



## PEDAGOGICAL APPROACHES OF EASTERN THINKERS ON COOPERATION IN FAMILY EDUCATION

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### ABSTRACT

The Republic of Uzbekistan, following the path of building a democratic rule-of-law state, ensures human rights and freedoms, spiritual enrichment of society, integration into the world community. Implementation of such complex but responsible work as social rehabilitation of disabled people, improvement and improvement of their working environment, correction shortcomings, their professional orientation and training through special correctional and pedagogical work is a requirement of our time.

**KEYWORDS:-** Family education, oriental thinkers, views, pedagogy, collaboration..

### INTRODUCTION

The Republic of Uzbekistan is pursuing the path of building a democratic state governed by the rule of law, ensuring human rights and freedoms, enriching society and integrating it into the world community.

Along with the prevention of disability, it is a modern requirement to carry out complex but rewarding work, such as social rehabilitation, improvement and rehabilitation of their working environment, special correctional and pedagogical work, correction of deficiencies, their professional orientation and training. It should be noted that a lot of work is being done in our country to bring up the young generation in a harmonious way.

### THE MAIN FINDINGS AND RESULTS

The national training program has been adopted and is being consistently implemented, with a special focus on educating the younger generation. In other words, the education of high-spirited, educated people who meet the requirements of the times is becoming a priority of our state policy. As long as you have a family, you have a precious gift called a child. Every conscious person, thinking of the happiness and perfection of his beloved child, always lives with noble dreams and desires, and wants his offspring to be healthy and well-rounded in all respects. The dream of a healthy child, a healthy generation is an eternal aspiration that has been passed down to us from our ancestors. If we look at the way of life and thinking of our ancestors,



we see that they paid great attention to human lineage, the purity of the seven breasts, the health of the offspring. A healthy child is the fruit of a healthy and harmonious family. lib, only a healthy mother gives birth to a healthy child. I don't think there is any need to explain this fact, which has been confirmed for centuries.

L.S.Vigotsky, A.Zankov, S.Ya.Rubinstein, H.S.Zamsky, A.N.Graborov, T.N.Golovina, M.S.Pevzner, V.I.Lubovsky, V.G.Petrova, T.A.Vlasova, from the former Soviet scientists on the education of children with developmental disabilities, Important information is given in dissertations and methodical manuals of I.G.Eremenko, V.V.Voronkova, R.I.Lalaeva, N.N.Shkolnikova, A.Mshcherbakova, G.N.Mersiyanova, G.M.Dulnev, V.I.Antipov, V.I.Karvyalis, Ya.Ya.Kravalis, S.L.Mirskiy, E.A.Kovaleva, V.F.Machihina, N.P.Former Soviet scientists such as Pavlova, Vashinkarenko and I.P.Freytag conducted research.

Leading scientists V.S.Rakhmonova, M.P.Pulatova, L.Sh.Issues such as education of children with developmental disabilities in the country, the elimination of their defects, the pedagogical features of raising a child with disabilities in the family S.Sh.Aitmetova, L.R.Muminova, I.G.Radisheva, G.B.Shoumarov, D.A.Gordienko, S.G.Kim, A.Soatov, Z.B.Em, G.A.Sodiqova, R.Sh.Shomakhmudova, P.M.Pulatova, D.A.Nurkeldieva, M.P.Khamidova, L.Sh.Nurmuhamedova, Sh.M.Amirsaidova implementation of correctional and pedagogical work at home with the child, methodological, pedagogical approach to the development of the child's personality and worldview, various activities, interaction between family members and the child with disabilities. Family, school and community cooperation is an important factor in the implementation of correctional and pedagogical work aimed at ensuring that the child with disabilities can find his or her place in

life in the future. As a result of research and analysis.

We have come to the conclusion that the process of educating students with developmental disabilities and family-school cooperation in education is a very complex, multifaceted socio-pedagogical problem that requires a systematic approach. Improving the quality of education for students with developmental disabilities depends on the interaction and consistency of the family and the school at all levels of the system of continuing education. Special institutions in the upbringing of children with disabilities provide an opportunity to summarize the work experience of the partner, to draw appropriate conclusions, to make the necessary recommendations and suggestions for cooperation between school, family and community in the education of students with disabilities. Education in special schools - the search for effective forms and methods of education, the creation and establishment of family and special institutions in the education of students with developmental disabilities is of great importance today.

Family and family relations in Central Asia In the scientific, philosophical and moral views of Central Asian thinkers, caring for family members, showing compassion and charity have become both religious and human traditions. Special attention is paid to issues such as relationships, family upbringing, responsibility and duty of family harmony, respect for the child, the child's respect for parents. The family is a great policy not only of one country, but of humanity and the state as a whole.

One of the most important tasks of the family is to connect the human race with healthy and talented generations. One of the priorities of modern society is the recognition of the uniqueness and values of human life, the development of a spiritually mature person, the



right of the child to development, the guarantee of satisfaction of educational needs. In Rizouddin Ibn Fakhruddin's book *The Family*, it is becoming increasingly clear that the upbringing of a child should be done not with bad intentions, but with patience, perseverance, kindness, endurance, compassion and sensitivity. This does not mean that the child should be left as an uncontrolled animal [1]. It is a great mistake to keep a young child unsupervised. Maybe he should be brought up between hardness and softness, with justice. "

Ibn Sina, the sultan of medicine, repeatedly emphasizes the importance of personal example in the process of educating a child to be well-mannered and physically healthy. The deep meaning and practical significance of Ibn Sina's ideas on family upbringing can be seen in the following words. "Particular attention should be paid to maintaining the child's behavior in moderation, which is achieved by protecting the child from severe anger, fear, sadness and insomnia," he said. You just have to be more discriminating with the help you render toward other people. There are two benefits to this work. On the one hand, it affects the child's psyche, the child grows up to be kind from an early age, and gradually kindness becomes a habit.

On the other hand, it benefits the child's body, because bad behavior occurs in a variety of client disorders. Also, if bad behavior becomes a habit, it can lead to customer disruption. For example, anger heats up, grief weakens, and sadness tends to be indifferent. As a result of moderation, both the soul and the body become healthy, "said the scientist. [2] Another big mistake in parenting is that the parent is aware that everything in parenting is conditional and causal, parenting is a long process, and in the process there are a number of interrelated links, tools, and methods that can be used to they do not understand that the fall of the joint leads to a disruption of the

educational process.

Another mistake that negatively affects the process of upbringing in the family is the lack of a single requirement for upbringing by parents, grandparents, etc. In such families, children try to adapt to the opposing views of adults, which leads to the formation of negative qualities in the child. As mentioned above, the organization of a child's education in the family is a complex and important process. The family is an integral part of society. If we bring up the young generation without any shortcomings, we will lay the foundation for the future generation of a harmoniously developed generation that will live for the prosperity of the country, the people and the family. Abdullah Avloni, one of the greatest enlighteners of our time, believes that human perfection is in his mind, physical health and good manners.

He said that upbringing is an important factor in determining the path of a child's life: "Education is life or death, salvation, happiness or disaster." Abu Ali Ibn Sina's views on upbringing are reflected in almost all of his works. In his book, *Tadbir Al Manozil*, he lists the main methods of upbringing and expresses the idea that if the family can apply this method of upbringing correctly, the children in the family will quickly achieve happiness in their lives. According to Ibn Sina, the gentleness and sweetness of the parents in the family spoils the nature of the child. The head educator in the family is considered to be the "father". According to him, the father is a factor in the upbringing of children, up to the point of punishment and, if necessary, punishment. He believes that women are not only a worthy companion of a man everywhere, but also his closest helper in strengthening the family and raising children.

The *Laws of Medicine* focuses on the role of the mother in child rearing. For example, it suggests that a breastfeeding woman's emotional



experiences, such as "anger, grief, fear," can be detrimental to her development. It is recommended that he be as calm, compassionate, and patient as possible. In the formation of a child's morality, he must keep his promises. he finds his upbringing to begin with naming him, and considers the choice of a well-deserved name for his children to be one of the first noble duties of a parent.

Abu Ali Ibn Sina emphasizes the formation of diligence in the spiritual and moral upbringing of the child in the family and at school, encourages parents to teach their children the profession, and praises labor. In particular, the views of Abu Ali Ibn Sina on the unity of mental, moral, aesthetic and physical education and the ways to implement them are still of social significance today. as a navigable value [3].

According to Abu Ali Ibn Sina, moral development is a process unique to human beings, because the intellect, based on the great power of reason, can not only determine the boundaries between truth and falsehood, but also distinguish between friend and foe. While intellectual maturity is necessary to discover the inner essence of things, it is not enough for moral development. level. There can be no doubt about it, because "the pursuit of beauty and moral perfection is a characteristic of the human race."

People are not born with good manners, personal qualities, habits and skills. Such qualities are gradually formed in their social life under the influence of personal and other experiences, parents, ancestral traditions, education. It is necessary to focus on the acquisition of a certain profession and art that will benefit you in life. and to accept the words of others and to teach them the sciences and morals from the moment of the (natural) inclination to what is being studied».

Abu Ali Ibn Sina, based on ancient traditions, prefers to start by diligently studying the Qur'an,

the purpose of religion, and the grammatical rules of language. Abu Ali Ibn Sina, as a humane, enlightened scholar, recognizes the infinite possibilities of human moral development. But its realization depends on the capabilities of the individual and society. Alisher Navoi was one of the great leaders of the Enlightenment in the second half of the 11th century. His literary legacy and his contribution to education have been so great and important that they have penetrated the horizons of humanity and gained universal meaning.

If you look at the life of A. Navoi, the founder of Uzbek literature, you will see that he shared his life's findings with the hungry, the orphans, the needy poets and scientists, and treated them with fatherly love. Alisher Navoi's works focus on education. He highly valued human thinking, intellect, knowledge, and scientific research. "Knowledge and wisdom are the adornment of man," he wrote. Navoi attaches great importance to the upbringing of the child in the family and the formation of him as a person, describing the child as a "beacon of life." A child is a gift that brings happiness and bliss to the family. Navoi shows that children should be educated from an early age, and that boys and girls should be given to educators from the age of six. They emphasize the need to master science and crafts from an early age. According to him, the humanity of man is to act with reason and justice, honesty and purity. Therefore, special attention is paid to the role of parents in the development of the child at an early age. It is emphasized that they should pay special attention to the factors that affect the education and upbringing of their children.

In his work, Mahbub ul advises young people to form good qualities in people, especially young people, to walk away from evil, to avoid evil. Factors influencing the moral, spiritual and social recovery of a person. The family is the leader among them. The role of the family can not be



compared with the activities of any social institution, because the formation of the person takes place in harmony with the family members. The family performs reproductive, educational, psychotherapeutic functions.

The family and its members influence the development of the individual, first of all, by creating a favorable moral and psychological environment. The great scholar Alisher Navoi agreed with all the thinkers that it is better to start raising children in the family at an early age. considers it necessary [3]. Memorization, memorization and frequent repetition of the studied knowledge play an important role in the process of education and upbringing, strengthens the child's memory, provides access to the source of knowledge, forms a certain discipline in the pupil, debates. Alisher Navoi's recent works on education include the educational ideas put forward by Mahbub ul Qulub, as well as many theoretical considerations. serves as a unique source and foundation for today's generations in an objective understanding of our spirituality.

The book Avesto, written by the great thinker Zoroaster, also contains a number of ideas and views on family education. should be taught to write. He must be taught from an early age to plant trees, to make household utensils, to cultivate the land, and to raise livestock in order to show that the root of labor is pleasure. In the works of one of the most famous and encyclopedic talents, the preacher Kashafi, the issues of social and moral life, spirituality played an important role.

They promote the ideas of humanity, nationalism, high spirituality, and cultural progress. His works, such as Ahlaqi Muhsiniy, Akhlaqi Karim, Iskandar Oynasi, Javohirnoma, and Tafsiri Husayn, are the leading ideas of moral education. He condemns the negative moral qualities and shows with a series of stories

and narrations that they cause great harm to human life and society. Abu Abdullah Rudaki's works He has repeatedly emphasized that love for the people, friendship between people and mutual cooperation are important for a society of individuals. He believes that true friendships do not prevent people from belonging to different religions.

The Uzbek people have created a great spiritual heritage of education in the family and have brought up hundreds of generations of improved humanity in the spirit of universal values and virtues such as humanity, kindness, diligence, courage and decency. In particular, the encyclopedic "Pandnoma" created by the people, the great scholars created in various genres of folklore, close to the heart of our people; Abu Rayhan Beruni, Imam Al-Bukhari, At-Termizi, Saadi, Ahmad Yugnaki, Amir Temur, Yusuf Khos Khojib, Alisher Navoi, Zahiriddin Muhammad Babur, Ulugbek, Ahmad Yassavi, Ahmad Donish, Bahovuddin Naqshbandi, Abu Ali Ibn The rare and masterpieces left by dozens of great poets and thinkers, such as Sino, Al-Farabi, Mahmudhoja Behbudi, Abdullah Avloni and others, have not been given enough attention by our scientists and officials [4].

The views of these thinkers on the upbringing of the child in school and in the family as a moral, ethical and all-round development are unique and distinctive. They pay special attention to the education of young people in the spirit of diligence, to the thorough acquisition of knowledge, and say that the wealth gained through hard work brings happiness, and a scientist is not despised. In their works, great thinkers encourage students to be polite, to work honestly, to be kind to their parents and to work honestly.

In his pedagogical views, Abu Ali Ibn Sina states, "According to al-Farabi", [4]: "The victory of man and society, the attainment of goodness, the



attainment of moral and intellectual direction, is in the hands of man and society", "It is not enough to become a human being under the influence of natural primary education". In order to bring up children as described above, we need to study extensively and comprehensively the rich scientific and cultural heritage created by our ancestors, to enjoy them in the process of educational hours for students of special schools. The compatibility of the relationship between the individual and society with the principles of social development depends on the vital position that guides the activities of the individual. The life position is formed in the process of upbringing. For this reason, from the time of the primitive community system, the upbringing of the individual was controlled by society, and this task was entrusted to the wisest people.

Farobi believes that the pursuit of happiness is not the only one, but the joint efforts of many people, the activities of the people, the humanist living in this country, the love of man, the desire to be under the influence of high moral people. According to Farobi, he must have certain intellectual and moral qualities, know the general laws of governance, and be able to follow the people of his country, educate them, and strive to guide them to the common good. 'gits are important. His Treatise on Psychology and The Method of Raising Children state that the criteria for upbringing are childhood. The child absorbs everything, good and bad, because his mind is indistinguishable. He therefore stressed the need for a patient approach to child rearing in the family without rushing.

#### Conclusion

If the advice given to the upbringing of a child in the above family is used in the experience of today's parents and educators and is connected with today's new scientific views, it is certainly possible to get good results. Thus, the upbringing of a person in the family has always been an

important part of determining the place of a person in life, teaching him to live, the activities of society. The social function of upbringing is to teach a person to do something useful. Now everyone must contribute to strengthening the independence of Uzbekistan. Therefore, it would be useful for parents, together with the whole country, to use new forms and methods of raising mentally retarded children in the family, to connect the concepts of children's hearts and psychology with modern concepts. The theoretical ideas and pedagogical theories of encyclopedic scholars, great ancestors, thinkers and educators of the XIX and XX centuries, who lived and worked in Central Asia, have not lost their relevance today. Their use in modern pedagogy, especially in special pedagogy, is effective.

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