

**RELATIONSHIP OF THE FORMATION OF LIFE GOALS IN YOUNG PEOPLE
WITH CUSTOMS AND TRADITIONS****Karimov Sanjar Sindorqulovich**

Jizzakh State Pedagogical University

social and humanitarian

senior lecturer of the department of distance education in science

e-mail: haqiqiysanjar@mail.ru

Abstract: In this article, the essence of the concepts of customs and traditions, and the importance of customs and traditions in the formation of life goals in young people are analyzed from a socio-philosophical point of view.

Keywords: purpose, means, life purpose, social purpose, need, interest, activity, reason, value, personal value, ideal, determinant, youth, society, traditions, tradition.

In the formation of young people as individuals, certain customs and traditions in the life of society, their living environment, that is, their lifestyle, culture, and the level of consciousness and mentality of the nation to which it belongs, serve as specific conditions and sources, and these factors have an incomparable influence on the formation of their life goals. shows. Because any person is first of all a member of his society and a representative of his nation. After all, a person cannot exist outside of society. In other words, young people set their goals and aspirations based on the traditions and rituals of the society in which they live, and their life goals are formed. Therefore, we will study customs and traditions, rituals, and other specific aspects of national mentality as factors that directly influence the formation of life goals in young people.

Each nation is formed over a long period and has refined, improved, and stable customs, rituals, images, and traditions. At this point, it is necessary to emphasize that any ceremonies, customs, customs, and traditions are formed based on their interrelationship. Accordingly, we believe that it is appropriate to give a brief explanation of the above concepts and terms that embody the fundamental, internal, and external essence of customs and rituals.

Tradition is a social phenomenon, a set of customs, ceremonies, and meals, customs and etiquette rules, standards, and requirements that are passed down from generation to generation

and preserved by the public. According to many scientific kinds of literature, tradition is a Latin word that means "continuity", "consistency", or "order".

Tradition (tradition) is a universal form that preserves certain elements of cultural experience, passes from generation to generation, is based on spiritual values, and ensures the historical-genetic (generational) continuity of social processes¹.

Tradition is a phenomenon of spiritual life that historically means unity and succession, a social category characteristic of a community, and a means of transferring (giving) to generations the spiritual values of ancestors that have historically accumulated. Although tradition is an abstract concept in the dictionary sense it acquires a concrete meaning when thinking about the images, customs, rituals, customs, skills, skills, lifestyles, etc. that have become a tradition². Thus, tradition represents the inheritance from the previous stage of development to the next stage and how this process is carried out, and in this way performs the task of improving all spiritual aspects of human life. Traditions are the form of existence of spiritual phenomena and are considered one of the oldest forms of spiritual assimilation of reality. Traditions are a unique natural "source" of humanity, embodying the spiritual and spiritual meanings of historical and modern events. That is why, in the process of formation as a person, young people are mature and formed under the influence of traditions, and in the process of having their dreams and passions, they determine certain life goals and life goals.

When it comes to traditions, they are first of all formed during the development of nations and peoples in historical processes. Instead, people's lifestyles and material conditions influence the formation of various traditions. Traditions, such as certain social procedures, moral standards, customs, ceremonies, etc., affect the life and lifestyle of society members.

It can be said separately that the concept of tradition is used in science in a narrow and broad sense. In the narrow sense, tradition refers to self-manifested and self-regulating human activities and social ethics, as well as socio-cultural experiences.

In a broad sense, tradition is understood as a way of organizing and implementing culture and its forms that are important to people. It should also be said that traditions are divided into negative and positive types according to their role in society, means of implementation, and purpose. Traditions are, first of all, historical. They are historically rooted in the past of a nation or people. Although some traditions are as old as the nation itself, the events in the history of the nation cannot fail to influence the traditions.

If we analyze the topic of traditions in depth, it can be said that customs or traditions are the main essences of traditions. However, the concept of custom is narrower than the concept of



tradition. Because traditions are limited to a certain area of social life. For example, traditions that apply in the field of production are not usually called customs. Udm or custom is also a form of behavior passed down from generation to generation, adopted by a social group or society, and considered as one of the spiritual factors of managing interactions between people. Even some traditions have been raised to the level of legal norms.

A habit is a manner of behavior recognized by everyone, a moral norm recognized by everyone, and life criteria that have become skills and learned. In short, a habit is a process that has become a skill in people's work, marriage, social and spiritual life. Traditions have the same position in material and spiritual production. This cannot be said about custom. Because the habit does not have a great influence on the work process, marriage, family, and interpersonal relationships.

The characteristic of custom is that it becomes a skill in the process of life, it guides stable ways, interpersonal relations, traditional life relations, and social arrangements.

Custom is a phenomenon of spiritual life, it is a procedure, pattern, and principle accepted by the whole nation and formed historically. For example, Uzbeks have thousands of traditions, such as greeting the elders, getting up early to sweep the house and yard, showing respect to the guests, receiving news from the sick, weak and suffering on the eve of the holiday, reaching out to those in need of help. Traditions and customs are inextricably linked, one is a component of the other and complements it. Traditions and customs are formed under the influence of the history, lifestyle and other factors of each nation and people and are one of the features that determine their unique appearance. For example, godliness among Uzbeks requires a lot of attention. It is said that "the bridegroom was honored by the prophets", and the bridegroom is respected accordingly. In the past, the father dismounted from the horse and walked through the neighborhood where his daughter had become a bride. Along with national traditions, national language and national spirit, traditions and customs form an important part of national spirituality and culture. Traditions and customs form a unique system in each nation, and are accepted by people as a necessary condition of the way of life. A person who is indifferent to traditions and customs is distant from his nation and separates from society. It is impossible to imagine the formation of the life goals of young people without the traditions and customs of their people. After all, life goals are formed in accordance with customs, traditions and customs existing in a certain society. In this process, the correct formation of young people's life goals is of great importance. In particular, respect for traditions and customs are components of respect for one's nationality, observance of customs of one's nationality in a multi-ethnic state, and

friendly relations with other nationalities should not be affected. The peculiarities of our people in the Great Borough date back to a very long time ago. For example, Abu Rayhan Beruni wrote in his work "India" written a thousand years ago: "When assessing the achievements of a nation, no one has the right to say that I like this or that, because the achievements and traditions of each nation have existed for thousands of years. formed and became the way of life of that nation³. Based on this logic, it will not be right to praise our own values and belittle others. Every nation has its own traditions. However, it cannot be denied that there are serious differences between the Eastern and Western worldviews. From this point of view, in the process of the correct formation of the life goals of young people, it is appropriate to use such positive ideas effectively.

It should be noted that customs are a reflection of the level of consciousness and maturity of the people. No custom of any people came into the world because of the desire of some people. They are born as an expression of good intentions, as a demonstration of human kindness to each other. They are, in fact, a form of folk wisdom, and that is why they do not lose their importance over time. Even with the passage of time, some habits are no longer compatible with the requirements of a new life and continue to live for several decades. Uzbek traditions express the spirituality of a person, his world of imagination, the acceptance and understanding of existence, and the processes of understanding. The first imagination of a person in childhood, his attitude towards others, goals and objectives are formed primarily under the influence of these traditions. Later, customs, traditions, rituals become a whole symbol of national culture. Accordingly, they indicate the level of socio-economic, cultural-political and spiritual consciousness of each nation. Traditions were formed on the basis of lifestyle, existing conditions, despite the change of several social systems, they are still living, some of them are adapting to the times and gaining new meaning.

The principles of humanitarianism in traditions have a positive effect on the spiritual and moral environment of the society and through it on the spiritual image of the individual and the character of the nation. Most importantly, as society develops, its moral system also needs changes. In this sense, "if a person morally improves according to the needs of society, the scope of his socialization expands."⁴

Customs and traditions are formed and developed over centuries. If they fail to respond to the interests of man and society, they will fall off the stage of life.

The social and political environment of each period can have a positive or negative effect on the traditions and rituals of the people, who have been living for centuries, but it is powerless

to lose the humanitarian traditions.

Some people, especially young people, do not distinguish tradition from bigotry and believe that it hinders the development of society. However, the inhabitants of the most developed and developed countries of the world: England, Japan, China, and Korea strictly follow and preserve their national traditions. Scientists of the United States, which is the most advanced country of the American continent, and is considered a new world in the history of mankind, also attach great importance to studying the ethnography of their country, whose history is not so long. Because living traditions are always based on goodness. It is clear from this that the development of humanitarian, age-old national, and modern traditions has been and remains one of the important and primary factors in the development of a democratic society.

The role of customs in stabilizing the social environment is also important, and public control of these processes is of great importance. During the development of society, a system of certain customs and rituals is formed based on the laws of social and economic development and mutual relations between people. In the process of development over the centuries, only the rituals and traditions that reflect the most popular, national characteristics are preserved and improved.

In the formation of life goals in young people, certain customs and traditions in the life of society, their living environment, that is, lifestyle, specific language, and culture serve as specific conditions and sources.

One of the important features of national traditions and rituals is their duration, transmission from generation to generation, and stability. However, there are very few stable and eternal phenomena in the world. Although traditions and rituals are conservative, they also change as a result of changes in times and periods. This aspect is reflected in the formation and change of life goals of young people. After all, a person's life goals have the characteristic of forming and developing in harmony with the social environment, life experience, and development of the society that surrounds him. They are undergoing a serious change, especially in the current era, when the processes of globalization have accelerated.

How does the change of traditions and rituals reflected in the consciousness of the social group and the nation in the form of ethnic stereotypes affect the education of young people, in particular, the formation of their life goals? Today, no field directly responsible for the education of young people can ignore this question. It all depends on regularly studying how these changes are reflected in the education of young people, drawing appropriate conclusions based on this,

and being able to correctly choose new methods and tools.

Unfortunately, we are just beginning to study the impact of the globalization process on national traditions and rituals, and through them on the formation of life goals of young people.

Observing the development of rituals over the next century leads to interesting conclusions. For example, if we compare how the wedding ceremony was conducted at the beginning of the XX century and a century later, that is, at the beginning of the XXI century, we see that it has undergone great changes. We can come to the same conclusion even if we ignore the content of this ceremony, that is, the betrothal of the bride and groom, giving the bride and groom, excessive expenses and extravagances at the wedding, and only observing the formal changes. Especially among our youth, today it is more popular than life goals such as serving the Motherland, becoming a professional person who will benefit the society, making one's country famous in the world, becoming a champion, creating discoveries in the fields of science, discovering new medicines, and making one's parents travel around the world. The growing weight of household problems related to wedding ceremonies also proves how important traditions and rituals are to the formation of life goals in young people.

Some of these changes are internal, but most of them are external, namely globalization.

At each stage of development, most of the changes occurring in the structure of ceremonies were assessed as "contrary to our national values" and "inconsistent with our national morals". After some time, they began to be evaluated as a national tradition. For example, the bride and groom sitting next to each other in the presence of the guests participating in the wedding party faced serious opposition even in the fifties of the XX century as an event "inconsistent with our national values". By the 1970s, it had become a commonplace and a national tradition.

It can be seen that among the factors affecting the formation of life goals of young people, national traditions, rituals, and traditions, which include spiritual principles and aesthetic ideals, occupy a significant place. They are of particular importance in the formation of life goals of young people, to ensure that they understand their national identity as a representative of a particular nation. For example, deep respect for the family can be observed in the essence of customs and traditions characteristic of the Uzbek nation. For this reason, a significant part of young people's life goals (achieving family happiness, family peace, parents' health, living together with their parents, family well-being, etc.) is occupied by family goals.

It is known that every nation has its language, customs, traditions, literature, art, and artifacts, and the Uzbeks, as one of the oldest nations in the world, have their rich spiritual treasure. It is important to effectively use this priceless heritage of our ancestors, customs, and

traditions of our people not only to improve our lifestyle but also to enrich the worldview of the individual, including the formation of life goals based on positive ideas in young people. The spiritual and moral upbringing of the youth of customs and traditions is an important socio-spiritual basis that forms their life goals and life position, which are in harmony with the interests of society.

Along with other peoples, Uzbeks also have such traditions that their restoration, enrichment, modernization, and harmonizing with spiritual-educational and educational activities can effectively serve to enrich the country's socio-cultural life in a spiritual sense. Because the citizens of the country, especially every young man and woman, know the traditions of their people well, they will feel connected to the history and future of the state, people, and nation. National traditions and customs are also a source of national outlook. From time immemorial, each generation has formed its worldview by following the example of its parents and relatives, and family customs and traditions have been handed down from generation to generation in the form of inheritance. If we conclude this logical harmony, New Uzbekistan is for us not only the Motherland in the territorial sense, but also the homeland of our Uzbek customs and traditions. For this reason, we are interested in the prosperity of our statehood, language, spirituality, history, perspective, and national state, and the transformation of our traditions and creative ideas into the life goals of our youth.

LIST OF REFERENCES

1. Фалсафа қисқача изоҳли луғат.Т. Шарқ.2004. Б.36.
2. Назаров Қ. МАънавият асосий тушунчалар изоҳли луғати. Фалсафа қомусий луғат. Т.: Файласуфлар миллий жамияти нашриёти. 2004. Б.34.
3. Қаранг: Жавлиев Т. Анъаналар – ҳаёт сабоғи. – Тошкент. 1992. Б. 88.
4. Назаров Қ. МАънавият асосий тушунчалар изоҳли луғати. Фалсафа қомусий луғат. Т.: Файласуфлар миллий жамияти нашриёти. 2004. Б.574.
5. Клакхон Х.М. Зеркало для человека. Введение в антропологии. СПб, Евразии. 1998. С.229.
6. Очилова Б. Миллий маънавий юксалишда меърос, қадриятлар ва ворисийлик.Т. Истоклол.2009й. Б-23
7. Sindorkulovich, K. S. (2020). The significance of socio philosophical study of young people's life goals. *ACADEMICIA: An International Multidisciplinary Research Journal*, 10(4), 523-527.
8. Каримов, С. С. Ёшларнинг ҳаётий мақсадлари масаласини ижтимоий-фалсафий

жихатдан ўрганишнинг аҳамияти.(The importance of socio-filosofical study of young people's life goals)//Academic research in educational sciences, 2 (3),2021. 413-419.