



HISTORIOGRAPHY OF THE LIFESTYLE AND ETHNOCULTURAL PROCESSES OF THE UZBEKS OF THE KASHKADARYA OASIS

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ABOUT ARTICLE

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Abstract: This article abstract examines the historiography of the lifestyle and ethnocultural processes of the Uzbeks residing in the Kashkadarya Oasis. The Kashkadarya Oasis, located in Uzbekistan, has been inhabited by the Uzbek people for centuries and has a rich cultural heritage. The abstract explores the existing body of historical research and scholarly works that have focused on understanding the lifestyle and ethnocultural dynamics of the Uzbek community in this region.

By conducting a literature review and analysis of the available sources, this abstract highlights the key themes and trends that have emerged in the historiography of the Uzbeks in the Kashkadarya Oasis. It identifies the major research questions, methodologies, and theoretical frameworks employed by scholars in their investigations.

The abstract also delves into the main findings and contributions of previous studies. It discusses how scholars have explored various aspects of Uzbek lifestyle, such as social structures, family dynamics, religious practices, economic activities, and cultural traditions. It also identifies the factors that have shaped the ethnocultural processes within the Uzbek community, including historical events, political developments, economic transformations, and cultural interactions.

Furthermore, the abstract identifies gaps and areas for further research in the historiography of the Uzbeks in the Kashkadarya Oasis. It highlights the need for more in-depth investigations into

specific topics, such as gender roles, migration patterns, linguistic changes, and the impact of globalization on the community's cultural identity.

By presenting an overview of the existing scholarship, this abstract provides a valuable resource for researchers interested in understanding the lifestyle and ethnocultural processes of the Uzbeks in the Kashkadarya Oasis. It offers a foundation for future studies and contributes to the broader understanding of the historical and cultural dynamics of this Central Asian region.

INTRODUCTION

The 20th century was a period of great changes in the history of mankind. Not only in the history of mankind but as a result of the development of technology, technology has taken a worthy place in the process of globalization. In particular, Uzbekistan has experienced a period of information communication and global changes in the economic, social, and political spheres. In the 20th century, at the beginning of the 21st century, the preservation of cultural characteristics and national values of each nation became stronger. In Uzbek ethnology, there is almost no special literature on understanding the ethnic identity of the inhabitants of the Kashkadarya oasis in the 20th century. Historical sources and works on the ethnography of the ancient ancestors of the Uzbek people, scientific research of the authors of the former Soviet era, and scientific research and works created during the years of Uzbekistan's independence can be found.

"Alpomish", a sample of the ancient folk oral creativity of the peoples of Central Asia, [1] also, the historical and artistic works of famous encyclopedist scientist Abu Rayhan Beruni, great linguist Mahmud Kashgari, Ahmad Yassavi, Narshahi, statesman and poet Zahiriddin Muhammad Babur are of special importance [2]. Also, the works of Muhammad Salih "Shaybaniynama", ("Sharafnomayi shahiy"), and Abulghozi "Shajarai Turk" were used in the work [3]. The importance of these sources and literature for research is that these works contain valuable information about the ethnic history and ethnography of the Uzbeks.

Before analyzing a number of works of the inhabitants of the Kashkadarya oasis in the 20th century, which included ethnic characteristics, it is worth noting that the literature belonging to this group contains information about the ethnography of the region under study. After the conquest of Central Asia by Russia, Russian researchers, first of all, began to consistently study many issues related to the lifestyle of the local population in the geographical and ethnographic scientific research of the region. But from the above comments, it can be concluded that no perfect research was created from ancient times to the end of the 20th century. Only a few authors briefly touched on this topic during the study of this or that topic.

One of the sources on the subject is the 1926 population census [4]. As a result of a series of expeditions organized for the historical and ethnographic study of Central Asia in the 20s-90s of the 20th century, a number of scientific articles and studies were published within the scope of the topic we are researching. Due to the history of Kashkadarya ethnic group, they have been in contact with the villagers who have been settled due to the relocation to newly developed lands, and they still retain their clan and tribal names [5]. The main part of the population of Kashkadarya was made up of Uzbeks

and they were made up of several clans. The division of Uzbeks into ethnic groups and their historical origins provide interesting information about their agricultural, livestock and cultural life [6]. The historical origin of the people of the oasis, the culture of agriculture, the division of seeds, the location, animal husbandry, and the material culture of production provided information about the lifestyle and culture of the Lakai people of the 20th century [7].

The study of the ethnic structure of the rural population of the Uzbek people provides information about the culture of family and marriage relations, customs, clans, etc [8].

By the 50s and 60s of the 20th century, a new era began in the study of the traditional clothes of the Uzbek people. During this period, new research on the traditional clothes of Uzbeks living in different historical-ethnographic regions has appeared. In this regard, the famous philologist O. A. Sukhareva created a series of fundamental studies on traditional Uzbek clothing based on field research and various historical materials [9].

It can be said that in the second half of the 20th century, there was a unique period in the ethnographic study of the regions of Southern Uzbekistan. It was during this period that ethnographers K. Shaniyozov, X. Ismailov, K. Kubakov, O. Boriev, F. Rahmanov, S. Davlatova, Sh. A. Iskandarov studied various aspects of oasis ethnography as a special research object.

In the 60s of the 20th century, fundamental studies on the ethnography of the Uzbek people were created. Among them, one of the founders of the ethnography of the Uzbek people, A number of monographs by K. Sh. Shaniyozov were published. Academician K. Sh. Shaniyozov's "Uzbek Karluki" [10] monograph on family and marriage of the Uzbek people, choosing a bride in the karluk's living in the oasis, courtship, advice, thick cutting, breaking of bread, blessing, marriage, rituals, post-wedding customs, spiritual and material culture, agriculture, lifestyle is also important.

One of the main clans of the Uzbek people is the lifestyle of the Kipchaks dedicated to the ethnic and local specific aspects of customs rituals and components, in particular, dwellings, clothing and food are worth highlighting the monograph "Ethnograficheskie ocherki materialnoy kultury uzbekov kontse XIX-nachala XX vv" authored by K. Shaniyozov and H. Ismailov [11]. For example, in this study, the traditional settlements, houses and clothes of Uzbeks were classified for the first time. Also, local and ethnic features in material culture, as well as changes and transformational and innovative processes in traditional material culture are highlighted on the basis of ethnographic materials.

Uzbek ethnographer Kh. Ismailov, who studied traditional Uzbek clothes, gave information about the methods of making clothes, types of fabrics, jewellery, clothing, and decoration types [12]. As a result of the scientist's many years of scientific research, he analyzed the specific local and ethnic-specific local features in clothes [13]. This information will serve us in the study of the topic.

In the early years of independence, a number of remarkable works were carried out in the field of researching the territory of Uzbekistan, including the Kashkadarya oasis under study.

On the ethnogenesis and ethnic history of the Uzbek people during the years of independence, A number of scientific studies were created by academician K. Sh. Shaniyozov [14]. Based on extensive historical data, manuscript sources and field ethnographic materials, the author's fundamental monograph entitled "Formation Process of the Uzbek People" is an important monograph that fills a certain gap in illuminating the problems of ethnogenesis and ethnic history. In this work, many aspects of the subject are covered for the first time in history, and the author is distinguished by the fact that new scientific views on the ethnogenesis and ethnic history of the Uzbeks, as well as a number of theoretical issues, are presented [15]. Including A. Askarov's "Ethnogenesis and ethnic history of the Uzbek people" [16] a number of new considerations are stated in the special training manual. As a result of his scientific

research, he gave some ideas and opinions on the understanding of the ethnic identity of the Uzbek clans that participated in the formation of the Uzbek people.

“Uzbeks”, “Traditional life and culture of Uzbeks”, “Ethnography of the Uzbek people” by expert scientist Iso Jabbarov, traditional economy, lifestyle and ethnoculture of Uzbeks, ethnic processes and formation, location, cultural and domestic life and relations, material-spiritual, culture, social and family life, national feelings, customs and religious images of holidays are highlighted. Also, in the study of material and spiritual culture, family and community life, and inter-ethnic processes of the Uzbek people, O. Boriev's services are great [17].

About the ethnic group located in the upper part of the Kashkadarya oasis, their lifestyle, social, economic, political, cultural and neighbourly relations with neighbouring communities by K. Kubakov [18]. The origin of the ethnic clans in the upper Kashkadarya oasis revealed the specific ethno-local features of the semi-sedentary and semi-nomadic clans. Wedding, in the process of studying a large family in Southern Uzbekistan, highlighted some local characteristics of wedding ceremonies specific to the oasis based on the interpretation of the topic by O. Boriev.

S. Davlatova, who studied the national clothes and costumes of the Kashkadarya oasis [19]. Ethnocultural transformation processes of the traditional clothes and jewellery of the Uzbek people have illuminated some specific local features of the history and values of the lifestyle culture of the clothes. In addition, the evolution of traditional cloth types, clothes and local characteristics of the Kashkadarya oasis were analyzed.

Scientific scientist F. Rachmanov's [20] as a result of scientific research, provides valuable information on the Uzbek people's customs, traditions, rituals, farming, animal husbandry, and semi-sedentary, semi-nomadic Uzbek way of life.

During the years of independence, a number of fundamental studies on the ethnography of the oasis were conducted [21]. The book “Scientific Methodical Instructions” also provides information about the social, economic, and industrial development stages of the population of Kashkadarya in the 20th century [22]. In order to illuminate the scientific work, we used a number of studies dedicated to the ethnography and archaeology of the history of the oasis during the years of independence [23].

Already in the first years of independence, scientists of our country published scientific articles, pamphlets and monographs devoted to various directions of the development of national identity. Including J. Bahronov [24], and M.B. Bekmurodov on the laws of a person's understanding of his national identity [25] issues of the ratio of collectivity and individuality in the mentality of the Uzbek people, N.A. Nazarov describes the characteristics of national-ethnic processes in the conditions of independence, their importance as a sign of independence, national consciousness and issues of its role in the development of national culture were scientifically analyzed.

A number of researches dedicated to the new interpretation of current topics of the ethnography of the Uzbek people were created in the "Ethnology" department of the History Institute of the Uzbek Republic of Uzbekistan. Including the researcher G. Zunnunova studied the stages of development and transformation of Uzbek women's clothes in Tashkent, K. Jumaev analyzed the specific local features of Bukhara clothing based on ethnographic materials [26]. In addition, number of works devoted to the analysis of Uzbek national clothes by young art critics, philosophers, and ethnographers such as U. Abdullaev, I. Ahrorov, M. Hamidova, and T.Botirkulov have been published [27]. Etnolog scientist A.A.Ashirov gives a number of his scientific theories about the lifestyle of the Uzbeks living in the Fergana oasis. The basis of the scientific research is the symbolic role of clothes in the family ceremonies of the Uzbek people and the ceremony related to it was researched from a new point of view [28].

Also, "Social Sciences in Uzbekistan", "Society and Management", "History of Uzbekistan", "Science and Life", "Social Opinion and human rights", "Ethnographic Overview", "The Truth of Kashkadarya" Ethnographic data published in magazines and newspapers such as "Uzbekistan culture" were used. At the same time Fund 2888 of MDA of the Republic of Uzbekistan, From the PDA 58 fund to data from stored subject materials were also analyzed [29]. Also, the main ethnographic aspects were highlighted on the basis of comparative data.

CONCLUSION

In conclusion, it should be noted that the results of the scientific analysis of the level of study of the research showed that although the authors of the available sources and literature have given some ethnographic information about the ethnogenesis and ethnic history of the Uzbek people, in their work, scientific research on the ethnic identity of the Uzbek people does not exist. Therefore, the chosen topic is the first dissertation scientific research created in this direction.

By analyzing the literature on the issue of lifestyle ethnic identity and social institutions of the Kashkadarya oasis, I determined the goals and objectives of the dissertation.

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