

## Education of the Young Generation in the Kashkadarya Oasis: Historical Traditions and the Present

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**Abstract:** In this article, the history of the evolution of the traditions of upbringing the younger generation in the Kashkadarya region is analysed on the basis of ethnographic and ethnological data.

**Keywords:** Kashkadarya region, Uzbeks, family, mahalla (Neighborhood), origin (association), community, young generation, ethnic local, education, traditions, gashtak (party), children's games.

Independence created favorable conditions for the deep study of our national values and the complete revival of our centuries-old traditions. The most unique heritage of our people - the age-old traditions and customs of the Uzbek village community and their implementation in everyday life serves to inculcate the national ideology in the minds of the people.

As President Shavkat Mirziyoyev noted: "Nothing in great history goes without a trace." It is preserved in the blood and historical memory of peoples and is manifested in their practical work. That is why he is powerful. Careful preservation of historical heritage, study and passing it on from generation to generation is one of the most important priorities of our state policy."<sup>1</sup>

In the life of our people, the community occupies the most important place, mainly its territorial settlement-neighborhood form was preserved at the end of the 19th century and the beginning of the 20th century. During this period, in the Kashkadarya region of South Uzbekistan, the village community is not only a territorial structure, but also a social structure, i.e., it functions as an organizational form of people's lifestyle, and its main task is to be aware of the life of families in the region, was to make a worthy contribution to active participation in family ceremonies "<sup>2</sup>

In the social life of the Uzbek people, child education cannot be imagined without the role of the community. Collective traditions are characteristic of the national mentality of Uzbeks and are considered an important factor determining mutual social and spiritual relations between people in society.

Although any family lives within its means, it is integrally connected to society only through the community. That's why the family was not indifferent to public opinion, blood kinship and territorial neighborly relations at all times. Territorial and genetic proximity between neighbors and close relatives encouraged community members to help each other in raising children. No one knew the social situation of each family as well as the members of the community, especially the neighbors. This was especially evident in the role of the family and community in raising children.

Based on the ethnographic data collected in the Kashkadarya region in the south of Uzbekistan, we think that it is appropriate to divide the period related to child education into three stages based on

<sup>1</sup> Мирзиёев Ш.М. Миллий тараққиёт йўлимининг қатъият билан давом этириб, янги босқичга кўтарамиз. -Т. "Ўзбекистон". 2017. 29 - бет.

<sup>2</sup> Буриев О. Жанубий Ўзбекистонда қишлоқ жамоасининг этнохудоий хусусиятлари-Ўзбекистон этнологиясининг долзарб муаммолари. –Т., 2007. Б.-115-119.

the place of the child in the community and the educational importance of various traditions related to them.

The first stage lasts until the age of 3-5 years, during which the child acquires basic educational skills. The child strives to be independent among the team. Not only parents, family, but also neighbors were engaged in raising children. The boy did light chores in the family. The first moral qualities were formed in his self-awareness and worldview.

In the second stage, boys at the age of 5-9 joined the team due to their circumcision. Now the physical work performed by a boy is considered halal according to religious and moral custom. With the help of adults, mainly women, girls were taught the virtues of modesty, respect, shame, and gentleness. Gender differences between girls and boys are clearly visible, and because they are divided into groups of boys and girls according to age and gender characteristics, mainly men are involved in the education of boys, and more women are involved in the education of girls.

Although girls are fully involved in household chores, they are also partially involved in family and other activities.

The third stage is 9-12 years old, during which children fully join their community and feel free to be among adults. According to Udum, this is considered a transitional period, the differences in the appearance and clothing of boys and girls are clearly visible, living and working places are separated, especially attention to labor education has increased. In addition to household chores, girls fully participate in various ceremonies, public gatherings, and holidays, and perform tasks that require responsibility, including baking bread, setting and arranging the table, assisting in waiting and watching over guests, spinning beads, weaving palos, felt, julkhurs, carpets, they began to master such things as wool spinning, hats, and embroidery.

Children's participation in collective ceremonies proves that it is closely related to how they were brought up in the community and in the family. Although there are differences in the participation of women and men in family ceremonies and community events, the role of women in child-rearing, in particular, doya momo, kaywani, table attendant, otin ayi, bibi halfa, and mother, is unique. Basically, family ceremonies did not take place without the participation of children. The family members and close relatives prepared for it carefully, and at the appointed time, the neighboring women prepared sweets, bread, patir, lathama, somsa and other various pastries. Children's sitting around the table formed moral and moral qualities in them, the skills of how to behave in a team and in family circles.

When the child began to speak independently with others, family members, especially parents, gave them moral skills and religious lessons for the first time, and began to teach them small verses and chapters from the Qur'an. Children's early skills such as manners, organization, striving for a team began to be formed through the mutual relations of territorial neighbors and close relatives. In the life of Uzbeks, the division of children into groups based on age and gender has led to the emergence of certain positive attitudes in them.

Analyzing the ethno-regional characteristics of boys' education in the village community of Oza, boys played an important role in family life and community life. When the boys came of age, they were able to participate independently in family marriages and rituals as independent members of the community. During the period of research, it was also determined that in the end of the 19th century and the first half of the 20th century, there was a division of labor in the region according to the age and gender characteristics of children.

Family and community life issues were resolved in ceremonies held by family and community members, and children's participation formed harmony, team organization, and mutual support.

Children imitated adults among their peers and formed their own "small team" through friendship. Someone is an elder, someone is a parent, and someone is a manager, and early adult characteristics are formed.

Family rituals, community gatherings, holidays, fairs, teahouses, mosques, and other collective events in the neighborhood served as the primary means of education. At the end of the 19th century and the beginning of the 20th century, men's houses were important collective gatherings such as a guest house-fireplace, a chatroom, a chat room, a jūra (community of brothers and sisters), old sittings, tukma, jūrabozi, etc., and children also took part in such events.

Half of the region is a sedentary herdsman and among the sedentary population, such gatherings, events, mainly sittings, are held seasonally in the fall, spring, and winter seasons of the year. The hotel was built by self-sufficient people for generosity or by the way of the neighborhood. In places where there is no hotel, gashtakas are arranged in houses in turn.<sup>3</sup> Conversations were held, after fairy tales and riddles, Navoikhan and Bedilkhan readings were organized among the children.

Although this type of organization in traditional men's gatherings is now held mainly among adults, young children are not invited to it, as it is considered more for their entertainment and recreation. Such gatherings are supervised by village leaders.<sup>4</sup>

In the ethnically mixed villages of the oasis, where most of the Uzbeks live, teenage children carried out the work of carrying firewood, chopping, pouring water, and making tea at various events and family ceremonies. In the region, during childhood, every teenager should know how to take a sundae, a handkerchief, a towel on his shoulder, and pour water on the ashes of the guests in the circle.

The boys together with the adults performed the tying of horses and horses at the ceremony of consultation, wedding, Godi, iftar, sacrifice, escorting the elderly at the end of the ceremony. The traditional Uzbek community has always created a moral system based on spiritual principles among people. Traditions related to child education embody the public aspects of the people. That is why it is not for nothing that our folk proverb says: "Your father is the neighborhood, your mother is the neighborhood", "Seven neighbors to a child are parents".<sup>5</sup>

The ceremony of accepting children as apprentices also started from the mosque. This custom was performed after the child was over 6-7 years old. The ceremony was almost the same in all professions. Parents usually brought the child to the master from a young age (8-10 years old, sometimes 6-7 years old). When the father handed over his child to the master, he said, "The flesh is yours, the bones are ours", that is, the whole fate is in the hands of the master. When the child reached the level of independent self-management, the parents (in the case of an orphan, the master himself) held a blessing feast. Old masters were invited to the blessing ceremony by the kalontar (elder).

It was found that most of the traditions related to child upbringing took place in the villages of the region with the participation of the elder, imam of the mosque, kayvanis, and neighbors. Elders were attentive to the future of village children. Therefore, the morals and behavior of each child are first of all asked from the team.

<sup>3</sup> Буриев О. Ўғил улфат кўрганми.// «Фан ва турмуш», 1993 йил 3- сон. Б.-10-11.

<sup>4</sup> Boris Mathieu Petrik. Povoit don reseaus en O'zbekiston Post-Sovietienique.-Paris.: Presses Universitaires de Franse. 2002. -169.

<sup>5</sup> Ўзбек халқи мақоллари,-Т., 1989 йил. Б.-112.

If a child behaves immorally, the parents are first reprimanded. If it doesn't work, they talked to the child and put him on the right path. In this case, parents were also embarrassed in front of their neighbors for their children's actions.

The moral qualities of children determined not only the family, but also the life of the whole community and neighborhood. N.S. Likoshin, who studied the domestic life of the peoples of Turkestan at the beginning of the 20th century, wrote that the local boy knew how to behave in front of the community in order not to cause unpleasantness to anyone, knew his place among adults, did not pass the food on the table out of place, did not interfere in the conversation of those around him, and greeted those who came home properly. , and when they asked him a question, he only whispered so as not to attract the attention of the other guests.<sup>6</sup>

Parents have always taken into account the opinion of the community in the upbringing of their children. "Thank you father!" It was considered a pride for parents to hear the phrase. That's why there is a proverb among our people, "Don't marry the girl whose mother praises you, marry the girl whose father praises you." If the opposite oasis is Uzbek and Tajik, when a suitor comes to a girl, he is first asked about his shortcomings from his close relatives. Although the custom of beshikkerti in this period is considered to be a rather old fashioned thing that was carried out during infancy, parents took care of the graceful and moral girl in the community. Children who will marry in the future should be compatible with each other.<sup>7</sup>

Among the Uzbeks of the oasis, special importance is attached to the upbringing of children according to their age and gender. In the foothills of the mountains, the younger children of the population, who were more engaged in animal husbandry and hunting, mastered household chores and labor skills along with adults. The custom of boys hunting in groups was typical of their labor skills. In hunting, they used rifles, bows, muskets, trained dogs, and eagles. Before going hunting, a meeting was held, food reserves for 1-2 days, ammunition were prepared, and if the hunt was successful, the prey was taken to the village and cleaned.

This shows that great importance is attached to attracting children to cocktails, hunting, and physical training. A palakhmon (sapkon) woven from ordinary wool or thread is a favorite weapon for teaching children to hunt, and with it, first hunting skills were formed by hunting birds in cornfields, wheat fields, fields, gardens, etc.

Historically, according to socio-economic conditions and natural-geographical factors, there is a high demand for a boy in Uzbek families, which can be explained by the following aspects:

First of all, every family and society has been interested in a long childhood in the oasis. The reason for the high position of the boy in the family is that the labor of boys was used more in farm work. There was a great need for them because it caused an increase in the economic income of the family and the community as a whole. In some areas of Vohaninr, the land area is also distributed according to the number of boys.

Secondly, the traditions and national customs of the Uzbek people are also one of the important factors. single-parent families, especially. Families with a majority of male children were valued and respected, which, in turn, was explained by the slightly higher position of the male child in society.

Thirdly, in Uzbek families, there is a custom of marrying off girls early, which, of course, required a desire for a boy in the family. Because married girls have a place in the team, of course. occupied by sons, regarded as successors and heirs to sons.

<sup>6</sup> Лыкошин П.С. Хороший тон на Востоке. -Т., 1915 г.-С.-4.

<sup>7</sup> Ризоуддин Фахруддин. Оила. -Т., 1991.

Fourthly, the role of women in society is characterized by the fact that Uzbek women are mainly engaged in housework and child-rearing, which require more men's labor in household and field work.

Also, women in the community have a great role in the upbringing of girls in rural oasis communities, and from a young age, they are taught the skills of good manners, imagination, good manners and responsibility.

In the Qur'an, it is justified that girls are a gift from God, just like boys, considerations regarding their education are ordered at the level of Sharia law.<sup>8</sup> First of all, girls are taught to rock the cradle in the family from a young age. After the midwife put the baby in the cradle, the girls took turns rocking the cradle.

The ceremony of placing the baby in the cradle is mainly held with the participation of women and children, and this ceremony is often actively participated by elderly women with children, neighbors and close relatives. The participation of children in the ceremony formed a sense of belonging to the community, they wished the baby a long life, good health, growth, and it was intended that he would soon join the circle of children. Kayvoni advised the mother as much as she knew how to feed the baby, bathe it, do various hygienic procedures, and not to say Allah. Various sweets were scattered over the crib, and the children of the team picked it up. Along with bringing the children closer to the community, the baby was wished good intentions and blessings in the future, and the mother was blessed with a great child.

Women's moral qualities, rights and duties in the family are reflected in many national traditions. The woman was always distinguished by her devotion and love for child education. This habit is deeply embedded in the mentality of Uzbek women.

In the winter, after the field work stopped for a while, the neighboring children were better organized, and the old women told the children fairy tales, legends, narratives, and stories. The role of this custom, characteristic of the peoples of the East, in the spiritual and moral upbringing of children, especially girls, is important, and the telling of fairy tales that began in winter, in turn, continued in the warm nights of spring. The girls were separated from the boys at the age of 9-10, and their main work consisted of work related to the table setting, bedding, sewing pillows or something simpler. This period is the period of the first skills in the life of girls, and all actions are under the control of adults, especially women.

Various spiritual and morally oriented toys that have been handed down from ancestors to generations have formed a sense of belonging to a team in children. In this relationship, the girls' interactions and relationships with the people around them appeared. Among the girls, in the team "chittigul", "yashinmachak", "beshtash", "guest-guest", "blue bead from white bead", among boys "juftmi-taq", "koz boggar", "varrak", "giz-gizak", "gir-girak", "mush chedi", "hunt", "war-war", "ashik", "ishti", "khurjun-khurjun" in games such as team formation was formed.<sup>9</sup> Imitation of domestic and wild animals and birds by girls in groups is reflected in games such as "ola hakka", "laak keldi yaz baldi", "ola hen" and corresponding verses and songs are sung.

In the oasis of Kashkadarya, boys and girls together "guest-guest", "bride-groom", "parents", "throw stones", "hit-and-run", "chur kesti", "white so'nak (bone)", "akkol" Games such as "bukurma tayok" are organized.

<sup>8</sup> Куръони карим. Т., 1992 йил. Б.-182.

<sup>9</sup> Жабборов Э. Ўзбек халқи ўйинлари лексикаси. (Жанубий Ўзбекистон материаллари асосида) Автореферат.-Т., 1998.

It shows that the role of the community in child education has its own ethnocultural characteristics. These are the roles of parents and relatives in the education of children, and the role of the village or neighborhood community in the formation and development of their behavior.

Mutual harmony and fraternal feelings are included in collective events such as social relations, family ceremonies, holidays, feasts, hashars. These are reflected in the customs and traditions related to child upbringing, and have fulfilled the role of a unique place of education in raising the young generation in the spirit of kindness and mutual respect.

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