

SOCIO-PEDAGOGICAL BASIS OF GIRLS' EDUCATION IN THE FAMILY AND IN THE MAHALLA (IN THE COMMUNITY) BASED ON A HEALTHY LIFESTYLE

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ABSTRACT

The article discusses the problems of educating the new generation in folk traditions in the modern world, the influence of the surrounding society (mahallas) on education.

Keywords: Parenting, healthy lifestyle, family, society.

INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

Every person, especially women, has a feeling of striving for perfection, in the general sense of the word, from childhood. There are several peculiar conditions for preparing girls for adulthood, depending on the lifestyle, customs and traditions of the peoples. One of them in the east, and not only in the east, is to prepare her to fulfill the role and functions of a wife, mistress, mother, in a word, to prepare a modern and, at the same time, woman and mother with a capital letter. Of course, in this the main teacher of girls is originally their mother. In today's developed society, less time is left for themselves, so people, including some girls and girls, are more interested in studying and in a career. For this reason, they pay less attention to everyday life, that is, they participate less in the household affairs of their family. All concerns lie on the shoulders of their mothers, grandmothers, etc. As a result of this, girls become unprepared to fulfill their immediate future duties. After creating a family, when they are required to fulfill their immediate responsibilities, problems begin. Problems not only of a domestic nature, but also problems in relations with a spouse, in raising children. Surely there is no person who would not want to create his own family with psychologically healthy and comfortable living conditions. In the modern world, the ongoing processes of globalization and integration along with the benefits of civilization create problems, in particular, in the education of young people in the spirit of national cultures and traditions [1].

Childhood and youth in their age and psychological characteristics (age transition periods, crises associated with periods and age characteristics, etc.) is a key period when a personality is formed. The main and most important unit of society is the family, on which the future of society completely depends [2]. So nature has decreed that the center and "center" of the family is a woman. If a father can pass on his abilities and inclinations to children only through genetic means, then manners in society, the ability to adapt to situations, in short, upbringing is almost completely copied by children from their mother. Environment - relatives, neighbors, mahalla (yard), school, etc. - society also participates in the education of the young generation. According to one or another person's actions, the surrounding society (society) creates public opinion about the person. Public opinion, being approving or condemning, is a powerful educational tool, a strong deterrent from rash acts or an inspiring incentive for self-development. It should be noted that society (parents, neighbors, mahalla, school, etc.) only in mutual agreement and interaction between the links of society achieves the goal: to educate

socially adapted personalities, indirectly affect the family atmosphere, while society itself develops keeping up with the times.

Naturally, every nation, ethnos has its own ideas about the family, about education in the family and outside the family of the future generation. But the meaning and purpose of education for all groups, without exception, is common:

a) the personality is formed in a family where the basic views on life and worldviews, first feelings (attitudes) to one's neighbor, preliminary concepts about life and the environment, about good and evil, about honor, about shame, about nobility, etc. In this, the role of the family is difficult to overestimate.

b) respect for parents and elders, compassion for others' misfortunes, observance of universal moral values, non-violation of generally accepted norms of behavior in society, self-control and self-development, relationships and ethics of relationships with others, preparation for independent life.

Since ancient times, the mahalla has been a powerful cultural center in Uzbekistan, an effective organ of self-government of citizens, the structure closest to the people, and a unique institution of civil society. The role and significance of the mahalla has always been invaluable in the careful preservation of national and universal values, culture, lifestyle, thinking and spirituality of the multinational Uzbek people, passed down from generation to generation.

The word "mahalla" comes from the Arabic "mahalla", which means "place". For the first time in Uzbek literary sources, this term was used as early as the 11 th century. MahmoudKashgari in his work "DevoniLugatit Turk" ("Collection of Turkic dialects") and designated the trade quarter. Traditionally, the mahalla (from Uzbek., - community, quarter) is a self-governing territorial association that encompasses residents of one quarter with its activities and organizes mutual assistance of neighbors in matters of life and life, rituals, construction and repair work - hashar. Although all these forms of voluntary social mutual assistance have deep historical roots, but in the conditions of transition to market economic conditions and the formation of civil society in Uzbekistan, they again found themselves in demand and received a "second wind" [3].

In the realities of modern Uzbekistan, the mahalla is a territorial unit, the basic form of self-organization and self-government of citizens. In 1993, the Law was adopted that regulates the activities of these self-government bodies, the new version of which was approved in 2013 [4].

The state, as the President of Uzbekistan ShavkatMirziyoyev notes, pays particular attention to the effective use of the capabilities of the mahalla, improving the legal culture in society, and strengthening citizens' respect for the law. The mahalla should turn into an even more effective structure, a real helper of the people, into a "mirror of justice", a place where people can express their opinions, put forward proposals and their problems, which will undoubtedly further strengthen people's confidence in the state.

The Decree of the President of Uzbekistan "On measures to further improve the mahalla institute" of February 3, 2017 marked the beginning of a new stage in the development of the activity of this system, the mahalla institute is being successfully improved in accordance with the requirements of the time.

Today, more than ten thousand Mahalla committees successfully participate in the public life of the republic.

The role of the mahalla in the socialization of younger generations is great. It is not without reason that the proverb: “Parents of the child - seven mahalla” has spread. This means that the child is not only under the supervision of parents, but also under the close attention of all families living in this mahalla and even neighboring mahallas.

It is important to emphasize that the formation of many personality traits of girls, such as respect and reverence for adults, willingness to serve the elders, come to the aid of the younger ones, the reaction of an aggravated guilt to their own unseemly act that violates public morality, occurs largely under the influence of life in the mahalla.

As noted by the outstanding teacher A.S. Makarenko, everything educates a person: events, phenomena, things, however, first of all, people do it. Among them, the first place belongs to parents and teachers, close interaction between which is a prerequisite for the comprehensive improvement of children, the adoption of a healthy lifestyle. The issues of creating a healthy lifestyle in the family were thoroughly discussed in the articles of major Uzbek enlightenment-jadids by AbdurauFitrat “Family” (“Oila”) and MahmudhojiBehbudi “Protection of family health” (“Hifzisiatioila”). AbdurauFitrat in his book “The Family or the Order of Family Management” divides education into a number of stages and reveals the features of each of them. In particular, he writes: “a child from birth to seven years old is at the disposal of parents. From eight years old until the age of twenty — schools and madrassas, and then to the end of his life — he takes care of himself”[5].

The formation of a healthy lifestyle, implemented in stages in the family, in the mahalla, in kindergartens, schools, vocational colleges, higher educational institutions, in the process of independent education has one of its important goals to foster a harmoniously developed generation in the spirit of a high culture of a healthy lifestyle. The formation of a healthy lifestyle requires, first of all, to pay special attention to ensuring family health, healthy heredity, and preparing young men and women for family life.

Psychologist V. Karimova, highly appreciating the role of the family in the formation of a healthy lifestyle, considers it necessary to pay special attention to the following aspects:

1. Strengthening the comprehensive health of the people, the nation should begin first of all with the family. To implement the educational program “Healthy Family”, mahalla advisers on religious education and spiritual and moral education, women's commissions, mahalla activists should be attracted, and educational seminars should be held.

2. Educational and propaganda work on preparing young people for family life, its development of a healthy lifestyle philosophy should involve not only scientists and relevant specialists, but also mahalla elders with rich life experience, teachers and mentors.

3. Based on the direct relationship between the problems of family well-being and the upbringing of children, it is necessary to constantly ensure public oversight of such important factors as the age of young pregnant women, their health, family conditions, attitude to sports, physical training, etc.

4. Based on the relevance of the problem of youth adopting the philosophy of a healthy lifestyle, active propaganda work should be carried out taking into account its components, such as:

- a) paying particular attention to the culture of women's clothing in the family, educational institutions, public places;

- b) in the formation of a culture of communication between women and girls in the family and public places, to widely use the traditions and values of our people associated with a healthy lifestyle, the experience of older generations, families built on a healthy spiritual basis;

c) the use of sports development programs implemented in our republic, the traditions of family sports in the formation of a positive attitude to sports on the part of girls and teenage girls;

d) the formation among members of society, especially among young people, of a culture of awareness of the value of life, the rational organization of vital activity, the development of the basics of acmeology and valeology in the educational process;

e) the formation of public consciousness on the value attitude to land, water, nature as a whole, the introduction of the masses to the principles of cleanliness and neatness inherent in Islamic philosophy;

f) by widely propagating in the popular science literature the issues of the influence on the health of the spiritual and psychological atmosphere in the family, drawing the attention of the general public to the problems of overcoming and preventing some negative phenomena that arise among some young people, including girls, as well as increasing the personal responsibility of parents in this context;

g) public involvement of mahallas, activists of women's committees in the educational activities of doctors and nurses in family clinics to explain in each family the essence and content of preventive medicine [6].

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