

THE INTRODUCTION OF NEW TECHNOLOGIES AND INNOVATIONS INTO THE ECONOMIC LIFE OF THE OASIS POPULATION

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Since the emergence of humanity, it is distinguished by the fact that, over a long historical period, under the influence of various natural and geographical factors, the specific local characteristics of each people have been preserved. During the period under study, there were a number of customs and rituals associated with holding traditional weddings in the oasis, such as the birth of a child, the cradle wedding, the circumcision wedding, the marriage wedding, and the wedding of the prophet's age.

At the end of the first quarter of the 20th century, fundamental changes occurred in the material and cultural life of the Uzbek people, including wedding ceremonies. However, changes in family-marriage relations did not immediately appear. During this period and a little later, the rituals of dowry, although the giving of kal was prohibited by law, were preserved in practice.¹

In the present era, great attention has been paid to the development of the social, economic, political, cultural and educational processes of the Uzbek people. From our new traditions, our traditional lifestyle and rituals, such as muchal yosh, beshik toy, first step, sunnat toy, Uzbek weddings, and marriage weddings, have begun to emerge.

Modern Uzbek weddings mainly consist of three ceremonies. 1. The “breaking of the bread” ceremony is not only a symbolic tradition, but also a necessary communication event for the bride and groom to plan their wedding. 2. The ceremonial registration of the bride and groom at the registry office is a new tradition and serves to legitimize the rights and obligations of the new family. 3. The wedding ceremony (“Bakht Kechasi”) serves to solemnly celebrate the creation of a new family with parents, friends, and relatives.²

The current wedding ceremonies and subsequent family and domestic relations indicate that serious changes have occurred in the life of the Uzbek people, that their domestic life, lifestyle and social consciousness are becoming modern enough to meet the demands of the times. The establishment of economic and legal equality between men and women in the conditions of

¹Boriev.O.Shoymardonov.I Nasriddinov. Q. From the history of the Uzbek family. T: Teacher, 1995. P. 94.

²Karaboev. U. Holidays of Uzbekistan. T.: Sharq, 1991. P. 158.

independence of our republic, as well as the existence of laws prohibiting outdated practices and customs such as dowry, forced marriage, polygamy, and early marriage of young girls, and the establishment of family and domestic relations and democratic procedures based on the new constitution are creating a socio-political foundation for the formation of a free Uzbek family characteristic of a modern lifestyle.³

New traditions and customs enrich our lives spiritually, strengthen the socio-moral, aesthetic ideals of lifestyle, the model of behavior, a person's attitude to work, and reflect the ideals of patriotism, hard work, and dedication.

The fact that the new wedding, the Komsomol wedding, is becoming increasingly popular in our republic is a great event. This modern, new wedding, which is popular with our people, was created with the positive traditions inherited from the weddings held in the past and the needs of our life. By incorporating new traditions, religious customs are being held without unnecessary frills.⁴

In the villages, although they are called "Komsomol wedding", "Red wedding", many harmful customs and traditions still continue. The "Breaking of bread", "Fatiha wedding", "Sarpo sres", "Maslahat oshi", "Kuda tanishuv", "Hayitlik", "Chorlar", "Mayda dastyrkhon", "Kuyov salam" and similar customs that are held before the wedding are still found. In the cities, under the guise of innovation, excessive luxury and waste are allowed. In places, thick mud is preserved. The sharp fight against such waste and newly emerging senseless customs is the task of the entire community. At the same time, new traditions and rituals are being introduced.⁵

The Uzbeks of the Kashkadarya oasis are distinguished by their own local characteristics. Because in the 20th century, during the period of new traditional changes among the Uzbeks, classmates invited, relatives invited, and birthdays began to appear. The Sherli village of the Guzar district of the Kashkadarya oasis, unlike other villages, was distinguished by its own unique aspects in holding wedding ceremonies. That is, if the villagers give birth to a girl, they do not receive a dowry. By 1968, new weddings began to be held. The products that go to Fatiha weddings: carrots, turnips, and rice were given. Previously, 3 sarpos were given, now 2 sarpos, 40 kg of rice, 20 kg of oil, and 10-20 vodkas were given. According to the informant, the trumpet and surnay were finally introduced within 5-6 years.⁶

One of the most common family rituals in the oasis was weddings. Weddings are organized in a way that is directly related to different periods of a person's life. The most common types of them in the oasis are: birth weddings, cradle weddings, hair weddings, circumcision weddings, marriage weddings, courtyard weddings, mustache weddings, etc. For example: since the 1970s, a new type of wedding, Komsomol weddings, has appeared.

³Jabborov I. Ethnography of the Uzbek people. T: O'qituv, 1994. Jabborov I. Uzbeks: lifestyle and culture. T: O'qituv, 2003. Jabborov I. Fundamentals of world ethnology. T: Yangi asr avlod, 2008. P. 347. Jabborov I. Uzbeks of the East, 2008.

⁴Miralimor. Sh. New traditions, new habits. T: Young Guard, 1975. P. 26 .

⁵ Boriev O Nizomov A Family and new traditions. T: 1988. P. 17.

⁶Field notes, Kashkadarya region Dehqanabad, Beshkent, Kasbi, Kitab, Koson, Mubarak, Qamashi, Karshi, G'uzor, Shahrisabz, Chiroqchi, Yakkabog'. districts



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the Kasbi district had its own local national customs. In particular, with the advent of Navruz, the village girls gathered together and held a guli suruh, that is, a girls' party. They sang various songs and danced. Then they went to the courtyards of the newlyweds and invited them to play. Various national folk games were held on the Maymanak mountain. In particular, games such as wrestling, kopkari, cockfighting, ram, and camel fighting aroused great interest among people.⁷ In 1977, during the introduction of the Komsomol wedding, table weddings began to be held.⁸ As a result of our field research, it was found that the rituals and traditions of the upper and lower classes of the oasis population are distinguished by their own local characteristics. Since the 1970s, a new traditional wedding ceremony has begun to be introduced in the village. This later became a traditional ritual among the local population.

Wedding ceremonies began to be held with the bride, the bridegroom, the big wedding, the girl's call, the bride's shower, the table wedding, the evening wedding and the tent being erected.⁹ Since 1980, the introduction of new modern weddings and Komsomol weddings has been a fundamental change in village life and is distinguished from other villages by its own unique features. For example, in the current era, the impact of new weddings is that the wedding ceremony is shortened, that is, it lasts 3 hours.¹⁰ Previously, in villages, the elders of the neighborhood led the wedding ceremonies, but in later periods, the heads of the clan led the wedding ceremonies. At the wedding, the brides of the clan were given a suppa to the evening girl.¹¹

According to our informant, the wider spread of new traditional customs by the local population dates back to the 50s of the 20th century. Since the recent past, whenever new houses are built in each region, they have always held a courtyard wedding and hung a head of cattle, three eyes, or isriq on the side of the house. As our informant remembers, in 1960, he held a wedding for his son. Then, 1,500 kg of rice and 120 sheep were slaughtered and cooked. Previously, several families lived in one courtyard, but now they are building separate houses and separating. This is the local population's "independent living".¹²

Each region of Uzbekistan is distinguished by its own local national characteristics. Similar aspects can be seen in Kashkadarya. Since the 1980s, celebrating the weddings of people aged 90-100 has become a traditional ritual in the village. According to our informant, a traditional ritual that has been going on for several centuries is not to give daughters to neighboring clans. In 1985-1990, new weddings were held. The bride's wedding dress was satin. In recent years,

⁷ Jo'raev M Maymanoghim-sajdogohim T.: 1997. P. 25.

⁸Field notes, Kashkadarya region Dehqanabad, Beshkent, Kasbi, Kitab, Koson, Mubarak, Qamashi, Karshi, G'uzor, Shahrizabz, Chiroqchi, Yakkabog'. districts

⁹Field notes, Kashkadarya region Dehqanabad, Beshkent, Kasbi, Kitab, Koson, Mubarak, Qamashi, Karshi, G'uzor, Shahrizabz, Chiroqchi, Yakkabog'. districts

¹⁰Field notes, Kashkadarya region Dehqanabad, Beshkent, Kasbi, Kitab, Koson, Mubarak, Qamashi, Karshi, G'uzor, Shahrizabz, Chiroqchi, Yakkabog'. districts

¹¹Field notes, Kashkadarya region Dehqanabad, Beshkent, Kasbi, Kitab, Koson, Mubarak, Qamashi, Karshi, G'uzor, Shahrizabz, Chiroqchi, Yakkabog'. districts

¹²Field notes, Kashkadarya region Dehqanabad, Beshkent, Kasbi, Kitab, Koson, Mubarak, Qamashi, Karshi, G'uzor, Shahrizabz, Chiroqchi, Yakkabog'. districts



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a white veil has been worn at such ceremonies.¹³ During our scientific research, the changes in the lifestyle of the Uzbeks living in this region have not been so great, but traditional rituals have been preserved.

Much work is being done to further improve the holding of golden and silver weddings, youth weddings, and courtyard weddings in cities and villages, which have important educational significance, and to ensure that they are held in a manner that meets contemporary requirements, is concise, orderly, and avoids any waste.¹⁴

During our field research in the Kashkadarya region, the introduction of new weddings began in the last 5-6 years, and for the first time in the Makrid village of the Kitab district, Shonazorov held a vechir. In this area, the Choyut clan has mixed with the local population that has lived here for a long time, and is distinguished by its own unique features. Because clans such as the Kungarots, Katagons, and Dumbays live in this area. These clans have also become an integral part of the Uzbek people over time and differ from each other in their¹⁵ unique aspects of traditional customs in this area. As a result of our scientific research, the wedding ceremonies of the Uzbek people are distinguished by their own unique features. New traditional customs are becoming widespread, namely, weddings are held in wedding halls, and while earlier the bride's dress was a paranjali, now it is a fata. Since 1930, birthday celebrations, gashtak, have been held in the village.¹⁶ This has both positive and negative effects. The positive side is characterized by close relations between people in the clan, humanity, and caring, while the negative side is characterized by a number of aspects such as alcoholism, stratification, and wastefulness.

Conclusion, it is worth noting that with the introduction of transformational and innovative technologies in the traditional customs, traditions, and lifestyles of the region's population, a process of change has begun in our social, economic, political, and cultural life.

Scientific analysis shows that the process of changes in the traditional rituals of our ethnic groups living in the oasis began to occur in the first half of the 20th century. This is due to the process of changes in our historical conditions after the Russian invasion. However, some traditions in our traditional rituals have been preserved in the wedding and other ceremonies of the clans in the Dehqanabad, Chiroqchi, and Kamashi regions of the oasis. For example: In the Langar Ota region of the Kamashi district, during the wedding, a carpet is placed between the men and women, separating them from each other.

As a result of our scientific research, we found that the introduction of new traditions has more negative aspects than positive ones. The reason is that with the introduction of new weddings, extravagance is becoming more common, examples of which include birthdays, student gatherings, and classmate invitations. Ceremonies that have been continuing in the traditional

¹³Field notes, Kashkadarya region Dehqanabad, Beshkent, Kasbi, Kitab, Koson, Mubarak, Qamashi, Karshi, G'uzor, Shahrizabz, Chiroqchi, Yakkabog'. districts

¹⁴Boriev O. Family and socialist lifestyle. T.: Uzbekistan, 1982. P. 29.

¹⁵Field notes, Kashkadarya region Dehqanabad, Beshkent, Kasbi, Kitab, Koson, Mubarak, Qamashi, Karshi, G'uzor, Shahrizabz, Chiroqchi, Yakkabog'. districts

¹⁶Field notes, Kashkadarya region Dehqanabad, Beshkent, Kasbi, Kitab, Koson, Mubarak, Qamashi, Karshi, G'uzor, Shahrizabz, Chiroqchi, Yakkabog'. districts

way of life of the Uzbek people, such as new weddings, Komsomol weddings, and birthdays, have begun to gain importance.

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