



DEVELOPMENT FACTORS OF NATIONAL EDUCATION IN THE FAMILY

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Annotation

This article is written about the factors of development of national education in the family. The family is the main foundation in the formation of a well-rounded and healthy generation. A person receives knowledge about the world around him, the first concepts about spirituality and morality, the initial ideas about good and bad, from the family. It is inculcated by grandfather's education, mother's love, father's example.

Keywords: national, upbringing, family, value, nation, spirituality, education.

Introduction

In Arabic, a woman is called "zawja", and from her union with a man, children come into the world, femininity is born, and thus, a family is formed. It seems that the primitive forms of the family are the consanguineous family, and at the next stage, the punalual family, i.e., the family in which sisters belonging to one group marry husbands from another group, initially meant only a demographic unit consisting of a family[1]. In the first primitive stage of human society, the endogamy marriage occurred during the transition from a polygamous family to a monogamous family, that is, in the primitive clan system, the exclusion of the marriage of a man and a woman belonging to the same tribe from the group marriage within the tribe, or rather, to the exogamy marriage based on marrying the daughter of one's own tribe the transition shows how long the process of realizing a sense of honor was in humanity[4].

"The origin of the family has not yet been fully clarified," it is written in the "Dictionary of Philosophy". Most experts continue to believe that at the beginning of the primitive community system, irregular sexual relations prevailed and the family did not exist at that time. . New researches have led several scientists to the conclusion that there was a first couple family, this family lived on the basis of the husband and wife's clan (Paternal Era, Maternal Era) and considered kinship both from the father's side and from the mother's side. It seems that this view at some point is consistent with the





Islamic belief that Adam and Eve were the creators of the first family, but "the development and destruction of the community and the clan first led to the patriarchal family and then to monogamy (monogamy)) determined that it will also become a smaller paternal family. With the establishment of monogamy, women were enslaved by men[5]. The woman gradually became the property of her husband. The main goal of the family is to increase wealth and give it to legal heirs. It seems that motherhood played an important role in the formation of the family, based on the same logic, the word family acquired a wide range of meanings. For example, biological family groups, such as gourds, cones, tulips, and gorse related to botany, as well as zoological crows, bears, cats, and ducks, have begun to mean. In this way, the family acquired the meaning of not only a historical-social category, but also a biological system category[6].

Analysis and Results

Family as a historical category "is a natural-biological (sexual relationship, childbirth), economic (property relations, household management), legal (for example, registration of marriage by the state), spiritual" (the feeling of love between spouses, parents and children, etc.) is a social unit based on relations, and its diverse forms and multifaceted tasks are related to the nature of existing production and social relations, society depends on the level of spiritual and cultural development[26]. Based on these foundations, the family became a great discovery of personal thinking and social action. As the famous philosopher Santayana noted, "the family has become one of the masterpieces of nature[7]."

In this sense, the family is a society within a society. This society has its own kingdom: in the process of thousands of coincidences, the love of a couple is tested, in the process of this test, they replace the appreciation of each other, forgive each other, husband and father , a wife becomes a mother, brings up children, dreams. In this sense, the family gives fullness to human life, as a sacred place of society, it becomes a source of devotion[8].

The family is a sacred place for a person, it is the basis of medical, economic, social, legal and spiritual relations of people. The fate of the family begins with the formalization, only then in front of the couple, they, as parents, are responsible for their children, relatives, neighborhood, in short, society, and in turn, children are responsible for their parents and the community. they feel responsible and live with a sense of duty[9].

Although the family lives under the rules of society, family relations are a relatively independent phenomenon. No one else has the right to interfere in family affairs. In





this sense, the family is a kingdom consisting of the sacred and independent autonomy of society[31]. The king of this kingdom is the Father, and the minister is the Mother. Family relations are based on and under the influence of socio-economic, political-ideological, spiritual-moral relations of society; it changes, improves, or deteriorates based on the changes characteristic of this process.

Family breakdown, in our opinion, occurs due to five basic factors; the first is due to the spiritual and moral incompatibility of the couple. The second is due to childlessness. Especially in Uzbek families, this was perceived as an unprecedented tragedy. The third is the opposite of this situation, as a result of inheritance disputes between many children born from three or four wives[10].

The fourth is an ideological factor, which was manifested in a disdainful view of national family relations during the reign of the Red Empire. Murad Kolonkhan expresses the essence of such a dispassionate view as follows: "Saving a woman from the arduous work of raising parents and raising a child, from household chores, and planning to socialize these extremely responsible tasks, the rupture of various family and family relationships caused. The purpose of this was only one thing: even if he is a child, he does not know his parents, his nationality, his homeland, he does not understand his identity[11].

In Uzbekistan, it has been legalized to give benefits to shameless women who give birth to children without a family. Cases of placing children in "orphans" and elderly parents in "strangers" homes began to appear. YOUNG people were encouraged to get married against their parents' wishes. As a result, some of our families lost their national identity. Cases of drunkenness, immorality, and indulgence in immorality began to appear. National virtues such as honoring the honor of the family, appreciating the traditions of the generations and being loyal to them were considered "old-fashioned"[12].

The fifth is the impatience of some young people who have grown up to be more mature, the tendency to live with fleeting desires and passions. It is not a secret to anyone that due to such vices, the current Uzbek family is suffering losses to a certain extent. In this regard, it is necessary to draw a bitter lesson from the basic arguments presented by Tolqin Karaev[27]. According to him, 126,452 marriages were registered in our Republic until the third quarter of 1997, and 16,418 families were separated during the same period. However, during 1996, 116,882 marriages were registered, and 15,123 family breakdowns were registered. It can be seen that, although within three quarters, in 1997 compared to 1996, the number of family breakdowns increased by 1293.

Our President I.A. Karimov, in his congratulatory speech on the 5th anniversary of





the Constitution of the Republic of Uzbekistan, explained his desire to reform the clause on the protection of the family in our Supreme Law. I want to draw your attention. We are talking about the family, its role and place in our society and life[13]. It is written in the Constitution of Uzbekistan that "The family is the main link of society and has the right to be under the protection of society and the state".

I would say now that "... has the right" is a little more mild. Instead, the family is the main unit of society. I wrote that the family must be under the protection and protection of our society and the state. When we say why, today's time demands this, it demands to open our eyes and look at life differently. Thanks to independence, it became possible to understand this bitter truth deeply, and it became a necessity. In order to improve the health of our society, the stabilization of healthy family and family relations began to occupy an important place in the state policy. Although the Uzbek family is somewhat different from the Uzbek family of one thousand, five hundred years ago, even at the beginning of our century, but it adopted the most advanced life experiences and traditions of the Uzbek families of the past. in the process, it changed considerably under the influence of international family policy trends during the former Soviet regime. As a result, together with the traditional multi-generational Uzbek family, mostly in the cities, there are only a couple and children[14]. Traditional multi-generational Uzbek families consisting of parents, grandparents, son-in-law, daughter-in-law and grandchildren are the majority in the villages. Taking into account that two-thirds of the population of Uzbekistan lives in villages, it becomes even more clear that our people are deeply accustomed to the life of a traditional multi-generational family.

The sense of pure lineage in the family and pride in it eventually created patriotism and nationalistic pride. As a result, it has become a tradition in Uzbek families for all members to fulfill their duties and responsibilities, to show kindness and kindness to each other, based on mutual respect and strict internal discipline[32]. Uzbeks value family honor more than their own personal well-being, take care of their relatives and close people, and neighbors in the first place[15]. These jewels in the heart of the Uzbek serve to make the family environment cordial, connect the family with the external environment and ensure its stability. Discipline of the family is a breakdown of the discipline of society and the state. A person who has developed a sense of discipline in the family serves as the owner of this feeling in the work of the state and society, does not even think of breaking the laws of the state, and performs every work in its place and time according to the order. Such discipline and order become the honor of the whole people and nation. Abdurauf Fitrat described the social essence of such discipline in his work "Family and Family Management Procedures" and wrote:





"the happiness and honor of every nation depends on the internal discipline and harmony of this nation[16]. Peace and harmony rest on the discipline of the families of this nation. Where the family relationship is based on strong discipline, the country and the nation will be strong and orderly[28]." It is self-evident that the problems of family discipline determine his legal duties. In this, the most important thing is the internal culture of discipline for each member of the family, their understanding of their duties and responsibilities, as well as their ability to determine their place in the family environment, to work taking into account the family's economic capabilities, to protect the interests of the family. It is necessary to strive to provide, to honor the honor of the family, in short, to be honest and sincere in order to feel one's personal well-being in the family. Therefore, building the legal foundation of the family begins with solving the question of whom to marry and what kind of girl[17].

Among the Turkic peoples, there are cases of marrying a brother to the wife of a deceased brother or marrying a sister of a deceased wife. They are a combination of "punalual" family remnants, and are inappropriate in Islamic contexts. The Holy Qur'an turned this meaning into a fundamental sharia ruling in verse 23 of Surah "Nisa": "for you, your mothers, your daughters, your sisters, your aunts, your aunts, the daughters of your brothers, the daughters of your sisters, your nursing mothers, nursing sisters your sisters, your mother-in-law, the daughters of your wives who had sexual relations (it is forbidden to marry these listed women) - if you did not have sexual relations with your wives (after divorcing them, the daughters born from their previous husbands if you marry) there is no sin for you[18]. And it is forbidden for you to (marry) the wives of your sons who are from your pink belt, and for you to marry a sister (that is, to marry another without divorcing one of them)." This judgment is continued in verse 24: "Yet women of husbandry (were also forbidden)[33]." For fourteen centuries, these poetic judgments have been honoring the honor and pride of the family, protecting the purity and pride of the lineage in Islamic countries. When President I.A. Karimov said: "If we look at the history of our nation, the most valuable traditions: honesty, truthfulness, honor, modesty, kindness, and hard work, all human qualities are formed first of all in the family." that's what he meant. In the Constitution of the Republic of Uzbekistan, a separate chapter was devoted to family rights, and the fact that the family is under the protection of the state as the foundation of society was put into law[19].





In order to strengthen the family and provide economic support in the conditions of the market economy, on the constant increase of the salary of families living on the budget, as well as the President's decree on May 3, 1990 "Increasing the amount of allowances in families with many children is correct" From the Decree of July 16, 1994 "On measures to support low-income families" (October 1, 1994), "Allowances for families with children under 16 years of age" "Regulation on appointment and payment" (December 10, 1996) and a number of decisions and orders[34] "On social support measures for families with children" (January 1, 1997) created the foundation of family law . In addition, these decrees and decisions clearly confirmed in the eyes of the world community that the family is under the protection of society and the state[20].The elderly play a special role in the formation of the cultural and moral environment of Uzbek families. They are treasurers of the rich spiritual and moral values created by their ancestors, successors and creators of new conditions, and they are considered grateful teachers who educate the young generation. Therefore, it is not for nothing that there are proverbs in our nation such as "The old man is the angel of the house" and "The fairy knows what the old man knows". Thanks to the same old people, the Uzbek household is prosperous, rich and hospitable. They love children more than their lives, especially their grandchildren and great-grandchildren, who are called "the heart of my soul" and teach them life lessons by telling them fairy tales[21]. Especially if the father or mother dies early, then they try to bring up those children without telling them the place of the father or mother, not as a grandchild, but as a child. In this, their life experiences, more precisely, the fact that they passed such "educational tests" in the recent past, are missing. They do not limit themselves to teaching children folk customs and advanced traditions, they also teach by their example. It is a sign of Uzbek lifestyle nationality. Therefore, in most of the works of Uzbek children's writers, children's lives do not take place without the participation of the elderly. It seems that because he did not know this national characteristic of Uzbek families, M.P. Korshunov spoke at a discussion of Uzbek children's literature in Moscow on February 20, 1959: they are active[29]. However, in some cases it is possible to give them up," he scolded. It is impossible not to notice that these terms are actually to some extent derived from European family-style views of the elderly. Viewing European family relations and relations between elders and children in Uzbek families has had a negative effect on the relations between elders and children in Uzbek families. Homes for the elderly have also appeared in Uzbekistan, some Uzbek families who think about their own well-being have also found people who put their elderly parents in such homes, unfortunately, such neglectful children will kill themselves tomorrow. they do not think that such a fate awaits them[22].





They seem to have forgotten the wise saying of our people: "I was like you, you will be like me", which expresses the bitter truth, while there is a special story about the curse of a child who does not receive the blessings of his parents when they are old. Abu Hurairah said: "The Messenger of Allah repeated ten times saying: 'Be disgraced, be disgraced, be disgraced!' Then the companions asked: "O Messenger of God, who are you talking about?" The Messenger of God said: "When both or one of his parents are old (not agreeing with them) he is destined to go to hell." In another hadith, it is said: "Whoever pleases his parents, he will be blessed and Allah will extend his life[23]." The proverb "Father pleases God pleases" born from these hadiths and tested in the experience of our ancestors also served a special role in the formation of the tradition of respecting the elderly generation. Therefore, respecting the elderly generation, caring for them, and providing for their needs have become unique virtues of Uzbek families. In Article 66 of the Constitution of Uzbekistan, this traditional national value is reinforced by law: "Children who are able to work are obliged to take care of their parents[30]." Indeed, the good advice of the older generation, who have tasted the bitterness of life and become a symbol of intelligence through various tests, is a solid foundation of the spiritual and moral maturity of families. At the same time, this spiritual foundation is extremely valuable because it affects public opinion to some extent[24].

Conclusion

A. Avloni wrote: "Isn't it love for the Motherland and children that keeps a person busy day and night?" It is known that there is no family without the Motherland, and there is no Motherland without the family, these two things in the society are organically connected with each other and one complements the other. In this sense, the family-Motherland is the Motherland, it becomes a prosperous and free autonomous unit due to work, it gains stability in the bosom of the Motherland, under the eyes of the Motherland, in the protection of the Motherland. Therefore, the family obeys the rules of this country and starts a marriage[25]. This, in turn, affects the family's neighborly and neighborhood relations, as well as participation in the wedding celebrations that are practiced in the neighborhood. makes it necessary to observe their own customs and traditions, and makes it a moral obligation to participate in traditions such as mass feasts, feasts and holidays. As this process deepens, the family becomes stronger, and as a result, family pride related to the nation or the people emerges and is formed. These are the literal foundations of Uzbek family life. It is gratifying that our government is planning a series of measures aimed at strengthening the Uzbek national family, which in fact aims to stabilize a healthy





and strong democratic society based on the all-round development of the Uzbek family principles.

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