

Educate Convinced - The Purpose Of Family And Society

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Abstract: *This article discusses the issue of upbringing and training a teenager, taking into account his age-related psychological characteristics, the issue of mutual understanding of parents with children, the issue of “conflict-generating” circumstances in the family, considers the causes that cause moral distress of situational circumstances. Opinions are voiced on how to educate children so that they develop new, sufficiently stable mental qualities in order to open the way to creating opportunities for the deployment of different abilities. The incontinence of adults is discussed, which harms mutual understanding between parents and children, contrary to the whole purpose of which is to guide a teenager along the path of intellectual maturation. Also, opinions are given about the correct construction of the relationship of parents with a growing person.*

Keywords: *parenting, teenager, conflict, family, mutual, understanding, intellectual, ability, mental qualities, growing up.*

INTRODUCTION

Solving the two-fold task - to give a system of knowledge and teach them how to independently acquire it, the modern school is constantly turning to another task: we want new, fairly stable mental qualities to form in it. It is here that the reserves of mental development lie, the possibility of deploying the abilities of the child. These development reserves can be put into effect if it is possible to include the child in new types of active activity that were previously inaccessible to him. [2]

We know that in the event of adverse family influences, through joint efforts of the school and the public, it is possible to make the necessary adjustments to the child's psychology, straightening out the distortions in its social and moral formation, ensuring its development in accordance with socially significant goals.

Let us now try to imagine what specifically the problems and disadvantages of moral education in the family can be expressed.

“Conflict-free” families, perhaps, simply do not exist. No matter how close, adults and children are attentive to each other, it is unlikely that friction arises in their relations at all. But in some families, conflicts are not only resolved safely, but harming the “opponents,” but even help to build mutual understanding. And in other families, they turn into a chain of protracted bickering, into a grueling war, from which everyone is bad.

In this regard, I immediately want to note the following: it is often possible to meet the opinion that the cause of protracted conflicts between adults and children, between newlyweds, between colleagues at work is the lack of awareness of the conflicting parties about the rules and norms of living together, about the laws of upbringing.

The reasons why a family comes in trouble are different. The most “special” of them is the spiritual “denseness” of parents, their practice of morality that is incompatible with the rules of understanding and support. Another similar cause of trouble in the family is over-caring for the child, over-custody by adults, which results in the child growing unaccustomed to efforts to overcome difficulties. The third extreme is excessive severity to the child, as a result of which he is inactive, lacking the skills of self-discipline, self-organization. The fourth situation causing moral disadvantages is connected with the disagreement of parents on issues of education.

In addition to these basic disadvantages that underlie conflicts, there are a number of situational, particular “conflict-generating” circumstances.

Strong harm to the understanding between parents and children is caused by adult incontinence. There is still nothing wrong with the conflict itself: disagreements have been revealed, and each side naturally defends its point of view. For rational people, the conflict is “unleashed” in a rational way - a solution is found that is acceptable to both sides. For this, there seems to be a criterion in questions of upbringing - the interests of the child, his future. Other happens in families where there is no conflict in the true sense; no one ponders anything seriously, does not evaluate the measure of his innocence; adults simply - simply follow their mood and "disposition." [3] This creates the basis for a wider conflict of a growing person with others.

Arranging numerous discussions of children's conflicts, adults, in addition, create an atmosphere of intense distrust around the child, which other children cannot but feel.

However, whether we like it or not, whether we like it or not, conflicts in our life are inevitable. And if so, then it remains only to take care to reduce the harm that they are capable of causing, and, if possible, to extract at least some benefit from them. In the end, as another famous saying goes, there is no silver lining. Living in peace and harmony is wonderful, but still without any conflicts it would probably be a little boring. Conflicts, at least, bring some kind of “pepper” to our life, which allows us to feel better the charm of peace and harmony. But, of course, it is desirable that the bitterness of such a “peppercorn” does not become poison. And for this, you need to know what to do with the conflict so that it does not spoil our lives:

- how to prevent a conflict that threatens to ruin the world and good relations between people, to drag us into an endless series of intrigues and merciless battles that are dangerous to health and life;

- how to behave during the conflict in order to reduce its intensity and make the experiences associated with it less painful;

- how to end the conflict with the least losses, and maybe with some gain from its successful resolution.

These are purely practical questions. But in order to look for answers to them, it is necessary to study conflicts and look for ways to resolve them. [2]

MATERIALS AND METHODS

Conflicts, like unhappy families, are unlike each other. But humanity over its history has accumulated vast experience both in tying and in resolving a wide variety of conflicts - from children's quarrels to world wars. Conflicts occur at every step and at different ages. To grow a child, to educate him, to surround him with attention and the desire to constantly protect him from conflict requires a lot of effort. Because the child is growing up, goes to school, his horizons are growing, his circle of friends is increasing, "different" interests appear. At this stage, the family and the school should work together, bearing in mind the psychological qualities of the growing generation.

The results of training, the effectiveness of one or another of its methods are often judged mainly by the volume of knowledge and skills of children, or, more simply put, by their academic performance. At the same time, the more essential remains in the shadow - the very methods, methods of educational activity of schoolchildren. Of course, they do not appear to parents as visual as the notes in their children's diaries. But this they do not become less real and less important. Growing up is real living conditions according to the norms and requirements of adults. It is necessary to expand the scope of independence of the adolescent, the range of his rights and duties. It is important that the family has a real need for the work and care of the child. It is necessary to restructure the methods of communication with the child: it is in the family that he must learn to respect the personality of another person, learn tact, careful, attentive to people. [3]

The intellectual development of the child also requires constant attention and care from the family. Encouragement of the cognitive interests of a teenager, to develop his curiosity, to encourage self-education is the best way to help growing up. In adolescence, learning is largely based on self-education and self-improvement. Helping a teenager to master the skills of independent movement in knowledge, ways of working independently with a book, with a textbook, reference book is a feasible task for each of us. To guide a teenager along the path of intellectual maturation is to awaken in him the desire to master real, deep knowledge.

The development of the moral and ethical adulthood of a teenager is connected with the ability to understand the actions of people's relations. To help a teenager in this is to teach him to understand the motives of human behavior, to see the causes and consequences of actions not only of others, but also of his own. Assessing the actions of others, adolescents are often inclined to overlook the flaws in their own behavior. To teach a teenager to be critical of himself, of his actions is to help him take an important step on the path of moral and ethical adulthood. For this, it is important to awaken the child's ability to empathize, to cultivate the ability to empathy. It is very important that an adult is interested in the adolescent himself, in his inner world, in issues of concern to him, disturbing his relations with his comrades and peers, we need emotional contact and emotional closeness with them.

We have already talked about the difficulties that teenagers experience and how diverse their activity is. Through all the variety of facts one very interesting pattern emerges. It consists in the fact that the adolescent's attitude to school, the motivation for learning is closely related to whether he mastered the methods of independent educational work (processing of educational material, memorization, attention). If so, then the teenager's readiness for self-organization in learning, interest in learning is strengthened. Non-mastery of the methods of

educational work makes the interest in learning unstable, and often generates a negative attitude towards school. Therefore, we can control the attitude of the adolescent to learning, to school, arming him with the means of independent fulfillment of academic work (and on this basis - the methods of active self-affirmation, which they need so much).

A teenager thinks a lot about himself, and the sense of maturity that arises from him begins to determine his assessments and self-esteem, his attitude to his actions, the actions of his peers, and seniors. Of course, the degree of manifestation of the feeling of adulthood, its brightness in different guys is not the same. If we recognize the adolescent's right to a certain independence, treat him with respect, change the nature of the requirements in a timely manner, then the feeling of adulthood will not be impaired, and in such cases the adolescent develops and matures, usually without conflict.

We see something completely different in families where this feeling of a child is suppressed by petty tutelage, excessive rigidity of control, and distrust of independence. In such cases, a teenager does not have the opportunity to feel himself to some extent an adult and establish himself as such in the opinion of others. He begins to be rude, stubborn, resentment, conflicts arise, mutual misunderstanding grows and deepens [1]. Sometimes it ends up that the teenager, in essence, leaves the family, i.e. leaves from control and influence, becomes a stranger in the family.

To prevent this from happening, it is necessary to build family relations in such a way that the child takes not a formal, but a real part in common family concerns. Care must be taken to ensure that the personality of a teenager develops harmoniously: it is necessary to form cognitive interests, develop abilities, and cultivate socially valuable qualities.

The behavior of a teenager is associated with parental behavior. Sometimes an adult asserts his authority and a teenager obeys; and sometimes the teenager is given independence - and he takes the initiative; in response to a reasonable parental belief, obedience follows, the threat causes fear. Parental attitudes can enter the flesh and blood of children and become their own position. The rejection of the parents in this case will turn for the growing person into a rejection of his own personality, will cause low self-esteem.

A teenager sees something that a child has not yet seen, he sees something that he often doesn't see, or rather, he doesn't notice, an adult said V.A. Sukhomlinsky. mastering only at this age "real, adult" knowledge and moral concepts, the child seeks himself. [1] And it turns out to be very difficult: on the basis of childhood, to develop new principles of life, a new attitude towards it, and at the same time to prove oneself, find one's place.

The trouble of a teenager is often that some teach, others sympathize, others are indifferent - and there is no person who would accept the teenager as he is: did not pay attention to random mistakes, did not exaggerate the significance of his failures, was interested in his successes, needed at least some help if necessary. If this is not in the family, the child goes to where you can find something similar. A teenager sometimes realizes that these are "not the same" friends, often puts himself much higher than his peers, considers joint entertainment and activities empty, but still prefers communication with "unfortunate comrades" to stay in the family ...

We often lose sight of the fact that the life of a teenager is by no means reduced to schoolwork and semi-childish pranks. Confronted with reluctance to understand him, to believe

in his sincerity, a clash with meanness, with evil in its unvarnished form can become a real tragedy for the young man's inner world, can drastically change his behavior, his attitude towards people. And unfortunately, this can pass unnoticed by us. I wanted to show that there was something in common in the variety of "conflictogenic" circumstances: a lack of understanding [6].

RESULT AND DISCUSSION

The desire for new experiences, a wide cognitive need is inherent in any child. At different times, this need looks different. In early childhood, it is more dependent on the external, on what catches the eye. The older the child, the more this need is regulated by him, the naive "I want to know everything" replaces the more mature understanding that it is impossible to know everything (although the desire to know as much as possible is laudable), but you need to know the main thing, to be able to see it beyond its diversity facts at the same time, it is necessary - this is also part of the culture of mental labor - to be able to see and "feel" a concrete fact in all its uniqueness. The ability to analyze and evaluate one's activity is a special, first clearly distinctive feature of mental development in adolescence. Adolescents have a theoretical cognitive interest - an interest not only in knowledge, but also in how to acquire it.

The teenager is in contact with the aesthetic side of mental work. When he learns to compare several ways of solving one problem, both by correctness, rationality, and by "beauty" - simplicity, grace, accumulated experience of creativity, he masters the aesthetic attitude to cognitive activity. The joyful experiences associated with this, consolidating themselves, will themselves begin to prompt cognition, and will subsequently serve as a constantly acting motive for self-education.

Here is the growth of emotional culture. If a teenager feels benevolent attention to how he is studying, at school and at home, if he understands that the same attention is expected from him to those who are somehow involved in his educational affairs, and to comrades and teachers, and to parents, then he cannot fail to have a general positive attitude towards learning, at school.

For the development of adulthood of a teenager, his joint work with adults is very important. A teenager gravitates to what makes him adult in his own eyes, which gives a sense of self-esteem, so necessary for a growing personality. But, alas, the types of activity corresponding to this craving are still not well represented at school; they are not always taught how to do them. The teenager seeks and finds the opportunity to establish himself in extracurricular activities, which are becoming more attractive to him than school ones. In addition, you will never see a teenager's attitude to teaching in a "pure form"; it is always refracted through his complex relationships with adults and peers.

The adolescent's growing desire for independence and adulthood is not particularly acutely satisfied when the school uses primarily the traditional structure of the lesson. For some teachers, the presentation of it "in finished form" continues to be a universal form of presenting new material. An atmosphere of monotony of communication is created. [4]

Any person has a need to affirm himself with the business he is engaged in, the desire to succeed - both in his own eyes and in the opinions of those around him. This is especially

true for a teenager with his rapidly developing self-awareness, a heightened sense of self-esteem. Any failure gives rise to a reluctance to learn from him (only among more mature adolescents, those who have sufficiently developed self-regulation, failure causes a desire to mobilize and show their true capabilities).

A failure in learning can be caused by a number of circumstances. First of all, this may be due to the complication of the educational material itself: after all, now it is necessary to assimilate the system of scientific concepts, to be able to correlate abstract and concrete material. Not everyone can handle this new level of difficulty.

A teenager values communication with adults very much. A careful observer will note a certain duality of the teenager's behavior in this communication: internally recognizing the authority of adults and taking into account their opinion, the teenager outwardly resists them, defends his independence. This should not mislead us. With all external independence, a teenager craves communication, loves to be appreciated in this work by adult standards.

Despite the rapid growth of self-awareness, it continues to be limited, mainly concerned with individual personality traits. Without the help of an adult, it is difficult for a teenager to evaluate himself as a whole, in the ratio of different aspects of his development. That is why the feeling of maturity is ahead of the onset of true maturity in a teenager. Certain aspects of development are taken for the maturity of the whole personality. Thus, early physical maturation and intensive mental development create the illusion of social and spiritual maturity. [5]

Destroying the feeling of adulthood cannot and should not. On the contrary, it is necessary to reinforce it by supporting and directing the development of the real qualities of adulthood, relying on all the advantages, all the advantages of adolescence.

A teenager sees a lot, notices, but how often from the wrong angle! He knows a lot, but this is still not enough ... He is all in motion, there is so little steady, lasting in him. He is all in the future, this is the person in the project. It can still be in it. And whether or not it will largely depend on how and where we will lead it. Do we have the strength, skill, desire to lead him along the difficult roads of adolescence, and at the same time lead him in such a way that - remember Sukhomlinsky - while feeling our hand, he walked independently, made decisions and was responsible for himself!

Only in such independence does a teenager really grow up. He begins to relate to himself in a different way, begins to feel like an adult. He seeks for himself the standards of adulthood, is equated with those whom he considers to be more adult, strives to reach them. Moreover, this desire is not always consciously, it is not for nothing that psychologists call it a sense of adulthood.

Let us now look at the teenager from the point of view of the tasks of the subsequent, youthful age. What traits should be formed in young men and what, from this point of view, can be done in adolescence?

We can assume that these features are as follows: a steady internal urge to get involved in socially significant activities (teaching and self-education, work, communication), and self-regulation in the course of this activity. The reserves of adolescence should be sought, apparently, in new sources of interest in learning and in new opportunities for self-organization of learning.

What really motivates high school students to study? Despite the sometimes observed decline in interest in learning, most adolescents have motives that enable them to fulfill the school's requirements in one way or another. Although the so-called negative ones (fear of a bad mark, fear of punishment) occupy a considerable place among these motives, in general, positive motives of teaching prevail among adolescents.

Broad cognitive motives (the desire to acquire new knowledge in general) and their variety - educational - cognitive motives based on interest in the very methods of obtaining new knowledge;

Broad social motives (the desire to be useful to people with their knowledge, to join socially useful activities) and the manifestation of these motives are the so-called positional motives, based on the desire to learn in order to have authority among others (teachers, parents, comrades).

Cognitive motives "work" in adolescents primarily for the independent acquisition of knowledge, often in extracurricular activities; in broad social motives, promising lines are outlined - orientation to the upcoming spheres of life, to the future profession; the source of positional motives is shifted from the assessment of teachers and parents to the assessment of comrades. [2]

Even in the best case, if there is a positive internal motivation for learning, its sources often lie among adolescents outside the teaching itself. How to give the educational activity itself the role of the main inducer to learning? The answer is: to arouse and maintain interest in adolescents in the ways of independently obtaining knowledge. At the same time, it is necessary to take into account the peculiarities of adolescence: the teenager's orientation toward his peer, as well as his desire to imagine the upcoming activities.

CONCLUSION

We talked about the difficulties that teens experience in learning, and how diverse their activity is. Through all the variety of facts one very interesting pattern emerges. It consists in the fact that the adolescent's attitude to school, the motivation for learning is closely related to whether he mastered the methods of independent educational work (processing of educational material, memorization, attention). If so, then the teenager's readiness for self-organization in learning, interest in learning is strengthened. Non-mastery of the methods of educational work makes the interest in learning unstable, and often generates a negative attitude towards school. Therefore, we can control the attitude of the adolescent to learning, to school, arming him with the means of independent fulfillment of academic work (and on this basis - the methods of active self-affirmation, which they need so much).

The fact that a teenager will get acquainted with general patterns as early as possible does not hinder to learn concrete facts; on the contrary, then individual facts are better understood and remembered. At the same time, if you know how to cover the field of some kind of knowledge as a whole, you can see not only those facts that fit into a certain regularity, but also those that cannot be explained by it in any way. And this is an impetus to the work of thought, the beginning of all research.

Parenting is a complex and painstaking task. It requires from the parents themselves patience, endurance, pedagogical tact, the ability to constantly reconcile their requirements for

children with those requirements that society presents to them. If you want a teenager to come to you for help, open his soul to you - take care of exactly those corners of his soul, the touch of which is perceived painlessly. [1]

Concluding the conversation, we would like to emphasize once again: the parents' readiness to discuss the so-called "difficult topics" with their children, their desire to build their educational tactics and strategies on the basis of modern scientific - physiological and psychological - ideas about the development of a teenager, their ability to find an acceptable one that meets the general the spirit of the family, the form of a conversation with a son or daughter - all this is a necessary condition for the complex sensitive issues of educating the future family man to find the right solution in the family that meets the general tasks of moral education.

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