theory also served this purpose. A

state is a union of citizens where they can cover their own needs, in other words, Aristotle's idea should exactly treated like this (2, p.8). There is also the description of the features that provide for the social institutions and organizations which create the field of the necessity of the conditions for the institutions of a civic society and their role in the society, for implementation of their capabilities, for conducting voluntary activities for the welfare of the society and for activeness of citizens and for providing protection of their interests. M. Qirgizboev states that by the "civic society" modern politicians and sociologists understand the following criterion model of the social field that differs from the state and economy: "(1) *pluralism*: the pluralism and autonomy institutions that provide the diversity of the family, non-official groups and voluntary unions and life forms; (2) *freedom of social life*: cultural and communication institutions; (3) *independence of private life*: individual self development and moral choice; (4) *legality*: maximum independence from state in adopting a general law in limiting the pluralism and private life and social fields and economic independence in life orientation.

All these systems together make the institutional existence of modern civic society" (3, p. 468). Statement of these features is important in developing a civic society and upbringing of a perfect generation. It should therefore be noted that family take a serious role in the life of the state and society and upbringing of the perfect generation. For the issue of family has always been a vital issue in life. Not every mountain can bear its burden. A conscious, cultured and educated creature that is named human can beautifully bear the responsibility of family and its material-moral burden.

There is not a single complete collection of laws-rules, ethical-aesthetic and moral-behavioral measures. It can only be obtained from the events that occur in life, from parents and from the scientific parts of the works of wise scholars.

Family is a sacred space that guarantees the continuity of people and the nation; it provides the development of national values and bears and educates morally and physically perfect generation. It is the foundation of a world called society. The welfare and progress of the society and the state depend upon the strength of this foundation. Therefore within the radical reforms in the country the issues of legal, social-economic and moral protection of the family is of special attention. Three types of approach should naturally be taken into consideration in development of a civic society and formation of family morals. **First of all**, the historical-cultural heritage, historical knowledge, objective and individual moral that has been formed by our ancestors, material and non-material culture. **Secondly**, collection of measures intended for family and its strengthening based on the democratic values and

requirements and the sense of social-political, cultural-moral processes especially developed by civil institutions. **Thirdly**, conformance of the advanced world practices in globalization and modernization to meet the basics of our oriental mentality, values and national self-consciousness in our own development process. Study of the ancient cultural heritage is a vital requirement for development of society.

Here we could refer to the president of the country where he says “there is no future without historical memory” or to an old Uzbek saying of “one who has forgotten his history will have no future” for a direction to widely use the heritage of our ancestors, their advice books and folklore in formation of family morals to inject into the minds of children the national specific features. The family morals, methods of upbringing of children and youth, the responsibilities of parents in the family, the duties of children with regard to their parents and the family upbringing issues are thoroughly analyzed through vivid examples from life to describe the negative and positive of such in “About achieving the happiness” by Abu Nasr Faraby, “Qobusnoma” by Kaikovus, “Hibbat-uk-haqoiq” by Ahmad Yugnaky, “Guliston” by M. Sa’dy, “Akhloqi Muhsiny” by Voiz Koshify, “Silsilatuv zahab” and “Bahoriston” by Abdurahmon Jomy, “Turkic Guliston or morals (behaviour)” by Abdulla Alvony and “The family or the orders of administering the family” by Abdurauf Fitrat. For instance, according to the doctrines by Ibn Sina (Avicenna) if the father’s kind heartedness and mild treatment in the family spoils the nature of the child; the father is the main teacher in the family. Avicenna thinks some strictness and even some punishment by the father are effective measures in upbringing of children. The chapter in this book “The good features of women” proves the wisdom, calmness, honesty and modesty of women. While she is a deserved partner to her man the woman is also his main helper in stability of the family and upbringing of children. Avicenna’s “The Laws of medicine” puts the women’s functions in a special role in upbringing of children. For instance, to infant feeding women, Avicenna advises to be calm, noble and tolerant while anger and fear are hazardous to her and the child. These thoughts can be found in the works of many other Oriental scholars.

There have been a period in our history when the forced socialistic and communistic ideology created the “national in form and socialistic in meaning” families by having driven away the ancient bred devotion, duty, national self-consciousness, national pride. The unfortunate result is that the nation had parents and children who forgot the history of their ancestors, their evolution tree, profession, family traditions, culture, language and even the religion and who wouldn’t accept the meaning, form and methods of national education and upbringing. Murod Kolonhon determines such attitude as follows: “the communists managed

to ruin the family and family relationships by planning to free the women from the hard labour of taking of the parents, upbringing of children and household duties by trying to socialize these responsible functions. There was only one purpose for this: from the first days the child was to forget his parents, nationality and his Motherland, to fail to feel his self-consciousness, and to be more distinct, he was to become a zombie to fulfill any instructions from the Kremlin without hesitation. The far going policy of the “red masters” in favour of their greed and false ideology had its effect. The government privileges to shallow ladies who bore children out of lawful marriages (without nikah) were legalized in Uzbekistan.

There were cases for children and elderly people to be sent to asylums. The marriages of the youth without consent of their parents were stimulated. As a result some families lost their national self-consciousness. We saw people under alcohol dependence, dissipation and prostitution. The national features like respecting the notion of the family, valuing and keeping to the traditions of our ancestors were treated as the “leftovers of the past” (4).

The result of the colonial system ruling naturally led to notions contradictory to the Uzbek family like “children’s and elderly people’s asylums”, and the hazardous habits of smoking, drinking, drug abuse, women’s and juvenile delinquency starting spreading over. “The national and religious feelings” of the families were depressed (humiliated). The people were deprived of the “Navruz”, “Mehrjon”, “Ramazon” and “Iyd-al-adha” historical national holidays that had always been the national family values and sacred traditions. There had even been strict prohibition to visit the funerals of parents, commemoration ceremonies, reciting Qur’an suras for memorizing and valuing the passed, to wear national skullcaps and robes.

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