



Improving the Ways of Preparing Young People for Family Life Based on the National Values of the Uzbek People

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Annotation: The article reveals the improvement of ways to prepare young people for family life based on the national values of the Uzbek people. The spiritual values of the people, their traditions, customs and mores for many generations have played and are playing today a decisive role in the formation of the individual, in the formation of the spiritual and moral qualities of the younger generation. They contain such humanistic values that are not subject to aging. At the same time, they create the ethnic specificity of peoples, decorate their spiritual appearance. Now it is important not to lose those values in the spiritual culture of the past that have been accumulated by many generations of a particular ethnic group, because in the upbringing of the younger generation it is impossible to do without using the experience of the people in this area, their pedagogical traditions. In the conditions of radical economic, political and spiritual transformations that have taken place in recent years in all spheres of our reality, in the state education system, there have been trends in the revival of folk traditional forms of education in the process of socialization of the younger generation. During the years of independence of Uzbekistan, a lot of work has been done to preserve and further develop cultural values and original national traditions.

Keywords: national values, lifestyle, the fundamentals of moral education, social and normative-cultural axioms, sociological survey.

Family and family values occupy an important place in the minds and lives of Uzbeks, which is reflected in the legal sphere and social policy of the state. The Decree of the President of the Republic of Uzbekistan “On measures to improve the effectiveness of the state youth policy and support the activities of the Youth Union of Uzbekistan” refers to the need to educate young people in the spirit of respect for national and universal values, to widely promote among young people the ideas of a healthy lifestyle and the sacredness of the family, to implement effective measures to prevent early marriages and divorces of young families. [one].

The problems of the family, the upbringing of the younger generation in accordance with high spiritual and social criteria in Uzbekistan have deep historical, philosophical, historical and pedagogical roots.

A generalization of the pedagogical heritage of Avicenna, Biruni, Farabi, Rudaki, Saadi, Balasaguni, Khayyam, Zarnuja, Ahmad Yugnak, Nasir Khosrov, Nasir al-Din Tusi, Alisher Navoi testifies that these scientists shared the ideas of humanism, emphasized the need to instill high moral qualities in the younger generation, education in the spirit of love for work, the desire to get a profession, respect for elders, friendship and camaraderie, truthfulness and honesty. They left valuable thoughts on the education of a comprehensively developed personality: they showed the role of the social environment and education; paid great attention to moral education, taking into account centuries-old traditions; outlined the basics of family education; determined the role of parents [3].



At present, the legal, spiritual, ideological, demographic and reproductive foundations for the protection of the family, which is the main social institution of civil society, are being improved every year in our country. A number of laws have been developed and adopted in the republic aimed at protecting the family, motherhood and childhood, strengthening the health of women and the younger generation, strengthening the reproductive health of the population as a whole, improving the activities of the Children's Sports Development Fund of Uzbekistan and the social sphere to support the institution of the family.

The Oila (Family) Scientific and Practical Center, the Soglom Avlod Uchun Foundation and the Women's Committee of Uzbekistan are engaged in a comprehensive scientific study of family problems, women's health issues, their education, employment and economic well-being, active participation in all spheres of society. The following definition is given in the sociological encyclopedia: "A family is an association of people based on marriage or consanguinity, connected by common life and mutual responsibility, one of the most important elements of the social structure" [2, 394]. Family Potentials:

- social - its contribution to the life and development of society, to the economic, spiritual and psychological sphere;
- educational - a range of factors and conditions that contribute to the comprehensive development of children, including the family microenvironment, family lifestyle, as well as family opportunities in the field of spiritual and practical activities.

In Uzbekistan, families are currently divided into traditional, non-traditional and egalitarian types, as well as into classical (traditional) and progressive (modern), patriarchal, child-centric and matrimonial; there is a predominance of the classical traditional (patriarchal) type of family relationships with some elements of modern trends.

Being an indisputable value of society in any form of government, the Uzbek family still shows amazing vitality (in contrast to the negative phenomena of the breakdown of marriage in Russian and Western society). This happens due to the following reasons:

- rich cultural, spiritual and moral traditions of family relations are preserved and passed on from generation to generation in the Uzbek family;
- regulation and high organization of the intra-family way of life, following its everyday and moral standards contributes to the preservation and prosperity of the family;
- the focus of national ethnic and moral traditions and values on the preservation of the family from disintegration and degradation;
- the strength and inviolability of these traditions, turning the family into a self-governing and self-organizing system.

The Uzbek family belongs to the traditional type - it is diverse and often has many children. Families of different generations live and run the household together. The defining principles of intra-family relations are respect, veneration and authority of older generations, continuity of rules of conduct and traditions, the huge role of women in organizing and maintaining the family hearth, in raising children. This creates favorable conditions for raising children, familiarizing them with spiritual universal values, traditions, and raising their educational level. It is in such families that industriousness, respect for elders, and the desire to acquire knowledge are laid from early childhood.

In the Uzbek family, family values are cultivated and instilled as the most significant ideals or the ultimate goals of raising and developing children from the perspective of the socio-cultural



environment of the family, as well as ways to achieve them, reflecting the need to transfer the culture of the older generation of society to the younger. Preserving the continuity of the rules of conduct and traditions is a distinctive feature of the Uzbek family.

According to social surveys, residents of Uzbekistan, including young people, consider the biological, cultural and social potential of the family to be the functions of the family. They also believe that the family is the moral foundation of society, the basis for the reproduction of the population, the foundation for educating a person, introducing him to spiritual national and universal values and traditions, and raising his educational level. Being a micromodel of society, the family is the most important factor in the development of a system of social guidelines, contributes to strengthening stability and security in the country.

Family values are the most significant ideals or ultimate goals of the upbringing and development of children from the standpoint of the socio-cultural environment of the family, as well as ways to achieve them, reflecting the need to transfer the culture of the older generation of society to the younger. The significance of family values lies in the fact that they form in a child or young person an understanding of the role of the family, its significance and uniqueness. It is in the environment of close people that children learn to correctly express their feelings, kindness and generosity, respect, love, trust and honesty, and take responsibility for their actions.

The basic value orientations of a modern family in Uzbekistan are a product of the continuity of intergenerational traditions and include respect for elders, the ability to behave with dignity in society, modesty and diligence, care for the younger generation.

The most important component of family education is moral education, the process of forming moral qualities, character traits, skills and habits of behavior. The basic value orientations of the modern family are complemented by the basic categories of morality - honesty, modesty, knowledge of the history of one's people, a sense of national pride and tolerance for other peoples and religions, and a negative attitude towards extremism.

The cumulative self-assessment of the importance of the attention paid by Uzbeks to the moral education of children remains consistently high (94.6%). The transfer of elements of spiritual and moral culture (cumulative human experience, values, relationships, forms of behavior) to new generations takes place in the family through national traditions that have a high spiritual, moral and educational potential [5].

In prosperous families, there is a holistic attitude to the upbringing of a harmonious personality through the significance of many factors - education, moral and aesthetic education, physical culture, mastery of a profession.

At the same time, global trends in family development have a negative impact on family attitudes and behavior of young people - the growth of individualism and independence, the priority of one's own interests over family ones, the predominance of educational, career, aspirations, a change in the purpose of the family, a tolerant attitude towards various types of family behavior in society.

In the studies of Uzbek scientists Z.A. Rasulova [6], Sh.M. Abdullaeva [7], Z.Kh. Arifkhanova [8], G.Sh. Zununova [9] identified some reasons for the unformed family values of young people, leading to the destruction of marriages, including:

- lack of spiritual closeness, unity, community of interests, social maturity, sense of responsibility in relation to the family, children, parents among the spouses;
- drug addiction, alcoholism, treason; contradictions in the family between the elders and the young (mainly between the mother-in-law and the daughter-in-law);



- idealization of marital relations by young people, excessive demands, excessive expectations in relation to the spouse, lack of self-criticism.

Important in strengthening the family are mainly characterological factors, common worldview and values (spouses, in whose relations harmony reigns, do not get divorced even in the absence of children). The absence of strengthening factors or their weak manifestation leads to the disintegration of families, otherwise the life of the spouses proceeds bleakly, sometimes in constant conflicts, and is meaningless. Young people who unconsciously idealized marital relations before marriage, when faced with real difficulties, experience disappointment. This leads to a cooling of the senses, which occurs on a subconscious level. Therefore, young people do not understand the true cause of conflicts, resentment, dissatisfaction with family life. In Uzbek families, after the wedding, the main attention is paid to household chores, in connection with which the newlyweds do not pay due attention to building marital relationships [6, p.20].

Since family culture, family values (as a concept and as a process) have a complex structure, are associated with social, psychological and pedagogical factors, educational activities with students to form family values must be carried out on the basis of an integrated approach. This approach involves taking into account all the factors of influence on the process under study, the definition and implementation of its diverse goals and objectives, the optimal choice and application of methods, forms, means and techniques of pedagogical influence, the coordinated activity of all subjects of educational activity. Therefore, the preparation of young people for family life should be comprehensive, that is, it should include the formation of a correct attitude to various family problems, a general positive attitude of young people towards family life[10].

The family (its structure, functioning and process of formation of family values) is a multifactorial phenomenon determined by the social (external) environment and intra-family private factors: the values of family relations, the flexibility of the family institution to respond to various changes in the political, economic or cultural situation in society. They incorporate global trends in the development of the family, the traditions of their people, and also have their own socio-economic, socio-cultural and demographic characteristics. Particularly important are the factors of the educational potential of the family, the cultivation of moral, cultural and family values.

The multifactorial nature of the process of forming family values of young people - students of pedagogical universities - also determines the diversity of areas that comprehensively take into account the complexity of the family institution and provide a comprehensive solution to research problems.

Most researchers believe that the preparation of young people for the creation of a family affects three main aspects (directions) [10-12]:

1) education of the qualities of a future family man - the formation of a civic identity, which includes the identity of a family member; conscious acceptance of the main social roles in the family, corresponding to the age stage: son (daughter), brother (sister), assistant, responsible owner (hostess), heir (heiress);

2) the transfer of certain knowledge about various aspects of family life - the assimilation of the moral values of family life: love, caring for a loved one, procreation, spiritual and emotional closeness of family members, mutual assistance, etc. Knowledge of general pedagogy and psychology, family psychology pedagogy. Knowledge of the traditions of his family, cultural, historical and ethnic. The presence of systemic ideas about moral relationships in the family;



3) mastering household, communication skills in accordance with their social family role (husband, wife, father, mother, daughter, son, sister, brother, granddaughter, responsible owner, mistress, heir, heiress, etc.) .

In the context of the independence of Uzbekistan, we considered it appropriate to single out the following areas of social and educational activities as the most promising in terms of education and socialization of students in the field of forming family values:

Pedagogical direction

Knowledge:

- education of young people about various areas of family life and family relations;
- formation of ideas about the importance of the family for sustainable and successful human development;
- the formation of ideas about the family, family members, the strengthening of family relations, the study of family traditions;
- equipping students with knowledge in psychology, physiology, ethics, pedagogy, ecology, healthy lifestyle in relation to the institution of the family.
- support of the process of education and socialization of students in the field of formation of family culture.

Qualities:

- development of student's communication skills; overcoming social alienation; building harmonious relationships with peers and representatives of the older generation;
- strengthening the emotional-volitional sphere of the student's personality, the formation of a sense of self-importance and value, the harmonization of the inner world, the prevention of conflict-free behavior in the family, group and university;
- development of household skills - maintenance of the house, maintaining the family budget, household skills;
- increased sense of responsibility for the family and its members.

Educational process:

- strengthening the relationship to the family as the basis of society;
- formation of family values among students;
- strengthening students' respect for parents, a conscious, caring attitude towards elders and younger ones;
- the formation of the initial experience of caring for the socio-psychological well-being of one's family;
- education of moral feelings, beliefs, ethical consciousness of students, obtaining systemic ideas about moral relationships in the family;
- expanding the experience of positive interaction in the family (in the process of holding conversations about the family, about parents and grandparents, open family holidays, carrying out and presenting creative projects together with parents, holding other events that reveal the history of the family, fostering respect for the older generation, strengthening continuity between generations).



An important role in the implementation of the aforementioned wide range of forms of psychological and pedagogical support for the modern family, the solution of the most important task of forming family values in children and youth, based on national historical and cultural traditions, belongs today to the education system.

Social direction (interaction of an educational institution and a family in spiritual and moral education):

- updating the content of programs for the interaction of the family, the mahalla and the educational institution on the basis of domestic traditions, national and regional characteristics, the achievements of modern science, best practices;
- strengthening the role of mahalla in family education, prevention of family conflicts and divorces;
- using the possibilities of various public associations in order to assist the family in shaping the moral lifestyle of the family, in preventing and diagnosing deviations, in preventing negative manifestations in children, adolescents, and youth;
- active use of the pedagogical potential of prosperous families, the introduction of the traditions of folk pedagogy, the coverage in the media of the positive experience of family education.

Thus, in the context of social transformations in Uzbekistan, an integrated approach contributes to the formation of positive values in the field of family relationships, as well as to the identification of relevant aspects of traditional values, which allows the development of family values, adapting them to changes in the material and spiritual life of society.

Literature

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