



# Research on the Relationship of the Older Population to National Traditions

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## Abstract

Qadiriyyats as a form of social consciousness reflect the socio-economic conditions of society khayote and are strengthened in the religious and philosophical imagination of the people, in its folklore, traditions, habits and stereotypes of behavior.

Qadiriya refer to the basal information of an individual as a subjective expression of social values, which will be a link to the trivialization of motives and activities that determine requirements and behavior. They find expression in the choice of moral standards, ideals, goals and Means.

The concept of the formation of an ethnoid in understanding the orientation of children to the qadiriyyats, that is, an integral image that covers the various values of the people in question: climate, landscape, smell and taste of food, language, music, external ugliness, folk scenes and features in human relations, is of particular interest. So the mechanism of orientation to fate will be intended to imitate, convince, receive emotional power in the cooperation of children and adults.

Having determined the experimental formation on the basis of folk traditions of orientation to the qadiriyyats, we were able to feel the entire responsibility of the influence on the children's base structure. It is necessary to be as follows: 1) to tangle traditions that ensure the movement and experiences of children together with adults; 2) to make sure that these traditions represent the value relationships of our contemporaries; 3) to analyze the current experience of their application in modern conditions of social education. These organized the tasks of the previous stage of experimental work

Of the many traditions that are remembered by the people, we have tangled traditions that express love for the little one, care for him, joy for his achievements. The content of each of them can be viewed by respondents, folklore statements, modern literary sources (sedan A.) and try to give according to the

author's private observations.

The stated traditions, according to our observation, are not yet preserved in most families or are performed in small quantities, and this makes it possible to distinguish them for experimental work. At the same time, the formation of orientation in children to qadiriyyats cannot be carried out without the support and approval of society.

Before embarking on an experiment on the formation of the orientation of children to the qadiriyyats by means of folk traditions, we consider the following necessary: firstly, to determine the attitude of adults (our contemporaries) to the traditions of the kirgiz people, which can be determined by literature and historical and ethnographic sources; secondly, to research how these traditions are presented

The first task was carried out by obtaining a questionnaire from a wide layer of the Kirgiz population. We tried to cover different layers of their respondents, taking into account the possible differences in the assessment of traditions by different ages, genders and godly people.

Participated in the survey 753 people. Among them - from the village - 394, from the city - 359; men - 342, women-411. Age-related gruppas were identified as follows:

1. Under 20 - 197 (men - 92nafar, women – 105) – primary age category;
2. Age from 21 to 34 - 242 (men-118, women - 124) – second age category;
3. Age from 35 to 54 years - 314 (men-178, women-163) - Third Age Category;

The questionnaire gave a list of traditions set out in the literature and recommended that they be treated or



labeled "assessed" or "unnecessary" by the number of its lists. Traditions that express the attitude of adults to children, and it is the attitude of the Karakalpak people to traditional values that is given in the literature that has become the focus of our attention. However, the list seeks to stay away from the negative impact of the questionnaire. The list of the questionnaire's own questions is concrete:

Age \_\_\_\_; residence address: city, poselka, village (let the tag be drawn). Sex \_\_\_\_

You react to the following traditions:

1. Syyinshi-suyyunchi, good news.
2. Azan is a blessing about morning worship, child happiness.
3. At qoyio – - name selection.
4. Krimrimlik-come and see and give gifts.
5. Besik toy-besikka belash, besik wedding.
6. Qirqan shigario – - 40 spoons of water with a bath and first koynagi
7. Qarin shashin alio – is the first haircut (shearing the hair that came out of the mother's womb).

8. Old fingernail alio – - to get the first nail.

9. Tusao'kesio ' is a tushov cut (thread cutting udum tied to the legs).

10. Kaldan soalio-washing hands.

11. Tilekler menen pətiya berio ' - wishes and blessing.

12. Besik quda-call in the cradle.

13. YY-shaharaqtagi mysterious items are family reliquaries.

14. Ata kəsibin ulao – - continuing the father's profession.

15. The cut is the mouth of a child that the elderly love to eat.

Indicate the tradition, custom, ritual and their elements that you consider old, unnecessary (number in the list)

Show in your point of view the cherished tradition, tradition, udum, rituals (number) Tell us the traditions, customs, udum, rituals that you consider valuable, but that remain without being included in the

Show traditions or traditions that you liked separately and that you, according to your opinion, attract children from childhood

№	Name of the tradition	I year gr. (197), %	II year gr. (242), %	III year gr (341), %
1	Suyunchi	99,4	95,7	91,1
2	Azan	28,8	32,2	38,1
3	Name selection	86,6	89	87
4	Come and see	82,4	81	78,1
5	Cradle wedding	94,0	93,1	90,0
6	40 spoons of immersion in water and the first shirt	58,8	67,8	72,9
7	First nail clipping	71,3	77,5	67,1
8	Early haircuts	75,8	77,8	67,5
9	Tushov cut	93,2	90,1	88,9
10	Pouring water into the arm	76,5	68,4	69,1
11	Wishes and prayers	98,7	94,7	96,1
12	Calling in the crib	1,3	4,9	10,1
13	Family reliquary	2,7	7,4	14,4
14	Continuing the ancestral profession	44,2	33,8	54,9
15	The mouth of an elderly child who loves food	11,0	22,1	21,5

The evaluation of traditions was carried out with the methods of etimols that are used in psychology [10].

To calculate the average price of the tradition, the Mean was used

$$x = \frac{\sum_{i=1}^n m_i}{n}$$

here: x-average divination of tradition;

m<sub>i</sub>- response from respondents of the same age group;

n- the number of respondents in the same age group

the total estimate of the tradition ( $\bar{y}$ ) is determined by mean values:



$$\bar{y} = \frac{\sum_{i=1}^k n_i \bar{x}_i}{\sum_{i=1}^k n_i}$$

this ( $\bar{y}$ ) is the average divination of tradition;

$n_i$ - the number of respondents in the same age group;

$\bar{x}_i$ - average assessment of traditions in this age group;

$k$ - the total number of the average price of the tradition;

Qualitative analysis shows that the opinions of respondents of different age groups in assessing most traditions are largely consistent. But, at the same time, there are gradations and traditions in which opinions differ. For example, a well-liked child denies putting food in his mouth from the hygienic imagination-the urban stagnation (89.5%), while at the same time some stagnation of the village Proverbs it (20%) as a sign of special glorification of the child. Family reliquaries do not have the importance of evaluation in most people, it is looked after by the dep of personal family wealth. Considering attribution to be incompatible with the lifestyle in all age groups, most respondents deny (98.7%). These facts indicate the appropriate reliability of the residual assessments obtained as a result of the analysis.

The presence of differences in assessments indicates a sufficiently serious relationship of respondents to the problem of preserving traditions and, in our opinion, is an indicator of the objectivity of the assessments received.

It is necessary to highlight the situation of the fact that the traditions of the baby, expressing a precocious attitude towards the birth, development and initial achievements, will be supported in all age groups. These are in the numbers - from 71.1% to 99.4%. Young people, middle and older young women and men in the city and in the village do not consider it wasteful and less to hold family celebrations of "choosing a name", "coming and seeing", "breaking a cradle", "first nails and shaving", "40 spoons of baptism", "paving". There is no uniformity in the assessment of Azan (notification), which many do not know or perceive as a religio-linguistic act. Through this we affirm that the birth and development of the baby will be an unforgettable value of the Ethnos.

It was in these traditions that the next experimental work was concentrated. The social value of the traditions of this group is shared by all communities, relatives and close people in the correction and development of the baby. And they express the value of

eternal human values: Health, hard work, intelligence and skill, respect for adults and caring for parents in their wishes and white blessings. The rituals surrounding these traditions express the orientation towards values not only in the word, but also in the image-symbols and ritual-actions.

The results of the questionnaire confirm that the selected traditions are valuable in modern society. At the same time they became valuable in the plan to implement our hypothesis. In each particular situation, tradition presupposes the creation of a festive atmosphere, in which all participants are covered by common actions, emotional enthusiasm. Children both Grab and take sweets. Events are emotionally remembered, can recur with crutches and be strengthened at the behavioral level in the way of emotional strength.

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