



## ATTITUDES OF UZBEKS OF THE FERGANA VALLEY REGARDING EDUCATION OF BOYS: TRADITIONS AND MODERN TENDENCIES

Sirojiddin Kadyrov,  
Graduate Student, Namangan State University

### **Annotation:**

The article describes the views of Uzbeks of the Fergana Valley regarding the education of boys. In it, the author focused on revealing the traditional and modern trends in qualities such as strictness, promise keeping, responsibility, hard work, and humanity, which have an important place in the Uzbek education methodology, based on ethnographic materials.

**Key words and phrases:** Peoples of the world, Uzbek people, Fergana Valley Uzbeks, education, education of boys, education of girls, mentality, ethnopedagogy, national values, rituals.

## ВЗГЛЯДЫ К ОБРАЗОВАНИЮ МАЛЬЧИКОВ: ТРАДИЦИИ И СОВРЕМЕННЫЕ ТЕНДЕНЦИИ УЗБЕКОВ ФЕРГАНСКОЙ ДОЛИНЫ

Сиражиддин Кадыров,  
магистрант Наманганского государственного университета

### **Аннотация**

В статье освещаются взгляды узбеков Ферганской долины на воспитание мальчиков. В ней автор сосредоточился на выявлении традиционных и современных тенденций таких качеств, как строгость, обещание, ответственность, трудолюбие, человечность, занимающих важное место в узбекской методике образования, на основе этнографических материалов.

**Ключевые слова и фразы:** Народы мира, узбекский народ, узбеки Ферганской долины, воспитание, воспитание мальчиков, воспитание девочек, менталитет, этнопедагогика, национальные ценности, обряды.

The characteristics of the Uzbek mentality have been transmitted to the younger generation through education within the family. The components of mentality are reflected in the people's lifestyle, material and culture, rules of behavior and moral norms, and they are instilled in children in the process of socialization.





For example, important structural components of the Uzbek mentality, such as family care, devotion to the family, child care, valuing the child more than the soul, and similar characteristics of the attitude can be seen in all traditions and ceremonies related to the birth and care of children.

It is known that the upbringing of the child begins during the mother's pregnancy. Conditions in the family, love and relationships of the surrounding people play a very important role in the upbringing of the child. The formation of internal qualities, the ability to correctly direct abilities and the ability to find one's place in life depends on the environment in the family. In order to raise boys as real young men, it is especially important to teach them the right lessons from childhood.

Usually, in the Uzbeks of the Fergana Valley, special attention is paid to the following in the upbringing of a boy:

1. Breaking the promise.
2. To be durable, durable and strong.
3. Full sense of responsibility.
4. Having your own opinion.
5. Being able to protect family honor [1. B. 1].

First of all, parents should set an example for their children. There is a saying in our people, "A bird does what it sees in its nest." Father's upbringing is especially important for a boy. If the father is a drinker or smoker, the child will grow up seeing this situation. After a little refreshment, he also tries to do these things secretly. Later, the incentive will increase. As a result, a son grows up to be a drinker, smoker, and abuser due to neglectful parents. If a parent cheats, hits, scolds, does bad things, the child sees it and grows up accepting it. If the parents lead a family in good manners, the child will grow up embodying this situation. In particular, a boy should not be brought close to "street education", the influence of various entertainment bars, the influence of the night or the Internet. If he is brought up with such negative vices, he will not be a good son, a good son-in-law, or a good father in the future. A large percentage of divorces go to such young men [2. B. 2].

In the dream, there is an admonition: "O child, on both sides your origin and fortune are pure and great." Babong Malik Shamsulmaoli Qobus bin Vushmagir is the grandson of Ashaq Farhodan, Ashaq Farhodan was the king of Gilan. The country of Gilan has become a monument to your ancestors. Your mother is the daughter of Sultan Mahmud Ghazi bin Nasriddin Sabuktagin, and my mother is the daughter of Hasan Feruzon, king of Daylimis. So, my child, know the value of your origin and don't be one of those who have few origins." So, my child, if you wish to always be good and





happy, talk to righteous people. Do not take Zinhar prayer lightly, perform ruku and sajdah, and taking prayer lightly is giving religion and world.

O child, let me know that fasting is only one month in a year. I know that I can do a better job during fasting, you are satisfied with the evening meal and give your bread to the hungry and the needy during the day" [3. B. 14].

If we look at the traditions of the nations of the world related to raising children, we can be sure that in most nations, the birth of a son and his place in the family and community are highly valued. Uzbeks also have customs related to giving preference to a boy over a girl. "Adi", "A girl is someone's property", "A son has a place" and other similar proverbs.

Ethnopedagogue B. M. Ubaydullayeva rightly stated that according to Uzbek education traditions, the same education is given to both young boys and girls. Such a custom is a traditional method of education of many peoples of the world, and expert psychologists write about this situation: "At first, children of both sexes adopt a female type of psychological growth, but from the age of 3-4 "girls begin to adopt masculine behavior...They do it through imitation, that is" [4. B. 198].

So, from the age of 5-6, boys gradually leave the care of mothers or women and join the circle of boys and men. From this period, the method of upbringing of boys and girls also changes. Girls are given feminine education, and boys are given masculine education. Therefore, after the age of 5-6, fathers, grandfathers, brothers, uncles or other male relatives were mainly engaged in raising boys.

According to the tradition of Islamic education, women and girls are not involved in hard physical economic work. Boys, from the age of 7, always walked among men, performed many household and household chores, and were given labor education based on the existing division of labor by older men.

The boys mainly did agricultural work, i.e. plowing the land, harvesting crops, taking care of trees and plants, and in animal husbandry, feeding and looking after livestock. In addition, they were also responsible for the heavy physical work of the household: chopping firewood, sprinkling water, sweeping. Boys living in the city were trained in some kind of trade or craft. Boys were required to be skilled at work, dexterous and master as many trades as possible. That's why there is a popular saying, "A man has seventy skills." According to the pineapple of Uzbek education, the appearance of boys is not very important. It is said that their beauty lies in their bravery, bravery and physical strength [5. B. 3].

The method of raising boys was completely different from the method of raising girls. If family education takes the main place in the education of girls, the second stage of education of boys takes place more within the community.





According to psychologists, children's awareness of their sexuality, that is, which gender they belong to, begins to form at the age of two [6. C. 193]. However, until the age of five or six, a child does not know that gender does not change throughout a person's life, that every person belongs to only one gender [7. C. 190]. So, children of this age are fully aware of their sexual identity (identichnost), and, no doubt, the different attitude of adults towards girls and boys plays an important role in this.

As mentioned above, when boys reach the age of 5-6, they gradually move away from their mother and home and join the group of men and boys who are of the same age as them. A child who spends time playing with his peers and peers will join this team more closely as he grows up.

In all nations, boys are punished more often and severely, but at the same time they are given more encouragement and independence in terms of social activities within and outside the family, while girls, on the contrary, are given housework from an early age. In addition, the demand for childcare increases. Therefore, girls were trained for household work, and boys were trained to perform tasks related to team activities [8. B. 202].

It is known that in Uzbeks, children aged 12-14 are called teenagers, and children aged 15-17 are called teenage boys. Of course, these children of transition age had their own problems and secrets. That is why, for teenage children who could not tell their parents all their secrets, their peers acted as confidants and partners in games and other activities. According to many pedagogues, psychologists, and sociologists, this group of peers had a great influence on the formation of the adolescent's future outlook [9. B. 203].

As a result of the children's team games, the more active and enterprising children from among them became leaders and led the rest of the children. Such children were called "big", "playboy", "halfa".

The group of teenagers instilled certain qualities in the child, and under their influence, the child began to develop habits, the way of speaking, and the uniqueness of performing certain actions.

Since the father is more responsible for raising boys in the family, the father treated them more harshly. Boys are taught to be brave, brave and courageous. If the boys did not listen to the advice, they spoke harshly, were demanding, and were given corporal punishment when necessary. They understood that the mother should not intervene when the father is reprimanding the children, otherwise the child's upbringing will be disturbed.

In Uzbeks, the word "boy" also means "one word", "resolute", "right word", "fearless". That's why he patted a child who had done something well or achieved something and





patted him on the shoulder saying "Yes, a boy." The honor and honor of a boy is highly valued. "You are a boy" is considered a serious insult. The teenager focused on raising children as a "real man who can keep things to himself" who does not reveal his secrets to others or himself [10. B. 4].

According to the existing tradition among Uzbeks, it is considered against the custom for teenagers and young children to spend the night in the same room with their parents, and this custom is preserved in many places to this day. In the past, most poor families in rural areas had one-room houses, so even though they lived with their parents, teenagers had to spend the night elsewhere.

The above ideas focus on raising teenage boys to be strong-willed, courageous, determined men, passionate about their children and women, and responsible heads of families in the Uzbek tradition of raising boys. indicates that it is directed.

From the above points, it can be concluded that, although the upbringing of boys among Uzbeks has been partially preserved, the traditions of national upbringing have been damaged, and as a result, the process of raising boys has undergone major changes. These changes can be seen in:

- the father's participation in the upbringing of a boy in the family is gradually decreasing;
- the educational influence of other older male relatives is hardly noticeable;
- the declining role of educational institutions outside the family, such as schools and neighborhoods, in the education of boys;
- the decrease in the scope of communication between the peer group and the boy;
- the changing of traditional ideas about "father and mother" in the boy's mind, etc.

Such changes in the process of raising a boy can lead to negative consequences, such as the crisis of families, the increase in fatherlessness, the increase in the number of "living orphans", the violation of social and moral balance, so that the current " An example of this is the situation in many countries living in the "western culture" model. Research shows that in the 80s of the last century, one in five children in the former Soviet Union was without a father. In order to prevent such consequences, it is necessary to perform at least the following tasks:

First, to strengthen the role of the father in the family, to restore the relationship between fathers and sons, to prepare young men for the family and to give an understanding of the responsibility of fatherhood;

Secondly, to increase the number and position of experienced male teachers in schools;

Thirdly, taking into account the wide scope of mass media at the moment, it is necessary to use them to instill in boys the sense of "boyhood" responsibility.





Historical war films, shows about the life of the military, about the responsibility of manhood, about the place and duty of a man in Islam are of great importance in solving the problems of raising boys.

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