

ETHNOLOCAL FEATURES OF THE TRADITION OF RAISING CHILDREN

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ФАРЗАНД ТАРБИЯСИГА ОИД АНЪАНАЛАРНИНГ ЭТНОЛОКАЛ ХУСУСИЯТЛАРИ

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Аннотация. Ушбу мақолада ўзбек оилаларида фарзанд туғилиши, унинг вояга етиши ва тарбияси билан боғлиқ урф-одат ва анъаналар, фарзанд тарбиясида оиланинг ёши улугъ аъзоларининг хизматлари тўғрисидаги фикрлар этнопедагогик кўзатишлар асосида ёритиб берилган.

Калит сўзлар. Оила, фарзанд тарбияси, урф-одат, миллий анъаналар, халқ педагогикаси, этнопедагогика.

Abstract. This article covers the traditions and traditions associated with the birth of a child in Uzbek families, his upbringing and upbringing, thoughts about the services of older members of the family in the upbringing of children on the basis of ethnopedagogical observations.

Keywords. Family, upbringing of children, customs, national Traditions, Folk pedagogy, ethnopedagogy.

All the problems inherent in a person in the world can be divided into two parts. The first of these are age-old and the second are transient problems. It is also known that it is known that problems of little importance will be forgotten after finding their solution. However, there are several philosophical concepts, such as a person, his coming into the world, the purpose of living, the meaning of life, which we add to the ranks of long-standing problems. The reason is, not yet a single person has been able to clearly and clearly shed light on the content of these

problems. About the philosophical concepts associated with the life of the above person, a unique worldview is formed in all peoples of the world, to which representatives of each nationality and religion respond differently. But why does man come into the world from us Uzbeks? What is the meaning of life? - if you ask, the answers are almost the same, to start a family, to have children, to see the wedding and the perfection of happiness of the children of God ...- is limited to inference points.

Indeed, one of the most important practices in the historical development of mankind to build a family and live a happy life is to leave offspring. That is why one of the invaluable sensations of a woman was considered that she would have children. Noble intentions, such as loving a child, respecting families with many children, wishing the family serfdom, were an expression of the national psyche of Uzbeks, and the happiness of having children among the people from time immemorial was considered the highest Bliss. Thanks to this, a huge number of Proverbs, songs, fairy tales and epics have been created that express the child's unlimited joy and great spiritual power to a person.¹ At the same time, being a child, whose main purpose is to live, elevated to the level of national mentality for our ancestors, their views, traditions and customs associated with raising it were formed over the long millennia.

Good intentions such as loving a child, respecting large families, and wishing the family a large number of children are an expression of the national spirit of Uzbeks, and the happiness of having a child has been considered the highest happiness among the people since ancient times. "If you are ten, you will be different, if you are forty, you will be happy".

Observing the traditions of the inhabitants of the Jizzakh Oasis associated with child education, in which the older ones in the family begin with the choice of a name for him based not only on the methods of upbringing of the child in adulthood, but also on folk views on what kind of person the baby born in the family will be raised in the future. The idea that there is a hint of fate in the name

¹ Mirtursunov Z. Uzbek folk pedagogy.-Т.: 1973. 54 p.

from ancient times among the Oasis peoples, guided by the point of view of proportionality - dignity when naming a child, is still alive. Consequently, it is believed that the name successfully chosen and given to the baby embodies his fate, a person resembles his own name. As a result, Oasis peoples imagine that there are "specific" (holy) and "uncharacteristic", good and bad names. Therefore, it is imagined that the baby will suffer from various diseases, or children will die in the family, various defects will be present in the child's body, and the further happiness of the child will depend on his name. As a result, the name given to the baby has become a tool that does not distinguish a person between themselves, but protects, saves, affects the upbringing of a person, which prevents him from various troubles. Thanks to this, the work of naming a child in the peoples of the Jizzakh Oasis has long been approached with special responsibility. In the family, one after another, the child is given names such as Tursun, Tursunoy, O'lmas, O'lmasoy, O'ng'ar, Turg'un, Turg'unoy, Mahkam, Mahkamtosh.

Some babies were born with some kind of excess marks on their body: points, crowns, excess fingers and other marks. It was understood that these defects and signs, if not taken into account when giving names to children, pose a danger to the health, life, future marriage of the child. Such norasida were considered to be a child born with their own name, and were given names made from the names of those superfluous characters. These include: Xolboy, Xoljon, Anorboy, Anora, Tojiboy, Tojixol, Ortiqvoy, Ortiqoy, Buviziyoda, O'rol, Norboy, Norxol² and other names. In the population of the Jizzakh Oasis, as in Uzbeks and Tajiks living in other regions, babies born as a result of their vows in Holy steps and shrines were also given a special name, which they believed would protect the child from various troubles in his future life. Examples of such names include Xazratqul, Pirimqul, Xo'jamberdi, Pirniyoz, Avliyoqul, Eshonqul. In general, in most of the names mentioned above, the birth of a baby born with a certain divine power was also important in their upbringing, in addition to its emphasis on the concept of birth.

² Field records. Sh.Rashidov district. Almachi neighborhood. 2020 year.

The high responsibility of the older generation in child care and upbringing is a characteristic feature of the Uzbek people. It begins with the care of the baby from the time of the chilla.³ The "chilla" storage customs of the mother and baby who gave birth are well preserved in the Jizzakh Oasis. It should be noted that for the purpose of separate care of the young mother and newborn after a fetal female eye rupture, many peoples of the world have had a tradition of protection and preservation for a certain period of time. Consequently, Uzbeks have a "chilla" period aimed at caring for and caring for a woman and her baby for forty days. This tradition plays an important role in the upbringing of the child as physically and mentally healthy, as noted by local residents. In the families of the Jizzakh oasis, young children are cared for in a crib until they are one and a half to two years old. A mother with many children, who has been a teacher for many years, said that her children were in the crib until they were almost 2 years old, and her mother-in-law was responsible for the care and education of her children.⁴ In short, mothers-in-law had a great responsibility towards their grandchildren, and therefore the children were considered to belong to them first. Young mothers can't bear to fight their children in front of mother-in-law or father-in-law. Parents did not take it to heart when grandparents scolded them. Despite the fact that young parents gave birth to a child, they considered the representatives of the older generation to be more responsible for the education of their children and recognized that they have more rights in front of the child.

While many of the ritual superstition associated with child care in the Jizzakh Oasis are now unitized, in traditions related to child education, they are prominent in providing labor education to more children, teaching them decency and morals, and maintaining balance between older and younger family members. It is known that in the peoples of the East, not only in circulation, but at the same time its position is determined depending on the seated position of a person, the

³ Like many peoples of Central Asia, in Uzbeks, chilla is considered a responsible period in a person's life, and it is observed not only when a baby is born, but also after a wedding and mourning. Ashirov A. Ancient beliefs and rituals of the Uzbek people. - Tashkent, 2007.79 p

⁴ Field records. Sh.Rashidov district, Jizzakh region, 2020.

composition of the food given to him and many other similar situations. In most families, adults and children do not sit in the same place. Especially in families with many children, such a situation can be observed a lot, and it should be said that family conditions occupy an important place in this.⁵ According to the informant, since they had 8 children in the family, during the summer the adults sat separately, the little ones separately. But due to the existing deficit conditions during the winter, everyone is concentrated in one place. The separation of children from adults actually had educational content. In Uzbek traditional upbringing, boys and girls were not allocated a separate room for a bed until they reached adolescence. Only from the moment of adolescence are boys separated from girls as much as possible. Research conducted in the oasis shows that national and Islamic concepts are instilled in children from a young age in family education. For example, the concepts of "reward" and "merit-guilt" have been explained to children from a young age through various stories and narratives. In conclusion, it should be noted that raising children has been and remains one of the main actions and life dreams of mankind. Despite the fact that the customs and traditions of our people are changing in accordance with the needs of the times, as a result of our personal observations and sociological studies, it became clear that among the peoples of the Jizzakh oasis, the examples of traditional folk pedagogy are still being preserved in the issues of giving birth and raising the young generation.

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⁵ Field notes Khonimkurgan village, Gallaorol district. 2021