

# “O‘ZBEK TILSHUNOSLIGI VA ADABIYOTSHUNOSLIGI TARAQQIYOTI, XALQARO HAMKORLIK MASALALARI”

## mavzusidagi xalqaro ilmiy-amaliy konferensiya

### FEATURES OF FOLK TRADITIONS IN THE MORAL EDUCATION OF PRIMARY SCHOOL AGE IN THE FAMILY AND SCHOOL BASED ON FOLK TRADITIONS

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**Аннотация:** Восстановить древние духовно-нравственные стороны нашего народа; принять меры по сохранению нашего культурного богатства, созданного веками, как уникального таланта и передачи его будущим поколениям; всегда помнить и развивать древние и современные народные способности; защита духовных способностей как всеобщих и общечеловеческих способностей; реализация таких условий, как достижение углубленного изучения содержания и сущности национальных способностей на всех уровнях образовательной системы, особенно в воспитании подрастающего поколения и подростков.

**Ключевые слова.** Национальные традиции, чувства, способности народа, народное устное творчество, орудия труда.

**Annotation:** Restore the ancient spiritual and moral aspects of our people; take measures to preserve our cultural wealth, created over the centuries, as a unique talent and pass it on to future generations; always remember and develop ancient and modern folk abilities; defense of spiritual abilities as universal and universal human abilities; implementation of such conditions as achieving in-depth study of the content and essence of national abilities at all levels of the educational system, especially in the education of the younger generation and adolescents.

**Keywords.** National traditions, feelings, abilities of the people, folk oral creativity, tools.

Raising children in the spirit of our people's national traditions holds a special place among the various methods of moral education for the younger generation.

The nation is the creator of both material and spiritual wealth, and these spiritual riches, which have been created over centuries, also benefit the people. One of our people's spiritual treasures is their national tradition.

It is common knowledge that people's customs, rules of conduct, and moral standards serve as the foundation for the development of traditions, which are a significant social phenomenon. They are the most reasonable and stable standards of human relations, and in spite of the fact that they live for a really long time, passing from one age to another, their substance is improved and becomes society teaching method as a statement of human legalism. This domain is implanted in the way of behaving and sensations of individuals and becomes their fantasies and expectations, yet in addition an outflow of social cognizance. They express the all the best of the language, heart and brain science of individuals.

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Our kin have their own deep rooted customs in the ethical training of youngsters. Our undertaking today is to concentrate on the best customs made by ages of the past and foster them as per the necessities of our lives.

An exhaustive investigation of old, verifiable sources, old stories materials, old style wellsprings of schooling of the East shows that our progenitors from old times had their own customs in the field of bringing up youngsters. because parents' happiness and wealth have been derived from children since ancient times. [1]

According to historical sources, even if the father and mother of hardworking Karakalpak families were literate, they still had a thorough understanding of the physical and psychological development of children and were aware of the changes in their children's actions, behavior, and internal experiences as they developed. As a result, depending on the child's age, attitudes toward children, educational requirements, and approaches changed. In the event that in early stages more consideration was paid to the actual schooling of youngsters, then, at that point, following a year they attempted to acquaint them with their general surroundings and the articles in it, consequently fostering their psychological capacities.

Additionally, toys made of wood and clay were the children's primary occupation. Children learn about adult careers, relationships, struggles, and aspirations through their participation in these games.

The individual illustration of guardians is viewed as one of the main strategies for bringing up a youngster. As a result, the boys tried to behave, communicate, cultivate the land, and become professionals like their father. It was thought that a good upbringing contributed to mastering the father's profession. In addition, the girls endeavored to emulate their mother in tasks such as housekeeping, dish preparation, knitting, sewing, and guest waiting.

Bringing up youngsters with profound quality and politeness has been the fantasy and want of white working individuals since antiquated times. They made an effort to instill in their children positive traits like a love of work, respect for parents and elders, compassion and care for the younger members of the family, and a detestation of evil. They used folklore, such as songs, proverbs, parables, fairy tales, and so on, to perform this intricate piece.

It is common knowledge that folklore depicts customs, aspirations, and dreams as a way of life. They involve evil stepmothers, orphans, poor people, kings, and fantastic creatures.

Children are captivated by fairy tales because of the abundance of legendary events and exaggerations in them. It catches their creative mind. Children are taught

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to be harmonious, correct, honest, and diligent by the fact that the solution to a fairy tale always comes out well.

Fairy tales show how people are good people: taking sides, fighting evil, righteousness, protecting the weak and defenseless, and In numerous fairy tales, servants are more intelligent than beks and khans. Customary ranchers or shepherds are experts of their specialty; They are familiar with every craft. The people were always in favor of noble deeds and served as a role model for children as a hero from a fairy tale. To that end in Karakalpak and Uzbek families, the legends of fantasies, their fortitude, nationalism, and difficult work were broadly utilized as models in family ancestry and in grade school while showing youngsters ethical quality, and even today as rules. for independence in child rearing in accordance with national ideals.

Folklore holds that the family is the primary setting for raising a child. The rules of behavior and interaction, the obligation of young people to their parents and adults, work, profession, and their role in human life were first introduced to children in the family.

If girls are taught to respect their parents and listen to them and boys are taught to live with the concerns of the family, fight for its glory, be the head of a profession at a young age, and be ready for any kind of work, Etiquette and morality were always taught in the family, such as being kind and gentle and standing up to greet father or other adults when they entered the house.

One of the best traditions that Karakalpak and Uzbek families have preserved for centuries is teaching children to respect their parents. In Kaikovus' work "The Bad dream," it is said about regard for guardians: " O child, understand that it is essential to accept your parents' honor from a mental standpoint. because the parents are the child's ancestors. Don't be concerned about my respect for my parents. Be aware that they are willing to give their lives for you. A child with intelligence and wisdom will not hesitate to repay his parents for their love. Taking care of you and teaching you good habits is the responsibility of parents. O child, do not upset your parents or hurt their feelings.

The majority of families have developed positive, new, modern, and significant traditions, such as those associated with civil rituals, maintaining order and cleanliness in homes and yards, planting and caring for trees, honoring the elderly, hospitality, various family rituals, and many more.

With good intentions, parents give their child a beautiful name and do everything in their power to make him happy in the future. Children are taught

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manners from an early age, black and white when they grow up, a profession, and a home by their parents.

All nations have a humanism tradition, but our people have a special meaning and uniqueness, like the childhood tradition of caring for children without parents, honoring the elderly, visiting the sick, and caring for their hearts. the way the paws look.

Moral characteristics, for example, graciousness, consideration and delicacy are additionally the most seasoned society customs. For instance, children raised in Karakalpak and Uzbek families are taught to treat their parents and adults with respect and honor. because an ancient custom holds that adults are revered everywhere; Tea and strained food are first served to them. Their recommendations are followed for many things. They make an effort not to disturb adults who are present in the house. Children are decent and don't have too much fun in front of adults. At the point when more established individuals take off from the house, they stand up and are served and treated with generosity. Shoes are straightened and cleaned. When adults pass through Koch-kui, they are the first to give a standing salute and place their hand on their chest before being sent to graze. The fairy tale "Olmos Batyr," for instance, discusses the virtues of a good person. The elderly woman was then greeted by Olmos Batir with the words "Assalamu alaikum mother." The elderly woman exclaimed, "What a difficult task for you, son of man" (154.62p). Therefore, greetings are exchanged prior to meetings among our people.

According to sages, children inherit three things from their fathers: respect, politeness, and loyalty. According to Hakims, there are ten indications of politeness: Honesty, knowledge, profession, nobility, kindness, patience, gratitude, and gentleness are all examples of these traits.

With their intelligence, witty advice, self-control in any situation, and calm demeanor, adults have a positive impact on children's upbringing. Imparting in youngsters such regard for guardians and grown-ups is quite possibly of the best practice made by our kin throughout the long term.

Every family has its own traits, procedures, and aspects that set it apart from other families. Relaxing, organizing work and rituals, and celebrating holidays are all unique to each family. However, despite their differences, the families share a common objective because they are responsible for raising the next generation. [3]

Positive moral traits, such as a love of work, organization, and helping others, are formed in children who are raised in the tradition of labor. Children's participation in household chores fosters positive family relationships and has a moral impact on them. Children admire the dexterity and skill of the adults in the family and observe

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them with interest. Accordingly, they likewise need to take care of business rapidly and proficiently. Another of the best upright customs of our kin is bringing trustworthiness and honesty up in youngsters.

Genuineness is perceived as moral characteristics that express the earnestness, truthfulness, virtue and receptiveness of an individual in his associations with others and are appeared in the solidarity of his words and activities.

Honesty is the habit of speaking exactly as you mean it and using your own words to describe what you saw, heard, and behaved, without using lies.

It is common knowledge that a person does not inherit good or bad traits from their mother. A person's moral qualities, such as honesty and truthfulness, are heavily influenced by their family, environment, and society. Sadly, thoughtfulness regarding the brilliant moral and instructive customs of our kin has as of late diminished. Preventing this from happening, maintaining the traditions, and making use of them to educate children in an honest and truthful manner are the parents' and teachers' most important responsibilities.

Based on the preceding, we can conclude that national traditions play a significant educational role in the moral education of children of primary school age in the family, their development into contributing members of our society, and the propagation of human dignity seeds.

For conclusion we can confirm our ancestors had brought up their generations to master knowledge and art to be kind and generous for their followers on the base of folk works which had been created and developed up to their times by their predecessors. [4]

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