

The Role and Role of Customs, Traditions and Values in Increasing the Transformation of Youth's Ideological World View

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ABSTRACT

Customs, traditions and values play a vital role in influencing and shaping the ideological worldview of young people. From a very early age, children are exposed to and learn the cultural norms, beliefs and practices that have been passed down through generations within their family and community. The transmission of these socio-cultural elements helps inculcate a sense of identity and belonging in youth while also guiding their perspective on various political, economic and social issues. However, with rising globalization and exposure to different value systems through advanced communication technologies, the ideological transformation of youth is a complex process that is impacted both by inherited traditions as well as contemporary influences. This article aims to explore how customs, traditions and values continue to play an important role even amidst changing times in moulding the ideological orientation of young individuals.

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INTRODUCTION

Teaching of public traditions and customs in the personalities of youngsters has turned into the objective and errand of its improvement for any country. During the long periods of autonomy, incredible work was finished to reestablish public traditions and customs, enhance them in light of the necessities of the times, and make new ones. Simultaneously, significant work has been finished to teach them in the personalities of youngsters. Specifically, the customs of holding weddings and different services have been reestablished, the relations among guardians and youngsters acquired from our predecessors: the job of guardians in the family, the comprehension of the kid's obligations towards them, and so on 'consideration expanded.

Particularly in the long periods of freedom, the recovery of various occasions and the arrangement of new ones were of specific significance. Specifically, the practice of fasting and Eid al-Adha, festival of Navruz, and Freedom Day began another period throughout the entire existence of our country. Today, they become a basic resource of the otherworldliness of our childhood.

The utilization of public qualities and customs in the training of an ideal individual is quite possibly of the most critical undertaking confronting the instructive cycle today. In this manner, the investigation of these extraordinary practices, values and ceremonies, public qualities and customs, which have been acquired from old history in our nation, has forever been a significant undertaking for researchers.

Along these lines, huge undertakings have been done toward this path. In any case, the extent of work in such manner is as yet growing. In the first place, to reestablish customs and customs connected with the historical backdrop of our country, transforming them into the otherworldly abundance of our childhood;

Also, the arrangement of new traditions and customs that will effectively settle the undertakings confronting our country, its qualities;

Thirdly, there are things like shielding our childhood from customs and customs that are against our public attributes and are being shut from outside. In spite of the fact that from the external it appears to be that they are occurring as a typical cycle, as a matter of fact, their "settlement" in the personalities of youngsters can prompt unsalvageable pessimistic outcomes later on.

It ought to be noticed that it is a stressing cycle that our youngsters are indiscriminately taking on the dressing, conduct and habits of outsiders today, which might adversely affect our ethnicity.

Obviously, it's anything but an issue of the present youth dressing like their dads and granddads. The entire issue is about the way that youngsters shouldn't indiscriminately acknowledge others' propensities for dressing, acting, and strolling.

As a matter of fact, it is fundamental for our childhood to foster their public dress in light of the soul and necessities of the times and add to its promotion on the planet. We are a country that has a unique spot on the planet with our extraordinary statehood history, our progenitors, customs and values, which many people groups on the planet don't have.

Attempting to acknowledge others' traditions, customs and dress culture in a circumstance where we are restoring them with the distinction of our freedom adversely affects our rich public otherworldliness.

Specifically, clothing mirrors the inward world and mind of an individual. It is actually the case that all wonderfully dressed individuals are ideal individuals with raised otherworldliness. Notwithstanding, it can't be rejected that dressing with taste, shrewdness, and unobtrusiveness is connected with the internal universe of an individual. The job of the press, radio and TV of different times in the securing of our public traditions and customs by our childhood ought to be underlined.

There is just a single objective - to regard the upsides of individuals, to safeguard virtue, to dispose of indecencies like pay off, maltreatment of public office, burglary, and dramatic skill, and to make a legit society with an extraordinary future.

In our country, one might say that the custom of living with the family, more distant family, neighborhood, that is to say, local area, is an amazing significance. At the point when we say nearby local area, we mean the area, yet additionally associates, and the local area at work. The standing of every family in the area is estimated by the place of its individuals in the area and, additionally, in the public eye.

Each age has its own agonies, requests and needs. Freedom, while settling many riddles with respect to the destiny of society, uncovered various issues confronting our public otherworldliness.

A. Qadiri's book "Former Days" extols our public customs, otherworldly trimmings, for example, father-child, mother by marriage, blood relations, public temperances of the Uzbek public. I believe that each individual who views himself as Uzbek and isn't apathetic regarding our way of life and otherworldliness probably read the book something like once.

Our cherished essayist ably mirrored the issues of the time as well as the perspectives commonplace of genuine Uzbek families. For instance, Haji Yusufbek and Uzbek maintain that their lone youngster should be in their arms, Otabek, got between two grasses, conflicts with the desire of his heart and consents to Uzbek's "fantasy" or Kumushbibi's "Is that you?" when she saw her soul mate interestingly. The fact that

they say humbly makes it superb.

Assuming we youngsters have confidence in different solicitations on the Web, assuming we watch savage and ethically degenerate unfamiliar movies, on the off chance that we pay attention to unfamiliar music that blends the nerves and blood, we will be further away from ourselves. Going against the norm, in the event that we continually increment our insight through autonomous training, on the off chance that we profoundly concentrate on our rich otherworldly legacy, customs, and values, and in the event that we, obviously, advance them broadly as subject matter experts, we have satisfied our obedient obligation to our country, country, and individuals.

Conclusion

In conclusion, the role of customs, traditions and the value systems they propagate must not be underestimated in shaping the ideological perspectives of young people. From an early age, implicit and explicit socialization through cultural practices and rituals helps inculcate basic ideological stances. Continued engagement with traditions through rites of passage and community events reinforces conservative perspectives. While global influences now expose youth to diverse and sometimes conflicting ideas, traditions still play an important moderating and anchoring role, especially in tight-knit communities. A balanced understanding recognizes both traditional continuities and contemporary diversities in influencing the ideological orientations of today's youth.

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