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THE PHENOMENON OF FRUGALITY IN THE UZBEK FAMILY: HISTORICAL-CULTURAL ROOTS AND MODERN INTERPRETATIONS

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doctor of philosophy, professor
S.A. Choriyev
Rahmatova Nargiza Akbar qizi
Karshi State University,teacher.

Abstract: This article analyzes the formation of concepts such as thrift, frugality, and moderation within the Uzbek family, as well as their significance as national values. The study examines the factors driving the development of these principles of thrift and moderation, drawing upon the Uzbek people's historical-cultural heritage, family dynamics, spiritual-ethical views, and economic life experiences. Furthermore, it highlights the importance of these values in raising the younger generation, their role in managing the family budget, and their impact on societal stability in the context of globalization. The research findings demonstrate that thrift and frugality within the Uzbek family are not merely economic necessities but are also vital components of spiritual culture.

Keywords: family, thrift, frugality, moderation, national value, spirituality, family upbringing, economic culture, tradition, heritage.

Introduction

In Uzbek families, thrift is not merely an economic measure but a value with deep historical and cultural roots. It serves to prevent wastefulness, ensure the prudent management of the family budget, and secure financial independence for future generations. Islamic teachings condemn wastefulness and extol thrift as a virtue**.** This upbringing is passed down from generation to generation. Since agriculture has long been the primary source of livelihood on Uzbek soil, a deep-seated respect for the fruits of labor—particularly bread and water—and the practice of conserving them have become ingrained in the people. The family is considered the most important social institution in any society. Throughout the centuries-long history of the Uzbek people, the family has evolved not merely as a means of ensuring generational continuity, but as a vital social sphere for preserving national values, customs, and spiritual heritage. Consequently, values such as thrift, frugality, and moderation—passed down through generations in Uzbek families—remain an integral part of the nation's spiritual identity. The concept of thrift refers to the rational use of material and spiritual resources. This idea is also widely reflected in Uzbek proverbs; for instance, sayings such as "He who saves gains; he who wastes loses" and "Drop by drop, a lake is formed" exemplify the presence of an economic culture within the public consciousness.1]

In Uzbek families, children are raised from a young age to value hard work and frugality and to practice moderation. In particular, habits such as cherishing bread, avoiding the waste of water, and treating clothing and household items with care are considered important aspects of the national upbringing.[2]

In the context of today’s globalization, the rise of consumer culture places certain traditional values at risk of losing their significance. Consequently, harmonizing the principles of frugality and moderation with modern family life has emerged as a pressing scientific issue.

Scientifically analyzing the essence of concepts such as thrift, frugality, and moderation as national values within the Uzbek family—and determining their significance in modern society—

has become a crucial priority today. Among the Uzbek people, thrift is a spiritual and economic value that has developed over centuries; the natural and climatic conditions of Central Asia, the scarcity of water resources, and the evolution of agricultural practices have compelled people to use resources wisely.[3] Our ancestors regarded the careful treatment of water, land, and crops as a vital necessity. Consequently, frugality emerged not only as an economic principle but also as a moral standard, and it came to be cherished among us as a core value. In Uzbek families, the virtue of frugality plays a significant role in the upbringing of children. They are taught to cherish the following essential blessings and values:

The sanctity of bread—instilling the understanding that not even a crumb should be dropped on the ground or wasted, and that squandering it is deeply frowned upon;

The importance of preserving water—recalling how our ancestors kept canals and wells clean and safeguarded every single drop, adhering to prohibitions such as "Do not spit in the water" and "Do not waste water";

The value of productive work—recognizing that wasted time and idleness are condemned, while every season—especially the harvest period—is cherished for productive labor, ensuring that the sustenance earned through work is *halal* (wholesome and rightfully gained).

Clothing and household items were used with care—often passed down successively among siblings—thereby instilling habits of frugality and an appreciation for the value of possessions. Similarly, the land—a source of sustenance—was cultivated wisely;

Striving to make productive use of every inch of soil and adhering to the adage that "comfort follows hard work" laid the foundation for the future. These practices represent the skills and values we ought to pass on. This process is considered an important factor in the formation of economic culture within the family.[4]

The concept of compactness has held significant importance in the lifestyle of the Uzbek people. Avoiding excessive ostentation and waste has long been encouraged in areas such as home construction, household management, and the organization of weddings and ceremonies.

The concept of moderation implies maintaining balance in all activities. Eastern thinkers have identified moderation as one of the fundamental prerequisites for human self-perfection.[5]

Discussion

Analyses show that the values of frugality and moderation have not lost their significance today. On the contrary, their importance is growing even further amidst limited economic resources..

In modern consumer culture, advertising and the media can encourage excessive spending. In such a context, upholding principles of thrift within the family ensures economic stability.

Furthermore, frugality is intrinsically linked to an ecological mindset; the rational use of resources contributes to environmental protection. In this regard, thrift can be viewed not only as an economic value but also as an ecological and moral one.

It has been demonstrated that national values play a significant role in the upbringing of the younger generation. Habits of thriftiness cultivated within the family foster the development of economic responsibility and social engagement in an individual's later life.

In conclusion, frugality in the Uzbek family represents a multifaceted phenomenon rooted deeply in the historical, cultural, and social traditions of Uzbek society. It has traditionally been associated with careful management of resources, respect for labor, moderation in consumption, hospitality, and responsibility toward family members and future generations. These values were shaped by historical living conditions, traditional community structures, and the importance of family solidarity.

At the same time, the meaning of frugality has changed under the influence of modernization, globalization, urbanization, and changing patterns of consumption. For contemporary Uzbek families, frugality is no longer understood only as economic restraint or the limitation of material expenses. It increasingly involves rational consumption, financial planning, responsible use of resources, and the ability to balance traditional values with modern lifestyles.

Thus, frugality should not be viewed simply as a form of economic necessity. It is also an important cultural value that reflects the Uzbek family's understanding of responsibility, moderation, diligence, and intergenerational continuity. The preservation of these positive aspects of traditional frugality, combined with modern approaches to financial literacy and sustainable consumption, can contribute to the social and economic well-being of contemporary Uzbek families.

Based on the analysis of frugality in the Uzbek family, several recommendations can be proposed. First, traditional values of moderation, responsibility, and respect for resources should be preserved and integrated into contemporary family education. Parents can play an important role in developing children's awareness of responsible consumption, saving, and careful use of material resources from an early age.

Second, financial literacy should be strengthened among family members, particularly among young people. Knowledge of budgeting, saving, responsible spending, and long-term financial planning can help families maintain the positive aspects of traditional frugality while adapting to modern economic conditions.

Third, frugality should be promoted not as excessive restriction or deprivation, but as a balanced approach to consumption. Uzbek families can combine traditional practices of thrift with modern principles of sustainable consumption, including avoiding unnecessary purchases, reducing waste, and using household resources efficiently.

Finally, further research is recommended to examine how attitudes toward frugality differ between generations, urban and rural families, and different social groups in Uzbekistan. Such studies could provide a deeper understanding of the transformation of traditional family values under the influence of modernization and globalization.

In conclusion, thriftiness, frugality, and moderation are national values shaped by the centuries-old historical experience of the Uzbek people. These values constitute an essential component of family upbringing. Thriftiness not only fosters economic culture but also contributes to spiritual maturity. The principles of frugality and moderation facilitate the effective management of the family budget. In the context of globalization, instilling these values in the minds of the younger generation remains a crucial task. Thus, thriftiness, frugality, and moderation are vital spiritual values that ensure the stability of the Uzbek family and serve to preserve national identity.

When the phenomenon of frugality in Uzbek families is compared with the experiences of other nations, it becomes evident that historical, economic, and cultural factors play an important role in shaping this practice. For example, in Japan, frugality is associated with discipline, avoidance of unnecessary waste, and the efficient use of resources. In Germany, financial planning, saving, and economic discipline are considered important aspects of responsible household management. In Scandinavian countries, frugality is often closely connected with environmental responsibility and the reduction of excessive consumption.

In Uzbek families, however, frugality is manifested not only as an economic necessity but also as a national and cultural value. Traditions such as respecting bread, avoiding food waste, using clothing and household items for a long period, and maintaining moderation in household expenditures alongside hospitality are examples of this approach. In this respect, the Uzbek model

of frugality is closely associated with family upbringing, respect for elders, and intergenerational transmission of practical experience and values.

Under contemporary conditions, this tradition is acquiring new meanings. Frugality is no longer limited to saving money; it increasingly involves household budget planning, responsible consumption, efficient use of resources, and awareness of environmental responsibility. Thus, although the forms of frugality differ across countries, they share several fundamental principles, particularly the appreciation of resources, avoidance of unnecessary waste, and consideration of future needs.

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