

UPBRINGING OF A PERFECT PERSON IN THE TEAM AND ITS TRADITIONS

*Tursunov Asror Allanazarovich**Associate Professor at the University of Information Technology and Management**Cho'liyeva Maftuna Sobir kizi**1st-year Master's Student at the University of Information Technology and Management*

Annotation:the article highlights the focus on youth in a neighborhood-seven neighborhood parent motto in one child, and the impact of National Youth Games in neighborhoods-on the upbringing of children in growing up to be a perfect person.

Keywords: Kashkadarya, Surkhandarya, Z.H.Orifkhanova, seven neighboring parents to one child, whose flesh is yours, whose bone is ours, "chittigul", "lightning", "beshtosh", "guest-guest", "blue beads from white beads", among the boys "jupmi-toq", "eye-Gardens", "varrak", "GIZ-gizak", "GIZ-gizak", "mush gone", "hunt", "war-war", "Asik", "ishti", "khurjun-khurjun"

In the life of the Uzbek people, the community was at the most important place, and mainly its territorial form of settlement was preserved in the late 19th-early 20th centuries. During this period, in the regions of South Uzbekistan - Kashkadarya and Surkhandarya, the rural community functioned not only as a territorial structure, but also as a social structure, that is, an organizational form of the lifestyle of people, the main task of which was to be alert to the life of families in the territory, to make a worthy contribution to

The upbringing of a child in the social life of the Uzbek people cannot be imagined without the role of a team. Collective traditions are characteristic of the national mentality of Uzbeks and were considered an important factor determining the mutual social and spiritual relations between people in society.

The first stage - up to the age of 3-5 years, during which the child developed early upbringing skills. The boy sought independence among the community. The upbringing of the child was now occupied not only by parents, family, but also by neighbors. The boy performed light fists in the family, realized himself and was able to form the first moral qualities even in his worldview.

The second stage-the circumcision of the boys at the age of 5-9 years (with an honest hand) - was joined in the team. Now the physical fists that a boy performs are considered "honest" according to the religious-moral custom. Girls began to be taught the qualities of hayo, ibo, andisha, shame, tenderness with the support of adults, mainly women. Gender disparities among girls and boys are evident, and according to age and gender characteristics, boys and girls began to be mainly engaged in upbringing because they were separated into a team, and women more often in raising a girl. While the girls were fully attracted to household chores, they were also partially involved in family and other activities.

The third stage was the age of 9-12, during which the children fully joined their team and felt free among the adults. According to udum, this was considered a transitional period, the differences in the appearance, dress of boys and girls were clearly visible, living and work were allocated, the emphasis on labor education in upbringing increased especially. In addition to domestic work, the girls took full part in various rituals, folk festivals, festivals, and began to perform duties that required responsibility, including baking, making and arranging dasurkhan, assisting in waiting and observing guests, spinning urchins, palos, felt, julkhurs, carpet weaving, wool weaving, Doppi, embroidery.

The participation of children in collective rituals in the territory under study proves that they are closely related to how they were brought up in the community, in the family. While there are differences in the participation of women and men in family rituals and collective events, women in the upbringing of children in particular, the role of the Midwife, The Midwife, the tablecloth, the otin Moon, bibi Khalfa and the mother was unique. Basically, family rituals did not pass without the participation of children. She was carefully prepared by family members, close relatives, and at the appointed time, Khani-neighboring women were preparing sweets, bread, patir, katlama, somsa and various other pastries. The fact that children sit around the table has formed spiritual and moral qualities in them, skills in how to behave in a team, in family circles.

When the child first began to speak independently with those around him, family members, especially parents, for the first time began to teach them even small verses and Suras from the Quran, giving them moral skills and religious lessons.

So, in children, such early skills as etiquette, organization, striving for a team began to be formed through the interaction of territorial hands-neighbors, close relatives. In the life of Uzbeks, the division of children into groups according to their age and gender was the reason for the emergence of certain positive behaviors in them.

Noted eloquent scientist olim Z.H.Orifkhanova writes that there are gender, age limits when holding a speech in the city of Tashkent, and sentences are held mainly between young people, middle-aged and older men. For example, for the purpose of learning from the good, older people also bring their children into their circle. Or, instead of a deceased father, there are also cases of inviting his son to the sentence. Also often young people who are not participants in the sentence participate separately to serve in it.

Among half of the region's grazier livestock as well as the grazier population, such gatherings, events are mainly held seasonally in the autumn, spring, winter seasons of the year. The hotel was built either for the sake of Sahawat, or by each mound or neighborhood hashar road. Where there is no hotel, gashtaks are arranged alternately in apartments.

The hotel's khalfana and seating continued seasonally, mostly during the autumn and winter periods. The ulfats, under the pretext of gashtak or alternating feasts, took their children out to the hotel, had various conversations, after fairy tales and riddles, Nawab's studies, bedilkhan's studies were organized among the children.

Such an organization in traditional men's gatherings is now mainly held among adults, although more often their entertainment is considered a recreational event, since young children are not invited to it. Such gatherings are overseen by "jouraboshi" in urban areas.

In the predominantly Uzbek and ethnically mixed villages of the region, teenage children performed transitional transportation, lighting, hand-pouring, tea-brewing fists at various events and family ceremonies. As a child in the population of the region, every teenager had to know how to pour water into the hands of the guests in the circle, taking an oysters, a handkerchief and holding a towel on his shoulder, in Ma'raka and rituals. Guests went to long-distance weddings and Maars more on horses and donkeys. The Advisory Council, the wedding, the goddess, the iftorship, the tying of horse-horses in sacrificial ceremonies, the observation of the elderly at the end of the ceremony were also performed by the boys along with the adults. The traditional Uzbek community has always created a system of etiquette based on spiritual principles among the people. Traditions regarding the upbringing of children embody the universal aspects of the people. Therefore, the proverb of our people does not in vain say "your father is a neighborhood, your mother is a neighborhood", "seven neighboring parents to one child."

The ritual of discipleship of children also started from the mosque. This custom was made after the child was over 6-7 years old. The ceremony was almost identical in all professions. Discipleship was usually entrusted to the child from a young age (8-10 years old, sometimes 6-7 years old) by his parents to the master. The father left his child in the hands of the master in the sense that "the flesh is yours, the bone is ours"-that is, the whole fate is in the hands of the master. When the child reached the level of self-complete independent management, his parents (the master himself if orphaned) had a Fatiha feast. The Fatiha was invited to the ceremony by the commission of the Old Masters kalontar (elder).

Moral qualities in children determined not only the family, but the whole community, the marriage of the neighborhood. At the beginning of the XX century, the peoples of Turkestan studied domestic marriage N.S.Likoshin wrote that the local boy was well aware that he would behave in front of the team so as not to cause discomfort to someone, knowing his place among adults, did not reach the table meal without zrin, did not interfere with the conversation of those around him, gave a rule greeting to those who came home, and when asked

Parents have always taken note of the idea of a predominantly neighborhood community in raising a child. For his child's decency, he asked the neighbors "Thank Your Father!" was considered a pride for parents to hear. Therefore, it is not for nothing that the proverb "take the girl whose mother praises, the girl who praises el" is among our people. The Qarshi oasis of Uzbek, in the Tajiks, the girl was asked about her disadvantage if a suitor came to her, initially a close cow-from neighbors. While the besikkerti custom of this period is considered to be an old-fashioned sarqit performed as an infant, parents carried a hairy, morally well-behaved girl in the community under their eyes. Must be consistent with each other of the children who will be married in the future".

LITERATURE USED:

1. Tursunov. Cultural relations of Uzbekistan with central Asian countries at the modern level. International Journal of Applied Research 2020; 6(5): 33-35

2. Tursunov. Sentralnaya Azia – prioritetnoe napravlenie vneshney politiki uzbekistana. Сборник статей 5 всероссийской научно – практической конференции, состоявшейся, 25 января 2020 г. РФ. г.Пенза,
3. Tursunov. История дней культуры и международных фестивалей Узбекистана с государством Казахстан в годы независимости. ISSN: 3030-332X Impact factor: 8,293 Volume 8, issue 2, November 2024 B. 752-760
4. Tursunov. Markaziy Osiyo davlatlarining turkiy tilli davlatlar hamkorligi tashkiloti doirasida madaniy hamkorligi. Volume: 4 Issue: 06 | 2024 ISSN: P 2181-2306, E 2181-2314,
5. Tursunov. O'zbekiston va Qozog'iston respublikalarining xalqaro tadbirlardagi roli. International journal of science ISSN:3060-4583
6. Tursunov. Central asian countries' cultural cooperation within the framework of the organization of turkic-speaking countries.
7. **Tursunov. Civil Relations Between the Republics of Kazakhstan and Uzbekistan During the Years of Independence. 2024**
8. Tursunov. Cultural relations of Uzbekistan with central Asian countries at the modern level
9. Каромов, Г. Х. (2019). Особенности городской культуры Самарканда Раннего Средневековья. Евразийское Научное Объединение, (1-7), 373-374.
10. Каромов, Г. Х. (2020). ИСТОЧНИКОВЕДЕНИЕ И ИСТОРИОГРАФИЯ ИСТОРИИ МЕДИЦИНЫ В ТУРКЕСТАНЕ. ББК 1 Е91, 205.
11. Khamitovich, K. G. (2022). HISTORY OF HEALTH WORKS IN TURKESTAN ASSR. INTERNATIONAL JOURNAL OF SOCIAL SCIENCE & INTERDISCIPLINARY RESEARCH ISSN: 2277-3630 Impact factor: 7.429, 11(10), 68-72.
12. Khamitovich, K. G. (2022). Measures in the Sphere of Maternal and Child Health in Uzbekistan. Miasto Przyszłości, 29, 12-15.
13. Khamidovich, K. G. (2020). The history of turkestan sanitary work. Journal of Critical Reviews, 7(9), 1126-1129.
14. Buronov O The fight against infectious diseases of uzbekistan on experience. (2024). Western European Journal of Historical Events and Social Science, 2(4), 93-97.
15. Bo'ronov O. Qishloq joylarda tibbiy profilaktika va sanitariya-epidemiologik barqarorlikni ta'minlash ishi tarixi. Journal of Social Sciences, 1(02). Retrieved from <https://ojs.qmii.uz/index.php/ij/article/view/810>.
16. Kholikov G. Support of foreign countries in the Development of healthcare in uzbekistan, EPRA, "International Journal of Multidisciplinary Research. 2021. P.169-171
17. Kholikov G. Uzbekistan's cooperation with foreign countries in protecting a Healthy family and its results, Galaxy international interdisciplinary research journal (giirj) Issn (e): 2347-6915 Vol. 10, Issue 1, Jan. (2022). P.554-557.
18. Олим Бўронов. Қишлоқ врачлик пунктларида тиббий кадрлар салоҳиятини оширишга қаратилган давлат сиёсати. Ўтмишга назар.№7.2023. <http://dx.doi.org/10.5281/zenodo.821770>
19. Olim Buronov. "Changes In The Murobak Gas Processing Plant In The Years Of Independence.Zien Journal of Social Sciences and Humanities, vol. 40, Jan. 2025, pp. 62-67, <https://zienjournals.com/index.php/zjssh/article/view/5914>.