

Aspects of the Formation of Moral Attitudes among Students of Primary School Age

Abdubakiyeva Ogilkhan

Master of the Kokand State Pedagogical Institute

ABSTRACT

The article deals with the issues of social protection of the elderly in foreign experience. A comparative analysis of the basic principles and mechanisms of social protection of the elderly is carried out here.

KEY WORDS: *moral attitudes, moral relations, moral education, elementary attitudes, social attitudes, value system of basic social attitudes..*

The issues of upbringing a harmoniously developed generation and its perfect upbringing are among the most relevant for society at the level of state policy. The psychological features of a certain age are the most important in the education of a comprehensively developed, mature personality, which is required by our society. To do this, we need to educate them to be perfect people. A perfect person is one who has four qualities: good speech, good action, good morals, education and culture.

As our President Sh.M. Mirziyoyev said, “educating our children to think independently, master modern knowledge and professions, have healthy life positions, and be truly patriotic people will never lose relevance for us”.

The rise of our country to the level of developed countries depends on the worldview, potential, talent and independent thinking of our youth, who are brought up by teachers. The renewal of society requires reforms in the field of education, changes, new teaching methods, new approaches. Ethical relationships are formed primarily in the family. Then family relations improve in kindergartens, nurseries, schools, gymnasiums and public places.

Our scientists, including Imam Ismail al-Bukhari, Abu Isa at-Termizi, Abu Ali ibn Sino, Abu Rayhan Beruni, Yusuf Khas Hajib, Mirzo Ulugbek, Alisher Navoi, created many works on spiritual and moral education. For example, Yusuf Khas Khajib's "Kutadgu Bilig" ("Knowledge Leading to Happiness") often introduces clear ideas into human education and explains its teachings. “Education,” says Abdullah Avloni, “should start at birth, illuminate our bodies, decorate our morals and develop our minds”.

Abdullah Avloni enriches the views of our people in the field of education with his work "Turkish Gulistan or Morality" and reveals many aspects of national education.

"Morality" is one of the social concepts, the essence of which is the content of individual behavior, existence, lifestyle, principles of life, rules, and social relations. Consequently, morality is a social phenomenon in society and plays an important role in spiritual life. This concept is one of the main criteria in the process of determining the image of the nation, its role in the development of the individual. The concept of "morality" was formed in the early stages of the development of human society as a regulatory activity based on family opinion.

Morality (Latin - behavior) is a social order that regulates the behavior of people in all spheres of public life. Morality differs from other forms of regulation of social activity (education, production, folk traditions) in that it is based on its own requirements. Moral demands apply to everyone, but they are a form of duty, a voluntary instruction carried out not on anyone's instructions, on the basis of some special order. Fulfillment of moral requirements occurs only in the form of forms of spiritual influence. In historical literature, the concept of morality is used as an independent concept when applying the concept of morality and when describing related issues, while in others it is used as a synonym or alternative to such terms as "spiritual and moral", "moral maturity". After all, without immoral moral requirements and expressed there is no spiritual perfection in them, which is the general harmony of the personality.

The first center of moral education is the family, and it is the father and mother who instill in the child the first moral virtues and social skills, and hone his will. Family relationships help the child not only realize himself as a person, but also realize himself as a representative of one sex or another, improve his personal qualities. Our observations prove that the completeness of the family, that is, the peaceful coexistence of both parents and normal human relations, the presence of a healthy spiritual environment, the well-being of the child in all respects, a healthy, mental, strong-willed person.

The need for a child to have both a father and a mother is explained by the fact that, for example, a girl is not only aware of her belonging to the female gender, looking at her mother and her behavior in the family, but also imagining what kind of mother she will be in the future, depending from his father's attitude towards his mother, he understands what kind of family he should have when he marries in the future. In the same way, as the boy perceives the qualities of his mother, his relationship in the family, his relationship with his father, he learns which girl he can marry in the future, what qualities the girl he has chosen should have, depending on the father and his position in the family. Along with imagining himself as a man in the future, he will gain knowledge and imagination about how to treat his wife. This is a psychological law that is the guiding principle of the personal and sexual socialization of a person in a family. Therefore, in order for a child to receive a really good upbringing and a worthy place in society and family relations, the family environment must be healthy, stable, husband and wife must be caring, loving and faithful to each other.

This means that the family is the key environment in which the child is prepared for moral relationships. That is why scientists have always recognized that one of the most important and primary functions of the family is the educational function.

The influence of the social environment directly affects behavior. The reason for this or that behavior is its motive. Russian scientist V.A. Yadov developed his dispositional concept, in which he represented institutions as four stages and four systems.

- A) elementary attitudes (set) - attitudes that are formed unconsciously, often on the basis of simple, elementary needs. The material condition for their change is a change in the conditions and system of human needs.
- B) social attitudes (attitud) - attitudes that are formed under the influence of social situations in relation to social objects. In order to change them, it is necessary to change the social state - the conditions and the system of values and the attitude of the individual towards them.
- C) basic social attitudes - they determine the general orientation of the individual, and to change them means to change beliefs, worldviews.
- D) the system of values that are valued in society as a product of the process of intergenerational communication is an institutionalized value. For example, authentic hadeeth are those values that

we accept without criticism or discussion because they are values created by both divine and the greatest human beings and passed down from generation to generation.

Ethical and social attitudes include internal, incomprehensible or partially understandable motives for human behavior. Because the concept of moral and social establishment reflects relationships, personal meaning, a system of values and knowledge. That is, a moral institution is an internal mechanism of a person's attitude to various social objects, a state of readiness to work with these objects, evaluate them and perceive them in a certain way.

This is an uneven process in terms of the formation of moral attitudes in children of primary school age. At the same time, traces left by various positive and negative influences on the psyche and worldview of the child appear from time to time in different situations. As a result, in many cases children cannot explain their bad antics and behavior. At the same time, parents should not punish the child too severely for one offense or ignore offenses (theft, arson, violence, and so on) that led to a criminal case. Based on these educational laws, the stages of designing the work of parents in the formation of moral institutions in children on the basis of national values can be conditionally expressed as follows:

Stage 1. Stage of organizational work. This is the study of the child's behavior, the definition of his character, the identification of negative and positive aspects that affect him;

- to study and identify the level of moral education of the child and the possibilities of an influential family environment;
- invent effective ways, attitudes, methods and new interesting activities that affect the moral education of the child, and on this basis, eliminate the negative aspects of the child and develop the positive aspects.

Stage 2. Managerial stage of education. This requires parents not to require the child to complete and rigorously fulfill their plans, not to be authoritarian. It requires parents to look at the child's activity as an independent entity, to eliminate his shortcomings together, without interfering in his work in an alternative way, without harming him in an alternative way. The fact that there are changes that occur in the process of raising children and are not related to them, as well as the fact that children are not to blame, also leads to the presentation of the above requirements to parents. It is these unexpected changes that require positive changes in the work of moral education of children.

Stage 3. Definition of clear results in education. At this stage, parents analyze the impact of their upbringing and must come to an objective conclusion for themselves. Because with a negative result, they will be able to seek help from psychologists, and with a positive result, they will be able to continue their education.

Thus, the level of intimacy and sincerity in the family environment and relationships with children in the education of children's moral attitudes in the family.

LIST OF USED LITERATURE

1. Mirziyoyev Sh.M. "We will build our great future together with our brave and noble people" T-2017.
2. Bocharova V.G. Social Psychology. –M.: 1994.
3. Karimova V.M. Psychology of family life T.: 2006. 172 pages.