

HISTORICAL APPROACHES TO THE USE OF UZBEK FOLK PEDAGOGY IN TEACHING ECONOMIC SUBJECTS

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Abstract: *In this article, the morals and behavior of young people, the succession of generations, the creation of favorable conditions for the development of an individual and society, strict attention to the issues of education, reacting to events with one's own opinion and worldview, religion, language, especially traditions voluntary assessment forms the basis of individuality. All traditions are strengthened by antiquity, passed down through the ages, passed down from generation to generation, and passed down from generation to generation.*

Keywords: *traditions, from generation to generation, inheritance, ancestors, strengthened, educational succession, in public education, characteristics, historical periods, development, connections.*

Spiritual development, the harmony of economic and spiritual-ethical interests are among the issues that have been the cause of various debates in the history of mankind since ancient times and never lose their relevance.

In the process of development, personal history has proven that the peaceful and prosperous living of a person, people and society, achieving happiness, and realizing the goals they set for themselves depend to a large extent on how to solve these issues. These issues are especially important for countries that have just embarked on the path of independent development.

It is well known from the history of mankind that where there is a sharp social stratification, there is a kind of conflict between spirituality and the economy, and mutual contradictions also arise between people. In 1992, President I.A. Karimov drew attention to the role of spirituality in the life of the society and said²⁰:

“Those who say that it is necessary to give people material wealth first, and then to think about spirituality, are probably not right. Spirituality is the strength of a person, nation, society, and state. Where there is no happiness

²⁰ Каримов И.А. «Ўзбекистоннинг ўз истиқлол ва тараққиёт йўли». –Т.: “Ўзбекистон”.1992

there will never be. Not only ancient history, but also modern history gives many examples of this.

Sparing work and money to strengthen spirituality means axing one's future. In order for the achievements of national and world culture, literature and art to reach every family, it is necessary to create favorable conditions, regardless of the family's financial status."

In the world-recognized "Uzbek model" founded and implemented by I.A. Karimov, a special place is given to issues of social and political reforms. As a result of the implementation of the Uzbek model, during the years of independence, a lot of work was done to ensure mutual harmony in the economic and spiritual life of our country. Economic issues found their full and detailed expression in the works of the first President Islam Karimov.

Succession of generations is provided by education, education is a factor of social development of the individual and spiritual development of the people.

Being one of the main aspects of the succession of generations, the succession in education envisages the uniformity of the approach to children's education among educators, the disagreement between home and community education, relying on the results achieved during the education process to eliminate the negative characteristics of the behavior of the students, i.e. ensuring the viability of education, the provision of correct relationships between the goals of education holds.

Succession is carried out in space and time:

Physical succession by procreation;

With material-economic succession-inheritance;

It is provided by spiritual succession-education.

Nature, social conditions, and educational factors cooperate with each other, hindering or encouraging succession. A process of blind upbringing, which is not reinforced by anything and only follows within the framework of imitation, ensures succession. Gestures, facial expressions, parents' opinions are re-embodied by children, directly and secretly influence the formation of their character and manner of behavior.

Even in the field of labor interests, succession can sometimes arise from mere curiosity and emulation. It is possible that the same thing will happen in the field of folk art.

Succession comes in many forms. It is carried out both for a purely personal purpose, as a continuation and strengthening of family traditions, and as a spiritual connection of people and unity of generations.

Inheritance can have universal, national, and universal characteristics that affect the fate of all peoples. Strengthening universal aspects of inheritance accelerates social progress.

The wider and deeper the inheritance, the more favorable conditions are created for the development of both the individual and society.

Inheritance can affect morals and allow the formation of negative traits in the personality of young members of the family. For example, after reaching the "sunny warm place", it can serve as an inspiring example for several generations of relatives who are ready to achieve personal success at the expense of the benefit of other people and even nations.

Hamza, who attaches great importance to the morals and behavior of young people and the succession of generations, focuses parents' attention on the moral virtues of children. In the poem "The Punishment of the Sinful Son" he shows the reason why the fate of the child is crippled. He asks them to call his mother before they hang a man caught in a robbery. "Before I die, I will taste mother's milk for the last time," he says. The mother also eats the affection and opens her breast to him, instead of sucking, the son bites the mother hard and tears it off and says:

"My mother was the reason why I became a thief. When I stole something, instead of returning it, she always said, Bali."

With this, Hamza calls parents to be vigilant, says that whatever path the parents show, the child will follow that path, and that his future depends entirely on the intentions of the parents.

Parents' conscious approach to the well-being of their children reflects the educational aspect of succession. Care about the succession of generations is always accompanied in the prayers and blessings given to the newly married couple, in the wedding ceremonies, and in expressing intentions to the newborn babies. This care is evident in the strict attention to educational issues.

Zakirjon Furqat sees the succession of generations, first of all, in its uniqueness. Each nation can contribute to the common treasure of humanity only when it lives its own unique life. Relating to things and events with one's own opinion and worldview, freely evaluating religion, language, and especially customs, form the basis of individuality. All traditions are strengthened by antiquity, passed down from generation to generation, passed down from generation to generation.

Proverbs such as "You dig, you dig, you draw your noble breed", "Don't expect a good harvest from a bad seed", "Parents are a role model", "An apple falls under a tree, an apple falls under an apple", "See the mother and

take the daughter..." are the heritage of the people, testifies to how much he values succession. These proverbs serve as a warning. All this together creates a picture of mutual harmony of hereditary succession with educational succession.

In public education, there is no question of passing down bad upbringing from generation to generation, bad qualities in the father spoil the upbringing of children.

Although a person may be physically fit, his upbringing may be wrong. A son looks like his father, but due to education, the son's character, behavior and behavior remain the decisive factor. Another aspect of education opens up in the saying "Do what the teacher says, don't do what he does". The proverb "Father raises a son, mother raises a daughter" is also aimed at eliminating the negative characteristics of the child's behavior.

There are many conflicting cases in people's ideas about the succession of education, because they reflect different historical periods, diversity in human nature, and the diversity of certain situations in life. Proverbs such as "How many kinds of hammocks are in one palak", "A nightingale has come out of a bird's nest", "A good son drives a bad father away", "The father did not shoot the beetle, the child hunted the pig", "A melon gets its color when it sees a melon", "A mullet sees a mullet and hits a chumak" taken from the life of the people.

However, in most cases, conflicts are superficial. "There is a fault in every fall", "Everyone creates his own destiny", it is said in folk proverbs. Folk wisdom says about those who pay close attention to their upbringing, "It was as if he came to the world again", "It was as if he was born again from his mother's womb".

Succession in education is very stable. Spiritual enrichment of people from generation to generation makes the nation grow and develop. "The daughter sees what the mother does not see, the son sees what the father does not see".

Inheritance, as the folk saying goes, the main idea in the saying "A father and a son sing a song of a cart" is the idea that "the way the big cart goes, the small cart also goes that way".

The results of the upbringing of the generation before the succession are known by the fact that it is reflected in the behavior of the next generation, in which good turns into bad, and bad turns into good. "A man's child will become a thief," say Uzbek elders. This wisdom is composed of three generations: the grandfather raised his son to be a man, and his son's son was a thief. It can be understood from this that theft is considered the most

basic and disgusting habit for the Uzbek people as well as for all other peoples.

Kinship is also considered one of the aspects of the succession of generations. It is tested in related activities and behavior. "Don't be blood relatives, be soul relatives".

Education is a real education only if it serves the interests of the people. Otherwise, it is out of the question that it will turn against the people and cause the downfall of the human personality.

The spiritual treasures of ancestors are passed down from generation to generation through stories, legends, myths, proverbs. Grandfather says what grandfather said, father says what grandfather said, grandson, great-grandson... says what father said.

The older generation directly and indirectly participates in strengthening the succession of generations: there is a tradition that the next generation will teach what they taught, and the next one will teach the next one. However, due to the lack of writing, the voice of the distant ancestors becomes weaker and weaker, and it becomes more difficult to understand their thoughts. Here, it is important that the science of pedagogy preserves its good aspects and ensures the succession of generations in the whole process of education and training.

When analyzing the educational process, it is necessary to determine the environment that is the source of it, the reasons for its occurrence and improvement. People's pedagogy develops based on the achievements of people and humanity. Before developing the culture of one's own people, it is necessary to scientifically and practically study the pedagogical heritage created by other peoples and the entire humanity during many centuries of labor and struggle. Only the common spiritual wealth of the people and humanity can be the basis for the creativity of certain cultural figures.

The great philosopher-educator Hegel wrote: "What have I done? What I saw, heard, and observed, I collected and used. My works have been nourished by thousands of individuals, the ignorant and the wise, the intelligent and the foolish, childhood, middle youth, old age - all have given me their thoughts, abilities, dreams, ways of living, I have often reaped the harvest that others have grown, my labor is the existence of communities. was his work and was called by the name of Goethe".

Also, pedagogues such as Khorezmi, Beruni, Alisher Navoi, Hamza, Munavvar Qori, Nasiri predicted the same idea. The genius and greatness of a person is measured by his closeness to the education and culture of the people, the ability to penetrate deeply into its spiritual treasures.

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