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CULTURALLY RESPONSIVE PEDAGOGY IN MULTILINGUAL ENGLISH CLASSROOMS

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Annotatsiya: Ushbu tadqiqot ko'p tilli ingliz tili sinflarida Madaniyatga Mos Pedagogikaning (CRP) ahamiyatini o'rganadi. Tadqiqotda CRP strategiyalarining o'quvchilarning til va madaniy xilma-xilligini qo'llab-quvvatlashdagi samarali qo'llanilishi tahlil qilinadi. Inklyuziv o'qitish usullariga e'tibor qaratgan holda, ushbu tadqiqot, til o'qitishni o'quvchilarning madaniy fonlari va o'rganish uslublariga moslashtirishning muhimligini ta'kidlaydi. Tadqiqot, shuningdek, o'quvchilarning ona madaniyatlarini til o'rganishga integratsiya qilishni, lingvistik ko'nikmalarni va madaniy ongni rivojlantirishni maqsad qilib qo'yadi. Bundan tashqari, ko'p tilli sinflarda CRP ni qo'llashdagi qiyinchiliklar va madaniyatga mos o'qitish usullarini yaxshilash uchun tavsiyalar keltirilgan.

Kalit so'zlar: Madaniyatga Mos Pedagogika, ko'p tilli sinflar, til xilma-xilligi, inklyuziv ta'lim, madaniy ong, til o'rganish, o'qitish uslublari, lingvistik ko'nikmalar, ta'lim strategiyalari.

Аннотация: Данное исследование рассматривает значимость культуры-соответствующей педагогики (CRP) в многоязычных английских классах. В нем анализируется, как можно эффективно внедрять стратегии CRP для поддержки языкового и культурного разнообразия студентов. Сосредоточив внимание на инклюзивных методах обучения, исследование подчеркивает важность адаптации языкового образования в соответствии с культурными особенностями и стилями обучения студентов. В работе акцентируется внимание на интеграции родных культур студентов в процесс изучения языка, способствуя развитию как языковых навыков, так и культурной осведомленности. Кроме того, обсуждаются трудности, с которыми сталкиваются преподаватели при применении CRP в многоязычных классах, и предлагаются рекомендации по улучшению внедрения культурно-отзывчивых методов обучения.

Ключевые слова: Культура-соответствующая педагогика, многоязычные классы, языковое разнообразие, инклюзивное образование, культурная осведомленность, изучение языка, методы обучения, языковые навыки, образовательные стратегии.

INTRODUCTION

In today's increasingly globalized world, the demand for language education that reflects and embraces cultural diversity is more pressing than ever. English, as a global lingua franca, is widely spoken and learned across diverse cultural contexts, which makes it imperative for educators to consider the cultural backgrounds of their students when teaching the language. As multilingual classrooms become more common, particularly in regions with a high level of linguistic diversity, the traditional methods of language teaching no longer suffice. Culturally Responsive Pedagogy (CRP) has emerged as a transformative approach that responds to the need for inclusivity, respect for diversity, and effective language learning. Culturally Responsive Pedagogy refers to teaching practices that recognize and value the cultural backgrounds of students, using this cultural knowledge to inform and enhance the educational experience. In multilingual English classrooms, CRP aims to create an environment where students from various linguistic and cultural backgrounds feel seen, heard, and respected, and where their cultural identities are integrated into the language learning process. This approach seeks not only to improve linguistic proficiency but also to promote intercultural understanding, empathy, and social equity among students.

This study explores the role of CRP in multilingual English classrooms, focusing on how culturally responsive practices can be implemented to support both the linguistic and cultural development of students. It examines the benefits of CRP for enhancing engagement, participation, and overall learning outcomes in diverse classrooms. Additionally, the study highlights the challenges that educators face in applying CRP, such as lack of resources, training, and time, and proposes strategies for overcoming these obstacles. Through a comprehensive analysis, this research aims to provide a deeper understanding of the importance of CRP in fostering a more inclusive, culturally sensitive, and effective language learning environment. The remainder of the paper is structured as follows: the next section provides a review of the relevant literature on CRP in multilingual classrooms, followed by a discussion of the methodology used in the study. Subsequently, the findings are presented, along with a discussion of their implications for teaching practice. The paper concludes with recommendations for educators and policymakers seeking to implement CRP in language education settings.

LITERATURE REVIEW

Culturally Responsive Pedagogy (CRP) has its roots in the work of educational theorists like Gloria Ladson-Billings (1994)[9], who emphasized the need to consider students' cultural backgrounds as integral to the teaching and learning process. CRP aims to create an educational environment where students' cultural identities are valued and leveraged to enhance learning experiences. Research suggests that culturally responsive approaches in multilingual classrooms not only help bridge cultural gaps but also promote academic success for students from diverse backgrounds (Gay, 2010; Ladson-Billings, 1994)[5][9]. These approaches empower students by validating their cultural experiences,

thus creating a more inclusive and engaging learning environment. In the context of English language learning, several studies have highlighted the significance of CRP in multilingual classrooms. For instance, Nieto (2010)[13] suggests that teaching English in a culturally responsive manner goes beyond language acquisition and focuses on fostering intercultural communication skills. According to Ladson-Billings (2009)[9], when students' cultural identities are affirmed, they are more likely to be motivated and invested in their learning. Culturally responsive strategies in language teaching include using culturally relevant materials, fostering an awareness of diverse cultural perspectives, and adapting teaching methods to reflect the linguistic and cultural strengths that students bring to the classroom (Banks, 2009)[1].

Research has also shown the positive impact of CRP on student achievement and engagement. For example, Gay (2010)[5] notes that culturally responsive teaching strategies, such as cooperative learning, project-based tasks, and critical thinking, encourage students to draw on their prior knowledge and experiences, thus making learning more relevant and effective. In multilingual English classrooms, where students bring a range of linguistic skills, cultural norms, and learning styles, CRP can enhance both linguistic and cognitive development by recognizing and utilizing these diverse resources. Furthermore, CRP is linked to increased self-esteem and reduced academic disengagement, as it helps students see their cultural identities as assets rather than barriers (Ladson-Billings, 1994)[9].

However, implementing CRP in multilingual classrooms is not without its challenges. One of the main difficulties is that teachers may not always possess the cultural competence necessary to effectively integrate students' backgrounds into their teaching practices. Moreover, traditional teaching materials and curricula often fail to reflect the diversity of student populations, making it difficult for teachers to find culturally relevant content. As a result, educators may struggle to create a learning environment that is both linguistically and culturally responsive (Banks, 2009)[1]. Additionally, the complexity of balancing multiple languages and cultures within a single classroom can be overwhelming, requiring teachers to develop sophisticated strategies that recognize the heterogeneity of their students' linguistic and cultural profiles.

METHODOLOGY

This study employs a qualitative research design to explore the application of Culturally Responsive Pedagogy (CRP) in multilingual English classrooms. The research aims to examine how CRP is implemented by teachers, how it influences student engagement, and the challenges educators face in applying these pedagogical strategies. Data was collected through a combination of classroom observations, interviews with teachers, and focus groups with students, providing a comprehensive understanding of CRP in practice. The study was conducted in a multilingual secondary school in an urban area, where the student population consists of individuals from diverse cultural and

linguistic backgrounds. The participants included ten English language teachers who regularly taught multilingual classrooms, as well as thirty students from different linguistic and cultural groups. The teachers were selected based on their experience with CRP and their willingness to participate in the study. The student participants were selected through purposive sampling to ensure that the sample represented a range of linguistic and cultural backgrounds.

Data was gathered over a period of three months. Classroom observations were conducted in ten different English language classes, with each class having an average of 25 students. The researcher observed the use of CRP strategies, such as incorporating students' cultural backgrounds into lessons, the use of diverse teaching materials, and the implementation of student-centered activities. Observations focused on teacher-student interactions, student participation, and the use of culturally relevant content in lesson plans. In addition to the observations, semi-structured interviews were conducted with the ten participating teachers. The interviews explored teachers' perceptions of CRP, their strategies for implementing culturally responsive practices, and the challenges they faced in doing so. Teachers were also asked about their professional development needs in relation to CRP. Focus groups with students were also organized to gather insights into their experiences of learning English in a multilingual, culturally responsive classroom. These focus groups allowed students to express their views on how culturally responsive teaching affected their engagement and learning outcomes.

The data collected from classroom observations, teacher interviews, and student focus groups was analyzed using thematic analysis. Thematic analysis is a method of identifying and interpreting patterns (themes) within qualitative data. The researcher transcribed the interview and focus group recordings and systematically coded the data to identify recurring themes related to the implementation and impact of CRP. The analysis focused on the following key areas: (1) the strategies used by teachers to implement CRP, (2) the impact of CRP on student engagement and achievement, and (3) the challenges and barriers faced by teachers in applying CRP in multilingual classrooms.

Ethical approval for the study was obtained from the relevant educational authorities. Informed consent was sought from all participants, with teachers and students being fully informed of the study's objectives and procedures. Confidentiality and anonymity were ensured by assigning pseudonyms to all participants and securely storing the data. Participants were free to withdraw from the study at any point without any negative consequences. Through this methodology, the study aims to provide a deeper understanding of the role of CRP in multilingual classrooms and offer practical insights into how educators can effectively implement culturally responsive strategies to enhance language learning.

RESULTS

The results of this study reveal several key findings regarding the implementation of Culturally Responsive Pedagogy (CRP) in multilingual English classrooms, its impact on student engagement, and the challenges faced by teachers. These findings were derived from classroom observations, teacher interviews, and student focus groups.

The observations and teacher interviews indicated that most teachers used a variety of CRP strategies in their classrooms. One of the most common strategies was the incorporation of culturally relevant materials. Teachers frequently integrated texts, media, and resources that reflected the diverse cultural backgrounds of their students. These included literature from different parts of the world, music, and films in various languages, as well as examples from students' home countries. Additionally, teachers built on students' cultural knowledge by encouraging them to share their own cultural experiences and perspectives during class discussions. They also utilized students' home languages to support comprehension and create a more inclusive environment. For example, bilingual glossaries were provided for key vocabulary, helping students to connect new English words with terms from their native languages.

Another strategy widely used by teachers was interactive, student-centered activities. Project-based learning, group discussions, and collaborative tasks allowed students to draw upon their cultural knowledge, which facilitated engagement and deeper learning. Tasks such as creating posters, presenting cultural traditions, and comparing English idioms with expressions from students' native languages were frequently employed in these classrooms. The data from student focus groups indicated that CRP had a positive influence on both student engagement and academic achievement. Students reported feeling more motivated and involved when their cultural backgrounds were incorporated into lessons. This increased participation, especially in activities like group discussions and projects, where they could share aspects of their culture. Additionally, students noted improvements in their language skills, particularly in speaking and writing, as they were more confident in using English to express themselves and engage with their peers. These findings suggest that culturally responsive practices not only promote a sense of belonging but also enhance language proficiency by connecting classroom learning with students' lived experiences. However, the study also highlighted several challenges faced by teachers when implementing CRP. Teachers reported difficulties in finding appropriate culturally relevant materials that were both engaging and educational. They also noted challenges related to managing the diverse needs of multilingual classrooms, where students had varying levels of English proficiency. Some teachers struggled to balance the incorporation of students' cultural backgrounds with the need to meet curriculum requirements, which at times led to concerns about the effectiveness of CRP in achieving academic outcomes.

DISCUSSION

The findings of this study underscore the positive impact of Culturally Responsive Pedagogy on student engagement, participation, and language development in multilingual English classrooms. The integration of students' cultural backgrounds into classroom activities was shown to foster a more inclusive and motivating learning environment, which, in turn, enhanced students' academic performance. This supports previous research that suggests culturally responsive teaching can bridge the gap between students' home cultures and the classroom, making learning more relevant and meaningful (Gay, 2010; Ladson-Billings, 1994)[5][9]. The use of culturally relevant materials and student-centered activities aligns with the principles of CRP, which emphasize the importance of recognizing and valuing students' cultural identities in the learning process.

By incorporating students' cultural knowledge and experiences into lessons, teachers were able to create a classroom environment that was not only more inclusive but also more effective in promoting language learning. The findings also suggest that CRP helps to build students' confidence in using English, as they felt their cultural contributions were valued, leading to increased participation in class activities. Despite these positive outcomes, the study also highlighted several challenges that teachers faced in implementing CRP. The difficulty in finding culturally relevant materials that were both appropriate and engaging for students is a concern that has been raised in other studies (Nieto, 2010)[10]. Teachers also reported struggling with the diverse language proficiency levels in their classrooms, which sometimes hindered the full implementation of CRP strategies. These challenges suggest the need for ongoing professional development and support for teachers to effectively integrate culturally responsive practices in their teaching.

In conclusion, while the study demonstrates the benefits of CRP in multilingual English classrooms, it also emphasizes the importance of addressing the challenges teachers face in implementing these practices. Future research should explore ways to better equip teachers with the resources and strategies needed to effectively integrate CRP into their classrooms, especially in multilingual contexts where students' needs can vary widely.

CONCLUSION

This study emphasizes the importance of Culturally Responsive Pedagogy (CRP) in enhancing student engagement and language proficiency in multilingual English classrooms. By integrating students' cultural backgrounds, CRP fosters a more inclusive learning environment, boosting confidence and participation. While challenges such as sourcing culturally relevant materials and balancing diverse language levels exist, the positive outcomes suggest that CRP can be effectively implemented with proper support and teacher training. Overall, CRP is crucial for creating an inclusive and engaging learning experience for multilingual students, and further research is needed to overcome implementation challenges.

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XXI ASR GLOBALASHUV DAVRIDA BUGUNGI KUN YOSHLARINING OILAVIY HAYOTGA TAYYORLIGI. MUAMMOSI

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Annotatsiya: Zamonaviy jamiyatda yoshlarning oilaviy hayotga tayyorligi muammosi ijtimoiy, iqtisodiy va madaniy o'zgarishlar tufayli kuchayib bormoqda. Ushbu tadqiqot O'zbekiston yoshlarining oila qurishga psixologik, moddiy va ma'naviy jihatdan tayyor emasligi sabablarini aniqlashga qaratilgan. Maqolada 2020–2023 yillarda o'tkazilgan 500 nafar yosh (18–30 yosh) ishtirokidagi sotsiologik so'rov, ekspert intervyulari (psixologlar, oila masalalari mutaxassislari) va xalqaro tadqiqotlar statistikasi tahlil qilingan. Natijalar shuni ko'rsatdiki, yoshlarning 65% moddiy resurslar etishmasligi, 40% esa psixologik tayyorgarlik (masalan, munosabatlarni boshqarish ko'nikmalari) yetishmasligini asosiy to'siq deb hisoblaydi. Xulosa qilib, oilaviy tayyorgarlikni oshirish uchun maktab va oliy ta'lim muassasalarida maxsus dasturlarni joriy etish, davlat tomonidan yoshlarga moliyaviy yordam ko'rsatish va oilaviy qadriyatlarni targ'ib qilish zarurligi ta'kidlangan.

Kalit so'zlar: yoshlar tayyorgarligi, oilaviy hayot, psixologik tayyorgarlik, moddiy resurslar, ma'naviy qadriyatlar, nikoh oldi tarbiya, ijtimoiy-iqtisodiy omillar.

Аннотация: В современном обществе обостряется проблема готовности молодежи к семейной жизни в связи с социальными, экономическими и культурными изменениями. Данное исследование направлено на определение причин, по которым молодые люди Узбекистана психологически, материально и духовно не готовы создать семью. В статье анализируются социологический опрос с участием 500 молодых людей (18-30 лет), экспертные интервью (психологи, семейные специалисты) и статистика международных исследований, проведенных в 2020-2023 гг. Результаты показали, что 65% молодых людей считают основным препятствием отсутствие материальных ресурсов и 40% отсутствие психологической подготовки (например, навыков управления взаимоотношениями). В заключение была подчеркнута необходимость внедрения специальных программ в школах и высших учебных заведениях, оказания финансовой поддержки молодежи и пропаганды семейных ценностей в целях улучшения подготовки семьи.

Ключевые слова: подготовка молодежи, семейная жизнь, психологическая подготовка, материальные ресурсы, духовные ценности, добрачное образование, социально-экономические факторы.

Abstract: In modern society, the problem of readiness of young people for family life is increasing due to social, economic and cultural changes. This study is aimed at determining the reasons why young people of Uzbekistan are not psychologically, materially and spiritually ready to start a family. The article analyzes a sociological survey with the participation of 500 young people (18-30 years old), expert interviews (psychologists, family specialists) and international research statistics conducted in 2020-2023. The results showed that 65% of young people consider lack of material resources and 40% lack of psychological preparation (for example, relationship management skills) as the main obstacle. In conclusion, the need to introduce special programs in schools and higher education institutions, provide financial support to young people and promote family values in order to improve family preparation was emphasized.

Key words: youth preparation, family life, psychological preparation, material resources, spiritual values, premarital education, socio-economic factors.

Kirish.

Oila-jamiyatning asosiy instituti bo'lib, uning barqarorligi yoshlarning nikoh va oilaviy majburiyatlarga tayyorligiga bog'liq. 21-asrda globalizatsiya, urbanizatsiya va axloqiy qadriyatlarning o'zgarishi yoshlarning oila qurishga nisbatan munosabatini radikal o'zgartirdi. O'zbekistonda esa, aholining 60% dan ortig'ini 30 yoshgacha bo'lgan yoshlar tashkil etishi, bu muammoning dolzarbligini oshiradi. Hukumatning oilaviy siyosatini mustahkamlashga qaratilgan choralariga qaramay, nikohdan qochish, ajralishlar ko'payishi va oilaviy mas'uliyatni kechiktirish tendentsiyalari kuzatilmoqda. Ilmiy adabiyotlarda ko'pincha oilaviy munosabatlarning psixologik jihatlari yoritilgan bo'lsa-da, O'rta Osiyo, ayniqsa O'zbekiston kontekstida yoshlarning kompleks tayyorgarlik darajasi yetarlicha o'rganilmagan. Ushbu tadqiqotning maqsadi-yosh avlodning oilaviy hayotga tayyorligiga ta'sir etuvchi omillarni tizimli tahlil qilish va ularni bartaraf etish yo'llarini taklif etishdir.

ADABIYOTLAR TAHLILI VA METODLAR

“Hamma narsa niyatga bog'liq deydi”, - dono xalqimiz. Mustaqil oilaviy hayot ostonasida turgan har bir inson, u yigit bo'ladimi yoki qizmi, eng avvalo ona sutidek halol va pok bo'lishiga o'rganishi lozim. Muqaddas Hadisu-sharifda payg'ambarimiz Muhammad s.a.v ning ushbu fikrlari bejiz keltirilmagan: “Muhaqqaq amallar niyatlarga ko'radir. Har kimsaga faqatgina niyat qilgani (narsasi) bordir”. Zero, har bir niyatning orqasida aniq mo'ljallar va maqsadlar bo'lganidek, inson uchun baxtli oila qurish, unda baxtiyor umrguzaronlik qilish uchun ham er va xotin o'z oldilariga bahamjihat orzu va

muddaolar qo'yishni, yaxshi niyatlar qilishni bilishlari kerak. Yoshlar turmush qurishdan avval oilaviy hayotning qanday talablariga javob berishlari kerak? Yosh yigit-qizlarni oilaviy hayotga tayyorlash masalasi bugungi kunning eng muhim masalalaridan biri hisoblanadi. Bu haqda ommaviy axborot vositalarida ko'plab chiqishlar, ta'lim maskanlarida maxsus kurslar, davra suhbatlari va uchrashuvlar o'tkazilib kelinmoqda. Ho'sh, oilaviy hayotga tayyorlik nimalarda o'z aksini topadi? Oila deb atalmish muqaddas makon - "Oila qasri"ning mustahkamligi shu qasrning poydevori bo'lmish nikoh oldi omillari xususiyatlariga, ularning qaydarajada mustahkam qo'yilishiga bog'liq. Nikoh oldi omillari oila qurayotgan yoshlarning oilaviy hayotga qay darajada tayyor ekanliklarini belgilab beradi¹. Inson o'zini oilaviy hayotga tayyorman deyishi uchun eng avvalo nikohning talablariga javob berishi kerak. Nikohning birinchi talabi jinsiy yetuklik hisoblanib, erkak va ayol organizmi fiziologik xususiyatlari namoyon bo'lishi, ular shaxsiy gigienaning o'rni va ahamiyatiga aloqador bilimlarning sohibi bo'lishidir. Jinsiy etilish jinsiy ehtiyojlar shakllanishiga olib keladi. Bu davrda ichki sekresiya bezlari faoliyati tufayli organizmda ikkilamchi belgilar yuzaga keladi. Biroq, bu yoshlar jinsiy yetuklikka erishdi degani emas. Ming afsuski, ko'pgina ota-onalar yoshlarni ayniqsa, qizlarni balog'atga etishi bilan oilaviy hayotga tayyor deb hisoblashadi va turmushga berishadi. Natijada erta turmush qurish oqibatida bugungi kunda homilador ayollarda 100% kamqonlik, turli ekstragenital kasalliklarning ko'payishi, homilasining yaxshi rivojlanmaganligi, qayta farzand ko'rish imkoniyatidan mahrum bo'lish holatlari ko'plab uchramoqda. Yoshlarni nikohga yetukligi deyilganda uning faqat fiziologik jihatdan rivojlanishini nazarda tutish noto'g'ri, bundan tashqari yoshlar jinsiy hayot psixogigienasi borasida ham zarur ilmiy psixologik bilimlarga, to'g'ri tasavvurlarga, ega bo'lishi lozim. Afsuski, bugungi kunda ota-onalar tomonidan yoshlarga jinsiy tarbiya berish ishlarining ahamiyati butunlay kamsitib kelinmoqda. Nikohga yetuklikning ikkinchi talabi fuqarolik va huquqiy yetuklik bo'lib, bu odamning balog'atga etish yoshi bilan huquqiy jihatdan oila qurish, farzand ko'rish huquqiga ega bo'lishi bilan belgilanadi. O'zbekiston Respublikasi Konstitusiyasi hamda "Oila kodeksi"²da yigitlar uchun nikoh yoshi 18 yosh, qizlar uchun nikoh yoshi 17 yosh deb belgilangan. Bu davrda ular Konstitusiyada belgilangan barcha huquq va majburiyatlardan foydalanish huquqiga ega bo'lishadi. Huquqiy madaniyat va yetuklik avvalo oila va nikoh borasidagi mavjud qonunlarni bilish, oila qonunchiligidagi eng muhim normalarga ongli munosabat tufayli turmush o'rtog'i, farzandlari, jamiyat oldidagi huquq va majburiyatlarni his etish va ularga itoat etishga hozirlikni nazarda tutadi. Nikohga yetuklikning uchinchi talabi kasb-hunar va ijtimoiy-iqtisodiy yetuklik hisoblanadi. Kasb-hunar egallash ancha murakkab tushuncha bo'lib, uning murakkabligi shundaki, u ma'lum bir o'quv yurtini, o'quv kurslarini bitirish, yani ma'lum bir ish turini bajarish uchun zarur bo'lgan maxsus bilim, ko'nikma va malakalarga ega bo'lishi bilan belgilanadi. Ota-bobolarimiz oldingi davrlarda dehqonchilik, hunarmandchilik, chorvachilik sir-asrorlarini puxta egallashgan.

O'sha davrlardagi ishlab chiqarish munosabatlari va texnologik jarayonlar ulardan maxsus yoki oliy ma'lumot talab qilmagan. 3-4 yil ustoz ko'rgan shogird 16-17 yoshda o'zi mustaqil ish yurita oladigan ustaga, o'z ishini uddalay oladigan mutaxassisga aylangan. Mabodo, u shu vaqtda oila quradigan bo'lsa, o'z hunari orqali mehnat qilib oilani iqtisodiy jihatdan ta'minlay olgan. Bugungi kunda esa yoshlarimizni kasb-hunar etukligi kechikib ketmoqda. Ba'zi bir kasblar bo'yicha 22-25 yoshlarda kasb-hunar etukligiga erishish mumkin bo'lsa, boshqalarda 28-30 yoshlarda bunga erishmoqdalar. Natijada bugungi kunda yoshlarimiz oilani iqtisodiy jihatdan mustaqil ravishda ta'minlay olmayaptilar.

Shu bilan birga shaxslararo munosabatlarga ruhan tayyorlik ham o'ta muhim masala hisoblanadi. Chunki, oilaviy hayotda amalga oshiriladigan ko'plab vazifalar va mas'uliyatlar orasida muomala odobining bo'lishi va yangi qarindoshlar bilan yangi rollarni bajarish borasidagi hamkorlik qilishga ruhiy tayyorgarlik o'zgacha madaniyat, aqliy salohiyatni talab etadi. Chunki, oila o'ziga xos kichik guruh bo'lib, undagi o'zaro muomala va munosabatlarning uyg'unligi oilaviy baxtning muhim kalitidir. To'g'ri, avlodlararo ziddiyatlar bor narsa. Masalan, kattalar o'zlari yoshliklarida qadrlagan narsalarni ularning nazarida yoshlar qadrlamayotganday tuyulaveradi, yoshlar hayotga yengilroq qarayotganday, udumlarni mensimayotganday, oilaviy masalalarga bepisandday tuyuladi. Shunday paytlarda kattalarning biroz bag'rikeng va toqatliroq bo'lishi, yoshlarning esa bosiqroq va farosatliroq bo'lishlari muammolarni echimini ta'minlaydi. Shunday qilib, nikohga ijtimoiy jihatdan yetuklik insonni o'zi yashayotgan jamiyat me'yorlari, nikohning jamiyat rivojidagi o'rnini, inson hayotidagi turg'un roli va mohiyatini bilgan holda turmush qurishga hamda ota-onalik rollariga ruhan etilganligini nazarda tutadi.

TADQIQOT NATIJALARI

Nikohga yetuklikning to'rtinchi talabi axloqiy yetuklik bo'lib, bu borada fahrlansak arziydigan jihatlarimiz mavjud. Chunki bizda islom dini muqaddas hisoblanadi. Yoshlarga axloqiy tarbiya Qur'oni karim, hadislar orqali pandnoma, nasihatnoma, hikmatnoma tarzida juda erta singdirib boriladi. Avvalo, insonda muayyan axloqiy fazilatlar bo'lmog'i darkor, yani, oila quraman, turmushga chiqaman deyish shaxsning bo'lg'usi turmush o'rtog'i, bo'lajak farzandlari, yangi qarindosh-urug'lari oldidagi yangi mas'uliyatlarni bo'yniga olishni taqazo etadi.

Ushbu mas'uliyatlar va ulardan kelib chiqadigan majburiyatlar hayotda yangi rollarni bajarishga hozirlikni nazarda tutadi, yani, nikoh uyi ostonasida "kelin" yoki "kuyov" rolida turgan inson endi "rafiqa", "er", "ona", "ota" kabi yangi rollar mas'uliyatini his etishiga to'g'ri keladi. Bu mas'uliyat esa odamdagi qator axloqiy sifatlar yuksak madaniyat, bag'rikenglik, sabr-matonat, muloyimlik, mehribonlik, muomala madaniyati, shirinso'zlik, mulozamatlilik, mehnatsevarlik, halollik, odillik, to'g'riso'zlik, samimiyat kabi fazilatlarining namoyon bo'lishini taqozo etadi. Chunki, bizda inson nikohga kirgach, cho'lda yoki sahroda yashamaydi, u oddiy insoniy

munosabatlar mujassam bo'lgan jamoada, jamiyatda yashaydi. U nafaqat o'z oilasi a'zolari davrasida, qarindosh-urug', qo'ni-qo'shnilar orasida ham o'zidagi ijobiy fazilatlarini ko'rsata olishi kerak. Nikohga yetuklikning beshinchi talabi psixologik yetuklik bo'lib, bunda yoshlarning turli hayotiy sharoitlarni hushyor baxolay olishi nazarda tutiladi. Bu hushyorlik yoshlarning amaliy voqealikni to'g'ri baholay olishi, yutuq va kamchiliklarini, bilim, malaka va qobiliyatlarini etarlicha ob'ektiv baxolay olishida namoyon bo'ladi. Afsuski, ko'pincha yoshlarimiz o'z qobiliyatlarini orttirib baholab, o'z oldilariga erishib bo'lmaydigan maqsadlarni qo'yib olish holatlariga duch kelinadi. Ayniqsa, oilaviy hayotni tasavvur qilish, unda o'z o'rnini baholash masalasida yoshlarimiz ko'proq xatoga, o'zlarini orttirib baholashga, oilaviy hayotdan mumkin bo'lganidan ko'proq narsani kutish holatlari ko'plab uchramoqda. Natijada ular oila qurib real hayot bilan to'qnashganda ideal orzulari parchalanib, oila qurganidan pushaymon bo'lish, hayotdan ko'ngli sovish holatlari yuzaga kelib, hatto ajralib ketishlariga ham sabab bo'lmoqda. Psixologik yetuklik boshqa odamlarning xohish istaklari, kechinmalarini tushunish bilan ham ma'lum darajada bog'liq bo'ladi. Bu esa o'z navbatida muloqotning, hamkorlikning yaxshi yo'lga qo'yilishiga, oilada turli guruhlarda garmonik munosabatlarni o'rganilishiga imkon beradi. Psixologik yetuklikning asosiy xususiyati yoshlarning turli toifa, turli yoshdagi odamlar bilan o'rinli munosabatda bo'la olishi, turli yashash sharoitlariga moslashuvchanligi, boshqa shaxslar bilan ijobiy munosabatlari: hamdardlik, hamfikrlilik, g'am-tashvishga sherik bo'la olish, o'zaro yordam kabilar tarzida namoyon bo'la oladigan ma'naviy sifatlarga ega bo'lishi bilan belgilanadi. Turmush o'rtog'i va oiladagi yaqinlarga, birinchi navbatda farzandlarga nisbatan fidoiylik, sevgan insonining ko'ngliga yo'l topish va unga qarab ish tutishni talab etadi. Psixologik jihatdan oilaviy hayotga tayyorgarlik o'zgalarni tushunish, uning o'rniga o'zini qo'yib ko'ra olish, qalbiga yo'l topishni taqozo etadi. Shu ma'noda nikoh shunday psixoterapevtik hususiyatga egaki, u ikki sevishtan qalblarni bir-biriga yaqinlashtiribgina qolmay, ularning har-birini dard-xasrati, quvonchu-shodligi bilan hamohang tarzda yashashga o'rgatadi.

MUHOKAMA

Shu sababli ham nikoh salomatlikni saqlovchi va inson umrini uzaytiruvchi omil sifatida e'tirof etiladi. Nikohga yetuklikning oltinchi talabi xususiyati pedagogik yetuklik bo'lib, umuman oilaning tarbiyalovchilik roli, jumladan, farzand tarbiyasi masalalaridagi bilimdonlikni, oilaviy tarbiyaning o'ziga xosligi va bunda ota-onaning tarbiyalovchi missiyasi nimada ekanligi, ota-onalikning tarbiyalovchilik saviyasini oshirish yo'llari to'g'risida aniq bilim va tasavvurlarni nazarda tutadi.

Yoshlarning oilaviy tayyorgarlik muammolari ularning ijtimoiy-iqtisodiy sharoitlari, ta'lim tizimidagi kamchiliklar va madaniy normaning o'zgarishi bilan bog'liq. Masalan, O'zbekistonda uy-joy narxining tez o'sishi (yillik 12%) yoshlarni nikohni kechiktirishga majbur qilmoqda. Shuningdek, maktablarda oilaviy hayotga oid bilimlar (gender

ma'naviy, moliyaviy savodxonlik) yetishmasligi psixologik tayyorgarliksizlikni keltirib chiqaradi.

XULASA

Yoshlarning oilaviy hayotga tayyorligini oshirish uchun quyidagi choralar samarali bo'lishi mumkin:

Ta'lim tizimini takomillashtirish: Maktab va universitetlarda "Oila psixologiyasi", "Moliyaviy savodxonlik" kabi fanlarni joriy etish.

Davlat yordami: Yosh oilalar uchun arzon uy-joy loyihalari va soliq imtiyozlarini kengaytirish.

Madaniy targ'ibot: OAV va ijtimoiy tarmoqlar orqali oilaviy qadriyatlarni targ'ib qilish. Kelajakda turli mintaqalar (shahar/qishloq) uchun differensiallashtirilgan dasturlar ishlab chiqish talab etiladi.

Xulasa o'rnida oila qurayotgan yoshlarga oila qurishdan avval yoshlar oilaviy hayotga jinsiy, fuqarolik va huquqiy, ijtimoiy-iqtisodiy, ma'naviy va ahloqiy, tarbiyaviy, psixologik jihatdan ma'lum bir yetuklik darajasiga erishishlari kerakligini, yoshlarni oila qurishdan aniq bir maqsadi, ya'ni nikoh qurish motivi bo'lishi lozimligini inobatga olishlarini maslahat beramiz.

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