

ON THE IMPORTANCE OF ETHNOPEDAGOGICAL TRADITIONS IN THE UZBEK PEOPLE

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Abstract

The complexity and versatility of Uzbek traditions cover all aspects of public life as a social phenomenon. While national traditions are primarily associated with the social aspects of people's lives and express feelings or characteristics that are united and universal for the entire nation as a whole, national traditions represent family life belonging to the qualities of this people. Unlike traditions within a people, not all customs are the same, and a particular tradition is based on the observance of different customs in different places.

Keywords: folk pedagogy, Uzbek family, historiography, ethnography, pedagogical historiography, national education, history of education, history of pedagogy, custom, ritual, Uzbek traditions.

Introduction

Every nation has its own progressive and passive traditions. The progress and backwardness of each tradition depends primarily on 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 arose in certain historical periods and responded to the specific needs of classes, nations and society as a whole. An outdated element gives way to elements that were formed in good conditions and new in content. Therefore, some traditions that meet the requirements of the new living conditions of people will be preserved in the course of historical development and will serve the interests of the people for a long time, others become obsolete and are replaced by new traditions created by the development of society.

If you look, in Uzbek families and folk traditions, respect, respect and obedience of the younger to the elder reigned - especially for older people as the key to preserving folk wisdom, clan, culture and society.

The tradition of living in a neighborhood supports the territorial and economic community of the population, therefore the local format of residence of the diaspora outside the republic creates and maintains the conditions of emotional security and psychological comfort necessary for the development of the younger generation.

In Uzbek families, the subordination and obedience of children to adults does not create pressure and discomfort for children and adolescents, since the family is kind and caring, provides everything necessary for their development and well-being, including ensuring



respect for minors, often shouting rudely at children, ignoring them dignity, opinion and requests.

If adults in an Uzbek family want their children to have any qualities, to perform any behavior, they must first demonstrate these qualities, attract children into the world of manners and good behavior.

Traditions take the form of passing on certain skills, knowledge and goodwill from one generation to the next. In the process of development, a new generation of people adheres to their own traditions, contributes to them, changes them, enriches them with new ideas and feelings that arose in a new historical context. The concept of tradition is applicable to all forms of social consciousness of social relations and is broader in scope and content than the concept of tradition.

Traditions were formed at the dawn of primitive society, which had not yet developed permanent ideas. Customs are a social phenomenon that arose during 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 national consciousness, since people expressed their labor process and their social behavior in artistic and aesthetic form through traditions and customs. Such habits aroused interest among many, had a significant impact on the development of active work skills, and aroused strong positive emotions in people.

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

To a certain extent, the customs of a person's life have a positive effect on his self-awareness, social duty, and development as an individual. They give people social guidelines to live and fight. This feature is inherent in the traditions of our centuries, starting from the traditions of the distant past, because there are no traditions in the field of science, literature, art and labor traditions, these are not customs. Traditions are reflected in the small details of family relationships and moral standards. These are the rules for treating women, greeting them, respecting the elderly, visiting and returning to funerals and so on.

Unlike traditions, customs involve non-productive activities of people. Therefore, traditions are a set of relatively stable social relations, often based on public opinion. This is a set of established traditions, rules of behavior, norms and principles of social relations.

Everyday life and family life is an event closely connected with tradition. They represent an objective phenomenon formed and developing in the course of the historical development of human society, which arose in the first period of the history of society. Socio-economic changes in society lag behind the pace of development only when traditions are inextricably linked with public consciousness. It is not easy to rebuild the consciousness and psyche of people on the basis of a new worldview. After all, the human psyche grows incredibly slower than the material foundations of his life.

Consequently, traditions are a reflection of relatively stable and constantly recurring concepts, movements and rituals that arose in the social life of people, their way of life, preserved from ancient times and passed on from generation to generation.



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

The concept of tradition is inextricably linked with morality. Society always makes certain demands on its members, which make the continuation of certain traditions an unshakable rule of life in relations between people and nations. There is no nation without simple moral standards of advanced traditions created over centuries.

As for 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 the laws of their development have common features.

As a result of creating favorable conditions for building a family that is strong in all respects, the basic principles and features of new family relationships are formed and resolved. A new look at marriage and family, new family relationships based on love, equality, mutual respect and care have become the belief and rule of behavior of many of our contemporaries. Many norms of new family relationships have become traditions and customs and decorate the life of the people.

Even today there are more complex problems in family relationships. The family is largely independent and may lag behind economically. This is partly due to the fact that, in addition to serious changes in the life of the population, the old way of life has been preserved. There remains a certain discrepancy between the new family relationships and tradition. In other words, current family traditions lag even behind the legal and moral norms of the family. This is evident from the uneven distribution of household responsibilities in the family, the excessive employment of women with household chores, and the mentality of young people.

According to sociologists, the bulk of household chores falls on women. Managing the household chores for which women are responsible, as well as the unproductive and tedious work they perform, also requires a lot of work and nerves, which will prevent them from increasing their level of culture and knowledge. As a result, persistent superstitions, customs and rituals are more prominent among housewives than others. This is especially true in rural areas. To improve this situation, it is necessary to promote family traditions that instill in young people love and respect for each other, as well as habits and skills that strengthen mutual love and respect.

Ethnographic observations show that there are many different traditions in family life; show new folk traditions in content and form, international traditions that arose on the basis of new social relations, as well as positive and negative religious traditions. The 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 characteristics in recreation, organization of work, celebration of holidays, and establishing relationships. Most families are characterized by high spirits, joy, vigor, and good mood for all members. In such families there is no need for



disagreement. Family members are kind, caring and friendly with each other. Work is the social management of everyone, and every event in the life of a family member is celebrated by everyone. Naturally, children raised in such families also grow up to be full-fledged adults.

On the other hand, in some families bad habits become commonplace. The simple attitude in this family is also based on rudeness, cruelty, oppression and violence. Children who witness parental abuse also grow up to be rude and abusive. This negatively affects the child's relationships with peers and siblings in the family.

Traditions and customs are an effective means of 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, further development of our social and spiritual achievements, and improvement of national traditions.

New traditions and customs spiritually fill our lives, strengthen the social, ethical and aesthetic ideals of lifestyle, behavior patterns, people's attitudes towards work, and reflect the ideas of patriotism and hard work.

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