

UZBEKISTAN

**PEDAGOGICAL
REFORMS AND THEIR
SOLUTIONS**

INTERNATIONAL CONFERENCE



WORLDLY KNOWLEDGE

CONTENT

<p>SHARQ PSIXOLOGIYASI VA BOSHQARUVCHILIKKA OID MUTAFAKKIRLARINING SHARQONA QARASHLARI</p> <p>Rustambekova Mamlakatxon.,G'ayratova Shaxrizoda.,Xoshimova Muxlisa (Author)</p>	3-5
<p>DEVIANT XULQ-ATVOR RIVOJLANISHIDA OILAVIY MUNOSABATLARNING O'RNI</p> <p>Sulaymonova To'xtaxon.,Zulpiyeva Sugdiyona (Author)</p>	6-8
<p>O'SMIRLIK DAVRIDA SUITSID MUAMMOSINI IJTIMOIIY PSIXOLOGIK XUSUSIYATLAR</p> <p>Sulaymonova To'xtaxon.,Abdupattoyeva Dilfuza.,Ahmadoxunova Nigora (Author)</p>	9-11
<p>DESTRUKTIV XULQ-ATVOR NAZARIYALARI</p> <p>Sulaymonova To'xtaxon.,Abduhalilova Saidaxon (Author)</p>	12-13
<p>"TARBIYASI QIYIN" O'SMIRLAR BILAN ISHLASHNING O'ZIGA XOS XUSUSIYATLARI</p> <p>Sulaymonova To'xtaxon.,Saidjahonova Mahsuma (Author)</p>	14-15
<p>GLOBALASHUVNING NAZARIY ASOSLARI</p> <p>Bozorov Abdurauf.,Abdullayev Sherdor (Author)</p>	16-18
<p>ФАКТОРЫ РИСКА РАЗВИТИЯ САХАРНОГО ДИАБЕТА ПРИ БЕРЕМЕННОСТИ И ЕГО ПЕРИНАТАЛЬНЫЙ ИСХОД</p> <p>Маманазарова Нодирахон Улугбек кизи (Author)</p>	19-20
<p>BRONXIAL ASTMA BILAN KASALLANGAN BEMORLARDA XAYOTIY KORSATKICHLAR</p> <p>Mutaljonov Muhammadjon Omonali o'g'li (Author)</p>	21-22
<p>VITAL SIGNS IN PATIENTS WITH BRONCHIAL ASTHMA</p> <p>Mutaljonov Muhammadjon Omonali o'g'li (Author)</p>	23-24
<p>ОЛИЙ ТАЪЛИМ МУАССАСАЛАРИДА МАСОФАВИЙ ТАЪЛИМДА АХБОРОТ КОМУНИКАЦИОН ТЕХНОЛОГЯЛАРНИ ҚЎЛЛАШ МОДЕЛЛАРИНИНГ АҲАМИЯТИ</p> <p>Тухташева Рушана Садуллаевна (Author)</p>	25-27
<p>ОСНОВНЫЕ ПРИНЦИПЫ ЭКСПЛУАТАЦИИ ТЕЛЕКОММУНИКАЦИОННЫХ СЕТЕЙ СВЯЗИ</p> <p>Киямов Рахматулло Рузиевич (Author)</p>	28-31
<p>PERIOD AS A SPECIAL TYPE OF POLYNOMIAL COMPLEX SENTENCE. MAIN FEATURES AND STRUCTURAL VARIETIES</p> <p>Khamrayeva Zebiniso Khaydar qizi (Author)</p>	32-34
<p>O'ZBEKISTONDA DAVLAT XARIDLARINI BOSHQARISH MASALALARI</p> <p>Nazarov Farxod Baxodirovich (Author)</p>	35-37

BIZNES BOSHQARUVDA MOLIYAVIY KO'RSATKICHLARNI SAMARALI TEJAMKORLIKKA YO'NALTIRISH Murodov Burxon Umar o'g'li (Author)	38-40
AXBOROT VA SUN'IY INTELLEKT TEXNOLOGIYALARINING JAMIYAT XAVFSIZLIGINI TAMINLASHDAGI O'RNI Meliev Mirobid Murodjon o'g'li (Author)	41-43
SURXON VOHASI HUNARMANDCHILIGI Zoirova Yulduz Mansurovna (Author)	44-45
TEMURIYLAR DAVRIDAGI ME'MORIY YODGORLIKLAR TAVSIFI Usmonova Gulnoza Jaxongirovna (Author)	46-48
НОЁБ АШЁЛАРНИ МУЗЕЙЛАРДА САҚЛАШ ВА ОММАГА НАМОЙИШ ЭТИШДА ИННОВАЦИОН ТЕХНОЛОГИЯЛАРНИ ТАДБИҚ ҚИЛИШ Гулноза Усмонова (Author)	49-57
NOYOV MADANIY MEROS OBYEKTлари TARIXDAN SO'ZLOVCHI MASKAN SIFATIDA Usmonova Gulnoza Jaxongirovna (Author)	58-62
EXPLORING THE TASK-BASED LANGUAGE TEACHING IN MULTILINGUAL CLASSROOM SETTINGS:A COMPARATIVE STUDY Pulatova Sohiba Rustamovna (Author)	63-64
ОЦЕНКА ВЛИЯНИЯ СОВРЕМЕННЫХ ПРОТИВОЭПИЛЕПТИЧЕСКИХ ПРЕПАРАТОВ НА КАЧЕСТВО ЖИЗНИ БОЛЬНЫХ ЭПИЛЕПСИЕЙ Абдукадирова Д. Т.,Абдукадиров У. Т.,Абдурахмонов И. И. (Author)	65-66
ДИАГНОСТИЧЕСКИЕ АСПЕКТЫ ЭНДОМЕТРИИ ПРИ ДИСФУНКЦИИ ФЕРТИЛЬНОСТИ Ахмаджонова Г.М.,Ходжаева Д.Б. (Author)	67
EXPLORING THE USE OF AUTHENTIC MATERIALS IN ESL/EFL CLASSROOMS:BENEFITS,CHALLENGES AND IMPLEMENTATION STRATEGIES Pulatova Sohiba Rustamovna (Author)	68-69
INTERNET SAYTLARIDA YANGI SO'ZLARNING TARJIMA USULLARI VA ULARNING O'ZIGA XOSLIGI Ilxamov B.B (Author)	70-71
USAGE OF ARTIFICIAL INTELLIGENCE IN INTERNET DISCOURSE Ilxamov B.B (Author)	72-73
DEVELOPMENT OF MANAGEMENT SKILLS OF FUTURE SPECIALISTS AS A PEDAGOGICAL PROBLEM Eshankulova Nargiza Xayitmuratovna (Author)	74-75

DEVELOPMENT OF MANAGEMENT SKILLS OF FUTURE SPECIALISTS Eshankulova Nargiza Xayitmuratovna (Author)	76-77
ZILZILA BILAN BOG'LIQ FAVQULODDA VAZIYATLARDA TO'G'RI HARAKAT QILISH Sharapov Otabek Rustam o'g'li (Author)	78-80
ОТНОШЕНИЕ АБУ ХАМИДА ГАЗАЛИ К ФИЛОСОФАМ Сайфиллаева Дильфуза Кахрамоновна (Author)	81-82
DIFFERENCIAL APPROACH FOR TEACHING ENGLISH Ahmadjonova Mohirabonu Soyibjon kizi (Author)	83-84
РЕСПУБЛИКАДА МАДАНИЙ ЯЙЛОВЛАРДАН ФОЙДАЛАНИШ САМАРАДОРЛИГИНИ ОШИРИШНИНГ АХАМИЯТИ Утепбергенова Венера Махсетовна (Author)	85-86
QISHLOQ XO'JALIGIGA MO'LJALLANGAN YERLAR MONITORINGINI ANAMIATI V.M.Utepbergenova, U.Joldasbaeva (Author)	87-88
ОРОЛ БЎЙИ ШАРОИТИДА МАДАНИЙ ЯЙЛОВЛАРНИ ЯХШИЛАШНИНГ ИЛМИЙ АСОСЛАРИ Утепбергенова Венера Махсетовна, Жиенгалиева Ақнур (Author)	89-90
НЕКОТОРЫЕ РАЗМЫШЛЕНИЯ О СВЯТОМ МЕСТЕ САЛЕХИ ТАКИЯДАР Жураева Нафиса Олимовна (Author)	91-93
ETHNOLOCAL VIEW OF THE "LACHAK KIYDI" CEREMONY Nafiddinova Khosiat Ravshanovna (Author)	94-95
PSYCHOLINGUISTIC ASPECTS OF MEDICAL COMMUNICATION Isroilova Dilbar Ikromovna (Author)	96-97
MOLIYAVIY INQIROZLAR: TARIXIY KELIB CHIQISHI Baytanov O'ralboy Miraqul o'g'li.,Norboyev Doston (Author)	98-100
XUSUSIY TADBIRKORLIKNI MOLIYAVIY BARQARORLIGINI TA'MINLASH OMILLARI Istamova Muhabbat Isroilovna (Author)	101-103
COMPREHENSIVE ASSESSMENT OF THE TREATMENT AND PREVENTION OF THE ARTERY TO ASSESS THE SPECIFICITY OF THE VIOLATION OF THE PERMEABILITY OF THE LEGS Tashtemirov A.R.,Bektasheva G.M. (Author)	104-105
CLINICAL AND EPIDEMIOLOGICAL FEATURES OF STROKE Majidova Y.N., Qodirov J.S. (Author)	106-107
ANALYSIS OF THE STATE OF PROVISION OF SOCIAL INFRASTRUCTURE SERVICES IN RURAL AREAS M.Y.Alimova (Author)	108-109

ETHNOLOCAL VIEW OF THE "LACHAK KIYDI" CEREMONY

Nafiddinova Khosiat Ravshanovna

Bukhara State University Doctor of Philosophy (PhD) in History

Associate Professor of the Department of Jurisprudence and Social and Political Sciences

Abstract: In this article, the ethnological analysis of the "Lachak Kiydi" ceremony held in the Karakol and Olot districts of the Bukhara oasis is carried out. Also, the manner of organizing the ceremony, its uniqueness, and its importance in the social life of the population are discussed.

Key words: lachak, "Lachak wears", kultaposhak, "salla kondirdi", kormana, big and small scarves.

The family, considered the most important unit of society, begins with marriage. The more healthy, full and strong the family is, the more healthy, peaceful and prosperous the society develops. That's why marriage is a ceremony that is celebrated by the public from the time of the primitive society and aimed at the stability and strength of the family through a special tradition. Because marriage embodies universal values, the necessary legal rules of our life are expressed.

Although the marriage ceremony has its own characteristics in some regions of Uzbekistan, it begins with a general courtship. When both parties agree to each other, the wedding ceremony begins. Marriage ceremony is always held as a symbol of joy, beauty, good hopes. This very beautiful ceremony is celebrated with folk art, singing and dancing. The ceremony has passed the test of centuries, is essentially deeply thought out, and although it is celebrated on a national basis, it has been improved and enriched in every era. Even in the life of ethnic groups living in every village and district, this principle is visible [1.89].

Today, in the families of the Bukhara oasis, various traditions and ceremonies with their own ethnic characteristics are preserved. One such ceremony is the "Wearing of Lachak" ceremony, which is an integral part of the wedding ceremony. This ceremony is held among the residents of Karakol and Olot districts of the oasis.

"Lachak kiydi" ceremony is known as "Sallabandon" ceremony in the oasis of Bukhara.

Sallabandon is a ceremony that literally means that the bride has entered the ranks of real women. This ceremony is celebrated in a unique way in different districts and villages of the Bukhara oasis. In particular, the uniqueness of this ceremony is noticeable in Karakol and Olot districts. Unlike the city of Bukhara, the name of the ceremony was not "Sallabandon", but "Lachak Kiydi"[2]. Among the women of the district, the ceremony is called "salla qo'ndirish". A turban is worn on the head, hence the term.

The purpose of performing the ceremony is to join the ranks of Mother Fatima, who is recognized as the mother of Muslim women in Islam. Only a bride dressed in a lachak truly leaves her virginity and enters the ranks of women. In the villages of Karakol and Olot, the ceremony is held a week after the bride's wedding, at the same time as the "Joy yigdi" ceremony. A special ceremonial sarpo was not necessary for the bride. Therefore, a separate sarpo was not prepared for the ceremony. In this process, the main attention is paid to the headdress.

The ceremony begins with the mother taking off the bride's hat and putting it on. After the bridegroom's mother gives the kormana for the bride's hat, it is returned to the bride at the end of the ceremony. In some regions, the bridegroom himself gives the kurmana. After that, two older, happy, one is the groom, and the other is the mother of the bride. Its main function is to collect hair. Then a floral scarf is tied around the bride's chin as a lapel. On top of it, a cloth 4 meters long and 60 centimeters wide is wrapped around the bride's head in the form of a salla.

After that, a scarf is thrown on the head. The first scarf is smaller, and the second is larger, covering the bride's face. The scarves are red and flowery. Red color is a symbol of joy and happiness. A shawl of such color and shape is chosen so that happiness, beauty, and joy always accompany the bride. No special food was chosen for the ceremony table. Depending on the economy of the

family, pilaf, kebab or soup and various desserts are served on the table. Unlike other districts of the Bukhara oasis, all the expenses of the ceremony are borne entirely by the groom's family. In the ceremony, the relatives wish the bride, who is dressed in a lahak, gifts of various fabrics and wishes for happiness.

According to the analysis of the ethnographer M. Qurbanova, this ceremony was held in the Olot and Karakol districts of the oasis during the ceremony of "gathering the place", which was one of the final components of the wedding, without expecting the bride to have a child [3,264].

Although this ceremony, organized in the Bukhara oasis districts, differs in its ethnolocal characteristics, its historical roots are the same. In the process of "Wearing Lachak", keeping the bride's complex, unique headdress as a value indicates the nationality and folkiness of the ceremony.

List of references:

1. Исо Жабборов. Ўзбеклар: турмуш тарзи ва маданияти. – Т.: “Ўқитувчи”, 2003. - В. 88-89.
2. Field data. Bukhara region, Karakol district, Kazan village. September 2020.
3. Қурбонова М. Саллабандон маросимининг тарихий-этнологик таҳлили хусусида. // Ўзбекистон этнологиясининг долзарб муаммолари // Т.: “Адабиёт учкунлари”, 2017. – Б. 264.