

Issues of Family-Community Cooperation in Educating Moral Qualities in Students

Gulzoda Quvatovna Tursunova

University of Information Technology and Management, Master's Degree in Educational Theory and Methodology (Primary Education)

Abstract. *This article examines the interaction of family and community institutions in the process of forming moral qualities in students, their role in the educational process, and effective cooperation mechanisms. The study examines the impact of the family and community environment on child upbringing, national traditions and modern pedagogical approaches to moral education. It also analyzes the effectiveness of practical forms of cooperation - meetings with parents, educational events with the participation of community activists, and spiritual and educational conversations with young people. At the end of the article, proposals and recommendations are made for further improving family-community cooperation.*

Key words: *family, community, moral education, student personality development, cooperation, spiritual and educational work, educational mechanisms, social environment, pedagogical process, national values.*

Today, even a small message directed against the spirituality of a student, which at first glance seems insignificant, can gain strength from the intensity of globalization in the information world and cause huge damage that is invisible to the eye, but the damage cannot be compensated for by anything. Every parent brings up their child to see him or her mature, of course, this process does not happen by itself. Extensive work is being carried out to raise the status of neighborhoods, the institution of citizen self-government, expand their rights and opportunities in the system of state and social construction, and improve the legislation in this area. Today, many of our values and traditions related to neighborhood life are being restored and enriched based on the requirements of the times. The increasing opportunities and powers of neighborhoods are becoming increasingly important in preserving an atmosphere of harmony, solidarity, and peace, strengthening families, and educating youth. Developing spiritual culture in primary school students in cooperation with the school, family, and neighborhood is one of the important areas of education. Spiritual culture is one of the main factors in the formation of a child's worldview, moral values, and rules of behavior in society, and pedagogical and psychological approaches are of particular importance in the process of its development. Primary school students have their own psychological characteristics in the process of perceiving the environment, understanding the concepts of good and evil, and evaluating their own behavior, specific to their age. Therefore, strong cooperation between the school, family, and neighborhood is necessary to develop their spiritual culture. At school, teachers instill in children qualities such as humanity, honesty, patriotism, and respect through educational hours, classroom processes, and extracurricular activities. At the same time, Family upbringing is an important factor in the development of a child's personality, and parents influence their spiritual maturity by communicating with their children and instilling in them life values. The neighborhood, as a social environment, plays an invaluable role in the child's adaptation to society. Events, various rituals and traditions in the neighborhood instill in children a sense of understanding and practicing national

values. In particular, life advice and instructive stories given by enlightened people and intellectuals in the neighborhood are an invaluable source of spiritual education for the younger generation. In this regard, Michael Sandel, one of the Western scholars, shows the connection between the neighborhood, family relationships and the educational system as the foundation for building a moral society [1]. According to him, individualism has increased in society, but it is the main social institutions such as the mahalla and the family that should remain the factors shaping the principles of community, cooperation, mutual assistance, and solidarity. These principles begin, first of all, with the family, are further strengthened in the mahalla, expand during the educational process, and spread to the entire society. First of all, the mahalla unites people of different ages and social statuses in its structure. The mahalla system is not only a link in administrative management, but also a place that satisfies the household, social, spiritual, and educational needs of the population. The research of the Uzbek scientist M. Valiyev specifically recognizes the historical roots of the mahalla institution, its role in preserving and continuously developing national traditions. According to him, values such as solidarity, brotherhood, cooperation, and respect within the mahalla are the foundation of the educational process[2].

The socio-psychological environment formed in the family has a direct impact on the development of children. Mother's love, father's advice, family relationships - all this determines the foundation of spiritual growth. French sociologist Emile Durkheim noted that in order for society to achieve moral stability, it is necessary to rely on moral norms formed precisely through families, and later through public associations, including social institutions. In his opinion, social education in the family is considered a solid foundation of society, because it strengthens the sense of solidarity between generations[3].

In Uzbekistan, state policy also plays a special role in effectively establishing cooperation between the mahalla and the family. Documents such as the Law "On Citizens' Self-Government Bodies" and the "Family Code" adopted in the country strengthen the regulatory and legal framework in this area and determine the measures to be implemented in real life. In particular, mahalla citizen assemblies, within the framework of their powers, help solve various social, economic and spiritual problems of families. These norms in the legislation serve to ensure social cohesion in society, as well as the preservation and development of cultural and spiritual values. In the research of the Uzbek research sociologist M. Jabborov, it is especially noted that the mahalla institute, along with providing economic and legal support, also plays an important role in spiritual and moral issues[4].

Today, in the context of globalization, the factors that affect national spiritual values are increasing. Social networks, mass culture, and Internet media have deeply penetrated the lives of both families and neighborhoods. Western scholar Karl Mannheim, analyzing the relationship of social institutions to values, emphasizes the important role of local communities in the stability of society and the preservation of spiritual heritage. According to him, in the face of large global trends, local institutions - in particular, the family and neighborhood - help preserve traditional principles and adapt them to the requirements of the new era. In this sense, the cooperation of the Uzbek neighborhood and family serves to protect the national mentality from external threats and ideological pressures. The active use of the above methods, educational conversations with parents have led to knowledge about rights and obligations, their involvement in the problems of modern youth education, the transformation of national education into the direction of the activities of the mahalla, mahalla aksakol councils, and an increase in the activity of parents as educators. As a result, there is no place for any foreign ideas in the moral education of our students.

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