

**FORMATION OF THE FIRST SPIRITUAL UPBRINGING MOTIVES IN THE
FAMILY**

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ANNOTATION

This article deals with formation of spiritual upbringing motives in the family. One of the urgent problems not only of psychology and pedagogy, but also philosophy, cultural studies, sociology, history and many other Sciences was and remains the problem of personality.

Key words: *Family, world, spiritual, motive, subject*

Abdurauf Fitrat, one of the founders of our national pedagogy, said that "if happiness, self-esteem, tranquility, pleasure, honor, shame and attention are needed, we should educate our children on the basis of these methods and rules by learning the methods of faster generation education". This idea did not come true for historical reasons. However, today, the world's advanced experiments confirm the universal essence of this idea. Brief informal bayonida" education of the Basic Rules of the Convention "on the rights of the child" should be aimed at the development of the child's personality, talent, mental and physical abilities in the most full. Education is defined as the condition that a child should be prepared to live actively among adults in a free society, to be brought up in a spirit of respect for his / her parents, cultural originality, language and values, cultural traditions and values of other people. It was noted in the recommendations of the European Union aimed at updating the education system, bringing it closer to the social order, that it is necessary to develop a kompetent approach to assessing the quality of preparation of graduates of educational institutions for independent life, constructive practical activities. The transition to competency-oriented education in the Russian Federation was carried out from 2001 year.

Social competence this is the equality of the qualifications required to carry out these tasks with the tasks corresponding to the age that each person faces in everyday life (V.Slot Machine X.Spaniard). The history of the developed countries of the world shows that purposeful, continuous spiritual education serves as the human capital of development. That is, the commonality in educational values becomes the driving force of the people's spirituality and prepares to serve as a single goal. When deciding on the qualities that correspond to the modern requirements of citizens, what status a person in the upbringing of a citizen in the US achieves, it is achieved not only by his own mind and talent, but also by his own strength to rely on someone and something, we see that such qualities as confidence in the "American Dream" are In Japan, the system of "moral education" serves as a system of "education aimed at the formation of character", "activity aimed at the upbringing of acceptable moral qualities for the state", "education of the foundations of civil morality". Special attention will be paid to the upbringing of the group in schools. The main thing is that the child is required to clearly know his role in the general work and, accordingly, to feel responsibility. Such an educated citizen perceives the problems of the community as his personal problems. In a document called "the qualities of the Ideal Japanese", 16 qualities in Japanese youth are brought up into 4 groups. These are: 1) personal qualities: freedom, the development of individuality, independence, the ability to handle one's own desires, the possession of a sense of pietet; 2) qualities inherent in the head of the family: the acquisition of one's home into a place of affection, honesty and upbringing; 3) social qualities: loyalty to one's work, contribution to the well-being of society, creativity,; 4) civil qualities: teaches to be faithful to the motherland, to appreciate the symbols of the state, to be socially active, to be the owner of the best national qualities. In China, the five pillars of the ethic of Confucianism are

defined and practiced such qualities as goodness, correctness, purity, wisdom and reliability. The education of young people was organized on the basis of the idea of "serving the native land and being faithful". Young people were taught to keep personal and national interests in harmony.

In the US, the function of the National idea is performed by the "American dream" (amegisap dream). He is understood as the sum of the higher values of the American state, the spiritual mother of the nation. The basic concepts of the "American Dream" are organized by the individual land, free entrepreneurship, democracy, labor aimed at achieving success. In South Korea, on the basis of a national idea, the minds of young people were absorbed by traditions, moral ideals. In the preparation of young people for life, special attention was paid to family, preschool education. Today, in an average Korean family, 56 percent of the total budget is spent on human capital. The UMT concept itself effectively uses the world's pedagogical experience and achievements. The influence of the old Shura pedagogy on the traditional side of education was felt. That is, the goals of education were of a general character, they were determined from the sub-views of the educator, teacher, class leader, focused on the process, not on the result. The school is today an educational institution and does not have the right to teach students social experiences and social competences. That is, algebra, the rules of physics, despite the knowledge of languages, provide graduates who do not hesitate to lie, do evil for the sake of interest, achieve a labor-free success. Conversations with experts show that children do not use the skills they acquire in school in life. They are forced to find unbalanced solutions based on their personal life experiences or from the experience of their peers when they face complex life situations in everyday life.

The main emphasis in UMT technology is not on the formation of knowledge, concepts (repetition of education), but educational knowledge, the issuance of concepts, on the basis of which it is guaranteed to formulate social skills and turn them into compartments, habits. Therefore, UMT has become one of the innovation requirements.

If theoretical knowledge is not transformed into social skills, behavior can not be adequately demonstrated. And this causes the qualities to remain at the level of knowledge. The ideological educational goal implies that the real result of upbringing is reflected in behavior, and not in speech. Therefore, each of the parents, coach, teacher-educators, when compiling a training, lesson, event project, determines the objectives of the ideological education, dictates the establishment of practical activities in accordance with them. Every educational event, method is an important ring, cell, branch of the process of training social skills in children, students. Unlike the previous one, this concept was aimed at providing human capital capable of implementing a strategy of action in Citizens. This gives a clear purpose to the upbringing that has so far become common. The clear goal is to educate young people with clear, basic competences, qualities. The UMT concept implies a change of views that has so far been formed in society. In particular, there is a view that in social consciousness "the fruit of the upbringing of the child is visible only after graduating from school, when he is older." This opinion can not be included. Because, how old is a child in life, implicit behavior corresponding to this age is expected. If the expectation is justified, praise, if not justified, criticism is said. So the spirituality, behavior of young men and girls suddenly does not become either good or bad. In the behavior of a child at every age, the level of virtue or malice at that age is manifested. Every day the child will either find out and unknowingly please either his parents or the teacher, or it hurts. When it was not so, adults would not give the children the assessment that they were "kind child", "correct your behavior", "kind girl", "hooligan boy", "unemployed boy", "fearless boy". And this proves that the level of upbringing of the child is manifested every day in behavior, not in the on line relationship, then. This can be seen again in the following. According to the theory of social roles, social role is

a pattern of behavior that is expected (approved) by society, determined by the status of a person. In this regard, children play different social roles every day in life. When coming to school on the bus – a passenger, at home-a boy or a girl. Brother or brother. When he went to take bread in the market-the buyer. In the kitchen – Horan. In relatives – a guest. When the guest arrived – mezbob. At school – they were able to perform the roles of the pupil. The extent to which these roles are performed depends on his social competence. And this is due to how these compensations are taught. So the school should not only teach children the basics of reading-writing, counting, science, but also teach them the norms of competency-behavior corresponding to their age. These norms should be directed from simple to complex - to the object - appropriate and dynamic for the age of children. For example, patriotism of a 3-th class student. Responsibility of the pupil of the 8 class. The kindness of the pupil of the 11 class, etc.the G. that is, this virtue-the child will join the child and reach puberty. From the children's character – it turns out to be an adult character. UMT is represented as a chain of pedagogical operations, tools, methods aimed at guaranteeing the result of which each training session is planned, planned in the work program. Therefore, the basis of this system is not the means, but the pedagogical algorithms of achieving the guaranteed result in the formation of a planned one or this virtue, social qualification, competency from the age of the educators is carried out. This technology requires attention to the fact that each educational educational measure can guarantee an accurate result of the event, as well as to control the continuous, consistent implementation of the intended action and accurately record its effectiveness.

Responsibility for ensuring the effectiveness of the system is entrusted to the head of each educational institution. The results of the system practice are consistently discussed in the family, parents ' meetings, scientific and pedagogical councils. UMT is a technology of pedagogical and psychological activity, consisting of 4 stages, which is aimed at educating (from the state of the fetus to the age of 18-year-old infant, teenager and aspirins) as a person with the appropriate base of qualifications-competences. This system is adapted to the type of Family, Educational Institution, is carried out on a differential and cyclic basis. To ensure the effectiveness of the system, responsibility is entrusted to each parent, preschool, head of the general secondary educational institution.

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