

THE ROLE OF ETHNIC CULTURE IN EDUCATING THE YOUTH OF THE NEW UZBEKISTAN IN THE SPIRIT OF THE NATIONAL IDEA

Soliyeva Lobar Rasulovna

Teacher of school 175 of Tashkent city, Uzbekistan

Annotation: The article is dedicated to the development of young people, their understanding of national ideology and ethnocultural values. Describes the processes of a healthy lifestyle and the formation of a sense of respect for national and national values in order to avoid the emptiness of young people in the spiritual world. It also describes the state of youth policy and the problems of universal values.

Key words: national imagination, traditions, ceremonies, perfect man, national pride, national pride, spirituality, national values, universal values, democracy, civil society.

РОЛЬ ЭТНИЧЕСКОЙ КУЛЬТУРЫ В ВОСПИТАНИИ МОЛОДЕЖИ НОВОГО УЗБЕКИСТАНА В ДУХЕ НАЦИОНАЛЬНОЙ ИДЕИ

Аннотация: Статья посвящена развитию молодежи, пониманию ею национальной идеологии и этнокультурных ценностей. Описываются процессы здорового образа жизни и формирования чувства уважения к национальным и общенациональным ценностям с целью избежания пустоты молодежи в духовном мире. Также описывается состояние молодежной политики и проблемы общечеловеческих ценностей.

Ключевые слова: национальное воображение, традиции, обряды, совершенный человек, национальная гордость, национальная гордость,

духовность, национальные ценности, общечеловеческие ценности, демократия, гражданское общество.

The national idea, based on the centuries-old traditions, customs, language, religion and psyche of our people, serves to instill in our minds a sense of confidence in the future, kindness, honesty, patience, justice and enlightenment. With a deeper study of the national idea, in understanding its roots, values are to one degree or another important in the life of every citizen. Independence made it possible to restore the traditional values of the Uzbek ethnic culture, their effective use, direct and complete familiarization with the world culture and civilization of our people, the achievements of advanced countries, and universal values.

Ethnoculture is not an absolutely formed, unchanging reality, it is transformed under the influence of social processes in society, under the influence of spiritual, cultural, spiritual needs, interests and demands of people, adopts innovations in accordance with their interests. In Uzbek ethnoculture, this is reflected in modern art forms - variety art, fine art, choral art, technical creativity, tourism, physical culture and sports, archery, circus art. These innovations enrich the Uzbek ethnic culture with new, non-traditional forms of creativity aimed at recreating and developing creative and cultural abilities.

It is important to study the traditional folk culture of ethnic culture as a whole and a multifaceted phenomenon, to determine its structure, main types, forms. Therefore, based on the evolution of ethnic culture and the generally accepted classification of "culture", it is advisable to single out the main directions of folk culture. Along with the identification of the main manifestations and trends of folk culture, the identification of its specific features and descriptive features is also of great scientific importance.

Culture (folk culture) is a complex, multifaceted, sociodynamic phenomenon with its own internal structure and characteristics, its manifestation

and organization in social life, its place in spiritual and educational life. Ethnoculture is the core of this phenomenon, which has become the historical and cultural paradigm of an ethnos associated with the socio-historical, spiritual life, lifestyle of a particular people, nation.

Ethnoculture is a social reality that reflects the material and spiritual wealth of the people, nation, way of life, language, customs, assimilation and change of the surrounding world, ways of self-realization, understanding, in a word, the existence of an ethnic group, a nation ... Universality and nationality in the ethnic culture of the Uzbek people are dialectically are interconnected and are manifested in the relationships and functional features of the subject-ethno-superethnosystems that have been formed in the process of long-term socio-historical development.

Subcultures include the values, customs, material and spiritual wealth of communities within society, territorial national groups and associations formed to meet their national and cultural needs. Since the subculture has always represented the material and spiritual needs of a limited number of ethnic associations, they diversify the ethnic culture and adapt it to the requirements of the time in accordance with certain internal laws.

Ethnoculture and traditional folk culture, which is its integral part, can be divided into many areas: folk wisdom, folk philosophy, folk customs, folk art, folk games, folk cooking, folk arts and crafts, folk medicine, folk culture of everyday life.

Particular attention should be paid to the wisdom of the people as part of ethnic culture, since the worldview and philosophical concepts of generations are reflected in all areas of traditional folk culture. This is due to the fact that the emergence of an ethnic culture that expresses the ideas, thoughts, knowledge, worldview of the people is unthinkable without the philosophical wisdom of the people. The analysis shows that the deeper the philosophical and ideological

content of folk culture, the stronger its form and the more eternal its social significance.

In the historical process, in which the state pays special attention to our national values and spiritual heritage, scientists not only give written descriptions of our traditional rites when studying traditional rites, but also the role of ancient national rites in folk life and traditional cultures, their genesis and features. Research factors conservation are of great scientific and practical importance.

However, unfortunately, in the field of ethnology, cultural studies, folklore and folklore, there are still no perfect theoretical and methodological views on the definition and description of the above terms and their distinguishing features. Therefore, in some cases, some researchers use synonyms for a number of terms, such as "ceremony" and "tradition", "tradition" and "holiday", or use them without a consistent distinction.

Tradition is a cultural phenomenon that arises in the process of historical development on the basis of natural and social needs inherited from ancestors and influences the cultural life of people. Tradition is a set of rules and regulations that are violated (as a whole or by a certain group) in the minds of people as a certain social rule.

The concept of tradition is very broad, it covers all aspects of people's lives - simple everyday customs, rituals, rituals, interactions and all rituals. The concept of ceremony is a relatively narrow concept, consisting of demonstrations accepted by the public in certain areas of the life of the people, often of a symbolic nature and specially organized by a set of specific individuals.

The ritual is also an event that takes place and will take place with the demands and needs of the material and spiritual life of a person. Any ritual is created and lives in such a way that it combines the main features that testify to the level of socio-economic, political and cultural development of one or another

stage of the historical development of the nation. In other words, the ceremony is a vital event with generally accepted symbolic actions.

A custom is a habitual behavior that is ingrained in people's lives and repeated over a period of time. So, from brief notes about this rite and tradition, it is clear that if the concept of tradition covers all spheres of people's lives, then the concept of rite applies only to certain areas of life. If custom is a rule that must be performed by one person or by a majority at the same time, then ceremony is an action that must be performed by appointed persons. In particular, the Uzbeks have a tradition to greet the elders first or greet the poor, or show special respect for guests visiting relatives, old people and neighbors on the eve of the holiday.

In short, the difference between rituals and ceremonies can also be understood by the degree to which symbolic actions are used in them. In particular, while ritual fully encompasses both symbolic and non-symbolic actions, ceremony only covers actions of a symbolic nature. Moreover, if the tradition is basically the same for a particular people - an invariable rule, norm, then the rite will also have sharp local differences within the same people. Also, any rite is one of the components of the folk customs to which it refers. So one can look for elements of tradition in ritual, but one cannot look for ritual in ritual. In a slightly different way, in the words of the folklorist B. Sarimsakov, any rite is a rite, but any rite cannot be a rite.

Uzbek values are at the heart of folk culture. The great educational value of Uzbek values in the upbringing of the younger generation, including student youth, in terms of socio-political, spiritual, ideological, cultural, educational and moral, moral, spiritual and physical maturity lies in their socio-pedagogical, social life, great hopes closely related to ideals.

Acting President of the Republic of Uzbekistan Shavkat Mirziyoyev, in his speech at the opening ceremony of the 43rd session of the Council of Ministers of Foreign Affairs of the Organization of Islamic Cooperation on October 18,

2016 in Tashkent, said: “In a great history, nothing goes unnoticed. It is preserved in the blood of peoples, in their historical memory, manifested in their practical activities. That is why he is powerful. Preservation, study and transmission of historical heritage from generation to generation is one of the most important priorities of our state policy. The honorable duty of each of us is to preserve and cherish our sacred religion, which embodies our ancient values and moral qualities”, he said.

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