THE ISSUE OF SPIRITUAL-MORAL, VALUE-BASED RELATIONSHIPS TOWARDS THE FAMILY IN THE PEDAGOGICAL VIEWS OF EASTERN AND WESTERN SCIENTISTS

Khaydarov Okhinjon Murodjonovich
Teacher at Kokand State University

Abstract

In this article, the pedagogical views of Eastern and Western scholars reflect the issue of spiritual, moral, value relations with the family. The article also considers the family as a public institution and describes the role of the family in the upbringing of children, the formation of spirituality and pedagogical views on family upbringing.

Keywords: Family, society, family relations, valuable attitude towards family, spiritual and moral relations, parents and children, education, family values, public institution..

Introduction

The family as a public institution arose in the process of the emergence of society. The formation and development of the concept of the family is determined by the consolidation of values, which are: the norms that family members adhere to, parents and children, education, a sense of responsibility in their implementation, etc. These values manifest a certain form over time between subjects such as the rules of self-control, a sense of responsibility, a man and a woman. These values allowed the distribution and arrangement of rights and obligations in the family. At the initial stages of the development of society, such relations were controlled by customs (tribe, clan), reflecting moral rules in themselves, and based on religious rules. In the Middle East, in Islam, the family has always been considered an important social institution of upbringing. The upbringing of children was considered an obligation before God and society (community) and was carried out by the head of the family. It was in the family that feelings such as obedience, humility, and trust were formed. In Islam, the

peculiarity of family education is that the education of boys and girls is carried out separately.

If we turn to the works of Eastern thinkers, we find important ideas related to family relations and values from a pedagogical point of view [1].

Abu Ali Ibn Sina (980-1037), who was widely known in the East and the West and was awarded the title of "Sheikh ur-rais", in his works "The Canons of Medicine" and "The Destination of the Event", outlined his pedagogical and psychological views on family, parent and child relations. His observations about the family as a social institution, a source of interpersonal relationships, a favorable social environment for interaction, the influence of national traditions, the basis for the phenomena of imitation and transmission, have not lost their force to this day. He emphasizes that parents adhere to the principles of universality in raising children. The educator taught parents that it is better to educate their child through personal example, as opposed to harsh corporal punishment. Ibn Sina places high demands on the head of the family, teaching them to raise children with a sense of kindness towards each other, to create a warm spiritual atmosphere. Bad upbringing in the family not only negatively affects this family, but also affects other families, and rational upbringing is an important basis for family happiness. Ibn Sina writes that it is necessary to acquaint the child with positive qualities and instill good manners in the child, without waiting for the child to acquire bad character traits. He emphasizes that, regardless of the circumstances (environment), the development of the child is the main task of parents, whether they are heads of state or ordinary members of society, the same requirements should be made for them in the matter of upbringing, because this is a social need [2; p. 157].

The great thinker and poet of the 12th century, Yusuf Khos Hajib [3], in his book "Kutadgu Bilig" ("Knowledge Leading to Happiness") and a series of subsequent works, expresses his views on ethics and family life. According to the poet, having children and raising them is a great happiness for every person, without them life has no meaning. However, this places a great responsibility on parents, which is both a duty and a debt for every parent to fulfill.

Abu Hamid al-Ghazali, on the other hand, said that if children are raised from a young age in the spirit of humility, humility and justice, they will learn to restrain their desires. At the same time, al-Ghazali considered it necessary to draw attention to the

necessity of educating children in spiritual qualities through imitation of ideals and upbringing [3].

The chapter "On the upbringing of children" of Kaykovus' philosophical and didactic work "Qobusnama", written in the form of a treatise, "On the upbringing of children" covers the tasks of parents in raising children. Also, the problems of human perfection, the role of nationality and social environment, and the family in improving the personality of a child are theoretically and practically substantiated in the works of such thinkers as Musa al-Khwarizmi, Abu Nasr al-Farabi, Abu Raykhan al-Biruni, and Zahiriddin Muhammad Babur.

According to the great thinker Abdullah Avloni, the social environment, family conditions, and the people around the child, interpersonal relationships play a very important role in the formation of moral qualities in children. Abdullah Avloni [4] says: "In Islamic Sharia, it is obligatory for parents to raise their children well, and it is sufficient to raise orphaned children of their own nation." The scientist emphasizes that the role of the family in raising a child is primary, saying, "...education should begin from the day of birth."[4]

The enlightened scientist Abdurauf Fitrat also draws attention to the fact that the family plays the most important role in raising a child and gives the following thought: "Children are like water. Just as water is colored in the same container, it is colored in the same way, children adopt the customs and morals of the environment in which they are in." [2; 55-b].

These thoughts and many other arguments in the Islamic religion are devoted to raising children in the family, and there is no doubt that raising children is one of the most necessary obligations of the family.

From this it is clear that Eastern thinkers also had a significant influence on the development of pedagogical ideas. Their ideas about the role of the family, the formation of spirituality in the upbringing of a child, and education, and similar aspects were later adopted by Western Europe.

The new era also continued with an emphasis on the family as a unit of society and the fact that its head is a man. The French thinker J.J. Rousseau (1712-1778) did not in vain emphasize: "The only natural and oldest form in all societies is the family. ... if it is appropriate, the family is the first model of political society: the father is in the model of the commander; children are in the model of the people..." [5; p. 97], - he did not in vain emphasize.

"A society formed by the family naturally exists among people. ... A family settled in a settled area can easily acquire the means of subsistence, subsequently multiply and become a tribe," - said J.A. Condorcet (1743-1794). He conceived of the family in a patriarchal way and did not oppose the "patriarchal theory" [6; p. 72].

This concept was also used by ideologists in family-marriage relations, in particular, in determining private property.

Russian philosopher I.A.Ilyin [7] in his works cites the conditions for the emergence of the family institution and the formation of a valuable attitude towards the family in the social system. Expressing the importance of the family in the life of a person and society, he called it "the initial level of human culture", a sacred union that should be based on love, trust and freedom. He believed that if parents do not educate and train their child in the family, then the child will not be able to develop correctly and creatively.

Emphasizing the idea of the German theologian Toluk that "the world is governed from the child's room", he said that "... the world is not only built from the child's room, but also destroyed from it, here not only the paths of salvation are laid, but also the paths of destruction are laid" [8]. The thinker believed: "...the main task of the family is the spiritual upbringing of children."

When we study modern explanatory dictionaries, we come across the following interpretations. The Encyclopedia of Pedagogy states that the term "Family" is "a unit of society as an important form of organizing personal life, which is based on marital and kinship ties"[3]. Thus, analyzing this philosophical definition, we can conclude that the family is a multifaceted relationship between a husband and wife, parents and children, brothers and sisters and other relatives, who live together and conduct an economic activity. At the same time, we cannot say that these problems have been fully studied, there are still many controversial questions. The views formed regarding the concept of family are the product of a long historical process.

The term "family" has changed throughout its long history of existence, which is associated with the development of mankind, the improvement of the form of social governance of gender relations. Some of these forms were characteristic of individual tribes, while others were widespread. Their commonality is that they were subordinated to a specific level of socio-economic development of society.

Over the past historical period, the term "family" has undergone significant changes, but two characteristics of the family have remained unchanged. First, the family is a

social institution of society, and society is interested in the quality of the family and the organization of this institution. Secondly, the family is a small social group, and in turn, the members of this group are interested in its organization throughout their lives.

The social result in the development of the family is achieved through the intersection of these two aspects, its long-term continuation. The main purpose of the family is to continue the human race by giving birth to and raising a new generation, taking into account, of course, spiritual norms, values, laws and rules. The family, as a social institution, should be involved in the system of collective relations and structures and become a participant.

An important role in the formation of valuable relationships with the social institution of the family should be assigned to the family environment. Communication in it allows not only to exchange simple information, but also to provide children and grandchildren with spiritual experiences, to form moral values, civic consciousness, attitude and confidence, mobility, understanding of state affairs and their own work. Thus, on the basis of spiritual and moral values, stable relationships with the family have been formed as one of the basic values of the lifestyle.

If the family and other social institutions work together, as well as the social institution of the family and the neighborhood work together, the formation of valuable relationships with the family can be successfully resolved. Only then will educational institutions, as always, remain one of the social institutions that ensure the real actions of children and parents in social conditions during the upbringing process.

The culture of human upbringing has discovered two effective institutions - school and family. The family forms actions that are not transmitted at the hereditary level. ... the family has an advantage over the school in a number of important cases: the presence of generational change, unity and integrity while preserving the uniqueness of an individual representative of the family... and so on. The family is a place where the next generation, which is no less important than an educational institution, is formed with its own norms of movement in society.

Researchers have found that finding a successful solution to the tasks of family upbringing, mastering the meanings of life values found in life can only be done in conjunction with the family and other public institutions. In this case, the educational institution remains one of the important social institutions that constantly ensures the

educational process and the interaction of subjects such as the child, parents and society. The value concepts that provide the proposed approach are considered to be caring, responsibility, diligence, independence of the individual, etc. Their implementation prevents chaos in society. The vital trace of human existence can be traced not only by observing its biological path, but also by its behavior, education, and the transfer of accumulated experience, that is, from elder to younger.

Thus, a person is formed as a person in the family and with the help of the family. The family and the person are inextricably linked, and his existence separately from the family is conditional.

The nature of the human family can be considered as the very essence of human existence. It determines the main functions, all important features and aspects of a person. The essence of the family is the person himself, and its content is the whole person against the background of the biological, spiritual-social, ethnocultural essence of a particular historical period. For this reason, determining the essence of the modern family and the laws of its development becomes part and a necessary condition for knowing the modern person as a concrete real being. It serves as a means of understanding the main and general features of the human lifestyle from a theoretical point of view.

All this requires modern specialists to deeply understand not only the philosophical, but also the psychological and pedagogical foundations and values of family upbringing.

References:

1. Nishonova S. Sharq uyg'onish davri pedagogik fikr taraqqiyotida barkamol inson tarbiyasi: Ped...fan...dokt. ... diss. – Toshkent: UzPFITI, 1998. – 288 b.
2. Zunnunov A. Pedagogika tarixi // Oliy o'quv yurtlari uchun darslik. – T.: 2004. - 335 b.
3. Pedagogika: entsiklopediya. III jild. Jamoa // –Toshkent: "O'zbekiston milliy entsiklopediyasi" Davlat ilmiy nashriyoti, 2017. – 424 b.
4. Pedagogika entsiklopediya. I jild / tuzuvchilar: jamoa. – Toshkent: "O'zbekiston milliy entsiklopediyasi" Davlat ilmiy nashriyoti, 2015, 320-b.
5. Russo J.J. Emilь ili o vospitanii/ J.J. Russo. – M.: Pedagogika, 1981. – 986 s.
6. Kondorse, M. Eskiz istoricheskoy kartinы progressa chelovecheskogo razuma/ M. Kondorse.- M.: GPIB, 2010. - 230 s.

7. Ilьin I.A. Sobranie sochineniy: V 10 t. T.1./ I.A.Ilьin. – M.: Russkaya kniga, 1993. - 480 s.

8. Kagan M.S. Filosofiya kulьturы/ M.S. Kagan. – SPb.: Petropolis, 1996. - 294 s.