

## OILADA SHARQONA TARBIYA VA UNING IJTIMOY AHAMIYATI

**Idiyeva Lola Ismatovna**

assistent, “Tarix va filologiya” kafedrası,  
Osiyo Xalqaro Universiteti

[idiyevalolaismatovna@oxu.uz](mailto:idiyevalolaismatovna@oxu.uz)

<https://doi.org/10.5281/zenodo.10463279>

*Annotasiya.* Maqolada o'zbek oilalardagi farzand tarbiyasi va hozirgi kunda g'arb madaniyatining farzandlarimizga ta'siri, o'z-o'zini baholash kabi masalalar tasvirlangan.

*Kalit so'zlar:* sharq xalqlari, farzand tarbiyasi, ota-ona roli, o'z-o'zini baholash, g'arb madaniyati.

### ORIENTAL EDUCATION IN THE FAMILY AND ITS SOCIAL SIGNIFICANCE

*Abstract.* The article examines such issues as parenting in Uzbek families and the influence of the West on our children today, as well as self-esteem.

*Key words:* eastern people, parenting, parental role, self-esteem, western culture.

### ВОСТОЧНОЕ ОБРАЗОВАНИЕ В СЕМЬЕ И ЕГО СОЦИАЛЬНОЕ ЗНАЧЕНИЕ

*Аннотация.* В статье рассматриваются такие вопросы, как воспитание детей в узбекских семьях и влияние Запада на наших детей сегодня, а также самооценка.

*Ключевые слова:* восточные народы, воспитание детей, родительская роль, самооценка, западная культура.

Sharqning aksar xalqlari, xususan, biz o'zbeklarda bolalar kichikligidanoq kattalarni hurmat qilish, ularning gapiga quloq tutish, gap qaytarmaslik, har bir ishda kattalar bilan maslahatlashib ish ko'rish ruhida tarbiya topadi. Ota-ona chaqirganda har qanday ishni tashlab, “labbay” deb borish, topshirgan yumushlarini og'rinmay bajarish, keksayib, yordamga muhtoj bo'lganida mehr-oqibat, g'amxo'rlik ko'rsatish, hatto davrada ulardan yuqoriga chiqmaslik, beruxsat so'zlamaslik, ko'chada oldilariga tushib yurmaslik yozilmagan qat'iy qoidaga aylangan.

Bu ota-onadan qo'rqishdan emas, balki hurmat, e'zoz, oqibat, nomus, oriyat, g'urur kabi insoniy fazilatlar ifodasidir.

Ammo bugun o'zini zamonaviy sanaydigan, hamma ishni ko'ngil mayliga qarab amalga oshiradigan, farzandiga biroq qat'iyatlilik bilan tarbiya berishni ularning erkini bo'g'ish deb tushunadigan, bir so'z bilan aytganda, G'arbning g'arib madaniyatiga havas qilib, ularga xos yashashga, farzandlariga shu ruhda tarbiya berishga intilayotgan oilalar ham yo'q emas. Keyingi vaqtlarda bu borada ba'zi gap-so'zlar, hatto muammoli holatlar ham ko'zga tashlanmoqda.

Emishki, zamonaviy oilalarda kattalar va kichiklarning, ya'ni ota-onalar va farzandlarning murosasi kelishmas emish. Bunga esa ularning yoshi o'rtasidagi farq, dunyoqarashlarining mos kelmasligi sabab bo'lar ekan. Ajablanasan kishi, axir bir paytlar mana shu qarashlarni qo'llab-quvvatlagan G'arb oilalari bugun “avlodlar to'qnashuvi” yoki kelishmovchiligining jabrini tortayotganidan xabardormiz-ku.

«Men» — obrazi va o'zini-o'zi baholash. «Men» — obrazi asosida ham bir shaxsda o'z-o'ziga nisbatan baholar tizimi shakllanadiki, bu tizim ham obrazga mos tarzda har xil bo'lishi mumkin. O'z-o'ziga nisbatan baho turli sifatlar va shaxsning orttirilgan tajribasi, shu tajriba

asosida yotgan yutuqlariga bog'liq holda turlicha bo'lishi mumkin. Ya'ni, ayni biror ish, yutuq yuzasidan ortib ketsa, boshqasi ta'sirida — aksincha, pastlab ketishi mumkin. Bu baho aslida shaxsga boshqalarning real munosabatlariga bog'liq bo'lsa-da, aslida u shaxs ongi tizimidagi mezonlarga, ya'ni, uning o'zi subyektiv tarzda shu munosabatlarni qanchalik qadrlashiga bog'liq tarzda shakllanadi. Masalan, maktabda bir fan o'qituvchisining bolaga nisbatan ijobiy munosabati, doimiy maqtovlari uning o'z-o'ziga bahosini oshirsa, boshqa bir o'qituvchining salbiy munosabati ham bu bahoni pastlatmasligi mumkin. Ya'ni, bu baho ko'proq shaxsning o'ziga bog'liq bo'lib, u subyektiv xarakterga egadir.

O'z-o'ziga baho nafaqat xaqiqatga yaqin (adekvat), to'g'ri bo'lishi, balki u o'ta past yoki yuqori ham bo'lishi mumkin.

O'z-o'ziga bahoning past bo'lishi ko'pincha atrofdagilarning shaxsga nisbatan qo'yayotgan talablarining o'ta ortiqligi, ularni uddalay olmaslik, turli xil e'tirozlarning doimiy tarzda bildirilishi, ishda, o'qishda va muomala jarayonidagi muvaffaqiyatsizliklar oqibatida xosil bo'lishi mumkin. Bunday o'smir yoki katta odam ham, doimo tushkunlik holatiga tushib qolishi, atrofdagilardan chetroqda yurishga harakat qilishi, o'zining kuchi va qobiliyatlariga ishonchsizlik kayfiyatida bo'lishi bilan ajralib turadi va bora-bora shaxsda qator salbiy sifatlar va hattixarakteratlarning paydo bo'lishiga olib keladi. Xattoki, bunday xolat suisidal harakatlar, ya'ni o'z joniga qasd qilish, real borligidan «qochishga» intilish psixologiyasini ham keltirib chiqarishi mumkin.

O'zi-o'ziga baho o'ta yuqori ham shaxs xulq-atvoriga yaxshi ta'sir ko'rsatmaydi. Chunki, u ham shaxs yutuqlari yoki undagi sifatlarning boshqalar tomonidan sun'iy tarzda bo'rttirilishi, noo'rin maqtovlar, turli qiyinchiliklarni chetlab o'tishga intilish tufayli shakllanadi. Ana shunday sharoitda paydo bo'ladigan psixologik xolat «noadekvatlik effekti» deb atalib, uning oqibatida shaxs xattoki, mag'lubiyatga uchraganda yoki o'zida nochorlik, uquvsizliklarni sezganda ham buning sababini o'zgaralarda deb biladi va shunga o'zini ishontiradi ham (masalan, «xalaqit berdida», «falonchi bo'lmaganida» kabi bahonalar ko'payadi). Ya'ni, nimaiki bo'lmasin, aybdor o'zi emas, atrofdagilar, sharoit, taqdir aybdor. Bundaylar xaqida bora-bora odamlar «oyog'i yerdan uzilgan», «manmansiragan», «dimog'dor» kabi sifatlar bilan gapira boshlaydilar. Demak, o'z-o'ziga baho realistik, adekvat, to'g'ri bo'lishi kerak.

Realistik baho shaxsni o'rab turganlar — ota-ona, yaqin qarindoshlar, pedagog va murabbiylar, qo'ni-qo'shni va yaqinlarning o'rinli va asosli baholari, real samimiy munosabatlari mahsuli bo'lib, shaxs ushbu munosabatlarni ilk yoshligidanoq xolis qabul qilishga, o'z vaqtida kerak bo'lsa to'g'rilashga o'rgatilgan bo'ladi. Bunda shaxs uchun etalon, ibratli hisoblangan insonlar guruhi — referent guruhning roli katta bo'ladi. Chunki biz kundalik hayotda hammaning fikri va bahosiga quloq solavermaymiz, biz uchun shunday insonlar mavjudki, ularning hattoki, oddiygina tanbehlari, maslahatlari, hattoki, maqtab turib bergan tanbehlari ham katta ahamiyatga ega. Bunday referent guruh real mavjud bo'lishi (masalan, ota-ona, o'qituvchi, ustoz, yaqin do'stlar), yoki noreal, hayoliy (kitob qahramonlari, sevimli aktyorlar, ideal) bo'lishi mumkin.

Shuning uchun yoshlar tarbiyasida yoki real jamoadagi odamlarga maqsadga muvofiq ta'sir yoki tazyiq ko'rsatish kerak bo'lsa, ularning etalon, referent guruhini aniqlash katta tarbiyaviy ahamiyatga ega bo'ladi.

Shunday qilib, o'z-o'ziga baho sof ijtimoiy xodisa bo'lib, uning mazmuni va mohiyati shaxsni o'rab turgan jamiyat normalariga, shu jamiyatda qabul qilingan va e'zozlanadigan qadriyatlarga bog'liq bo'ladi. Keng ma'nodagi yirik ijtimoiy jamoalar etalon rolini o'ynashi oqibatida shakllanadigan o'z-o'ziga baho — o'z-o'zini baholashning yuksak darajasi hisoblanadi.

Masalan, mustaqillik sharoitida mamlakatimiz yoshlari ongiga milliy qadriyatlarimiz, vatanparvarlik, adolat va mustaqillik mafkurasiga sadoqat xislarining tarbiyalanishi, tabiiy, har bir yosh avlodda o'zligini anglash, o'zi mansub bo'lgan xalq va millat ma'naviyatini qadrlash xislarini tarbiyalamoqda. Bu esa, o'sha yuksak o'z-o'zini anglashning poydevori va muhim shakllantiruvchi mexanizmidir. Demak, o'z-o'zini baholash — o'z-o'zini tarbiyalashning muhim mezonidir. O'z-o'zini tarbiyalash omillari va mexanizmlariga esa, quyidagilar kiradi:

- o'z-o'zi bilan muloqot (o'zini konkret tarbiya obyekti sifatida idrok etish va o'zi bilan muloqotni tashkil etish sifatida);
- o'z-o'zini ishontirish (o'z imkoniyatlari, kuchi va irodasiga ishonish orqali, ijobiy xulq normalariga bo'sundirish);
- o'z-o'ziga buyruq berish (tig'iz va ekstremal holatlarda o'zini qo'lga olish va maqbul yo'lga o'zini chorlay olish sifatida);
- o'z-o'ziga ta'sir yoki autosuggestiya (ijtimoiy normalardan kelib chiqqan holda o'zida ma'qul ustanovkalarni shakllantirish);
- ichki intizom — o'z-o'zini boshqarishning muhim mezoni, har doim har yerda o'zining barcha harakatlarini muntazam ravishda korreksiya qilish va boshqarish uchun zarur sifat.

### **X U L O S A**

O'zbekiston mustaqil davlatga aylangan bir sharoitda ma'naviy va axloqiy tarbiya qator omillar ta'siri ostida amalga oshiriladi. Bu eng avvalo shaxsni umuminsoniy qadriyatlar asosida shakllantirish maqsadida ish olib borishda ko'rinadi. Axloqiy sifat shaxsning barcha muhim xususiyatlarini yaxlit holga keltiradi.

O'zbek xalqining moddiy va ma'naviy darajasining ko'tarilishi yangi axloqning kelajakdagi rivojlanishi va mustahkamlanishining ijtimoiy bazasini kengaytiradi, shaxs ehtiyojlarini yangi darajasi va undan oqilona foydalanishni shakllantiradi.

Shaxsning muhim ma'naviy sifatlari bo'lgan axloqiy ong, hissiyot va xulqni shakllantirish; vatanparvarlik, vatanga muhabbat, O'zbekiston gerbi va bayrog'i hamda madhiyasiga muhabbat, insonpavarlik, ongli intizom va boshqa tuyg'ularni kamol toptirish axloqiy tarbiyaning asosiy vazifalaridir.

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