

other world (or rather, it does not; it says a final, decisive thought, but all of its ideas are for alive).

Fourth, religion should not be understood and accepted by all. It is evident from the experience that this diversity in views led to the division and struggle of religious groups. If necessary, each person can have their own ideas and beliefs on religious matters. Nowadays believers should show tolerance to other different religious beliefs. When an individual is given freedom of conscience, many problems can be solved. The former president of the Islamic Republic of Iran, the philosopher Muhammad Khatami, said in his book *Islam and Civil Society* that Mohammed Ghazali had his own Islam, and that Abu Ali ibn Sina (or Avicenna) had his own Islam. They had his own way of understanding of Islam, but they were both perfect Muslims.

We come some conclusions from our article. The study of religion must be based on scientific knowledge

and must not be taught consistently without success in science. In our case, the minds of many young people have been shaped by the exhortations of religious leaders. In religious studies taught in higher education, some religious subjects are no different from the sermons of the priests (see the "Religious Studies" sample program). In every theme of this subject, especially in the themes about religious rituals authors should be careful that the ideas about the other world are directed to this world. Religion – social phenomenon and its aim should serve society and people's happiness.

Resources:

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NATIONAL UPBRINGING- THE BASICS OF NURTURE

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ANNOTATION

In this article discussed living conditions of society and material and spiritual opportunities that affect the national upbringing to be vital and formation of virtuous needs that become necessary.

Key words: national upbringing, physical work, production, physical needs, sport, art, free times, national spiritual traditions.

National training is a tradition of lifelong tested norms and rules, based on values that are appropriate to the natural and national atmosphere. It affects the moral values of the new generation. As a result, a person formed in the spirit of national upbringing will undoubtedly be decent and virtuous.

However, national upbringing is also unique, not isolated from other types of education. Nowadays there are various national educational systems that are described as mutual partners and interact with each other. According to scientists, after 15-20 years people will be completely free from physical work. Robots will replace humans in industry and the financial expenditure such as salaries, premiums and other payments will disappear. Robots do not get tired, they work for 24 hours, they do not deceive about products' quality and quantity, do not bribe or lie, etc. This means that in such cases our material potential will increase. On the other hand, our working hours will decrease considerably. All immoral things come from invalidity, lack of high spiritual needs, and boredom. In fact, such problems do exist today. For instance, let us consider about wedding ceremonies. Despite the appeals and restrictions, there have been occurring a number of extravagant and sumptuous wedding ceremonies. And therefore, our government has made several decisions in order to reduce and even prohibit this kind of financial and material wastage. In fact, according to this policy some ordinary people managed to escape from "the most extravagant wedding" challenge. Recently,

several wedding event videos have been broadcast on TV. The groom and bride's corteges block the traffic, fill the streets and enter the wedding with 15-20 cars (which almost none of them is possessed by wedding owners). This is an extreme cost. At one of the weddings, father in law was aggrieved that his groom did not showed enough respect to him. "You did not treat me well enough" he accused the groom. As a result there occurred a serious scandal. Wedding owners throw foods at each other, throw chairs... That was their show of morality. First and foremost, such kind of behavior contradicts national criteria. Because, in the past, all grooms were embarrassed to meet his father in-law till wedding party ended. On the other hand, brides' fathers did not attend the party too. It had a deep reason and meaning. This is a form of national mutual respect that is not yet approached, mutually recognized between the brother-in-law and the groom. In another video, we observe a situation that also contradicts our national traditions. People around the bride and groom wanted the groom to kiss the bride and called "kiss" and "kiss" her; sequentially, the groom tried to kiss the bride. However, the bride resisted. When the groom tried to kiss her bravely (guests all whistling and applauding), the bride took her wedding dress and while she was retreating to avoid from the kiss groom fell down pulling the bride's dress... and, that was the national behavior of the drunken guests at the wedding...

As we mentioned above, human attendance at industry will be diminished completely in the next 15-20 years. This means that working hours will be very short and will not even require people to work. Work would not be the physically exhausting to individuals anymore. People would have a lot of free time. There would be very little work and the moral and ethical education of the financially rich people would be extremely high. Sports and physical education would become vital. In this way life will be healthy and better and, it will provide opportunities for nation's spiritual development.

The special characteristic of the national nurturing process is that it is so popular that actions that aim to improve one's physical, mental and spiritual aspects, that are literally moral and beneficial in every way. In national culture, unethical aspects do not become popular and gradually disappear.

Sports and art are the most important kinds of national training of children. The five main initiatives proposed by the President of the Republic of Uzbekistan, Sh.M. Mirziyoev, highlight the most important aspects of national upbringing and pledge bright future. The important thing is to create a real need for sports and art that should be an inseparable part of people's lives. Maintaining the increased amount of leisure time a person should have his/her body and soul strengthen and should make this become an indispensable necessity. A person would never waste time and never get bored.

We have always been late in virtuous upbringing and have taken steps to prevent bad things from happening. In connection with the release of man from the production process, it is necessary to start from the moment of spiritual needs.

ЛЕС И ЕГО ОБИТАТЕЛИ В МИФОЛОГИИ, РЕЛИГИИ И ФИЛОСОФИИ

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Леса являются распространённым на Земле типом экосистем и встречаются на всех материках, кроме Антарктиды. Вследствие этого значительная часть человечества на протяжении многих лет проживала в лесах и вблизи их. Тысячи лет леса предоставляли убежище, топливо, стройматериалы и пищу миллионам людей, но в то же время, таили и множество опасностей, в основном в виде многочисленных диких животных. Многовековой опыт взаимодействия человека и леса нашёл отражение не только в устном народном творчестве народов мира, но в религии, литературе, философии [1]. В своей статье мы рассматриваем отношение человека и леса с различных позиций.

Противоречивый образ леса в мифологии древности

Отношение древних людей к лесу двояко [2]. С одной стороны, лес – источник ценных ресурсов – древесины, мёда, меха и мяса. С другой – это источник опасностей в виде диких животных и агрессивно настроенных людей. Причём, в зависимости от того, где обитает народ: непосредственно в зоне лесов или иной природной зоне, может преобладать та или иная точка зрения. Обычно, для народов, проживавших в зоне лесов, лес ассоциируется с зоной смерти. В мифах этих народов прослеживается чёткий антагонизм «селение (территория для жизни) – лес (территория опасностей и смерти) [2]. Мифология этих народов помещает в лесу вход в загробный мир и делает лес обиталищем опасных духов и чудовищ. Подобную точку зрения мы встречаем у римских поэтов Овидия и у Вергилия, в древнегреческих и древнегерманских мифах. Сходное отношение к лесу наблюдалось у некоторых народов южной Азии и доколумбовой Америки. Куда реже лес выступает как местообитание добрых духов и существ. Подобное, доброе отношение к лесу мы

видим у народов, занимающихся охотой и собирательством в лесу, бортничеством. Как пример можно привести кельтов [3] и пигмеев мбути [2]. Народы, обитающие в степи или в тех местах, где преобладают редколесья, так же могут наделять леса положительными качествами. В их мифах леса – обители добрых духов, а так же образ «срединного мира» между небом и подземным миром.

Хотя и здесь не всё так просто. Лес, который давал своим жителям топливо, стройматериалы, промысловых животных, мёд и другие ресурсы, просто не мог отразиться в культуре исключительно как зло. Например, российский миколог, к.б.н. М.В. Вишневский отмечает особо трепетное отношение к лесным грибам у славянских народов [4]. Если у германцев и кельтов (так же в древности живших в лесах) грибы были чем-то плохим, связанным со смертью и потусторонним миром, с разложением и чёрной магией, то для восточных и западных славян грибы – дар природы и почти одушевлённые существа. М. Вишневский приводит в качестве аргумента названия некоторых грибов в русском языке опять, маслята. Эти слова образуются по тому же принципу, что и названия детёнышей или птенцов (котят, цыплят). По мнению исследователя, это указывает на отношение к грибам как к чему-то одушевлённому.

По мере развития человеческого общества отношение к лесу постепенно меняется. Возможно, это вызвано ростом возможностей человека. Совершенствуются орудия труда и охоты, составляются первые карты местности, лес теряет таинственность, а его обитатели постепенно перестают внушать животный ужас. Вместе с тем растёт потребность человека в древесине и пище, и вот уже лес из преддверия царства мёртвых