

OPINIONS REGARDING THE FORMATION OF FAMILY INSTITUTION AND CHILD UPBRINGING IN “AVESTO”

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Abstract: *this article describes that “Avesto” reflects our people's perceptions of family and marriage and family relationships in antiquity, as well as the role that women play in family, child-rearing and raising a healthy child. “Avesto” provides valuable information about our people's perceptions of family and marriage in antiquity. Although the role of the woman in the family is not specifically emphasized, it emphasizes the role of the woman in the process of marriage, birth and raising a healthy child.*

Keywords: *family, community, parents, bride and groom, reproductive, healthy child, female warrior, female hunter, female goddess, poems, fairy tales, songs, conservative approaches, social relationships, impulsive perceptions, processes of transformation.*

МНЕНИЯ ОТНОСИТЕЛЬНО ФОРМИРОВАНИЯ СЕМЕЙНОГО УЧРЕЖДЕНИЯ И ВОСПИТАНИЯ РЕБЕНКА В «АВЕСТО»

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Аннотация: *в этой статье описывается, что «Авесто» отражает восприятие нашими людьми семьи и брака и семейных отношений в древности, а также ту роль, которую женщины играют в семье, воспитании детей и воспитании здорового ребенка. «Авесто» предоставляет ценную информацию о восприятии людьми семьи и брака в древности. Хотя роль женщины в семье специально не подчеркивается, она подчеркивает роль женщины в процессе брака, рождения и воспитания здорового ребенка.*

Ключевые слова: семья, община, родители, жених и невеста, репродуктивный, здоровый ребенок, женщина-воин, охотница-женщина, богиня, стихи, сказки, песни, консервативные подходы, социальные отношения, импульсивные восприятия, процессы трансформации.

According to experts, in 'Avesto' a person, who has reached the age of 15, has the right to marry. However, young people are not allowed to marry arbitrarily. Marriage was in the hands of the community and parents. That is why the community and parents have been very careful in choosing the future bride and groom. The young man, perfect in all respects, was chosen to be a man of a healthy, well-groomed girl, and his lineage was questioned. Girls with white, black, or red markings on their face or skin are not selected for bride and boys are not selected for bridegroom. Scientist Homidjon Homidov claims that if a man has the ability to produce offspring but does not marry, he has been stamped or forced to wear a heavy iron belt around his waist. A girl who does not marry was beaten in a sack and beaten with 25 whips [2].

"Avesto" emphasizes the reproductive function of a woman, emphasizing that during pregnancy a woman must think about giving birth to a healthy child, must not worry about anything, not suffer from severe pain, must eat an honest bite and keep her body full of activities. A pregnant woman is obliged to eat persimmon, pomegranate, grapes and fig constantly. This book teaches that when a baby stops breastmilk of his mother, cow's milk and camel milk should be given to him constantly, and frequent consumption of dairy products are the key to healthy and well-being, and parents are encouraged to do so. Even in Avesto, the noble virtue of our ancestors' having lots of children is praised by God-Yazdon. When Akhura Mazda was asked that "What do you give to the family having lots of children?", he answers "I will protect such people and make their lives comfortable and prosperous". Therefore, in Zoroastrianism, large families were protected by a community elder, and a couple of cows or yellow camels were given to women who gave birth to 2–3 children at a time, and a regular allowance from the state treasury was provided. Aborting or miscarrying a creature is a sin, and the perpetrators have been sentenced to death. In addition, family heads who committed unlawful acts while having a family, adulterated women and men were severely punished, and some were sentenced to death" [2]. These procedures and prohibitions have created family traditions in the community, and have strengthened the sense of loyalty between the couple. Most importantly, Zoroastrian beliefs respected the status, honor and dignity of the woman and strengthened her role in the family. Avesto knows that family life depends on a woman's health and well-being, so this book encourages girls to be well-educated, wise, and healthy in their household affairs. "Girls should be more serious about learning science than boys. Because when they are in the house in which they were born, they can arrange for the home and adorn the home, and when they go to their spouses home, they should be busy with education of the future generations". So, for girls, in addition to knitting, weaving and sewing, they had to learn fighting with boys, fencing, shielding, defending themselves from opponents, jumping on

horseback, swimming in water, running long distances, throwing spears, shooting arrows and other compulsory military skills. Then the girls at the age of 15 and boys at the age of 16 underwent a special examination under the leadership of an elder. As a result, teenage girls learned how to manage household chores, and they received the right to become "kadbonu", "housewives", and young men to be "kadkhudo", "the head of the family". According to Avesto, men had the right to have more than one wife at that time. Men have been married since the age of 16. The first wife was always the head of others.[2] These procedures describe in detail the social functions of women. She was seen not only as a child-bearer or a "keeper of the furnace," but as an active member of the community, protecting herself and her tribe, and taking care of the family's needs, such as livestock, farming and housekeeping. The matriarchal influence was still preserved in these procedures and, at the same time, the patriarchal relationship had been established. No matter how much the woman is respected, it is natural that her rights and freedoms are within that patriarchal relationship. Ahura Mazda is described as to have the power to enlarge the womb of the woman as a whole, to help pregnant women to deliver the birth, and to fill the breasts with milk [1]. He as a patron of women and family, wishes everyone happiness. His prayers, invitations and wishes are aimed at the presence of many worshipers, and making the country, people and family happy, with good intentions, noble thoughts and noble deeds.

It is not easy to say exactly when and where the geographical breadth of a woman's role in family institution formation began, but scientific observations link that process with matriarchy. The oldest settlement is called Olduvai, where archeological sources show that the first human community was 1.75 million years ago. Men and women hunted together in these habitats, identified by a special radioisotope method, but pregnant women, sick and old people, and babies stayed in huts, but did not participate in the hunt.

Homohabilis (arantrophs) could not live alone, hunt, and leave offspring as the first humans to have developed and adopted the leading way of life. It is hard to say when it came to the idea of leaving generations, but the biological factor played a role. Therefore, the primitive life of 1.75 million years ago cannot possibly leave a clear mark on the formation of human society. This trace, of course, influenced the formation of human society through the biological factor. Matriarchal relationships and lifestyles have reached their final form during the high Paleolithic era [3]. The huts found during archeological excavations, with images depicting women, and rock paintings suggest that matriarchal lifestyles were prevalent. These relationships have gone through almost all nations and ethnicities, and in their historical and cultural development there are many poems, fairy tales and songs that glorify women as female warriors, female hunters, and goddesses.

Today, all nations and states, striving for civilization and development, focus on addressing women's issues, but conservative views and practices in family traditions want women to become housewives. Conservative approaches to family division, women's reproductive function, and child rearing are so embedded in social consciousness that change is not a problem. Sometimes women are happy to

be connected to family and children, see their social function and purpose in their family, and prioritize raising and upbringing their children. When social tensions escalate and economic development slows down, women seek salvation first and foremost from their families and husbands, while men wait for the help of men. Therefore, any change in social relationships, in society, affects women who are prone to impulsive perceptions of existence, life, and through them the family institution. Observations show that this effect is often negative, destructive, resulting in a criminogenic environment in the family, increased divorce rates, an increase in the number of orphans, and property and housing disputes. That is why countries that have strengthened the institution of the family in their domestic policies are looking for effective ways to reduce the negative impacts of this impact upon reform, to make the family, women, and active participants in social change and transformation processes.

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