



The Role Of Labor Traditions In The Labor Education Of Students

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ABSTRACT

The article provides information that the study of labor traditions is important, laying the foundations for scientifically sound use when choosing a profession. At the same time, information is provided that a number of the following socio-pedagogical qualities are required from the teacher.

Keywords:

traditions, labor education, perfect person, labor education, diligence

It is known that in mystical science the main issue is the theory of spiritual formation, the maturation of a perfect person. According to this theory, the concept of "perfect man in imagination" or "Al-Adam Al-Kamil" is the perfect and highest level of divinity and humanity, the dream of seeing people in integrity, in harmonious harmony, being the torch of perfection. For a perfect man is one who does not know all the sciences, phenomena and wisdom, and the age of the invisible is raging in his soul. Independence creates conditions for the development of all peoples. In the customs and rituals of each nation there are deeply populist and progressive elements that are firmly rooted in the modern life of the people. For the formation of diligence among the people, it is necessary to create a solid and diverse working environment around the younger generation. Therefore, it is necessary to study and develop centuries-old labor traditions that have justified themselves..

Labor traditions are a set of specific moral and psychological qualities of people who have formed and become familiar as a result of the repeated return of people to labor skills and the labor process. They represent the necessary

conditions for the existence of a society or collective, are hereditary in nature, and serve to preserve the experience accumulated by older generations.

Labor traditions are characterized by mass character, they are vital and present in the everyday creativity of the masses. There is also an emotional side to them: they are inspired by the class struggle, the vivid romanticism of the passion for work. The labor traditions peculiar to the working class expressed respect for working people, the profession of a worker, a craftsman, values created by labor, the need for creativity, creativity, mutual assistance, competition, etc.

For centuries, the Uzbek people, creating strong traditions of labor education related to the peculiarities of their economic, geographical and social life, have passed on from generation to generation knowledge about the ways and means of forming labor skills.

Traditions originated together with human society in very ancient times. During the period of the primitive communal system, the relationships of people in tribal communities were limited to certain norms and rules of treatment with their joint work and life, their

common struggle with the forces of nature. Unwritten norms and rules were born in it, which were repeatedly returned, passed down from generation to generation and became traditions. Some traditions are being formed, others are disappearing. Old traditions are changing, adapting to new living conditions. Advanced labor traditions, which have not lost their strength for centuries in the current new living conditions, are used to educate younger schoolchildren in their interest in the profession. In accordance with this, a number of the following socio-pedagogical qualities are required from the teacher:

1. Open volunteering, politeness, kindness, the ability to love the child as he is.
2. To appreciate the feelings of the child, to assess his state of mind, to be able to understand the inner world.
3. To encourage children, to interest, to behave with restraint, to be forgiving, sweet.
4. To be a role model with noble qualities, to become the ideal of pupils with nobility, humanity.
5. To be able to meet the needs of children with the unity of word and deed, to be the owner of those spiritual qualities that they want to form in young people.
6. In manners and relationships, the child must take into account the desires, interests, age characteristics, psyche, understand each of the children individually and all together.
7. Not sparing any help from children, familiarity with family conditions, social status of pupils;
8. Be able to listen carefully to readers, rejoice in victory, be surprised, empathize with joy.
9. Clean and tidy clothes, charm, vigilance, resourcefulness, modesty, chastity.
10. Qualities such as fairness, cheerfulness, discipline and ethics are necessary factors for winning children's love.

Our people have long glorified labor. Diligence was considered one of the best qualities of people. People should work honestly and live off the income they receive in return, and provide for their children. "One black kid I found with skin on his forehead is better than other donated treasures," Alisher Navoi wrote. Get diram chekibon dastrange,

It's better andinka, if someone gives a Ganj.

That is why our great ancestors encouraged young people to master the profession. Such virtuous works as "he who has no craft has no taste", "a young man has seventy crafts" are widely distributed among the people.

Thus, when educating the interest of younger schoolchildren in the profession in labor education, it is necessary to take into account:

- a) traditions of workers' attitude to their work - a state-oriented approach to their profession, people, and task; to put the needs of the collective above their own;
- b) the students' approach to relationships with each other - friendship, camaraderie, mutual assistance and the right attitude to work;
- c) new labor rites, traditions - organization of professional holidays;
- d) effective use of samples of Uzbek folk art in academic and extracurricular time.

The revival of traditional crafts, increasing their popularity among the population creates conditions for increasing the attention of children to them. Along with this, the analysis of some textbooks and school curricula shows that labor education in the school course and its teaching do not satisfy the interest of younger schoolchildren who are thinking about their life path and career choice. We consider it expedient to pay more attention to the opening of folk art circles in schools, children's camps, neighborhoods.

All extracurricular and extracurricular classes on the use of folk national traditions in experimental classes were conducted according to the system proposed by the dissertator. In the control class, the teachers worked according to the traditional method. The materials of the experiment included:

1. Criteria and principles of using folk national traditions.
2. Important topics from the point of view of the use of ethnopedagogical material about national traditions in the study of various subjects in different classes.
3. This is the development and methodology of lessons that take into account a holistic approach to traditions, as well as the sequence of their teaching (only 24 hours). In fifteen

classes, 286 hours of experimental classes were conducted.

4. Methods of organizing and conducting extracurricular activities, taking into account the tasks of labor education of students on the basis of ethnopedagogical traditions. In fifteen classes, based on the experiment, 5 methodological programs were developed and 76 events were held.

5. Methodological recommendations on the use of ethnopedagogical material in the study of various subjects in different classes. The control experiment was conducted in the period from 2015 to 2020. During its implementation, various methods were used to ensure the accumulation of objective material to determine the level of effectiveness of the concepts developed and studied by the dissertation. During the formative experiment, criteria for assessing knowledge, skills and abilities on ethnopedagogical national traditions mastered by students were developed. The evaluation criteria include the following parameters: knowledge of national traditions (quantitative indicator); the integrity of students' knowledge and understanding of the content and structure of folk national traditions (qualitative indicator); students' ability to distinguish between the national traditions of other peoples (quantitative and qualitative indicator); students' assimilation of folk national traditions.

In the developed model of behavior, according to the results of the experiment, the level of knowledge, skills and abilities of students according to the acquired national traditions is divided into three levels – high, medium and low, based on criteria. Discussions were held with students, parents, leaders of circles, school management, as well as educators of the extended study group, elders of the mahalla, parents to determine the knowledge, skills and abilities of students in accordance with the studied folk national traditions based on the above indicators and criteria. The recommendations for each student of control and experimental classes are summarized.

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