

NATIONAL EDUCATION IN FAMILY, NEIGHBORHOOD AND SCHOOL COOPERATION

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ABSTRACT

The article explains the role of the family, the role of parents, educators and the community in the upbringing of children, the essence of national customs, traditions and ceremonies in the family.

Keywords: family, healthy, society, couple, task, coach, upbringing, customs, children, state, environment

The strength of families is invaluable in the development of any society. Every family should be healthy, have a positive psychological climate, be born in this environment, form as a person, and then, as a citizen of the country in which he lives, ensure the development of the economy and social life of his country. the role of the family in human development, which is the decisive factor, is incomparable. The family is the fundamental group unit of society and is entitled to protection by society and the State. (Constitution of the Republic of Uzbekistan, Article 63). The family also plays an important role in the failure of society to reach the expected level of development, the emergence of forces that hinder its development and lead to its crisis.

Because a child who is born in an unhealthy psychological environment, in a conflict-ridden, unloving environment, then not only to his parents and siblings, but also to the society in which he lives. both ruthless, ruthless, cruel, selfish, contrary to the interests of the country, easily susceptible to the influence of external forces, and on this basis can grow up to be a dangerous person for his family, his people, his country. The family and its role in the life of society are unique, and Articles 63-64-65-66 of Chapter 14 of the Constitution are dedicated to the special family. The strength of families is a decisive factor in determining the economic, social, political, national security of society, its development and progress. At the same time, the growing threat of economic, social, political, environmental, internal and external factors that pose a serious threat to our society, to the prospects of our independence

for human development, is at the same time the key to ensuring family stability and addressing this issue properly. The issue of preparing young people for family life is an urgent issue at the state and government level, which cannot be delayed, cannot be delayed, and requires a very serious approach. Every citizen of our society, parents and the community is equally responsible for its success. Because the development of humanity and our society depends on how we solve this problem today. Society is made up of a small particle called the family - a union of living beings. Every family is a small community. Both the development and the crisis of the society depend on the climate and the future of this small union - the family. Because the third world, created by the union of two worlds, is the family. If the two worlds are at peace, the third world is at peace. If these three worlds are at peace, so is society. A family is a group of people, not just a couple, but their children, their closest relatives. The family is a social unit based on the natural, economic, legal and spiritual relations of people. The family has two main responsibilities: the first is to continue their lineage, that is, to give birth to a child, and the second is to bring up the children of this generation as worthy, mature heirs. However, it should be noted that it is more difficult to bring up a child as an adult than to give birth to him. In the past, our ancestors used the methods of admonition, explanation, encouragement, praise, example, reprimand, prohibition, coercion, threats, intimidation. Parents, educators, and community members are guided by these rules. They tried to convince the children that what they were doing was right or wrong. They were taught the meaning of morality and immorality, justice and injustice, good and evil. This order is considered to be the main belief in upbringing. Our ancestors said that children's rights are the greatest rights and that parents and educators are responsible for them. That is why it is the duty of parents and educators to know the rights of the child and fulfill them when necessary. Childhood is a time of prosperity. Because during this time, children are exposed to a variety of behaviors. He needs to be raised well from childhood. Then he will please parents and coaches with his good behavior. In order to bring up a child well, parents need to be educated, and in order to instill a national spirit in children, they need to know and follow our national traditions and customs. The nature of our national traditions, customs and ceremonies in the family, as well as their respect, appreciation and observance, are reflected in the behavior, work and actions of children. Knowing and following all the customs of the Uzbek people begins with the family. For example, according to an old Uzbek custom, young people are the first to greet adults when they meet them, but when they shake hands,

it is considered rude for them to shake hands first. Smoking in front of women and adults, making obscene gestures, making obscene jokes is not good. Folk traditions teach a child how to behave. Uzbek girls have never looked down on adults, especially men. They didn't speak loudly in front of adults, they didn't joke with them, they walked slowly in front of them, they didn't cross the road in front of them. When children entered or left the house, the children stood up in their honor, took their clothes from them, or handed them over. They did not forget to greet their relatives. The children, young and old, were kind and obedient to the adults. They put their hands on their chests and thanked the adults. In public, it is considered immoral to whisper in someone's ear, laugh at someone, blink, or eat in a hurry. Parents have traditionally taught young people what is "good" and what is "bad" and what to be ashamed of. According to Uzbek tradition, adults address each other as "you" in front of strangers. Children were not buried in front of guests, and dishes were not smashed. There are many more such habits. The content of the subject taught at school, especially in literature, history, etiquette, educational hours, based on the nature of the ancient customs of our people, the traditions of folk pedagogy, highlighting, analyzing, explaining, promoting -trained by coaches. In this regard, first of all, parents and educators must set a personal example. Otherwise, all efforts will be in vain. When reading folk tales, folk songs, epics, legends, proverbs, works of art, and analyzing images in literature classes, special attention should be paid to our beautiful customs and traditions. For example, in the fairy tales "Emerald and Precious", the epic "Alpomish", the legends "Shirok", "Tomaris", the Hadiths, the novels "Last Days" and "Scorpion from the Altar" highlight, promote them. Not only the family and the school, but also the community should be actively involved in the use and promotion of the traditions of folk pedagogy. It is not in vain that our people say, "Seven neighborhood parents for one child," because the best habits are found in the neighborhood. The ceremonies, festivals, hashars, sumalak cooking, weddings, funerals, and various gatherings held in the neighborhood serve as a kind of "school of education." It is in this neighborhood that young people, even older ones, receive family and parenting lessons that they did not receive at school. The neighborhood is a fair testing ground for every household, for every age, to show their behavior. It is in this field that every young man and woman who takes the exam sees their shortcomings in the mirror and draws the appropriate conclusions for themselves. The people of the neighborhood, as a fair judge, evaluate the behavior of young people. Behavior at a wedding, mourning, hashar, attitude to oneself, to others, ability

to work, manners, intelligence are valued by the people of the neighborhood. It is enough to ask young people who are known for their good and bad qualities, "Whose son or daughter are you?" Both parents and children try to make a good name in the neighborhood, they are afraid of becoming a bad rider. This puts a lot of responsibility on every child and parent. Every house in the neighborhood has its own place, the right of neighborhood. It is no coincidence that the hadith says, "If your neighbors call you good, then you are good, and if they call you bad, you are bad." "Peace be with your neighbor, peace be with you," said our wise people. The Shari'a has forty houses on the right and left, front and back - a total of 160 houses are adjacent. Children learn a lot from their neighbors. In general, the expected results can be achieved only if the family, school and community work together to use the traditions of folk pedagogy and our rich cultural heritage. Only when the goals and activities of all three are in harmony with one another will the training be effective. This is the "basic formula" of today's upbringing. The Shari'a has forty houses on the right and left, front and back - a total of 160 houses are adjacent. Children learn a lot from their neighbors. In general, the expected results can be achieved only if the family, school and community work together to use the traditions of folk pedagogy and our rich cultural heritage. Only when the goals and activities of all three are in harmony with one another will the training be effective. This is the "basic formula" of today's upbringing.

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