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THEORETICAL FOUNDATIONS OF SHAPING STUDENTS' CONSCIOUSNESS BASED ON NATIONAL CUSTOMS AND TRADITIONS

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Abstract. This article demonstrates that folk oral creativity embodies the upbringing of a well-rounded generation and encompasses all matters related to its development. Accordingly, a well-rounded individual should possess virtues such as patriotism, humanism, industriousness, solidarity, a love for knowledge and craftsmanship, justice, astuteness, initiative, faith and loyalty, responsibility, and courtesy, it is also emphasized that one must acquire deep knowledge, value one's time, be well-versed in and appreciate the national traditions and customs, correctly understand religious teachings, and observe proper manners in communication and dress. They were required to be free from vices that are the opposite of these virtues, such as ignorance, bad manners, arrogance, cowardice, lying, rudeness, dishonesty, impatience, stinginess, pride, envy, and foolishness.

Key words: Folk oral literature, upbringing, acuity, belief, press, customs, example, method, value, nation, national pride, national idea, tradition, ceremony, independent thought, consciousness, education.

INTRODUCTION. To reach the highest peaks of development, every state pays special attention to the field of education and upbringing, and in this process, to the national mentality, regularly introducing its people to modern scientific and technological achievements. Indeed, to determine the destiny of development, it is essential to be spiritually mature, possess modern knowledge, and master complex technologies, who are whole in faith, strong in will, deep in thought, highly capable, possess independent judgment, and are loyal to their national values, will determine the destiny of development. In this regard, the citizens who are taking a step forward from national revival to national exaltation, ...is serving as the foundation for the decisions and decrees being adopted in our rapidly developing state, as well as for the high regard being given to folk art and our national values in the field of education and upbringing. Taking these aspects into account, our article discusses the scientific theoretical foundations for shaping students' axiological consciousness through folk oral literature. Throughout all eras, every nation has paid special attention to helping young people develop their morals and manners, their faith and conscience, their knowledge and skills, their conduct, their customs, traditions, ceremonies, and self-awareness. It should be noted here that our people have endured several invasions throughout their history, and our national values have been somewhat influenced. However, even in such times, our brave and courageous people did not lose their identity, national values, or national upbringing, but they were unable to practice them freely. It was precisely

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during such times that our people's natural, economic, and socio-political values, spiritual and educational values, artistic values, religious values, and folk oral creativity were met with restrictions and obstacles in instilling them into the consciousness of young people. This process remained in place until the period of independence. From the day the Republic of Uzbekistan gained independence, special attention was paid to our national values, and extensive opportunities were provided to restore all of them. In educating student youth based on folk oral literature and national values, our state has paid extensive attention to vividly revealing their essence to young people, Many reforms were carried out to educate young people in the spirit of loyalty to our authentic national values through the provision of deep knowledge. Indeed, from the very day our state achieved independence, fundamental reforms were implemented in all sectors. These reforms laid the groundwork for our country's future and its stable position in the world. It should be noted that during the years of independence, extensive work was carried out in the field of education. Reforms in education are carried out, including respecting the student's individuality during the learning process, creating an educational system that is in line with the national mentality, and fostering students' understanding of their national identity and the development of national pride. At this very moment, special attention was paid to the broad development of our people's national identity, its history and language, its way of life, traditions and customs, universal culture, and our national values embodied in folk art and folklore. Independence created an opportunity for national and spiritual revival. From the very first years of independence, under the leadership of the First President of the Republic of Uzbekistan, Islam Karimov, namely, in 1992, loyalty to universal values, strengthening and developing our people's spiritual heritage, the free manifestation of a person's potential, patriotism, ...were stated as the spiritual and moral foundations for the development of the Republic of Uzbekistan. Also, on April 23, 1994, it was stated that the homeland is the highest realm, it is mine; the highest value is the human being; the highest form of property is intellectual property; and the highest type of human activity is intellectual labor. - time is the greatest wealth, - universal values, - material values, - national values, - natural values, - economic values, - social and political values, - touched upon spiritual values, moral values, religious values, family values, and democratic values At present, as our country is rapidly developing in all sectors, greater attention is being paid to folk oral literature and national values. Honorable President of the Republic of Uzbekistan Shavkat Miromonovich Mirziyoyev o in his Address to the Supreme Assembly on December 22, 2017, informed the meeting participants of the following about the state's far-reaching efforts to further develop our national spiritual values: "It is necessary to note separately that work has begun to establish scientific and educational institutions such as the Islamic Academy. The International Scientific-Research Centers named after Imam Bukhari and Imam Termizi, and the Center for Islamic Civilization in Uzbekistan, which is an important event in our spiritual life, It is necessary to especially note that work has begun to establish scientific and educational institutions such as the Islamic Academy. In addition, special schools have been established at the memorial complexes of our great scholars to study religious and intellectual disciplines such as hadith studies, Islamic jurisprudence, Sufism, theology, and creed. Of course, our work is grounded in deep scientific and practical foundations. As is well known, our homeland—a crossroads of ancient cultures and civilizations—gave rise in the Middle Ages to thousands of scholars and theologians, great thinkers and poets, and revered saints. Their priceless legacy in the exact sciences and religious studies is considered the spiritual property of all humanity.

Today, over 100,000 manuscripts are preserved in the book collections of our Uzbekistan. Unfortunately, these rare books have not yet been fully studied; they await scholars and readers. In these unique works, one can find answers to many of the pressing issues raised by today's era. In particular, the profound ideas and concepts that deeply reveal the original humanitarian essence of

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Islam and call on all people to unite in the path of goodness, compassion, and solidarity have not lost their value and importance today. But we, as the heirs of such a unique legacy and the owners of such riches, have a responsibility to comprehensively study and learn them and to convey them to our people, especially our growing youth, and to the global community, We must also openly admit that we have not done enough. We talk a lot about the need to combat religious ignorance and harmful movements with enlightenment. This is certainly true. But where is enlightenment, where are the enlightening knowledge—isn't it, first and foremost, in these very revered books that our forefathers left us?" he said. Additionally, our President has issued numerous decrees and orders to preserve and develop the folk oral tradition and our national values, which have been passed down from generation to generation. These are as follows: - Decree No. PQ-4320 of the President of the Republic of Uzbekistan dated May 14, 2019, "On Measures to Further Develop the Art of Baxshichi"; - " "Measures to Further Develop Handicrafts and Provide Comprehensive Support to Artisans" and "On Measures for Organizing the International Handicraft Festival" of October 3, 2019 (PF-5841) -son Decree. As another such important decision of our President, "On Measures to Further Develop the Uzbek National Maqom Art" by the President of the Republic of Uzbekistan, Shavkat Mirziyoyev Miromonovich, dated November 17, 2017, PQ-3391 -son Resolution, and "On Measures to Further Develop the National Dance Art," Resolution No. PQ-4584 of the President of the Republic of Uzbekistan dated February 4, 2020. the Cabinet of Ministers' Resolution of January 23, 2017, "On the program of additional measures to further improve the living standards of the population of the Surxondaryo region," the Cabinet of Ministers' decision of January 23, 2017, "On the Program of Additional Measures for the Socio-Economic Development of the Territories of Surxondaryo Region, and on More Organized Conduct of the 'Sharq Taronalari' International Music Festival," and its Protocol of April 27, it is necessary to separately note the revival of the "Boysun Bahori" open folklore festival. Decisions to hold the "Echoes of the East" international music festival more cohesively are among these, and all of this is further increasing our youth's attention to our national values.

LITERATURE REVIEW Here we will briefly touch on folk oral literature and national values. Since ancient times, people have expressed their attitudes toward the events and phenomena taking place in their environment. This relationship was first expressed through various actions, sounds, and passions. Later, feelings were expressed through words and dances, and even later, people began to invent fictional stories explaining the origin of the world, nature, animals, plants, mountains, and waters. Young men and women compose love songs. Tales and legends arise about the tribe's brave and courageous young men and their extraordinary heroic deeds. All of this gains fame among the people living in communities long before the culture of writing came into being. Today we are accustomed to calling them "folk oral literature." In scholarship, folk oral literature is referred to as "folklore." This term was proposed in 1846 by the English scholar William Thoms, and its meaning is based on the concept of "folk wisdom." In fact, folklore refers to all artistic creations produced by the people.

In the modern philosophical dictionary (1998) edited by V. Ye. Kemerov the concept of "axiology" in a person's life-oriented aspirations toward the future, the ability to set a course for present life, the past, "the 'other,' defined as the doctrine of the forms and methods of valuational design for justifying or condemning universality." The concept of axiology emerged later than the doctrine of value and values. This concept was introduced into science in the second half of the 19th century by the German value theorist Eduard Gartman and the French scholar P. Lapilar.

In the collection of scientific works titled "Values and Social Development": "When we speak of values, we must understand the totality of phenomena of the valued natural and social goods of the

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nation, ethnic group, and social strata that are significant for the individual and humanity, and that are therefore assessed by them, we must understand the complex of phenomena of nature and society's blessings that serve the interests and goals of nations, ethnicities, and social groups, which are important for man and humanity, and are therefore appreciated and valued by them," it is emphasized. In the "Explanatory Scientific-Popular Dictionary of Independence": In the "Encyclopedic Dictionary," it is defined as "Values – the sum of people, relationships, states, material objects, and spiritual wealth that enjoy prestige, attention, respect, influence, and significance in society." In the encyclopedic dictionary "Value is a philosophical-sociological and axiological concept used to indicate the significance of certain phenomena in reality—humanitarian, socio-moral, and cultural-spiritual," it is defined. According to O. Tohirov and B. Ochilova, "Value is a philosophical-sociological and axiological concept used to indicate the universal, socio-moral, and cultural-spiritual significance of certain phenomena in reality," which serves to satisfy individual and social needs and is natural, economic, cultural, spiritual, and ideological. a set of material-economic, cultural-spiritual, ideological, and political factors that serve to satisfy individual and social needs." "Values," writes O. Musurmonova, "consist of things valued by a person and are based on people's demands, desires, interests, and goals, and are reflected in their attitudes and relationships, interaction (with the environment, with people) is a state that comes into being." According to political scientist N. Jo'rayev, "When the term 'value' is used, it should be understood as the sum of natural and social phenomena that serve the interests and goals of nations, ethnicities, and social groups that are important to individuals and humanity." The origin of the concept of value shows that it combines three main characteristics: - defining a person's practical and emotional attitude toward the evaluation of things and phenomena; - describing moral categories that define a person's psychological profile; - defining social phenomena that characterize relationships between people. The development of the concept of "value" is, in a conditional sense, the various manifestations of values (economic, psychological, moral, aesthetic, epistemic, social) are distinguished, enabling an understanding of human nature, its mechanisms of striving for knowledge, and the driving forces of cognitive activity. In student activity, teaching is usually regarded as an indisputable didactic principle. This includes, at the same time, in combinations such as: "consciousness and activity," "Consciousness, activity, and independence," and "conscious activity and independence." In other words, when instilling values, students' minds and thinking must be guided by their own will and desire, and both in-class and extracurricular activities should be carried out.

SCIENTIFIC SUBSTANCE OF THE ARTICLE

Based on the above, our teachers are instructed to implement the following, without affecting the school's textbooks or curriculum, We offer the following recommendations for fostering students' axiological consciousness through folk oral art in extracurricular and after-school activities. - providing theoretical (our spiritual and educational heritage) information for shaping students' axiological consciousness through folk oral creativity; - to carry out practical (historical landmarks, museums) activities in forming students' axiological consciousness through folk oral creativity; - Fully utilize cooperation with families in forming students' axiological consciousness through folk oral creativity.

Children's games, one of the means of upbringing, had their own rules. Children who did not follow these rules were excluded from the game, called a "game-ruiner." In other words, a child's good and bad qualities were revealed during the game. If you pay attention, all means of upbringing are carried out in the presence of others, and this undoubtedly has a very important educational significance. At such holidays, outings, and gatherings, children's good and bad behavior is displayed for all to see and is judged by that same community. Parents draw conclusions about their children's

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upbringing. While positive comments on their children's manners and morals bring joy to parents, on the other hand, criticism and reproach about their child's behavior cause them concern. In this context, elders and parents worry, saying things like, “What will people say when they see you walking and talking like that? Isn't it embarrassing in front of the neighbors? You've shamed us!”This is a source of distress for them.

The school combines many functions. Sometimes the issue of the interconnection between “school and life” also arises. However, teachers deliver education in various forms, shaping students in every respect. In this context, it should be noted that in fostering students' axiological consciousness through folk oral creativity, our teachers' role is unparalleled. Because our teachers play a worthy role in nurturing students into all-around well-rounded individuals and in raising them in the national spirit. It should be noted here that our youth's knowledge of and belief in the essence of national culture and values fosters feelings of humanism and patriotism in them. It encourages selfless labor for the happiness and prosperity of the homeland and our national independence, and for growing into a fully developed individual. A universal value is an axiological concept used to express the social worth of things, events, qualities, activities, and others that are most precious and of general social significance for society and the human race, not their name or designation. The idea of national independence being instilled in the minds of our youth is based on universal values rooted in our spiritual heritage. Universal values are the property not only of individual peoples and nations, but of all humanity. For a nation cannot create its values in isolation from those of other nations. In the realization of national identity, the national idea, ideology, and the renewal processes inherent to the nation must develop rapidly.

In conclusion, it can be said that folk oral creativity and our national values are very multifaceted from an educational and developmental standpoint. Folk oral literature and our national values are important because they instill a national spirit in young people and provide spiritual nourishment to every individual. Therefore, making effective use of folk oral literature and national values to shape the axiological consciousness of students serves as one of the important means of raising a new generation of all-around developed individuals.

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