

SPECIFICITY AND POSSIBILITIES OF HARMONIZING NATIONAL HERITAGE AND VALUES IN GEOGRAPHY LESSONS

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Abstract

It is written about the conduct of unique scientific research on the skills of educational activities acquired by students, spiritual and moral qualities based on national heritage and values, and the upbringing of the young generation in the spirit of patriotism.

Keywords: Tourism, Andijan, main mosque, monument to Qutayba ibn Muslim, national heritage, tradition, custom, ceremony, national struggle.

Introduction

Due to the result of reforms in recent years, many positive changes are being made in the field of education, our nationality has been restored and new pages of our material and spiritual values have been opened. Also, in a short period, excellent conditions have been created for young people, which can be exemplified by modern schools, vocational schools, private educational institutions and their equipment with modern technologies.

At the same time, realizing that the study of our past cultural heritage is one of the pressing issues necessary for the development of society and science, our leadership and our people began to restore the tested, time-tested, useful aspects of national values for humanity. Of these, there is a cultural heritage left by our ancestors and wonderful, progressive ideas in Uzbek folk pedagogy that will be needed for all periods, it is no secret for any of us that these thoughts are a valuable value for our progress today.

It is worth noting that the merits of the likes of Kharazmiy, Beruniy, Ibn Sina, Abu Nasr Farabi, Amir Temur, Alisher Navoi, Babur, Ulughbek, Ali Qushchi, Behbudiy, Abdullah Avlani, Fitrat to the development of our nation, our country are great. Also, the study of the devalued humanist ideas, spiritual, national values and their advantages of our people during the former Union period has become one of the main issues that the period requires.

The literary and scientific legacies that made our nation world-famous are “Avesto”, “Qurānu-Karim”, Al-Khwarazmi's “Aljabr val muqobala-Algebra”, Imam Al-Bukhari's “Al-jome’ as-sahih”, Farabi's “views of the people of the Holy City”, Beruni's “Osor al-Baqiya”, Ibn Sina's “laws of Tib”, Yusuf Khos Hajib's “Qutadg'u bilig”, Mahmud Koshgari's “Devoni lexica it turk”, Amir Temur's “Timur Tuzuk”, Alisher Navoi's “amazing horror”, “Saddi Iskandariy”, “Farhad and Shirin”, “lisonut Tyr” Babur's “Baburnoma”, Ulugbek's “Ziji Jadidi kuragani, Unique sources, such as Ahmad Yassawi's “Devani hikmat”, are reflected in the noble activities of our ancestors, in their progressive thoughts.



The word "heritage" is an extensive word, which, according to its composition, is classified into such types as cultural and spiritual. Inheritance is the material and spiritual wealth that our ancestors created throughout their history, which has reached our next generations. "Cultural heritage" is the harmony of our national wealth, which has remained from our ancient ancestors, withstood various hard times for several centuries and withstood the blows of history. Cultural heritage is the result of the intelligence, abilities, talents and potential of our ancestors, scientific and practical knowledge, experiences, qualifications and skills.

Such as" national heritage "," tradition "," custom "," ritual " are inextricably linked with each other.

Methodology:

Tradition is a cultural phenomenon that arises on the basis of the natural and social needs of people during their historical development, inherited from generation to generation, affecting the way of life of people. Tradition as a kind of social phenomenon is a complex of accepted rules, embedded in the hearts and minds of people. Formed on the basis of the result of the long process of development, as a result of the harmony of the scientific and practical activities of people, it has become an invaluable cultural heritage associated with the processes of Environment, Nature, Labor, passed down from generation to generation, developed and over the centuries accumulated ancestral intelligence, thoughts, dream thoughts, experiences, achievements and other values.

Habit-(custom) is a set of behavior, rules of behavior adopted by people, skills, which are embedded in the marriage of our people, repeating themselves at a certain interval of time. For example, when it comes to honoring adults, young people say hello to adults, when they walk, first adults start a road, when they drink water, first start small ones, pay tribute to guests, on the eve of the holiday, old people, sick people, disabled people, orphan - yesirs, receive news of the situation of neighbors, when early spring comes, it is understood by

Khashar was considered the most worthy of the Uzbek people, our traditions that put all the inhabitants of the neighborhood together. Later, khashar is only in the spring season. In previous times, when anyone built a new house or had a difficult family situation, all the neighborhood residents used to help out by the way of Hashar.

Tradition-social life, Labor, as a phenomenon corresponding to all fronts of the culture of people, has a very wide range. And habit is manifested in the way of life, behavior, behavior, neighborhood and family relationships of each person.

The habit will be closely related to the daily life of people. The rituals are followed by the most intense events (birthdays, weddings, deaths, or celebrations) during the life of the people. In the process of conducting ceremonies, symbolic and formal traditions, which are passed down from our ancestors to generations, are followed by the laws created by our ancestors. The ceremony is held in the circle of people of the neighborhood, people-relatives. Each of our rituals has its own appearance, procedures.

As long as a person is alive, traditions and rituals will also continue to live. But the development of Science and technology and the passage of times do not leave people without the power of influence on their lifestyle either. For example, at weddings 20-25 years ago, when the bride came, they would light a fire at the gate, turn the bride around the fire, and then enter the



groom's House. The purpose of this was that according to the rules of the Zoroastrian religion, "let the bride's bad habits and other "crafts" burn with this fire." Later, thanks to our independence, this ceremony disappeared due to the fact that the leader of our country reached many agreements with the arab states, that our people would return on holy "Hajj" and "umrah" trips, fully understanding the religion of Islam.

Similar rituals were especially common in funeral ceremonies (activating candles on graves and racks). These rituals were brought to an end as we became well aware of Islam.

"Tradition", "custom", "ritual" are phenomena that are directly and indirectly related to each other. The component of traditions can also be Customs, the components of habits can be rituals, or vice versa. During the life of the people, some traditions and rituals also begin to be forgotten. Some traditions are preserved through the ages and passed down from generation to generation. For example: making a sumac, tying a cradle if a young child is born, such as lola sayli, melon sayli. Berunius also described the festivals as "the most important days", while Mahmud Qoshqari described them as "a day of joy and joy".

the member had a circle. These rituals also led to marriage.

In the process of studying the forms and customs of life of primitive people, I found out that information about funerals was preserved more often than they were married, like weddings. Through the study of cemeteries, we are more exposed to the information about the funerals of our ancestors. The burial of individuals after their death is one of the oldest traditions. We can get an idea of what the life of our ancient ancestors was like by studying the cemeteries in the cave of Selangor in the Fergana region (700-500 thousand years ago) in the cave of Kolbulak (500-150 thousand years ago). For example,

(a) it was customary to bury the dead in large trenches one after the other. The purpose of this was to live together in this world, they thought that he would also be together in the world.

b) when a person dies, they also bury objects belonging to him (Mirror, comb, teapot, Bowl, animals) together.

s) if her husband dies, his wife is sacrificed and then buried together.

4. In the minds of the ancients, as the civilization in their way of life deepened, they sought to solve wars, their problems not through wars, but in peaceful ways. For this purpose, one seed called the second seed to the guest. With this, it was agreed to resolve the issues in front of them in peaceful ways. Guests and hosts have also tried to express their opinions in the form of pantomime. The result was play-by-play.

According to ancient historians, Herodotus, primitive people gathered some tree fruits together and then burned the fruits by burning a campfire and burned them on fire, getting drunk on their sweet fruits. The more fruits were thrown into the fire, the more they caressed from their fruits. Therefore, they laid the groundwork for the development of such types of art as play, dance, singing.

The second occupation of the ancients was hunting. The hunting industry also had to acquire experience, skills, habits. People who returned from hunting with good results behaved differently than they liked. As a result, cultural events related to the hunting season began to emerge. Our ancient ancestors also organized various rituals during the preparation for the hunting season, during the time of departure and arrival for hunting. For example, the fire took games



those who organized specific activities, competitions, such as (checking their mental and physical fitness for hunting). As a result of the rejoicing again due to the fact that they saved the team from hunger when they returned after the hunt, they organized various celebrations, banquets.

Cattle ranching was also a result of hunting. Thus, those who gradually began to also engage in feeding and breeding domestic animals. Even during this period, our ancient ancestors performed various rituals. For example, those who nest like “kelagay oshi” when their cows are born.

Conclusion

The fact that the territory of our country is located in a seismic region has also not been overlooked by our ancestors. Did the 1st child be born in a young family, darkhal every family entered the tradition of planting poplars from 25 bushes. As a result, the houses were made of Poplar. Therefore, it was not for nothing that our ancestors said that “a house in sinchli is a quiet house.”

It can be seen that in the past our ancestors were skillful builders and architects. It was not until these near –recent days that they really built a house out of Poplar. These houses kept our women packing their chests and beds because of their ripeness, tenderness, shelf.

But since later the construction of houses from ripe and raw geese is entering the tradition, it will not be affectionate and niche in the houses. That is why it is necessary to put additional furniture inside the House. Because the cinchli houses were watered with straw, they kept the room warm in the summer and warm in the winter.

In our present days, only such houses under new construction can be found in some parts of the villages. In our urban-u villages, new buildings are being built from more ripe and raw wheat today. From the above we can conclude that our ancient ancestors also had their own culture, spirituality and knowledge. Whether we study their religious views or professional skills, we can certainly see that they rely on their own experiences.

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