



## Traditions Of Child Raising In Uzbek Rural Family

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### ABSTRACT

The study of the issue of child socialization is one of the current problems of ethnology. Because through the upbringing of children, one can learn a lot about the lifestyle, spiritual outlook, psychological image and socio-economic history of the people. This article aims to study the features of child socialization in a modern Uzbek village on the example of a village. The information in the article was collected during the author's expeditions to the village of Mindon in 2012-2014.

Research methods: direct observation, in-depth interview-based interviews and questionnaires. Theoretically, it was based on T. Parsons' structural functional theory on the study of socialization [26, p.58.]. In this theory, the family is shown as the first major stage of socialization.

The study shows that the traditional method of upbringing in the family depends on the lifestyle of the people and is based on the experience of the people in child psychology, taking into account the mental and physical aspects of the mother from pregnancy to childbirth and adulthood.

The data presented in the study can be used to study the culture, ethnography, spiritual and moral characteristics of the Uzbek people and to theoretically enrich such areas as ethnopsychology, ethnopedagogy, gender socialization, sociology of education.

### KEYWORDS

Child, family, upbringing, mindon, uzbek, socialization, neighborhood.

## INTRODUCTION

Mindon village is one of the villages with an ancient history not only in Fergana region but also in the valley, where 17821 people, 3469 households live. There are 6 mahallas in the village (Mindon, H. Obilov, Guzar, Khuroba, Sharq Haqiqati, Mindonobod) [20, p. 9.]. The ethnic composition of the rural population is predominantly Uzbek. Mindon village differs from other regions by its geographical location, nature, mentality of the population, way of life, unique worldview. The research hypothesis is that there are local features in child socialization, and this is the idea that the population depends on location, occupation, inheritance conditions, and worldview.

Based on this idea, the following tasks were identified:

- To show the features of child care during pregnancy, childbirth and "chilla" in Mindon;
- To determine the attitude to the use of the cradle in the care of the child and the peculiarities of the upbringing of infancy;
- To determine the level of participation of the older generation in the process of child care and upbringing and the reasons for this;
- Coverage of age and gender aspects of socialization in the family;
- Demonstration of preparation of children and adolescents for work in the family,
- To determine the role and educational influence of parents in the family.

## Literary Review

The literature on the subject can be divided into 2 types according to the content:

Ethnographic research of Mindon village and research on child socialization in Uzbeks.

The first type includes scientific articles by Russian ethnologists V.N. Basilov, O.V. Gorshunova, S. Abashin [8, 11,1,2,3,4,5]. These articles contain a lot of material about the village of Mindon. In particular, S. Abashin's information on the history of the village of Mindon, changes in the way of life and national identity of the population living here is noteworthy [2, 5]. Employees of the Department of Ethnology of the Institute of History of the Academy of Sciences of the Republic of Uzbekistan studied the village of Mindon from an ethnological point of view and published a number of scientific articles and monographs [6, 7, 13, 16, 37].

As for the literature on the socialization of children, although extensive research on child socialization has been conducted in the peoples of the world [28, 33, 39, 40, 41], there is not much research on this issue in Uzbek ethnology.

In the works of scientists of the Russian Empire in the late XIX - early XX centuries on the culture and lifestyle of local peoples can be found information about the upbringing of children in the traditional family [12, 19, 23, 25, 36].

During the Soviet period, researchers such as OA Sukhareva and MA Bikjonova, LF

Monogarova, S. Mirkhosilov focused on the traditions of child rearing in rural areas [10, 21, 22]. Some information about the upbringing of children can be found in the monographs of T.Kh. Toshbaeva and M.D. Savurov, T. A. Zhdanko, S.P. Polyakov [14, 27, 29].

The research of A.Sh. Jumaev and B.M. Hamrokulova is devoted to the customs and traditions of Uzbeks and Tadjiks related to the upbringing of children, typical of the late XIX - early XX centuries [15, 43]. In the work of I.M. Nurmukhamedova, the customs and traditions of the child in infancy are described [24]. Traditional and modern aspects of child socialization have been studied in B. Ubaydullaeva's research, but it does not contain materials on the village of Mindon [31].

## MATERIALS AND METHODS

Ethnographic data were collected from about 60 informants during the ethnographic expedition conducted in 2012-2014 in "Mindon", "H.Obilov", "Guzar", "Khoroba", "Sharq Haqiqati" and Mindonobod makhallas of Mindon village of Fergana region. Ethnographic data interviews were conducted with people of different ages and their family members during the collection process. The comparison and general conclusions were also based on ethnographic data collected from some districts of Surkhandarya, Andijan, Bukhara, Samarkand, Khorezm and Tashkent regions.

Sociological data were collected based on questionnaire questions compiled by the researcher. About 100 respondents were involved in the sociological surveys. These

materials were summarized in the scientific literature and statistics and analyzed by the method of historical consistency, comparison.

## RESULTS

It is known that factors such as the shape of the family, demographics, socio-economic status play an important role in the socialization of the family.

Ethnologists study the family in terms of shape into large and small nuclear families. In the village of Mindon, the proportion of large, multi-generational families is high at 56.0%, and that of nuclear, ie small families is 44.0% [65].

The study of the village of Mindon again revealed that in recent years, large families are also divided into two types according to family conditions and relationships:

- Large families that are not economically completely separated and have retained partial patriarchal relations. In such families, several sons live in the father's house. Although they are economically independent in a sense, the "boiler" is the only one that holds the parent in control of important economic issues. Such families are rare.
- Large families based on mutual economic cooperation and relatively free relations. In such families, the household is one, but each family is economically free and contributes to the common household by agreement. All issues related to the family are resolved by mutual consent. These large families can be called "three-generation (generational) families." It is in

this type of family that family traditions are well preserved.

In Uzbekistan, attention is paid to the healthy birth of a child during pregnancy. Mindonda is also divided into special care for pregnant women in the family and within the neighborhood. This attitude was manifested in various taboos and forms of mercy (spiritual support and provision of necessary food) designed to protect the pregnant woman, to protect her from any dangerous external influences.

It is known that the custom of keeping a newborn for 40 days is a traditional custom for all Uzbeks, but in recent years in Mindon it has been observed that not everyone follows the custom of "chilling".

In Mindon, until recently, a ritual performed during the chilla period was the "five nights" ceremony, which was originally associated with the care of a baby. Older women reported that the ceremony took place mainly on the 5th, 7th, and 9th days after the baby was born, as if it were believed that if it was performed on those days, the child would live longer [64]. By the 1980s, the ceremony was held on the eighth day with the participation of 15-20 men from the neighborhood. Since the 1990s, the name of the ceremony has been changed to Aqeeqah.

Like all Uzbeks, Mindons have made extensive use of cribs in child care. In the past, the cradle's tag blanket, the "cage", was made of guest grass. The grass was soft, allowing the baby to move freely. At present, mainly wheat straw is used.

Even in the 1990s, most children were cradled in cradles until the age of two. In the care of children born one after the other, especially in the case of a woman engaged in social work, child care in the cradle was convenient [49]. Nowadays, young brides rarely put the baby in the crib, and in some cases there are even cases when the crib brought at the wedding is still new. This is causing dissatisfaction among the older generation. According to one mother, "young people are lazy and lazy, so they take the child in front of them, because if the child wakes up in the evening, they have to go to him and breastfeed, and they get tired of it." [54]

In addition to the crib, a hanging swing was also used in child care (Fig. 1). This swing is hung on the ceiling of the house or porch by a strong rope. If a child under the age of 2 was swinging in the cradle, children between the ages of 1 and 3 could lie on the swing. Wheelchairs made by local craftsmen were used to teach the child to walk (Figure 2).

The study found that in most families, children were raised in large families with three joints during infancy, which meant that the older generation's support in child rearing was high. Therefore, child care and upbringing in such families was easy.

Many informants noted that although they had 7-8 children, they did not have difficulty in caring for the child, and that in-laws and other family members were very supportive in this regard. Women engaged in social work also left their children with their mothers-in-law. In some non-mother-in-law situations, the woman was assisted by her own parents or other relatives.

It is a tradition for all Uzbeks that young parents do not openly express their emotional attitude to their children in front of adults, but in Mindonian this is even more pronounced. It is a shame for young people to caress their children in front of the older generation, or even to call them "my child", "my daughter" or "my son". It is important to understand the concept of "shame" in a broad sense, in our opinion, it is a shame for young people to own something that does not belong to them. The reason is that even though the parents gave birth to the child, the child was considered to belong more to the grandparents (i.e., their parents) rather than to them. They did not dare to reprimand, insult, or physically punish their children in front of adults. It was also the duty of the grandparents to name the children, especially if he was the firstborn, at least their consent was asked for the chosen name.

The fact that young parents leave their upbringing to the older generation is a shining example of their confidence in their experience and skills, on the one hand, and their sense of duty to their parents (they have nothing to do with it, it all belongs to the parents).

In the course of the research, a middle-aged reporter was asked, "Why was your mother-in-law upset when you interrogated the child, but you ignored it when they reprimanded you?" they know. "[59] Hence, the right to punish or encourage children also belonged to the older generation.

Mindon places great emphasis on moral education in child rearing. The upbringing of children in the family, the attitude to them is

carried out according to the age and sex of the children. According to many representatives of the older generation, good speech, exhortation, example, encouragement is an effective way of raising a child. Whenever possible, intimidation, insults and corporal punishment should be avoided. According to the experienced mother, she raised nine children, but did not use corporal punishment in her upbringing." [52]

Special attention is paid to sex education in the family. Although children were initially brought up in almost the same way, from the age of 5-6 years, both the content of education for girls and boys and the role of educators changed. Boys were trained from adolescence to the role of father, head of the family and team member, and girls to the role of mother, housewife. The child grew up in his home following the example of his father or mother. If there is no father (deceased, divorced), the son assumes the role of "father", "head of the family" from his uncle, cousin, grandfather through close kinship ties. If the girl did not have a mother, her grandmother, aunts and uncles taught her the role of a mother and a virgin.

It is known that education is carried out in two ways. It is done verbally (verbally (advice, exhortation, exhortation, rebuke, praise, etc.)) or nonverbally (facial expressions, self-exemplary). The most important feature of the traditional upbringing of the Uzbek people is the use of facial expressions, practice, and the use of adults as role models for children. The same method is used in traditional families in Mindon.



Respect and affection in the relationship between parents was an example for children to imitate. So far, the results of a sociological survey also confirmed that in the upbringing of a child, attention is paid to his morals. According to him, when respondents were asked "What kind of person do you want your child to be first of all?", 41% of them were "polite, honest person", 30% were "kind" and 7% were "kind"; educated, intelligent; 18 percent are populist; 4% expressed a desire to be agile [65]. This means that the proportion of those who want their children to have moral qualities in the first place is 71 (41 + 30) percent.

In the village of Mindon, labor was used productively in family socialization. Traditionally, work is distributed to children in large families. But in families with few children, work was done according to the circumstances. In general, the majority of the older generation noted that they used labor in the upbringing of children. According to ethnographic data, in the past, in most families, children worked on an equal footing with adults, looking after property and farming. "We worked a lot when we were young, and my children raised me, did housework, and did gardening. We used to keep children busy with work. [51] "Currently, children do not work much, they are busy with games, telephone, television and video games."

Even when a child is involved in labor, attention is paid to his or her individual condition and consideration is given. Children are slowly drawn into labor activities depending on their age. According to an experienced informant, "it depends on how

old a child is to start working, some children will be enthusiastic, others will be a little lazy," he said. According to another father, "a child should be told according to his character. If he does not do something when he is told to do it, he should say in silence, "You will do it later, so that the child will do what he says." [58] In most cases, children between the ages of 5 and 6 were engaged in play. While play and labor activities continued in a mixed range from 6-12 years of age, adolescents from 13-14 years of age were actively involved in labor. It should be noted that the ratio between the ages of girls and boys is different. Girls were involved in household chores earlier. The type of work depends on the economic situation of the family and household chores. In a family of craftsmen, children are taught from an early age the type of occupation in which the family is engaged.

In Mindon, the gender distribution of labor in the family was largely dependent on the circumstances in that family. If there were only girls or only boys in the family, such a division would not have occurred. The informant, who has only five sons, said that because he was a teacher at the school, he worked as a janitor and was always busy, so the housework was done by his sons.

In the village of Mindon, carpentry, blacksmithing, baking, confectionery, butchery and other similar crafts are developed. The family is engaged in such professions as sewing, confectionery, weaving, furniture making, pop-making, bead sewing, satin embroidery, blacksmithing, box-making, carpentry, tandoori. In addition, horticulture is widespread, in some neighborhoods there are farms, private farms,

in such families children are taught the same type of profession or farming, gardening.

According to the old man, "Mindonians have been hard-working since childhood because business and trade here started relatively late. That is why the bones of most children are hardened in agriculture." [63]

Depending on the position of the parents in the family, the relationship between the parents and the children is formed and this has a great impact on the upbringing. Through the study, families were divided into the following models according to the position of the parents in the family:

1. Families where the father has authoritarian power, in which the role of the father and mother will be clearly defined. The father is the breadwinner, educator, supervisor and head of the family, the mother is the educator, the housewife, and she is completely subordinate to the father (husband). In such families, the characteristics of the relationship between parents and children are reflected in the strict control of children by the father, their freedom is somewhat restricted, and the mother acts in the majority of the father's way.
2. Families with high paternal authority. In such families, the father is the manager, the main breadwinner, the supervisor, while the mother is the educator, housewife, counselor, and mediator in the relationship between father and children. The main

difference between the first model and the second model is that the father has more responsibility and authoritarian authority in the first model. In the second model, too, the mother and children are subordinate to the father, but the mother acts as a counselor in more situations. In such family models, the father can sometimes help the mother with household chores. This did not tarnish his reputation. For example, according to an informant raised in such a family, his father was always at work because he held senior positions (district committee, kolkhoz chairman). However, when he had little free time, he performed tasks such as lighting an oven, setting fire to cattle, or picking fruit. Because in this family there were 10 children, the household was big. "When my father came home to rest, we would walk on tiptoe and run away from him. Our mother always reassured us, "Shut up, Daddy is awake, he's resting." [45]

It should be noted that, in fact, the father also knew his children well, studied their wills and, as a result, set requirements that could be met by the children. In such families, mothers used the father's authority in the upbringing of the child. If a father wanted to punish any of his children, the mother could not interfere. However, in most families, the relationship did not reach the level of punishment, but was resolved by the father expressing his dissatisfaction.

The deep respect for the father, the fact that a certain distance is maintained in the relationship between the father and the children, can also be seen from some of the customs preserved in the village of Mindon. For example, climbing on the roof of the house while the father is sitting, the rule that "the child cannot enter the room where the father is a guest" [64] during weddings shows how high the position of the father is. The fact that the son does not enter the house where the father enters in the ceremony is symbolic on the one hand, i.e. the father and son cannot become equal participants in the ceremony because their status is not the same. That is why children participate in ceremonies and ceremonies to serve, and the father participates as a guest. On the other hand, if the father and child sit in the same circle, there may be different words and in the circle. This always embarrasses the father and the child, who are embarrassed and embarrassed. These habits have been taught to children since childhood. According to one source, he joined his friend at the age of 9 and went to a wedding in a neighboring village to eat soup. Seeing his father there, he was in a very bad situation and quickly ran away. The next day, his father told him, "Even if you were going, we wouldn't have gone if you had told us to." Thus, as psychologists rightly point out, the role of mothers in relation to the child is determined mainly by maternal affection, and the role of fathers - by authority [35, p.286]. Even among women in the surveyed families, the male-dominated view that "fathers should be tougher" is prevalent. Almost all women, especially those over the age of 45, agree.

3. "Families based on equal partnership." Since the 1980s, the model of "families based on equal partnership" has begun to proliferate. In such a family model, parents have equal rights in household management, in solving important issues, and in child rearing. In the family, both the father and the mother are the breadwinners, and the responsibilities in the upbringing are equally distributed. Usually in such families the relationship between parents and children was relatively closer and freer.
4. "Families based on maternal management." Such family models began to take shape in a market economy. Maternal-based families have been the exception in the past, but such management is mainly in non-marriages, where the mother takes over the management in the event of the death or divorce of the husband. . In such families, the father's place in the family and the position between the children is lower than that of the mother. Children are not accountable to the father, and can sometimes even criticize. However, they try not to show this attitude in front of the team. Although such a family model is rare, it has been noted. Admittedly, in the village of Mindon in practice it is possible to meet the characteristics of all models.

## DISCUSSION

The results of a study conducted in the village of Mindon require comment on some issues.



The traditional customs of Uzbek women in Mindon, such as women's pregnancy, childbirth, and the "chilla" of mother and baby, are very similar to those of Uzbeks living in other regions, but also unique. For example, in recent years, the question arises that not everyone follows the tradition of "chilla storage" [About this: 30, 38.]: First and foremost, there must be people who care for the woman who gave birth and help her with the housework to keep the chilla. Not all families had such conditions. On the other hand, the reason why women in Mindon village are not able to keep chills is due to the specific conditions in agriculture. That is, the use of women's labor in farming, gardening, and household chores required that most women be constantly employed.

We talked about the "five nights" ceremony in Mindon. Why is the ceremony called "five nights"? We also encountered the "five nights" ceremony in Namangan region, where the ceremony is performed in the context of a "cradle wedding" [66]. In fact, neither the Mindons nor the Namangan people know why this ceremony is called five nights. According to A.L. Troitskaya, in the past, among the Tadjiks of the Zarafshan Valley, 3, 5, 7, 9 days of a baby's life were considered dangerous. In particular, Day 5 was celebrated as a special ceremony, understood to be very life-threatening for the baby. That is, on this day, 5-6 elderly experienced women gathered and guarded the baby without sleeping through the night and kept him informed of his condition. The host entertained them with delicacies and sweets [30, p. 118]. Researcher N.P. Lobacheva notes that there were similar customs among Uzbeks [18, p.75]. In addition, the author's research in Surkhandarya

revealed that the previous five-night ceremony was held in the same order. So, the "five nights" ceremony in Mindon is in fact a transformation of the ancient "dangerous day" ceremony, or just the name of the ceremony.

The socialization characteristics of the family depend to a large extent on the form of families, demographic status, social status, education and economic status of family members. The survival of family upbringing traditions is based on the relative number of large families, ie three- and four-family families. In Mindon, we considered the active participation of grandparents of the older generation in the care and upbringing of children. Research allows us to describe the process of traditional child socialization in a three-tiered family as follows: the adopted generation becomes a passive participant in the socialization process and learns and masters the upbringing experiences from the older generation. He will be able to put these experiences into practice only when he sees his grandson, that is, he becomes an active participant.

The proper use of incentives and punishment is of great importance in the socialization of the child. The Hindus tried to encourage the children with praise, directing them with kind words, and so on. Children were treated coldly, threatened, and abused as punishment for "wrong" behavior. Corporal punishment was rarely used. They even refrained from uttering bad words when reprimanding children who reigned. They reprimand him with the words, "Fill your house with wheat." [61]

The relationship between parents and children plays an important role in the socialization of the family and, in a sense, determines the purpose, nature, content and form of socialization. According to experts, "... in traditional patriarchal families, the father is a) a breadwinner; b) a high-level disciplinary officer and head of the family; c) was a role model and, in many cases, acted as an educator in children's extracurricular activities" [17, p.232].

The study found that traditional views on the role of the father in the family are more acceptable, such as the second and third models or their mixed appearance. Aspiration, passion for children, hard work to earn an income, and so on, instilled in children a deep respect for them and a sense of indebtedness to the father. On the other hand, the children had confidence in the father's experience, in "doing everything right." Because they grew up seeing that many things related to family life from childhood were decided by their fathers and that mothers also felt respect for the father.

In general, despite the emergence of new trends in the relationship of the role and status of parents in the Mindon Uzbek families, the role of traditional views remains strong. Why? The first and most important reason was the rural lifestyle and the corresponding management system, the very slowness of the migration process, the strong collective control and, consequently, the preservation of the traditional system of relations.

The 90s of the last century were a period of rigorous testing for traditional relationships, a

period full of very conflicting processes. What these contradictions reflected: First of all, on the one hand, in the late 1980s, a broad path was opened for the restoration of religious and national values. As a result, through the study of religious literature, there was an opportunity to gain a thorough knowledge of the issue of the father's place and status in the family. Many young people are beginning to understand more clearly that respecting and honoring the father is a national value, and that fathers have a responsibility to fulfill their responsibilities as fathers as an Islamic duty. On the other hand, with the transition of Uzbekistan to market relations, migration processes have intensified in the village of Mindon, as in other regions. As a result, many fathers began to move to other regions and other countries in search of earning money. According to the data, 10-25 per cent of men from the village itself went to work, while most were married men.

As a result of the development and expansion of information technology, the introduction of unconventional views on other cultures' lifestyles and family relationships through the media, such as television and the Internet, has led some young people to change perceptions of parental status and place.

T.A. Zhdanko, who studied Uzbek family relations, said that the friendly and free relations between parents and children in the 1990s "showed that family relations were more democratized" and that "parents' attention to children of both sexes was almost equal." [14, p.491]. Nevertheless, in the village of Mindon, traditional views on the height of the father's position in the family prevail, and this has also been confirmed in sociological

surveys. For example, when asked what the relationship between a husband and wife should look like, 70 percent of respondents said that "the husband should have said what in the family."

Numerous psychological and pedagogical studies on the role of the father in the family have shown that the decline in the status of the father is a negative condition that undermines the peace and prosperity of the family. One of such studies states that "the weakening of the father's power in the family is a great social catastrophe, because with it all the internal and external structure of power, strict discipline, self-control and the pursuit of perfection" is destroyed "[17, p. 240]. Hence, the authority-based position of the father in the family is important in the upbringing of children, the strength and development of the family. Most importantly, the balance of parental roles in the family allows children to adequately master their gender roles.

## CONCLUSIONS

Research in the village of Mindon has shown that the main goal of a family in raising children is to ensure the continuity of generations, to guarantee their old age in all respects for parents, to have a place in the community. Depending on the social and economic conditions of the family, the content of these goals may be even broader.

In recent years, there have been changes in the attitudes of traditional and modern families towards upbringing. In particular, the purpose of raising a child in a traditional family was to preserve the continuity of generations,

to guarantee old age in all respects, to have a place in society. Nowadays, young parents try to bring up a member who is flexible in addition to the above. It therefore directs children to craft and information.

In Mindon, the proportion of large families with three to four joints is much higher, and the traditional method of child rearing is preserved in such families. According to this method, family upbringing lasts in two stages. In the first stage, the adopted generation becomes a passive subject in the process of socialization and learns and masters the experience of upbringing from the older generation. In the second stage, that is, only when the grandchild sees it, he puts these experiences into practice and becomes an active subject of socialization. Although it has been observed in recent years that young parents are taking an active part in the upbringing of their children, grandparents on the paternal side of the child have a special place in the socialization of the child;

The most important feature of the traditional upbringing of the Uzbek people is to show in practice, not words, in education, to use adults as role models for children. In Mindon, this feature is even more striking.

Labor is used effectively in the upbringing of children in the family. The gender division of labor was largely dependent on the circumstances in this family. If there were only girls or only boys in the family, such a division would not have occurred.

In the upbringing of a child, more attention is paid to its spiritual and moral aspects, and in recent years there has been a growing desire

among people of different socio-economic strata to educate their children.

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