

# Raising Public Awareness in Uzbekistan through a Combined Effort between Mahallas and Schools

## - A Case Study of Mahalla in Tashkent City

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### 1.Introduction

Since the Republic of Uzbekistan gained its independence in 1991 following the collapse of the USSR, people began to search for the answers to questions raised in conjunction with educational reform such as: 'What is the nation of Uzbekistan?', 'Who are Uzbeks?' After losing the concept of 'USSR' and 'the Soviets' to define the nation and people as a whole, a new framework to replace the previous one is needed.

General concepts of citizenship have been defined as 'the right of members of people in a society under a welfare state system – a civic right or a civil right'(Kodama, 2006: 4), 'the right which people have automatically at their birth by being a member of a welfare state which guarantees their right to live a basic level of life; in other words, the fundamental right that people are entitled to if they are citizens of the state'(Kodama, 2006: 4, Kodama, 2003: 11-14). These concepts were derived from political concepts such as the concept of a "nation" (= "citizen"), (Ono, 2005: 100), and the makeup of a modern society as a community formed as a nation (= nation state)', and these are tied into 'legal and political concepts about the rights and obligations given to the people who have been recognized as being members by the state built after the establishment of modern society'. Most of these definitions are based on T. H. Marshall's concept of citizenship as: 'the status of people who are recognized as formal members of a state which is a political community and are given the equal rights and obligations'. The common key concepts in these definitions are 'state', 'national system', 'nation state' and 'nation'(Fuwa, 2002: 13-14). On the basis of the concept or definition of citizenship, concepts such as 'state', 'nation' and 'nation state' existed a priori.

However after the end of the Cold War, globalization has occurred with the rapid movement of people, goods and money, whereby people from different ethnicities and

nationalities now live together in one state as its 'citizens' and the concepts of 'nationhood' and the 'nation' has begun to crumble. The comparability of 'nation's people to equal citizens' or 'state to equal nation state' may not be established any longer, and the time has come to face and address the issues of what citizenship is and how it should be defined in a modern context. Therefore, discussion and education about issues of citizenship are required so that citizenship is not just a right given by the state, but that it can also be seen as a quality to be used proactively to fulfil the obligations and responsibilities as belonging to a state as well as a society.

For example, in the United Kingdom, Anthony Giddens, the mentor of the Theoretical policies of Tony Blair's government which started in 1997, hammered out a new democratic socialism movement called 'The Third Way' to replace Margaret Thatcher's New Liberalism/Neo-conservatism. In this 'Third Way', which means 'a new way to transcend the impasses that both neo-liberalism and conventional social democracy are currently facing', is a program of "equality as inclusion" depicted by "fostering an active civil society" through "community renewal", "respect of citizenship" and "guaranteed involvement in public space" which is said to embody his theory. (Kodama, 2003: 14, Giddens, 1999). Encouraged by this, The Advisory Group on Citizenship chaired by Barnard Crick was established in 1998 and, 'Education for citizenship and the teaching of democracy in schools: final report of the Advisory Group on Citizenship' (The Crick Report) (The Advisory Group on Citizenship, 1998) was presented to the government. In relation to this report, in 1999, 'Citizenship' was included in the National Curriculum and became an individual and compulsory subject (Hasumi, 2008: 68). At this time there was heated debate about the concept of citizenship and its education not only in the UK, but in other countries around the world also.

Amid such efforts, new definitions of citizenship were being formulated. One of these is the 'right of individuals to express themselves as individuals within a diverse society, while being afforded protection by the state, the right to self-fulfilment and the right to take part in areas of decision-making, as well as contributing to the betterment of society' (Ministry of Economy, Trade and Industry, Japan, 2006).

In Japan, a 9-year compulsory education curriculum from elementary and junior high schools was implemented in the Shinagawa Ward of Tokyo in 2006. At Years 8 and 9, 'Shiminka' (Citizen Study), a subject which combined ethics and special activities was included in order to determine a future direction. As such, citizenship is considered as a new movement towards a mature civil society, and as the ability to participate within society voluntarily (Citizenship Kenkyu-kai, 2006: 1).

Such challenges in the areas of citizenship education and the promotion of the social awareness of 'citizenship' began to be implemented not only in Europe and Japan, but also in the Central Asian country of Uzbekistan. In the background, there are factors such as (1) a need to develop a population who have an awareness of the issues to do with being a 'nation' and 'state' in order to promote an independent state which is different to the system of the former Soviet Union and (2) in Uzbekistan, however, with the Karakalpak Republic in the middle of the country, the framework of a state is rather vague because it is a multi-ethnic country where the equality of '1 state 1 ethnicity' does not apply, and therefore, a more holistic framework which includes all the ethnicities is required. There are also major issues surrounding a sense of 'belonging' for the many different ethnic groups which were divided by (artificial) borders at the time of Soviet Union rule. With this history it has become important to raise the social awareness of 'citizenship' as being part of a civil society and to foster a new national consciousness and public awareness in Uzbekistan.

In this paper, I will firstly examine the social and political background of Uzbekistan to address why fostering a social awareness in its 'citizens' is currently important; then I will discuss how this issue of citizenship has been placed in educational policies of the state and how they have been addressed within the school education. Secondly, I wish to highlight the Mahallas as a place to learn about the quality of 'citizenship' and as a place to foster a social awareness

of 'citizenship' in collaboration with schools. Lastly, the future possibilities offered by these collaborations between schools and local communities in order to foster greater social awareness of 'citizens' will be explored.

As the research method, I used local school textbooks, the national education standard (hereinafter 'the national standard') set by Ministry of Public Education and the Ministry of Higher and Secondary Specialized Education, an analysis of laws, interviews with relevant people from the Mahalla committee, and school as well as students.

## **2. Fostering citizenship awareness in young people after the independence of Uzbekistan**

Behind the introduction of citizenship education in the UK, there were concerns about young people's indifference to politics, decreasing voter turnout at elections, localities not functioning as communities, and the lack of opportunity for citizens to participate in local-level activities.

In this section, I will discuss how 'citizenship' was placed in education policy in Uzbekistan after gaining independence. Considering the social situation of Uzbekistan, I will explain why fostering a social awareness of 'citizenship' is currently required in the country. Moreover, issues of how it is placed in to educational policies of the state and how it is dealt with in the school education will be reviewed.

### **2-1. The 'Citizens' of Uzbekistan after independence**

On August 29, 2002, President Islam Karimov made a speech before the Independence Day of September 1st at Olii Majlis (Parliament), titled 'Basic policy for democratization of Uzbekistan and forming the foundations for a civil society'. In this speech, he described the concept of 'from a strong state to a strong society', the slogan recently promoted by the Uzbekistan government to emphasize the roles and issues of non-governmental agencies. He also mentioned Mahallas as being 'in the center of our thoughts, and that there should be development of Mahallas as a facility for problem-solving and enabling citizens' autonomy' (Karimov, 2003: 24, 26).

As embodied in this speech, although the legal and administrative development of non-government organizations and Mahallas are specified, the entire change needs to involve not only government organizations but also

non-government organizations in present day Uzbekistan, in order to shift various functions in the project of building a new state after the independence. Such strategies will have double or triple an effect by complementing the current government's reputation and in understanding the entire state including both urban and farming areas at the micro and local level of community, as well as by enabling the 'autonomy of citizens', 'citizens' empowerment' and the 'democratization' of all citizens in the state and in the world. Because of this social and political background, a strong society as well as 'strong citizens' who support it, are essential nowadays. Regarding this fostering of 'citizenship', President Karimov spoke as follows:

The most important thing in forming the basis of a civil society is to constantly develop growth in education, moral and in the minds of individuals. Constantly development is by establishing a consistent system of rules, based on the activities for social development, the people can gain the following three things: team spirit, morality and education. These three factors are the values that we have always respected (Karimov, 2003: 28-29).

Basically, in order to foster 'citizenship' or our nation's people to become 'citizens', he insisted that a sense of morality and education would be essential. Looking at school education, the President's speech alluded to the issue that children were required to gain the three principles of becoming 'citizens' through school subjects such as 'Courtesy', 'National Consciousness', 'Basic Morality/Ethics', 'A Basic Understanding of the Nation and Laws' and 'Individuals and Society'. Naturally, in school education in present day Uzbekistan, 'Awareness of your State' and 'Basic Moral Study' are included as individual subjects and are compulsory from the first year of elementary school and Year 12 of the upper secondary school level. In addition, behind this development there are issues of to do with human resource development in the nation's process of a transitional economy, as well as the above mentioned social and political factors.

In Uzbekistan, while adhering to the moderate reform line and authoritarian system of President Karimov, only a 'mild market-oriented economic reform' has been implemented rather than one of a rapid increase

in Marketization or democratization. In the process, human resource development has been sought in response to nation-building and the market economy after independence. Under the Soviet Union's rule, the top positions, such as executive officers of business, state organizations, academic and research institutions, were taken by Russians, but after independence they returned to Russia and there was a serious shortage of human resources in management and specialized professions. In addition, Uzbeks are now required to conduct diplomacy, security, development of legal systems and administrative reform on their own, and therefore personnel for these projects are also needed (Mizutani, 2001: 43).

For these reasons, training civil servants and professionals in business is being aimed for in Uzbekistan at present, and these professionals will be required to have a national consciousness and public awareness on top of their specialized knowledge. Not just personnel are required in these professional groups, but also training of the general public will be needed to carry out the actual work on sites to support these experts. Development of personnel with a national consciousness and public awareness is therefore aimed for.

## **2-2. The Positioning of 'Citizens' in educational policy**

One of the representative examples is the 'National Programme for Personnel Training (NPPT)' announced in October, 1997. The educational reform that is taking place in the country after independence is a transformation from the educational system of the former Soviet Union to a new system of a new country. Due to the amendment of the Education Law in 1997, with its 4-5-3 grade system, a total of 12 years of education is free and compulsory. The upper secondary level is divided into two groups: academic lyceums, where 10 % of the total students who wish to go to universities go, and professional colleges where 90 % of students go; and the purpose of academic lyceums is to learn specialized subjects and that of professional colleges is to gain professional skills. In other words, while the training of professionals who will lead the country in the future is being implemented, training of the general public who will support these experts is also being implemented at professional colleges. Both courses have the common goal of developing personnel with a national consciousness and public awareness and in the

development of a social awareness about 'citizenship'.

From the description about the contents of school subjects and textbooks defined by the national standards, it can be understood that the development of citizenship awareness is to be done in four aspects: (1) 'citizens' who have political ability in regard to political participation such as elections, administrative and political knowledge and legal knowledge, (2) 'citizens' who have a love of nation and a love of hometown, (3) 'citizens' who support the restoration of ethnicity, languages and traditional customs, and (4) 'citizens' who are part of a multi-ethnic and multi-cultural state, within Central Asia and the international community.

C.L Hahn described that there are four essential components to effective citizenship education in democracies: 'to acquire knowledge from carefully planned instruction', 'debate about public issues and make decisions', 'engage in civic action' and 'develop a positive identification with local, national, regional and global communities' (Hahn, 2003: 78). Although it is not easy without modification to apply these components of western democracies that Hahn exemplified, to current Uzbekistan due to the different historical backgrounds and current situations, these components are compatible with

the four aspects of 'citizens' mentioned in the preceding paragraph. Specifically in relation to local communities, with the traditional local communities called Mahallas are included in classroom lessons about Morality and History; as well as collaborative activities between schools and Mahallas that are now being implemented in Uzbekistan.

In what follows, these four aspects to be implemented in school education will be explored using textbooks and the national standards, especially to do with (1).

### 3. Fostering an awareness of 'citizenship' in educational policy in Uzbekistan

In this part, I will discuss the issue of fostering social awareness of 'citizenship' in educational policy in Uzbekistan. In particular, I will analyze the 'National Programme for Personnel Training (NPPT)' and the 'National Standard', school textbooks of 'Basic Moral Study', 'The ABC of National Constitution' and 'Courtesy'.

#### 3-1. The purpose of fostering social awareness of 'citizenship' in school education in Uzbekistan

##### Fostering social awareness of 'citizenship' in the 'National Standards of Uzbekistan'

Table 1: Fostering an social awareness of 'citizenship' in school education

4 aspects for fostering 'citizens'	School Subjects	Textbooks
(1) 'citizens' who have a political ability, administrative and political knowledge and legal knowledge are necessary for building a new state	<u>Elementary Level</u> : 'Courtesy' <u>Lower Secondary Level</u> : 'Basic Understanding of the Nation and Laws' <u>Upper Secondary Level</u> : 'Basic Understanding of the Nation and Laws', 'Individuals and Society'	<u>Elementary Level</u> : 'The ABC of National Constitution' <u>Lower Secondary Level</u> : 'Trip to the World of National Constitution' <u>Upper Secondary Level</u> : 'Basic Understanding of the Nation and Laws', 'Laws'
(2) 'citizens' who have a love of nation and a love of hometown	<u>Elementary Level</u> : 'Courtesy' <u>Lower Secondary Level</u> : 'Courtesy', 'Homeland Consciousness', 'Principle of National Independence and Basic Moral Study' <u>Upper Secondary Level</u> : 'Basic Moral Study'	<u>Elementary Level</u> : 'Courtesy' <u>Lower Secondary Level</u> : 'Homeland Consciousness', 'Principle of National Independence and Basic Moral Study', 'History of Uzbekistan' <u>Upper Secondary Level</u> : 'Basic Moral Study', 'History of Uzbekistan'
(3) 'citizens' who support the restoration of ethnicity, languages and traditional customs	<u>Elementary, Lower/Upper Secondary Levels</u> : 'Native Language and Literature', 'Music Culture', 'Uzbek Language', 'History of Uzbekistan'	<u>Elementary, Lower/Upper Secondary Levels</u> : 'Native Language and Literature', 'Music Culture', 'Uzbek Language', 'History of Uzbekistan'
(4) 'citizens' who are part of a multi-ethnic and multi-cultural state, within Central Asia and the international community	<u>Elementary Level</u> : 'Courtesy' <u>Lower Secondary Level</u> : 'Foreign Languages', 'Literature', 'World History' <u>Upper Secondary Level</u> : 'Foreign Languages', 'Literature', 'World History', 'Individuals and Society'	<u>Elementary Level</u> : 'Courtesy', 'The ABC of National Constitution' <u>Lower Secondary Level</u> : 'Foreign Languages', 'Literature', 'World History' <u>Upper Secondary Level</u> : 'Foreign Languages', 'Literature', 'World History'

(Source) The author created this table with reference of 'Таълим Тараққиёти 2маҳсул сон. - Т.:Шарк,1999. - 10-136.; Ўрта Маҳсул, Касъ-Хунар Таълимининг Умумтаълим Фанлари Давлат Таълим Стандартлари ва Ўқув Дастурлари. - Т.: Шарк, 2001. Due to textbooks and the contents of lessons, there are some subjects that appear more than twice.

**Table 1** shows the lesson contents incorporating the four aspects in subjects taught at elementary, lower/ upper secondary levels. For (1), the contents are mainly about the state laws, the election system, and human rights that the state army are taught; for (2), the contents are about the state and society and patriotism are included; for (3), the contents aim to recognize old traditions through art such as literature and music as well as language in order to develop personnel; and for (4), the contents are aimed to communicate with people other than Uzbeks and to learn history and other languages to increase their knowledge and skills to live in a unified state together, as well as boosting an awareness as a member of Central Asia (Ministry of Higher and Secondary Specialized Education, 2001: 153).

### 3-2. 'Citizens' awareness as seen in textbooks of 'Basic Moral Study', 'The ABC of National Constitution' and 'Courtesy'

Usually the lesson's contents are planned in a mutually complementary manner between subjects and textbooks. For example, the textbook called 'The ABC of National Constitution' of Year 2 of Elementary Level contains material not only about constitution, but also an explanation about the national emblem, president and election by coloring in the emblem and flag and a doing a puzzle with the names of the national symbols.

Below is the description about the constitution and the election in Year 2 'The ABC of National Constitution' textbook.

#### 3. Constitution – Base Law of the State

December 8, 1992 is one of the most important dates for our state. It was the day when the 'National Constitution of the Republic of Uzbekistan', the base law of the state, was enacted. It is the most important law to describe the rights and obligations of all the people living in Uzbekistan.

#### 5. Voting

The headman of the Republic of Uzbekistan is President Islam Karimov. He was elected to become our president in 1992 by the people of the entire state.

#### Election

We have Hamida and Kostya here and we have to choose one of them as our class leader. Who would like Hamida to be the leader? Please put your hands up. Then, who would like Kostya to be the leader? Whoever receives the most votes gets to be chosen as the class leader. Such activity is called voting.

The president of our government is elected in the same way. The majority of the residents of the Republic of Uzbekistan voted for President Karimov (Kostetsukii & Chabrova, 2004: 12-13).

This textbook first mentioned that Mr. Islam Karimov was elected for the president and shows an example of how to select a class representative. By explaining about voting and illustrating a more accessible example, it also explains about presidential elections of the state. In the textbook there is a photo of children raising their hands voting and a photo of President Karimov.

On the other hand, other themes such as 'Our homeland – Uzbekistan', 'This is who we are', 'Our official language – Uzbek', 'Citizens of the Republic of Uzbekistan', 'Learning is light', 'You are different from your friends', 'Live healthy' and 'Military strength of the Republic of Uzbekistan' are included in conjunction with each article of the constitution distributed throughout the textbooks in order to teach the contents of (1), (2), (3) and (4) of Table 1. Also, it is designed so that children can consider the contents of these textbooks as their own as their learning levels increase. It should be worthwhile to note that the theme of 'citizens of the Republic of Uzbekistan' in Year 2 and 'citizens of the state' in Year 3 changes to 'I am a citizen of the Republic of Uzbekistan' in Year 4 (Kostetsukii & Chabrova, 2004: 12-13, Kostetsukii, & Chabrova, 2006a: 13, Kostetsukii & Chabrova, 2006b: 7).

In language subjects including Uzbek, English and Russian, themes such as the traditional spring festival of 'Navro'z', 'constitution', 'national flag', 'national emblem', 'state holidays', 'our homeland – Uzbekistan' and the 'spirit of citizens/public' are included; and human resource development as a citizen and member of society in Uzbekistan is aimed for at the same time as acquiring the new language skills of each language (Tolipova, Is'hoqova, Ikromova, 2007: 25, 27, 41, 46, 59, 61-65, 71, Talipova, Salikhova, Tsuvilina, Niyazova,

Mavlyanova, Nurmukhamedov, 2006: 40-41, 46, 54-55, 56-59, Jurayev, Khan, Kamalova, Hoshimov, Ganiyeva, Ziryanova, Ernazarova, Tursunova, 2007: 45, 73, 117, 124, 133-135, Juraeva & Kucharov, 2007, Juraeva, 2007).

As such, school is a suitable place to learn new knowledge and past experience systematically. However, in order for students to acquire the knowledge and skills about the new constitution and elections after independence, it is also important to provide some opportunities to learn knowledge and skills proactively, voluntarily and positively in response to the changes occurring in society at present through other places and people rather than just at schools to lead to opportunities to participate in society. In present day Uzbekistan, local communities called Mahallas are implementing their own activities and collaborative activities with schools for the purpose of developing human resources with a social awareness of 'citizenship'.

#### 4. Fostering a social awareness of 'citizenship' by Mahallas

As for the individual activities of Mahallas in Uzbekistan after the independence, there have been various events at each of the Mahalla's grounds and at the Mahalla committee's office on the day of spring festival of 'Navro'z', 'Memorial Day' (previous 'Victory Day'), 'Child Protection Day' and 'International Women's Day'. They also organize courses in computing, hair dressing and baking for unemployed young people and women to gain professional skills.<sup>1</sup> In the new constitution enacted in 1992, there was a high regard for Mahallas and in the 'Education' section of the law of the Republic of Uzbekistan, there is an article for 'Assigning full powers to Hakimiyat (local government) in the division of education (Article 27)' (The law of the Republic of Uzbekistan "On Education", 1997). Also, 2003 was declared as the 'Year of Mahallas' by the order of president and competitions of traditional sports and various events were organized.

More recently, due to the government policy, the collaborative activities between Mahallas and schools are encouraged. At school 'A' in the Mirzo-Ulugbek district, Tashkent city, as stated below in the public report of the school, Mahalla's representatives were

invited to school on the Constitution Memorial Day of December 8 and they were also invited to give a lecture on the theme of 'Ideology – an unified national flag and society' in the lesson of the 'Principle of National Independence'. Moreover, the Mahallas' representatives participated in the school events during the 'Base of National Independence' week.<sup>2</sup>

At the monthly school open days, we invited representatives of Mahalla's committee and educational organizations. Classroom leaders conducted an activity to review the issues of Mahalla/school/family. We worked together to test minors and a random sample in regard to the issues of underage theft. In three Mahallas, a sport event was organized on 'Fighting with AIDS' day of December 1. We supported families in poverty by providing them with winter clothes. On the 'Day of People with Disability' of December 3, we took students to people with disabilities and gave them support and presents. Students participated in Hashar (mutual aid, voluntary work to benefit the community) held in a Mahalla of the school zone. We invited representatives of Mahallas for classroom sessions, events and on the 'Constitution Memorial Day' of December 8.<sup>3</sup>

Jan Kerkhof outlined the ways in which schools and local communities could be connected through student activities such as 'meeting members of local council', 'visiting rest homes to perform a concert by the school choir, forming a theatre group for young children with disabilities, organizing exhibitions of photos/film/art, creating a school magazine or becoming its editor' (Kerkhofs, 2006: 258).

Through these collaborative activities between schools and Mahallas in Uzbekistan, they reviewed local Mahallas and created a record of each Mahalla (including population, address of the office, list of the representatives, list of the facilities such as a mosque and a museum within the Mahalla and history of the Mahalla), and wrote a report after interviewing the relevant people of the Mahallas, visited people with disabilities and gave them some presents, published wall newspapers and wrote essays about their Mahallas.

Following is a discussion on the importance of

collaboration between schools and local communities in fostering a social awareness of 'citizenship'.

In this section, I will review the issue of fostering social awareness of 'citizenship' through an example of collaborative activities between a Mahalla and a school which took place at the school event on 'Memorial Day'. Lastly, the significance of the collaborative activities between Mahallas and schools in relation to fostering a social awareness of 'citizenship' will be looked at.

#### **4-1. Collaboration between a Mahalla and a school at the school event of 'Memorial Day'**

Aristotle Kallis points out that 'the strength of national identity occurs through pride and a strong feeling of achievement and because of the ethnocentrism of history education, it was normal to focus on the significant contributions of each nation when teaching about World War II', and therefore the commonality between textbooks in Europe is the description about only their country's participation in allied military operations (Kallis, 2006: 107). Textbooks in Uzbekistan are no exception. The contents of these textbooks show how much the people of Uzbekistan contributed to the wars and how much sacrifice was made to defend the USSR. Along these lines, school events related to World War II are held every year.

At the above mentioned school ceremony of 'Memorial Day' of World War II at 'A', approximately ten guests were invited from the Mahalla which had a strong connection with the school. Some guests were wearing military uniforms with many medals on their chests and some were wearing traditional Uzbek hats on their heads.

At first, a student read a war-themed poem aloud and a traditional Uzbek dance followed. Some women were in tears listening to the girl's poem which told people how sad and horrible war was. Other students were watching the scene solemnly.

As representatives of the guests, a former serviceman and woman who conducted various supporting activities during war time made a speech to tell the students about their experiences. Both of them insisted 'how hard they tried to protect their country', 'how they were fighting in the front line' and 'how they survived with little food and how they overcame the problem'.

After the talks by the two guests, another dance by student representatives started and towards the end of the music all the guests from the Mahalla joined them to make a large circle of the dancers. At the end of the event, students gave flowers and presents to the other war veterans. Groups of students visited these people at home to hand them presents directly, and listened to more stories of war experience and carried out interviews with other war veterans.

In this event, war veterans were considered as 'people who contributed in protecting the homeland' and students learned about what it was like at that time. The important thing here is that these 'people who contributed in protecting the homeland' came from their Mahalla. After the event of the 'Memorial Day', one student said to author :

'That is Mr. xx who was at the event. Do you remember him? He owns a café and you can always see him there. He lives in G Mahalla.'

Students, therefore, learn that people who protected their country may live nearby and by listening to these people students acquire knowledge about their own Mahalla. By taking flowers and presents to the houses of elderly people they also learn their roles and responsibilities as a member of their Mahalla to support and respect old people. Students also realize that the place to practise this is in their Mahalla.

Moreover, during World War II, Uzbekistan was a part of the USSR and the two guest speakers used the words 'during the time of the Soviet Union rule' very often when they were talking about that time. Through their talks, students touched on the history of the USSR, which they did not really know. They learnt about what happened in their own country at that time and how people who live in the same Mahalla area as them lived through that time. In this context, the Mahalla can play the role of connecting students and war veterans.<sup>4</sup>

This school event on 'Memorial Day' is considered to be the one which would lead to (2) "citizens" who have a love of nation and a love of hometown' as mentioned in Table 1 and their Mahalla has worked here in a way to add reality to the love of nation and love of hometown. A state is such a virtual reality for its people

that they do not feel it close in their everyday life, so in order for them to feel a love of nation and a love of their hometown, they need people who they feel close to. Therefore, Mahalla was placed in the center of the place to foster a social awareness of 'citizenship' as an existence between the state and its people together with schools.

H. Arendt determined the characteristics of the modern age as creating a 'social realm' as a result of destroying the division between the public and private realm. The division between public Mahallas and the traditional private territorial network in Uzbekistan is also becoming blurred by legal and administrative developments (Arendt, 1958: 48). Whether Mahallas can be a 'social realm' will need to be addressed by further research, but at least in fostering a social awareness of 'citizenship' Mahallas, have a role in the activities of school education and within Mahallas they can cover both public and private realm.

As mentioned above, the significance of using schools and local communities in order to foster a social awareness of 'citizenship' in Uzbekistan will be shown through the following four points.

Firstly, students can learn political ability and political and legal knowledge in a place that is close to their residence and this enables them to understand what they learn at school to be more relevant. Reports made from interviews with relevant people from the local Mahalla seem to mirror the outcome of the combined effort to connect state organizations and the Mahalla committee, and is just one example. Secondly, it can be shown that they can use local human resources other than school teachers for fostering a social awareness of 'citizenship'. Activities such as inviting representatives of the local Mahalla for a talk in the class about the 'Principle of National Independence' are some other examples. Thirdly, students can learn the contents dealt in the classrooms more widely. After independence when the emphasis of history is not placed on the USSR rule, but on the time of the Timur Empire, talks by war veterans are valuable opportunities for students to learn about the history of the USSR rule. Lastly, Mahallas are the place to implement what students have learnt in schools and Mahallas and through that, students will become aware of themselves as members

of that area and of society. Providing winter clothes for needy families, providing support and presents to people with disabilities, and participating in Hashar (mutual aid) activity of the Mahalla in their school zone and supporting old people on the 'Memorial Day' are excellent examples.

#### **4-2. Activities within Mahallas and a fostering social awareness of 'citizenship'**

The Mahallas in Uzbekistan are the places for children to learn, and the Mahalla committee is an important player to support them in many different aspects.

For example, at the new-year's spring festival of 'Navro'z' in Uzbekistan, Sumalak is cooked per the Mahalla and a celebration is organized for local people. For any celebration, many people in the area of the Mahalla, from children to adults, participate, but the preparation of tea and setting sweets and drinks on the tables are the children's jobs. When old people of the Mahalla come, children serve them tea and this continues quietly even while singing and dancing are performed behind them. Children start eating sweets and drinking tea only after the majority of the residents leave.

Such celebrations within their Mahallas teach children the awareness of being members of the Mahallas and the responsibility and confidence that comes with it, because the celebration will not move smoothly without them. This is a way to make the children realize that they are a part of the society around the Mahalla and that they are respected members who make up society, but it is not difficult to see that the awareness of the 'residence of the Mahalla' created through participating such events will lead to a social awareness of 'citizenship'.

Mahallas are considered as a 'traditional space' for the succession of traditional customs and local culture and a 'place for mutual cooperation' to exist because of the mutual support between the residents; but it is important to note that after independence, they are also places to encourage a public awareness and a national focus as a 'basic space to integrate people'.

At the same time as this, fostering a social awareness of 'citizenship' as a member of the local community, Mahallas, are places to restore Mahalla's history and traditional customs, encourage the love of homeland



and implement co-operative activities beyond ethnicity within the Mahallas which will lead not only to saving families from poverty, old people and other vulnerable groups, but also to the integration of all people. In addition to fostering a social awareness of 'citizenship', to be called 'the citizens of Uzbekistan' not just by their own ethnicities, will reduce the feeling of 'otherness' and sense of alienation, and enable the introduction of a new identity for all 'citizens' as people of the state. In this way, the government can promote the integration of a multi-ethnic state. In present day Uzbekistan, 'citizen' means the same as 'people of the state', and therefore, this can be seen as a new strategy for the government for the integration of the state and its people (Kawano, 2007: 166-182).

## 5. Conclusion

In this paper, I described how Uzbekistan positioned a social awareness of 'citizenship' in the state's education policy, and how it was dealt with in school education. This allowed the involvement of the local community, called a Mahalla, to have collaborative activities with schools, these efforts were reviewed.

In school education in Uzbekistan, various subjects are established to foster awareness in 'citizens' and to develop it from there, and there is collaboration between the Mahalla and schools in school events such as 'Memorial Day' and children's activities at the Mahalla. The Mahalla is, in its own sense, a place for children to learn and Mahalla's committee is an important participant which supports children in different ways.

However, in present day Uzbekistan, fostering a social awareness of 'citizenship' tends to be equated with public awareness and a national focus as envisaged by the government, and the curriculum and teaching methods may be standardized on a national scale. Therefore, fostering a social awareness of 'citizenship' only from a government's initiative, may result only in the awareness that the government wishes its people to have.

Amid such movements, apart from schools, Mahallas and children's homes, a new actor has joined in to foster a social awareness of 'citizens', this being the many youth organizations and NGOs that have

started to gain attention recently in Uzbekistan. With their own philosophies, these groups are working to nurture young people to support a civil society through volunteer work in cleaning and hospital visits in the city of Tashkent. Together with existing government-led initiatives, broader efforts from various groups to foster the awareness of 'citizens' are expected in relation to youth organizations and NGOs.

Fostering an awareness in 'citizens' in Uzbekistan may also lead to the possibility of a developing co-operation within the Central Asian region. Recently, the Japanese government has implemented support activities for Uzbekistan, Kazakhstan, Kyrgyzstan and Tajikistan individually through ODAs, and they are considering about supporting not only individual countries, but also targeting the whole region of Central Asia. This is so that countries in Central Asia may co-operate on common issues in areas such as education, infrastructure development and market-oriented economic reform; and if this kind of support is to be implemented, each country will be required to have a more national focus and public awareness as well as an awareness of what it means to be 'citizens' of Central Asia and the international community.

The importance of the awareness of the meaning of 'citizens' in Uzbekistan will be further increased. More research is needed in the future in order to clarify the actual outcomes and issues of these efforts to raise social awareness of 'citizenship' by the Mahalla, the youth organizations, and NGOs that I could not deal with in this paper in detail.

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- 1 Interviews with previous representative of A Mahalla on April 26, 2006, March 10 and May 4, 2007, Interview with an advisor of G Mahalla on April 15, 2006, Interview with previous representative of O Mahalla on June 7, 2007, Interview with JICA Senior Volunteer staff on March 19, 2007.
  - 2 Interview with vice president of school 'A' in the Mirzo-Ulugbek district, Tashkent city on March 10, 2006.
  - 3 Documents of school 'A' in the Mirzo-Ulugbek district, Tashkent city.
  - 4 Participant observation at school 'A' in the Mirzo-Ulugbek district, Tashkent city on May 7, 2006. Interview with previous representative of A Mahalla, vice president of school 'A' in the Mirzo-Ulugbek district, Tashkent city and 7th grade student of B class on May, 2006.

This is an English translation of the Japanese original, Asuka Kawano (2010) Mahalla and its Educational Role Nation-Building and Community Education in Uzbekistan, Chapter 5 "Raising Public Awareness in Uzbekistan through a Combined Effort between Mahallas and Schools", Kyushu University Press, pp.145-165. In English translation, I made revisions.