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CULTURAL TRADITIONS: THEIR ESSENCE AND STRUCTURE

Annotation: Traditions are elements of social and cultural heritage passed down from generation to generation, and persisting in a certain community for a long time. Traditions also produce an educational effect on a person, they form complex habits - a certain direction of behavior.

Key words: tradition, generation, behavior, culture, art.

Аннотация: Традиции - это элементы социального и культурного наследия передающиеся из поколения в поколение, и сохраняющиеся в определённом сообществе в течение длительного времени. Традиции также производят и воспитательное действие на человека, они формируют сложные привычки - определённую направленность поведения.

Ключевые слова: традиция, поколения, поведения, культура, искусство.

In everyday life and culture of any people there are many phenomena that are complex in their historical origin and performed functions. One of the most striking and revealing phenomena of this kind are folk customs and traditions. In order to understand their origins, one must first of all study the history of the people, their culture, contact with their life and life, try to understand its soul and character. Any customs and traditions basically reflect the life of one or another group of people, and they arise as a result of empirical and spiritual knowledge of the surrounding reality. In other words, customs and traditions are those precious pearls in the ocean of people's life that he collected over the centuries as a result of practical and spiritual comprehension of reality. Whichever tradition or custom we take, investigating its roots, we usually come to the conclusion that it is vitally justified and behind the form, sometimes seeming pretentious and archaic, is hidden a living rational grain. Customs and

traditions of any people, this is his "dowry" when joining the huge family of mankind living on planet Earth. Each ethnos enriches it and improves its existence.

Traditions are elements of the social and cultural heritage passed down from generation to generation, and persisting in a certain community for a long time. But what definition does tradition give IV. Sukhanov: Traditions are forms of transfer to new generations of methods of realization of ideological relations (political, moral, religious, aesthetic) that have developed in the life of this class, not regulated by legal regulations, supported by the power of public opinion. There are many kinds of traditions, for example, the author of the book "Customs, traditions and continuity of generations", I.V. Sukhanov gives an example of revolutionary traditions, and defines them as a process of reproduction of the new moral and political qualities that were developed by the Russian working class in the period of the three revolutions and civil war in new generations of Soviet people. The ultimate goal of traditions is to introduce the activity of a new generation into the channel along which the activities of older generations have been developing. Sukhanov. And I quite agree with this opinion, because our ancestors knowingly passed on traditions, say, farming, from generation to generation, so that sons do not repeat the mistakes made by their fathers, but for some reason we believe that by tradition we should do everything the way our ancestors did, and this is a deeply wrong opinion. After all, if we repeat what has been done, progress will stop, therefore, humanity brought in and brings in something new in what previous generations did. Meanwhile, it is difficult for the previous generation to transfer all the social experience that has been accumulated, because the activities connected with the traditions are so multifaceted that the generation tries to direct development in the mainstream of these traditions, but not following exactly in the footsteps of the fathers. That is, the tradition does not regulate behavior in specific situations in detail, but it solves the problem through regulating the spiritual qualities

necessary for the correct, from the point of view of this class, society, behavior in this or that sphere of public or private life. Hence, we see that traditions function in all social systems and are a necessary condition for their livelihoods. Thus, traditions convey, consolidate and support a diverse social experience and thus the spiritual connection of generations is realized. Traditions fulfill two social functions: they are a means of stabilizing relations established in a given society and carry out the reproduction of these relations in the life of new generations. These traditions are realized by the following way: traditions are addressed to the spiritual world of man, they fulfill their role of means of stabilization and reproduction of social relations not directly, but through the formation of the spiritual qualities required by these relations. The norm or the principle of behavior is the ideological content, the formula of tradition. The latter, unlike the rules, do not give detailed instructions to the action. They indicate the direction of behavior (honesty, truthfulness, simplicity and modesty, diligence and frugality, etc.). Traditions, in their essence, do not have a rigid connection with a concrete action in a certain situation, because the spiritual qualities that the tradition instills in us are necessary for any concrete actions and the realization of these actions is not an end in itself, but only a means for shaping the spiritual image of a person.

Traditions also produce an educational effect on a person, they form complex habits - a certain direction of behavior. A complex habit is an active form of reflecting the requirements of life; in any situation related to it, within the limits of the direction of behavior that it affirms, it gives the person the freedom to choose a particular action. Based on a complex habit, there is always the opportunity to improvise behavior.

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freedom to choose a particular action. Based on a complex habit, there is always the opportunity to improvise behavior. Traditions as mass complex habits orient behavior not only in established relationships, but also in those new variants that arise unexpectedly, sharply differing from the habitual one. For example: the tradition of creative attitude to work encourages a person to search for more productive methods, ways in new types of industrial activity for him, to deep mastery of new specialties for him.

Tradition directly and directly establishes a connection between actions and spiritual qualities. And it is very important that in this regard, spiritual quality always becomes the position of the cause of the corresponding action. For example, someone invariably keeps the word given to them, precisely fulfills the obligations given to them. The reason for this behavior we see in the decency, the obligation of man. Actions in the tradition are subordinated to the conscious goal of education. "Show me," says the Indian proverb, "how you raise children, and I'll tell you what's on your mind."

With reactionary traditions, as a rule, bearing an openly expressed hostile idea, one can successfully fight by means of direct ideological influence. Each of such, for example, reactionary traditions, representing the remnants of the past in the minds of some of our people, like nationalism, careerism, money-grubbing, parasitism, has its own set of views that some young people perceive from some of the older generation. But the views concealed by a person are necessarily manifested in his behavior, which helps those around him to fight with their bearer, so that they do not spread to other people. In overcoming the reactionary traditions, an enormous role is played by criticism of their ideological content, convincing demonstration of their inconsistency and incompetence.

Tradition is the earliest way to ensure the unity of generations and the integrity of cultural subjects. Tradition does not allow any logical investigation,

and does not need rational proofs for existence and legality, and in economic manifestations it is stable and stable.

Traditional forms of activity and behavior are not focused on achieving a specific goal, but on repeating a given pattern or stereotype, in this sense the tradition ensures the sustainability of any society. Adoration of the tradition of its culture, these are the characteristic features of such societies and cultures, which differ in traditional features of cultures to the greatest extent possess primitive, Asian and patriarchal social forms. Their peculiarity is intolerance to any innovations in the mechanism of traditions. And also the preservation and strengthening of the corresponding social order, intolerance even to the slightest manifestations of individualism and spiritual independence. Obviously, these traits were most characteristic of other cultures, such as the cultures of India, Japan, China, etc. A characteristic feature of traditional cultures is their so-called anti-historicism, the denial of the possibility of historical development and of any change whatsoever. Time in traditional societies is as though collapsed into a ring, that is, there is a rotation in a circle.

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