

THE IMPORTANCE OF THE UZBEK PEOPLE'S ORAL CREATIVITY IN THE FORMATION OF THE WILL QUALITIES OF ADOLESCENTS (11-15 YEARS OLD)

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ANNOTATION

This article deals with the traditions, values, wisdom, proverbs and their educational significance, reflected in the oral tradition of the Uzbek people in the education of the volitional qualities of adolescents (11-15 years).

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Modern psychology explains and interprets psychological concepts, psychological phenomena and the laws of their formation and manifestation on the basis of the principles of determinism, unity of mind and activity, governance of social behavior and norms, psyche and consciousness in action. Indeed, according to the principle of determinism, the human psyche is a reflection of the lifestyle in which he lives. Lifestyle is the social environment in which a person is born and grows, the relationships in it, his education, values, culture, economy, geography and the things, events and happenings in the external world that surround him. The human psyche and consciousness, which is its highest form, as well as human qualities and attributes, arise according to the laws of psychological principles. The human psyche, the qualities and attributes that are fixed in it, are expressed (manifested) in the process of social relations, in its behavior, in its relations with things and events, and in itself, and at the same time develop under the influence of social relations.

Based on the above, we try to shed light on national-social stereotypes from a psychological point of view through socio-cultural technology. In our opinion, first of all, it is necessary to dwell on the geographical, climatic, socio-economic features that are among the factors influencing the formation of national consciousness and national psychology in the Uzbek people.

The current territory of Uzbekistan is located at the crossroads of relations between Asia and Europe. At one time, the main part of the Great Silk Road passed through here. Abundance of water, fertile lands, mountains on all sides, rich flora and fauna, abundant sunny days throughout the year, moderate rainfall, summer heat and moderate winter cold have made this land rich in delicacies a place where more and more settled people.

Natural conditions and geographical location contributed to the development of trade, small crafts, and especially livestock and agriculture. The agrarian direction of economic development continues today.

It must be acknowledged that the national character, will and diligence of the Uzbek people have been formed on the basis of the selfless labor of the people engaged in agriculture, which requires a great deal of effort and constant care for the land. Probably, a farmer or herdsman working in Uzbekistan is similar to the owners of these professions, who live and work in other regions. At the same time, historical experience, differences in national philosophy, economic and cultural development, and finally, geographical conditions and language create a feature that distinguishes one nation from another. In this respect, the view of those who say that social life determines social consciousness is probably correct.

We now turn to the psychological analysis of the ethnic stereotypes and identity of the Uzbek people, which are reflected in the wisdom of the people in the most general way, preserved in culture and directly reflected in the socio-cultural environment. At the same time, we will not try to alienate the Uzbek people from

other nations. We deeply believe that there are more causes and factors that unite people in the name of common humanity than the causes and factors that divide people into one or another nation.

It is necessary to refer to the traditional culture of the ethnos and the treasures of their lives in order to determine the laws (also volitional qualities) of the people's life, strengthened by ethnic stereotypes, to observe the stages of the history of the people, the character of the people. The historical path of ethnos development is expressed in folk wisdom, folklore, proverbs and sayings.

We are convinced that they are a rare spiritual treasure of the people, who have called and continue to call for the preservation of the will and national character of the people, national self-determination and are reflected in ethnic stereotypes of behavior. Folk wisdom embodied the most diverse aspects of life, and they primarily reflected the moral aspects of life.

The peoples living in the territory of present-day Central Asia have always been distinguished by high morality, willpower, orderliness, honesty and kindness. The phrase "give peace and tranquility" expresses the peace-loving nature of the Uzbek people.

The Uzbek people have always valued and respected such moral qualities as loyalty to the Motherland, love for the people, heroism, humility, honesty, sincerity, honesty. This can be seen in the following proverb: "Be a beggar in your own country until a man becomes king in his own country"; "In the land of departure, in the land of sorrow"; "Speak the truth, even if a sword comes to your head"; "It is better to die telling the truth than to live a lie"; "The best dress is humility"; "Greet the place where you drank salt one day for forty days"; "If you do good to the river, you will be rewarded in the desert"; "One saw-acquaintance, two saw-know" and so on.

The moral and volitional qualities of the people are also nurtured in the sharp condemnation of negative habits such as jealousy, selfishness, cowardice, arrogance, laziness, boastfulness. For example, "Wish yourself life until you wish someone death", "A deep river flows silently", "A bad man flees from the wild, a fool reveals his secret"; "God is tired of idleness"; "Bakhil's garden will not grow", "An empty mill will bloom"; Numerous proverbs, such as "The coward raises his fist first", express endless hatred for various vices among people.

Uzbek families have traditionally had many children, and they have certainly tried to instill in their children the moral skills of the first will. Boys and girls, on the other hand, under the influence of their parents, from an early age began to understand what was good and bad, the difference between good and bad behavior between people.

As we mentioned above, everyone has the power of ethnic stereotypes, behaviors, and attitudes. This power is evident in life due to the influence of the wisdom of the people, especially the parents. Gradually, children begin to acquire the skills of behavioral culture: obedience, respect for adults, kindness, humility, they acquire the basic skills of a careful attitude to public property and things. In games and in the work they do, they learn moral and volitional behaviors such as mutual help, community, orderliness, caring, camaraderie, friendship, compassion, discipline, and discipline. Adolescents develop political consciousness, social activism; they value and strive to possess volitional qualities such as courage, independence, perseverance. They have a desire to show their will, to act courageously. Therefore, the most important task of educators in the practice of raising children is to make more successful use of all the progressive foundations of folk wisdom, and thus to develop the individual, to open his creative potential, to form in him a worldview and human relations based on universal values.

In Uzbek folk proverbs and sayings, diligence, perseverance and responsibility are praised, negative manifestations of the will - laziness are condemned: "Walking-river, sitting-mat"; "Don't leave today's work for tomorrow"; "It's snowing for the rest of the job"; "If you sow your nose one day, you will reap your nose for a week"; "Spring work-autumn pleasure"; "He who works bites, he who does not work grunts"; "Let someone give, let him give, let him give, let him give"; "Lazy man's hand is cold in cancer" and others are proof of the above idea.

It is known that the volitional qualities of the national character, such as calmness and haste, determination and caution, kindness, friendship, humility, thrift, hospitality, strengthened in the character of the ethnos, are also reflected in the wisdom of the people. For example, "Yellow gold under patience"; "A girl in a hurry does not go to the ground"; "He who seeks an innocent friend will be left without a friend"; "The camel that believed in its body was left without a mule"; "Do not rub the udder of an untested horse"; "There's a mouse on the wall and a mouse has an ear"; "My head without friends, my head without salt"; "Until you eat a stranger, until you give birth to a child," says the proverb, "If you respect, you will be honored."

The above-mentioned folk wisdom reflects the realities of people's life, social conditions, people's attitudes to neighbors, friends and enemies, things and events, and labor. Uzbek proverbs and sayings reflect history and economy, norms of life and law, customs, beliefs and superstitions, as well as the whole life of the ethnos.

The complex nature and direction of the traditions, customs and customs of the Uzbek people in all spheres of life of the nation: in the conversations and relationships between husband and wife in the family; also in the traditions of eating, drinking tea, saving, respecting parents and elders; both in the manners of the bride and groom; both in the rules of conduct on the street and in public places; it is also evident in celebrations, weddings, and all other religious ceremonies.

The famous ethnographer and traveler A.V.Vamberi as early as 1868, was amazed that the peoples of Central Asia fully supported and valued their national customs, values and traditions. As he was not a psychologist and a representative of another culture, he diminished the essence and function of some Uzbek traditions and ceremonies, but treated them positively.

Completing this article, the main purpose of which is to explain the socio-cultural systems that have created ethnic stereotypes and reflected in the specific psychology of the Uzbek people, we have formulated the following conclusions:

1. The sources of the formation of the socio-cultural environment are the unity of the ethnos, language, time and space, the way of life, wealth, values, social and cultural existence of the people, and so on.
2. The study of ethnic stereotypes of the specific character and psychology of the people should be carried out in the context of the study of the socio-cultural system that created them. At the same time, it is necessary to take into account that the restoration of the identity of the people is an ambiguous copy of the stereotypes passed down from generation to generation.
3. It is important to keep in mind that in the revival of culture, of course (consciously or unconsciously), some element of perfection is involved. We know that a nation (ethnos) is restored in accordance with the principles of its culture, identity, self-renewal and perfection.
4. The ethnic stereotypes of the Uzbek people, their uniqueness, its traditions, ceremonies, customs and tastes have the deepest and strongest place in the wisdom of the people (proverbs, sayings and wise sayings).

Due to the careful preservation and respect of the people, they have not yet lost their original meaning and are one of the most important factors in the daily life of a representative of the nation.

However, traditional psychology and pedagogy still do not take into account the specifics of the nation and national cultural factors in the education system, especially in the teaching of adolescents and the development of volitional qualities in them.

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