



ATTITUDE AND REASONS TO THE BIRTH OF BOYS IN UZBEK FAMILIES

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ABSTRACT

In this article, the continuation of generations among the peoples of the world and the development of the material and cultural worldviews of many peoples over the centuries, parental love is also the result of a long and conflicting historical development, attitudes and reasons for the birth of a son in Uzbek families, scientific It is covered on the basis of literature and social surveys and comparative analysis with other nations.

KEYWORDS

Nations, generations, child, family, future, parents, gender, boy, traditionality, custom.

Introduction

Intergenerational continuity is important among the peoples of the world. The birth of a child is considered one of the special sacred rites in all nations. In all religions, childlessness is considered a punishment from God. Among the peoples of the world, there is every nation that, based on its spiritual and cultural mentality, nurtures future generations, shows kindness and love to them. However, there is a big difference between the instinctive need for the continuation of the generation and the individual love for the child.

Just as the material and cultural worldviews of many peoples have developed over the centuries, parental love is also the result of a long and conflicting historical development. As we mentioned above, in the early periods of individual society, individual parenthood did not exist, and child care and education were one of the main tasks of the clan-tribal community.

Like all Central Asian peoples, Uzbeks are considered to be a great nation. Since ancient times, the family has been considered sacred, and having a child is considered the highest happiness and the duty of a Muslim. Many proverbs, songs, proverbs and epics have been created in our wise nation, which express that having a child gives a person joy and great spiritual strength. For example, in proverbs such as "A house with children is a market, a house without children is a grave", "A wife with children is a flower wife, a wife without children is a poor wife", "The head of the state is a child", "Many children are rich, children are dry - a stream" of the Uzbek people. expressed his high love.

Childbearing is considered a blessing from God, and women bearing children are compared to a fruit tree. It is known that views of this content exist in many nations of the world, and this is reflected in the Turkmen saying "They feed a fruit tree, they burn a fruitless tree" [1. p.87]. It is known that in the East, infertility is a big problem not only for husband and family, but also for oneself. In Iran, a woman who has not given birth has always been hated and regretted, because, among other things, loving a

woman who has given birth will save her from sins, the harder it is to give birth, the more her sins will be forgiven, and there is a belief that all the wishes of a pregnant woman are relative [2. p. 70].

According to conducted ethnographic surveys, a person lives for children. It is characteristic of many eastern peoples to understand that leaving behind better descendants is the main goal in life. In her book *Chrysanthemum and Sword*, Ruth Benedict describes the Japanese attitude towards children: "Japanese parents (as in the United States and other countries) have children not only to satisfy their emotional needs, but also to prevent them from becoming unhappy people who cannot continue the family succession if they do not have children. they also love for" [3. p. 44].

This description can also be applied to the Uzbeks. Because among Uzbeks, childlessness is also considered a misfortune, and having children is considered a human duty and the essence of life.

What motivated people to give birth and raise children? In local science, this issue is most intensively discussed by demographers (A.I. Antonov, V.A. Borisov, A.G. Vishnevsky, L.E. Darsky). Humans have a specific "parental need", "fatherhood", "motherhood" or simply "childhood". But what is the meaning of this need? On the one hand, rational and economic considerations are emphasized: children were economically useful, since sons became workers, and daughters brought wages (thickness). "Children were assistants and breadwinners in production in old age, loyal companions in defense and attack, objects of pride, and elements of prestige. Their matrimonial bond supports stability with the neighboring community. In general, no matter from which side we look at a large patriarchal family, having many children, and first of all sons, was a guarantee of the strength of its social position.

On the other hand, psychological motives are promoted. The need for children is a socio-psychological characteristic of a socialized person, which is manifested in the external environment. "Children are needed to satisfy a very important need - the need to have an object of altruistic care and guardianship, the need to feel their need and usefulness for love and care" [4. p.254].

The Garo tribe of Indians believes that there should be children in the family. According to them, a childless woman gets tired quickly and loses her health. Every woman should have one or two children, and five or six is a very reasonable number [2. p.119].

Sociologists and demographers distinguish three types of reasons for having children: economic, social and psychological [5. p.90]. Each of these reasons is characterized by the fact that the child becomes a tool for the achievement of some personal interests of the parents. One or another reason has played an important role in historical development. According to information, the economic role of the child in the family was significant. In many countries, child labor is used in family work, handicrafts, agriculture and livestock.

Since ancient times, in Uzbek families, having a son was considered a great joy, happiness, high spiritual strength and wealth. A mother with many children says that "a boy is a fortress and a guardian of the family." So, we can see that a boy is a person who will protect the family from external influences, provide materially, and protect moral honor.

According to traditional views, couples who did not have a son were the cause of unhappiness and misfortune among relatives, community and neighborhood. On the contrary, many families with sons were looked upon with envy by others. In order to "transfer" such qualities to the young people who are now getting married, i.e., to the bride and groom, they performed many rituals during the wedding and related ceremonies. Because the future fate of the family, its being rich, wealthy, and happy is imagined to a large extent depending on the customs and rituals performed in marriage ceremonies [6.

p.106]. All the rituals performed in these ceremonies were considered to be the factors ensuring that the new family will have a child and a son.

As a result of the research, it became known that the customs and traditions of marriage ceremonies were performed with the participation of boys. It is hoped that the child, especially the first child, will be a boy. According to Aya Torayeva Jumagul, who raised 9 children, a young boy is placed in the arms of the bride and groom during the marriage ceremony. This means that the first child will be a boy.

Bukhara Tajiks put a young boy and a little girl on the bed in order to wish for a child after the bride and groom were seated [7]. Such traditions were also implemented in many other regions of our country [8. p.241]. According to the informant, Momo Norgul, along with various customs and ceremonies that are held for the bride and groom to have a boy child, they pray to God for a child, wishing happiness to young people: "Eat a tail, give birth to a boy."

In Uzbeks, a male child has long been regarded as a symbol of state and wealth, along with being the successor of the generation. "If you have a son, you are the head of the state, and if you have a daughter, you are the joy of the heart," says Erkin Rozhiklov, the father of 5 sons. So, if the first child is a boy, you are a citizen. When a boy grows up, he is a pillar and a wing for his parents. A man, as the head of the family, is responsible for financial support. Families with many male children were considered statemen in the society. Boys ease the burden of their parents, help them with household chores, and help improve the family's economic situation. Therefore, the birth of the first child, a boy, was welcomed in the family with great joy.

In Persia, the birth of a son, especially the first child, is considered a great holiday. As the Persian proverb says: "A son lights a man's hearth." Gifts should not be given when a girl is born. About the girl: "God gave her, let's obey his will. The birth of a boy is celebrated with music and so they throw a big party. The birth of a girl child in the family is a "tragedy" when the first child in the family is not a girl: if one girl is born, it is enough, if two are born, the mother is not helpless, if three are born, the light in the house will break, if four are born, it is a clear disaster, if five are born, darkness. When, after a long wait, a son is finally born, he is dedicated to some Shia saint and given his name. At the age of 7, a boy's hair is cut, gold or silver corresponding to the weight of the cut hair is donated [2. p. 72].

Sons continue not only their father's genealogy, but also family traditions. We know that every nation, people and family have their own values and traditions, and it is a man's duty to preserve them and pass them on to the next generations. In some nations, the low birth rate and the low number of male children are the cause of the decline and the danger of extinction of that nation. So, boys are considered an important factor in the development of nations and peoples. The boy is also the traditional guardian of family honor, support and protection.

It is also known that a boy inherits land and property. They hope to continue the economic traditions of the family. For this reason, the child is pampered from a young age with words such as "my man", "my follower", "my dear", "my heir". In the families we studied during the research, fathers earned a decent living and taught this to their children through work. Fathers have always taught their children their craft. As a result, famous dynasties were formed in many fields, such as artisans, carpenters, cooks, traders, entrepreneurs. One such famous family of craftsmen - Navrozov Murad, has 5 sons in his father's house, learning the secrets of building a building from his father and serving the nation.

The importance attached to the birth of a son (Afghans constantly pray to God) is related to the fact that in the minds of Afghans, a son is the heir of the land. He is a rancher, property owner, future farmer or rancher. There are also religious and ideological motives related to ancestor worship and so on. In addition, the husband is the traditional guardian of family honor [2. p. 92].

In Uzbek families, the birth of only female children is considered a great sadness. A girl child becomes a guest of the family and moves to her husband's house when she gets married. They don't say that a girl is someone's khasmi for nothing. So parents lost their breadwinners in old age. A son is considered to be the caretaker, breadwinner and provider of his parents when they are old. In old age, every parent wants to rely on their own son, not on a helper or a stranger. Our forefathers, who understood this very well, attached great importance to the education of a boy after he was born. So that it has consequences for him, his family, his parents, and the country. In the surveys conducted, 70% of parents wrote that they rely on their son when they get old, 12% on their daughter, and 88% on both.

From time immemorial, boys have protected the dignity and honor of the family and protected them from various attacks. The man was also responsible for getting food. Although in today's society there are no rules for obtaining food, every young man is responsible for his family and considers it his high duty to protect the honor of his parents, sisters, women and relatives. Every young man who becomes a defender of his family is also a defender of the homeland.

According to the information of the informants in the conducted studies, when a boy goes to the real world, he is considered to be the coffin-bearer who follows him to his final destination, the prayer that remains behind him [9]. Boys make alms and donations for their deceased parents and pray for them in memory of them. A boy (especially an older boy) takes care of his brothers and sisters after his parents, helping them to have a home and a place in life.

In the questionnaires, respondents were asked: "Who do you want your first child to be: a boy or a girl?" to the question, 52% of the participants were boys, 23% were girls, and 25% answered neutrally [10]. So, according to the results of the survey, we can see that even today, society has a high attitude towards boys. When we found out the reason for this, fathers emphasized that a son would be the successor of the generation, while women explained that by having a son, they would gain their place in the new household and become a supporter and breadwinner when they grow old.

O.Toshtemirov, who conducted research in the 80s of the last century, writes in his book: "attitudes towards the gender of the child in the family are fundamentally changing, the preference for a son, which is an expression of feudal relations, and various related customs are completely disappearing" [11. p. 40, 12]. But this is not so true, although the attitude towards the boy has changed a lot, even now there are many caregivers who consider the boy to be the successor of the generation [13].

Today, the birth of a boy (at least one boy in the family) is considered important, but the big distinction between the birth of a boy and a girl, as in the past, has disappeared. In most cases, it is preferable to have both. Some parents believe that boys become alienated from their parents and their relationship with their father and mother is often dependent on his wife [14, 15].

In short, the birth of a boy is considered a great social event, joy and happiness among Uzbeks. The attitude towards a male child has spiritual, economic, social and psychological significance. The spiritual aspect of the need for a son: the fact that a son is a sense of pride and pride for his parents, is seen as a high spiritual force in the continuity of his lineage and descendants. Every person who has a family considers having a child and bringing him to adulthood as the main goal and meaning of his life. From the economic point of view, the son is the heir to the land and property, and the hope of

continuing the economic traditions of the family is tied to him. Boys ease the burden of their parents, help with household chores, and contribute to the improvement of the family's economic situation. Every parent wants their son to be their breadwinner and caretaker in their old age. The prestige of families with male children in the society, the fact that every young man is responsible for his family and protects the honor of his parents, sisters, women and relatives is considered a social factor. The psychological aspect is manifested in family and social relations. Sometimes parents try to fulfill their unfulfilled dreams and goals through their children. This causes the children's dreams and opportunities to be limited.

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