



CANADA

INTERNATIONAL SCIENTIFIC
ONLINE CONFERENCE

INNOVATIVE DEVELOPMENTS AND RESEARCH IN EDUCATION



23 APRIL
2023 YEAR

CANADA, OTTAWA





INNOVATIVE DEVELOPMENTS AND RESEARCH IN EDUCATION

International scientific-online conference

Part 16

April 23rd

COLLECTIONS OF SCIENTIFIC WORKS

CANADA 2023



INNOVATIVE DEVELOPMENTS AND RESEARCH IN EDUCATION: a collection scientific works of the International scientific online conference (23rd April, 2023) – Canada, Ottawa : "CESS", 2023. Part 16–191 p.

Chief editor:

Candra zonyfar - PhD Universitas Buana Perjuangan Karawang, Indonesia
Sunmoon University, South Korea.

Editorial board:

Martha Merrill - PhD Kent State University, USA

David Pearce - ScD Washington, D.C., USA

Emma Sabzalieva - PhD Toronto, Canada

Languages of publication: русский, english, казакша, o'zbek, limba română, кыргыз тили, Հայերեն....

The collection consists of scientific research of scientists, graduate students and students who took part in the International Scientific online conference

"INNOVATIVE DEVELOPMENTS AND RESEARCH IN EDUCATION".

Which took place in Ottawa on April 23, 2023.

Conference proceedings are recommended for scientists and teachers in higher education establishments. They can be used in education, including the process of post - graduate teaching, preparation for obtain bachelors' and masters' degrees. The review of all articles was accomplished by experts, materials are according to authors copyright. The authors are responsible for content, researches results and errors.

© "CESS", 2023
© Authors, 2023

Ibrohimova Nargiza Pahlavonjon qizi <i>SARATON HUYAYRALARI VA ULARNING KELIB CHIQISHI</i>	
Nilufar Abdumutalib qizi Kurbanova <i>LEONARDO DA VINCHINING ANATOMIK IZLANISHLARI MAXSULI "VITRUVIAN ODAM" ASARINING YARALISH TARIXI</i>	130
Almamatova Manzura Shavkatovna <i>INNOVATIVE METHODS IN FOREIGN LANGUAGE LEARNING METHODOLOGY</i>	134
Komilova Khabibakhon Zafarbek kizi <i>THE ROLE OF COUNTING RHYMES IN TEACHING NEW LANGUAGES FOR CHILDREN</i>	138
Umurova Khushvakt Hakimovna <i>UZBEK NATIONAL CUSTOMS AND TRADITIONS AND THEIR SPECIFIC FEATURES</i>	142
Абдумалик Искандарович Эшниязов <i>О КРАЙНИХ ТОЧКАХ МНОЖЕСТВА БИСТОХАСТИЧЕСКИХ ОПЕРАТОРОВ</i>	149
Kudekova Nargiza <i>GUIDING STUDENTS TO BECOME INDEPENDENT LEARNERS</i>	159
Nazarova Navbahor Ahrorovna Akhmedova Marjona Rashidovna <i>DIFFERENCES BETWEEN AMERICAN AND BRITISH ENGLISH</i>	162
Izzat Ikromovich Akramov <i>THEORETICAL FEATURES OF APHORISMS</i>	168
Qobilova Nargiza Sulaymonovna Hojiyeva Marjona Tolkinovna <i>GENERAL PROHIBITION AND ITS COMPONENTS</i>	173
Abdujalilov Orifjon Maxmudovich <i>ISHLAB CHIQARUVCHI KOMPANIYALARNING DASTURIY TA'MINOT BOZORI VA MAHSULOT STRATEGIYASINI ISHLAB CHIQARILGAN DASTURIY MAHSULOTLAR BO'YICHA TAHLIL QILISH</i>	178
Nazarova Navbahor Ahrorovna Muhiddinova Marjona <i>INTERFAOL TA'LIM METODLARINING AHAMIYATI</i>	185

UZBEK NATIONAL CUSTOMS AND TRADITIONS AND THEIR SPECIFIC FEATURES

Umurova Khushvakt Hakimovna

*Senior teacher of English Linguistics department of
Bukhara state university*

Abstract: *This article discusses the main features of Uzbek national customs and traditions. Having been given information about some wedding ceremonies like a cradle wedding, circumcision wedding, fatiha wedding, fatiha wedding, a morning plov.*

Key words: *wedding ceremonies like a cradle wedding, circumcision wedding, fatiha wedding, fatiha wedding, a morning plov.*

The main distinctive features of the Uzbek family are hospitality and traditional respectful treatment of older people. Uzbeks usually live in large families consisting of several generations, so they prefer large houses with a yard. The tea ceremony, which is a part of hospitality, is of great importance in household life. Brewing tea and pouring it to guests is the exclusive right of the host. It is acceptable to always accept invitations to lunch or dinner and to arrive on time. When visiting a guest, it is good to take souvenirs or sweets for the host's children. They usually only shake hands with men. It is necessary to greet women and people who are sitting for a long time by placing the right hand on the heart and gently bowing the head. During a handshake, they traditionally ask about a person's health, work and home affairs. In rural areas, when a guest arrives, women usually do not sit at the same table with men in order not to disturb their conversation. Admiring the beauty of women and paying serious attention to them was not accepted. Shoes are removed upon entering the residence hall. You need to sit where the host shows you. The further this place is from the entrance, the more respectable it is.

Traditions. The traditions of the Uzbek people have been formed as a result of the complex processes of harmonizing the cultural skills and traditions of all the tribes and peoples who participated in the formation of the Uzbek nation over the centuries. They are very unique, bright and diverse, and stem from the patriarchal relations of clans. Most of the traditions are related to family life and are related to the birth and upbringing of a child (cradle wedding, circumcision), marriage (blessing wedding, wedding). Often they show the integration of Islamic traditions into even more ancient forms associated with the practice of magic. Since the adoption of Islam, many family and household customs have changed under its influence, Muslim religious rituals have entered the life of Uzbeks. Friday is considered a holiday, and on this day, the general prayer (dua) is read in the mosque where everyone gathers. Patriarchal traditions are

still alive today in mosques, teahouses, markets, and social life where only men participate.

A cradle wedding - (Beshik to'yi) is a ceremonial holiday that is associated with putting a baby in a cradle for the first time. This is one of the most ancient and widespread ceremonies in Uzbekistan. Usually, this wedding is held on the 7th, 9th, 11th day after the birth of the baby. In different regions, the ceremony has its own characteristics and depends on the level of wealth of the family: wealthy families usually hold this wedding on a large scale, while poor families celebrate it modestly. . All the necessary accessories for the cradle and the baby are provided by the relatives of the baby's mother. Bread, sweets and toys are served on the table. Gifts are prepared for the baby's parents and grandparents. A richly decorated cradle, tables and gifts are placed in a vehicle and sent to the home of the baby's parents, together with guests, to the sound of trumpets and drums. According to tradition, the baby's grandfather first puts the brought cradle on his right shoulder, then passes it to his son's shoulder, who gives the cradle to the baby's mother. In the past, they used to apply white flour on the faces of the guests so that all their intentions were pure and good. Guests are invited to a table prepared in the hotel, and while the guests are eating, listening to musicians and having a party, the ceremony of wrapping and cradling the child is held in the next room with the participation of old women. At the end of the ceremony, guests come to see the child, give him gifts and sprinkle parvarda or sugar on the cradle. With that, the ceremony ends and the guests return to their homes.-

Circumcision wedding -(Xatna qilish) is another ancient Uzbek custom (circumcision wedding) that is considered sacred by Islam. This ceremony is held for boys when they are 3, 5, 7, 9 years old, rarely 11-12 years old. The conduct of the circumcision wedding is supervised by the public. From the moment a boy is born, his parents gradually buy all the necessary things and start preparing for the circumcision wedding. A few months before the ceremony, which is often called simply "wedding", preparation for it begins. Relatives and neighbors help in sewing blankets and preparing wedding gifts. All these are given to mothers with many children. Before the wedding, the Qur'an is read in the presence of elders living in the neighborhood, the imam of the mosque, and relatives. The table is written. After that, surahs from the Qur'an are read and the elders pray for the boy. After that, a big "wedding" begins. Before the "wedding", the child is dressed in clothes made of beads and gifts in front of neighbors, elders, and relatives. In the past, it was customary to give a mare as a gift, and now the child was given as a gift, saying that he was a warrior. Everyone congratulates the boy, sprinkles him with money and sweets, and then all this continues inside, in the women's rooms. On this day, the ceremony of "tahurar" - placing blankets and pillows on the platform - is held in the women's circle, which is usually performed by a mother with many children. The ceremony ends with a rich table, including a festive meal. According

to tradition, in the evening after dinner, a big bonfire is lit in the yard, and people play around the bonfire and organize various games. The celebration continues the next day.

Fatiha wedding- The marriage is conducted in several stages with the permission and blessing of the parents. When a boy comes of age, his parents start looking for a suitable girl for him. Close relatives, neighbors, and acquaintances also enter this process. After finding a girl, the young man's aunts or uncles enter the girl's house under some pretext to see her, to get to know her parents and the situation of the potential bride at home. After that, neighbors and acquaintances inquire about the family of the chosen girl. If a positive answer is received, matchmakers will be sent to the house. One of the main rites of matchmaking is the blessing wedding. The suitors determine the day to be blessed. On this day, well-known elders, neighborhood elders and girls gather in the girl's house. After the suitors state the purpose of their visit, the "bread-breaking" ceremony begins. From this moment, young people are considered to be connected with each other and blessed. The Fatiha wedding ends with the appointment of the marriage and the wedding day. Each of the suitors is given a table with two loaves of bread and sweets, and the girl sends gifts to the boy and his parents. After the matchmakers return to the groom's house, they take the trays with gifts from their hands and start the "sarpo korar" ceremony. The table is usually opened by a mother with many children. All the gathered will enjoy cakes and sweets brought from the bride's house. From the beginning of Fatiha's wedding and until the wedding itself, the parents of young people decide the issues of dowry and organizational issues related to the wedding ceremony. A few days before the wedding, a "girl's dinner" ceremony is held at the girl's house, to which the girl invites her relatives and friends.

Marriage ceremony. Traditionally, the wedding ceremony is extremely important in the life of Uzbeks and is celebrated especially solemnly. Having common features, it is celebrated in different ways in different regions. The main moment of the marriage ceremony is when the bride moves from her parents' house to the groom's house. On the wedding day, the groom prepares a wedding dish (pilaf) and sends it to the bride, where it is served on the table. A similar dinner is held at the groom's house. On the day of the wedding, the imam of the mosque reads the "Khutbai Nikah" to the two young people, after which they are declared husband and wife before God. The imam explains the rights and obligations of husband and wife to the youth. Usually, after the marriage ceremony, young people go to ZAGS to register their civil marriage. On the day of the wedding, the groom is dressed in sarpo (wedding clothes and shoes) at the bride's house, after which the groom and his friends go to greet the bride's parents. After the groom returns with his companions, the bride also arrives. Before sending to the groom's house, a farewell ceremony with the parents is held at the bride's house. The bride is accompanied by close friends. They sing songs (the songs "Olan" and "Yor-yor"). The real wedding begins with the reception of the bride at the groom's house. After the wedding, the groom follows the bride to the door of the room reserved for two young

people. In the room, the bride is met by a "yanga" (usually a woman close to the bride), the bride puts on different clothes and stands behind the chimildik (goshan) and prepares to meet the groom. After some time, the groom comes near the room with his companions and goes to the gushan where the bride is waiting for him with the bride. In order to get to the bride, he has to symbolically buy the bride again, they bargain. After that, the bride and groom stay together for the night. In the morning, the "Kelin Salam" ceremony begins with the call to prayer. Before the start of the ceremony, the groom's parents, all close relatives, groom's relatives and close neighbors gather in the yard. All of them come to the bride in turn and give their wishes, gifts and prayers. The bride should bow down to the waist and greet everyone. Thus the holiday ends and family life begins.

Morning plov. The morning meal ceremony is held during wedding (circumcision wedding or marriage) and mourning (20 days and one year after death). The organizers of the wedding determine the day and time of the morning meal after agreeing in advance with the community of the neighborhood or quarter committee. Relatives to this day. invitations are sent to neighbors and acquaintances. The day before, in the evening, a "carrot cutting" ceremony is held, usually attended by neighbors and close relatives. After slicing carrots, all participants are invited to the table. Artists are usually invited to cut carrots. During the meal, the elders divide the work among the guests. The morning meal should be ready before the end of the Fajr prayer, because the first guests will be those who come out of the prayer. At the end of the morning prayer, trumpets and drums announce the beginning of the morning meal. After the guests sit at the table and read the blessing, bread and tea are served to them. Only after that, soup is brought on plates at the cost of two people. After the meal, the plates are taken away, the guests recite the blessing and thank the host. After they leave, the table is quickly set for the arrival of new guests. Morning soup usually lasts at most one and a half to two hours. During this time, invited artists will sing. After the morning meal, guests of honor are given gifts - usually capes (national men's robes). Maraka dinner during Aza is different in that when the guests sit at the table, they read the surahs of the Qur'an and remember the deceased person. Even when the meal is finished, the Qur'anic surahs are read. Artists are not invited at the feast, and the table is more modestly decorated than at a holiday wedding. It should be mentioned that only men serve at the holiday wedding dinner and maraka dinner.

REFERENCES:

1. UMUROVA, X. Semantic Properties of the Terms of Wedding Ceremony Used in Bukhara Dialect. JournalNX, 6(09), 58-62. <https://www.neliti.com/publications/335839/semantic-properties-of-the-terms-of-wedding-ceremony-used-in-bukhara-dialect>.
2. Nazarova, G. P., Umurova, K. H., & Kasimova, N. F. (2020). Peculiarities of the Mythological Images of the British Folklore. International Journal of Advanced Science and Technology, 29(8), 1614-1618. <http://sersec.org/journals/index.php/IJAST/article/view/12575>.
3. Umurova, X. (2020). Semantical Features Of Folklore Samples. Solid State Technology, 63(4), 5207-5212. <http://solidstatetechnology.us/index.php/JSST/article/view/3798>
4. Gadoeva, M. I., Umurova, X. X., & Vaxidova, F. S. (2019). THE EXPRESSION OF THE MEANING OF THE CATEGORY OF INDEFINITENESS IN NOUNS AND PRONOUNS IN THE ENGLISH AND UZBEK LANGUAGES. Scientific Bulletin of Namangan State University, 1(10), 227-237. <https://uzjournals.edu.uz/namdu/vol1/iss10/43/>
5. Xakimovna, U. X. (2021). NEVER ENDING LOVE IN “ROMEO AND JULIET” THAT MAKES SACRIFICES BY WILLIAM SHAKESPEARE. International Engineering Journal For Research & Development, 6(TITFL), 252-256. <http://www.iejrd.com/index.php/%20/article/view/1878>
6. Xakimovna, U. X. (2019). Lexico-semantic group of the verb “to break” in modern english. Indonesian Journal of Innovation Studies, 8. <https://ijins.umsida.ac.id/index.php/ijins/article/view/236/108>
7. Umurova, K. (2017). DEPICTION OF YOUTH PROBLEMS IN AMERICAN SHORT STORIES OF THE XX CENTURY. Научная дискуссия: инновации в современном мире, (12), 63-68. <https://elibrary.ru/item.asp?id=29430719>
8. Umurova, K. (2019). COMMUNICATIVE APPROACH IN LISTENING. Мировая наука, (2), 59-61. <https://elibrary.ru/item.asp?id=38198423>
9. Nazarova, G. P., Umurova, K. H. (2016). Self-confidence and its importance in learning languages. International scientific journal, (4 (2)), 47-49. <https://elibrary.ru/item.asp?id=26165788>
10. Umurova K. et al. MAKING CRITICAL THINKING INTUITIVE IN EFL CLASSES: USING DRAMA, EXAMPLES, AND IMAGES //Проблемы и достижения современной науки. – 2018. – Т. 1. – №. 1. – С. 43-47. <https://elibrary.ru/item.asp?id=34994387>
11. Gulbakhor, N., & Umurova, K. (2018). ADVANTAGES AND DISADVANTAGES OF USING MATERIALS, TEXTBOOKS AND COURSEBOOKS. Интернаука, (9), 28-29. <https://elibrary.ru/item.asp?id=32529895>

12. Nazarova G., Umurova K. THE ROLE OF FEEDBACK IN IMPROVING WRITING SKILLS //Интернаука. – 2017. – Т. 7. – №. 11 Часть 3. – С. 23. https://www.researchgate.net/profile/MasudRaxmatova/publication/337059971_linternauka_711_3/links/5dc2e5fda6fdcc21280bb027/linternauka-711-3.pdf#page=24
13. Umurova K. H. IMPROVING SPEAKING IN INTEGRATION //Теория и практика современной науки. – 2018. – №. 5. – С. 1010-1011. <https://elibrary.ru/item.asp?id=35545594>
14. Umurova K. DEPICTION OF YOUTH PROBLEMS IN AMERICAN SHORT STORIES OF THE XX CENTURY //Научная дискуссия: инновации в современном мире. – 2017. – №. 12. – С. 63-68. <https://elibrary.ru/item.asp?id=29430719>.
15. Назарова, Г. П., & Умурова, Х. Х. ПОЭЗИЯ “ПАСТУРЕЛЛА” ПЕРИОДА ВОЗРОЖДЕНИЯ В АНГЛИЙСКОЙ ЛИТЕРАТУРЕ. <https://www.internauka.com/issues/2017/1/1897/> .
16. Hakimovna, U. X. (2022). LINGUACULTURAL FEATURES OF WEDDINGS IN UZBEKISTAN AND UNITED KINGDOM. O'ZBEKISTONDA FANLARARO INNOVATSIYALAR VA ILMIY TADQIQOTLAR JURNALI, 2(14), 111-117.
17. Umurova, K. (2018). MAKING CRITICAL THINKING INTUITIVE IN EFL CLASSES: USING DRAMA, EXAMPLES, AND IMAGES. Проблемы и достижения современной науки, 1(1), 43-47.
18. Umurova, X. (2020). Semantic Properties of the Terms of Wedding Ceremony Used in Bukhara Dialect. JournalNX-A Multidisciplinary Peer Reviewed, 6(9), 2581-4230.
19. Umurova, K. (2019). COMMUNICATIVE APPROACH IN LISTENING. Мировая наука,(2), 59-61.
20. Hakimovna, U. X. (2019). Lexico-semantic group of the verb “to break” in modern english. Indonesian Journal of Innovation Studies, 8.
21. Umurova, X. (2020). Semantic Properties of the Terms of Wedding Ceremony Used in Bukhara Dialect. JournalNX-A Multidisciplinary Peer Reviewed, 6(9), 2581-4230.
22. Umurova, X. X. (2022, January). Ingliz va ozbek tillarida toy marosimi atamalari xususida. In Integration Conference on Integration of Pragmalinguistics, Functional Translation Studies and Language Teaching Processes (pp. 63-65).
23. Hikmatovna, A. S. (2021, June). EPIC HELPERS IN ENGLISH FOLK TALES WHO REVEAL THEIR NAMES THROUGH SONGS. In Euro-Asia Conferences (pp. 11-13).
24. Khikmatovna, A. S. COMPARATIVE ANALYSIS OF EPIC HELPERS IN ENGLISH AND UZBEK FOLKLORE. Scientific reports of Bukhara State University, 91.

25. Hikmatovna, A. S. (2021, November). Mythical Helpers in English and Uzbek Fairy Tales. In INTERNATIONAL CONFERENCE ON MULTIDISCIPLINARY RESEARCH AND INNOVATIVE TECHNOLOGIES (Vol. 2, pp. 78-81).

26. Axmedova, S. (2021). ИНГЛИЗ ВА ЎЗБЕК ХАЛҚ ЭРТАКЛАРИДА ҚУШ КЎРИНИШИДАГИ КЎМАКЧИЛАР. Журнал иностранных языков и лингвистики, 3(8).

27. Akhmedova, S. (2018). INTEGRATING SKILLS THROUGH TASK BASED TEACHING APPROACH. Теория и практика современной науки, (5), 989-991.

28. Hikmatovna, A. S. (2023, January). HUMAN HELPERS IN ENGLISH AND UZBEK FAIRYTALES. In Proceedings of International Conference on Educational Discoveries and Humanities (Vol. 2, No. 2, pp. 194-196).

29. Akhmedova, S. H. CHARACTERISTICS OF HELPERS IN ENGLISH AND UZBEK FAIRY TALES. Тил, адабиёт, таржима, адабий танқидчилик халқаро илмий форуми: замонавий ёндашувлар ва истиқболлар, 657.

30. AKHMEDOVA, S. THE PARTICULARITY OF INTERPRETATION OF EPIC HELPER IN THE ENGLISH AND UZBEK FOLKLORE. ЎЗМУ ХАБАРЛАРИ ВЕСТНИК НУУЗ.