
MODERN PRINCIPLES OF FAMILY EDUCATION IN UZBEKISTAN

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Summary: The article analyzes the modern principles of family education in Uzbekistan and provides recommendations for resolving these issues.

Keywords: family, time, demand, period, upbringing, personality, future, idea, direction, collaboration, kindergarten, school, teacher, mentor, knowledge, skills

Introduction

At the current stage of development of Uzbekistan, it is important to study the problems of family upbringing. In this regard, in the Address of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to the Oliy Majlis on January 24, 2020, special emphasis was placed on the problems of women and youth. In this sense, the modern problems of the subject "Family Pedagogy" should be identified and their solution should be aimed at solving the problems of family education. In particular, in the current development of Uzbekistan, one of the important tasks is to consistently study the existing problems of the subject "Family Pedagogy". At the heart of such problems is the improvement of family upbringing in accordance with modern requirements.

Uzbekistan is the most multi-ethnic country in Central Asia. The country is home to 132 nationalities and ethnic groups, whose children are educated in 7 languages. More than a hundred cultural centers have been established throughout the country, which carry out practical work to preserve the identity, mentality, language and culture of different nationalities and ethnic groups, the activities of which are coordinated by the Republican Center for International Culture.

Our country ranks second among the countries of the Commonwealth of Independent States in terms of multi-ethnicity and ethnicity after the Russian Federation. That is why the world community looks at Uzbekistan with interest and recognition. For, first, during the years of independence there were no conflicts within the states of the former Union; secondly, on the contrary, in Uzbekistan, interethnic harmony has become more united and unification has taken place in the year of creation; thirdly, the concept of "Uzbekistan is the only Motherland" has been formed in our country. All this is due to the fact that in the first years of independence, the issue of interethnic harmony was resolved at a conceptual level. For example, our first president, I.A. Karimov's first book, *The Way to Independence: Problems and Plans* (1992), read: "Uzbekistan is a multi-ethnic country ... We will ensure the development of more than a hundred nations and peoples living in our land today, their cultures and traditions.

" Later, by the year 2000, interethnic harmony was defined as one of the basic principles of the national idea and ideology. According to him, interethnic harmony is defined as "the coexistence and cooperation of different nationalities in a particular region, state." To this end, the task has been set to "regularly study the

interests, psyche and aspirations of the nations and peoples of our country, to always take this into account in socio-political life."

As a result, the development of interethnic harmony has become one of the primary tasks of social institutions. In particular, the development of interethnic harmony in society is one of the strategic goals of the People's Democratic Party of Uzbekistan. It should be noted that among the political parties of the country, the People's Democratic Party of Uzbekistan is the political party that unites the most nationalities and ethnic groups.

Tashkent region is the most multi-ethnic and multi-ethnic region in the country. Therefore, educating young people in the spirit of interethnic harmony in the regions and in our society as a whole is a strategic task. The role of the public and the institution of society in this regard is particularly invaluable. In this regard, the role of the family and women in educating young people in the spirit of interethnic harmony should be emphasized. In this regard, it is worth noting the following:

1. Functions of the family. The family plays a key role in educating young people in the spirit of interethnic harmony. The main of these tasks are:

- upbringing young people in the spirit of respect and reverence for other nations;
- To teach young people the customs, traditions and values of nations and peoples living in our country;
- formation of a culture of national tolerance and harmony among young people;
- Development of self-sacrifice, harmony and friendship in young people.

Of course, these tasks are carried out at the level of the whole society. However, their implementation in the family will have a strong social, pedagogical and psychological impact. It is no secret that young people accept every word, attitude and behavior in the family as a law. Therefore, "in order not to make a mistake in the matter of family upbringing, first of all, it would be expedient to build the climate in each house on the basis of mutual respect, morality and human relations."

When the time comes, it is worth noting one thing. If attention is paid, all our people know and can speak the state language - Uzbek. In this sense, it is expedient to pay attention to the fact that young people in the family learn the language of the nations and ethnic groups living in our country. This will further develop the culture of interethnic harmony among young people and increase the level of development of the current situation.

2. Duties of women. At present, women are the most active layer of our society. In this regard, it is appropriate to emphasize the role of women in educating young people in the spirit of interethnic harmony. The tasks facing our women in this regard can be understood as follows:

- holding events, competitions and contests to acquaint young people with the values of nationalism and interethnic harmony;
- Identify, support and encourage young people who are achieving success in interethnic harmony;

- Organization of the movement "We are the children of a single family" in the mahallas, consisting of talented young people of different nationalities and ethnic groups;

- Strengthening the participation of young people of different nationalities and ethnicities in the events.

Admittedly, today, when men are overwhelmed with various worries, it is natural to accept that the main burden of educating young people in the spirit of interethnic harmony falls on women. The tenderness, tenderness and tolerance inherent in our women will be an important basis for this.

In his address, President Sh.M.Mirziyoev noted that understanding this issue is a priority.

After all, the role of the family and women in educating young people in the spirit of interethnic harmony is incomparable. It should be noted that the American scientist Patrick Buchanan sees the decline of the prestige of the family and women in society as the main cause of the spiritual crisis in American society today. "In recent years, the value of the family has declined in America, women have become less active, and as a result, the upbringing of young people has deteriorated, and they have become selfish, nationalistic, and obscene," she said.

Thus, educating young people in the spirit of interethnic harmony is one of the strategic tasks of the family and women.

One of the modern problems of "family pedagogy" is the education of the individual on the basis of the national idea. Because in order to develop a society on the basis of a national idea, it is necessary to promote it in a unique way. Because our national idea "embodies the most noble dream - aspirations and hopes." In this sense, the promotion of the national idea in the family should be consistent and continuous. Uzbekistan is home to 132 nationalities and ethnic groups, so our society has a polyethnic family. Such multifaceted families unite through the national idea, it is expedient for the family to accept the national idea as a common basis for the fulfillment of its function.

The purpose of the promotion of the national idea in the family is to nurture and unite family members. Its task is to base the formation of the worldview and morals of family members on the principles of peace, patriotism and nationalism. These principles embody the notions of peace, prosperity and well-being of our people.

It should be noted that these principles are of vital importance for everyone - regardless of language, religion, belief, social status. In this sense, the families of Uzbekistan are the main institution for the promotion of national ideas.

The promotion of the national idea in the family is mainly carried out by adult members. Therefore, adult family members should follow the following when organizing the promotion of national ideas:

- in-depth knowledge of the basic concepts and principles of the national idea;

- In-depth explanation of the meaning of such sacred concepts as peace, homeland and people in the minds of the younger generation;

- educating young people in the spirit of devotion to family, nation and folk traditions;

- protection of youth from harmful ideas and habits;

- Relying on the methods of habituation, example, example, not coercion in the promotion of national ideas.

In this way, the formation of concepts, habits and skills that meet the requirements of society in the worldview and consciousness, morals and appearance of family members is achieved. In this sense, the promotion of national ideas in the family should be didactic, methodological and educational in nature. Recently, there have been attempts by experts to create a pedagogical and methodological basis for the promotion of national ideas.

In our opinion, in determining the methodology of organizing the promotion of national ideas in the family can be derived from the task set by the Decree of the President of the Republic of Uzbekistan "On increasing the effectiveness of national propaganda and spiritual and educational work." According to him, the promotion of national ideas in the family should be based on:

a) preservation of our national values, traditions and customs;

b) to instill in the hearts and minds of the younger generation a sense of love for the motherland, devotion to independence;

c) protection of youth from various ideological attacks;

g) increase the sense of involvement of family members in the events taking place around them.

These methodological bases ensure the effective promotion of the national idea in the family. In our opinion, it is expedient to rely on the following methods in this work:

1) explanation;

2) to encourage;

3) show a sample.

These methods have been tested for their popularity, convenience, and effectiveness. It is especially important to keep in mind the following in the promotion of national ideas:

- common sense;

- reliance on knowledge;

- ideological protection.

After all, the promotion of national ideas in the family should be based on the principles of efficiency, vitality and effectiveness. In this case, the effectiveness is determined by the spirituality, vitality, vital position of family members, and sensitivity to the presence of a healthy moral environment in the family.

After all, the promotion of the national idea in the family is a social and educational necessity, and a rational approach should be taken in its organization. To do this, parents and older members of the family need to have a deep understanding of the nature of the issue. The main purpose of this activity is to bring up young people in a dignified manner and to maintain a healthy spiritual environment in the family.

At the current stage of development of Uzbekistan, further strengthening of family education remains a pressing issue. Because in the family, a person is given an upbringing that affects him throughout his life. "A polite, knowledgeable, intelligent, hard-working and faithful child is the greatest wealth not only of the parents, but of the whole society." In this sense, the Family Code of the Republic of Uzbekistan states that "the upbringing of children in the family, care for their well-being and maturity" is the duty of everyone.

One of the key factors in strengthening family upbringing is to solve the problem of transformation of the principles of family upbringing. The transformation of the principles of family upbringing is the rapid and consistent renewal, refinement and improvement of the principles of upbringing in accordance with the requirements of a particular period and society.

This phenomenon is especially evident in the "process of national education" [2]. There are three features to the transformation process:

- 1) Preservation of traditional educational principles in the traditional way;
- 2) The priority implementation of certain educational principles in accordance with the requirements of the time and society;
- 3) The transformation process acquires a positive or negative character.

For example, Abu Ali ibn Sina was the first to define physical, mental and moral education as the basic principles of family upbringing in his Laws of Medicine. This approach has been unanimously accepted by Central Asian thinkers. By 1914, Abdurauf Fitrat was repeating this approach in The Family, a scientific analysis of the basics of the child's physical, mental, and moral upbringing in the family. At the same time, we face the fact that the basic principles of family upbringing are traditionally preserved.

Yusuf Khas Hajib in his book "Qutadg'u bilig" identifies the issue of vocational guidance (assistance) of the child in the family and explains the types of professions such as farming, animal husbandry, trade, military work, handicrafts. By the first quarter of the twentieth century, Mahmudhoja Behbudi again drew attention to this issue and described such professions as trade, banking, transport, mining, journalism. At the same time, we see that the principle of vocational guidance of the child in the family has come to the fore in accordance with the needs of the time and society.

Imam al-Bukhari states in al-Jame 'al-Sahih that, based on the ruling of the hadith, the parties can focus on four issues in marriage:

- 1) property of the candidate;
- 2) Nasl-nasabiga;
- 3) Husniga;
- 4) Religion (ethics-Sh.A.).

It is said that religiosity should be known first. This approach is described in the same way in Yusuf Khos Hajib's Qutadg'u Bilig and Abdurauf Fitrat's Oila. They generally believe that a pious person can have honest wealth, lineage, and beauty. However, in today's marriage, focusing on the candidate's property or

lineage is a priority. At the same time, we are faced with the predominance of a negative feature in the transformation of the family base.

The transformation of the principles of family upbringing should serve to whiten, improve the educational basis and increase the effectiveness of education. This process must go naturally and logically. Because our modern society needs a person who is highly educated physically, mentally, morally, legally and aesthetically. To do this, parents need to raise the issue of education. In this sense, we consider it appropriate to pay attention to the following in this regard:

- In-depth study of the transformation of the principles of family education in the pedagogical views of Central Asian thinkers;
- To determine the role of this process in improving family education;
- To acquaint parents and adult family members with the views and experiences of thinkers on family education.

Conclusions

In conclusion, we must always feel that family upbringing, its structure, the upbringing of children, the duty to society, the creation of a basis for fostering a sense of responsibility, the creation of the basis for its application in life are mainly the responsibility of family members and society.

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