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**THE ROLE OF LABOR TRADITIONS IN THE
DEVELOPING SOCIAL ACTIVITY OF YOUTH**

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Abstract: The article analyzes the role and significance of labor traditions in developing social activity of youth. Also, the tradition of labor reflects the activeness of young people, the basis of the development of existing productive forces and the factor of perfection. The necessity of studying the material and spiritual foundations of the society has been shown through the renewal of the dialectical labor tradition.

Key words: youth activity, work traditions, work attitude, vocational training, hashar, labor activity.

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Introduction

The twenty-first century has dramatically accelerated the life span of the world and changed the social life. Labor attitudes, vocational training, professional information and information flows, increased human needs, emergence of new industries and improvement of their professional qualifications are characterized by the changing attitude of a person to work.

President of the Republic of Uzbekistan, Shavkat Mirziyoev, said such followings about this: "There

is no qualitative change in the governance of the state unless there is no an effective system of new and independent thinking, responsible, initiative, successful management, patriot, honest staff selection and preparation." [1]. In particular, the adoption of the Strategy for the development of the Republic of Uzbekistan for 2017-2021 is aimed at strengthening public confidence in the state power by training workers on the basis of labor traditions, promoting the development of the people's power,

the cultural enrichment of morality among the citizens and officials.

These short-listed factors make a necessitate a socially-philosophical study of the renewal and development of work traditions in harmony.

Literature review

Scientific researches related to the social demands for the adaptation of working skills and culture in youth activity have been widely studied in the 20th century in the world philosophical thinking. Studies of the study and its cultural dimensions as a social process have been researched by E. Durkheim, M. Veber, T. Parsons, J. Ralein, J. Bloor, D. Sirmond, S. Brint, E. Evans, P.M. Derkach, V G. Zazkin, VA Tsyk, I.M.

Also, we have a direct focus on the problem that is closest to our research D. Baubekova's dissertation research [2]. But since the present study was conducted in the light of the demands and ideologies of the former Soviet Union, its significance may not be underestimated.

After gaining independence in Uzbekistan, new research on philosophical, psychological, pedagogical and cultural approaches to the formation of professional culture has been undertaken. In the scientific researches of such below scientists as M.N. Nurmatova, N. Muhammadiev, E.G'. Goziev, M. Kuronov, M. Yuldashev, E. Asamaddinov, K.U. Najmiddinova [3] professional activity is moral as a social-educational shape and educational direction.

Although the institutional foundations and principles that negatively affect cultural development have been studied by scientists from different fields, the chosen subject has not been studied specifically in the context of cultural philosophy.

Research methodology

In the course of the research will organize the idea of scientific and philosophical principles such as systematics, theoretical-deductive conclusions, analysis and synthesis, historical and logic, hermeneutic analysis, inheritance, universalism and nationality, comparative analysis, and the idea of development.

Analysis and results

During the years of independence, the cultural and educational heritage, the respect for national values, traditions and customs have played an important role in education.

In the end of the 20th century and the beginning of the 21st century, due to the intensified self-consciousness of the world, the issue of national traditions and its main motive - the study of the patterns of development and development of work traditions became an important factor of development. The traditions of the established Uzbek people have been characterized by their rich and diverse capabilities and serve as the basis of development.

Unfortunately, in the recent past, during the former of Soviet period, the unilateral approach of unilateral and unilateral approach to traditions

of national traditions seriously damaged the role of its unique creations and creativity. Technocratic approaches to the politicization and evaluation of human and labor relations have seriously damaged its rich content. Authoritarian administrative organizations were given the right to exercise strict control over private entrepreneurship activities. As a result, thousands of years have been banned from dealing with a wide range of traditional forms of family entrepreneurship that have been the basis of family business, and "lawbreakers" have been prosecuted and punished. Gross violation of the objective development of employment laws has seriously undermined the modernization of the labor tradition.

The acquisition of national independence has created favorable conditions for the Uzbek people to eradicate the historically formed work traditions from the political and ideological chains and become a factor of high growth. Consequently, our the first President Islam Karimov emphasized that: "it is based on a comprehensive assessment of the specific conditions and peculiarities, traditions, customs, lifestyle of the republic, elimination of the terrible inheritance of the past economic development." [4].

Thanks to the brotherhood, ordinary people have the opportunity to independently establish and manage their destiny. Particularly favorable conditions have been created for granting to the laborer

the freedom, full realization of his natural abilities on the basis of the results of his work, his confession. Moreover, our tradition of traditions is a key factor in gaining a worthy place in the world community, manifesting its distinctive features.

Due to the transition to a market economy, demands for effective use of the human factor and the possibilities of labor traditions are increasing. Effective use of labor force on the basis of creation of labor in all spheres, ensuring its freedom, strengthening of labor rights, creation of decent conditions for worker are put on the agenda. Necessary legal bases are created for the purpose of good intentions and large practical measures are being carried out. Particular attention is paid to regional aspects in the development of the labor market. At the present time, due to the natural and historical foundations of traditions, national and universal values, new modern ideas and new approaches are emerging; there is a need for a new methodology for studying labor markets.

The content of the work is formed through the social and psychological environment in each team, the mental attitude of each employee in the community, and the relationships between employees (indirectly and indirectly).

In our nation, the concept of labor is highly valued. There are so many good articles, aphorisms and concepts that help them to understand the socio-economic

essence of labor. For example, "unheated soup rule, unhappy head rule"; "Worker's friend is the enemy, the enemy of gossip"; "Finds himself the wealth of labor" and so on. There is a great deal of wisdom in the great social role of the work in human life. The first and most importantly, the laborer is free from the three great anxieties: boredom, misconduct, and mismanagement. Labor is the main criterion for our daily living needs and socio-economic development of the society, moral and spiritual growth. Man has born and recognized himself, strives to work, he is happy to be happy and happy to live in a prosperous life.

The word "labor" is derived from the Arabic language, which in its essence refers to torture, suffering, and suffering. However, these concepts and explanations do not fully reflect all aspects of labor. Human labor does not only suffer but also brings it to a healing, mental and physical well-being, and directs his personal and family life to the fullest possible position in society. That is why "labor, pleasure is good".

The concept of work also defines the type and content of the activity. Work may be expressed in terms of performance, function, work, arrangement, occupation, and movement. For example, when it comes to working, it is understood that the person is explicitly purposefully oriented. Science has different definitions of "labor". For example, the economist from Russia, B.M. Genkin argues that "labor is the process of transforming

natural resources into material, intellectual, and spiritual things, which manages and manages this process either through administrative (economic), internal, or the like" [5]. Scientist of the Uzbek language, academic K.Abdurahmanov said that: "labor is a conscious, purposeful and unobstructed activity to produce material things or to satisfy certain needs of a human being" [6]. Work can be varied and differentiated and described. Work is personal and social, and it is a double-edged character in every human activity. Labor is a purposeful activity that promotes business and entrepreneurship, activities and attitudes to innovation, and ultimately leads a person and society to a prosperous life. It should be borne in mind that the necessary elements of labor are labor and means of production. The work is divided into several types according to the nature and content.

It's essentially: simple; murky; reproductive creative; professional; functional; mental; physical

According to the method of study: net; abstract; hiring; individually; in team mode; private; social

Using various elements in the work and involving human beings: hand labor; mechanized; powered; automated; mixed

Methods of attracting people to work: free of charge; non-economic coercion; economic coercion.

The essence and essence of the concept of the work is fully understood in the concept of action.

Therefore, in practice, the concept of labor is used more often.

The traditions of Turkish nations, especially Uzbeks, have their rich and profound historical philosophy. Ancient Chinese sources point out that our ancestors used horses in the early twentieth century BC. Horse race horses have grown to such an extent that even city names are associated with it. For example: The name Asaka means "horse", which means "Ahtachi - sinchi", that is, the "horse healer" [7]. Archaeological cultural monuments, based on the labor weapon, can be concluded that our ancestors were primarily engaged in cattle-breeding and cultivation. Our people have three thousand years of experience and expertise in irrigation, which is the core of farming. Cotton information, which is the core of our Labor tradition, has been widely reported in the history of the development of the 17th century BC.

The professions associated with the construction and craftsmanship of the people of our country has special historical significance. Our ancient descendants learned to live in dwellings and started building cities. Construction of city walls, construction of pools, digging wells and construction of residential buildings is well established in the city's construction. In Shahrison, the city where located in the city were built manufacturing factories, shops and craft workshops. In the construction, people used wicker bricks to build basements of houses, to build poles and to establish food

storage facilities. It is characteristic that the ancient history of our national tradition is that it is usual that it is useless to dig into the courtyard and avoid the expansion of the house on the street to prevent waste and waste from entering the house.

When it comes to the historical roots of our work traditions, it is desirable to underestimate the art of making military weaponry, the secret of military service. Our people, who have been fighting against invaders many times in history, have been forced to objectively develop this type of labor. In the history of the world, Amir Temur first created the first alternative army as a great commander and formed military traditions of the military.

The most important period in our labor traditions was the sovereignty. In the next chapter, we will talk specifically about the problems of this age. Thus, in our opinion, it is possible to summarize the types of labor inherent in our traditions, based on historical documents and scientific sources, into four groups.

The first group - the most common among the population is agriculture and livestock, which has become the main business. Cotton culture is one of the main places in the cultivation.

The second group is represented by mining, metallurgy and crafts.

The third group includes activities that are directly related to construction, trade and consumer services.

The fourth group includes activities related to management, education, medicine and culture.

These professions, which are traditionally recognized by our tradition, have come to our attention in the course of a variety of historical periods, and have now been uncovered, and have been rebuilt in a new sense thanks to independence.

It is a reflection of creative information that fits the interests of the individual and society. Aesthetic aspects inherent in the workplace are determined by the individual's liberty principle, which is evident in his physical and intellectual abilities. Activity is materialized in conscious behavior and ensures that a person can achieve certain skills.

Through the work of the man, man exhibits and develops his creative powers and abilities, in which human beings are influenced primarily by certain objective conditions, and secondly, in the harmony of their subjective qualities. These include working conditions, its organizational status, social status and human dignity.

Man created only history with the ability to work, transformed the nature according to its purpose, understood beauty and created new values. Naturally, in order for human beings to grow and prosper, they first needed to have the blessings and abilities that satisfy their material needs. In that sense, one breath did not satisfy its own needs, but to create material blessings and this process continued

unlimitedly. Nevertheless, Hegel writes, "It is absolutely impossible to meet the needs, while they are constantly and continuously updated: there is no limit to satisfying needs such as food, sleep, dreams, and tomorrow will again experience hunger and fatigue." [8]. Thus, labor is a process that has a purposeful effect on the nature of human consciousness, and works them in accordance with the needs of aesthetic and social needs.

Naturally, the process of man's work is very diverse. First of all, this is the qualitative characteristic of the labor process, the conditions of the activity, the social significance of the work, the work process. The aesthetic aspects of the study process are as follows:

- Creativity forms a specific kind of creative behavior;
- Aesthetic form of activity is the development of the physical and intellectual power;
- creative aesthetics, behavior, modification as aesthetic aspect of material-interest process;
- regulation of aesthetic appearance of the production structure.

The study process is the result of human motivation, behavior, and commitment. A person who is interested in the success of his work strives to achieve perfect work. The end results will depend not only on the means of production, but also on the specific actions of the production process. In that sense, epicene is a work of skill that may not be compared to ordinary skill,

and therefore is a collective creative process.

Labor activity is a reflection of the fact that a person is employed by any kind of useful work. Labor activity can be in the form of production and management, scientific-pedagogical, business and commercial, service delivery. Labor activity is made up of its goals and tasks, and the system of work to be done.

Labor is an important part of a person's life. That is why it is impossible to imagine human life and life without hard work and creativity. The original history of the human society has also begun. Labor is the source of livelihood, let alone the life and the life span of the human race. Indeed, our people call work labor as the main educator. The reason is that the education of human beings is mainly determined by their relationship to work. Work is life. Employment is the essence of education. The most advanced traditions of all peoples develop in the process of labor. Popular masses were always the creators of the best and most magnificent things. It is necessary to know the traditions of labor, to study the life and habits of the people. It should not be forgotten that educational traditions have a great educational significance. After all, the solution to the labor relations is the foundation of the younger generation. As a supporter of work traditions, training is also essential for young people to participate in life and social work. Because the traditions of labor are

like the moral qualities of a person: hard work, love for the earth and the nature, extravagance of water, generosity, appreciation of the work of others, and happy labor. It is highly desirable to inculcate ideas of hard work and professionalism into the minds of our younger generations, to organize education and training in line with the modern requirements, regardless of the traditions of the people and the best traditions of handicraft and craftsmanship.

Hashar plays an important role in the traditions of our nation. If you work with good intentions, great diligence, and devotion, you will definitely succeed. If a person begins to intensify his work in such a way that he does not have much to do (business, construction, and wedding), then everything else (funds, equipment, material) is already in the process. They have tried this many times in their lives. They say that only good intentions are not enough here. First of all, self - sacrifice plays a crucial role in the pursuit of motivation, faith, and intention. It is not the creator who does not intend to open his mouth, but to the creator himself. Here, too, the traditions and customs of the Uzbek people, such as hard work, diligence, devotion, honesty, treachery, mutual aid, "hashar", "not equal". Hashar's definition of "Spirituality: Basic Conceptual Glossary" is as follows: "Hashar (Arab, gathering, gang, meeting, assembly) is a voluntary, objective, and collective work. Hashar is one

of the oldest traditions of the Uzbek people, which fully reflects collective and collectivism. Hashar is a collaborative effort that combines community-based and community-based life-style solutions. Hashar's shared way of solving vital problems is a combination of material, daily, and spiritual content. In Hashar, Uzbek families are unitedly assisting each other, rebuilding buildings and buildings, and helping poor people. In the settlement of problems related to street community, village, community zones, the use of insecticides was also used. This ancient tradition of our nation is still in its place "[9].

Hashar is one of the forms of social partnership and non-discrimination that has become a tradition among Uzbeks and some other Turkish peoples. Basically, there are some things to be done quickly (immediate harvesting) and construction of more demanding structures (digging canals, roads and bridges). Hashar continued to work for several days, such as archery and construction. For example, the Great Fergana Canal in Uzbekistan is built through nation-wide hashar.

The history of the Greater Fergana channel, one of the great construction works of the 20th century, which has made a major breakthrough in improving the standard of living of the peoples of Central Asia, is both interesting and remarkable. This is because most of the hydroelectric power plants, which were built with the power of hand end up in the Fergana valley.

It is impossible to educate a competent person for the sake of society without training. Learners should not only acquire professional knowledge and skills, but also build confidence in their ability to practice in the practical life for themselves and for the community. The pedagogue itself is an example of how to improve the personal qualities required for the profession, to teach good habits, and to love and practice these habits. The teacher should be able to distribute the students' teaching production tasks, taking into account their individual characteristics. Teachers should be content with the attitudes of learners, their desires to overcome difficulties in achieving high performance, credibility and persistence. In agricultural vocational colleges and academic lyceums, it is necessary to organize work and professional activities for pupils and to support and encourage their achievements in vocational education.

It is also important to train young people to work professionally and to identify their professional interests, as well as prepare young people for life and social work as a supporter of work traditions. At the heart of labor traditions are lying the moral qualities of a person, love for the earth and the nature, do not waste of water, generosity, labor of others, and happy work.

Summary

In conclusion that, the dialectical, synergetic, deterministic features of the tradition were raised

in order to raise the level of youth activity within the framework of our research. Rationalistic and pragmatic mechanisms have been developed to eliminate the factors affecting labor relations that have a negative effect on the growth of youth activism. The attributes that promote the integration of professional and

ethical culture in youth activities have been improved on the basis of national and universal values, and innovative, diverse, age, social and pedagogical impacts of conceptual technologies have been developed that ensure young people adapt to changing market conditions.

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