

USING THE NATIONAL TRADITIONS OF THE UZBEK PEOPLE IN THE PROCESS OF SECONDARY SCHOOL STUDENTS

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Abstract. *In this article, an opinion is expressed about the use of national traditions of the Uzbek people by students of general education schools.*

Keywords: *national tradition, pedagogy, education, Uzbek people, upbringing.*

ИСПОЛЬЗОВАНИЕ НАЦИОНАЛЬНЫХ ТРАДИЦИЙ УЗБЕКСКОГО НАРОДА В РАБОТЕ УЧАЩИХСЯ СРЕДНИХ ШКОЛ.

Аннотация. *В данной статье высказывается мнение об использовании национальных традиций узбекского народа учащимися общеобразовательных школ.*

Ключевые слова: *национальная традиция, педагогика, образование, узбекский народ, воспитание.*

Relevance. In the light of the tasks facing the upbringing and training of the younger generation, one of the urgent scientific problems is the study of the upbringing of a culture of behavior on the traditions of the Uzbek people, the study and dissemination of the experience of the best achievements of folk pedagogy, the development of scientific foundations for their use in modern family upbringing.

Aim. It is necessary to educate the younger generation with high moral qualities, and, first of all, the culture of children's behavior. The decisive role in the upbringing of a culture of behavior belongs to the family, since from a very early age the traits of a person's character are formed in it, his attitude to work, moral, ideological and cultural values. Therefore, the main condition for education on folk traditions is, first of all, the existence of direct communication and continuity between generations.

Methods. In the process of revealing the topic, general philosophical methods were used as logical, historical, sociological, structural-system analysis and others, as well as historical methods as concrete-historical, historical-genetic, historical-comparative, historical-typological, historical-systemic and others. Including used pedagogical research methods such as observation, work with documents, questionnaire survey and comparative analysis.

Results. The history, culture, traditions, creative work, written heritage of the Uzbek people and their significance in the process of educating students are analyzed.

Conclusion. Recommendations and conclusions on the selected topic have been developed.

Introduction

In the process of renewal and democratization of society, in the conditions of acquiring sovereignty by the republics, when history is revised, the activities of many social institutions are comprehended, much forgotten or forbidden in the spiritual life of the people returns, one of the most pressing problems of our time is the revival of the cultural and historical heritage of the past,

one of the components of which is folk pedagogy with its rich progressive traditions and experience in educating the younger generation.

The socio-cultural and spiritual values of the people, its traditions have always played an important role in the civil formation of a person, in the formation of his moral and labor qualities, in the socialization of the individual as a whole. That is why it is so necessary “today an objective assessment of the historical role of these phenomena, the study of the educational influence of various social institutions. Knowledge, processing and comprehension of the spiritual pedagogical culture of the past will help to successfully solve complex problems of raising children and youth in modern conditions. Without the study and use of folk pedagogy, there can be no full-fledged upbringing of the individual. At the present time, the unification of the traditions and experience of folk pedagogy with the methodological and theoretical principles of pedagogical science in solving educational problems posed by society is becoming relevant. In this regard, it seemed important to us to compare the results of the influence of the pedagogical tradition and the national spiritual heritage of the past on all aspects of the upbringing of the younger generation.

In the light of the tasks facing the upbringing and training of the younger generation, one of the urgent scientific problems is the study of the upbringing of a culture of behavior on the traditions of the Uzbek people, the study and dissemination of the experience of the best achievements of folk pedagogy, the development of scientific foundations for their use in modern family upbringing. One of the main principles of state policy in the field of education is the priority of universal and national cultural values. It is necessary to educate the younger generation with high moral qualities, and, first of all, the culture of children's behavior. The decisive role in the upbringing of a culture of behavior belongs to the family, since from a very early age the traits of a person's character are formed in it, his attitude to work, moral, ideological and cultural values. Therefore, the main condition for education on folk traditions is, first of all, the existence of direct communication and continuity between generations. Connecting with the life of several generations lends great strength to traditions.

Materials and methods

In the process of revealing the topic, general philosophical methods were used as logical, historical, sociological, structural-system analysis and others, as well as historical methods as concrete-historical, historical-genetic, historical-comparative, historical-typological, historical-systemic and others. Including used pedagogical research methods such as observation, work with documents, questionnaire survey and comparative analysis.

Review and Discussion

Folk pedagogy

Folk pedagogy is an integral and integral part of the general spiritual culture of the people. The words of the great Russian teacher K.D. Ushinsky that “education has existed in the Russian people for as many centuries as the people themselves have existed,” refer entirely to all other peoples. At the same time, they assume that folk pedagogy appeared in the deepest antiquity, that it historically preceded scientific pedagogy and influenced its early forms. An analysis of the history of the old pedagogical thought of the peoples of Central Asia indicates that the first social monuments of pedagogy arose under the direct influence of folk life, folk pedagogical culture. The assertion of pedagogical historians S.D. Babishin and B.N. Shityurov is fair that “ancient Russian

thinkers as representatives of official pedagogy could not fail to take into account the richest experience of upbringing accumulated by compatriots". From "The Word of Law and Grace" by Hilarion to "The Lightning of Daniel the Imprisoned", there are constant appeals to the wisdom of popular pedagogical thought. This relationship is the most important feature of the works of the 11th - 13th centuries. [6]

Researchers of ancient Russian pedagogical thought have convincingly demonstrated the mutual influence and interdependence of official and folk pedagogy, which complement and enrich each other. If the influence of the church and the ideology of the ruling classes was constantly felt in official pedagogy, then folk pedagogy, although to a certain extent, was subjected to these influences, as a whole expressed the thoughts and aspirations of the people, their ideas and the upbringing and education of the young generation.

Culture of the Uzbek people

Uzbeks are a Turkic-speaking people. The largest nation in Central Asia, they are the main and indigenous population of Uzbekistan, quite large groups of Uzbeks live in northern Afghanistan, northwestern, northern, western Tajikistan, southern Kazakhstan, southern Kyrgyzstan, northern and eastern Turkmenistan. There are significant groups of Uzbek labor and economic migrants in Russia, the USA, Turkey, Ukraine, and EU countries. Muslim believers are Sunnis. Uzbeks are traditionally engaged in agriculture and trade. More than 48% of the population of Uzbekistan lives in rural areas.

Folk dances

The culture of the Uzbek people is one of the brightest and most distinctive cultures of the East. This is inimitable folk music, dances and painting, unique national cuisine and clothes. Uzbek folk music is characterized by a multifaceted theme and a variety of genres. Songs and instrumental pieces, in accordance with their functions and forms of existence, can be divided into two groups: performed at a certain time and under certain circumstances and performed at any time. The first group includes songs related to ceremonies, labor processes, various ceremonies, theatrical performances, games. National Uzbek dance is unusually expressive. He embodies all the beauty of the Uzbek nation. The main differences between Uzbek dance and other dances of the peoples of the East are, firstly, the emphasis on complex and expressive hand movements, and secondly, rich facial expressions. There are two types of Uzbek dance - traditional classical dance and folk (folk) dance. Classical traditional Uzbek dance is an art that is cultivated in special dance schools and then demonstrated on a large stage. There are three schools of Uzbek dance: Fergana, Bukhara and Khorezm. The dances of the Fergana group are distinguished by softness, smoothness and expressiveness of movements, an easy sliding step, original movements in place and in a circle. The Bukhara dance is also distinguished by its sharpness of movements, thrown back shoulders and a very beautiful gold-embroidered costume. The original and distinctive movements are distinguished by the Khorezm style (as well as in other Muslim cities) [1].

Painting

The development of national painting began many centuries ago. In the 16-17 centuries, the art of manuscript and bookbinding made significant progress in the capital Bukhara and some other urban centers. The decoration of the manuscript included exquisite calligraphy and delicate marginal ornaments with water paints. The Central Asian school of miniature flourished in

Samarkand and Bukhara. Handicraft production has developed in Uzbekistan from century to century, leaving unique products. In the twentieth century, due to progress in the socio-economic sphere, handicrafts gradually began to fade into the background after industrial production. Ceramics, pottery production in Central Asia was one of the most developed spheres of production. The most common forms of pottery were glazed and dry pottery, which had their own local characteristics. The largest centers for the production of pottery have survived, such as Rishtan, Gijduvan, Samarkand Gurumsaray, Urgut, Shakhrisabz, and Tashkent. Engraving, modern craftsmen working with brass and copper make high quality engraved items from these metals. The outstanding masters of this craft are the masters of Bukhara, who are distinguished by the subtlety and richness of the images they create. The traditional types of folk art (embroidery, pottery, chasing and engraving of copper dishes, carving and painting on wood and ganch, stone carving, etc.) have reached a high development, which have retained their originality in certain historical and cultural areas (Khorezm, Fergana, etc.).

Folk art

Oral folk art flourishes (epics, dastans, various songs and fairy tales). Popular theater and circus - performances of witches, puppeteers, tightrope walkers.

Oral folk art contains certain opportunities for fostering a culture of children's behavior on the basis of traditions. The upbringing of children by parents on folk wisdom, sayings, proverbs reinforces their life experience, serves as an incentive to show mutual respect for traditions. More than one generation of people studied and educated on sayings, proverbs, sayings, moreover, some proverbs have become a motto in the life of great people. Folk aphorisms do not just express this or that educational idea, they are created, polished, have, as it were, a certain educational task, didactic goals dictated by the pedagogical intuition of the people, the principle of expediency. First of all, the aphorisms are extremely compressed, laconic, laconic, edifying, easy to remember and serve as a motto for young people in life: "The end of patience is gold", "A kind word is sweeter than honey", "A house with children is laughter, a mess, a house without children that prison", "Son and daughter, that your eyes are in your forehead", "Mind - over the years, good manners - from childhood".

Traditions in the process of raising children

At present, the upbringing of children on universal human values acquires special depth and significance, since it forms the consciousness of the individual, facilitates the introduction of new participants to them. Interest in folk traditions is dictated by the need to learn the lessons of upbringing from the past. That is why in our republic special attention is paid to the content and process of forming a culture of behavior based on folk traditions. The traditions of upbringing the culture of children's behavior in the family originate from time immemorial. Life needs, the need to prepare a labor, combat, and moral and volitional shift demanded that people constantly take care of transferring their life experience to the younger generation, developing the necessary skills and habits of cultural behavior in children. The study of the meaning of traditions shows that they are part of the historically developed culture of a particular people. Traditions touch upon the issues of the relationship of people, the relationship of a person to another person, to society, to the family, to everything that makes up the social and personal life of the people. Tradition is an invaluable treasure of the national heritage. Many generations preserve it, enrich it, pass it on to

the younger generation. And when this connection is interrupted, the generation is cut off from the national culture. The Uzbek people have a special view of the importance of the family as a component of the system of national education in the *formation of the spiritual and moral personality of the child*.

A family

The behavior and relationships of family members, their internal culture have a certain pedagogical impact on instilling ethical skills in children. That is, adults in this case, parents, relatives perform the functions of folk teachers, and the family becomes the center of education. Since ancient times, the Uzbek people consider the family a sacred abode and value it. For the purest and most pure feelings, the first life concepts and ideas are formed primarily in the bosom of the family [5]. These wise words reflect love for the family, immortal traditions and customs of the Uzbek people. Parents are the first educators, their impact on the formation of the culture of behavior of their children is enormous. The earliest impressions of a child are related to the parents. They influence children with their behavior, words. And if there is no mutual understanding in the family, mutual respect - do not expect good. Some parents from early childhood try to instill in their children elementary courtesy skills, since this age is the most favorable. It is no coincidence that the people say that it is necessary to educate a child while he is placed across the bench. Meanwhile, the culture of behavior and what is often called "the rules of good taste" is a comprehensive and rich area of relationships between children and other children, including a culture of communication, a culture of satisfying needs, a culture of appearance. AP Chekhov said beautifully about this: "Everything in a person should be beautiful: face, clothes, soul, and thoughts." The culture of behavior is the most important socially necessary and valuable quality of a person, on which the microclimate of the family, team, well-being, mood and even the health of the child depends. The child receives initial knowledge of the norms and rules of behavior at home, on the street, in communication with elders, with peers in the family thanks to verbal (verbal) methods and the personal example of parents. The youngest serves the eldest, puts his hand to his heart, calls the elders "aka" - elder brother, or "opa" - older sister. He shows a constant readiness to carry out orders with the words "hup buladi" (literally - will be done), the last to take the pilaf from the dish. The elders start and finish eating first, so that the young get more food, since the young body is constantly growing, it needs increased nutrition. The younger usually does what the elder says, but the older is responsible for the younger, not allowing him to do bad things. The younger one should be inferior to the elder in everything. The strength of this tradition is that it encourages the pupils themselves to educate themselves. The rules of everyday behavior for all children require that they greet their elders first, do not tire them with endless questions, do not sit down before the elders take their places, do not enter the house in front of the elders, and vice versa, they demanded to open the door and hold it while elders or guests entered. Only if these rules are observed, children were considered educated.

Hospitality

The main characteristic of the Uzbek family is hospitality. When heading for a visit, it is advisable to bring along souvenirs or sweets for the host's children. They usually only shake hands with men. Women and persons sitting in the distance are greeted by putting their right hand to the heart and accompanying this gesture with a slight tilt of the head. During the handshake, they are

traditionally interested in health, the state of affairs at work and at home. In rural areas, when a guest arrives, women usually do not sit at the same table with men, so as not to interfere with their conversation. It is not customary to admire the beauty of women and pay close attention to them. Shoes are removed upon entering the accommodation. It is necessary to occupy the place indicated by the owner. Moreover, the further it is from the entrance, the more honorable it is. From antiquity to the present day, the peoples of Central Asia have a sacred tradition - "to warm an orphan, to share with the poor." And when a person who has dependent children of his own (as a rule, Uzbek families are distinguished by many children, especially in rural areas) brings home not only by blood, but also by faith, he commits an act of generosity, the roots of which lie precisely in the folk traditions. Or such, for example, a tradition like respect for bread. If in an Uzbek family a child drops a piece of bread, adults will definitely pick it up, first bring it to their lips, kiss it, and then put it to their eyes and put it in a clean place. The people say that whoever does not respect bread will go blind. In this tradition, there is a feeling of love for their land, for its fruits and results of labor inherent in every nation [2].

Traditions in pedagogy

Dehlavi, Khayyam, Navoi, Farabi, Saadi and other educators indicate that their ideas about education, in particular, closely resonate with the ideas and thoughts expressed in the monuments of folk pedagogy: in sayings, proverbs, parables, legends. Moreover, people specifically associate certain legends with the actions, life and activities of great people.

These scientists expressed the ideas of humanism, emphasized the need to instill great moral qualities in the young generation, educate them in the spirit of love for work, respect for elders, friendship and comradeship, truthfulness and honesty. Progressive democratic ideas of great scientists and poets echo in form and content with the ideas of folk wisdom, therefore they had a huge impact on the formation of the pedagogical culture of the peoples of Central Asia, retaining their relevance to this day.

Folk wisdom about upbringing is an expression of the centuries-old pedagogical culture and the experience of home upbringing of the people. In a difficult relationship with the official pedagogical doctrine, the popular outlook made its way, expressing the thoughts and aspirations of the people about the education and upbringing of children - their most precious property. On the paths of historical development, people overcame the inertia of false ideas and concepts about education. The bases of popular views on education and training are connected by their origin not by religion, not magic, not by ritual, but by labor production activities and the everyday practice of the people themselves. If we make a comparative analysis of the creativity of great thinkers and the people's view of education, then we can see their complete unity, to a greater extent in the form of simply memorable aphorisms. The figurative word, performing, on the one hand, a pictorial and expressive, on the other - information and communication function, served to a certain extent as a link between the edification of thinkers and the richest aphorisms of the people.

Progressive democratic ideas of great scientists and poets such as Avicenna, Biruni, Jami, Khorezmi, Navoi, Farabi, Khayyam resonate in form and content with the ideas of folk wisdom. Therefore, they had a great influence on the formation of the pedagogical culture of the peoples of Central Asia, retaining their relevance to this day. These scientists expressed the ideas of humanism, emphasized the need to instill high moral qualities in the young generation, educate

them in the spirit of love for work, respect for elders, friendship and comradeship, truthfulness and honesty. Famous Uzbek teachers A. Avloni, S. Aini in their teaching activities paid close attention to humanism, friendship, love of work. They attached particular importance in teaching and upbringing to the teacher, his knowledge, moral and cultural image. They widely praised brotherhood, mutual assistance, mutual respect of peoples as a highly moral quality of people in their works [4].

Society

In our society, a wonderful folk custom has existed for a long time: when a person or family needs help, then everyone comes to help them: friends, relatives, neighbors, acquaintances. In the future, this person will come to the aid of those who need her. The name of this beautiful custom is hashar. Its main principle - mutual assistance and mutual assistance - can be expressed by the wise proverb: "One for all, all for one." Hashar is carried out on a voluntary basis. The use of the hashar method in the construction of dwellings and cultural and household facilities is a remarkable phenomenon that has enriched the best traditions of mutual assistance of many peoples of the Central Asian region. Large objects, irrigation complexes and energy systems, such as the Farhad hydroelectric power station, the Kairakum hydroelectric power station, and the Great Fergana Canal, have been created by the hashar method. Destroyed after the 1966 earthquake, Tashkent was raised from ruins in a short time thanks to the friendship and cooperation of different peoples.

Norms and rules of the culture of behavior

The norms and rules of the culture of behavior have been developed for centuries and millennia as necessary conditions for the upbringing of an ethnic group. Moral norms of behavior were formulated in the holy books "Koran" and "Hadith". They approved or condemned such categories of morality as duty, permission, condemnation, prohibition, due to which this or that influence on the level of development of the culture of a particular person was exerted. Therefore, the use of sacred books in the upbringing process is of great importance in the formation of upbringing. Thus, the Hadiths and the Koran preach the introduction of the people's consciousness to the legal, moral, political and other norms of everyday life by means of various kinds of edifications, admonitions of advice.

Using materials of folk pedagogy

With the acquisition of national independence by the Republic of Uzbekistan, the need arose to improve the education system, which led to the approval of the National Program for Personnel Training in accordance with the provisions of the Law of the Republic of Uzbekistan "On Education", based on "national history, folk traditions and customs, preservation and enrichment of the culture of the peoples of Uzbekistan, recognition of education the most important instrument of national development "meeting the requirements of" high spirituality and morality "[3].

In this regard, the question of "strengthening the role of spiritual and moral education, returning to one's roots, increasing the political consciousness and legal culture of the younger generation" arises with particular urgency [3]. In solving this problem, an important role belongs to the historical and pedagogical science, the purpose of which is to study the issue of the upbringing of the younger generation in all periods of the development of society, posing in each

period of its development more and more new tasks for the family, school and other educational institutions.

Consequently, the study of the pedagogical thought of the Uzbek people in different periods of historical development and its great representatives makes it possible to take into account the national characteristics of the people in the process of teaching and educating the younger generation.

In this regard, the study of the development of pedagogical thought on the territory of present-day Uzbekistan plays an important role in the upbringing of the younger generation, because “we are obliged to help, create conditions so that our boys and girls could master the entire amount of knowledge necessary for an educated person, absorb cultural, moral, ethical and spiritual values that will allow them to quickly and painlessly adapt to new conditions, to be active participants in building their renewed state, the reform process” [3].

Improving teacher training is a prerequisite for solving this problem. This requires pedagogical educational institutions to train and educate teachers who have organizational skills, pedagogical skills and skills of educating the younger generation. One of the directions of its improvement is to improve the teaching of pedagogical disciplines. Experience shows that there are significant opportunities for improving the teaching of pedagogical theory, the use of materials of folk pedagogy in it. However, teachers today are not armed with scientifically based recommendations in this area. The need for such recommendations is felt very acutely. The fact is that the personality of a student is formed under the influence not only of special educational work; but also the microenvironment surrounding them, its traditions, customs, morals. Strengthening the educational influence on the younger generation presupposes the purposeful use of the microenvironment in shaping the personality of students. It is impossible to solve this problem without a good knowledge of folk pedagogy by teachers; her ideas and views; techniques, methods and means [3].

Each tradition acts as a kind of model or means, or technique, or method of education. Experience shows that the importance of folk pedagogy both as a certain stage in the development of human knowledge in the field of education and as an active factor in the formation of a personality today, and as that richest source from which today's pedagogical *theory and practice can and should draw knowledge about education*.

Conclusion

The Uzbek people developed and gradually accumulated in their centuries-old experience unique amazing methods, techniques and means of educating the younger generation of their time. These rules, methods, techniques, means of public education have passed the test of time, mass practice, sinking in and enriching themselves, they are adopted by every generation of the people and have not lost their value until now. In Uzbek pedagogy, these include explanation, formation, habits through learning, training, daily life, an example - a model, advice; edification, command, persuasion, request, begging, expressing wishes, approval, praise, gratitude, wish for the good, wish for a happy journey, prohibition, - reproach, condemnation, punishment, request - an apology, the ability to condemn with laughter, to shame, to make you admit your guilt, to accept an oath, etc.

The idea of the all-round development of the personality is put forward as one of the central, leading ones in the study of didactics.

At all stages of considering all aspects of the comprehensive development of the personality of schoolchildren, teachers constantly sought to rely on folk pedagogy, to use the facts, information, and other materials available in it. In the course of educational work on pedagogy, teachers systematically reveal to students that since ancient times the people were vitally interested in the healthy and all-round development of the young generation, and this was precisely what stood at the center of its various educational activities.

Using the materials of folk pedagogy when considering the problems of the comprehensive development of a student, on the basis of an analysis of the correlation of scientific or professional and folk pedagogy, which consists in the fact that when considering certain issues of training and education, the provisions of scientific pedagogy should take the central place, and the materials of folk pedagogy should be subordinated to the presentation and analysis of the leading ideas of pedagogical science: one or another of its sections.

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