

**The theory of Antroposotsiogenesis as the basis for the formation of tribal norms,
habits, customs and traditions of the Kyrgyz people
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**Теория антропосоциогенеза, как основа для формирования родовых норм,
привычек, обычаев и традиций кыргызского народа
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Abstract: *the Theory of antroposotsiogenesis enables the opportunity to apprehend the formation of the nascent society. To discover the essence of genesis and evolution of moral and legal relations of the Kyrgyz people. In primitive society taboos and other customs acted as the main factors of spiritual relationships. During the review process, we concluded that the instincts can not simply grow into the customs and traditions, it is only passing through all the stages of social and practical needs, social feelings, experiences, only then can they contribute to the formation of customs and traditions*

Аннотация: *теория антропосоциогенеза предоставляет возможность познания становления зарождающегося общества. Раскрыть сущность генезиса и эволюции нравственно-правовых отношений кыргызского народа. В первобытном обществе табу и другие обычаи выступали как главные факторы духовных отношений между людьми. В процессе рассмотрения мы пришли к выводу, что инстинкты не могут просто перерасти в обычаи и традиции, ведь только проходя через все стадии общественно-практических потребностей, общественных чувств, переживаний, только тогда они могут способствовать формированию обычаев и традиций.*

Keywords: *generic norms, customs, the theory of antroposotsiogenesis, biogeocoenosis, sociogenesis, cultural genesis, legal and value system, psychogenesis, social and cultural phenomenon, generic rules work, taboos, language, rituals, mythology, socialization, manners.*

Ключевые слова: *родовые нормы, обычаи, теория антропосоциогенеза, биогеоценоз, социогенез, культурогенез, нормативно-ценностная система, психогенез, социокультурный феномен, родовые нормы, труд, табу, язык, ритуальные обряды, мифология, социализации, нрав.*

There are many theories that attempt to solve the mystery of the origin of man, the main ones being, the religious anthropocentric theory, the theory of scientific anthropology, UFO theory, etc. In our study, we rely on the theory of scientific anthropology, to understand the problems of emergence, formation of the collective group attitudes of people it is necessary to analyze the "beginning" of all human activities, so we offer to understand the tribal norms, habits and traditions of the Kyrgyz people to apply the methodology of genetic evolutionary approach that allows us to determine the mechanism of the formation and development of the antroposotsiogenesis, which will give us the opportunity to establish a direct link between genetic and causal explanation of the formation of regulatory and behavioral phenomena. It is, therefore antroposotsiogenesis is selected as the theoretical and methodological framework for understanding the socio-cultural phenomenon.

Consciousness and its spiritual and cultural products are developed with the evolution of social relations, and in this case there is a need to investigate the genetic and evolutionary underpinnings of antroposotsiogenesis. It is in the knowledge of the history of problems of antroposotsiogenesis, they act as "the ultimate problem of historicism in general." [1] This theory makes it possible to reveal the essence of the genesis and evolution of moral and legal relations of the Kyrgyz people. And comprehension of the formation of many regularities of the emerging society, of its driving forces and trends of social development, as well as the possible historical perspectives of humanity. Science has long been recognized that the original basis for the formation of human and social relations, that were developing within 3-3.5 mill.y. is antroposotsiogenesis wearing a systematic and comprehensive nature, but also it takes on a new quality, when instead of dialectical negation of biological laws, public relations is being established and emerged.

In primitive society taboos and other customs act as the main factors of spiritual relationships. The origin and formation of the customs and traditions go through a complex relationship: the instinct-skills-ability-habit. There are different kinds of instincts: food, defense, sexual, parental instincts of imitation, etc., all of which contribute to the development of skills, experience sharing. Instincts can not simply grow into the customs and traditions, it is only passing through all the stages of social and practical needs, social feelings, experiences, they can contribute to the formation of the customs and traditions. The emergence of practices will coincide with the period of transition from the herd to the collective social productivity of labor. People have learned to overcome the zoological individualism, and eventually began to turn into an integral part of the genus, to

organically merge with it, all this together gave rise to the moral and spiritual needs. On the basis of practices that reflect the will of the people, their fundamental interests, freedom from tyranny and lawlessness, in the livelihood of the society, mechanisms of social security for the every individual, are being created, it is that time when the common law is formed, resulting in laws based on moral and ethical standards.

It should be noted that at the very beginning of human history, labor is a unifying force, language, thinking and consciousness were formed by it. But this work, bringing people together and interacting with phenomena such as custom, taboos, language, rituals, mythology, is becoming the leading trend in the socialization. On the basis of labor activity where added such manners and customs of solidarity, mutual aid, caring for offspring, the beginnings of conscience, justice, equality. To secure that kind of practices brute force was applied, which is gradually replaced by public opinion. In the fight for the welfare of the clan people put collective interests above personal ones that developed a sense of duty and justice, conscience. Paul Lafargue argued that primitive man understood justice as equal sharing of land and products. "Nomos" in Greek means "to share", "share", then this concept meant "nomad", "shepherd", after that- custom, right, law. Thus, even if only on the change in the value of the word, we can see the evolution and transition of a conventional concepts of moral and legal categories. Word Morality in the Indo-European languages translated as courage and the right of the strong over the weak. In primitive society customs were the driving force of all the practical and spiritual relationships between people. [2] The moral, morality, law are the same forms of social consciousness, customs and law in the early stages of development of society are often designated by this word. Primitive society was based not on violence and non-economic coercion but on voluntary production of natural basis. The tribal system, claimed L. Morgan, differs it with exceptionally democratic character, post chiefs, military commanders were not hereditary, but elective and subject to recall. Almost all researchers of the ancient culture unanimously emphasize that the spirit of equality, fraternity and justice prevailed in the primitive society. So the right of the strong is replaced by the right laws and customs of mutual aid, solidarity, fraternity. The struggle for existence into a struggle with the nature of livelihoods and that confirms the words of Gorky: "Culture is organized by mind abuse on zoological instincts of man." The age of origin of the custom was generic, and then the primitive communal system. A natural measure and rule of human relations were unwritten laws and customs. "Generic orders" writes L. Morgan - were "the customs that had the force of law." [3] Although there were many sorts of tribes, in different parts of the world, they all had in common:

- the right to elect leaders;
- the power to remove chiefs;
- the obligation not to marry within the genus;
- mutual right to inherit the property of deceased members;
- Mutual obligation to help protect and avenge insults;
- the right to give the names of their members;
- the right to adopt strangers in the genus;
- Common Cemetery;
- Board of the kind;

During the evolution there is the process of natural selection of the best features of tribal customs and mores. Changing the relationship between men and women in tribal society, has led to changes in the structure of moral consciousness, customs, mores, and traditions. With the victory of the private property over original, naturally occurring, common property, is leading to the further movement of humanity.

The development of productive forces has led to the fact that respect for traditions and "unwritten" law was provided by class domination. The process of formation and change of habits and customs, reflected the result of natural selection of the best features, and signs of moral progress of people serving the dominant force of social development that defined historical periods. Based on the above, we believe that the problem of the origin and formation of tribal norms, habits and customs, can be explained by taking as basis the theory of antroposotsiogenesis, in terms of comparison undeveloped forms of social life, originated in the bowels of prenatal society and its development in modern society.

Antroposotsiogenesis as the beginning of the emergence and formation of the person requires that in considering this issue, the differentiated approach was applied and, therefore, we need to divide the problem into the following components: 1) anthropogeny-emergence of human through labor; 2) biogeocoenosis -without biogeographical cenosis the existence of human beings and other creatures is not possible and it is natural cenose system, that is the one of the main prerequisites for the existence of living beings on the globe. 3) Psychogenesis covers the sphere of bodily-perceptual abilities; knowledge, intelligence, intellect, emotions and will. 4) sociogenesis – is a taboos, rituals, blood-related, marital, family community, instinctive work, and others. 5) Cultural genesis-normative value system of regulating individual behavior. These components of antroposociogenesis are considered necessary for understanding the relationship of nature, society, and human origin of labor activity, the genesis of the evolution of consciousness, speech, and their socio-cultural reproduction at the social and practical socialization level. There are different opinions among scientists about the definition of "anthropogenesis". Some scientists believe that determining in existence was played by

sociogenesis, that reflects conjugal factor and regulates marriage. Other researchers believe that the origin of human life and his existence is considered by the possibility of a natural step in the development of bone nature. [4] In view of the above stated, we believe that the emerging humanity passed difficult stages of antroposotsiogenesis. Unity of the economic group with their developed territory at different stages of human history can be called anthropogeocenoses. [5]. But of course we understand that there is no final answer on the questions, of how humankind was born yet.

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