

**THE EMERGENCE OF CONFLICT RELATIONSHIPS IN THE ONE-STEP FAMILY
AND THE ROLE OF NATIONAL VALUES IN THE SOLUTION OF ALL PROBLEMS***Musurmonova Shakhlo Ithomovna**Gulistan State Pedagogical Institute. District 4, Gulistan city, Syrdarya region.**Email: shaxlomusirmonova@gmail.com*

Abstract:In this article, the conflicts that occur in single-parent families are expressed in the formation of values, norms, ideas, views, and ideas about the norms of behavior in the spirituality of children of different ages formed in the family. Accordingly, the ways to eliminate the neglect and delinquency of minors are also changing. However, the cooperation of family and public organizations, as well as law enforcement agencies, remains the most appropriate measure in these matters.

Keywords:neighborhood, separate family, values, parents, children, family, divorced family, entrepreneurship, intelligent woman, complex, functionality, spouse, marriage.

Аннотация:В данной статье конфликты в неполных семьях выражаются формированием представлений о ценностях, нормах, представлениях, взглядах, нормах поведения в духовности детей разного возраста в семье. Соответственно, изменятся и способы ликвидации безнадзорности и правонарушений несовершеннолетних. Однако наиболее целесообразной мерой в этих случаях остается сотрудничество семейных, общественных организаций и правоохранительных органов.

Ключевые слова:маҳалла, отдельная семья, ценности, родители, дети, семья, разведенная семья, предпринимательство, умная женщина, комплекс, функциональность, супруг, брак.

Аннотация:Ушбу мақолада тўликсиз оилаларда кечувчи зиддиятлар оилада шаклланаётган турли ёшдаги болалар маънавиятидаги қадриятлар, меъёрлар, тасаввурлар, қарашлар, ҳуққ-атвор меъёрлари тўғрисидаги тасаввурларнинг шакллантирилиши билан ифодалангани. Шунга қараб вояга етмаганларнинг қаровсизлиги ва ҳуқуқбузарликларини бартараф этиш йўллари ҳам ўзгариб боради. Бироқ бу ишларда оила ва жамоат ташкилотлари ҳамда ҳуқуқ-тартибот органларининг ҳамкорлиги энг мақбул тадбир бўлиб қолаверади.

Калит сўзлар:маҳалла, алоҳида оила, қадриятлар, ота-она, фарзандлар, оила, ажрашган оила, тадбиркорлик, ақлли аёл, мажмуа, функционаллик, турмуш ўрток, никоҳ.

In recent years, improving the inclusive education system has become one of the priorities of state policy in our country, providing social, economic and spiritual support to the population, including orphans, children deprived of parental care, and children with disabilities in need of socio-moral protection in single-parent, troubled, and socially vulnerable families.

This category includes those who are single-parent, restless, subjected to various pressures and violence in families in need of social protection, prone to crime and commit crimes, have a hard upbringing, are given to various harmful habits (drinking, smoking, drug use, etc.), migrant, restless, on the verge of separation, poor, lost their breadwinner, affected by natural disasters,

brought up in needy families, orphans, belongs to disabled children deprived of parental care. But telling them that they belong to the group of children in need of social and moral protection, giving constant verbal advice, raising them separately from their peers, family members, and the public may not give the expected result.

According to the results of the research conducted in this regard, the mechanisms of this system of working with children in need of socio-moral protection are as follows, that is, working with them can be carried out in five stages:

The first stage is the identifying stage. At this stage, the mahalla officials, in cooperation with the relevant ministries and departments, determine the reasons for the appearance of this category of children, the lifestyle of their families, guardians and sponsors, their socio-psychological state, health and other conditions through special test questionnaires. Because organizational and educational work should be organized based on their specific characteristics. At this stage, a special questionnaire should be developed and conducted in cooperation with social psychologists, defectologists, teachers, doctors, lawyers, citizens' self-government bodies, and competent organizations.

The procedure for working with children in need of socio-moral protection and a special notebook should be developed based on their socio-psychological, medical-physical, and spiritual-educational characteristics.

The second stage is the stage of equipping with knowledge, skills and abilities, spiritual and physical training. In this case, equipping with knowledge, skills and abilities, spiritual and physical training is carried out according to the interests, abilities and talents of these children. Based on the results of a special questionnaire, they are involved in special educational and medical institutions according to their interests, abilities, health, and psychological state. Psychologists, defectologists-pedagogues, doctors and other specialists with special psychological knowledge should be involved for each type of children. The content of spiritual education and vocational education should be created by specialists for boys and girls in the family, neighborhood and educational institutions. The content of education should be created based on national values, and for those in special boarding schools and orphanages, more attention should be paid to improving medical-physical, spiritual-educational knowledge, skills and abilities. At this stage, vocational guidance should be carried out according to the abilities and interests of young people based on a special program.

The third stage is the stage of vocational guidance and employment. After graduating from general education schools, they will be provided with a profession in vocational schools and higher education institutions. Before being directed to educational institutions, it is possible to determine where and in what profession they can work and direct them to educational institutions to acquire a profession.

It would be expedient if this category of girls were attached to female professors-teachers at nearby universities under the slogan “**One girl - one scholar-mother**” and scholars were engaged in their education and upbringing. This category of girls will develop knowledge, qualifications and skills in family secrets, the basics of household economics, the secrets of reproductive and sexual health, the basics of psychology, raising children in the family, the culture of dressing, and other issues.

It would also be expedient if, after they have acquired a profession, wherever they work, the same organization organizes spiritual and educational work with them.

The fourth stage is the stage of social support. In this case, it is advisable to designate a suitable, experienced, entrepreneurial, or managerial person as a foster parent for each child, and if

necessary, they are socially supported by the state. In our country, orphanages are gradually being closed down. The important thing is that children who are truly orphans and have been deprived of parental care are, first of all, brought up by their own parents, and if they do not have the opportunity, they are taken into the care of guardians and sponsors, and it is natural that orphanages will gradually close down. Because there have never been any orphanages in the history of our ancestors.

Since truly orphans are considered to be the property of their parents, a mechanism for the legal use of parental inheritance should also be introduced.

The fifth stage is the stage of constant monitoring. The socio-spiritual condition and lifestyle of this category of children should be constantly monitored. Special test questions should be prepared for monitoring and a special notebook should be formed by the relevant ministries and departments. Based on the results of monitoring, educational and educational work carried out with this category of boys and girls should be constantly improved.

In conclusion, children from families of various categories in our country are fully protected by the state. Therefore, in order to prevent the numerical increase of the group of children in need of socio-spiritual protection, to cooperate in eliminating it and to ensure that those directly and indirectly responsible for the issue of education have knowledge of the socio-spiritual protection policy, and to implement the conceptual ideas in the spiritual and educational sphere implemented in our country, the chairman of the mahalla citizens' assembly in the mahalla system, the preventive (senior) inspector, the assistant to the khokim, women's activists, youth leaders, as well as members of the "Smart Women" movement and other public officials are primarily responsible.

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