

A LOOK AT THE HISTORY OF THE PLACEMENT OF ORPHANS AND CHILDREN DEPRIVED OF PARENTAL CARE IN UZBEKISTAN: YESTERDAY AND TODAY

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"The main goal of the reforms we are implementing is to create all the conditions for the happy future of children".

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Annotation

This article describes the attitude of orphans and children deprived of parental care in history in our country, reforms carried out by the National Guard in New Uzbekistan.

Keywords: Uzbekistan, National Guard, orphan children, children deprived of parental care, orphanages, law.

Every fifth child in the world lives in extreme poverty. Almost a billion people live on the planet for less than \$ 1,90 dollars a day, and half of them are children. Due to malnutrition, as of 2019, 149 million children in the world have physical disabilities[1].

Currently, the number of children on earth who are deprived of parental care is increasing for various reasons. According to UNICEF, "there are more than 140 million orphans and children deprived of parental care in the World[2].

Looking into the past, deprived of orphan and parental care and in defense of abandoned children, it can be seen that in 312 the first law was adopted by Emperor Constantine, aimed at preventing the murder and abandonment of a child, as well as in the establishment of a specialized "orphanage" in Milan, Italy, in 716, in order to solve the problem of killing

The fight against the murder or abandonment of a child was considered in Russia as an issue at the level of Public Policy. In particular, the abandonment of a baby by a mother under Peter I was assessed as a crime directed against the state, against public security. Because, the fact that the state is strong and powerful was considered in connection with the existence of energetic and powerful men, in the opinion of Emperor Peter I. For this reason, in 1706, the first in Russia, Iova Blagochestiv, established an orphanage with the aim of preserving and raising abandoned children. Under Peter i, many such orphanages were built in Russia, and they were taken under the protection of the State [3].

The problem of orphans from ancient times, when the personality society was formed, did not leave indifferent people of advanced thought, statesmen, representatives of science. In

particular, the "Avesto", where the socio-economic, spiritual and moral foundations of the lifestyle of the peoples of Central Asia were laid before the introduction of Islam, states that the daily life of the community, in particular, the social results of family relations, was strictly regulated.

Parents relied on strict norms and principles in raising a child. When their children grew up, with the participation of the team, the girl was given the status of "Kadbonu", that is, a housewife, and the boy "kadhudo" – the head of the family. In the community, the differences between reward and sin were correctly understood in the attitude towards orphans, poor, bevabechoras. Any form of injustice towards them was sharply condemned. It was even strictly forbidden to damage his property[4].

Upon the entry of Islam, it became one of the Sharia arcons, not to betray, not to offend, but, on the contrary, to take care of orphans. In particular, in the surah of the Quran "nisu "(verse 10), " indeed, those who eat the property of the orphans wrongfully, and eat the fire in their bellies. And they will surely enter the fire," (22) say, "give back the property of the orphans, and do not exchange the good for the bad. And do not eat of their wealth in addition to your wealth.. After all, this is a great sin!it was noted that [5].

The Hadith Sharif narrates from Abu Hurayra raziyallah and Anhu: the messenger of Allah sollallah and alayhi Wasallam: "the best among the Houses of Muslims is the house in which good is done to the orphan. The worst of the Houses of the Muslims is the house in which evil is done to the orphan." It is stated that they say," this is how we are in Paradise, the guarantor of me and the orphan " [6].

Демак, ислом дини ҳар доим етим болалар манфаатлари муҳофазасида serves in the establishment of the principles of social justice. Being kind to orphans was assessed as a high example of humanity.

By the 60-70s of the XIV century, a large and powerful Timurid state was formed on the territory of Central Asia. "...I ordered, "writes Amir Temur in the"trappings", " every city, big and small, every village should have a mosque, Madrasah and Khanaqah, an anchor (alien) for the faqiru poor, a hospital for the sick, and appoint healers to work in them. In each city, the Dorul-amorat (Palace of the ruler) and the Dorul-Justice (Palace of justice) are built...". We can see that during his time Timur was focused on the darvesh, the faqr and the poor at the level of Public Policy [7]..

At the end of the 19th century at the beginning of the 20th century, such scholars as jadid the Enlightenment, Mahmudkhoja Behbudi, Munavvarqori Abdurashidkhanov, Abdulla Avlani continued the traditions of goodness, mercy and sahovatpeshlik in their activities and also promoted them in their creativity. At the same time, those who managed to form various philanthropic societies. The history of the first Muslim charitable societies dates back to the end of the 19th century in Turkestan. In the first quarter of the 20th century, the jadids opened about 30 free schools from their accounts. Mirnosirboy, Orifjonboy, Ahadkhonboy provided

these schools with funds for 25 years. In 1894, at the initiative of the city judge Nizamiddinhoji, funds in the amount of 1,500 rubles were collected and founded for the local population "Dorul ojizin" (for non-residents, orphans). Two years later, in 1896, the inhabitants of the city of Osh founded the first Muslim "House of Mercy" in Turkestan, that is, in the Fergana region.

Initially, these societies were founded in Tashkent in 1899, and later in the Old City of Margilan, two "orphanages" for the local Muslim population. A large amount of money was invested in these orphanages by Muslim patrons.

The main purpose of these orphanages was to provide shelter and food to all the needy in the city. The financial support of the Muslim charity house in Osh was taken over by the wealthy merchants of the city. The Emir of Bukhara also founded "Dorul ojizin" for the poor and disabled in the city in 1897. The fact that this mask was served twice a day at the expense of the Emir is presented in the sources [8].

The changes of 1917, the fall of the Tsarist power, with the coming to power of the Bolsheviks brought additional problems over the pre-existing problems throughout the country. The number of neglected children has gone too far with the growing number of children separated from parents and from a poor family due to reasons such as civil war, famine, epidemic, deterioration of population supply[9]...

In the 1920s, the Soviet state invested heavily in starting work on the construction of orphanages, allocating land for them and providing them with the necessary equipment [10].. In a word, in Uzbekistan in the 1920s and 1930s, the solution of such problems as child famine, neglect, illness, crime, lack of medical personnel was one of the main tasks before the government.

From October 1941 to September 1942, 78 orphanages were transplanted from the surrounding areas of the front to Uzbekistan, and there were 9918 foster children in them. Of these, 10 orphanages will be organized to accommodate the transplanted children. As of September 1, 1942, there were 50 evacuated orphanages in Uzbekistan, which were distributed over the regions[11].

The development of the rights of the child began to improve from the second half of the 20th century, the International Covenant "on the Universal Declaration of human rights", "on economic, social and cultural rights" and the "convention on the rights of the child" were adopted.

This convention established the recognition of the four basic socio-legal principles of the child as a full-fledged and full-fledged person, such as ensuring survival, development, protection and active participation in social life [12].

At the same time, in the Soviet Union and its constituent states, attention to "orphanages", socio-economic, educational and educational issues in the institution rose to the level of Public Policy.

It seems to us that the processes of placement and upbringing of orphans and children deprived of parental care in orphanages in our country should be divided into "five" periods and studied.

Period before 1900 (Khanate period)

1900-1917 (Tsarist Russia reign period)

1917-1991 (Soviet era of government)

1991-2016 (Independence period)

The era of New Uzbekistan after 2016.

As you know, the importance of orphanages in personality maturation is also unlimited. However, no orphanages can replace the family. Due to fate or because of people unworthy of the name of some parent, some children are forced to be raised and raised in orphanages.

Orphanhood is a divine destiny, so it is only destiny to see it written on the human forehead. Indeed, fate cannot be avoided. In the norm of such fate, the baby is led to The Orphanage.

In Uzbekistan, initially orphanages were founded in 1918 on the basis of orphanages under the name "orphanage", and since 1995 they have been called "orphanages".

Upon independence of our country, attention is paid at the level of public policy to issues such as social protection, education, health care, housing provision by the state in relation to orphans and children deprived of parental care.

Especially in the new Uzbekistan, a new system of support for orphans and children deprived of parental care was introduced, a layer of the population in need of social protection.

President of the Republic of Uzbekistan Shavkat Mirziyoyev, in his work "let's live in New Uzbekistan freely and comfortably", put forward a new system "to show special kindness to children of needy families, orphans, children with disabilities and in need of treatment" [13].

Decree of the president of the Republic of Uzbekistan dated August 9, 2021 No. 5215 "on measures to introduce a new system of state support for orphans and children deprived of parental care" on family orphanages and orphanages and foster children taken into guardianship, guardianship or family (patronage) the attachment of military personnel and employees of the National Guard to orphans (under the age there will be no exaggeration.

By this decision, the National Guard shall take measures to return the pupils of educational institutions to their parents or their substitutes, appoint a guardian or sponsor, adopt and apply other forms of placement; material, legal and psychological-pedagogical support for orphans and children deprived of parental care; in cooperation with guardianship and guardianship authorities, on the basis of conducting interviews with orphans and children deprived of parental care at least once a month, tasks such as studying their educational and educational situation and domestic conditions were identified that are rare in world experience.

As of February 17, 2023, on the initiative of the National Guard, more than 700 children are raised in 140 family orphanages, 21 "orphanages" and "children's towns" have been liquidated, and 2,277 children have been transferred to the upbringing of families and close relatives [14].

Nowadays, ensuring the rights of orphans and children deprived of parental care to the family environment, raising them as close as possible to the family, is one of the most pressing issues of today.

In conclusion, it should be noted that in our country the rights and freedoms of orphans in particular have always been appreciated, the protection of their interests was at the level of public policy, the National Guard protects the rights of orphans and children deprived of parental care in cooperation with guardianship and guardianship authorities, and this activity requires improvement.

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