



CHILDHOOD AS A SOCIO-PHILSOPHICAL PROBLEM.

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Annotation.

Key words: childhood, personality formation, teacher responsibility, “soft” or “hard” methods, determination of behavior, meaningful childhood, Islamic philosophy, life needs, theoretical maturity, thirst for knowledge.,

The article examines the perfection of man and the level of spiritual and moral values as the basis that determines the development of society, and draws attention to the human problem, the socialization of childhood.

The article reveals opinions on the formation of the personality of rare works of great eastern thinkers: Abu Nasr Farabi, A. Navoi and Z. M. Babur.

Changes in the sphere of cultural, scientific and social relations in the life of modern society have created the need for a more in-depth analysis of the human problem. Any positive and negative changes occurring in the world are caused by the human factor and directly affect human life. Globalization and development of technology, an increase in the amount of information lead to increased pressure on people, causing many negative consequences. This situation makes it necessary to study the essence of man, guide him in the right direction, understanding the root causes of the changes occurring in him, and develop methods. It is difficult to find a philosopher or philosophical movement in the history of philosophy that does not analyze the human problem. In the process of trying to understand the essence of a person, it is revealed that he has not only external, but also internal hidden aspects, and the totality of these aspects manifests itself in the formation of a certain image of a person, which is reflected in the concepts of individuality, individuality and personality.

Consideration of the perfection of man and the level of his spiritual and moral value system as the basis that determines the development of society has been the reason for paying attention to the human problem since ancient times.

The first ideas about man existed even before the emergence of philosophy and were expressed mainly in various legends, fairy tales and songs. Later it developed as a separate direction in ancient Indian and Chinese philosophical schools. Chinese philosophical schools, especially Confucian teaching, pay great attention to the issue of human education.

Representatives of Islamic philosophy touched upon all the main aspects of the human problem. In particular, they were interested in questions of the origin of man, his place in the world, the possibilities of mastering reality, understanding the good and striving for it. Particular attention is paid to human education, which is the dignity and dignity of a person.

According to the teachings of Sufism, man is the most perfect being in existence and contains the essence of the Universe. According to this, the world of existence is a big world,

and man is treated as a small world. So understanding a person is the first step to understanding the world.

According to thinkers of Central Asia, the desire for human perfection determines his essence. For example, according to Abu Nasr Farabi, "What shapes a person's personality, distinguishes him from other creatures and develops human qualities in him is his active mind" (Al Farabi. The City of Virtuous People. Sharq. 1999. p. 69) Emphasized as an integral aspect.

Although views on man in different eras existed in different forms, in each era man still remained the focus of attention of scientists.

In human development, the period of childhood acquires special significance. During this period, a person is considered an active master of his environment. That is, the knowledge and skills necessary for the next stages of a person's life are formed in childhood.

Children's curiosity and desire for new things allow them to gain new knowledge about the world around them. Human behavior is one of the main characteristics of childhood, the presence of many opportunities for acquiring new experiences, the child's desire to use existing opportunities. A child is born with a nervous system that is somewhat ready to adapt to the external environment. If organic needs are satisfied to the required extent, they lose their basic character. As a result of the correct regime and upbringing, the child begins to develop needs for impressions, movement and communication, which are the basis of mental development. During childhood, a person develops very quickly, both physically, mentally and socially. In this process, they enter into a special connection with the world of material and spiritual wealth created by their descendants. In childhood, a person absorbs the achievements of humanity and forms his own value system. The right approach and upbringing in childhood is the key to success in later life. The education of speech in human childhood is the first embryo of public morality and aesthetic taste. Childhood, as the most important stage of human socialization, requires special approaches.

The knowledge and skills acquired by a person in childhood are considered necessary to meet his life needs throughout his life. From this point of view, everyone knows that issues of education and upbringing in childhood are important in determining the development of society.

Ancient Eastern thinkers put forward many ideas regarding the education of children in their views. In particular, according to Abu Nasr Farabi, education and upbringing are necessary for every person to become a worthy person. He achieves theoretical maturity through education, and through education he learns to communicate with people, moral values and practical activities.

That is, the process of human socialization begins precisely during his childhood. According to Farabi, society must determine the essence of childhood based on its needs and organize the child's education.

Farabi believed that in the process of education one should use "hard" or "soft" methods depending on the character of the children:

1. If students are inclined to study, a soft method is used in the learning process.
2. Strict method if students are arbitrary and disobedient must be used. This

opinion of Farabi shows the need for a serious approach to the issue of education and has not lost its relevance today. Because today's youth are accustomed to short messages, the skills to deeply analyze any topic or issue are underdeveloped.

Along with the classification of practical sciences, the question of how to study them was also discussed separately. In his opinion, a student of any science must first prepare himself to master this science, then seek the truth and pay serious attention to his health and morality. He said that one who wants to learn wisdom should begin this work from a young age, strive for good health, be moral and polite, keep his word, avoid bad deeds, stay away from betrayal and deceit. Emphasizing the importance of the environment in which he lives and the attitude towards the child in the upbringing of a person, he says: "How close or far a person's activities are from justice depends on his mind, behavior and the society in which he lives. If there are few thoughts about evil, it will be close to justice, and if there are more, it will be far from justice. Behavior definitely depends on the balance of good and bad qualities in a person.

Farabi expresses the teacher's responsibility in his didactic views. "A teacher," he says, "should not be strict, severe, or overly entertaining with his students." Because too much arrogance makes the student hate the teacher, and if the teacher is too soft, the student will ignore him and become cold from the knowledge he gives. In his views, he highly valued the importance of children's upbringing and environment in achieving spiritual perfection, which determines the development of society.

Alisher Navai also paid special attention to the issues of children's education in his works. The scientific and artistic heritage of Alisher Navai is rich and colorful.

Throughout his life, the thinker followed the moral standards of the Koran in his works and in his practical activities.

A. Navoi in his work "Arbain" paid special attention to issues of human improvement. Many other works by A. Navoi also raise issues of education. The great poet paid attention to the improvement of the country and the construction of madrassas. He built the Ikhlosia Madrasah in the city of Khivot and allocated special waqf property to provide funds for its development into a model educational institution.

One of the unique features of the period in which he lived A. Navoi, is the thirst for knowledge and the readiness of young people to overcome any difficulties in acquiring knowledge. A. Navoi in his work "Khairatul Abror" described the difficulties faced by a student who went in search of knowledge. Z.M. Babur in his work "Baburnoma" declared a high desire for knowledge and craft during the time of A. Navoi. There is much information about well-developed teacher-student relationships during this period. To educate young people, to bring them into adulthood, to make them knowledgeable and mature in all respects, has always been considered an important task.

Such rare works written by our thinkers encouraged the rising young generation to protect themselves from negative vices and become morally pure and real people.

"Pandnoma", "Siyosatnoma", "Qabusnoma", "Akhlaki Mukhsini", "Akhlaki Jalali", "Akhlaki Nasiri", "Qanuni Hikmat", "Nigoristan", "Bahr al-Ulum", which our ancestors loved to read. These works include Kachkoli Sultani, "Jovidoni hirad", "Bistu se hikmat", "Hikoyoti dilpiland", "Odob al-salihin", "Turkish Gulistan" or "morality".

In these rare works, he first explains a word and concept related to morality and education, and then makes metaphorical and moral arguments so that the reader can act on them. In general, their content and the advanced ideas presented in them have not lost their significance today.



Each historical period differs from each other in the variety of conditions necessary for the existence of its direction of development. In turn, the attitude towards childhood is determined based on the level of spiritual development of society and the state of social relations. In the past, childhood was often considered the most difficult and difficult time for a person.

Similar situations are observed in many backward and now developing countries. Every society values childhood to a certain extent. The relationship between society and the younger generation in different periods manifests itself in different forms.

Specific aspects of childhood, methods and means of education have changed over time. During the period of primitive society, the child was directly involved in the activities that he could perform, learned to live and work. While boys did men's work, such as hunting and making weapons, girls were introduced to women's work. After some preparation, the child takes tests and then begins to participate in practical activities.

At the stage of the seed team: child labor, career aspirations are intensified. Experienced people begin to raise children and teach them to write, and gradually elementary types of instilling military patriotism begin to be included in the education system.

As society develops, children begin to be taught more complex tasks such as measuring fields, preventing floods, and healing people. Issues of children's education have acquired special importance in every era.

The period of childhood is considered to be the period that determines the future development of a person, as well as the period of greatest suffering.

The education received in childhood tends to determine a person's future life. From this point of view, each country has determined its approach to the issue of education, based on its own goals. For example, in countries where armed conflicts occur, youth education is carried out in the form of combat education.

Education was created and developed with the emergence of a distinct society, and education also changed with the change of society. Education is a complex combination of management and determination of behavior, components that require and determine each other - moral consciousness, moral activity and moral relations. Education is a pedagogical process organized for the purposeful improvement of personality, providing the opportunity for regular and systematic influence on the personality of students. Education is a person's intellectual and moral worldview, based on the knowledge formed in the younger generation.

This represents the purpose of forming faith, duty and responsibility, moral qualities inherent in the people of our society. It is said that a teacher systematically influences the psyche of students in order to instill in them the desired qualities. Parenting is a process that continues from birth to the end of a child's life. Education is a purposeful process that always has a specific plan and is carried out by people who have special powers for this.

In all eras, teachers have strived to form and develop in young people morals and morals, faith and conscience, knowledge, skills, behavior, orientation, historical experience, demands and needs of the time, and independent tasks. Even those countries that set themselves certain goals that can be achieved with human strength, knowledge and will, did not seem indifferent to educational work. The thoughts and teachings of Central Asian thinkers about education are so powerful that they help to see the seeds of humanity in the hearts of young people, bringing pride to the path of life. It is wrong to treat childhood only as preparation for later life. Because the period of childhood is considered the most innocent

period of a person's life, which gives him spiritual energy throughout his life and awakens interest in life.

One of the main tasks of society is to provide a meaningful childhood. It is a pity that the attitude towards childhood is not always positive, and similar situations still exist today.

The sad truth is that many children live in poor housing conditions and do not eat enough food. The use of children as cheap labor continues. To resolve these issues, the world community is doing a lot of work. The legal basis for protecting children is the International Convention on the Rights of the Child, developed by the UN General Assembly in November 1989 and signed by 190 countries.

The development of this Convention was an objective necessity. According to statistics, 26% of the world's population are young people up to 15 years, and 10% are elderly.

Despite the work being done, many children live in difficult conditions. In many countries on the African continent, such as India and Afghanistan, children live in difficult conditions. The situation is further complicated by ongoing military operations in different parts of the world.

Our country complies with the requirements and recommendations of international documents adopted by a full member of the world community.

In our country, the protection of the rights and legitimate interests of children is considered one of the priorities of state policy, and today a full-fledged legislative framework has been created.

The Republic of Uzbekistan acceded to this Convention in accordance with the decision of the Supreme Council of the Republic of Uzbekistan dated December 9, 1992 No. 757-XII "On accession to the Convention on the Rights of the Child".

According to the Goskomstat census as of January 1, 2020, 9 million 870 thousand of our country's population are children under 14 years of age.

The legal basis for guarantees of children's rights is reflected in the Constitution of the Republic of Uzbekistan, the Family Code, the laws "On Guarantees of Children's Rights", "On Guardianship and Trusteeship Bodies" and a number of other legal documents that ensure the rights, freedoms and legitimate interests of the child, and protect life and health, the dignity of the child, prevention of discrimination, support for the physical, intellectual, spiritual and moral development of the younger generation.

Currently, large-scale work is being carried out in our country to support motherhood and childhood, create conditions for the spiritual and physical development of children, and ensure compliance with the requirements of the UN Convention on the Rights of Children. .

At the same time, there is an increasing need to radically improve the institutional and legal framework for protecting the rights and legitimate interests of children and ensuring the education of a competent generation.

According to the law adopted in our country, a child (children) is a person (persons) who has reached the age of eighteen (adult).

In conclusion, it can be said that the period of childhood is considered to be the period that determines the future of human development, as well as the period of greatest suffering. The education received in childhood has properties that will determine a person's future life.

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