

The role of education in the upbringing of children**Khudayberdieva Gulnora Khursandovna,****TerSU, Termez, Uzbekistan.****Bekboev Sardar, TTSU, student.**

Over the past 30 years, the people of Uzbekistan have come a long way, consisting of endless struggles and hard work. This path, by its very nature and content, is: the attainment of independence, the struggle to preserve it, and the longing for dependence by some; maintaining peace and igniting the flames of civil war by enemies; justice and injustice; democracy and bureaucracy; finding a bite of honesty and amassing wealth with dishonesty; to think of the fate of the ordinary working man and to dishonestly pursue them in their own interests; adoption of laws and non-enforcement; disobedience to the people's grievances and increased aspiration for power; the rise of corruption in all spheres and the failure to combat it; the destruction of the people's trust in the government by their actions; lack of unity between word and deed; limited access to higher education for gifted ordinary children in higher education as a result of growing corruption in the education system; rising unemployment from year to year; the rise of ignorance of reality, arrogance, laziness, and bigotry, especially "god-making" of leaders; the deterioration of good neighborliness and, finally, the launch of comprehensive reforms to radically change the economic, political and spiritual situation in the country in the interests of the people(Kuzmina, 2018; Song & Lin, 2010; Survey & 2008, n.d.).

Because if such conflicts are not prevented, the independence of our country will be lost. Because the effective use of such a country with rich natural resources (underground and aboveground), favorable weather conditions, skilled cheap labor, hardworking, educated children is in the interests of the most developed countries in the world.

Therefore, countries such as Russia, China, the United States, Germany, Britain, France are trying to attract Uzbekistan to their interests by any means, means and methods.

So, what is the benefit? A number of philosophers who lived in Ancient Rome were among the first to answer this question and tried to understand and explain the role of interests in the life of society and the state. As a result, in ancient times, ideas were formed that understood the existence of interests and needs of people working in various spheres of life in relation to social institutions and norms, the decisive role of their satisfaction. For example, Aristotle "believes that the highest goal of human life is prosperity, and that it is achieved by satisfying one's own interests is the result of the need and emerging interests in society through causes" [1.371]. Thus, although ancient scholars did not define the concept of "interest" as a philosophical category, they also had an idea of its origin and formation, its role in social life (Bendini, 2013; Hench, 1998; Schools, 2010).

Thus, the ideas of ancient philosophers on a systematic understanding of the issue of interest helped to create a unique philosophical paradigm about the "Benefit" of the philosophers of the XVIII century. For example, the French philosopher Paul Henri Golbach, in his book *On the System of Nature or the Laws of the Material and Spiritual Worlds*, said: "Interest is the idea of one's own happiness according to one's character and ideas; are things that one of us thinks are necessary for our happiness. So the conclusion that follows from this is that no human being is completely deprived of his or her interests. For example, the interest of the trader is to accumulate wealth. Thus, the object that binds everyone to the idea of their happiness is called interest "[2.311], and another French philosopher, Claude Adrian Helvetius, in his book *On Man, His Mental Ability and Upbringing*: "Interest is the basis of all our thoughts and views. "[3.346.], - described and described. It is clear from this that they tried to solve the problem of the object and subject of interest in terms of the human factor living in the existing reality.

The famous Uzbek poet and thinker Alisher Navoi (1441-1501), thinking about the driving forces of history, believed that material interests and reason are the main factors determining the actions of people. In doing so, he argues, the first factor prevails, with some rare exceptions. Thus, he said, people's actions are determined by material gain, not spirituality concluded. In one of his works, Navoi says: "People do not act unless they feel the need. People act out of self-interest, striving for something that benefits. Know that a person does not do what is the result." Although he was not an economist, Navoi was well aware that material gain was a decisive factor in the actions of not only individual people but of society as a whole. He said: "Satisfaction of the people is a blessing that solves any other complex problems. According to him, it is possible to conquer the whole world "[4.26.].

Many such examples can be cited from the history of social philosophy. However, today we are talking about ensuring the national interests of the people of independent Uzbekistan, the protection of their ideological and ideological security, prepared by a group of Uzbek scholars in the book "National interests and management responsibilities. Principles of Awareness and Vigilance ": "Interest is aimed at changing the objects of existence, bringing them closer to the needs of the social subject, that is, it acts as an active force that encourages people to consciously work to change beings. That is why interest acts as the motive of human activity interests arise in the process of practical activity of people and under its influence act as a necessary link in the transition of objective and subjective things. Both the reflection and change of social existence in the mind always takes place through interests "[5.12.], In the book " Legitimacy of Reforms " by H.F. Khaydarov: " By interest we mean the subject's satisfaction with the conditions, that is, his various needs we understand the set of attitudes and activities. "[6.49.], although they are correct in terms of the rational essence of these ideas, but they do not clearly define it as a philosophical category.

To clarify the matter, it is first necessary to know what the lexical meaning of the word means. In this regard, the "Explanatory Dictionary of the Uzbek language" states: "Manfaat [Arabic - profit, income] - means material, spiritual, physical and other (visible) benefit, naf" [7.540.]. Based on this word, the concepts of "Beneficiary - has an interest in something, who is interested", "Beneficial - has an interest, has a benefit; useful", "Beneficial - a pursuit of personal interests", "Uninterested - an interest, useless, useless, useless" They are deeply rooted in the language and way of thinking of the Uzbek people in their daily lives. Of course, this lexical concept does not claim a philosophical definition. However, based on the meaning of the word, it can be philosophically defined as follows. Benefit is a system of activities carried out by an individual, person, people, nation, people, state and society for the benefit of any material, spiritual, physical and other benefits, based on the requirements of the necessary objective and subjective factors in reality(Fangel, 1984).

Interests can be divided into several types depending on the object and subject, place in space and time, mode of operation, satisfaction of needs, moral content, place in politics, social structure of society and other aspects. Among them is the issue of national interest. Because as long as there is a social group, association, organization, national statehood, which represents their legal unity, the national interest also exists as a system of activities of individuals, communities, states, which have their own ontological and epistemological nature.

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