

The Current State Of The Problem Of Education Of The culture Of Behavior Of Adolescents In The Family (On Interacting Traditions Of Uzbek And Tatar Peoples)

Kamalova Kadriya Fedorovna¹, Ismatullaev Abror Malikovich², Akbarova Feruza Tulkunjonovna³

¹Associate Professor, Namangan Engineering and Construction Institute Department of Uzbek Language and Literature E-mail: kamalova_kadriya@gmail.com

²Teacher Namangan Engineering and Construction Institute Department of Uzbek Language and Literature

³Teacher Namangan Engineering and Construction Institute Department of Uzbek Language and Literature

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Abstract

The article deals with the problem of the regularities of the influence of folk traditions on the upbringing of adolescents, the complex issues of the formation of national and modern universal traditions, the dialectics of the national, universal and social in the formation of personality, the role and significance of the Uzbek and Tatar traditions in the formation of a new person.

Keywords: mutual influence of traditions, ethical flaws, antisocial actions, self-education, situationality, disorganization, culture of behavior, moral and cultural values.

Introduction

In light of the challenges facing the upbringing and education of the younger generation, one of the pressing scientific issues is the study of the culture of behavior on the mutually influential traditions of the Uzbek and Tatar people, the study and dissemination of best practices of the peoples and the development of scientific basis for their use in modern family education.

The Uzbek and Tatar peoples have accomplished a great deal in developing the skills and habits of a culture of behavior. But this does not mean, of course, that all issues are solved. It is "the priority of universal and national cultural values" that the Law of the Republic of Uzbekistan "On Education" proclaims as the main principle of state policy in education, one of the main objectives of which is to foster high moral qualities in the younger generation, and above all, such a relevant culture of children. The decisive role in the education of this moral quality of the individual, according to researchers, belongs not only to schools, public institutions, but especially the family, because it is formed from an early age human character traits, his attitude to work, morality ideological and cultural values. Therefore, the main condition for education on folk traditions is, above all, the existence of a direct link and continuity between generations. The connection with the life of several generations, i.e. temporal stability, gives traditions great durability. The traditions of each nation are enriched with new achievements, become a common achievement of all peoples, and acquire a universal character.

In psychological and pedagogical literature, there are different interpretations of the concept of "culture of behavior" and numerous approaches to defining its content. The task of our study requires a clearer definition of the concept of "culture of behavior."

It's a word we often use in everyday life. And at the level of ordinary consciousness everyone knows what is meant by this concept, what is behind it. In the "Explanatory Dictionary" the concept of "culture" of activity is explained as "education", "education", "enlightenment", as well as "a set of living conditions that meet the needs of an enlightened person". In the dictionary of I.S. Kohn, the concept of "culture" is defined as "a set of forms of everyday human behavior" (9,144). However, none of these sources adequately interpreted the notion of fostering a "culture of behavior" in mutually influential traditions. There is no explanation of this concept in the pedagogical dictionary and the Pedagogical encyclopedia.

Thus, T. Kh. Khasanov approaches the definition of norms of culture of behavior in interpersonal relations and in the attitude of an individual to himself. He considers discipline and culture of behavior in close interrelation (10.139).

Education of a culture of behavior R.G. Gurova (5.43).considers the behavior of a person - in his actions, deeds,

statements. In her opinion, it is by behavior that they make their judgments about a person. Society approves some actions, considers them cultural, moral, and condemns others. K. F. Kamalova believes that in order to be educated, cultured, morally pure, internally meaningful, it is necessary to eliminate shortcomings, including self-education (6, 22).

Upbringing the culture of behavior on progressive traditions defines the condition of successful moral education by O.V. Arutyunyan (2.10), K.F. Kamalova (7), N.H. Mirzaeva (12), A.M. Nizova (13), K. Pirliiev (14), T.K. Khaidarov (11,19). Theoretically analyzing the works of researchers, we come to the conclusion that the authors define the norms and requirements in the education of a culture of behavior, which are established by the Rules for students, as well as the internal routine of the school and family (culture of speech, external culture of the individual, culture of relationships in the team, culture of work and etc.). Theoretically analyzing the works of researchers, we conclude that the authors define the norms and requirements in the education of culture of behavior, which are established by the Rules for students, as well as the internal rules of school and family (culture of speech, external culture of personality, culture of relationships in the team, work culture, etc.).

Being learned by a person, the rules of a culture of behavior turn into a valuable quality of a person, which is called good breeding. Good upbringing acts as a socially valuable and obligatory quality of a person for all. In education, the unity of the internal and external culture of a person is manifested, the harmony between his attitude towards people and the forms of expression of this attitude.

In defining the culture of behavior, we were also guided by the opinion of researchers that the culture of behavior is a set of generally accepted norms and forms of life, in which moral values, ideas about beautiful and ugly find their expression. The study of various scientific sources and special psychological and pedagogical research gave us the opportunity to formulate the concept of "culture of behavior" in relation to the chosen subject of research.

The culture of behavior is a set of ways of organizing everyday life and communication that have been developed and tested by experience, which is entrenched in the practice and minds of people. The culture of behavior is something different from nature, transmitted by tradition, through a symbol, language, direct imitation and practical study, it is assimilated by a person in the process of his social formation and includes mainly distribution and generally accepted patterns of behavior, thinking and feeling, and to a lesser extent degree individually - meaningful action.

Defining the concept of educating a culture of behavior based on mutually influencing traditions, we considered it in a broad aspect - as a purposeful formation of a person's cultural attitude to everything that has cultural value.

In order to study the content of the culture of behavior based on mutually influencing traditions in the family, we studied government documents on the class approach to the issues of continuity of traditions, the active and effective nature of morality, which transforms the essence of a person's moral relations to the surrounding reality, the requirements for educating a culture of behavior in the rules for students.

The works of A.S. Agoronyan (1), F.T. Akbarova (4), M. Ismatullaev (4), O.S. Bogdanov (3), reveal in broad terms the provisions on the requirements of the Rules for the behavior of schoolchildren in general, which should be understood and mastered by them at the conceptual level and brought to the level of moral convictions.

The upbringing of adolescents on universal human values is currently acquiring special depth and significance, because it forms the consciousness of the individual, facilitates the introduction of new participants to them.

The interest in the folk traditions of the past is dictated by the need to learn the lessons of education from the past.

That is why in our Republic the content and process of forming a culture of behavior based on folk traditions largely coincides with many peoples. Therefore, it is necessary to revive the ancient culture of the peoples, the spiritual rallying of the peoples inhabiting the republic around solving important problems of socio-economic development, in addition, it is necessary to use the rich experience of previous generations who have lived in market relations for centuries, and also to solve the difficult task of mutual influence of folk traditions in the formation of culture adolescent behavior.

Parents are the first educators, their influence on the formation of a culture of behavior of their children is enormous. The earliest impressions of a child are connected with their parents, they influence children with their behavior, words, and if there is no mutual understanding, mutual respect in the family, then do not expect good. Certain opportunities for educating the culture of behavior of adolescents on the traditions of the Uzbek and Tatar peoples are contained in oral folk art.

Raising children by parents on folk wisdom, sayings, proverbs reinforce their life experience, serve as an incentive to show mutual respect for the traditions of another people. In addition, the rules of behavior unobtrusively stated in sayings, proverbs, aphorisms are emotional material for the formation of a culture of relations among adolescents, as well as ideas about the great importance of mutually influencing traditions in the life of the Uzbek and Tatar peoples. By educating teenagers on universal human values and traditions, the family makes its own contribution to the common cause of creating a universal culture, strengthening mutual understanding and mutual influence of ethnopsychologies.

The centuries-old experience accumulated by peoples convincingly shows how much importance the education of a culture of behavior from an early age has. Some parents have been trying to instill elementary politeness skills in their

children since childhood, because this age is the most sensitive, favorable. It is no coincidence that people say that it is necessary to educate a child while he is placed across the bench. Meanwhile, the culture of behavior or what is often called the "rules of good manners" is a comprehensive and rich area of children's relationships with other children, including a culture of communication, a culture of satisfaction of needs, a culture of appearance. It's great about this, A.P. Chekhov said: "Everything should be fine in a person: face, clothes, soul, and thoughts" (17,533). The culture of behavior is the most important socially necessary and valuable quality of a person, largely affecting the microclimate of the family, the team, the well-being, mood and even the health of the child. A deep misconception should be considered the opinion that the upbringing of a person automatically makes him cultured, polite, and therefore special lessons in the education of politeness and the culture of manners are unnecessary.

There are many examples where educated people suffer from serious ethical flaws. Moreover, as V.Ya. Titarenko emphasizes, "some young people grow bacilli of impudence, rudeness, intemperance" (16,243), i.e. there is not only a low level of human education, but also a lack of elementary culture. Is it not possible to explain to some extent the observed swagger of youth, the loud, pretentious fashion of many boys and girls, the bravado of jargon, blind imitation of foreign models, skeptical, and sometimes cynical attitude to "conventions". In many families today, the goals of preparing children for mastering the skills of cultural behavior based on the traditions of respect for the elders, helping the younger and caring for them, the ability to appreciate each other, mutual assistance, respect for comrades, regardless of belonging to one or another nation, are not clearly understood. And although there have been some recent shifts in the minds of parents in this regard (more attention has been paid to explaining the essence of folk and universal traditions, the formation of a belief in the use of positive traditions of the two peoples, education and training on the folk traditions of previous generations), nevertheless, this problem in the independent society of Uzbekistan is becoming more and more relevant every year.

It should be emphasized that in the practice of family education, the implementation of the content of the work on the norms and rules of behavior occurs constantly: in everyday life, activities, conversations with children. Already at a young age, children learn the basic norms of a culture of behavior: knowledge and rules related to politeness, a culture of appearance, a culture of speech, a culture of communication at home, on the street, at a party, in public places. The unsystematic nature of this knowledge is manifested in the fact that adolescents do not know the basic norms of the culture of behavior, but learn about them in society. Very often, children consider it necessary to be polite to outsiders and do not follow the same rules of politeness at home: they do not consider it necessary to greet, thank, apologize to their father and mother, grandmother and brothers, there is no elementary sensitivity to relatives, which should manifest itself in an effort to help them, take on a number of available household duties.

The simplest skills and habits of a culture of behavior are formed at a younger age, and in adolescence they are already general in nature and are not always related to a specific situation. In adolescence, feelings such as friendship, mutual understanding are more conscious than before. Friendship arises most often on the basis of common activities - educational, gaming, sports, social, based on the same interests and inclinations. The teenager values friendship, is ready to stand up for his comrades in any circumstances.

Friendship between adolescents affects the formation of his personality, the education of high skills of cultural behavior: attentiveness, sensitivity, responsiveness, goodwill, friendliness and honesty, mutual assistance.

An equally important side of the content of the mutual influence of traditions in the formation of a culture of behavior of adolescents is the growth of the moral and volitional qualities of adolescents, their readiness to consciously engage in diverse activities; adolescents themselves act as creators and bearers of morality.

This role impresses them, contributes to their desires and interests. At first, it may be that the tradition that has arisen is "imposed" on some adolescents by the will of adults. But even in this case, the teenager does not remain indifferent, he is constantly "retracted" into joint activities, gets used to it, and then imbued with the spirit of the established tradition, becomes its bearer. Through activity and communication, a teenager is connected with the social community of the family, in the depths of which family traditions are born and operate, as one of the instruments of personal education and the formation of moral, aesthetic and intellectual feelings.

An essential component in the formation of a culture of behavior based on folk traditions is the mastery by teenagers of knowledge related to the understanding of cultural attractions of another people and the ability to express their judgment on issues of mutually influencing reality. In particular, it was necessary to form teenagers' ideas and concepts related to the understanding of various types of folk art and the specifics of the mutual influence of the surrounding reality, to develop their ability to analyze the content and mechanism of influence in the formation of their appropriate level of culture of behavior.

Observing the lives of teenagers, we noticed that they perceive the assessments, advice, judgments of adults as significant and extremely necessary for them, but at the same time direct guidance, excessive obsession, adult guardianship is understood by teenagers as confirmation of disrespect for their dignity, their independence, and causes violent protest on their part, which often leads to undesirable consolidation of negative habits in their behavior. In the course of the study, many

cases of such negative manifestations were recorded.

Based on the results of observations and preliminary study of students, in order to clarify the influence of the traditions of another nation on the culture of behavior, their questionnaire was conducted, which allowed them to determine the ideas of adolescents about the moral qualities of the individual.

Systematization of these qualities helped to develop criteria for assessing the degree of formation of cultural behavior. In determining the criteria, all aspects of the process of educating a culture of behavior were taken into account. The culture of behavior was assessed according to the following criteria:

1. Humanism - love for a person, respect for elders, helping younger people and caring for them, caring for a friend, the ability to behave, friendliness;
2. Friendship and camaraderie - the ability to appreciate each other, mutual assistance, respect for comrades, the ability not to put yourself above, providing mutual assistance in any situation;
3. Diligence - a serious attitude, interest in work, the need for work, a sense of duty, respect for people of duty, commonwealth in the process of organizing labor, strict adherence to labor discipline;
5. Patriotism - love for the native land, the Motherland, for the people who inhabit it, protecting their interests.

With the help of these criteria, the level of upbringing of the culture of behavior of adolescents was determined.

1. High level - this group included adolescents with deep and solid knowledge of good manners, friendship and camaraderie, based on life examples, based on the requirements of modernity.
2. The average level includes teenagers who had a superficial knowledge of the norms and rules of the culture of behavior, about ethical traditions, who failed to interpret them on life examples.
3. Low level – teenagers are included who confuse moral concepts, holidays with traditions, have a distorted idea of the rules of behavior and do not feel an inner need to change their behavior in accordance with existing customs and traditions.

General indicators on the levels of students' behavior culture before the beginning of the experimental pedagogical research are presented in Table No. 1.

	Beginning of the experiment	
Level of upbringing	Uzbeks	Tatars
1.High (group I)	32.3/ 34.3	31.2/ 32.7
2.Medium (group II)	36,5/38,6	32,5/41,6
3.Low (group III)	31,2/ 27,1	36,3/ 41,6

Note:data obtained in %.

in the numerator - experimental classes,the denominator is the control classes.

For teenagers classified as a group with a high level of cultural habits, good manners are always and in everything.

These teenagers, as a rule, are neat, diligent, hardworking, show an active life position, participate with interest in family and social traditions; observe the rules of decency and have good manners, observe tact when meeting people at festivities, in public places and others. Teenagers of this group are also characterized by truly human relationships between people. They are alien to ostentatious, hypocritical politeness with its external gloss, under which lies rudeness and disregard for others. These teenagers are keenly interested in the traditions of other peoples, they are distinguished by good relationships with their parents and other family members, they build relationships between themselves on mutual respect, trust and love. Love and respect for people enriches them, makes their life meaningful and complete, binds them with strong threads with other people. The parents of this group of adolescents were an authority for them, a guide for education on the best traditions of previous generations, using the best moral traits in children on the basis of mutually influencing traditions.

The average level of upbringing of the culture of behavior characterizes adolescents with a less stable nature of the manifestation of this quality. Representatives of this level show skills and habits of cultural behavior periodically. Many of them understand what it means to be cultured, but they are not always aware of the ways and means to achieve this goal: the

rules of decency and good manners in behavior towards those around them have not yet become skills and habits for these adolescents and appear depending on the complexity of the circumstances.

Often these teenagers are polite to a loved one and rude to a stranger. Teenagers belonging to the average level of behavior culture are distinguished by having sufficient knowledge in the field of decency and good manners, well distinguish between culture and the absence of such in the behavior of other people, not having sufficient social experience, habits and skills of behavior culture in real life, are capable of antisocial behavior. Often this is facilitated by the surrounding teenagers, and in order not to look like a "sycophant" in their campaign, they are talkative and rude. Consequently, this group of adolescents is characterized by instability of moral attitudes. Their politeness and courtesy are external, ostentatious.

And, finally, a group of adolescents with a low level of upbringing, which is characterized by a weak awareness of the level of their upbringing, shallow knowledge about the essence of morality, morality, customs and traditions. These adolescents do not know how to clearly plan their actions, are notable for inconstancy in fulfilling the requirements, and often violate the rules of behavior. Adolescents with a low level of culture of behavior do not recognize good manners, laugh at them. And such concepts as "good manners", "etiquette", "rules of decency" often cause an ironic smile on the face of such teenagers. Basically, in the families of such adolescents, there is no purposeful organization of life, there is no educational activity on the part of parents, no requirements and control. In such families, adolescents do not feel the need to engage in self-education. The behavior of these teenagers is characterized by situationality, disorganization, and teenagers themselves are capable of negative antisocial acts. Such teenagers are sloppy, not internally collected, late, violate discipline(8).

The study of the process of family education showed that in the family, a serious problem for parents is the education of a culture of behavior of adolescents on the basis of the mutually influencing traditions of the Uzbek and Tatar peoples.

The solution to this problem involves the study of educational work in the family, in order to identify the conditions and ways of forming a culture of behavior, using elements of folk pedagogy for this.

The work carried out allows us to draw certain conclusions that the success of educating highly moral behavior habits in adolescents can be ensured by creating the following conditions:

detailing knowledge about the essence of formed habits and ways to consolidate them in accordance with the age characteristics of students;

mutual influence of adolescents by representatives of two peoples with different levels of upbringing of the culture of behavior;

close relationship between education and self-education;

the use of universal values, traditions in organizing the activities of students, especially its playful types with a romantic orientation and forming the consciousness, feelings and behavior of adolescents;

careful control and consideration of the results of education in the self-education of adolescents.

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