

EDUCATION OF CHILDREN IN UZBEK PEOPLE AND FAMILY CEREMONIES

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Abstract: *Folk rituals are a big part of education. This article discusses the methods of raising children through national family rituals of the Uzbek people.*

Key words: *sources of Uzbek folk pedagogy, folk oral creativity - tales, narratives, proverbs and sayings, humanitarianism, selflessness, fortitude.*

INTRODUCTION

In today's self-management, i.e. neighborhood system, the family is the social foundation of society. Accordingly, raising a physically healthy, intellectually sound, morally pure and highly cultured young generation begins with the family. The main purpose of family life is to restore the population and raise children. The main school of children's education is the interaction of parents. This is the family relationship, the improvement of culture shows the young generation's imaginations, perspectives, understandings, worldviews and eastern etiquette rules about the material world, social life, and the right way to follow them. The spiritual image of the young generation, their behavior and behavior first begins in the culture of family relations.

Pedagogical views of the people have been formed for several centuries and they are expressed to us mainly in the works of various genres, which are included in the oral creativity of the people, in the Holy Qur'an and in the hadiths of our prophet.

Until now, the viability of folk pedagogy is mainly oral, and it has reached us with each generation adding its own experience, views, and qualities to it¹.

LITERATURE REVIEW

All human problems in the world can be divided into two parts. The first of these are eternal and the second are temporary problems. It is known from the name that some problems of little importance are forgotten after finding their solution. However, there are a number of philosophical concepts such as man, his birth, the purpose of living, the meaning of life, which we add to the list of eternal problems. The reason is that no one has yet been able to explain the meaning of these problems clearly and clearly.

All the peoples of the world have a unique outlook on the above-mentioned philosophical concepts related to human life, and representatives of each nation and religion respond differently to it. But why are Uzbeks born? What is the meaning of life? If you ask, the answers are almost the same, they are limited to

¹ Ashirov A. Ancient beliefs and rituals of the Uzbek people. - Tashkent, 2007.79 p

concluding thoughts like starting a family, having children, seeing the wedding and happiness of the children whom God has given to them².

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's why it was considered that one of the most valuable qualities of a woman is her child bearing. 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. Due to this, a lot of proverbs, songs, fairy tales and epics have been created, which express the infinite joy and great spiritual strength of a child. At the same time, having a child, which is the main goal of life, has been raised to the level of a national mentality for our ancestors, and their views, traditions and customs related to their upbringing have been formed for thousands of years.

Since the independence of our country, our nation has achieved great achievements in the political, social, economic and cultural spheres. our pride has been restored. In the republic, science, including the science of pedagogy, is rising to a new stage of development, great work is being done to restore the glory of the geniuses of pedagogical thinking of the past, to implement their ideas.

RESEARCH METHODOLOGY AND DISCUSSION

In particular, a nationwide march to restore historical truth and justice has begun. Spiritual masterpieces created over thousands of years, which have become the blood and soul of our nation, have begun to be looked at in a new way. It was recognized that the value of national traditions should be raised, in a word, they began to clean the eyes of the springs of goodness, which were hidden due to violence and unconsciousness.

During the Soviet regime, national traditions and customs were also looked at, and some kind of "defect" was looked for in its educational treasures. Lively folk traditions were humiliated. Some traditions and customs were given a religious tone and completely swept away from the scene of life. The valuable advice of our ancestors has been passed down into old age, and its value has increased. The educational importance of the wise old people's tales began to be neglected. Women forget the pleasures of God. In order to quickly get used to the European cultural life, the alphabet of one and a half thousand years of history and spiritual heritage has been changed in a hurry. The scribalism reached such a level that all the books written in the Arabic alphabet were lost as religious.

The family is the most reliable support of our society in solving the problems of comprehensive education of young people. Aesthetic education of young people requires, first of all, their active participation in restoring our traditions and values. Today, correct and positive resolution of family issues, relations between husband

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



and wife, between parents and children remains one of the main conditions for raising children.

As our wise people say, "A person should know his seven generations." The sense of patriotism brought up in childhood never leaves a person. Therefore, parents should work on the principles of raising patriotic feelings in their children based on national values. Our holy land, its sun, water, air, gardens, hospitality and humanitarianism should warm the child's heart. For this, parents should use fairy tales, stories, songs interpreted in the genres of folk pedagogy.

The educational value of the genres of folk oral creativity, which are part of the sources of folk pedagogy, is very high. National customs, traditions, customs, folk games and toys, the quality of holidays and ceremonies as a means of education, family education, methods, methods and means of educating young people, the manners and ethics of the Islamic religion, science his teachings on science, folk arts and crafts, national architecture, national music, folk singing, the role of dance art and national theaters in moral education, the behavior culture of the Uzbek people, moral education issues of nature and human relations, healthy lifestyle occupy the main place. The second sign of folk pedagogy is its full practical character. People's pedagogy is manifested not in the form of ideas, but in the form of customs, traditions, customs, and manners, as the process of public education and its results are viewed from a pragmatic point of view. Folk pedagogy is not a set of ideas about education, but a set of practical behavioral skills and forms that are mandatory to be followed and whose implementation is monitored by everyone. The formation of national customs and national values is determined by studying it as a subject of special scientific research³.

The use of the heritage of ancestors in the reform of education in Uzbekistan, especially the book "Avesta" created by Zoroaster, who sowed the seeds of high ideas such as justice, truth, virtue, hard work in the mind and consciousness of every person in the history of mankind, Abu From the views of Nasr Farobi, Ibn Sina, Alisher Navai, from the views of Ahmad Yassavi, Abdukhalik Ghijduvani, Bahavuddin Naqshband, Najmuddin Kubro, Imam Bukhari, Imam Termizi, from the ideas of the perfect human being, reflected in our folk art, and from their views on justice. possible

In fact, in the past, perfect people who were brought up on the basis of folk pedagogy became an example for everyone as possessors of positive qualities. It is known from the history of education that in every household, which is considered the core of the society, the first lessons of beautiful oriental manners were taught to the child from a young age.

National education recommends multifaceted upbringing of a child. These are physical education, mental education, education of beauty and sophistication,

³ Mirtursunov Z. Uzbek folk pedagogy.-T.: 1973. 54 p.

moral education, conscientious and emotional education. In this regard, the goals of family and society are similar. The traditions of child education are reflected in Uzbek classical literature. For example, "Siyasatnama" by Nizamulmulk, "Saodatnama", "Rushnama" by Nasir Khusrav, "Qutadgu-bilig" by Yusuf Khos Khajib, "Devonu Lug'otit-Turk" by Mahmud Kashgari, "Hibatul" by Ahmad Yugnaki from the 9th-12th century scholars. -haqayiq", Kaykovus' works such as "Nightmare" have attracted the attention of world scientists, and the pedagogical ideas in them occupy an important place⁴.

These values were passed down from generation to generation, polished, and became of great importance in improving the culture of family relations, raising the young generation to be physically healthy, intellectually mature, and morally pure. However, during the Shura regime, an ideological approach to culture prevailed. The educative influence of the real folk customs, ceremonies and traditions, which have become a part of the lifestyle of our people, which have been carefully preserved by our generations for centuries, and have been ingrained in their blood, have been degraded, and the European and Russian model of family and education has been promoted. , the role of neighborhoods was degraded. The interruption of such continuity in the educational sphere, the alienation of the indigenous population of our republic from their national values, made them morally impoverished. Religion, especially the history of Islam, has lagged behind world science in the objective coverage of its influences and sources. Now it is evident that our religion is inextricably linked with moral issues, that it is an important source for enriching morals and spirituality.

This kind of chauvinist, manchurian policy in our social life has not failed to show its negative impact on family relations and the upbringing of children in the family. It also caused misunderstanding, violence, inconsistency, and quarrels in the family relationship. Such negative events in the family ended in divorces in some cases. The imbalance in the upbringing of children growing up in some dysfunctional families, among them the increase in cases of juvenile delinquency, the economic stress in our region, the environmental situation, the negative impact of the demographic situation on the health of the population, strengthening the family, improving the culture of family relations, and the broad development of humanity. joined the current and made it an urgent issue to solve the problem based on universal and national interests, especially the development of mechanisms for the formation of a healthy generation in the family.

CONCLUSION

On the day of our independence, the issue of family and family relations in the neighborhood system is the most urgent, and as a result of the wise policy of our president, great work is being done on the reconstruction of the family

⁴ Hasanboeva O. "Family pedagogy" "Alokachi" publishing house 2016.



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institution, on the basis of national traditions, and on the creation of family trends. After all, all these works are efforts to strengthen our families.

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