



## BILINGUALISM IS A BROAD CONCEPT AND ONE OF THE MOST COMMON CONCEPTS TODAY.

Nukus branch of the Samarkand State University of  
Veterinary Medicine Livestock and biotechnology.  
Assistant teacher: **Matkarimova Difuza Abuovna**

**Abstract:** *This article is based on the fact that the multilingual environment, its content, and the issue of ensuring interethnic harmony and cooperation are the main factors of sustainable development of each state. It also covers the issues of reconsidering family upbringing relations, raising children and ensuring their spiritual maturity.*

**Keywords:** *multilingualism, polylingualism, bilingualism, family, upbringing, family relations.*

### INTRODUCTION

At any stage of the development of the world community, the issue of ensuring interethnic harmony and cooperation between members of society is a key factor in the sustainable development of each state. In the context of the current civilization and the intensification of global processes, the rise of negative actions such as international extremism and terrorism, the issue of achieving interethnic harmony remains relevant for all countries of the world.

The existence of interethnic tolerance between different ethnic groups, classes, and groups of people in an environment of multilingualism confirms the protection of the right of peoples to self-determination, to preserve their national languages and cultures, as it is a necessary condition for maintaining peace and stability in the world. Indeed, developing a culture of tolerance and humanity, strengthening interethnic and interfaith harmony, and civil harmony in society, creating equal rights and opportunities for all citizens, regardless of their nationality and religious beliefs, and educating the younger generation in the spirit of patriotism, respect for

national and universal values, love for the Motherland and loyalty are among the important priorities of state policy in Uzbekistan.

## DISCUSSION AND RESULTS

One of the important priorities of the reforms being carried out in our country is to develop the culture of tolerance and humanistic qualities of the multinational Uzbek people, to ensure mutual solidarity and harmony between nations. "Today, representatives of more than 130 nationalities and ethnic groups live in harmony and harmony in our country, like children of one family. In this regard, undoubtedly, the traditions of tolerance, which have been inherent in our people for a long time, play an important role"

The topic of improving family upbringing relations in a multilingual environment is of urgent importance today. The scientific and pedagogical research of pedagogical scientists reflects such issues as preparing young people for family life, forming a healthy lifestyle and positive family relations in the family, its importance in ensuring the maturity of children, the content, form, methods and means of organizing family upbringing, and the behavior of the person being raised in them. In particular, the work of pedagogical scientist Y.P. Azarov "Family Pedagogy" discusses the essence of family upbringing, aspects of parental upbringing, specific aspects of organizing the upbringing of girls in the family, and emphasizes the issue of forming young families on the example of advanced families.

Scientific research conducted by pedagogical scientist A. Munavvarov focuses on the categorization of families according to their social status, types of families, their specific characteristics, methods and means, and the position of fathers and mothers as educators in the family.

The main topic of the research work of the pedagogical scientist D. Kholikov is "Preparing students for family life on the basis of national traditions and customs", in which the author focuses on the issues of pedagogical and psychological

characteristics of preparing students for family life, the role, forms, methods and means of national traditions and customs in preparing young people for family life. In her scientific works, G.V. Mardonova conducts a deep scientific study of the content of national education and its significance in developing the ideas of interethnic tolerance of the Uzbek people.

There is an important aspect that should be taken into account when implementing activities related to family education relations, which is a multilingual environment. That is, the country's population speaks several languages, which is explained by the fact that many representatives of different nationalities live in the country.

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The adoption and implementation of the Strategy of Actions in Five Priority Areas of Development of the Republic of Uzbekistan for 2017-2021, the current era in which we live, requires the pursuit of a well-thought-out, mutually beneficial and practical policy aimed at strengthening the independence and sovereignty of our state, creating an environment of security, stability and close neighborliness around the country, as well as further strengthening humanitarian values and mutual understanding between representatives of different nationalities in the minds of the population, especially young people, and raising the work being carried out in this regard to a qualitatively new level.

National-cultural centers are public organizations that serve to satisfy the national cultural needs of representatives of a particular nationality living in Uzbekistan. National-cultural centers operate on the basis of the Constitution of the Republic of Uzbekistan and the current laws of the Republic of Uzbekistan on public organizations, as well as their own charter<sup>7</sup>. National cultural centers voluntarily unite citizens of Uzbekistan interested in studying, preserving and developing the national culture, language, customs, traditions and customs characteristic of a particular nation.

The first National Cultural Centers were established in the regions of the republic by Koreans, Kazakhs, Jews, and Armenians in 1989. The real development and prosperity of these centers began after Uzbekistan gained independence. In connection with the independence of Uzbekistan, ample opportunities were created for their effective activity. As a result, the number of National Cultural Centers increased every year. If in 1992 there were 10 National Cultural Centers operating, in 1995 their number reached 72, and by 2003 it reached 135. They consist of republican cultural centers, regional, city, and district cultural centers.

The Uzbek nation has always preserved national values, reflected the qualities of interethnic tolerance and is considered a nation rich in feelings of tolerance. As the first President of the Republic of Uzbekistan, Islam Karimov, emphasized, "the harmony and values that our ancestors lived in this vast region for centuries, the value of history and life itself calls us - all the peoples of Central Asia - to live in such a spirit of friendship and cooperation."

Indeed, due to the development of harmony and stability between nations and peoples in our region, tolerance in relations between them is becoming stronger at the level of value. Currently, there is a growing movement aimed at understanding the identity of nations, protecting their interests, preserving customs, traditions and values, and popularizing them among the peoples of the world. This process, in turn, requires the gradual improvement of feelings of tolerance among different nations and peoples in their efforts to protect their identity. Tolerance has a special place in the system of universal human values.

As we know, the factors influencing the formation of a system of positive attitudes towards the traditions of other nations in Uzbek families are the following: the history of the formation of the nation, national mentality, family, parental relations, healthy upbringing and a healthy environment in the family, the neighborhood, the educational process in educational institutions.

Before discussing the national mentality of the Uzbek people, it is worth noting that the Uzbek people have gone through four major religious and ideological stages (Zoroastrianism, Buddhism, Islam, communism), and it is important to remember that each ideological and religious influence took generations to complete, leaving an indelible mark on the character of the nation.

The Uzbek nation and Uzbek families have their own unique formation process. History testifies that the Uzbek people took their roots from the indigenous ethnic groups that lived in this region. The second root originated from the ancient Turkic peoples. The union of both main roots - their mutual synthesis formed the Uzbek people and later the Uzbek nation<sup>8</sup>.

In a multilingual environment, the family plays a significant role in forming a positive attitude towards the traditions of other nations, that is, the qualities of tolerance. The family is a complex social group, which is formed as a result of the integral integration of ideological and psychological relations. The family is the primary social unit of society. It reflects the needs, interests, inclinations, upbringing and other types of social activity of family members. The process of systematic influence of parents on the child's personality in order to form the foundations of a scientific worldview, spiritual and moral, refinement, labor and other social factors is called family education.

It is not for nothing that the saying "from the beginning of the child" is said in our people. Because in the family environment there is a basis for the upbringing, growth and maturity of a child. In a family where there is a healthy environment, warmth in relationships, mutual understanding, not only a prosperous and happy life, but also proper upbringing and upbringing of children take place. Therefore, the healthy birth of a child, healthy growth, healthy upbringing and, finally, the formation of a healthy person also depend on the family.

"Family education is always distinguished by its complexity and multifacetedness, wonderfulness and originality"<sup>9</sup>-, emphasizes A. Munavvarov.

Each family is a unique world, it manifests its own unique, unique features in the work of upbringing.

The national characteristics of the Uzbek people: morality, self-awareness, national feeling, national culture, national dress and behavior are reflected in them, which cannot be ignored when studying the structure and interpersonal relations of the Uzbek family. The following qualities are characteristic of the structure of Uzbek families: many children, the appearance of the father as the main educator in the family, kinship, and the coexistence of several generations. These, of course, have a great impact on the development and formation of a human child.

Psychologist G. Shoumarov, who emphasized the high role of the family in the upbringing of a child and the development of a certain worldview in him, said: "A happy childhood is the result of joy and harmony in the family and the care of parents for their children," and divided the family into the following categories:

1. Family in the direction of social development.
2. A family with a conflict orientation.
3. A family with a low cultural level of social orientation.

Family members of the first category are active in production, public, cultured, and they educate their children in the same way.

In a family of the second category, the universal orientation is not completely resolved. Such family members, based on their own desires, wishes, and motives, "pull their own cart" and struggle to influence children.

In families of the third category, many customs and ideals of servility prevail.

Under the influence of upbringing and interpersonal relationships in the family, from early childhood, such high human feelings and experiences as loyalty to high ideas and universal causes, patriotism, humanity, the ability to control personal interest, determination, dignity, sincerity begin to form.

## CONCLUSIONS

In raising children, it is necessary to always know and remember the aspects of the family that make it different from other social settings. There are specific rules for raising young people in the family, and it is advisable for parents to know these rules: 1) parents, children and other members of the family should understand and respect each other; 2) consider education, work, labor as the main need; 3) not give in to idleness, laziness; 4) adhere to a strict routine and regime in the family; 5) respect for elders in the family and respect for younger ones; 6) create psychological peace and a healthy environment in the family; 7) form such qualities as independence, freedom, self-confidence in each family member.

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