

ETHIKAUSBILDUNG IN DER GENERATIONALEN KONTINUITÄT

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Abstrakt. Der Artikel präsentiert eine vergleichend-historische und pädagogische Untersuchung des Verhältnisses und der aktuellen Situation der Traditionen der usbekischen und tatarischen Völker. Die Tendenzen und sozialpädagogischen Rahmenbedingungen, die die Erziehung zu einer Verhaltenskultur bei Jugendlichen in einer neuen soziokulturellen Situation gewährleisten, wurden identifiziert und begründet.

Schlagwort: Familie, ethische Traditionen, Bräuche, Rituale, nationale Werte, Zweisprachigkeit, Ansichten der Weisen, gegenseitige Beeinflussung

ETHICS EDUCATION IN INTERGENERATIONAL CONTINUITY

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Abstract. The article presents a comparative-historical and pedagogical examination of the relationship and current situation of the Uzbek and Tatar peoples' traditions. The tendencies and socio-pedagogical conditions that ensure the education of a culture of behavior in adolescents in a new socio-cultural situation have been identified and justified.

Keyword: family, ethical traditions, customs, rituals, national values, bilingualism, the views of the wise, mutual influence

Introduction. The article highlights the importance of family traditions in the ethical education of children of the Tatar and Uzbek peoples. In multinational Uzbekistan, in the process of inter-ethnic communications, there is a strengthening of mutual influence, deepening and improvement of the cultures of the ethno-psychologies of the two nations. Without bilingualism, the process of mutual influence and mutual enrichment of ethical traditions cannot fruitfully take place.

Many people regard Uzbekistan to be their homeland, but in order to be recognized a son or daughter of the country, one must feel the people's lives and artistically assert oneself in them, as well as adopt the language, history, and culture.

In quest of a route out of a spiritual crisis, modern pedagogical philosophy proposes looking to the traditional upbringing of children in diverse countries. The preservation of traditional folk culture and traditions is helping to shape the best aspects of the nation's thinking.

Using ethical traditions, practices, and rituals for educational reasons enriches the content of family education while also distinguishing it in terms of form and essence. The most important objective of folk pedagogy is to incorporate the ethical qualities of the Uzbek and Tatar peoples into family education. Ethical traditions, which pervade public life, serve as one of the regulators of people's moral deeds and behavior.

I.A.Karimov, reflecting on the topic of young people's cultural development, training, and education in the spirit of the times, stated: "...it is required to develop and implement a new democratic concept of education, in which Uzbek and other peoples living on the republic's territory would be organically involved in the system of education and upbringing" (5.66).

Only a firm foundation of family education, tested in the practice of folk pedagogy, can ensure the success of learning a culture of behavior founded on ethical values. We have a lot of opportunities for ethical traditions to affect each other in the formation of children's culture. However, it is critical that each country understands how to make effective use of them. And, in the end, what the demands of the Uzbek and Tatar peoples are in the mutually impacting traditions of the younger generation will determine. That is why we see one of the important tasks of family education in their active, purposeful use in the formation of skills and habits.

In recent years, there has been a lot of focus on the application of people's ethical traditions in education and upbringing, both at school and at home.

The scholars such as A.S. Agoronyan (11), A. K. Alimbekova (16), G.N. Volkov (34), S. D. Zhamansarieva (50), A.E. Izmailova (56), K. Pirlieva (96), A.K. Munavvarova (81), A. Musurmanova (87), etc. quite completely disclose the idea of the positive influence of ethical traditions on the culture of behavior.

According to A.E. Izmailov, ethical traditions are intended to serve as a connecting link between the older and younger generations, as well as an effective "lever" in the raising of skills and habits in a behavior culture (56,

39). At the same time, A.S. Agoronyan emphasizes that etiquette is the regulation of the form of expression of human behavior culture in everyday life, as well as the following of its standards.

People have long held the belief that a person's origins and upbringing, as well as their parents and education, should be used to judge them. In folk pedagogy, education by doing, by deed is intrinsic; therefore the best educators are usually those who are most capable of a specific type of activity: craftspeople, singers, and storytellers.

Without establishing a realistic picture of the history of upbringing, the most significant part of pedagogical culture, it is difficult to create a general theory of culture, and even more so it's general history. Our research has demonstrated the necessity of ethical education in ensuring generational continuity.

For ages, the family has served as society's greatest bond and the most effective means of preserving the people's culture. Social heredity, which in our lives plays no less of a function than biological heredity, is stored and transferred from generation to generation in family life, in the normal order of everyday life.

A set of ethical principles, often known as a moral code, is the content of a culture's upbringing. Politeness in addressing elders and younger ones, modesty and simplicity, politeness, the ability to appreciate and understand the beautiful, observance of the rules of decency, the ability to live in a team, the ability to control oneself and keep oneself in society with dignity, compliance with the rules of personal and public hygiene have always been praised by the Uzbek and Tatar peoples. Envy, greed, cowardice, sycophancy, talkativeness, laziness, arrogance, and boasting were all harshly chastised at the same time.

One of the distinguishing characteristics of behavior culture, as noticed by parents in Uzbek and Tatar households, is the unification of a person's internal and exterior cultures, without which there can be no genuine respect for individuals, their work, and their creativity. Unfortunately, many adolescents who have mastered the exterior forms of cultural conduct have not penetrated their essence and are unaware of their true meaning.

Observation, analysis of the products of the activity of using ethical traditions to foster a culture of behavior in the family, conversations, questionnaires, study of written works of adolescents, and participation in folklore circles have become the leading methods in the study of the level of culture of behavior in Tatar and Uzbek families based on ethical traditions.

Such tasks as the establishment of bilingualism, which has a special role in developing the culture of interethnic communication, are being solved in multinational Uzbekistan throughout the process of contact between representatives of different nationalities. A person of non-indigenous nationality deprives himself of the possibility to engage with representatives of the local community on a personal level if he does not acquire the language of the local community. The process of reciprocal impact and reciprocal enrichment of ethical traditions cannot take place without bilingualism.

During the research, we discovered that knowing the Uzbek language by Tatar adolescents and the Tatar language by Uzbek adolescents helps to the mutual effect of ethical traditions and increases the necessity for their use in developing a student conduct culture.

We investigated the amount of knowledge of parents and the extent to which they apply ethical traditions in the moral training of their children, taking into account that any family educational work is carried out largely through parents. Teachers conducted individual and frontal dialogues with parents, completed questionnaires, and studied the characteristics of parents. In this, we attempted to identify:

- the level of knowledge by parents of folk traditions in the upbringing of a culture of behavior in adolescents;
- the value of ethical traditions in cultivating a culture of behavior;
- the level of understanding of folk traditions by parents in the rearing of a culture of behavior in adolescents;
- the flaws and challenges in instilling an ethical culture in their children's behavior.

Another frightening truth is that They did not respond, claiming that they do not understand what a behavior culture is or that it is not important to instill in children a behavior culture based on universal values and customs (40.7 percent of parents are Uzbeks, 38.8% are Tatars).

As a result, the content of ethical traditions and their function in forming the culture of teenage conduct are not well understood by the parents in these households. The majority of the educational work with these parents is done in the spirit of ethical morality.\

It is vital to perform extensive educational work with these parents through Councils for Family Assistance, mahalla committees, people's universities, schools, labor collectives, pedagogical organizations, parental education, television, and other means of ideological influence.

Thus, the reasons for the low level of work of parents in fostering a culture of behavior in adolescents are, first of all:

- parents lack the necessary knowledge about ethical traditions in the formation of skills and habits of cultural behavior;
- there is no cohesion, mutual understanding, or concrete help between the older and younger generations due to a lack of emotional connection;
- parents' inability to complete prescribed responsibilities calmly and consistently;
- a lack of ability to diagnose positive and bad character traits in their children in a timely manner;
- parents' refusal to be interested in the positive experiences of other families' ethical traditions and to incorporate them into their own family's armory. The experience of doing practical labor in the family demonstrates that one of the flaws in moral education is a deficiency, a gap between word and deed, i.e., a difference between moral norm knowledge and practical acts.

However, in those families where parents are constantly interested in and studying ethical traditions about moral education, they systematically and systematically carry out educational work in which they act in close contact with the school, their lives, influence adolescents by their personal example, strive for constant cultural and educational level raising, working on themselves, and adolescents grow up empathetic, responsive, cultured in these families.

The ethical interplay of the traditions of the Uzbek and Tatar peoples is a severe problem in the raising of a culture of behavior in adolescents, according to a study of the process of family upbringing. Without the interaction of the family, school, and community, which will be the focus of our investigation in the next paragraph, a solution to this problem is unattainable.

The evidence shows that information about another people's ethical traditions is gathered during interethnic contacts, in courses, and in the process of direct teacher training with parents or family members. Because long-term observations in families are conducted, the teacher, like the researcher, tries to figure out where he fits in each family so as not to disrupt the natural atmosphere of mutual understanding.

The state of applying ethical traditions in the practice of education in Uzbek and Tatar households might be characterized based on the research findings, the amount of parental knowledge about adolescent behavior culture, and additional research into the formation of adolescent behavior culture skills.

Almost all parents were able to detect positive character traits, analyze a teenager's personality features, and are interested in the traditions of another country, according to the survey's findings. Although all 280 parents responded affirmatively to these questions, we are not confident in

the accuracy of their responses because: conversations with teachers revealed that many parents are interested in the Rules for Students and the study of their children on occasion; 280 parents also responded, unfortunately, that are limited and not the best methods and means of ethical education. Typically, we hear:

- "Remove your elbows from the table... "Chomping is not a good idea... Don't let yourself go... Keep your hair to yourself... So that you can get your hair trimmed by the Beatles tomorrow... It's repulsive to look at... Who will express gratitude for you? Do you want to come back? Don't you dare slam the door!"

Endless edifications, reprimands, remarks, penalties, and threats are unhelpful in developing a culture of behavior. When used in excess, they elicit latent and occasionally outright resistance, as well as a steadfast desire to do the opposite. Parents have stated that the Cold War relations have exhausted them and their children to the point where there is no possibility of a regular rearing process. Only significant, qualitative modifications in parents' pedagogical positions, in our judgment, can help here. However, when comparing the answers of parents to the questions on the questionnaire, the levels of culture of behavior were too high when compared to the replies of adolescents' surveys. 77.1 percent of Tatar families were able to identify character qualities, while 75.0 percent of Uzbek households were able to do so. When discussing the discrepancies in parental character assessments, it was discovered that the parents desired their children to inherit the stated character qualities.

This scenario was established after 24 Uzbek and 24 Tatar families were observed in person. This work necessitated the development of strong bonds with family members. To do so, we got to know the parents ahead of time and spoke with all of the family members. In most cases, a conversation plan with parents and children was drawn out ahead of time; depending on the scenario, the questions differed, and the order in which they were asked altered. It was frequently required to serve as a family adviser, assisting parents in finding the proper answers.

Almost the same percentage of parents (79.6% of experimental Tatar families, 72.1 Uzbek families) said they see the positive influence of other people's ethical traditions in their children's behavior and that their children always look closely and actively participates in the implementation of other people's traditions and holidays.

We witnessed a trustworthy and cordial relationship between parents and teenagers during our direct engagement with these homes. In a peaceful situation, ethical principles of behavior are discussed in the form of one or two short phrases: "Agzam, when Uncle Sanjar comes, do not

extend your hand first, this is not acceptable.” On another occasion, the parents focused the children's attention to a particular aspect of a film or radio program: "You noticed when they sat down at the table, at first the owner waited until everyone was seated, and then he sat down himself." Sometimes a simple example was all that was required: (“Don't teach by story, but by doing, by showing”).

A small group of parents from experimental Uzbek homes (25.0%) and Tatar families (22.9%) were unable to agree on the most important character traits. It is much more difficult to develop cultural skills in a youngster if being polite is not valued in his household, parents do not respect one another, use bad language, and the home is not kept neat and orderly. In a talk with parents, some of them wondered where the child's unfavorable characteristics came from, and they frequently blamed their comrades, people around them, the school, and teachers, without considering that they were, first and foremost, to blame. Their common family conduct is that they are often unrestrained themselves, arguing, quarreling, and shouting for no apparent cause, forgetting that there are youngsters present who, like a sponge, absorb everything in adult conversation. If parents are uncaring and rude to their elders, their children will treat their grandmothers and grandfathers in the same way.

Parents of these teenagers are Uzbek (25.0%) and Tatar (22.9%) (noted that they do not know all the laws connected to human relationships, with forms of politeness, and that there is no necessary order and good structure of family life). Having visited such households, we've found that parents are courteous and nice just when they're around others, but when they're alone, they may be nasty, harsh, and too demanding. This was the case, for example, in the B. The Khalilov family. Without saying hello, a teen girl returns home. She is oblivious to the fact that her mother is exhausted, and she somehow manages to ignore it.

My mother was unhappy and said, "Buy bread, I had no time."

- What exactly did you do? I'm sorry, but I don't have time, - the daughter replied irritably.

Questions like: - Where are you planning to go? typified the parents of such families.

- Okay, so... There is a case to be made.

The girl did not bother to tell her mother where she was going or when she would return; she was not in the mood to talk to her mother because she was preoccupied with her own thoughts and worries. Mother walked away with a sigh after quietly serving supper at the table.

Only 75% of Uzbek parents and 77.1 percent of Tatar parents were able to give an objective description of their children, according to the

survey. This shows that parents converse frequently with their children and are adept at instilling cultural practices in them. The more frequently the child does the required activities and deeds, the more natural his behavior becomes. Respect for elders, friendliness, responsibility for the younger, kindness and responsiveness, and accountability for the task assigned to them are all attributes that parents in Uzbek households look for in their children. Respect and obedience to elders, adults of any nation, sociability with children of different nations, readiness to help others, friendliness and comradeship are all highly valued in Tatar homes.

The majority of these families are distinguished by their parents' high cultural level, a solid alloy of ethical traditions knowledge, a positive attitude toward behavioral norms and rules and the habits for their observance in everyday life, conversations with children about ethical norms and rules, behavior exercise, and adult control.

A.K. Munavvarov describes the strategies for instilling respect for elders in an Uzbek family: "When the elders entered, the boys showed traditional courtesy to the girls by standing up and placing their hand on their chest while bowing. It was not accepted to answer too loudly." It was considered reprehensible to frown, frown, walk with a "sour face". Compliance with these rules of conduct has survived to this day "(81.20). Respect for parents, respectful attitude to the elderly, neighbors, to everyone around, as can be seen from the results of the survey, is traditionally cultivated in the Tatar family from early childhood. Parents have reported that their children greet them as they arrive home from work, taking items from their hands, including a bag (in rural regions), pouring water on their hands, serving a towel, and so on.

However, experimental families (27.1 percent Uzbeks, 20.4 percent Tatars) were unable to respond to the issue of what kind of good influence other people's traditions have on their children's culture of behavior. This shows that not all parents are interested in other people's ethical traditions, and that when they watch special television shows, they do not discuss the ethical aspects of teenage upbringing. They have little interest in other people's lives, and if they do, it's just to publicly fulfill their parental duties when the child asks.

The findings confirmed that not all parents in Uzbek and Tatar families understand the role and importance of various means in teaching and educating the culture of behavior of adolescents in the two peoples' folk traditions; 27.9% of Uzbeks and 20.8 percent of Tatars consider the main upbringing children only on their people's traditions. Because, according to a survey of Tatar families, 20.8 percent of children do not know their native language, as well as Uzbek, and 27.9% of Uzbeks are uninterested in the role

of ethical traditions of other people in the formation of a culture of behavior, such families should undoubtedly be at the center of the school's public attention. They are unconcerned with the great potential of the interaction of traditions in establishing a proper relationship between peoples. It is required to take out a significant lot of pedagogical work in these homes. It was these families that were unaware of the potency of ethical traditions in the raising of teenagers. Teenagers will not be able to perceive the beautiful in folk traditions of not only their own people, but also in the traditions of other people, if their parents do not develop needs in the field of folk traditions, the desire to comprehend their people's cultural values. In this regard, it is critical to work with adolescents to help them grasp the intergenerational connection that exists in expressing the Uzbek and Tatar people's traditions. A teenager is constantly involved in a system of multilateral ties with the people around him, and if the environment has a negative and purposeful influence, the teenager will be unable to use comparison methods when introducing ethical traditions (when watching movies, listening to music, reading books, and so on). Posing basic questions targeted at educating children about what they admire in one or another folk tradition (works, paintings, musical tune, and drama) sharpens their understanding of motive and value judgments. Parents progressively learn skills of a culture of behavior not only to national, but also to universal human traditions, unknowing to themselves, in a dialogue with adolescent children.

The main focus of our research was on the establishment of a behavioral culture in Uzbek and Tatar families. Parents were asked, "How do you understand the upbringing of a culture of behavior in your children on ethical traditions?" to reveal how they envision the upbringing of a culture of behavior in their children and how deeply they understand the need to educate on the traditions of folk pedagogy in the family.

I must add that the parents had a difficult time dealing with this situation. The majority of their parents are Uzbek (59.3%), and the majority of their parents are Tatars (51.2%), and they were able to accurately describe and reveal the meaning of this notion. The following responses were typical:

- a well-behaved, civilized person does nothing to insult, degrade, or insult another;

- raising cultured children entails teaching them how to deal with everything that goes against moral norms while also teaching them how to display their attitude toward the surroundings with kindness, intelligence, concreteness, cordiality, and accuracy.

- cultivating a behavior culture means that they become cultural on the inside, so they may learn to fascinate people for real.

A closer examination of these families revealed that their individuals are distinguishable by their activities at home and at work. In the family, an atmosphere of emotional well-being and spiritual comfort was developed, manifesting itself in respectful exactitude between parents and children, attention to each other, compassion, and kindness.

It is vital to perform extensive educational work with these parents through Councils for Family Assistance, mahalla (community) committees, people's universities, schools, labor collectives, pedagogical organizations, parental education, television, and other ideological influence mechanisms.

The study validated the hypothesis that the ethical traditions of the two peoples had a considerable influence on the moral education of adolescents' culture of behavior, particularly in rural areas and in interethnic families. When parents from various country cultures, traditions, everyday life, and national psychology meet in an interethnic family, the vestiges of suspicion and contempt for one another are erased. This process is particularly effective in daily interactions between parents and children, as a result of which both parents' national ethical traditions are synthesized, and their consciousness gains significant plasticity to accept the positive influence of other countries and the assimilation of multinational cultural values. Parents employ appropriate words, proverbs, sayings, and sayings with skill and timing. And because Tatar households are well-versed in Uzbek, youngsters employed proverbs and sayings in Uzbek. Proverbs and sayings, according to the parents, provide a wealth of information about cultural behavior, self-education, and re-education. The finest visual material for the establishment of a behavior culture in adolescents and the development of concepts in youngsters about the significance of ethical traditions is proverbs and sayings.

Close interaction with parents, personal dialogues, and a review of their educational activities in the family allowed researchers to identify the causes for the poor educational work in families where teenagers' skills and culture of conduct are not well formed, and determine the criteria for boosting the efficiency of a family's application of ethical traditions in the upbringing of a culture of behavior.

The lack of organization of family work on the creation of skills and habits of behavior culture is partly explained by the fact that many parents are unaware of how to use ethical dialogues in the family, thus this work is haphazard and situational. Many parents are aware of the necessity for politeness norms and control over their children's upbringing, but they are unable to correctly employ many ways and strategies of training the culture of behavior of adolescents without first learning the method of educational activity.

Parents who are continually engaged in and studying ethical traditions concerning moral education, on the other hand, are more likely to have children who are morally educated, systematically carry out educational work in which they act in close contact with the school, their lives, influence adolescents by their personal example, strive to constantly improve their cultural and educational level, work on themselves, and adolescents grow up sensitive, responsive, and cultural in these families.

During the research, we discovered that the following family characteristics have a direct impact on the process of educating the culture of children's behavior: living conditions and environment, cultural potential, sphere of activity, intra-family relations, civic position, and parental pedagogical culture.

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