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ETHNOPEDAGOGICS OF UZBEKS

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Introduction. Political, economic, spiritual-cultural changes and processes of globalization took place in the world at the end of the 20th and the beginning of 21st centuries, resulting in the erosion of some national and local traditions in different cultures. The impact of globalization also touched Central Asia, in part Uzbekistan. Changes connected with the processes of urbanization, market economy conditions and other things of globalization influenced the modern life way, culture and world outlook of Uzbek people. Nevertheless, the role of traditional heritage remains strong in the spiritual culture of Uzbeks. This article dwells upon the role of Uzbek traditional customs on children education in the life of modern Uzbek society. It particularly deals with the elements of ethnopedagogics of the Uzbek people: the goal of child upbringing, stages of education, its methods and means, character of education in two centers of traditional education – in the family and in the makhalla (Uzbek traditional quarters), the preservation of traditional culture in modern life conditions. The author opines that Uzbek pedagogy has its own peculiarities, and it reflects the Uzbek mentality. The author feels that the people have preserved their social experiences in traditional education, in the conditions of globalization. The author has carried out ethnographic expeditions in Surkhandarya, Namangan, Fergana regions and Tashkent city of Uzbekistan during 2007-2014, for the purpose of this study.

Model of this Uzbek study ethnopedagogy and its historical and philosophical roots

Traditions of education are an important part of the spiritual heritage of the nation. In recent years the term "ethno-pedagogics" is widely used. G.N. Volkov, the well-known expert in this field emphasizes that "ethno-pedagogy could be, in general, presented as a history and theory of the national (natural, ordinary, non-formal, non-school, traditional) education". It collects and organizes people's knowledge about the education of children, folk wisdom reflected in religious beliefs, oral traditions, family and social structures, way of life, traditions, etc., namely the whole pedagogical potential influencing the processes of historical-cultural formation of the person"[i]. In our opinion ethnopedagogics - is means and methods of social impact on the child, in which the person will develop and assimilate the norms, values, experience, traditions and customs of the certain people.

Methods of treatment of children, child care and upbringing of certain people also reflect the culture and mentality of this people. In this case, through the processes of parenting there is a continuity of traditions. The Uzbek society like others has its own methods and ethno-pedagogical model in educating the younger generation. This ethno-pedagogical model was formed during the centuries in connection with the historical development of the people, their everyday life and national-ethnic appearance. It has three major historical bases: 1) practical experience of the people in education gathered during the centuries; 2) religious basis; 3) philosophical and ethical (theoretical) basis. These bases are directly linked and complement each other the practical experience of the people, is most important place among them and to some extent it is based on the philosophical-ethical and theoretical foundations. The religious basis includes pre-Islamic (in particular Zoroastrian, etc.) and Islamic family relationships and demands of child education.

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Philosophical-ethical research in its turn is divided into two parts: firstly, people's oral tradition (tales, epics, proverbs, riddles, etc.) and folklore; secondly views and thoughts of Abu Nasr Farabi, Abu Rayhan Biruni, Ibn Sina, Yusuf Khas Hodjib, Alisher Navoi and other Central Asian thinkers based on Islamic teachings and human values.

Ancestors of the Uzbek people raised the younger generation on the basis of this model for centuries. During the Soviet period sufficient attention was not given to the public education due to the fact that educational processes of the younger generation were organized on the basis of ideological factors. Many aspects of traditional education were assessed as "antipedagogical"[ii] or under "influence of Islam".[iii] But despite this, people's experience on professional values was preserved as an important foundation in the socialization of the young generation.

Traditional educational experience as the basis of Uzbek ethnopedagogy

2. Attitudes to the birth of a child. In the traditions of all nations, giving birth to a healthy child and protection against childlessness are important. To this end, a number of different rites and customs developed, in which the people believe. The Uzbek people have a set of rituals, customs and superstitions connected with the wedding ceremonies, and they clearly express the desire to have many and healthy children. In general, wedding ceremonies and post-wedding stage can be viewed as preparation for childbirth. After the wedding stage, the forty days' cycle was strictly kept by Uzbeks and is called as Chilla.[iv] During the cycle of Chilla certain taboos were directed on the bride and groom, mainly aimed at protecting young people from various excesses and providing them with the appropriate conditions to conceive a healthy baby. Rites and customs, which were held during a woman's pregnancy period aimed at creating conditions for the healthy growth of the fetus and the normal state of the maternal organism in order to avoid problems during childbirth. There are certain taboos – i.e. the system of limitations and prohibitions directed to protection of the body of a pregnant woman from external negative influences. Her protection strengthened the special attitude and condescension of relatives to her. For example, among the Uzbek people, pregnant women did not go to un-illuminated dark and dirty places, so that they can not be frightened and put in stressful situations. They also limit their contacts with strange women, and with people of a bad reputation, and so on. It was necessary to provide a variety of food to such women to release them from the kinds of heavy labor and to protect them from mental stress.

3. Care for newborns and infants. After the birth of the child in the first stage special attention was paid to the restoration of health and care of women who gave birth to baby. Central Asian peoples, in particular, Uzbeks call this cycle as a chilla, and it lasts for 40 days. Most of the customs and rituals in this cycle focus on prohibitions and taboos. But these taboos differ from the prohibitions under forty days' cycles after wedding stage and during the pregnancy period. The most important among them is that the mother and child during the 40 days' cycle should not be left alone in their room and they should not turn off the light there. In ancient times, the forty days' cycle contained even special days towards stronger protection of mother and child. These days included 5^{th}, 7^{th}, 9^{th} nights after the birth which were considered dangerous. At these days older women gathered around a woman who gave birth, guarding her all night. We are trying to find an answer to the question that why these nights were considered dangerous? All this was due to the dissection of the umbilical cord of the baby. This event was considered important in the life of the baby in ancient times. There were many cases when babies died in case of injury in the umbilical cord and untimely dissection. In this regard, there was developed the rite of "dangerous days". Especially the fifth night was considered the most dangerous and is known among the people as the rite of Besh kecha (fifth night). So, the above mentioned steps differ from each other in purpose and directions of the content. The wedding traditions would focus on the bride and groom. But during the pregnancy period and after the birth of the baby, special attention

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was paid to woman and infant in the forty days' cycle of chilla. After the first forty days' cycle more attention was paid to baby.

The people gathered some knowledge about the psychological and age peculiarities of children. In the education of the child, sexual and gender features are taken into consideration. The education of the baby, newborn, children, adolescents and girls were very different from each other. The age level of children was given the following names: The first stage - infant stage, (in Uzbek chaqa, buvak, jiji, ninish etc.) includes the period from the birth of baby till one year old. The second is the baby period (in Uzbek gudak bachcha, murgak) – from one year till three years old; the third stage – childhood (in Uzbek bola, mayda bachcha, sagir yosh) from 3-4 years till 12 years old; and the fourth stage called – adolescence period (usmir, rasta, kabir yosh) from 12 years old till 15-16 years old.

The Uzbek cradle - beshik[v] takes an important place in the traditions devoted to the care of infants. In Uzbek culture the cradle beshik is not only a tool to which the infant was tied or only an element of the objective world of the child. It is considered a holy thing which plays an important role in the care of the baby, as well as in the future of the child and even his or her family. In connection with this, a lot of customs and rituals associated with the Uzbek cradle beshik were developed.[vi] This study seeks to examine these rites and customs, and to analyze the practical relevance of the Uzbek cradle - beshik. First of all, it should be emphasized that the first blow in the cradle took the form of a special ceremony. So after dissection of the umbilical cord female relatives and neighbors, were invited and in presence of these women some elderly and experienced close relative woman put the baby into the cradle (beshik) showing the procedure of laying the baby in the cradle to young mother. So, in the popular practice were developed the terms of laying their baby into the cradle, and they were transferred to young mothers by older experienced women. Researches have shown that up to 70-80 years of the 20th century, Uzbek cradle beshik was an important equipment in child care. According to the candidate of medical sciences A.Faqirov the advantages of the Uzbek cradle beshik in the child's upbringing are environmentally convenient, and it adapts to the correct development of the child's body and is easy in usage.[vii] Most older informants stated that the Uzbek cradle beshik is very convenient and useful in the care of infants. For example, according to the informant, who is the mother of 10 children, beshik was her main "helper" in the education of her kids.[viii] This information was also collected from the mahallas (quarters of Tashkent city), which is the largest city in the region.[ix]

Heritage of the great thinkers of Central Asia plays an important role in the ethnopedagogics of the Uzbek people also plays an. One of these thinkers, Ibn Sina said in particular about education that "to temper the baby's body needs two things: the first, slowly rocking the cradle, and the second is a presence of lullaby.[x] Another thinker emphasized the beneficial properties of mother's milk in the healthy growth of the child. In his view, "the child must be fed as much as possible with the mother's milk. Since the infant body easily accepts the mother's milk and absorbs it.[xi] The verse of 233 of the Sura of Bakara of the Qur'an states that mothers should breastfeed their babies for 2 years.[xii]

Another important point in the Uzbek mentality is the superiority of public opinion, which appreciats the sacredness of the family, friendly relations between relatives, help to the poor people, respect for olders and youngers, and hospitality. In a word, the Uzbeks have a negative attitude towards selfishness; children are mostly directed to altruism – to be loyal to the family and relatives.

The main purpose of the socialization of children is to maintain the continuity of generations, the transmission of values to the next generation and strengthening of the role of the family in the community. These qualities are gradually formed through a variety of methods and tools step by step in the family and community, which are the main centers of traditional education. The initial and main core of the public education is – the family education. Since the most important stage in human life –

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the infant stage takes place in the family and the upbringing in this age shapes the man. This step also serves as a basis for the formation of the national or mental characters of the people. This idea was put forward in 30-40 years of the 20th century in the United States and it was a subject of many ethnographic researches. In the words of the psychiatrist A. Cardiner: "From the first days of the birth of the child the external environment affected him, and above all, the specific methods of infant care in any society: ways of feeding, carrying, laying, and later - walking training, speech, cleanliness and so on. These early childhood experiences impose their mark on the identity of the person for life, as a result shapes 'basic personality'[xiii] . Proponents of this idea believe that through the study of methods of education of kids in every nation, its culture can be learnt.

Despite the fact that the birth of a child is seen with joy by the Uzbeks, in the process of raising a child the establishment of close contacts with children and open expression of love to them through kisses and cuddles calling them "my little daughter" and "my little boy" is not welcome. Such behavior on the one hand was considered shameful in front of others, but on the other hand Uzbeks believed that in such cases, children can grow capricious. Therefore, Uzbeks rarely tried to take a baby in arms.[xiv] Here one can see the specifics of the educating method of the Uzbeks. In fact, a newborn child more belonged to grandparents than own young parents. Grandparents remained mainly engaged in raising a child, as they have an experience gained through the observation of their children, that is, the parents of the baby. In short, the method of education of Uzbeks from time to time included two stages: in the first stage the parents limited themselves with the observation and study of their children - that is become passive participants in the education; in the second stage - they figured as active participants in the older age when grandchildren were born, implementing their knowledge in practical life. More specifically, participants in the educational process in parallel are mother and grandmother until they grow a baby. In general, the mother immediately takes care of the baby, and the grandmother controls the process. The role of participation of the older generation in education increases due to the transition from infancy to children's stage.

Ancestors of Uzbeks understood an excessive sensitivity and emotionality of children and therefore a practice of soft attitude was widespread. They tried not to break the spiritual condition. They probably through their practical life know that ferocity, rigor and strict limitations and requirements affect negatively the behavior and psychology of the child. The respect for children in the Uzbek people was emphasized by many researchers who have studied the Central Asian peoples.[xv] Many experienced parents also stressed upon the establishment of good relationship with babies. For example, the father who raised nine children in particular said that "the kids up to 3 years need to be indulged and pampered, to some extent, and if you do not hit the baby at this age and establish good relations with him, the child will grow up docile, able to listen to the elders and submissive and if vice versa the child will be moody and stubborn".[xvi] Ibn Sina has opined on this issue: "it is important to maintain sobriety in the children's behavior. To do this, parents should always be prepared to give the child what he wants, or vice versa alienate him from those things which he does not want. In this case, the child is brought up with good and better character. In families where this method of education is not applicable children grow testy, evil, cowardly and weak".[xvii]

Ways of disciplining a child are closely connected to his age. Here too, there are also cultural differences. E.Goldfranc on this principle distinguishes four types of groups: the community, where in early and late childhood discipline is weak; the community, where in the early and late childhood used a strict discipline; the community, where in early childhood used a strict discipline, and in late childhood - weak; the community, where in early childhood discipline is weak, and in late childhood – strict[xviii]. For example, the Russian model of education under this scheme must be attributed to the third type, considering that strict and systematic disciplining need exactly young children, and an

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external control should subside and gradually independence should be provided to the child. As we have seen above in Uzbeks, as well as other in Central Asian people things are different. Young children provide maximum freedom, punishments and restrictions do not apply to them; and the discipline in very strict form, appears later as per the growth of a child and rules of the behavior are accepted by the older generation. In educational traditions of the Uzbek people, parents keep certain distance in relation to the child, and conditions of the distance are determined by the majority of grandparents.

3. Childhood and adolescence. We can not put a hard line between childhood and adolescence. In fact, 5-6 years old boys gradually go out of the control of mothers or women, and join the circle of boys and men. Since that time, methods of education of boys or girls differ from each other. Girls are brought up by women's manners and boys by men's manners. If in the education of girls the family takes the principal place, in the second stage of the education of boys it is the society (community). So in the method of public education one sees gender features. Here girls are prepared in the role of wife, mother and housewife, and boys in the role of husband, father and ruler of the family, caretaker and member of the community. Ethnographic data shows that the educational traditions of Uzbeks are aiming to educate boys as courageous, determined, caring for their children and wives and as responsible people. The girls are a symbol of modesty, shyness, humility, obedience, and modesty.

Uzbek educational traditions also differ in the degree of liability for the education of boys and girls. In the education of girls the responsibility of the family is high. In the education of boys a part of the responsibility to put on the makhalla (the quarter community) and relatives, and sometimes on the crafts masters. Studies and observations indicate a violation of traditional gender disparities in education, which in most cases lead to negative consequences. This lead to girls becoming an indifferent and even hateful for the family and children. This disadvantage is clearly evident in the education of boys. According to Yu. Ryurikov "the femininity lost by women does not disappear. On some strange law of conservation of psychological energy it goes to men. At the same time features which for women have highest dignity, turn as their opposites: the softness becomes spinelessness, an attention to detail becomes a pettiness, maternal care – cowardice, leaving the eternal male role and becoming "stone wall".[xix] In this regard, it is necessary to maintain gender difference in education, to educate girls and boys in their respective roles.

When we talk about traditional methods of education in Uzbeks, it should be emphasized that in their upbringing, the younger generation stayed away from verbal contacts, and was mostly based on the exemplary imitation. As correctly noted by S.P. Polyakov: "... very little time is given to the education through using words. The main burden falls on the education by examples and actions. The word is only used for commenting upon actions and behavior"[xx]. Despite the fact that the Uzbek people have rich folk heritage, the strong influence of the educators has also been important.

The most proper way in the education of children is the correct definition of the proportions of rewards and punishments. In the tradition of public education, the children are rewarded for the correct behavior, and given some penalties for the manifestation of misconduct. Parents showed their displeasure towards their kids with expressions, limiting verbal contacts; through notes and banning certain things to children. In some cases they also used physical punishments. In Uzbek families there are also parents who believe that physical punishment will be helpful in raising their children, and that the child must tolerate and normally accept these penalties. The number of parents who approve the physical punishment is lower among the older generation in comparison with the young parents. According to the majority of older parents, the use of physical punishment of children education has a negative effect on their psychological state, and as a result they become stubborn, and that it is

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necessary to educate the younger generation through good words. The punishment should be limited to just the comments.[xxi]

The relationship between parents and children

The family environment, the relationship of family members, especially parents and children play an important role in the family education. The studies identified 4 following types of family models in modern Uzbek families: Families where the father has authoritarian rule; families in which the father's role is higher; "the families, based on equal partnership" and "families, based on the mother's board". The first amd second models can also be called traditional models of the family. Analyses of factors and conditions that influenced the formation of these models shows that status and position of the father and mother in Uzbek family gradually changed. In general, these steps can be divided into three periods: trends peculiar to 50-60 years of the last century; trends peculiar to 60-80 years of the last century; trends typically for the period of early 1990s to the present day.

In the first stage traditional views on the status, position and role of the father in Uzbek family was peculiar almost to all Uzbek families, and wide spread among the first and the second models of the family. Modern families based on mutual collaboration of the father and the mother were significant minority.

During the second stage (the 60-80 years of the last century) witnessed the economic and spiritual policy (Russification, the propaganda of the Soviet way of life, the pursuit of religious education, negative attitudes to the high status of the father as "a remnant of feudalism", the principle of "equal cooperation" and others) conducted by the Soviet government in the region. This created favorable conditions for the growth of the third model of the family.

The transition to the market economy in Uzbekistan increased migration (distancing of fathers from their family) and globalization (the influence of other cultures) processes. This also led to the change of traditional views on the role of father and mother in the family. The fourth model of the family originated exactly during this period. Today one can meet all four models of the family in the modern Uzbek society. In most cases, the relationships inherent in all models are found in mixed form. Improper distribution of the relations between parents and children, and role of father and mother in them, can lead to violation of the gender differences.

The Makhalla [xxii] community – as important sources of Uzbek ethnopedagogics

Another hotbed of implementation of the national traditions of education or traditional institution of socialization is the community of makhalla. In educational traditions of the Central Asian people it has a big impact. Since ancient times, the Uzbek people lived in harmony with their neighbours in the makhalla. The role of makhalla in the socialization of the young generation is determined by presence of influencing factors and the degree of impact on the socialization of children. The main factors are: a) presence of social control; b) the role and authority of elders; c) the rites and customs being done within the community (weddings, celebrations, holidays, funerals, hashars (voluntary public mutual), meetings; d) meetings of peers in the makhalla. The essence of social control is that people are not indifferent to each other within the community, they maintain close contacts with other members and provide dissemination of information about each member of the community.

Those people were highly respected in the makhalla, whose lifestyle and behavior completely coincided with the norms of the Uzbek etiquette, that is, they were "good" people whom the community could emulate, secondly, they would love the makhalla, know well the conditions of the makhalla, have full information about the members of the makhalla; thirdly they must know well, respect and take part in the traditional customs and ceremonies; and fourthly they have the ability to influence others. In most cases, the elders were elected by the community from those people. Another factor is a community of peers, and the makhalla has a great opportunity for the formation of this

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community, which is formed by the peers of the children in the makhalla who live nearby. It is appropriate to emphasize that in the socialization of boys and girls in adolescence age the influence of the makhalla appeares in differential two forms. The makhalla community has direct influence on the socialization of boys and mediocre impact on the socialization of girls. That is, girls learn norms of ethics in the community through their mothers, relatives and women neighbors. In the traditional education of the Uzbek people, the system of values in the family and the makhalla environment are intertwined. In general, traditional makhalla is a strong factor in socialization along the ethical standards of the Uzbek people and in this process the opinion of the majority is important. The majority maintains traditional attitudes and ethical norms. Despite the implementation of social and political agenda of the communist ideology by the village councils and makhalla committees, the traditional makhalla united children on the base of spiritual and moral values.

Conclusion

Studies have shown that a healthy family atmosphere of the families with three generations has great opportunities for the education of children in comparison with the families with two generations. Firstly, the representatives of the older generation developed their own experience in the education of children. In this regard the result would be more effective if more experienced grandparents are directly engaged the education of the child. Secondly, most of the older generation when they have grandchildren are in the retirement age and, accordingly, would be free from government and household tasks. Thus they could safely give sufficient time to the upbringing of children. Thirdly, the older generation is more patient and calm in comparison with young parents. At this age a person's character becomes more perfect shape and begins to assess the situations more deeply.

Two sources of preservation of traditional Uzbek educational method are – multi-generational families and the community of the traditional type called as makhalla. Social and economic changes, especially, the processes of globalization which took place in recent years, had an impact on the state of relationship between parents and children. Despite the superiority of traditional outlooks that supported authoritarian position of the father in the family among the Uzbeks, in practical life the status and role of the father and mother in the family are closely linked to the socio-economic status of the family, as well as the spiritual atmosphere of the family.

Therefore, material and religious factors occupy an important place. One can conclude that the Uzbek pedagogy has kept its traditional features to the present day, due to several factors. During the Soviet era the upbringing and education were focused on ideological propaganda. It included atheistic propaganda, propaganda of Russian culture and spread of the Russian language and also attempts to arouse negative attitude towards national rites and customs. But in the two environments (family and community), socialization had a traditional look and due to its orientation towards the preservation of national and ethnic features such efforts did not yield the desired results of the authorities. Even a big part of the Uzbek secondary schools were located in the communities where traditional communal relations had deep roots. Besides, teachers who taught there were representatives of traditional communities, and therefore the views of the traditional methods of education have continued there too. The orientation of Uzbekistan's economy and the low rate of urbanization and migration processes have created favorable circumstances for the preservation of traditional ways of life and attitudes associated with it. But on the other hand some principles of "communist behavior" overlap to some extent with the etiquette of the Islamic faith. This includes the sanctity of the marriage, strengthening family relationships, caring for the poor, community solidarity, etc. In this regard, the views associated with human values in Islam are preserved as customs and rituals. At the time of independence, in Uzbekistan on the one hand - there was increasing urbanization and migration processes in the transition to market economy. On the other side, with a strong pace of globalization there were

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attempts by different foreign cultures to have some influence on the traditional culture. In this regard, the basis of the spiritual policy of Uzbekistan aimed at restoring the national traditional culture, particularly the preservation of traditions of Uzbek education.

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4. [iv] * the word chilla from Persian world chihl, which means forty.
5. [v] The Uzbek cradle beshik is made from wood, its integral part includes the tube (sumac) that is inserted into a child lying in beshik, between the legs to drain urine; ceramic pot; cradle utensils;
6. mattresses and blankets. The tube (sumac) and the ceramic pot (tuvak) were adapted for toilet needs, prepared separately for boys and girls. The pot was made of ceramics, in the cradle beshik
7. was made separate circular incision. The tube was placed in a pot. A mattress that is placed in the cradle called kovus in the inner part made from barley and wheat straw. On kovus was put small
8. mattresses called kurpacha made of cotton. Externally the Uzbek cradle beshik was covered with blankets of fine fabrics to protect the child from temperature changes – heat and cold, and insects.
9. These covers (yopkich) changed according to climatic conditions. In summer they prepared from thin cotton and coarse calico fabrics, and in winter mainly from dense (velvet) mattresses.
10. [vi] For example, when Uzbeks buy the cradle beshik, they should definitely pay the amount which the seller says. Otherwise it is considered that the person trading the life of the child. But if the child laid in the cradle was dead, the cradle is not used for other children and a new one is bought.
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24. [xxi] Records of the author. Tashkent, Samarkand darvoza. 2007.
25. [xxii] The word “mahalla” originates from arabic term “mahallun” and means “seat-plase” i.e. the place where people live in. It means thet, mahallas (sity quarters, areas) together with being small administrative bounds, they are also units of people’s team who based on unity of people’s lifestyle and their traditional customs.