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**MECHANISMS OF RAISING YOUNG PEOPLE IN THE FAMILY  
BASED ON MORAL AXIOLOGY**

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**Abstract:**

The attitude and imagination of young people towards the concepts of morality and immorality, good and evil, justice and injustice serve as the basis of their behavior. Each person works in search of solutions to problems based on these moral ideas formed in him. In the article, it is analyzed that the main task of moral education consists in correcting, enriching and developing the inner world of a person, in particular, moral knowledge, understanding, imagination and moral feelings.

**Keywords:** family, morality, education, need, major, egoism, moral value, moral feeling, moral consciousness.

In the process of moral education, it should not be limited to recording moral concepts, ideal models of appropriate behavior and moral values. True moral culture is reflected in the transfer of moral values to relationships in marriage. A person begins to acquire the simplest standards of moral culture from an early age, first in the family, and then in relationships with peers. There are different motivations for following these moral standards. Respect and love for parents encourages the child to follow the moral requirements and thereby earn the kindness and love of the parents. In addition, the use of punishment in case of non-compliance with the norms also encourages the child to be alert. The desire to communicate with peers, the internal need also motivates the child to follow moral standards. "The spiritual image of a person, his appearance, behavior and behavior are expressed in the culture of communication. He expresses his feelings, inner feelings, and hopes in the process of communication." [1: 68] All this helps each young child to encounter moral standards and learn to follow them, resulting in the formation of skills and abilities to follow moral standards. But we still cannot say that following such moral standards is the level of moral consciousness. Because in this case, moral standards are not based on internal needs, but as a result of external influences. Nevertheless, this first step of the moral level is very important, because it serves as a starting point for further

development. At this stage of moral development, the level of moral culture in the environment plays the most important role. It is impossible to develop moral competence and skills in a demoralized, base environment where moral standards are continuously violated. At the initial stage of moral education, a person needs an example, a moral ideal, motivation to follow moral standards.

National education is the use of national-cultural heritage and values in the formation of the human personality, trying to give a unique national orientation to the spirituality of each person. Therefore, even in the same family, that is, in the conditions where the same moral environment prevails, children have different levels of moral education. Each person perceives the moral environment in his own way and develops based on these ideas. Therefore, in the process of moral education, it is very important that we not only try to create a positive moral environment, but also pay attention to studying the individual characteristics of each person and acting based on this knowledge. So, the second task of moral education is: - to act taking into account the individual characteristics of each person in the process of education. Since the concept of morality is a very complex and multifaceted concept, what is good and what is bad for people in some life situations, where does the border of morality end? they will not be able to find an answer to the question. Finding the border between good and evil requires having certain moral knowledge. Our conceptions of virtue, evaluation of needs, influence the organization of moral conceptions. Sometimes it is difficult to distinguish between the categories of "benefit" and "pleasure" in life. Empirical knowledge should be theoretically grounded and filled with a philosophical understanding that truth is more important than falsehood.

Each person strives for a certain goal in his life, and this naturally enriches life with meaning. Living towards a goal gives a person strength and desire. But choosing a goal and pursuing it also requires a certain morality. The level of morality is determined by how moral the goal of a person is and the means of achieving it are in accordance with the standards of morality. One of the conditions for life to have a personal meaning is the realization by a person of his social nature and the understanding of satisfying his personal interests as well as not discriminating against the interests of others. The moral improvement of a person is manifested in his motivation in the superiority of humanity over egoism, universality over particularity. As it is important to create a healthy educational environment, the influence of the family, the example of parents and elders in the family are undoubtedly important. "The spiritual and moral world of a person takes place in the social environment. Plato did not forget the social impact of

education when he researched socio-political systems. According to him, education is not the work and desire of a single person, it is also the result of social relations. Therefore, education is a process of interpersonal relations based on justice and goodness. This process does not happen by itself, but through a certain order, demand and institutions in society.”[2: 115]

Concepts, rules and norms of moral education The most important factor affecting the appearance of the content of moral education and its formation is the level of development of human consciousness. The higher the human mind develops, the more perfect the moral consciousness. It is consciousness that determines the content of moral education, moral rules, norms and concepts.

Three categories of moral education are distinguished:

1. Moral values.
2. Moral consciousness.
3. Moral feelings.

Today, the following can be defined as the elements that form the content of moral education:

1. Universal values.
2. National values.
3. Moral views of Eastern thinkers.
4. Today's social requirements for morality.

True moral culture is reflected in the transfer of moral values to relationships in marriage. During his lifetime, a person faces various life situations, cooperates with various people. In various life situations, a person acts based on his moral ideas. The attitude and imagination of a person towards the concepts of morality and immorality, good and evil, justice and injustice serve as the basis of a person's behavior. Each person searches for solutions to problems and works based on these moral ideas formed in him. Therefore, the main task of moral education is to correct, enrich and develop the inner world of a person, in particular, moral knowledge, understanding, imagination and moral feelings.

Each of these factors has its place in the process of moral education. But the process of moral education is a process that is constantly developing, perfecting and developing, because it is carried out in direct connection with the development of thinking.

So, the globalization that is taking place in the world today affects the national culture, including the traditional ideas and values of the Uzbek family. The independence of Uzbekistan allowed it to participate in international relations freely and as a subject with its own interests, to establish direct relations with the

world community. Our citizens can go to any country, establish trade, friendship and kinship relations with the citizens there. On this basis, a real internationalization is taking place in the Uzbek family, that is, it is becoming a tradition for Uzbek girls to marry foreign guys or for Uzbek guys to marry their peers and girls from far away countries. Also, it is no longer surprising that families get to know each other, make friends, visit each other's houses through the Internet. The expansion of the information system brings new aspects to family ethno-traditions. These transformation processes bring peoples and cultures closer to each other, and the phenomenon of international friendship is formed. S. Huntington and P. Berger, who specially researched the processes of globalization in socio-cultural life, state that humanity is moving towards “creating a common culture”. [3: 24] Therefore, these processes of social and cultural transformation can take place at the expense of local and national aspects, through their humanistic traditions.

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