

# THE ROLE OF UZBEK TRADITIONS, CEREMONIES AND CUSTOMS IN PERSONALITY DEVELOPMENT

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## Abstract

Annotation: And the specific image of the nation is largely shaped by folk pedagogy. The identity of a people, a nation is manifested, first of all, in its customs, rituals, ceremonies, etiquette, customs and traditions are essentially manifestations of folk pedagogy. The study of problems related to Uzbek folk pedagogy is also essential for the theory and practice of pedagogy.

**Keywords:** Folk pedagogy, Uzbek family, historiography, ethnography, pedagogical historiography, national education, history of education, history of pedagogy, custom, ceremony, procession, Uzbek traditions.

## Introduction

The complexity and versatility of Uzbek traditions cover all aspects of social life as a social phenomenon.

Each nation has its own progressive and passive traditions. The progress and backwardness of each tradition depends on first of all, its role in the social life of the people. Advanced leading traditions have always served and continue to serve the interests of the people. They have emerged in certain historical periods and have met the specific needs of classes, nations and society as a whole. The obsolete element gives a way to the elements that have formed under good conditions and are new in content. Therefore, some traditions that meet the requirements of the new conditions of people's life will be preserved during historical development and will serve the interests of the people for a long time, others spend their life and be replaced by new traditions created by the development of society.

Traditions take the form of passing on certain skills, tastes, learning and benevolence from one generation to the next. During development, a new generation of people adheres to their own tradition, contributes to them, changes them, and enriches them with new ideas and feelings that have emerged in a new historical context. The concept of tradition applies to all forms of social consciousness of social relations and is broader in scope and content than the concept of tradition.

Traditions were formed in the early days of primitive society, which no permanent notions had yet emerged. Customs are a social phenomenon that occurred in the secular period of society.



They were formed on the basis of the social nature of the people and actively influenced the development of society and the growth of people's consciousness, because people have expressed their labor process and their social behavior in an artistic-aesthetic form through tradition and customs. Such habits were viewed with interest by many, and they had a significant impact on the development of active work skills, and aroused strong positive emotions in people.

The individual is closely connected with community through tradition, understands and accepts the social and moral norms and ideals of the community. Therefore, tradition is a factor that strongly influences both human emotions and thinking. They evoke different experiences and moods in a person.

To a certain extent, the customs of human's life have a positive effect on person's self-awareness, social duty, and formation as a person. They give people social guidance to live, to fight. This feature is inherent in the traditions of our century, ranging from traditions of the distant past, because there are no traditions in the field of science, literature, art and labor traditions are not customs. Traditions are reflected in the small details of family relationships and moral norms. They are the rules of dealing with women, greeting them, respect for elderly, attending and returning to the funerals, and so on.

Unlike traditions, customs involve people's non-productive activities. Therefore, traditions are a collection of relatively stable social relations, often relying on public opinion. In short, it is a set of well-established traditions, tastes, rules of conduct, and norms and principles of social relations.

Domestic life and family life are an event closely related to tradition. They are an objective phenomenon formed and evolving in the course of the historical development of human society, which arose in the first period of the history of society. Socio-economic change in a society lags behind the pace of development only when traditions are inextricably linked to social consciousness. It is not easy to rebuild people's minds and psyches on the basis of a new worldview. After all, a person's psyche grows incredibly slower than the material foundations of his life.

Hence, traditions are a reflection of a relatively stable and constantly recurring concept, movement and ritual that has emerged in the social life of people, their way of life, and has been preserved since ancient times and passed down from generation to generation.

While national traditions are primarily concerned with the social aspects of people's lives and express feelings or characteristics that are uniform and universal throughout the nation as a whole, national traditions are family life that belongs to that people qualities. Unlike traditions, all customs are not the same within a nation, and this or that tradition is based on the observance of different customs in different places.

Traditional weddings of Uzbeks and other nationalities are held in a solemn atmosphere with the participation of relatives and friends. But this tradition is practiced in different forms in different regions of the republic. Traditions used in wedding ceremonies in Samarkand and Khorezm oases differ from the traditions in the Fergana Valley and southern regions of Uzbekistan.



The concept of tradition is inextricably linked with morality. Society always places certain demands on its members, which make the continuation of certain traditions an inviolable rule of life in the relations between individuals and peoples. There is no nation without the simple moral norms of the advanced traditions created over the century.

When it comes to the peculiarities of traditions and customs, it is impossible to put a "Chinese wall" between them. These concepts mutually interpret and complement each other, and there are commonalities in their laws of development.

As a result of creating favorable conditions for building a strong family in all respects, the basic principles and characteristics of a new family relationship are formed and decided. A new view of marriage and family, a new family relationship based on love, equality, mutual respect and care has become the belief, the rule of conduct of many of our contemporaries. Many norms of the new family relations have become traditions and customs and adorn the life of the people. Even today, there are more complex problems of family relationships. The family is independent in many respects and may lag behind in terms of economy. This is partly due to the fact that in addition to major changes in the lives of the population, the old way of life has been preserved. A certain inconsistency remains between the new family relationship and the tradition. In other words, current family traditions lag behind even the legal, moral norms of the family. This can be seen in the uneven distribution of household chores in the family, the over-employment of women in household chores, and the mentality of young people. According to sociologists, the bulk of household chores fall on women. Manage the household chores that women are responsible for, as well as the unproductive and tedious work that is done by them also require a lot of work and nerves, which will hinder them from raising their cultural level and level of knowledge. As a result, the constant superstitions, customs, and rituals among housewives are more noticeable than others. This is the especially case in rural areas. To remedy this situation, it is necessary to promote family traditions that instill in young people a love and respect for each other, as well as habits and skills that enhance mutual love and respect.

Ethnographic observations show that there are many different traditions in family life; new folk traditions in terms of content and form, international traditions that have emerged on the basis of new social relations, as well as positive and negative, religious traditions show. Proper organization of family life is carried out by parents and other adults in the family through the use of folk traditions.

Each family has its own internal order, its own characteristics that distinguish it from other families, that is, each family has its own peculiarities in recreation, organization of work, celebration of holidays, the introduction of relationships. For most families, high spirits, joy, cheerfulness, good moods are characteristics for all members. There are no needs for disagreement in such families. Family members are kind, caring and allied with each other. Labor is the social administration of everyone and every event in the life of a family member is celebrated by all. Naturally, children raised in such families also grow up to be full-fledged adults.

In some families, on the other hand, bad habits become the order of the day. The simple attitude in this family is also based on rudeness, cruelty, oppression and violence. Children who witness



parental malpractice also grow up to be rude and abusive. This is negatively reflected in the child's relationships with peers and siblings in the family.

Traditions and customs are an effective tool in educating young people in the spirit of high ideals. After all, the formation and implementation of traditions and customs is a complex process that requires a long struggle, the further development of our social and spiritual achievements, the improvement of national traditions.

New traditions and customs fill our lives spiritually, strengthen the socio-ethical and aesthetic ideals of the way of life, the pattern behavior, people's attitude to work, reflect the ideas of patriotism and diligence.

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