



BASIC NATIONAL VALUES OF THE UZBEK PEOPLE: TRADITIONS, CUSTOMS AND RITUALS

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ABSTRACT

The article reveals the role of the most significant national values of the Uzbek people in the spiritual and social development of the individual, the shortcomings of the spiritual and moral education of youth are considered as a pedagogical problem that requires an effective solution. Despite the lack of clarification of some of the terminology in the article due to its laconic nature, with certain assumptions, the author's version of the representation of the issue may be of interest in the context of the problem of moral and cultural mutual enrichment of peoples in a broad sense.

INTRODUCTION

The spiritual values of the people, their traditions, customs and morals have played and continue to play a decisive role in the development of personality and the formation of spiritual and moral qualities of the younger generation for many generations. They contain such humanistic values that are not subject to aging. At the same time, they create the ethnic specificity of peoples and adorn their spiritual appearance. It is important now not to lose those values in the spiritual culture of the past that have been accumulated by many generations of a particular ethnic group, since it is impossible to do without using the experience of the people in this area and their pedagogical traditions in the education of the younger generation.

MATERIALS AND METHODS

In the context of radical economic, political and spiritual transformations that have taken place in recent years in all spheres of our reality, in the state education system, there have been trends towards the revival of traditional folk forms of education in the process of socialization of the younger generation. Over the years of independence, Uzbekistan has carried out a great deal of work to preserve and further develop cultural values and original national traditions. It is also quite obvious that the revival of traditional culture in the Republic of Uzbekistan is impossible without a national orientation, taking into account the psychological and ethnic characteristics of the Uzbek people, and studying the rich educational experience accumulated over the centuries. The spiritual wealth of the ethnic group has always been associated with folk pedagogy, with spiritual and cultural sermons, moral ideals, views, ideas, and educational guidelines. Therefore, the transmission of national values, their cultural and spiritual and moral



content to the younger generations is especially relevant these days, especially in the field of education.

RESULTS AND DISCUSSION

The phenomenon of values and their formative and culture-forming role are at the center of the development of pedagogical theory and practice. It is known that the success and viability of any pedagogical system (as well as the social formation as a whole) consists in the extent to which it manages to form a stable and continuous experience of transmitting moral values and behavior patterns that meet the mentality, needs of society and the individual. A serious problem of the present stage is the process of "erosion" of national values, traditions and rituals, especially among young people, due to the influence of negative examples of foreign culture, demonstrating a glamorous lifestyle, criminal intelligence, cruelty, freedom and irresponsibility in human relationships. The instability of moral convictions and positions of young people due to their age and insufficient life experience contributes to the penetration of inhumane, immoral and extremist ideas into their consciousness. However, it should be noted that Uzbekistan has preserved rituals, traditions and customs, which in their interrelation represent national values, despite the fact that in many countries there is a partial or complete rejection of some traditions and national and family values.

In the Encyclopedic Dictionary of Psychology and Pedagogy, national values are defined as a set of spiritual ideals of representatives of certain ethnic communities, which reflect their historical uniqueness [2].

National values act as social and normative-cultural axioms of behavior of people of the same ethnicity.

The priority of spiritual and moral values is a characteristic feature of the individual and public consciousness of citizens of Uzbekistan, who are proud of the great ancestors of their people, their scientific and historical heritage, hospitality and hard work.

All members of an Uzbek family adhere to a fairly strict hierarchy of relationships - the younger ones are unconditionally subordinate to the head of the family and the elders. A woman is given a strong position as a mother and wife of the master of the house and more subordinate in relation to her husband and his father (or mother). Respectful attitude towards elders is generally a characteristic national Uzbek tradition, which operates not only in the family - it is accepted to always and everywhere treat elders with respect, regardless of their position, rank, or job [3]. The custom (detailed prescription) of respectful attitude towards elders - to greet elders first, to give up a seat on transport or in other public places, not to interrupt elders in conversation, to let them go first, etc. The same respectful attitude is cultivated and observed in relation to teachers and scientists. The institution of mahalla, revived in the years of independence in the country, plays an important role in the personal, work and social life of Uzbeks. Mahalla, historically and in the modern sense, has always acted and acts as a clearly expressed social, cultural and spiritual community of people connected by a single place of residence, common social and other interests. Mahalla ensures the participation of the people in solving urgent issues of society, being the basis of the system of self-government of citizens. It is here that a collective opinion on current issues of economics, social and cultural life is often formed, and the rules of behavior of people in society are determined. One of the most important areas of mahalla activity is the formation of high



spirituality and morality in the younger generation. At the same time, at present there are such shortcomings in the education of young people as external adherence to spiritual and moral national traditions and values without a personal and emotional attitude, deep penetration into their essence; the divergence of the behavior of schoolchildren and students within the family and mahalla with their behavior on the street, in transport, in public places; the lack of strong cultural communication skills, familiarization with the values of national and world history, science, artistic culture [4].

CONCLUSION

In conclusion, the spiritual and moral education of the younger generation remains a critical pedagogical issue that requires immediate attention and effective solutions. The transmission of national values, which reflect the historical and cultural uniqueness of the Uzbek people, plays an essential role in shaping the character and behavior of young individuals. Despite the positive influence of traditional values and customs in maintaining social and cultural cohesion, there are significant challenges, such as the erosion of these values among the youth due to the influence of foreign cultures, media, and the globalized lifestyle. The process of preserving and reinforcing these values is especially important in the context of Uzbekistan's modern development, as it seeks to maintain a balance between embracing global changes and preserving its cultural identity.

The role of national values, family, and community structures, such as the mahalla, is central to the process of moral development. These social institutions play a vital role in shaping the social behavior of young people, promoting respect, responsibility, and a sense of belonging. However, the current state of moral education highlights the need for a deeper emotional connection to these values and greater consistency between behavior in private and public spaces. To address these issues, educational systems must ensure that spiritual and moral values are not only preserved but actively integrated into daily life and practice, fostering a generation that understands and respects their heritage while navigating the complexities of the modern world.

Thus, the preservation and promotion of national values in the moral education of youth is not only a matter of tradition but also a crucial element of the social and spiritual development of the nation as a whole.

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