

THE SOCIAL-PEDAGOGICAL NEED OF CHILD PERSONALITY FORMATION IN INCOMPLETE FAMILIES

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Abstract. *This article provides information about the socio-pedagogical necessity of forming a child's personality in dysfunctional families, and the socio-pedagogical possibilities of forming a child's personality in a dysfunctional family.*

Keywords: *family, parents, education, morals, family classification, educational problems, socio-pedagogical necessity, opportunity.*

The socio-economic development of all countries in the world, including Uzbekistan, the reduction of the gap between rural and urban areas, the strengthening of economic independence of women, and at the same time the increase of certain privileges they have in society inevitably affect the institution of the family and the strength of marriages. shows the effect of z.

Abu Rayhan Beruni, Abu Ali ibn Sina, Yusuf Khos Hajib, Mahmud Koshgari, Kaykovus, Alisher Navoi, Zahiriddin Muhammad Babur, among the great scholars of the East, on the family, the role of parents in it, raising children in the family, and the morals of children. Many of our scientists and writers, such as Muqimi, Furqat, Zavqi, Abdulla Avloni, Abdurauf Fitrat, paid great attention to family and family relations in their thoughts.

Chapter 14, Article 63 of the Constitution of the Republic of Uzbekistan states: "The family is the main link of society and has the right to be under the protection of society and the state. "Marriage is based on the voluntary consent of the parties and equal rights."

M.G.Davletshin, G.B.Shoumarov, M.Dadakhonov, N.Soginov have studied the ethnopsychology and socio-psychological side of the dysfunctional family problem.

At the same time, not to perceive the dysfunctional family only in a negative way, not to see them as a source of problems, to consider world-famous people as role models, writers, scientists, despite the fact that a certain part of them grew up in a dysfunctional family and experienced great problems. G.B.Shoumarov's works expressed the thoughts of not forgetting that he was formed as a leader, a statesman, and an unforgettable person in history.

Family and family classification in Uzbekistan can be seen in the works of G. B. Shoumarov and V. Karimova. Irregular families are created almost without foundation, most of them are divorced without serious reasons and are experiencing great economic difficulties with their young children, a certain group aims to separate and live a free life before marriage, the family is indifferent to the upbringing of the child, the child's personality is neglected. an irresponsible approach to their formation, who only puts their own personal interests above the interests of their children and family, who almost forget their parental duties, or in some cases completely forget their children while living an easy life at the expense of the state and society are families.

V. Karimova's dissertation entitled "Social perceptions of young people about the Uzbek family" deals with the problem of studying family social perceptions, cognitive characteristics of husband and wife behavior within social perceptions, views of Eastern thinkers on family and

family relations, foreign socio-psychological problems of the family in the countries, research of the reflection of marital qualities in the imaginations of Uzbek women and men, comparative analysis of the manifestation of male-female images in the imaginations of different age groups and social groups, and scientific research devoted to family and marriage issues in the Central Asian republics The analysis of studies is studied.

In the early years of independence of the Republic of Uzbekistan, pedagogue scientist, professor A.Q. Munavvarov is considered the founder of family pedagogy. The role and tasks of father and mother in raising a child in the family were discussed separately. In the study guide "Family pedagogy", Uzbek folk pedagogy in family upbringing, traditions, thoughts of Uzbek folk thinkers about family upbringing are described. At the same time, information is provided on the socio-spiritual and educational capabilities of Uzbek families, factors and tasks of improving family education, cooperation between schools and the public in improving the effectiveness of family education.

A.Q. Munavvarov believes that the spiritual unity of family members is one of the main factors in the development of young people in all aspects. He emphasizes that education cannot be successfully carried out without a strong connection with the educational institution in bringing up the young generation to be mature and mature, and it is necessary to involve parents in school and extracurricular activities.

According to A.Q. Munavvarov, the uniqueness of family education is that it not only provides the general and emotional development of the individual, but also develops the existing capabilities and moral maturity of the individual, passing on the parenting and blood-kinship qualities of the parents to the children. For this reason, family education is distinguished by its constant presence, instruction and sophistication. In it, the main task is not only to teach the child about the people, manners, giving advice, the experience of adults, but also the way of life of the family, the environment, the profession of the parents, and the spiritual and spiritual relations of the family members. plays a role.

There are many educational problems in families today. But dysfunctional families have many more problems than full families. Parents sometimes ignore such situations and do not always understand correctly. There are also parents who are attentive to their children, who try to make their children free of problems by knowing what they are more interested in and their needs in order not to break their pride. If a father brings up children without a mother, it looks like he is being heroic. In this case, if the mother herself is involved in the upbringing of the child, it seems to be a simple case. In such cases, if any problems arise in the upbringing of the child, that is, in his behavior or studies, the mother is blamed without words, the mother is accused of failing to fulfill her motherly duty.

O. Safarov and M. Makhmudov in their manual "Family Spirituality" about the wrong family, they say, "Just as a house without a man is considered a house without a guardian, so a family without a man is considered a wrong family." In such cases, children in families grow up without a father's love. Although in such a family, both the mother and the mother are in the place of the father, children say that it is necessary for them to grow up imitating the father's determination, fortitude, and courage.

At the same time, in single-parent families without a man, a woman's financial resourcefulness is a requirement for providing material needs, in full-fledged families with a man, this is the husband's pride, and if he loses his temper in the family environment, it affects the

upbringing of children. weakens, and even worse, turns a man into a living heel. In such families, a man does not have any prestige in front of his wife, children, or neighbors, and he insists that his respect at work will correspond to this.

M.Khalmatova's manual entitled "Culture of family relations and education of a healthy generation" discusses the relationship between husband and wife, parents and children in family relations. He emphasizes that in the system of family relations, there are moral-aesthetic, economic-legal and psychological relations between parents and children, close people, and they are of great importance in strengthening the family.

In this manual of the author, information on the culture of family relations is highlighted based on the spiritual heritage of Central Asian thinkers on the culture of family relations, on the basis of bringing up and raising a mature generation in a healthy way of life.

In R. Samarov's dissertation entitled "Social and ethnopsychological characteristics of marital disputes in the Tajik family", socio-psychological characteristics of the Tajik family and their influence on marital relations, social psychological characteristics of spouses, spouses in the Tajik family "mutual understanding", "mutual respect", the effect on family relations, i.e. conflicts, specific ethnopsychological features of the reasons, forms and resolution between husband and wife in Tajik families were studied.

Factors and causes of family disputes in Tajik families, socio-psychological features of disputes in conflicted and stable Tajik families, prevention of marital disputes in families, and psychological and pedagogical recommendations aimed at solving them without negative complications have been put into practice.

M.Utepbergenov's research work entitled "Social and ethnopsychological problems of Karakalpak families" shows the complexity of finding a spouse for the blind, visually impaired, deaf, hard of hearing, the lack of a family model, and parents for children of orphanages. deprivation, the absence of the concept of family and couple in the pamphlet are the main socio-psychological factors that hinder their preparation for family life, and the relevance of the social-psychological and family adjustment issues of children with disabilities, the domestic and domestic aspects of preparing young people for family life maintaining a household, having knowledge and a profession, the family's ability to provide material support, the compatibility of the couple as individuals, the ability of parents to perform educational functions, mutual moral and emotional support the main criteria such as formation have been developed; among Karakalpak youth, independence in family formation, the priority of love, the age of marriage in a Karakalpak family, the optimal age difference between a couple, the commonality of life values, the presence of children in the family, compatibility with each other in terms of individual psychological characteristics and other factors determined and scientifically justified.

G.S. Yunusova's scientific research work entitled "The influence of the mother's personality on children's social perceptions in complete and incomplete families" describes the socio-psychological description of mother-child relations in complete and incomplete families, as well as the "Incomplete Family" of local and foreign scientists. ” on a woman's psyche, the mental state of a mother who is alone with her children, her worldview, attitude to people, family and marriage, specific problematic situations in her social-psychological status, her children's social-psychological status, social imagination their opinion that it causes a number of positive and at the same time negative emotions was analyzed.

In this place, the personal value system, social goals, visions of the future family life of boys and girls of adolescence and early adolescence, raised in a full family, are analyzed. Knowledge and imagination about children differ to a certain extent in terms of gaining real positive content from those of children who are brought up in a dysfunctional family; a specific socio-psychological distance in interpersonal relations in a dysfunctional family, the presence of the phenomenon of "alienation", the level of knowledge of the psychology of the mother's adolescent child, adolescent and early adolescent boys being raised in her, is reflected in the values system embodied in girls, social goals, and visions of the future, but does not cause lack of formation in social visions or distance from real images; striving to achieve a certain status in society, to be worthy of a reputation, a career, to have friends, even to have their supporter and leader, to have a leadership position, an entrepreneur, owner of private property, a separate house -having a place, living a long and meaningful life, being an exemplary and just person, in the case of boys of a complete family, in relation to girls, in the case of boys brought up in the wrong family, to the sons and daughters of a full family relatively evident. It was concluded that this is reflected in the content of life goals and future plans formed by the child as a result of the improper status of the mother in the family and her influence.

According to the data, the father's role in the dysfunctional family is low, and the low socio-economic status of the family leads to many social problems and isolation of children. Also, children from dysfunctional families are more likely to be socially isolated than children from full families. According to the obtained data, it is important to carry out social, economic and educational policies for children from dysfunctional families and their families.

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