



FORMATION OF FAMILY EDUCATION IS THE KEY TO SOCIETY  
DEVELOPMENT

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Over the thousand-year history of mankind, two branches of education of the younger generation have developed: family and public. Each of these branches, representing a social institution of education, has its own specific capabilities in shaping the child's personality.

The main feature of family education is that it is the most emotional in content; its main prerequisite is parental love for children and the corresponding reciprocal feeling of children for their parents.

The influence of the family, especially in the initial period of a child's life, far exceeds other educational influences. According to research, the family here reflects the school, the media, public organizations, work groups, friends, and the influence of literature and art.

This allowed teachers to deduce a fairly definite relationship: the success of personality formation is determined primarily by the family. The better the family and the better its influence on education, the higher the results of the physical, moral, and labor education of the individual. With rare exceptions, the role of the family in the formation of personality is determined by dependence: like the family, like the person who grew up in it.

This dependence has long been used in practice. An experienced teacher only needs to look and talk to the child to understand what kind of family he is being raised in. In the same way, it is not difficult, after talking with parents, to determine what kind of children grow up in their family. The family and the child are a mirror image of each other. Strong, healthy, spiritual families are a powerful state. This is an axiom from which they do not deviate one iota in civilized countries.

Known educational functions of the family:

- the influence of the family on the child is stronger than all other educational influences. It weakens with age, but is never completely lost;
- in the family those qualities are formed that cannot be formed anywhere except in the family;
- the family carries out the socialization of the individual and is a concentrated expression of his efforts in physical, moral and labor education. Members of society emerge from the family: what kind of family is such a society;
- family ensures the continuity of traditions;
- the most important social function of the family is raising a citizen, a patriot, a future family man, and a law-abiding member of society;
- family has a significant influence on the choice of profession.



The components of the content of family education are well-known areas - physical, moral, intellectual, aesthetic, labor education. They are complemented by economic, environmental, political, and sexual education of the younger generations.

Physical education of children and youth comes to the fore today. No one doubts anymore - the priority of health cannot be replaced by any other. Physical education in the family is based on a healthy lifestyle and includes proper organization of the daily routine, playing sports, hardening the body, etc.

Intellectual education presupposes the interested participation of parents in enriching children with knowledge, creating the need for their acquisition and constant updating. The development of cognitive interests, abilities, inclinations and inclinations is placed at the center of parental care.

Moral education in the family is the core of the relationships that shape personality. Here, enduring moral values come to the fore - love, respect, kindness, decency, honesty, justice, conscience, dignity, duty. All other moral qualities are formed in the family: reasonable needs, discipline, responsibility, independence, frugality. It does not matter at all what foundations of moral values parents and children rely on - Christian morality, general ethical teachings, or the moral code of the builder of communism. It is important that they are kind, humane, and constructive.

Aesthetic education in the family is designed to develop the talents and gifts of children, or at least give them an idea of the beauty that exists in life. This is especially important now, when previous aesthetic guidelines are being questioned, many false values have appeared, confusing both children and parents, destroying their inner world, the harmony inherent in nature.

The labor education of children lays the foundation for their future righteous life. A person who is not accustomed to work has one path - the search for an "easy" life. It usually ends badly. If parents want to see their child on this path, they can afford the luxury of removing themselves from labor education. What parent would not be flattered by the words: "Your children are very neat," "Your children are so well-mannered," "Your children amazingly combine loyalty and self-esteem." Which of them would not want their children to give preference to sports over cigarettes, ballroom dancing over alcohol, intense self-education over wasting time.

Every father and every mother should understand well what they want to raise in their child. This determines the conscious nature of family education and the requirement for a reasonable and balanced approach to solving educational problems. Modern families are going through difficult times. In most modern families, the main forces and time of parents are spent on material support, but not on the spiritual formation and development of children.

According to sociological research, a working woman spends 16 minutes per day raising children, and 30 minutes on weekends. Spiritual communication between parents and children, their joint activities, unfortunately, remains an unaffordable luxury for most families. Communication between parents and children comes down mainly to monitoring the child's studies at school, and the monitoring itself is about finding out what grades were received. How many families, so many characteristics of upbringing.



But despite all their diversity, it is possible to identify typical models of relationships between adults and children in families.

1. Families that respect children. Children in such families are loved. Parents know what they are interested in and what worries them. They respect their opinions and experiences and try to help tactfully. Develop children's interests. These are the most prosperous for raising a family. Children in such families grow up happy, proactive, independent, and friendly. Parents and children experience a strong need for mutual communication. Their relationships are characterized by the general moral atmosphere of the family: decency, frankness, mutual trust, equality in relationships.

2. Responsive families. Relations between adults and children are normal, but there is a certain distance that neither parents nor children try not to violate. Children know their place in the family and obey their parents. Parents themselves decide what their children need. They grow up obedient, polite, friendly, but not proactive enough. They often do not have their own opinions and are dependent on others. Parents delve into the concerns and interests of their children, and children share their problems with them. Outwardly, the relationship is prosperous, but some deep, intimate connections may be disrupted. At first, a barely noticeable crack appears in the emotional ties between parents and children.

The actual data gives grounds to identify the most common causes of this “crack”:

a) some discrepancies between the nature of the requirements and personal behavior;  
b) insufficient sensitivity, mental subtlety, tact of parents in specific situations, underestimation of the child's need to be an individual. Sometimes parents psychologically do not keep up with the dynamism of their children's development. And they are already schoolchildren, teenagers, already high school students, they already have their own opinions, they no longer agree. In such cases, parental responsiveness should be increased.

3. Material-oriented families, where the main attention is paid to material well-being. Children in such families are taught from an early age to look at life pragmatically, to see their own benefit in everything. They are forced to study well, but for the sole purpose of entering a university. The spiritual world of parents and children is impoverished. Children's interests are not taken into account; only “profitable” initiative is encouraged. Children grow up early, although this cannot be called socialization in the full sense of the word. Relationships with parents that lack a spiritual foundation can develop unpredictably.

This type of relationship also arises when parents are overly busy with themselves, work, hobbies, their relationships and quarrels. This is often expressed in insufficient fulfillment of parental duty, parents' passivity in communicating with children, which gives them feelings of resentment and loneliness. And yet, natural affection and love for their parents remains, and children feel the desire to share their successes and sorrows, knowing that their parents remain their sincere well-wishers at heart.

4. Hostile families. It's bad for the kids here. Disrespect for them, mistrust, surveillance, corporal punishment. Children in such families grow up hidden, unfriendly, they treat their parents poorly, do not get along with each other and with their peers, do not like school, and may leave the family. The mechanism of relations here is like this. The behavior and life aspirations of children cause conflicts in the family, and at the same time,



the parents are right (rather, right). Situations of this kind are usually associated with the age characteristics of children, when they cannot yet appreciate the experience of their parents and their efforts for the benefit of the family. Parents' justifiable grief is caused by their children's one-sided hobbies to the detriment of their studies, basic activities, and in some cases, immoral acts.

5. Antisocial families. These are, rather, not families, but temporary shelters for children who were not expected here, are not loved, and are not accepted. Parents, as a rule, lead an immoral lifestyle: they conflict, threaten each other and their children, drink, steal, and fight. The influence of such families is extremely negative. In 30% of cases it leads to antisocial behavior. Children from such families are usually taken into state custody. What happens in such families is not difficult to understand. Parents, as a rule, take a conflicting position. Conflict situations can be caused by the personal shortcomings of parents who do not know how or do not consider it necessary to suppress them in themselves, in their relationships with each other and with their children. This manifests itself in nervousness, hot temper, and intolerance to different opinions. Children react especially painfully to their parents' craving for dubious entertainment and vodka. Acute conflicts can also arise due to the emotional deafness of parents. Children of all ages are especially vulnerable in moments of subtle emotional experiences, elation, and lofty aspirations that are incomprehensible to adults. Misunderstanding and non-acceptance of their experiences by adults leads to mutual alienation. Both sides lose the ability to listen and understand each other.

In the life of a family, the necessary pedagogical circumstances do not always coincide with life circumstances. They often have to be created despite life circumstances. Children expect their parents to show interest in their inner world and take into account their age and individual characteristics. Parents need to gradually change educational influences at various stages of personality development.

Modern family education should be based on the principles of humanistic pedagogy:

- creativity—free development of children's abilities;
- humanism - recognition of the individual as an absolute value;
- democracy, based on the establishment of equal spiritual relations between adults and children;
- citizenship, based on awareness of the place of one's "I" in the social and state system;
- retrospectiveness, which allows for education based on the traditions of folk pedagogy;
- priority of universal human moral norms and values.

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