

# History of Development and Interaction of Uzbek and Tatar Folk Traditions in Uzbekistan

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## Abstract

The article reveals a comparative-historical and pedagogical analysis of the relationship and the current state of the traditions of the Uzbek and Tatar peoples. The tendencies and socio-pedagogical conditions, providing education of culture of behavior of adolescents in a new socio-cultural situation are defined and justified. The pedagogical conditions that ensure the development of the cognitive interest of schoolchildren, the acquisition of cultural skills and habits, and the deepening of knowledge of national and universal values through the mutually influential traditions of the two peoples are analysed.

**Keywords:** *tradition, mutual influence, universal, highly cultured, progressive, international, adolescent, relationship, new method maktab, self-development, hospitality, multidimensional.*

## Introduction

Uzbekistan is a homeland for many, but in order to be considered its son or daughter, you need to feel the life of your people and creatively assert yourself in it, accept the Uzbek language, history and culture. Over the long years of living together in the republic, all-round ties between the populations and their peoples have been established and strengthened. The tasks of further strengthening the friendship of peoples and developing these ties, improving national relations presuppose the contribution of each nation to ensuring them, taking into account, using universal traditions, the entire cultural potential of each people.

In this regard, the study of the mutual influence of folk pedagogy and the identification of universal human values in it that can influence the further strengthening and development of a multinational state and the interaction of these cultures becomes one of the urgent tasks of pedagogical science.

As a result of close interethnic communication between the peoples of the former Union and mutual influence on the upbringing of the culture of the younger generation, new traditions and customs were developed[2]. The mutual influence of other cultures enriches each national tradition more than the internal process of self-development of traditions, since the source of borrowing is a treasury of human culture, created over thousands of years by the efforts of all peoples.[11] And, of course, this treasury is immeasurably richer than the entire cultural heritage created over the centuries by one, even the most highly cultured nation. Therefore, the appeal to progressive traditions in the formation of a culture of behavior developed by mankind is inherent in all peoples, regardless of the richness of their own original culture. The more thoughtful and purposeful this introduction to the universal treasures of culture is, the faster the development of national traditions takes place. In this regard, the study of the formation of a culture of behavior on mutually influencing traditions

and the allocation of that universal, progressive one in them, which is able to participate in the further strengthening and development of a multinational state and the mutual influence of their cultures, is also becoming one of the urgent tasks of pedagogical science.[7]

Modern pedagogical thought, which is in search of a way out of the spiritual crisis, suggests turning to the experience of traditional education of children among different peoples. The best features of the nation's mentality are developing largely due to the preservation of traditional folk culture and its traditions.

Researchers are increasingly paying attention to the role of the national character, which largely determines the trajectory of the development of society as a whole. The problem of the national character is complex; its study requires an integrated approach of political scientists, philosophers, sociologists, ethnographers, psychologists, and art historians. Mankind cannot take even a step forward without looking back and re-evaluating all the spiritual values of distant and near generations. The way to understanding the future of any science, including pedagogical science, lies through the comprehension of its present and past.

It is generally accepted that each nation has its own character, that certain character traits are assigned to this or that nation. So, Americans are associated with efficiency, Germans - with punctuality, French - with wit and gallantry, Russians - with openness, ingenuity, skill, Uzbeks - with goodwill, hospitality, Tatars - sensitivity to injustice, they quickly catch falsehood and hypocrisy.

The analysis of philosophical, psychological and pedagogical literature and scientific

sources, covering various facets of the problem, allows us to note the decrease in the cultural and educational potential of the family as a result of: the complexity and multifaceted nature of the problem; difficulties in organizing such activities of children in the family and school, as a result of which relations of responsible dependence of the culture of feelings and the culture of behavior of adolescents are developed; weak theoretical and methodological equipment of teachers; lack of systematic, systematic, competent and competent propaganda work of the media; ignorance by many parents of not only the ways and means of educating the culture of behavior of adolescents, but also the traditions, customs, oral folk art of their people.

Today, the existing contradiction between the growing demands on the culture of behavior of members of our independent society Uzbekistan and the real level of culture of behavior of young people, and especially adolescents, is becoming more and more obvious. With this in mind, the choice of a scientific study was made, the problem of which is formulated as follows: what are the trends and organizational and pedagogical conditions for increasing the effectiveness of educating a culture of adolescent behavior in the family. Solving this problem is the goal of our study.

The study of the significance of traditions in historical development shows that they are an integral part of the historically established culture of a particular people. [4] Traditions touch upon the issues of relationships between people, the attitude of a person to another person, to society, to the family, to everything that makes up the public and private life of the people.

The relationship between the national traditions of the Uzbek and Tatar peoples, manifested in mutual enrichment, is an objective pattern, the effect of which covers all spheres of their spiritual life. The most sensitive of these spheres to the harmony of the national and international are art, literature, the mutual influence of which does not destroy national colors, original forms, but only enriches them. Thus, modern Uzbek culture cannot be imagined without the legacy left to us by: Ibn Sina, Mirzo Ulugbek, Alisher Navoi, Ahmad Donish, Furkat, Mukimi, Khamza; Tatar without Yakub al Bulgari, Ahmad al Bulgari, Kayum Nasirov, Gabdulla Tukay, Mukhamed-Emin, Garifbek and many others.

In view of the linguistic proximity of the Uzbek and Tatar peoples, the development of issues of cultural transformation was carried out with the help and with the close cooperation of well-known Tatar scientists - teachers (A. Maksudi, G. Iskhaki, S. Khalfin, T. Feyzhanov).[5] Knowing a close and understandable language, the Tatar people carried out both organizational and teaching work together with the indigenous population of Uzbekistan. The links were especially effective in the field of education. The Tatar intelligentsia helped to open new-method maktab - schools in Turkestan, and supplied them with secular books. For example, almost all books for the Turkic peoples of Central Asia and Kazakhstan were traditionally printed in Kazan in Arabic. Let's name and list just a few of them:

By reading: "Tahsil-ul-alifba" (Easy primer), compiler Abdulvahab Ibadullaev, Tashkent edition; "Muallimi avval" (First teacher), compiled by Hadi Maksudov, Kazan edition. 1912;

"Miftakhul-alifbo" (Letter learning), compiled by I. Ibadullayev. Tashkent edition, 1912

On arithmetic: "Hisabmasalasi" (Problem book on arithmetic), compiled by Arnor Bogdanov, Kazan, 1909. "Khisobamali" (Actions of arithmetic), compiled by Magomed Ibragim Idrisov, Kazan, 1903. "Badridhisob" (Arithmetic problems), compiled by Imin Saberdzhan, Kazan, 1912. "Khisobmasalalari" (Exercises in arithmetic), compiled by Valyshev, Kazan, 1914

Geography: "Mukhtasarul Dzhugrafiya" (Short book on geography), compiled by Fatih Karimov, Kazan, 1913 and Orenburg, 1912 ("All 5 parts of the world and the Turkestan region").

On natural history: "Ilmi hashiyat abiyat" (Book of commentary on the natural sciences), compiled by Uskov, translated by Khafis Fayziev, Kazan, 1910.

On dogma, everyday issues and moralizing conversations: "Muamiliat" (Communication with people, study of trade, violation of transactions according to Sharia), compiled by Mukhkamboy, Tashkent, 1911.

According to history: "Tarihi Kavmi Turks" (History of the Turkic peoples), compiled by M.A. Khanov, Kazan, 1911.

Philology: "Ilmi sarf Turki" (Study of the grammar of the Turkic peoples), compiled by Khadyam Makhmudov, Kazan, 1910[15].

Mukhammadzhanov A. in the book "School and pedagogical thought of the Uzbek people of the 19th century. - the beginning of the XX century. emphasizes that various manuals in the Tatar language, published in Kazan, Ufa, Orenburg, and many other cities of Russia, were in use in Uzbek schools [12]. Of the textbooks in the Tatar language, the most

popular were Ahmad Maksudi's books Muallimavval (First Teacher) and Muallim Soni (Second Teacher). At first, they were used by teachers of Muslim classes in Russian-native schools, and a little later in new-method maktab. And then they began to be used in the old-method maktab. A. Maksudi's textbooks were relatively simple. For the reading exercise, the textbook included small moralizing stories: "School", "Students' Words" (p. 36), "Good Boy" (p. 41), "Bad Boy" (p. 44). As the author himself noted in the preface to this book, this textbook was supposed to prepare for reading the Koran.

The Tatar people had a variety of cultural ties with the Uzbek people, and now they have, but only in the 20-30s does the interweaving and mutual influence of the cultures of the two peoples. If in Uzbekistan the Tatar people according to the 1926 census amounted to about 28 thousand people, then in 1939 it already became 158.6 thousand, in 1959 their number in the republic approached 400 thousand people.

Thus, as a result of close cooperation, the rise of public education, the development of the cultural values of the past and mutual enrichment, the Uzbek and Tatar peoples developed new traditions and customs common to them in educating the skills and abilities of the culture of children's behavior.

An important role in the rapprochement and mutual enrichment of folk traditions is played by such a common phenomenon as interethnic marriages. In an interethnic family, carriers of various folk traditions, ways of life, national psychology are united, the remnants of mistrust and disdainful attitude of one nation to another are destroyed. This process especially takes place in everyday contact between parents and children, as a result of

which children synthesize the national traditions of both parents, in addition, their consciousness acquires significant plasticity to accept the positive influence of other nations and assimilate multinational spiritual wealth.

In interethnic marriages, where folk traditions and customs are intertwined, as a rule, progressive customs are supported, while backward ones are forced out. In the life of the Uzbek and Tatar peoples, there are many traditions that, to one degree or another, have an impact on the education of a culture of behavior. Among them, we will name: various types of "hashars", children's games, children's creativity, children's pool games, visiting, hosting them, various festivities; festivities with the onset of spring, festivities on the occasion of the ripening of melons, birthdays, mass holidays, national sports games, folk - theatrical - spectacular performances ("Maskaraboz - kizikchi", etc.).[9]

The rules of everyday behavior for all children required that they greet the elders first, not tire them with endless questions, do not sit down before the elders take their seats, do not enter the house ahead of the elders, and vice versa, it was required to open the door and hold it until the elders or guests. Only if these rules were observed, the children were considered educated. These customs, in one form or another, have survived to this day, and are of great importance for the two peoples in instilling in children the skills of cultural behavior.

Folk pedagogy of the Uzbek and Tatar peoples advises that the manners of cultural behavior are not brought up by shouting, by order, but by advice and showing.[13] Laughter, irony, friendly caricature are sometimes the most effective means of educating the aesthetics of

behavior and appearance: no one wants to be funny in public. Therefore, the people advise to be self-possessed with the child, to teach him courtesy, respect for people. "For a smart person, a hint is enough", "One kind word will break the soul faster than nine blows." [3]

Our research work also made it possible to develop a methodology for cooperation between the school and the family in order to carry out work on educating a culture of adolescent behavior based on the ethical traditions of the two peoples. Many mistakes in the upbringing of children in the family are associated with negative traditions, the presence of which is explained by the insufficient pedagogical enlightenment of parents. Therefore, the role of the school in the promotion of pedagogical knowledge among the population is constantly increasing. The teacher needs to direct constant efforts to find errors and shortcomings in family education, tactfully explain to parents, convincing them of the fallacy of certain views and encourage them to find the right solution to a particular problem. Parents and teachers should organize their work so that teenagers before realizing the need for self-education of their own culture of behavior. Of course, the school, teachers should be aware of the organization of the process of educating the culture of student behavior in the family, and, if necessary, make appropriate adjustments to certain issues, adjust the direction and quality of family education, and prevent undesirable deviations in its development [10].

To hang the effectiveness of educating a culture of adolescent behavior on mutually influencing traditions in the family, it is important to take into account:

1. arming parents with the traditions of folk pedagogy of the Uzbek and Tatar people in the process of pedagogical general education;
2. widespread use by parents in conversations, conversations, edifications of folk proverbs and sayings;
3. wide involvement of parents in active participation in extra-curricular and out-of-school educational activities.

The use of this methodology of cooperation between the school, the family and the public with the leading role of the school, as practice has shown, helps to increase the effectiveness of educating a culture of behavior in adolescents in the family, increases the pedagogical and cultural level of parents, their level of erudition and skill, helps to properly organize the educational process in the family, give it integrity and purposefulness [10].

Thus, traditions, passing from generation to generation, do not lose their significance and have enduring value. This shows continuity, connecting progressive pedagogical ideas and family traditions of the past with the enriching and mutually influencing experience of family education, accumulated by the Uzbek and Tatar peoples.

Summarizing the coverage of the problem of forming a culture of adolescent behavior on the basis of mutually influencing traditions in folk pedagogy, we can draw the following conclusions:

- in folk pedagogy, considerable attention is paid to the problem of educating a culture of behavior based on the folk traditions of the Uzbek and Tatar peoples;
- studies carried out by scientists in this field, in their totality, give a certain idea of the folk traditions of educating a culture of children's

behavior, which is a valuable contribution to solving this problem;

- consideration of the problem of a culture of behavior based on the mutually influencing traditions of the two peoples is the conceptual basis of the pedagogical guidance for the formation of this quality in children in family education.

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