

The Concept of Pedagogical Education in the Family



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ABSTRACT: The article discusses the concept of pedagogical education in the family of Abdurauf Fitrat and draws methodological conclusions.

KEYWORDS: Education, pedagogy, family, upbringing, knowledge, approach, theory, practice, experience, skill, knowledge.

INTRODUCTION

In the present period of new development of Uzbekistan, the development of pedagogical education, along with all other areas, plays a significant role. The Resolution of the President of the Republic of Uzbekistan dated February 23, 2020 “On measures to strengthen the training of teachers” sets the task “... to expand the scope of pedagogical research and increase their effectiveness.”[1] In this regard, it is important to analyze the concept of pedagogical education in the family and assimilate its content in the views of the first enlightened teacher, the first Uzbek professor Abdurauf Abdurahim ugli Fitrat (1886-1938).

Fitrat was an active contemporary educator and reformer of his time. He has a “scientific heritage spanning over a dozen disciplines.” In this regard, according to Fitrat, the problem of pedagogical education in the family is unambiguously present. As mentioned above, in our research we understand the concept of “teacher education” in the form of transferring knowledge to a person, his training and direction to the profession [2] Fitrat’s understanding of the problem of pedagogical education in the family was formed in accordance with the pedagogical conditions of his time, the social conditions of the first quarter of the 20th century, the requirements of space and time. It is known that the renewal of public life and the reform of the education system were priorities during this period. In this regard, Fitrat's concept of the implementation of teacher education in the family is unique, in which the concept of upbringing is emphasized. Among enlightened Jadid allies, he poses the question “Jadid” (new), and his approach to this issue is reflected in the 1914 pamphlet “The Family or Family Management Procedures.”

THE MAIN FINDINGS AND RESULTS

Fitrat’s concept of implementing teacher education in the family includes the following three important components:

- 1) understanding the phenomenon of the family;
- 2) knowledge of the responsibilities of family education;
- 3) have an idea of the basics of family education.

These questions are within the framework of the “education-demand-education” concept, which reflects the individual approach of a scientist.

Understanding the family phenomenon. This issue is part of Fitrat’s teacher education, which is one of the features of Family Pedagogy. According to him, every adult should have a sufficient understanding of the phenomenon of the family and its role in human life. because over time he can be involved in teaching and education in the family. Fitrat proceeds from this approach and understands it as a pedagogical requirement for each person to understand the phenomenon of the family. In his first major scientific pamphlet by Munozar, written in 1909, he noted that at the beginning of the twentieth century, the Bukhara Emirate had a population of 10 million, while the capital of the country, Bukhara, had 70,000 inhabitants, which was the product of a “strong family”. “In his second major treatise, The Statement of an Indian Traveler”, written in 1912, it is said that this population, which was the product of a strong family, which emphasizes the categorization was divided into ulema (intellectuals), umaro (from God) and citizens (population).[3. 98] In this regard, according to Fitrat, the first step towards understanding the phenomenon of the family is to determine the size of the population of the society in which a person lives and its social category. This question was relevant to the life of Turkestan at the beginning of the twentieth century. Because the issues of the development of public life and the modernization of the education system depend on this. It is known that the family plays an important role in population size, social categories and their development as a person. Fitrat deeply understands this and recommends to start understanding the family phenomenon with its reproductive function.

The Concept of Pedagogical Education in the Family

According to Fitrat, the second question in understanding the family phenomenon has to do with understanding the social role of the family in human life. The teacher reflects on this in his third major pamphlet, *The Family and the Family Order*, and states: according to him, the family is a structure that unites a person into a cultural class: "People did not know the need to live as a community before they became a nation, they lived alone, like wild animals, and therefore suffered from natural hardships. Eventually, people realized that they should live as a community ... Starting a family or the foundation of family management is the foundation of Bani Person culture.[4] In this respect, the family performs social functions that unite, develop and lead to happiness in the life of a person and society. Fitrat's approach was socially and pedagogically important to public life in the first quarter of the twentieth century. In this sense, he writes: "The family consists of a husband, wife and children. A family is a group of people living in one house under the leadership of one person ... The happiness and dignity of any people, of course, depends on the inner discipline and harmony of this people. Peace and harmony are based on the discipline of the families of this nation" [4. 8]. This is an understanding of the social function of the family, and for this Fitrat recommends "reading books written by Farang (European) scholars." Thus, Fitrat's approach to social issues of the family is consistent with the Uzbek-Islamic and European approaches to the family[5.13-14].

According to the enlightened teacher, the third question in understanding the phenomenon of the family is the awareness of the importance of marriage. He discusses this issue in detail in the booklet *Family or Family Management*. First of all, it should be noted that Fitrat, as a devout Muslim educator, accepts the foundations of marriage as an ideal factor in Islam: "I am convinced that the most acceptable law for the happiness and importance of the family will be Islamic law. ... "At the same time, the educator recognizes the Belgians and the British as role models for the education, hard work and mobility of family members.[5. 13]

According to Fitrat, marriage is governed by five important natural laws:

First, the family ensures the individual and social existence of the individual. It is a family that provides individual needs such as food, drink, respiration, clothing, childbearing, and community. These two categories of needs lead to the vices of filth, loneliness, and depravity that form outside the family. Fitrat therefore presents marriage as one of the sunnahs of the Prophet;

secondly, building a family means regulating the power of lust. The educational scientist considers prostitution, adultery and illegal marriage to be the most heinous crimes, emphasizing that the regulation of lust, which is the basis for maintaining a person's longevity, is carried out only through the family;

thirdly, only the family ensures the survival of the nation. Fitrat points out here that the enlightened family system was the basis for the coverage of the population of the English nation of 44 million and the Belgians of 7.5 million (of course, these figures belong to the Sh.A. of the early twentieth century);

fourthly, the family is the basis of the education and upbringing of the individual;[5. 14]

fifth, the family is the basis for solving natural and social difficulties and problems;[5. 15]

These five laws of nature show the harm of marriage.

Indeed, Fitrat's approach to understanding the family phenomenon is to understand these three issues.

Knowledge of the responsibilities of family education. This issue is one of the foundations of the concept of pedagogical education in the family, according to which every adult family member should have sufficient knowledge about the responsibilities of family education. First, husband and wife are mutually literate. Respect for women, respect for her rights and the complementarity of husband and wife in terms of knowledge are part of this literacy system. It is for this reason that Fitrat sharply criticizes the fact that in his time women were completely excluded from the sphere of knowledge and activity. "Women in our country," he writes, "are being mistreated and tortured every minute. We, Turkestanis, think that our women transcend humanity ... We do not consider them worthy of blessing, justice and compassion"[5. 15]. although this was the case in public life in Turkestan in the early twentieth century, it reflected Fitrat's approach to equal participation of women in family education. Because, according to the scientist, "a person receives the first upbringing in the hands of the mother, and the first upbringing is inevitably the most important of upbringing; his influence is firmly rooted in human nature." In this regard, women are required to be equally literate in the field of family education, like everyone else.

According to the enlightened teacher, the second issue in understanding the educational responsibilities of the family is the creation of a learning environment. According to him, parents and older family members should be able to create such an environment in the family to receive education and upbringing at the expected level. When a certain initial pedagogical environment is created in the family, that is, the goal of learning, certain conditions and purposeful actions, then it is possible to establish pedagogical education. Fitrat sees this as one of the main problems and sees its basis in the relationship between husband and wife. According to the scientist, if the relationship between husband and wife, which forms the basis of the family, is based on the principles of morality, spirituality and religion, it will be possible to create the expected educational environment in the family. In this regard, he said, depending on the circumstances, the relationship between husband and wife should be "based on the rules of the Koran".[5. 35] According to modern scholars, one of the strong and reliable foundations of the relationship between husband and wife is described in the Quran. This is because the Qur'an defines the duties, duties, obligations and responsibilities of the husband, wife and family members in an equal and reasonable manner. Fitrat sees the basis for this in love: "Our modern

The Concept of Pedagogical Education in the Family

(early 20th century - Sh.A.) scientists and sages came to the conclusion that all particles and descendants in the Universe cannot coexist without love. The relationship between humans and animals is also based on the principle of love [5. 35].

Thus, Fitrat believes that the key to creating an educational environment in the family is a loving (mutual understanding) relationship between husband and wife. At first glance, this approach seems primitive. Actually, the scientist-teacher focused on the psychological side of the issue in accordance with his time. It is no secret that even today, when the material and spiritual well-being of the family is high, the weakness of the educational environment, the persistence of "satiety" and the fact that educational work in the family often does not give the expected results is a product of the husband and wife.

The third problem in understanding educational responsibilities in the family is responsibility. According to Fitrat's approach, parents, adults in the family and adults in the family should feel responsible for the education (training) of the younger generation. To do this, you must follow the rules of family, procreation and morality. In particular, Fitrat writes: "In our country there are people who, in the face of their false opinions and delusions, abandon their wives and children ... In fact, Islam does not accept their actions, but applies them". Or: "Another bad habit in our country is that we deprive our girls of the privilege of getting an education. That is why our women do not know about faith, prayer and Islamic morality". Or: "I need to know that moral qualities such as religion and honor are necessary not only for happiness and discipline in the family, but also for the happiness and stability of the whole country. Today the peoples of Europe, relying on such moral and natural forces, have raised their science and art to an amazing level" [5. 41].

All this forces fathers, mothers and older family members to instill family, childbearing and moral values, which leads to responsibility for the education they receive in the family.

Thus, Fitrat points to the mutual literacy of the couple, the creation of an educational environment and the responsibility of those involved in family education as the level of knowledge of educational tasks performed in the family. These are pedagogical, psychological and social factors.

Have an understanding of the basics of family education. This important component of pedagogical education in the family plays an important role in Fitrat's views. According to him, parents and senior family members need to know to a certain extent the basics of family education. The first question is childbirth. Fitrat has a very deep scientific understanding of this issue, in his opinion, a child is a gift from God, but its achievement should take place on an enlightened basis. In this regard, the scientist-teacher is thinking about pregnancy, which is an important event for the beginning of the twentieth century. He says: "The mother must know how to take care of the baby in the womb ... After the baby is born in the womb, his life and death depend on the parents. This is why they should not do anything that could lead to the death of the child. For example, many mothers have a miscarriage between the second and fourth months of pregnancy. The reasons for this are fear, weakness, hard work, being together (inappropriate sex - Sh.A.) and a lot of grief [5. 41]. These ideas are familiar to us today, but they were an unusual approach to life in our country in the early twentieth century. Therefore, Fitrat offers medical and psychological advice on this matter: "It is wrong to leave pregnant women alone in the room, to force them to engage in hard work" From two to four months, pregnant women can be very gentle. They get upset and sad about various excuses. Because of these severe disorders, a miscarriage of the child is possible. "In this regard, according to the approach of an enlightened teacher," the first condition for learning the basics of family education is reproductive literacy. The possession of reproductive knowledge leads to a scientific approach to the problem of childbirth, and thus Fitrat points out that parenting begins during pregnancy.

The second important point is that parents and adults in the family know the basics of raising children at an early stage. Fitrat writes: "I complained that the couple's first target was a child. The care and upbringing of the child will be the honor of the parents ...

The judges divide human life into the following eight periods:

- 1) infancy;
- 2) childhood;
- 3) adolescence;
- 4) the period of development;
- 5) the period of maturity;
- 6) the period of finality (maturity - Sh.A.);
- 7) the first period of old age;
- 8) the second period of old age" [5. 43-44] 43

Family upbringing is lifelong, says Fitrat. However, in this case, the scientist-teacher is more interested in the beauty, childhood and adolescence of care. In this respect, "the period of beauty lasts from the birth of a child to the age of eight, during which the organs of a person (organism) develop and sexual sensations are unknown; the period of childhood - from eight to fourteen years, by the end of which sexual sensations begin to manifest; puberty occurs between the ages of fourteen and twenty, during which the number of sexual contacts increases [5. 65]. Using this approach, which is new in the early twentieth century, Fitrat aims to introduce family educators - fathers, mothers, and older family members - to the basics of family education. He approached this approach based on the rulings of the Qur'an and hadith, as well as the scientific findings of Abu Ali ibn Sina

The Concept of Pedagogical Education in the Family

(11th century), Abu Bakr al-Razi (12th century) and the English physician Emelian Jenner. (18th century). The goal is to involve family educators in raising children.

The third issue in understanding the foundations of family education of parents, parents and adults in the family is the awareness of specific styles. According to him, a person involved in family education should know simple, convenient and easy methods of raising children. This knowledge is realized through family, education and life realities. In this respect, Fitrat prefers methods such as reading, teaching, learning, teaching, encouraging, explaining, adapting, knowing, understanding, expressing, acting and compromising. Take the compromise method, for example. According to him, an important effect of upbringing is a compromise, that is, a person who is raising a parent must be a compromise. This means that the whims, nervousness, excitement and laziness of the child in the process of his upbringing must be patiently accepted, and the child must be accustomed to the rules of upbringing. For this reason, Fitrat concludes: "Let one side take what it does not hear and swallow its anger." [6. 45]

CONCLUSION

Thus, Fitrat was of the opinion that those involved in family education should at the first level know the basics of childbearing, childcare and family education. In this respect, he thinks from pedagogical, psychological, medical, social and ethical points of view, and these were important approaches to public life in the early twentieth century.

Thus, in the views of Abdurauf Fitrat, the concept of "pedagogical education in the family" has significant features.

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