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PSYCHOLOGICAL FEATURES OF THE FORMATION OF ALTRUISM MOTIVES IN THE FAMILY

Atabaeva Nargis Batirovna

Professor at The Department Of "Psychology", Doctor of Psychology (Dsc)

At Tspu Named After Nizami, Uzbekistan

Abstract

This article analyzes the results of a scientific research aimed at clarifying the role of parent-child relations in the manifestation of altruism in a person.

Keywords Altruism, family, motive, national character, moral principle, motivation.

INTRODUCTION

In Uzbekistan, great attention is paid to the issue of moral development of young people, raising them in the spirit of humanity. In the strategic tasks of developing our country and strengthening its independence proposed by our President Sh.M.Mirziyoyev, one of the important tasks is to train a mentally mature, competent generation and competitive personnel, and to educate young volunteers who can help the society in solving social tasks. In the implementation of these tasks, "we rely on our national traditions formed over the centuries, the rich heritage of our ancestors" and raising the young generation in the spirit of universal human values built on the basis of Eastern education lays a huge responsibility on the society [1].

The role and influence of the family in maintaining and developing the nationality of any nation is incomparable. Because a person's worldview, purest and purest feelings are formed, changed and developed in the family, under the influence of parents, grandparents, brothers and sisters. After all, the saying "A bird does what it sees in its nest" is true. In fact, the child learns the most important national values in the family circle.

Altruism is one of the forms of behavior formed on the basis of national characteristics that we

aim to study.

Before presenting the level of study of the problem of altruism, let's comment on the concept. The concept of altruism is derived from the Latin word "alter" - "others" and was introduced into science by the French philosopher O. Comte as a term opposite to egoism. The role and influence of the family in maintaining and developing the nationality of any nation is incomparable. Because a person's worldview, purest and purest feelings are formed, changed and developed in the family, under the influence of parents, grandparents, brothers and sisters. After all, the saying "A bird does what it sees in its nest" is true.

Based on the above points, the formation of altruism in a person, based on the national character, is of great importance today. That's why, in the period when "mass culture" attacks have increased and drastic changes in people's behavior are being observed, in order to create "immunity against the disease of indifference", the need to form altruistic behavior is definitely felt.

The motives of altruistic behavior based on such moral factors are related to the desire to act in accordance with universal, national values and

social norms. The issue of emergence and expression of altruism in a person during ontogenesis is explained through L. Kohlberg's theory of moral development.

National psychological characteristics of people affect their activities in the following ways:



Figure 1. The influence of national characteristics on human activity [3].

National psychological characteristics not only affect the human psyche, but also give a certain structure and content to this process. In psychology, four areas can be distinguished as a phenomenon of social consciousness:

The motivational field describes the uniqueness of the reasons and ideas of the national community.

The field of intellectual knowledge characterizes the uniqueness of the worldview related to the nation's thinking. This aspect is expressed by their mental feelings.

The sphere of communicative behavior indicates

the existence of the established standards of mutual relations of each nation, its own moral stereotypes, and its own forms of leadership.

There is an opinion among the people that, based on it, each people has its own characteristics in the functioning of the innate features of the nervous system and mind. This gives rise to the uniqueness of the emotional-volitional spheres of the national character.

Based on the above analysis, it can be said that it is desirable to develop the following characteristics in order to acquire a tendency to altruism in a child.



Figure 2. Characteristics that develop in a person [2].

Based on these theoretical analyses, we can say that the national characteristics of raising a

person in an altruistic spirit are embodied in the following three ways:

- Explanation method is a method aimed at explaining the moral principles of every behavior committed by a child through examples, including fairy-tale characters, various stories, examples of folklore. In this case, examples suitable for the child's age are used. The main focus is on explaining the social causes and consequences of the child's behavior down to the smallest details.

- The method of modeling parental behavior - certain behavior positions are formed in the child by imitating the behavior of his parents. We can call this the principle of following the proverb "What a bird sees in its nest, it does" in education. The long-term experience of our people and the scientific research of psychologists (Z. Freud, D.J. Watson, A. Bandura, L. S. Vygotsky, B. R. Kadirov, E. G. Goziev, Z. T. Nishanova, etc.) show that the child acquires parental behavior and models it through individual experience. Therefore, the behavior of the parents is a model that strongly influences the child. If the parents are very caring towards their loved ones, kind, help those in difficult situations, or do things like "don't let your left hand know what your right hand has given", surely their children will have a stronger tendency to altruism.

- Encouraging method is a method based on parent's support and encouragement of any "good behavior" behavior committed by the child. In "Avesta", which is one of the ancient manuscripts, it is emphasized that in order to educate the child in "good thoughts, good words and good deeds", it is necessary to support the good deeds of the child with encouraging words "well done, blessed". In fact, if a parent sees a child helping his sister with homework and encourages him in a meaningful way as a good brother, the next time the brother will try to repeat his behavior. As a result, stable altruistic attitudes are formed in the child.

Hospitality is one of the national values that influence the upbringing of national characteristics in a child. Hospitality among Uzbeks plays an important role in educating a child to be polite to others, to care for others, to keep the house clean, to be able to establish constructive communication, tolerance and

empathy, as well as selflessness and gratitude.

A guest is actually a person who temporarily visits your home as a stranger to provide you with shelter, food and drink.

Banqueting, that is, hospitality and waiting for guests, is one of the noblest virtues, and virtuous people have practiced it since ancient times. Our people are famous for their hospitality. If there is no Uzbek household or family, he did not welcome the guest with joy and did not bring all the blessings of his house to the table. Proverbs and sayings such as "A guest is greater than your father", "A guest comes through the door, food comes through a hole", "Don't even talk to your cat in front of a guest" are not spoken for nothing.

Hospitality is a wonderful feeling and helps to strengthen the bonds of friendship and brotherhood between people.

The Uzbek people say, "Even if your hotel is narrow, let your loving heart be wide."

If the guest came for a need, he should be allowed to say so without bothering him with unnecessary questions. After listening carefully to what he says, try to give him what he asks for or fulfill his request without embarrassing him. Sometimes a guest may not have the courage to make a face and say what he wants. In such a situation, it is the characteristic of virtuous people to be able to use sensitivity and understanding and find out what is in his language.

Ancient Arabs had such a form of nobility: when a needy person visited rich people, a rich person, after asking about the situation, asked the reason for coming, saying service(?). Then the needy person who came to visit would say: "I came to greet you and visit your beautiful face." That's why the rich host realized that the visitor needed help, and even if he didn't ask for anything, he would give him alms and benevolence. This situation itself shows that hospitality causes the formation of national characteristics based on altruistic motives in a person.

Another of the values ingrained in the blood of the Uzbek people is respect for the elderly. On the basis of honoring and showing respect to elders, elderly parents, and enlightened ones, mutual care, love, valuing others, and giving them gratuitous help are cultivated. Here is a story.

"In ancient times, there was a terrible custom of killing the elderly in one country. A young man serving in the king's palace loved his old father very much. That's why he hid him in a secluded cave at the foot of the mountain in an attempt to save him from an unnecessary death. Then from time to time he would receive information about his condition.

Union, one day the king rode towards that mountain at dawn to hunt. When he was tired of chasing prey until noon, he wanted to rest on the shore of the lake, the so-called abode of fairies, and ordered his servants to build a tent. Standing on the edge of a high bank, looking down, he saw an egg-like gem shining in the water. He ordered his servants to take him out immediately. The young men dived into the water one by one, but none of them came out dry without finding the pearl. The angry king said, "Now I give an order: this time, whoever takes out the jewel will be rewarded, otherwise, he will be sentenced to death!" made a condition. Then the young man said, "It is inevitable that I will also die at this time." Maybe I'll come and say goodbye to my father in time!" without letting anyone notice, he rushed to the cave. His father, seeing him with a sad face, asked him why. After hearing the incident, "Is there a tree by the lake?" he asked. "Yes!" after receiving the answer, "Then climb the tree and look carefully: maybe there is a bird's nest in the branch and a jewel inside. His hair is shining in the water!" said.

The young man followed his father's advice. He said to the king, "I want to dive deeper into the water, let me jump from the tree!" said. When he got permission, he climbed up the tree and looked at the branch branching over the lake. If you look at it, there is a real jewel shining in the one that is bent down. He brought it down and handed it to the king. "How did you know that the pearl was in the branch of the tree and not at the bottom of the lake?" In response to the question, he reluctantly told the conversation he had with his father. Even the fairies, the owners of this place, did not know about the existence of this gem. Recognizing the old man's wisdom, the king abolished the law of killing the elderly."

These are: "A fairy knows what an old man

knows", "A house with an old man has charm", "An old man has many qualities", "A house with an old man is a school", "A wise old man is a flowing river", "The old man is a gathering of relatives" "Every old man has a saying " is a narration attributed to the history of the creation of our proverbs. In all of these stories, the wisdom of the elderly, their wealth of experience, and the fact that they always do justice are glorified as invaluable qualities, and respect for elders, first of all, begins with attention to parents. The most important thing is that the practical application of these sayings will bring up the understanding that just as gold and silver are not old, neither are kind-caring, loyal, materially-spiritually supportive parents.

CONCLUSION

In conclusion, the parent's model of behavior is a ready model for the child. Taking this into account, national characteristics that show the national identity and national affiliation of a person are formed in the family. Therefore, it is necessary for parents not to forget that they act as "personal role models" in the upbringing of children and to inculcate in the child the feelings of mutual help, mutual respect, and mutual care from national characteristics, and to use the images of national traditions, customs, and fairy-tale heroes effectively. Only then will the national characteristics of a person have a stable character and will be absorbed into the system of personal values.

When forming altruism in a person, it is appropriate to pay attention to the following:

- strengthening the child's motivation to acquire socio-ethical knowledge;
- directing the child to socially significant areas of activity;
- supporting the child's active initiative;
- use the model of mutual cooperation in family relations, encourage the child's social activity.

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