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PLACE OF THE ISSUE OF LOVE IN UPBRINGING CHILDHOOD, IN UZBEK FAMILIES IN SOCIAL SOCIETY.

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Abstract: The article examines the role of the issue of love in uzbek families and upbringing of children in a social society.

Keywords: Uzbek families, social society, family problems.

摘要：本文考察了爱情问题在乌兹别克斯坦家庭中的作用以及社会社会中儿童的抚养

关键词：乌兹别克家庭，社会社会，家庭问题。

INTRODUCTION

In the context of a renewed Uzbekistan, the restoration of family values and kinship means the economic, cultural and professional development of every family. Family and family problems have always been at the center of attention and protection of the state. The Constitution, which is the engine for the development of society, also emphasizes the problem of the family. Our Constitution states: "The family is the basic unit of society and has the right to protection from society and the state." The family is a small homeland. As President Shavkat Mirziyoyev noted, "a family is a spiritual fortress, ensuring the continuity of generations." Today, not only our main task, but also our human duty is to bring up a harmoniously developed generation. Therefore, all good deeds in our country are performed, first of all, to strengthen the family and ensure a bright future for the younger generation. After all, as long as the family is healthy, the society is strong, as long as the society is strong, the country is stable. Not only the family, educational institutions, but also the society are

responsible for the upbringing of children. Because the upbringing of children depends on many factors, primarily on the moral and spiritual environment. In this regard, the cooperation of the family with educational institutions is important. The sacred duty of each of us is to form love for the Motherland, to make them grow up as enlightened and spiritual personalities, to create an economic and social environment in which children will be spiritually mature and physically healthy.

Fortunately, there is a growing interest among parents in raising their children. This is due to the attention that the head of our state pays to all areas in the interests of the people, the reforms being carried out, the conditions created, the opportunities provided. Parents who take full advantage of these opportunities take the upbringing of their children very seriously. This is because a child is a great blessing given by Allah, but it is also a responsibility and trust given to the parents. Since children are our future, raising them physically, mentally and spiritually should remain our main task.

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Each parent must deeply understand their duties and responsibilities in raising a child. Therefore, peace of mind in the family, sincere attitude, high parental prestige, the preservation of unity among adults in the family in demanding children, special attention to the upbringing of the child's personality, love and respect for the child, the establishment of a strict regime and agenda in the family. Family, taking into account age and personal characteristics, tracking changes in a child, striving for independence in him and supporting initiative qualities show that parents have pedagogical knowledge.

The expected results can only be achieved if family education is inextricably linked with social education. In this regard, it is important that parents acquire positive parenting skills necessary for raising children in the family and their spiritual, moral, spiritual and physical development. Every parent wants his child to be the most enlightened and happiest in the world, and strives for this. Therefore, we, employees of the preschool education system, parents, in interaction with society, should never remain indifferent to raising children. Let us never forget that we all have a responsibility to care for the younger generation, to ensure their healthy growth, proper upbringing and education, given the emphasis on the education of our children as our own and the future. Let's educate our children so that they grow up faithful to their ancestors, their history, homeland, family, native language, nationality, religion and traditions.

The foundation of the family and society. In the minds of our children, the feeling of love for the country is formed in the family, in the area where they live. The country's future, its peace and prosperity depend primarily on our children

growing up in this small community. In which family, in which district, upbringing is well organized, this family, this district will flourish. The question of when to start raising a child worries many. Many scientists have given different answers to it. In particular, Ibn Sina replied that it is necessary to educate a child from womb to birth. Attention to family, morality and education is one of our main responsibilities. The proverb "Seven neighbour's parents for one child" is also typical for our people. This proverb itself shows how important parenting is to us. The residents of the quarter, especially the elderly, never passed a child who did bad things on the street, and immediately scolded him and called him to the right path. After all, our sacred religion, which requires us to be beautiful, polite, well-mannered in all respects, to cleanse nafs, attaches great importance to the family.

A parent raising a child should be able to show noble qualities in every movement, gait, behavior and interaction with other people. Because a child is by nature extremely imitative and observant. That is why people around them with their habits sometimes influence them without realizing it. Tough family relationships, a lot of lies and unpleasant behavior create an unhealthy environment that negatively affects the upbringing of a child. Parental behavior plays an important role in the upbringing of children. When a child grows up, hearing harsh, harsh words from parents and eating a bitch negatively affects his character. This, in turn, leads to the formation of "mentally ill" people from a child raised in an unhealthy family environment. They also negatively affect the morale of society. Thanks to independence, our people travel abroad and return to witness new peoples and traditions. In particular, our citizens who today

travel to European countries are more likely to experience organized crime and violence among Western adolescents than young people in other countries. This is because children are given more freedom than they need. They are already being told that no one will stop them from engaging in various immoral acts. Throughout his life, a person considers a person as an example for himself, from which a person seeks to live such a life, to achieve the success he has achieved, to reach great heights. Young members of society today face many challenges as they imitate the thinking and lifestyles of people from other cultures in their lives.

In the 21st century, different lifestyles and ideas have entered the competition. To succeed in this, each state must have an ideology based on the expression of its religious and national values to others while maintaining its identity. Otherwise, the loss of identity, the rejection of priceless values separates a person from progress and turns him into a person without a dependent, independent mind. One can feel that conspiracies, secretly carried out to achieve selfish goals, are aimed at destroying the identity of some peoples. In this case, the focus is not on capturing areas, but on capturing the human mind.

Of course, raising a child is very difficult and responsible. This requires each parent to regularly work on themselves, to be aware of all the information about raising children. Raising children is not only a set of experience, simple instructions and knowledge, but also a complex process that includes knowledge in areas such as religious and moral knowledge, medicine, ethics, psychology, and pedagogy.

Another method that parents can use as a tool to teach their child how to spend time effectively is through the judicious use of modern information technology. It is important for a parent to take the child with him to the sights of nature, museums, and at the same time instill in his soul the beauty of the beautiful, so that a sense of aesthetic education and enjoyment of beautiful landscapes is formed.

In conclusion, the parental and family environment is very important for the upbringing of a generation with strong spiritual immunity, the ability to freely express themselves, in order to achieve lofty goals. It is no secret that the conquest of the human heart and mind, especially the various dangers of poisoning the spiritual world of young people, are growing in the modern world. Only a strong young generation will be able to protect our sacred land from aliens and aliens. influences, disasters and development of our Motherland in all respects. Let's educate our children so that they grow up faithful to their ancestors, their history, their homeland, their native language, their nation, their religion and their traditions.

The large-scale reforms carried out in the country are aimed at ensuring the priority of spiritual factors in all spheres of society. In this process, the essence of which is the goals and interests of the idea of national independence, as a result of social relations based on democratic values, special attention is paid to strengthening the foundations of a free civil society: on the one hand, the socio-political, economic and spiritual paradigms, on the other hand, in society, new relations are established between social strata. This requires the development of the family, family relations on the basis of national and universal moral values.

family - arises from the need to regulate marital relations, intra-family relations and inter-family relations. The family is the foundation of society, its first and foremost core. Life as a conscious family belongs only to the human race among all beings and beings in the world. It is said that the history of the family began with Adam and Eve. This ancient parable, quoted in all sacred books, is also confirmed by modern science. Hence, the love story is also associated with this ancient legend. When he wrote: "Love is also in the blood of a man left by Adam," poet E. Vakhidov was right. According to the laws of genetics, biological sciences, each person is a universe in itself, they never repeat each other. This is a new world, called a family, from a voluntary union of people different from each other, that is, husband and wife, in which new "new people" are born - children. Thus, society is built, developed and social development occurs. "From birth, a child lives in a family environment. Family traditions, values and customs shape a child's life. The most important thing is that children understand and feel the needs of society through the school of family life. Therefore, the problems of the family, issues of upbringing in it have always been the concern of scientists and creators.

attracts attention. It is safe to say that issues such as how the family should be built, what constitutes its natural, economic, legal, spiritual basis and the laws on which family education is based, have been relevant throughout the history of mankind.

We consider it expedient to study historical sources about the family, family education in the following stages:

First Stage – Doctrines that existed before the arrival of Islam in Central Asia (Judaism, Zoroastrianism, Buddhism, Christianity);

The Second Stage is the teachings of the 9th-12th centuries, i.e. Islamic Renaissance (Koran, hadith, pandnom, teachings of thinkers: Farobi, Beruni, Ibn Sina);

The Third Stage - the teachings that existed in the XIV-XV centuries, i.e. during the reign of Amir Temur and the Temurids;

The Fourth Stage - the teachings of the period of the khanate (XVI-XIX centuries);

The Fifth Stage - the doctrines of the period of the occupation of Central Asia by tsarist Russia (doctrines that existed in the late 1960s and before the October Revolution of 1917);

The Sixth Stage - the doctrines of the Union period (doctrines that existed from the October Revolution of 1917 to August 1991);

The Seventh Stage is the period of independence, i.e. from September 1991 to the present.

In this regard, it is necessary to pay special attention to the progressive ideas of the written monument "Avesto", which teaches the ancient culture and rich spirituality of our people and people 3000 years ago, praises good thoughts, kind words, good deeds. "This is a rare book," said President I. In a conversation with historians, Karimov said that the spiritual and historical heritage of our ancestors, who lived on this land between two rivers XXX centuries ago, was passed on to our descendants. In this sense, M. Kholmatova writes: "To convince the younger generation of the future, it is necessary to deeply study the spiritual and moral heritage of our generation, to combine their activities, talents and abilities with the goals of life, country, people and state."

"Avesto at the same time is a historical document, testifying to the existence of a great state, great spirituality, great culture on this ancient land, which no one can deny."

In this performance, which describes the teachings of Zoroastrianism, such issues as a philosophical understanding of the world, spiritual purification, deep penetration into the spiritual and moral world of man, understanding of human duty, beauty and virtue are raised to the level of the main theme. ... In a poem, Zoroaster asks: "Who created the moon to rise and fall? Who holds the earth and the clouds to keep them from falling? Who created water and trees? Who combined the wind speed with the clouds? What artist created light and darkness, sleep and awakening? Who rules the spirit of the obedient morning, day, and night? Who put the dream of a son in a father's heart?"

All this was built by Ahura Mazda. He created it from his own spirit, from a living, conscious, self-aware person".

This is because the instilling of the national idea into the consciousness of a person begins with the family, and it is transmitted from person to person, from generation to generation through the family, the ideology of the dynasty, hereditary teachings, the personal example of the father, the love of the mother, etc., sealed in the mind and the mind of the child. From this point of view, a morally, ideologically and educationally healthy family society and state will be strong. A mature person grows up in such a family, and a national idea is widespread in his feelings, understanding and worldview.

After Uzbekistan gained independence, special attention was paid to the development of national moral values in the family. As the President noted, we have the opportunity to radically change the orientation towards the family, take stock of the lost time and restore the qualities of the Uzbek family. The announcement of 1998 as the Year of the Family

and the current decisions and measures of our government to take care of young families are a vivid proof of our opinion.

The family is the natural and fundamental unit of society. The society consists of large and small families. The stronger these families are, the stronger the society will be. After all, the deterioration of the moral climate between parents and children leads to the appearance of negative qualities. In this sense, serious attention should be paid to the formation of good qualities in children in the family from an early age, knowledge, spirituality, behavior, behavior of parents are very important in solving life problems.

By increasing the high ideological and educational knowledge in the family, it is possible to form the virtue of life with a sense of the motherland, the national responsibility of children. In this sense, family responsibility is a person's ability to fully understand what will benefit him or her and his family, fully representing the result of each action. A person who feels responsible can always carefully plan his work, foresee its consequences and be able to mobilize all his strength and potential to achieve the desired result. The best way to achieve this is, first of all, to increase the ideological knowledge of parents, to form in them a healthy way of thinking and a new scientific outlook. This requires parents to instill in their children a love for the national idea, educate them as independent thinkers, through the correct understanding of the moral duty of children to the country, the implementation of our national customs and traditions in family relations.

Usually it is understood as the boundary of the evolution of human life, separating the living natural world from the world of human culture

and history. There is no need for any of us to say that nature is a necessary condition for the human way of life. Man, like all other animals, can live in a comfortable environment with the necessary air, food, water, heat, raw materials, energy and information. However, unlike all other living beings, man has the ability to create an artificial world for himself - the world of culture. It is the world of culture that serves as a tool in the relationship between man and nature. For a long time, people have created an artificial environment while in their natural habitat, an environment that has significantly changed their way of life. Now it is difficult to imagine the long cultural and historical path that a person has traveled to become a person. It's just that people don't even think about it. Each born is the first in relations with members of his family, and only after learning their language, communication skills and well-established traditions can they enter into cultural relations with their community. Throughout their lives, everyone adapts, reads, learns, works, influences others and creates their own cultural world. Faced with different worlds of culture and society, a person feels and changes their influence. However, even when thinking about the meaning of your life, it is difficult to see yourself as a link between past and future generations. The brevity of human life makes it difficult to compare it with human life, which is a cultural and historical unit of interconnected generations. While it may seem easy for any person to live separately in the universe, in fact, his physical and mental structure, from the evolution of his lifestyle to his behavior, can be traced back to a very long time and is complex. In this sense, it is now difficult to show the doctrine of man, which does not take into account the evolution of man's life, as well as his moral culture. Before talking about the

structure of moral culture, let's define the categories of ethics, culture, moral culture. Morality is a form of social consciousness, a set of moral norms and rules. Moral culture is the degree to which a person knows and possesses the laws, rules, norms and virtues of morality and follows them in his relations with other people. Ethical culture can be called practical ethics.

The specific moral culture that has developed in the family serves as an important basis for the formation of a certain system of national values in it. After all, our family has been considered sacred since ancient times. The moral norms that underlie family relationships were formed prior to the emergence of modern religious norms. Family education is also a practical manifestation of ethical views that exist today. Moral culture in the family is not only an expression of the relationship between husband and wife, but also an important spiritual factor for the development of children in adulthood. Consequently, the upbringing of spiritually rich, morally pure and physically healthy children is achieved through the formation of a moral culture in the family. The presence of a high moral culture contributes to the formation of such human qualities as kindness, kindness, creativity, devotion, loyalty, courage.

The role of national moral qualities in the family in Soviet times was undermined, and in the process of national moral education a spiritual gap was formed, cut off from their own land, mainly due to the propaganda of the Western way of life. life and education. As a result, the imbalance in family relations, the departure of some parents from the Uzbek national and moral values, family quarrels and conflicts had a negative impact on the upbringing of children. However, the Uzbek family, in accordance with their traditions and

history, raised their children with their sources of ingenuity and sophistication. For example, deeds, words, politeness, kindness, hospitality, loyalty, loyalty, hard work of the main characters of Abdullah Qadiri's novel "The Last Days" are such qualities as Uzbek national honesty and compassion. - are formed in the family.

The family sets the stage for young people to grow up to be moral, honest, hardworking, honest and sincere. "When an honest person tells others what he saw, knew and heard about his actions, it is his habit to speak the truth without confusing it. An honest person is ashamed to lie."

Family education plays an important role in the future development of the child. This means that the child sees in the family the image of society, nation, nature, worldview and national moral image of the future citizen, which is formed in the family and develops on this basis. For a child, a healthy social and emotional environment in the family is a source of universal and national moral values.

The moral culture in the family is formed through the desire of each family member to understand each other through a spiritual image. The moral culture of a family is a measure of its honor, pride, duties and responsibility. A pure sense of genealogy and pride in the family - in the end, gives rise to a sense of patriotism, nationalism. Mutual respect in the family is one of the important criteria for all members to fulfill their duties and responsibilities, to show kindness and compassion to each other on the basis of strict discipline.

National moral culture is the highest value in Uzbek families, the priority of caring for relatives and friends, neighbors, and not personal well-being, which serves as a link between the

family and the external environment and ensuring its sustainability. The issue of discipline plays an important role in the formation of moral culture. Family discipline is the basis of social and state discipline. This is because a person who has a sense of discipline in the family serves as the master of this feeling in the work of the state and society, does not even think to abandon the laws of the state, does everything in its place and in its time. ... Such discipline and order will today become the honor of the people and the nation. The culture of morality and internal discipline of each family member, as well as an understanding of their duties and responsibilities, they can determine their place in the family environment, respect family relationships, act within the economic capabilities of the family, ensure the interests of the family - it helps to form qualities such as language, reverence families.

How rich and deep is the moral culture of the family

deep - the society will be just as rich. The uniqueness of a nation as a nation is also reflected in the moral culture of that nation.

The moral culture of the family is a unique set of moral skills that make it possible to live together and establish the necessary relationships between husband and wife, parents and children for the full and perfect functioning of the family, which is an important social institution of society.

The moral culture of the family is due to the fact that its educational character, immediacy and stability of relationships in it are in harmony with the emotionality of the general environment. Only in the family do children acquire skills and knowledge from adults, and adults restore the paths they have traveled in their lives through their children. The family

environment is unique, and each member is responsible for building a strong and stable healthy family in the next generation.

The moral culture of the family includes the relationship between the couple, family members, the spiritual life of people, strengthens the bonds that bind family members to each other and the family to society, and at the same time optimizes problem solving. family problems. and helps you choose effective paths. Also, the influence of economic factors on society, resilience to financial difficulties or financial well-being depends on the level of family culture. However, M.O. As Inomova notes, "economic relations are not the main issue of family life, but without spiritual closeness, mutual spiritual and moral ties, family life cannot be meaningful and full."

The moral culture of the family is the integrity and existence of the family.

The unity of moral qualities that determine the development and functioning of the family is a harmonious expression of the inner world of family members. The moral culture of the family is one of the main social tasks of society, the upbringing of a healthy generation is closely related to the activities of the family. The creation of a physically healthy, spiritually strong and mentally healthy generation is one of the most important social tasks of the family.

The family as a social institution and primary social group plays an important role in the development and socialization of the individual, in the formation of her moral qualities. Because the family is a means of assimilating moral values, beliefs, behavior, social norms. Spiritual and moral development of the family, its direction is reflected in the spiritual development of children. Since the spirituality of a person in the family, his moral qualities are based on the

family in childhood, these concepts develop and are fully formed in the system of upbringing and education.

The moral culture of the family is the basis for the moral development of members of society, and also ensures their active participation in various spheres of the economic, social, political and spiritual life of society. In our opinion, moral culture is: the moral culture of the individual; national moral culture; regional ethical culture; general human moral culture; religious and moral culture; moral culture of different strata; family moral culture; women's moral culture; male moral culture; age-appropriate moral culture; There are types such as an ethical culture worthy of a profession.

The structure of moral culture includes the following elements: advanced views and theories of morality; national moral traditions; the highest moral qualities of a person; Muomala approve; dress code; hospitality and food etiquette; professional etiquette; etiquette. In the first chapter, moral theories are analyzed in relation to family education, so we think about national moral traditions. National moral traditions are one of the important elements of moral culture. Moral traditions are rooted in antiquity and passed down from generation to generation, enriching and developing. Family education plays an important role in their preservation and preservation. One of the national traditions is to respect and care for the elderly, to create material and spiritual conditions for them. But the greatest happiness of the elderly in the family is to love and take care of them. M. As Mont said, "The best wealth you can get in old age is to be loved by your loved ones." Respect for parents, respect for women, hospitality, solidarity, mutual

assistance, childhood, compassion and keeping promises are moral traditions.

Uzbek national moral traditions are closely related to religious and moral traditions, holidays and other rituals, for example, the tradition that parents must follow when a child is born in the family. Aqeeqah is an Arabic word for haircut. Akika is a ritual of naming and shaving two sheep of the same age for a boy and one sheep for a girl seven days after the baby is born. Of course, there must be enough money to carry out this ritual, and if there is not enough money, there are simpler ways in Islam.

National moral traditions are reflected in relationships, human behavior, weddings and celebrations. Family expert Oinisa Musurmanova said: "Uzbeks have always been rich in wedding types. Circumcision, wedding, bridal hairstyle, dental wedding, first step wedding, blessing wedding, soldier's wedding, home wedding, muhal wedding, fiftieth and more weddings, Ramadan and Eid al-Adha, etc.,

each before the wedding, wedding ... will be celebrated with ceremonies during and after the wedding. "

Weddings should serve to shape and develop the culture of the nation. For this, we believe that family members must observe wedding etiquette, they are: there must be sufficient funds, conditions for the wedding; do not marry on credit; consult with parents and relatives before the wedding and get their consent; planning a wedding, i.e. determining the time, day, month, place, approximately how many people will come, how many different dishes, drinks, sweets are needed; sending out invitations 10-15 days before the wedding; first of all, invite relatives of parents, relatives of husband and wife, friends, neighbors, labor

collective to the wedding; the wedding venue should be spacious, cozy, comfortable, beautiful; invite talented musicians, live singers, askiyachi to the wedding; make the wedding fun, interesting, please everyone, appoint a qualified person as the host of the wedding; prepare everything you need for the wedding before it starts; greet guests at the wedding with an open face, smile, right hand on the left chest, bow; offer the guest a comfortable seating position; transfer of older guests to the network; when intruders arrive, greet them with indignation, joy and great respect; after the leading guests of the wedding circle have gathered, they will consult with adults here to determine who will make a congratulatory speech; The wedding circle is started by the parents of the bride and groom: it is better to thank the guests for coming, eat from the food on the table, say that they are happy, and pray; if the guests ask permission to leave, do not let them immediately, and if they ask for the third time, let me, pray, thank and follow outside.

CONCLUSION

Moral education is the basis of family education. Its goal is to instill in children the highest moral qualities, justice and love for their parents and other family members, as well as others, respect for adults, respect for kids, conscience, honor, pride, duty, humanity, hard work, generosity, honesty, humility, kindness, social understanding of discipline and so on. The moral qualities of a person play an important role in this.

Since any society consists of the social sum of the family and family relations that have historically developed, the study of changes in family education during the transition from one historical stage to another is of great practical

importance. After all, the family is the main link in society, a sacred place where our youth is formed on the basis of the ideas of national independence, a new worldview and new thinking. In this regard, on the basis of scientific, theoretical, practical and philosophical research on such important issues as family education, family culture and spirituality, the vital influence of reforms and changes in society on them, the following conclusions were drawn:

Family education is a national value that is historically formed in the process of social development of the nation, nourished, enriched and transformed into a rich cultural and spiritual heritage of the people;

Although the views expressed in the scientific literature on family education are diverse and varied, we believe that there is an urgent need for research into the theoretical nature of family

education. Because in family education, a mature generation is formed, building the future of the country.

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