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**SECTION 21. Pedagogy. Psychology. Innovations
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THE FACTORS OF BRINGING CHILDREN UP IN THE MOOD OF MATERIAL AND SPIRITUAL INTEGRATED LIFE IN THE FAMILY (As an example of primary school age)

Abstract: *The article is devoted to the family and child upbringing, bringing up children in the mood of material and moral integrated life, its factors, the unique features of the phase of primary school and forming loyalty towards family customs.*

Key words: *family, child upbringing, the phase of junior school age, the integration of spiritual and moral life, moral maturity, the harmony of family, the union of education and upbringing, the discipline, guidance and example, customs, the loyalty towards traditions and conventions.*

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Introduction.

The prospect of every country depends on forming all-sided mature, intellectually skilled generation and conducting education that can meet the demands of current time. The advancement of plenty of countries in the Globe scale in many aspects is considered to be the result of rapid social-economic development, the wide scale application of success of science-techniques and technologies into the education. This, in turn, has been lifting the education policy to the degree of one of the state policy by comprising an issue of producing people who adore their country and nation, loyal to the customs and traditions, has independent ideas, the one who is creative. The views of Uzbekistan, which has set great ambitions to achieve in the following years, have also been changing sharply. One of the single matters included in the Actions strategy for further development of the Republic of Uzbekistan in one of five solid directions which is "to bring up the young who are physically healthy, mentally and intellectually developed, can think freely, have firm practical point of view, loyal to country" and the reconstruction of the educational system on the principle of "educate the child from an early age" can be counted as the evidence of our thought [1].

Needless to say, the society is built on the integration of material and spiritual lives. This

conception is directly related to each other, and one of them cannot be exist without the other. The material life of the society is the maturity of individuals as people, food they need to live and their performance, clothes, accommodation, and the means of communication, material things, and the collection of material conveniences. Material production is the important and decisive condition of the life of society. It is obvious that the life of society will surely fall out of track if material things are not produced. It should be stated here that the materialistic life of society cannot exist without its spiritual life. The spiritual life of the society is usually understood to be anything ranging from the thinking, outlook, knowledge and intellect of people that make up the society, intellectual and spiritual-ethical outlook, science, education, arts, politics and law, educational institutions, mass media, and mental-creative, intellectual wealth of its stuff. The brilliance or regression of the spiritual life also leads to the brilliance or regression of material life. So, "The spiritual life of the society does not only impact on the spirituality of a person and the development of the nation, but it also teaches every person living in the society to respect himself and others, and to be respectful towards his language, religion as being an intellectual member of the society to some extent" [4:19].



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Certainly, the formation of a human behaviour starts from the family, in particular, the child develops will, habits, behaviour, and attitude towards the environment, creed and views. That is the reason why one cannot put forward any ideas on characteristics of a person and the factors that form them before intensively studying the conditions and opportunities of nurturing the child towards maturity. Nurturing the young generation is considered to be complex and multi-edged process that any kind of educational elements form in the family initially.

The period of primary school phase is considered to be the stage that develops human foundation, prepares him to the independent life and directs to the particular aim among many age categories. As the child steps through the gates of the school the performance of study replaces his former performance of playing. Important changes occur in the life and performance of a child in this stage. The personal characteristics as firmness, will, independence and initiative which are considered to be notable begin to develop. They come to existence as a result of observing the actions of adults and environment. The child begins to learn to communicate with people around him on various performances and show his attitude. This will be handy for him to establish his own performance and personal attitudes efficiently in the future. The development of the characteristics of a child heavily relies on the family and the education provided by the parents, their reactions towards the actions of the offspring.

As the parents carry on their social duty, they act as a model for their children in various spheres of life such as loving the labour and its organizer, forming the feeling of respect, preparing them material and spiritual life, following social limitations, setting aim on marking the significance of his personal life, every kind of positive example on providing unification of word and performance and so on. It is honest that the nurture of a child in a material and spiritual integrated way is the insurance of the future. The growth of a child as pure and clearly loyal, highly developed in spiritual point of view is up to durable healthy spiritual atmosphere in the family and similarly, many other factors:

1. Toughness. It is natural that various demands are required which may vary from each other in terms of significance from different children. At the same time, several factors including respecting each other, strict disciplinary, the obligations of family members, shared believe, economization, punctuality, kindness, caring for family and other close people are of great importance on preparing the child to material and spiritual life. The enthusiasm towards the material and spiritual life can only be awakened up by setting certain demands to the child constantly, observing if the child is completing the tasks and how quality they

are, giving him positive or negative feedback, and proper stimulating him for his job. The demands and tasks assigned for the child are also increased in complexity as the child grows up. The child should be attempted to explain demands and wishes through evidences and avoided to give fake information to the child at the primary school age. The parents decrease their own respect in front of the child when they give the wrong reply, because they compare the answer got at home and the answer given by the teacher at school and this way they comprehend who is right and who is wrong. The fair limited toughness of parents is one of the most significant ways of gaining respect. The distribution of mental and physical responsibility for children according to their strength, ability, and interests checking the results on time develop the characteristics of toughness on children, consequently, they develop dedication towards the elderly people.

2. The intensity of education and raising. The education and raising are the product of intellect, at the same time, they are the most important factors to form and enrich the intellect. So, before changing the system of education and bringing up, it is impossible to develop spirituality, to waken up the interest towards the material life. In order to do this task, the first thing that every parent should do is see the picture of individual in the child. As a result of this simple action, the main target of both family and the educational system should be to raise the child with independent wide thinking ability, to bring him up as a mature person who can intellectually show his attitude towards certain matters. "If the intense raising performance of the parents serve to bring up good offspring, being undemanding and inattentive to this job leads to falling out of a track of the raising process. It is certain that various evils shall occur in the behaviour and actions of children" [5:259].

3. Regulation and discipline. Daily regulation and discipline are putting the life of the child into a routine. The union of regulation and discipline set in the family teaches the child to properly organize leisure time and labour, similarly, it directs to assist with the household works. This, in turn, has important position in today's marketing policy. "The attitude of marketing calls a person to lead an organized life, to think thoroughly as one does the job, challenges to be a competent. The market requires to treat everything with fairness, and to approach anything thinking the outcome thoroughly. The habits like unlimited generosity, munificence, if necessary, costliness, and inclination to uncounted expanse might be restricted to certain extent" [2:74]. Teaching the child to do tasks following regulations and disciplinary, in the first place, increases the value of the child in front of the parents, increases the self-belief of the child, secondly, it directs to economize time, accounting, and being economical. The child



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learns how to restrict his personal extra demands, and avoiding using time in vain.

4. Guidance and example. The “programs” of parents focused on the upbringing of a child is absorbed into the courage and spirituality of the offspring through family talks, guidance and advices, and clear action means and measures. The qualities as kindness-affectionate, togetherness, modesty, generosity, hospitality comes to existence in the company of family and slowly but surely shapes into the behaviour of the child. Teaching the child to respect the personality of a person and his praising his value, possessing feelings of friendship, common partnership, love towards labour, enthusiasm and demand for gaining vocation and knowledge, patriotism and familial relations, giving guidance on the aftermath of a good deed and the evil, honesty and dishonesty, the rules of behaving in a good manner, caring about health and the personal example of the parents in these ways forms the conceptions as the intention towards a certain goal, enjoying its enjoyment, foreseeing the result of the action on the primary school stage children. Thus, every kind of good deed, worthy action is done through guidance.

5. Loyalty towards the customs, traditions and rituals. Forming the conceptions of traditional customs, rituals, traditions and moral rites, and conceptions of toleration also depend on how well these conceptions are followed by the family members and the personal example of parents on children at the age of primary school. It is significant to wake up the feelings of being proud of family, ancestors, and the place where he was born and brought up, traditions of Homeland, nation, people, language, religion, and traditions which is done in the family. Thus, it is the demand of present day to count on modern factors and to base on national rituals, traditions, the heritage of great scholars and great parents on the upbringing of the young generation.

5. Labour distribution and organizing leisure time meaningfully. Properly conducting familial relationships is to organize the leisure time of family meaningfully, to perform planned work considering unique characters of each child, to organize a picnic, to go on a trip, to enjoy the company of family culturally, to do household works and so on. Each member of the family has the equal rights that no child should be given too much of liberty.

Every person has the ability of living on through doing some labours. If the child is aware of what is produced in the backyard, how is the income earned, and how to spend it well, this will provide togetherness of family and teach them how to care

for each other [6]. The proper and fair distribution of labour among family members develops various skills and expertise and the feature of industriousness. The correct distribution of the labour among boys and girls of the family according to their age, strength, taste, ability and interest develops the feeling of satisfaction from the result of work that they did, believing his power along with improved feeling of responsibility [7]. The child grown up doing various household tasks will grow up as a mature person who values the labour of other people who will use material wealth economizing [8]. If the parents are devoted to the family and spend the money earned by labour sensibly, the children will also develop the same habit which is important for his future life [9]. “Every child should understand that all food growing in the Mother Nature is the fruit of people’s work from the family, and contribute to this labour consciously [10]. The child shall value the fruits of work and their workers only when this happens. The prosperity, unity, partnership depend on the gained vocations by members and the fair distribution of labour” [6:209].

In conclusion, mature spirituality of every child formed in the family initially poses important role in material and spiritual life of society.

The followings have been concluded considering points mentioned above:

– the development of marketing economy largely depends on the spiritual-moral maturity, religion-belief and ideological-political degree of competence of the youth. Only the nation that posses high spirituality and culture can set itself free from the challenges and gains the most optional way of compromising probable arguments which might be faced in the near future;

– knowledge, talent, experience are formed as one of the solid aspects of material and spiritual maturity under a certain moral competence. The family is considered to be the foundation of the maturity that as a result of bringing children up in the mood of material and spiritual integrated life, his virtues of behaviour, culture, obligation and responsibility are examined under everyday life performance, and leads to reinforcement of conscience and fairness which are spiritual-moral qualities.

– the child can only reach the peak of maturity only when he counts on the heritage and experience of ancestors. It is one of the wishes of any kind of nation to preserve humanistic qualities, to care for spiritual-moral maturity of every person in the society, to waken up deep respect, looking up to rich cultural-spiritual and scientific heritage of our ancestors with great affectionate on children

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