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DEVELOPING A VALUE-BASED ATTITUDE TOWARD THE CULTURAL TRADITIONS OF THE UZBEK PEOPLE: SPECIFIC FEATURES, CHALLENGES AND A PEDAGOGICAL MODEL

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Abstract. *This article examines how an axiological (value-based) attitude toward the cultural traditions of the Uzbek people is formed. It considers the content and distinctive features of this process, the problems it currently faces, and possible ways of addressing them. The axiological approach treats tradition not simply as an inheritance from the past but as a spiritual value that orients the life of both the individual and society. The study uncovers the value foundations of Uzbek traditions (family, mahalla, respect for elders, hospitality, hashar, holidays and rituals, learning and enlightenment), points out the contradictions that globalization produces, and proposes a pedagogical model for cultivating a value-based attitude toward national traditions.*

Keywords: *axiology; value; tradition; national culture; mahalla; spirituality; value-based attitude; pedagogical model; globalization.*

INTRODUCTION

In the twenty-first century, human progress is defined not only by technological achievement but also by a crisis of spiritual and moral values and the danger of losing cultural identity. The growing speed of information flows, the reach of mass culture and the strong influence of social networks on young people are reshaping how traditions are perceived. Under these conditions, the axiological approach, which asks what should be preserved and why, gains particular significance.

In recent years, spiritual and educational reform, the protection of national values and the improvement of youth upbringing have become priorities of state policy in Uzbekistan, and spirituality, education and national self-awareness hold an important place in the development strategy of New Uzbekistan (Mirziyoyev, 2021). In everyday practice, however, people often relate to traditions through outward forms, such as

celebrating holidays or wearing national dress, while the content and meaning behind them remain poorly understood. The result is a gap between a formal attitude to tradition and an inner, conscious, value-based one.

Perceiving Uzbek cultural traditions as values, and building a conscious attitude toward them, still requires systematic study at the intersection of pedagogy, philosophy and cultural studies (Karimov, 2008). The aim of the article is to reveal the specific features of forming an axiological attitude toward the cultural traditions of the Uzbek people, to identify the problems that currently stand in the way, and to substantiate scientific and pedagogical solutions. Accordingly, the study sets out to clarify the theoretical content of the concepts of value, tradition and axiological attitude; to analyze the value structure of Uzbek cultural traditions; to reveal the national specificity of how an axiological attitude is formed; to identify problems and contradictions in the contemporary context; and to develop a pedagogical model together with practical recommendations.

MAIN PART

Axiology, from the Greek axia, meaning value, and logos, meaning teaching, is the branch of philosophy that studies the nature and structure of values and their place in human life. The term is generally traced to the early twentieth century and to P. Lapie and E. von Hartmann. The theory of values was then developed by M. Scheler (Scheler, 1913–1916), N. Hartmann (Hartmann, 1926), H. Rickert and W. Windelband, while M. Rokeach (Rokeach, 1973) and C. Kluckhohn (Kluckhohn, 1951) examined value orientations from socio-psychological and cultural-anthropological perspectives. Pedagogical axiology, in turn, understands education as a process of assimilating values.

Value-related ideas from Eastern thinkers form an integral part of Uzbek culture. In The City of Virtuous People, Abu Nasr al-Farabi connects the attainment of perfection and happiness with the values of society (Abu Nasr al-Farabi, 1993). In Qutadg‘u bilig, Yusuf Khass Hajib presents justice, reason, contentment and honesty as the criteria of an ideal person and state (Yusuf Khass Hajib, 1971). The Qabusnama of Kaykovus (Kaykovus, 1992), Alisher Navoi’s Mahbub ul-qulub and Hayrat ul-abror (Navoiy), and the teachings of Ahmad Yassawi promote decorum, honesty, knowledge and service to the people. The Jadid enlighteners Mahmudkhoja Behbudiy, Abdulla Avloniy, in Turkiy

guliston yoxud axloq (Avloniy, 1992), and Abdurauf Fitrat argued that national values must be reconciled with modern education.

Since independence, spirituality and values have been widely discussed in I. Karimov's High Spirituality – An Invincible Power (Karimov, 2008), in Sh. Mirziyoyev's speeches and programmatic documents on spiritual and educational reform (Mirziyoyev, 2021), and in the work of Uzbek scholars of philosophy, cultural studies and pedagogy (Erkayev; Ma'naviyat asoslari). Most of these works, however, treat values in general terms. The mechanism through which a value-based attitude toward tradition is formed, that is, knowing, feeling, evaluating and acting, has not yet been systematized as a pedagogical problem in its own right. This article seeks to address that gap.

The study combines systemic-analytical, historical-comparative, axiological, cultural-anthropological and pedagogical modeling methods. The philosophical and pedagogical literature was subjected to content analysis, and the value content of traditions was generalized. A tradition is understood as a set of behavior patterns, customs, rituals and spiritual experience that is handed down from generation to generation and has become stable in social life. Not every tradition, however, is a value. A tradition acquires the status of a value through its humanistic content, its social usefulness and its contribution to personal development. For this reason, preserving a tradition and valuing it are different things: preservation often rests on mechanical repetition, whereas valuing rests on conscious choice and evaluation.

An axiological attitude is an individual's stable inner stance toward socio-cultural phenomena that are significant to him or her, and it has three components (Rokeach, 1973). The cognitive component is knowledge of a tradition's origin, content and meaning. The emotional-motivational component comprises pride, respect, a sense of responsibility and a wish to take part. The behavioral-activity component consists in expressing the value in everyday life and passing it on to others. If any one component is missing, the attitude is not fully formed. Young people may, for example, know about Navruz, which is the cognitive component, and love it, which is the emotional component, yet if they do not join in social activities consistent with its meaning, which is the behavioral component, their axiological attitude remains incomplete.

The traditions of the Uzbek people are the product of many centuries of historical, religious and social experience, and their value structure can be organized into several areas. Family and kinship values come first, since the family is the central link in the

Uzbek value system. Raising children, respecting parents, knowing one's ancestry, that is, the seven generations of forefathers, strengthening kinship ties, and the principle that the parents' consent is God's consent form the basis of family values. Rituals such as the cradle ceremony, or beshik toyi, circumcision and wedding ceremonies express the bond between family and community.

Community and mahalla values form a second area. The mahalla is a distinctive social institution of the Uzbek people. Hashar, that is, collective voluntary work, together with mutual assistance, good neighborliness, the counsel of elders and respect for them, and the idea that one person's grief is the grief of the whole mahalla, build a sense of collective responsibility. The mahalla is a natural educational space in which traditions are kept alive and transmitted (Erkayev).

Moral and etiquette values constitute a third area. Respect for elders, kindness to the young, honesty, shame and modesty, honor, patience and contentment, care in speech, and reverence for bread underlie Uzbek national etiquette, and these values are embodied in proverbs and sayings (Avloniy, 1992). A fourth area is hospitality and the culture of communication: the principle that a guest is a gift of God, respect for the dastarkhan, for bread and for salt, and the etiquette of greeting and congratulation are distinctive features of Uzbek communication culture (Kaykovus, 1992).

Holidays and rituals form a fifth area. Navruz, Ramadan and Eid al-Adha, Independence Day and harvest festivals reflect the people's worldview, their relationship to nature and their ideas of solidarity. Navruz unites renewal, the awakening of nature and goodwill, and its international recognition shows the universal significance of national values (UNESCO). Art and crafts traditions form a sixth area: shashmaqom, katta ashula, askiya, lazgi, the cultural space of Boysun, pottery, gold embroidery, wood carving and national cuisine, including plov culture, express the people's aesthetic taste and creative thinking, and some of these traditions appear on the intangible cultural heritage lists of UNESCO (UNESCO).

Learning and enlightenment values form a seventh area. The teacher and apprentice tradition, the pursuit of knowledge, and respect for the teacher are an important part of Uzbek tradition and trace back to the scholarly schools of Transoxiana (Abu Nasr al-Farabi, 1993). The analysis shows that these areas are internally connected. Their shared idea is the upbringing of a person who lives in harmony with society and is spiritually mature and responsible.

In the Uzbek national and cultural context, the formation of an axiological attitude has several distinctive features. The first is the priority of collectivity: in Uzbek culture, values are mostly learned within the family and the mahalla, that is, inside the community. Individuals acquire a value by living through shared experience, not by choosing it independently. This anchors values firmly, but it also carries the risk of weakening critical understanding (Kluckhohn, 1951). The second is continuity between generations: values travel along the chain of parent, child and grandchild, usually through words, example and ritual, and because grandparents play a significant role in upbringing, the exemplary function of the family is decisive in axiological education.

A third feature is the harmony of the religious and the secular. In Uzbek traditions, Islamic ethics, folk customs and ancient festivals such as Navruz coexist with modern secular values, so that cultivating a value-based attitude requires showing the historical harmony of these layers rather than setting them against each other (Ma'naviyat asoslari). A fourth feature is upbringing through example: folk pedagogy relies on example, practical wisdom and participation, as in hashar and family celebrations, more than on lecturing, and an axiological attitude takes root through doing (Navoiy). A fifth feature is an emotional and imaginative basis: lullabies, fairy tales, epics, proverbs, riddles and songs are a child's first encounter with values, and they convey values emotionally and figuratively rather than logically (Yusuf Khass Hajib, 1971). Taken together, these features make the combined influence of the family, the mahalla and the educational institution essential in axiological education.

The analysis identified several main problems of the present period. The first is a formal, external attitude to traditions, which are often performed detached from their content, for show, for spectacle or as a social obligation; extravagance at weddings and ceremonies, excessive luxury, and competition with neighbors and relatives contradict the original humanistic meaning of the tradition (Karimov, 2008). The second is a lack of understanding of what traditions mean: part of the younger generation does not know the history, symbolic meaning and value foundations of rituals, and without this knowledge they come to regard tradition as outdated.

The third problem is the influence of globalization and mass culture. Foreign lifestyle models, consumer culture and superficial trends arriving through social networks and the media are changing the hierarchy of values; the main risk is not globalization itself but the absence of a critical attitude and of a firm national value

foundation (Erkayev). The fourth problem is a gap between generations, since the urban environment, labor migration and shrinking families reduce the role of grandparents in upbringing and weaken the traditional chain through which values are passed on.

The fifth problem is an insufficient axiological approach in education. In educational institutions, national values are mostly delivered as information, while activity-based forms that help learners accept, evaluate and apply them in life are scarce, and teachers' axiological preparation is also not always adequate (Mirziyoyev, 2021). The sixth problem is the contradiction between tradition and innovation: sometimes traditions are absolutized and even their harmful or outdated aspects are defended, while at other times they are rejected altogether. Both paths are axiologically mistaken, since the first leads to dogmatism and the second to nihilism. The root of these problems is the weakening of the mechanism by which values are assimilated, that is, a break between the stages of knowing, feeling and practical action within a value-based attitude.

To address the problems identified above, a pedagogical model with a three-level structure is proposed: goal and orientation, content and process, and result and evaluation. The model rests on the following principles. The harmony of the national and the universal means teaching national values in connection with universal human values. The harmony of history and modernity means approaching tradition not as a legacy of the past but as a value meaningful for life today. Learner-centeredness means leaving room for the learner's own opinion, choice and evaluation. Activity-orientation means testing values in practice instead of merely knowing them. Cooperation means joint work among the family, the mahalla and the educational institution. A critical approach means preserving the humanistic content of tradition while consciously evaluating its outdated aspects (Scheler, 1913–1916).

The model distinguishes four consecutive stages of formation. At the first, cognitive stage of understanding, the history, meaning and value essence of a tradition are introduced through conversation, mini-lectures, the analysis of proverbs and epics, and the use of museums and electronic resources, and the expected result is conscious knowledge of the tradition. At the second, emotional stage of feeling, respect and pride toward the tradition are evoked through meetings with craftspeople and elders, samples of art, and stories and tales, and the expected result is interest and inner motivation. At the third, reflective stage of evaluating, traditions are analyzed and values are distinguished from outdated customs through discussion, case studies and a reflection journal, and

the expected result is a critical and conscious attitude. At the fourth, activity-based stage of practical participation, the value is applied in life and passed on to others through hashar, Navruz events, project work and teacher and apprentice programs, and the expected result is stable behavior and habit (Hartmann, 1926).

The level at which an axiological attitude has been formed can be assessed against three criteria: a low level is marked by superficial knowledge of traditions, emotional indifference and no practical participation; a medium level by the presence of knowledge and respect combined with participation that depends on circumstances and weak critical evaluation; and a high level by deep knowledge, a stable sense of pride, conscious evaluation, and constant practical activity and promotion of the value. The level is determined through questionnaires, observation, interviews, portfolios and the analysis of creative work. Such diagnostics make it possible to test the effectiveness of the model in empirical experimental work (Rokeach, 1973).

CONCLUSION

The analysis leads to the following conclusions. Unlike merely preserving a tradition, an axiological attitude involves consciously understanding it, feeling it, evaluating it and expressing it in practice; it is a unity of cognitive, emotional-motivational and behavioral-activity components. Uzbek traditions form a system of family, mahalla, moral and etiquette, hospitality, holiday and ritual, art, and learning values, and their shared idea is the upbringing of a person who is in harmony with society, mature and responsible.

In the Uzbek context, the specificity of an axiological attitude appears in collectivity, continuity between generations, religious and secular harmony, upbringing through example, and an emotional and imaginative basis. The main problems of the present period are a formal attitude to traditions, failure to understand their content, the influence of globalization and mass culture, the generational gap, an insufficient axiological approach in education, and the contradiction between absolutizing and rejecting tradition.

The proposed pedagogical model, comprising understanding, feeling, evaluating and practical participation, together with recommendations based on cooperation among the family, the mahalla and the educational institution, serves to cultivate a stable value-

based attitude toward national cultural traditions in the younger generation (Kaykovus, 1992). In future research, the proposed model should be tested empirically through a pedagogical experiment, with the results analyzed statistically.

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