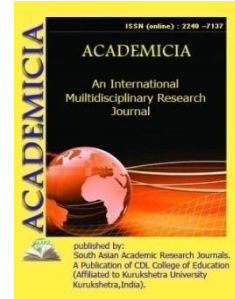




ACADEMICIA
**An International
 Multidisciplinary
 Research Journal**
 (Double Blind Refereed & Peer Reviewed Journal)



DOI: 10.5958/2249-7137.2021.02133.9

SOME SOCIO-PSYCHOLOGICAL FEATURES OF EDUCATION IN UZBEK FAMILIES

Umarov Bakhridin Mengboevich*

Professor of the Department “Applied Psychology”,
 Doctor of psychological sciences,
 Tashkent State Pedagogical University, UZBEKISTAN
 Email id: baxriddin-umarov@mail.ru

ABSTRACT

The article examines the socio-psychological factors of family education, in particular, the process of raising children in the family and its psychological aspects, psychological issues of the educational impact on the child, psychological mechanisms and components of raising a harmonious personality in the family and their psychological aspects. The problems of family education in Uzbek families and the possibilities of their elimination are highlighted.

KEYWORDS: *Family, Family Upbringing, Social And Psychological Characteristics Of The Family, Upbringing In A Family Of A Harmonious Person, Problems Of Family Upbringing, Psychological Mechanisms Of Family Upbringing, The Main Social, Spiritual, Moral And Psychological Functions Of The Family.*

INTRODUCTION

If we look at the Chronicle of our independence, we will witness the rich practical work done in the social, economic, political and cultural spheres for a short 28 years in our country. The basis of these goals lies in improving the living conditions of people, citizens of our country, creating conditions and opportunities for their happy and prosperous living in families, educating the younger generation as healthy, spiritual and enlightened in all respects.

It is not surprising that today our country pays special attention to the issue of family, of course. Because the family, which is considered the main link of society, plays an important role in creating the bright future of our country.

The family is such a holy place, in which a person is formed that ensures the continuity of life, ethnic culture, traditions, moral and spiritual values are preserved, developed, the foundation of

economic and cultural life, which determines the development of society, is laid and strengthened.

If we briefly analyze the main social, spiritual, moral and psychological functions of the family, then all the emotional, psychological feelings that are formed in the child: kindness, endowment, responsiveness buds to himself and the surrounding nature are manifested in the family. In order for the family to carry out its duty to the extent that it is necessary, it will be necessary to assist it by carrying out appropriate educational and methodical armament, social, spiritual, events.

A spiritually mature family is the foundation of a spiritually high society. Family traditions, traditions, morals-the integration of spiritual values into the minds of children, the arming of each family member with professional skills is the basis of the upbringing of spiritual perfection.

Education can not remain within the framework of pure national criteria, even in any socio-economic conditions, without degrading the importance of national spiritual values, methods of National Education. The content and direction of education in all periods of the development of society is determined by the harmony of national and universal values. This theoretical rule is directly related to both social education and family education today.

Below we want to study and analyze the problems of raising children in the family, the mistakes made in upbringing, the violation of youth education and its prevention, and put forward our own scientific and vital conclusions that will respond to today's practice.

Serious changes are being made in the new socio-historical realities - family, family relations and Family Education, which are happening all over the world and especially in our country. It follows that the upbringing of children in the family in the spirit of independence, as a new-thinking person, taking into account the beginning of the family, is an important socio-pedagogical and socio-psychological necessity to review the content of family education again and further enrich it, to set its main directions and to identify goals and tasks, as well as ways

Due to this necessity, the issue of the use of national values in the upbringing of children in families in a moral and moral spirit plays a socio-political and cultural-educational role. Because the solution of these issues is rather complicated and contradictory, it requires an approach from the point of view of succession and historicity.

It is known that the current stage of the development of national independence reveals new criteria for the use of national values in family education. These criteria are expressed in such concepts as patriotism, national pride, national consciousness, national self-consciousness, national mentality, national upbringing, which ensure that the educational process is aimed at a specific style for the development of today.

When referring to the moral and moral upbringing of children in the family, it is necessary to reveal the peculiarity of national morality and upbringing.

In national morality and upbringing, the historical experiences of our ancestors, the lessons of life tested by periods, and the instructions to the ought are totals. Therefore, our national moral values have been passing from generation to generation for centuries.

Any moral virtue is an expression of the regulation of behavior in a person in this or that way, respect for a person means attention, affection, and it reflects the universal meaning. Already,

since any person is a particle of Adam, then the essence of all mankind is embodied in it, and therefore it belongs to all mankind. Accordingly, it is worthwhile for each parent to see the universal meaning and meaning in the upbringing of his child, in the upbringing of him as a harmonious person. The moral qualities of the child are dictated by a deep sense of responsibility in the upbringing of the children of parents who realize that the universal character becomes a universal value.

The spiritual and moral formation of a person in the family begins with the birth of a child, which includes the character of family relations, the pattern of parents, the level of general education in them, the level of general education, as well as how to organize a universal culture and family life. These factors constitute the content of the moral and moral upbringing of the child in the family, which includes a number of pedagogical and psychological characteristics. And taking these into account will help to know the essence, originality and significance of the use of national moral values in the upbringing of the child in a spiritual and moral spirit.

From our observations and sources it is known that a lot of valuable insights are put forward in the heritage of Eastern thinkers and Islamic teachings on the upbringing of children in the family in a spiritual and moral spirit.

If the idea that man is the greatest among all beings, that all things are created for him, constitutes the basis of Islamic spirituality, the foundation of Islamic education is to encourage people to be spiritually connected and to form noble qualities in them.

Islam is absorbed into the social life of the people, in particular, family relations, culture and national traditions, but this does not mean that the ancient, repeated culture of the Uzbek people, including family values, would not have existed without Islam. In the sources of Islamic spirituality, there is a system of views on Family, Family Relations and family education, it includes all aspects that are aimed at the formation, development and strengthening of the family. Although such views are put forward from the point of view of theology, they are also considered in accordance with the mind and daily marriage, since they are caused by the demand of people for their vital activities, lifestyles and social needs, finally family relations.

In Islam, the peculiarities of family education are indicated separately. These characteristics come from the requirements of Islam, which, in addition to the general idea of moral education of young people, serve to encourage the child to humanity and goodness, and have a universal meaning. Accordingly, today it is necessary for parents to break such a universal content of Islamic spirituality into the minds of children.

The fact that religious values serve as an important factor in the spiritual and moral upbringing of the family in the new historical conditions is explained by the fact that religious imaginations, the reason for the integration of rituals into the lifestyle of the nation, the vital activity of the people, the strong influence of religious consciousness on the human psyche. At present, it is the duty of parents to distinguish religious heresy with religious values in the process of family education and to prevent poisoning of the child's consciousness with religious superstitions.

The heritage of our great thinker ancestors is of great importance in the formation of a healthy lifestyle, a sense of respect for national and universal values in the hearts and minds of young people, and in the harmonious upbringing in all respects. After all, in the works of our scientists,

who devoted their lives and potential to the realization of the true essence of life, a special place is given to issues related to the upbringing of a healthy generation.

In his works, eastern scientists paid attention to the problems of upbringing and education of children, leading him to enlightenment culture.

Great thinkers have pointed out that the upbringing of children is a high virtue that causes the human perfection of beautiful morality. In particular, the collection of Al-Adab Al-Mufrad hadiths by Imam Bukhari, Abu Lays was praised for the perfection of high human qualities in children in the works of "Tanbehul ghofili" by Samarkand.

The scholars of our country have emphasized that it is important that parents, who hope for the beautiful manners of their children in their works, regularly introduce them to the following aspects of the manners of treatment, which is the basis of husni behavior:

- pay attention to the fact that your child is sweet, gentle, capricious and humble in dealing with people;
- sharing the joy of people, grief, not betraying their property, calling for good and returning from evil are the qualities characteristic of the owners of husni behavior. Therefore, try to absorb these qualities to your child from childhood;
- know that it is also indecent to gossip to others during the treatment of your child with strangers, to ignore others, to show an attitude depending on his reputation, wealth or career;
- people of great age, who do not look at their eyes in circulation with their teachers, listen quietly to what they say, answer only questions, diligently carry out orders, also pay attention to CA children's hearts.

When talking about raising a child in the Uzbek family, it is important to remember the great thinkers of Central Asia, which left a rich legacy for the next generations. Their feedback has not lost its meaning even today.

Abu Ali Ibn Sina tried to explain the general foundations of Family Education. "If Aga makes the right use of the methods of family upbringing," wrote the scientist, "she will achieve happiness in her own life."

Ibn Sina said that regardless of the state of raising a child in the family, a person who considers it the main duty of the parents and eliminates his own shortcomings can educate others. Ibn Sina analyzed the factors that brought up the child, taught that the most correct of them – to be with the children and to talk separately, using positive examples, his self-esteem is unsatisfied. Ibn Sina gave great importance to the expression of the father's role in tarbi. In his book "fasting" there is a chapter "The Father's attitude to children". In it, Ibn Sina says: "mothers are soft-hearted by their nature and, with their own manipulation, spoil the character of the child." According to Ibn Sina, the main educator in the family should be the father, he should be intimidated in time, sometimes give praise, sometimes reproach, sometimes encourage, sometimes punish the child in order to achieve the goal.

In the family there are wonderful thoughts of Alisher Navoi about the upbringing of a child. In his opinion, the most important thing in upbringing is to love children," to the child was a great

poet, who said - from a small age it is necessary to give moral education, taking into account his age."

The well-known poet and pedagogue Abdulla Avlani also expressed wonderful thoughts about the upbringing of children in the family. As he wrote in his book "The native land and morality", the health and happiness of the child depends primarily on his good upbringing, on the purity of his body, on the formation of religion, on the possession of good manners, on the warning of him from indecent behavior.

Thanks to Independence, new manifestations of family relations are being decided in our country. It has been leading to the destruction of old structures that have been in composition and anchored for many years. This requires the child to absorb into his mind a sense of inferiority, a spirit of ownership.

Such virtues as honesty, integrity, non-betrayal of others, philanthropy, generosity and generosity, austerity and extravagance, which are common in Uzbek families, were formed in the era of national and religious values, and as a result of family education, they passed from parents to their children and enriched their spiritual world.

Another of the important functions of the family is communication, the content of which is the interaction of family members, the provision of close communication between the mass media and family members, the perception of the surrounding nature, social environment.

In the following years, the mass media and the media have played a significant role in the comprehensive education of young people. Even when young people absorb what they see and hear, read, and draw appropriate conclusions, the family must act as intermediaries.

Effective organization of free time in the family is one of the main tasks of the family. Therefore, free time is one of the important social values of society. Active organization of leisure time in the family is an important means of ensuring family well-being, that is, reading, working, as well as organizing trips to museums, cinema, theater, concerts, historical monuments, shrines, etc.

It is also of particular importance to pay attention to beauty in family relationships and in marriage. If parents and adults in the family pay attention to beauty in their mutual relations, if there is harmony, sincerity, respect in family relations, moral qualities like above are found in the behavior of children brought up in the same family. So the aesthetic education in the family should begin with the correct attitude of parents and other older people towards each other.

Children observe the behavior, behavior of adults, how they talk with their neighbors, comrades. Therefore, it will be necessary to remember that it is absolutely a bad habit to boast before young children or gossip about others, which will have a negative impact on children.

If the father or mother of the child is rude, aggressive in relation to others, if he raises a grudge over trifle, he will break the anger of his own child, this situation will negatively affect the psyche of the child. In such conditions, there is no place for aesthetic education. In order to bring children to adulthood by making their aesthetic sense harmonious, the Katas themselves in the family should be people who fully adhere to the requirements of aesthetics.

In the family, the discipline is taught to teach children to order, freedom, to be careful of their own items and clothes.

It should be noted that the child carefully watches the clothes of the parents and adults, the feats. Therefore, parents should not be indifferent to this feature of children.

Some parents think that having less communication with their children will make them gain a reputation by carrying themselves narrowly. In their eyes, the less they meet with a fur child, the more reputation can be earned. This absolute misconception arises from the fact that the less the parents communicate with their child, the more alienation, indifference between them.

Some parents share a reputation with the child only through formality. Bunda they look for a furrow from the bristle, give the child a laziness, limit all his behavior, jerking and stroking to the olymas. It should not be forgotten that this does not lead to good.

Showing the child guardianship and guardianship by parents and other members of the family also does not give a good result. If parents or older members of the family are in a relationship with children as a partner, friend instead of such a relationship, self-assessment in children will give impetus to the formation of a sense of responsibility for the given task.

In order to improve the quality of educational influence on children in the family, the requirements imposed on the child by parents and senior members of the family and the unity of work with the word in the educational influence on them give a good result. The absence of such unity in the family negatively affects the behavior of the child. It should be noted that in a relationship with children and adolescents, ignoring their sympathy, age characteristics, psychology, the attitude to be made on the basis of insulting each other in families, bullying and oppression leads to the formation of such qualities as cowardice, nervousness, infidelity, cruelty, rudeness, anxiety in children. Such adjectives create an opportunity for the occurrence of a violation of upbringing in children and adolescents.

In conclusion, the family is the main educational institution that plays an important role in the upbringing of children as harmonious people in all respects.

REFERENCES:

1. Avloniy A. «Turkiy guliston yoxud axloq» T.: «O'qituvchi» 1992, 11-14 b.
2. Inomova O. «Farzand-nihol, ota-ona bog'bon» Toshkent, «O'qituvchi» 1994 y.
3. Uzoqov X., G'oziev E., Oripova L. «Oila axloqi va odobi». Toshkent; «O'qituvchi» 1995, 198 b.