

People's Labor Traditions in The Process of Labor Preparation for Schoolchildren

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Abstract: *The questions of national labor traditions in the process of labor training of younger students are considered. National traditions of the popular educational system require the direct participation of the younger generation in the productive work of adults, considering this as the most effective way of labor education in Uzbekistan.*

Keywords: *Education, training, humanization, tour education, culture, back gammon tradition.*

I. INTRODUCTION

Democratization and humanization of all aspects of the life of the sovereign Republic of Uzbekistan put forward the most important task - spiritual revival, ideological revival, ideological renewal and awareness of the cultural potential of the Uzbek people.

As noted in the document, a comprehensive analysis of the stage of independent development passed by Uzbekistan, as well as the changing world economy in the context of globalization, require the development and implementation of "radically new ideas and principles for the further sustainable and accelerated development of the country" [2].

The action strategy will be implemented in five stages, each of which provides for the approval of a separate annual State program for its implementation in accordance with the declared name of the year.

II. MATHEMATICALS AND METHODS

The development of the social sphere, aimed at a consistent increase in employment and the implementation of targeted programs for the development of education, culture, science, literature, art and sports, and the improvement of state youth policy.

Sh. Mirziyayev emphasizes that "that spirituality ... becomes a powerful force when it is based on a deep knowledge and understanding of the history of one's people, its culture and mission. Turning to history, it is necessary to proceed from the fact that this is the memory of the people. Just as there cannot be a person without memory, so there can be no future for a people deprived of its own history."

Attaching great importance to the strengthening and development of spirituality, the President of the Republic of Uzbekistan emphasizes that spirituality "... becomes a powerful force when it is based on a deep knowledge and understanding of the history of its people, its culture and mission. Turning to history, it is necessary to proceed from the fact that this is the memory of the people. Just as there cannot be a person without memory, so there can be no future for a people deprived of its own history" [1].

The spirituality of the people is embedded in an original national culture, one of the essential components of which are folk traditions, customs and rituals.

In a renewed society, based on an appeal to history, its connection with modernity, a need arises for a philosophical understanding of folk traditions. They, acting as a complex, multifaceted sociocultural phenomenon, allow us to significantly reform the educational sphere, to give the content of the upbringing a more concrete, national spirit.

All these factors make it necessary to analyze a set of questions about the place and role of folk labor traditions as a theoretical and methodological basis for their use in the updated model of labor education of the younger generations, in particular younger students.

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In the recent past, folk traditions in the system of spiritual, educational and educational activities were essentially underestimated, leveled. And in fact, the rich historical experience of the people, the knowledge and upbringing skills accumulated by previous generations, remained unclaimed. This happened thanks to the artificially proclaimed and forcibly realized thesis about the internationalization of national cultures, i.e. their rapprochement and supposedly enrichment due to mutual influence. This actually allowed a neglect of the historical past of the people, their cultural heritage, and educational values.

In works published in the 60s and 70s on the problems of national traditions (Razhabov S.R. [44], Ochilov M. [41], Nurmatov S. [36], Mirtursunov Z. [34], K. Pirlieva [43], B. A. Kodirov. [28] and others), along with a positive assessment of folk traditions, an illustrative approach prevailed in a specific sociological analysis of the formation and development of national traditions and customs. At the same time, various applied aspects of the problem of using national traditions in the socialization of personality were illuminated superficially, one-sidedly. As a result, such an active layer of the ethno-cultural sphere of the people as national traditions, customs, rituals was removed from the educational arsenal.

The enduring spiritual and educational value of national traditions and customs necessitated its consideration in a broad aspect of research.

The integrating function of streamlining accumulated knowledge about various aspects of national culture was performed, according to academician S. Razhabov, [44] as a “technologically active interpretation of culture,” which appeared in literature in the late 60s of the 20th century. Later, it grew into a mature concept and began to acquire an increasing number of supporters.

The cultural concept has created the preconditions for the philosophical understanding of tradition as a mechanism for the reproduction of social life. Later S. Nurmatov, [36] in the mid-1960s, considered tradition as a mechanism for the accumulation, transformation and transmission of information. This position was held by historians. In particular, A. Khidoyatov [51] considered tradition as the transfer of past experience from one generation to another. Herman Wambury [52] for some reason believed that tradition was perhaps the most important element of the mechanism of self-preservation, reproduction and regeneration of ethnic communities.

B.A. Kodirov defines the concept of “tradition” somewhat differently. [28] He notes the invariant properties of customs and traditions, which are a means of stabilizing the relations established in a given society and realizing the reproduction of these relations in the life of a new generation. According to the author, they differ in the means of customs and traditions of the implementation of their common function of stabilizing social relations.

Nishonova Z. [39] defines tradition as a social form of the transfer of human experience in its mechanics. Along with the social tradition, she identifies the biological one, which carries out the transmission of “hereditary morphological and some mental characteristics of a person”

The socio-philosophical characterization of traditions is given by J. Tulenov, [47] S. Shermukhamedov [57] and E. Yusupov, [59] who define culture and connect tradition with the reproduction of human behavior through the concept of “non-hereditary memory”. In the same vein is the study of B. Iskandarov [23] according to which culture is organization, the ordering of social experience developed by the social system as a way of storing and transmitting it.

Almost all of these researchers understand by tradition separate forms of accumulation of social experience. So, G.N. Najimov [38] emphasizes that if culture is “primarily the keeper of universal human values,” then tradition “is the social institution through which culture is preserved, functioning, and developing”.

A.N. Geldieva [20] attributes the problem of national cultural heritage as the most important component of the spiritual life of nations to the special kind of “sociocultural information system through which social experience is accumulated, recorded and disseminated in the practice of social relations that regulate the life of different communities of people through the repetition of the same samples. ” The “reserved bins” of folk pedagogy for such outstanding enlighteners, scientists, poets and artists of the East as Abu Nasr Farabi [11], Abu ReikhanBeruni, [13],

Abu Ali ibn Sina [24], Al-Khwarizmi [7], Al-Bukhari [8], Al-Termizi [9], Ahmad Yassawi [10], AlisherNavoi [6] and others. In their works they claimed the need to educate the younger generations of patriotism, industriousness, fidelity in friendship, spiritual purity, truthfulness, courage and courage, convincingly urged to beware of the influence of such vicious traits as cruelty, anger, parasitism and greed. Great enlighteners called to love a person, to be attentive, merciful to him, to respect and protect him. Thus, the thinkers of the Middle Ages tried to preserve, creatively rethink and convey to people the rules of behavior, the essence and significance of folk traditions and rituals necessary for the moral and physical improvement of personality.

The use of valuable ideas, the experience of folk pedagogy, its specific ethno-pedagogical material is observed in the searches of the great progressive teachers of the past - Ya.A. Comenius, [26] I.G. Pestalozzi [42] and K.D. Ushinsky, [49] who, when building their didactic and educational systems, paid close attention to the analysis and generalization of the richest layer of folk pedagogy.

Prominent Russian and Uzbek educators of the past - V.I. Water carriers [16], N.F. Bunakov [15], D.I. Tikhomirov [48], Razhabov S.R. [44], Ochilov M. [41], Minavvarova A. [32], and others, in their pedagogical work they highly appreciated, creatively rethought and used rich progressive ideas and experience of public education, as well as samples of monuments of folk pedagogy.

A significant place to study the multidimensional problem of the interconnection of environment and upbringing, the influence of established patterns in national traditions on them was given in the works of philosophers and sociologists: TulenovZh. [46], Yusupov E [60], Iskandarov B. [23], etc. psychologists: E. Gazieva [19], V. Karimova [27], G. Shaumarova [58], teachers: G.N. Volkova [17], B. Kadyrov [29]. N. Azizkhodzhaeva [5], T. Khasanova [53], and others.

A special place is occupied by the work of A.E. Izmailova [25], in which the chronology of the study of the problem, starting from G.S. Vinogradova [18] to date. Among other studies, the theoretical and methodological works of Sh. Kurbonov [30], A. Minavvarov [31], K. Pirliev [43], E. Seitkhalilov [45] and F. Yuzlikayev [61] deserve special attention.

Of considerable interest are the monographs of U.N. Nishanaliev [40], N. Muslimov [37], as well as the doctoral dissertation of R.A. Mavlyanova [35]. General methodological and theoretical aspects of the problem of labor training, its national specificity were reflected in the studies of Nishonova Z. [39], the process of technical creativity of students, Baubekova GD [14] - the pedagogical foundations of combining education with productive labor, I.T. Charyeva [56] the establishment and development of the system of labor training and career guidance in rural secondary schools, A.R. Khodzhabaeva [55] labor training of rural schoolchildren based on the relationship of general polytechnic and vocational education, P.T. Magzumova [33] pedagogical foundations of the labor formation of the personality of a student, M.E. Khaydarova [54] the system of training and education of primary school students, etc.

III. EXPERIMENTAL RESULTS

Studying the spiritual and moral potential of the national culture reveals various features related to such motivational and valuable educational factors as national symbols, rituals, rites, customs, traditions that reflect the national lifestyle of the Uzbek people as a whole.

However, this does not mean their canonization, i.e. use as the ultimate truth. On the contrary, through the updated content of such concepts as “national culture”, “cultural heritage”, “traditions”, “custom”, “ritual”, continuity and innovation, a synthesis of historical experience and modernity should be ensured, and this whole arsenal of educational mechanisms should be included - educational impact on the younger generation, in particular on students in the initial concentration of education in the process of their labor education.

The pedagogical literature has accumulated an extensive body of knowledge about the educational process, which is interpreted as “bilateral activity carried out by the teacher and students”, as “focused activity of the teacher”, as a “management system”. Of considerable interest in this regard is the position put forward by A. M. Sohor, who

distinguishes between two plans in the definition of the term “educational process”. He views it broadly as a “communication link between generations,” and in the narrow sense, as a “process of communication between teacher and students.”

The fundamental importance of a broad plan, i.e. “Communicative communication of generations”, consists in the fact that each generation inherits from previous generations what they have conquered, built and tested in everyday practice.

It is in the process of socio-historical practice that the public opinion of the people forms knowledge, labor skills, norms of behavior, material and spiritual values, fixes them in folk traditions, customs and rites in order to pass them from generation to generation. Folk traditions reflect the deep, versatile nature of all spheres of people's life, without exception. The content of folk traditions is manifested in social phenomena such as customs and rituals. If custom is understood as a generally accepted order and norm of behavior, then the rite is a “special collective, symbolic action designed to visualize and mark an important event in public and personal life” and mainly refers to the sphere of domestic relations.

Considering culture as an evolving process, researchers single out two of its sides - sustainable and innovative. It is to the sustainable side of any national culture that traditions, customs and rites.

Thus, traditions, customs and rituals are nothing more than the accumulation and transfer of national experience by previous generations to the next, which use this experience in all forms of social consciousness, in the versatile spheres of human activity, including the educational process. Since the educational process is socially focused on the formation and development of the learner’s personality, the national traditions and customs included in the content of instruction, upbringing and development, as a kind of sociocultural information system of knowledge and skills, contribute significantly to this formation and development due to its visibility, expressiveness, accessibility, intelligibility and more durable fixation in the minds of students.

An example of the Uzbek people introducing children to work, raising hard work, are ceremonies and rituals associated with the calendar cycle of agricultural work, with the advent of spring (“Navruz”, “Snowdrop”, “Tulip holiday”, “First furrows”, “Flower holyday”, “The harvest holiday”, “Melon holiday”, etc.), as well as with professional features of the work of artisans and artisans.

National traditions of the popular educational system require the direct involvement of the younger generation in the productive work of adults, considering this as the most effective way of labor education, as well as due to the characteristics of production activity, i.e. labor requirements. In this regard, in agriculture, according to national traditions, the following periods of labor education of children and youth are distinguished:

- 1) from birth to 5-6 years;
- 2) from 6-7 years to 13-14 years;
- 3) from 14-15 to 16-17 years.

In the first period (from birth to 5-6 years), the foundations of mental, moral, aesthetic, physical and labor education are laid. This function was performed by folklore (songs, lullabies, fairy tales, proverbs and sayings), children's home furniture and toys. In general, the Uzbek folk toy testifies to the labor orientation in raising children. It reflected a variety of production processes, tools, animals, vehicles, household utensils (kumgan - kettle, cauldron, kapkir, etc.). Previously, the toys were made by the parents themselves, and in a makeshift way from a variety of natural materials - wood, clay. In addition, children were involved in this process, and educational folk traditions provided for stimulating children's creativity in the manufacture of toys. Thus, the children mastered the elementary labor skills and skills that were unobtrusively formed in the process of their playing activity.

All parental care for children of this age (up to 5-6 years) is reduced to laying the initial foundations of labor skills and thereby preparing the necessary prerequisites for the formation of personality, abilities in subsequent periods of development to actively engage in the labor process for the benefit of the family and society in whole. During this

period of labor education, the main trick was to monitor the senior labor activity, showing its main specific features. This facilitated the familiarization of children with various types of labor, deepened their knowledge of both agricultural and domestic labor processes, including caring for younger members of the family, as well as the elderly.

Children were also involved in feasible housework. The education of girls and boys, as a rule, was separate. Parents led this process - father - son, mother - daughter, they monitored the fulfillment by children of simple labor duties, consisting of a series of sequential self-care actions. At the same time, the first independent labor assignment was shepherding. When the child was 4-5 years old and when he started to run independently, articulate and meaningful, then his parents taught him the plain skills of grazing cows, sheep, as well as birds, to watch them elementary.

In the second period (from 6-7 to 13-14 years), the main task was to prepare for a future independent working life. The process of educating boys and girls becomes even more differentiated, becoming completely separate taking into account age characteristics and gender, as well as with the goal of gradual preparation for traditionally "male" and "female" types of work.

The labor education of children and adolescents during this period is characterized by the expansion of their knowledge of agricultural production, direct participation in the labor processes of a dekhkan (peasants) family. In the upbringing of children, labor orders are used, which are distinguished by an increasing volume, production significance. This provides an opportunity to instill in a child the desire to participate in the labor process, to form a motivated need for him to master the knowledge, skills and abilities of those types of labor that are attributed to him as permanent duties performed by him both in joint public labor activities and in the family and household sphere. The leading method of labor training during this period was a positive example of father and mother.

It is characteristic that in agricultural production at all times "male" labor was especially highly valued, it required great physical strength, dexterity, and dexterity. In such production processes as plowing, a boy usually took an active part in planting on a garden plot. In addition, the boy, along with his father, prepared firewood, repaired implements, vehicles, and looked after cattle. The girl was prepared for the "female" work: washing, spinning, embroidering, cooking, caring for the elderly members of the family, nursing younger brothers and sisters.

A significant place in the life of the Uzbek people at all times was occupied by handicraft production and handicrafts (manufacturing of agricultural tools, woodcarving, ganch, pottery production of various dishes, household utensils, etc.). Since ancient times, every family provided itself with basic necessities. They wove fabric, sewed clothes, decorated them, made household items. All this was distinguished by simplicity, ease of use, durability, aesthetic appeal, as during manufacture it was decorated with a national ornament.

Knowledge of material features, regional national identity, and the experience of many generations, which were traditionally passed on from father to son, from mother to daughter, were manifested in manufactured tools and household items. In the regions of the state, craftsmanship and handicrafts were developed at a higher level (for example, Chust - steel products - knives, embroidery - gold embroidery, making pottery, etc. In these areas, from an early age, children were taught to respond subtly to the features and nature of the material (wood, clay, iron) instilled professional skills in the use of national traditionally established aesthetic techniques of decoration, following the lines generally accepted by the people, forms and artistic expressiveness to make Lebanon products.

A study of the process of preparing the younger generation in handicraft production allows us to state that this preparation was carried out in several stages, by sequential familiarization with work, the formation of labor skills with the dominance of an individual form of mastery training.

It is characteristic that in craftsmanship the personal skill of the manufacturer (ustoz) is crucial, since manufacture is piece-by-piece, and mass, continuous production is not an obligatory, dominant feature for this type of labor activity. Therefore, the artisan manufacturer of a purely national type of tools, household items - must consistently go through such stages as apprenticeships, apprentices, and you can become a master only if you successfully pass the test and

obtain a certain certificate. In addition, and after this follows the stage of completing additional training with other masters, after which it is necessary to make your own masterpiece, appreciated by both the masters and the general public.

Among artisans, traditional factors are such as determining the types of craft that one or another young man or girl can engage in; the attitude of the master to the student, their relationship in the production process. At the same time, the existing ceremonies and rituals that are performed during the transition from one qualification category of skill to another, testify to the public recognition of the level of maturity of the student, who masters a certain type of craft.

IV. CONCLUSION

Thus, the analyzed system of labor education in the dekhkan (peasants) family and in handicraft production testifies to the humanity of the national folk educational traditions, revealing their specific features of the content of such vivid, diverse forms as customs, rites and rituals.

New generations, the formation of self-consciousness of which proceeds on the basis of the continuity of the experience of generations in the conditions of humanization and real independence, should be the bearers of progressive traditions of labor education, enshrined in the rich and not losing relevance of the heritage of folk pedagogy.

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