



## THE MAIN ORGANIZERS OF FAMILY CEREMONIES AND A HEALTHY LIFESTYLE

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Among the values of the peoples of Central Asia, it has become a tradition to honor and respect the pregnant woman, to fulfill their wishes. No family has broken this tradition or refused to follow it. Diachronic values did not exclude a pregnant woman from absolute physical activity. From our simple life observations, it is clear that a pregnant woman is recommended to do household chores such as walking, light exercise, tea, cooking. Most importantly, a woman's body should not be tense, should not do things she does not like. As the time for childbirth approaches, a woman's behavior diminishes, and exercise is not recommended for her because her whole body and attention are focused on the baby. Only midwives can force her to perform certain exercises during childbirth. This exercise is also meant to help a woman give birth to a healthy baby without harming the mother's body. This experience existed even before the medical field intervened in the birth process [2; 203-234]. Such universal values can be reiterated. Ethnoaxiological aspects, first of all, refer to the values of each nation. These values reflect the characteristics of the cultural life of each region, district, village. "In Bukhara women's embroidery, large patterns of yellow (gold) and white (silver) threads are visible, while in Khorezm embroidery, small flowers are reflected in wool or ordinary threads. In Samarkand and Fergana cuisine there is a diversity of medicines, fruits and vegetables, while in Khorezm and Karakalpakstan there is a greater use of meat and fat. In Khorezm and Karakalpakstan "ijjon" (minced raw meat), in Kashkadarya tandir kebab is a favorite dish, in Fergana osh (chaykhana osh), in Tashkent region kazili narin is a tradition. In the Uzbek people, these cuisines are not just

a necessity, they are a separate art, a way of life, and an integral part of the ethnic culture of each region" [4, 25]. Yes, these local peculiarities do not deny the existence of nationwide cultural aspects, but show that they are inherently diverse in their social existence.

These aspects are primarily related to the role and family functions of women in the family. In this regard, Doctor of Philosophy, Professor O. Nishonova writes: "Under the influence of socio-historical and spiritual-religious factors, Uzbek women have always been engaged in family, child rearing, domestic life. The psychophysiological circumstances surrounding childbirth have taught women to look through their closest people in the world - their children, husbands, grandchildren, cousins. In particular, serial childbirth has naturally bound a woman to a family, a home environment. This has created in women different moral concepts, health values, customs, rituals, traditions that ensure stability in life. Therefore, the main organizers of family ceremonies, healthy lifestyles, passed down from generation to generation have been women [4; 30-31]. As O. Nishonova noted, their social functional aspects appear:

- 1) in strengthening family ties;
- 2) in teaching young people family life;
- 3) when planning a new family;
- 4) in the birth and upbringing of healthy children;
- 5) in the organization of leisure and recreation of family members;
- 6) in the continuation of kinship traditions [4-31].

It can be seen that ethnoaxiological factors come in close connection with all aspects of family life and social functions. Women's health is an integral part



of the family environment and family lifestyle. However, this tradition does not preclude the special treatment of pregnant women and the need to take special measures for their health and the birth of a healthy child. Even in Uzbek ethnoaxiology, some rituals are dedicated to women's health. Take, for example, the Chillagizoron ceremony. O.Nishonova writes: "It is a ceremony held in the house of the bride's parents in honor of the fact that the mother and child were "saved" from danger and another person was added to the family. When the bride (woman) enters the house with her baby, accompanied by her parents-in-law, a white floor is laid under her feet. The white-footed baby is coming to this room for the first time, wishing him to bring purity, health, and goodness with him. The bride's mother gives honey to the baby's mouth (to keep her tongue sweet) and butter (so that she does not lie or gossip), and the men put jewelry and handkerchiefs on the baby's wrists (to make them strong and healthy) and give them money. [4; 34]. The participants wish the mother and child good health and long life.

When an infant is wrapped in an old woman's skirt, her mother is invited into the arms of energetic and healthy relatives, who entertain her with an energy-boosting drink or liquid food (e.g., sheep's tail fat and slurry made from it). The initiators and custodians of these traditions are mainly women. Family values related to a couple's relationship are realities that signify marriage between the sexes, intimacy, and the fulfillment of their reproductive functions. This value is first and foremost an expression of love, a product of love between two sexes - a man and a woman. Family ethno-values have always expressed a couple's relationship.

Monten wrote "Marriage is a divine and noble union, so the peace it brings must be thoughtful, serious, and sometimes even strictly limited. He must have a conscientious and noble passion. The purpose of such an alliance is to have children"[ 3; 236]. The divine and noble union is strengthened by the fact that men and women care for each other, serve each other, and always care about each other. This relationship begins with motives such as the encounter and aspiration of the two sexes. Experts say that when a boy and a girl meet, the processes of anatomical and physiological revival and

change begin in their bodies. They want to say things they like to each other, do the necessary work and tasks for each other, create conditions for each other to be careful [7; 59]. These are perceived as an expression of affection, when in fact they are the result of the sexual education and upbringing formed in the youth. These values give an appearance before marriage and encourage young people to take care of each other. Sex education and upbringing comes as an ethnoaxiological factor; young people's perceptions of the family and the woman (male), their perceptions of the characteristics and outcome of the rapprochement, play an important role in the continuation (non-continuation) of the relationship awakened in the youth. Research shows that sex education and upbringing should not be done in a chaotic manner, with random talk. Unfortunately, sex education is formed with the help of educational books (24.4% of boys, 39.5% of girls), with the help of friends (33.5% of boys 24.5% of girls), accidentally (12.5% of boys and 20.3% girls). Family, parents come last [6; 39]. What is important for us is that both the boy and the girl realize that they need each other very much, that this "necessity" is first and foremost in caring for each other. That is why many life examples, such as protecting a girl, giving her something she likes, holding her hand when she crosses a ditch, getting out of a car, taking her immediately if she has a load, and supporting her while exercising, reflect the harmony formed between the sexes. So, we can say that the perception of women as human beings, mothers, sisters, lovers, not as "weak" but in need of physical help and support, is in the instinct of men, the processes of natural biological development in them this vital necessity, existence and vitality , made it possible for the population. Family values place this need in the heart of the boy, teaching him to respect and cherish the opposite sex. According to valuers, "a man's attitude towards a woman has a special place in the tradition of respect. From time immemorial, our ancestors have always respected the woman, the source of all goodness on earth, the source of human life. Women are relieved of the hassle of running around for household chores, daily life chores. Protected from any hard work as a delicate breed. Grandmother, mother, sisters, aunts were treated with



great respect. Ancestors, men, young men, teenagers and adolescents were in the service of women”[5; 82-93].

As long as the human and social system exists as a guarantee of sustainable development, this system is governed by certain procedures and values. We call this horizontal values because ethnoaxiological relations themselves are hierarchically arranged, each step, according to its functional characteristics, differs in its local values and is subordinate to each other in a general, nationwide step. These levels are sexual (male and female), phylogenetic (infant, teenager, adolescent, youth, maturity, old age), social group (individual, family, corporate), ethnic (national, regional, local, dialectal), spiritual (religious, moral, secular), ideological (ideological, educational, mobilizational), depending on the geography (territorial, regional, global), can be classified in terms of subjects. Family values and traditions at the social and national level are dialectically interrelated. In many cases, the values formed in the family have a direct impact on the individual's activities at the social, national level. The family-formed notion that women should not be involved in work that requires heavy, physical exertion also applies in the male workplace. A man who is far from such a value will continue to attract women to work that does not suit them. For example, today we see women cleaning the streets, being forced to carry garbage bags. The man, on the other hand, puts his hand behind his back or gives orders to the women. Involving women in sweeping and clearing major streets is not appropriate from a sanitary-hygienic point of view. Sweeping the yard, streets, cleaning is considered a woman's job in areas where Islam is established, and it is said that male intervention is not appropriate. In fact, this is a misconception because germs in the feces can endanger women's health. Therefore, in developed countries, the procedure for performing such work using mechanics is established. It is not acceptable that family-Islamic values, such as involving women in house and yard sweeping and cleaning, have risen to the level of society today. Here, the horizontal spread of values can sometimes take a negative view.

The impact of ethnoaxiological aspects of children's upbringing on women's lives and lifestyles is one of the family problems. Even in countries with

gender equality, women and mothers are mainly involved in the upbringing of children. From a physiological and biological point of view, the female body is adapted to deal with the upbringing of children. These differential features cannot be denied. The respectful aspect of family values is also actually related to the upbringing of children. The experience of women in this area enriches ethnoaxiology and gives it a special meaning. Parenting has taught a woman to live according to the laws of psychological adaptation, not with strict requirements for marital worries, child whims, gender inequality, or even her own physical and reproductive health. “Men observe with firm and universal concepts. Although he does not know the reality clearly, he reveals its details through expressions that eliminate hesitation. Striving to understand and reveal the essence more deeply is a feature of male thinking. Even in his mistakes, he relies on firm and universal concepts, able to rationally justify them. A woman lacks consistency and universality in her thinking, she can change her mind quickly according to male considerations. In this case, the man has a tendency to totalitarian rule, and the woman has a tendency to compromise. Men's thoughts, perceptions tend to change dogma, women's thoughts” [1; 114-115]. Dealing with the upbringing of children, the creation of specific rules and values in this regard, the orientation of their lifestyle and consciousness to this goal are reflected in almost all family values created by women. The female organism has undergone a transformation under the influence of these biological demands over the centuries, especially since the active support of the social system for these transformations has affected their consciousness and lifestyle. This influence has evolved into an ethno-axillary experience, wealth, and tradition, linking the role of women to family, home, and child rearing.

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