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## UZBEK FAMILY IS AS THE MAIN SOURCE OF UPBRINGING

**Abstract:** Current article outlines the specifications and the role of the family life and family relations in the well-being and development of Uzbek society. As well as there highlighted and explained the significance of family and family relations in the upbringing of young generations from cultural, social, political, economical, historical and educational perspectives.

**Key words:** Personality, education, learning, activity, family, family relations, society, well-being, upbringing, traditions and identity, community.

**Language:** English

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### Introduction

Qualitative changes and high efficiency in education are largely dependent on how well students are absorbing the historical roots and modern achievements of our national pedagogy. Implementation of these requirements demands organizing educational process basing on the latest achievements of science and technology and taking into consideration modern standards. The family plays an important role in this front.

President of the Republic of Uzbekistan Shavkat Mirziyoyev speaking about the role of the family in the society, highlighted, “We must acknowledge that the family is a focal point for the preservation of our eternal traditions, the immediate impact of the transferring of our sacred traditions to our future generations”.

The fact that the Uzbek word for family “oila” originates from the Arabic word “oyil”, which means “caring for woman, caring for own people”, as mentioned in the book “Farhangi Zaboni Tajiki”. In the Explanatory Dictionary of the Uzbek Language, the Arabic word for the family is emphasized and its

five meanings are differentiated. The first and foremost meaning is: “A community of people living together with their spouses, their children and their closest relatives”.

Family history as a category, as stated in the encyclopedic literature, shows that “natural biological (sexual relations, childbearing), economic (property relations), legal (marriage registration legally), spiritual (spouses, parents and children) is a social unit based on the relationship between love and affection, arising from the degree of spiritual and cultural development of society. In our nation, honor of the family is more important than personal well-being, prioritization of caring for close people, relatives and neighbors is the highest value and helps to connect the family with the environment. Family becomes the basis of society and lives within the community, obeys its discipline and laws and is protected by the society.

On this basis, the family itself became a “necessary school of discipline.” After all, the demographic role of the family is important in this regard. As it was described in the Zoroastrian holy book “Avesto” there was appointed to applause the

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woman who gave birth to child, she was encouraged and awarded with a camel for every child. On the contrary, the unmarried girl was placed in a sack, 25 beating and punishing the young man with a heavy chain around his waist. Apparently, these requirements were not justified but also stimulated the public regarding building family relations.

As a result, the belief that "if ten children you have, they have their roles, and forty, their habits" has shaped the childloving spirit of Uzbek families. It is worth noting that the Uzbek people do not remain indifferent to demographic policies of the world. The goals of the struggle for a healthy generation necessitated the start of a healthy family. Although family planning means childcare, there are two areas in the global demographic policy. The first is optional family planning. The second is political family planning initiated by the state. Family planning efforts originated in Latin America, Brazil and Guatemala. During the 1950s and 1970s, it was seen in Asia, China, Singapore, Pakistan and India. In 1945, the National Association for Family Planning was established. The White Book was published. In 1965, a special department was established to oversee all family planning clinics nationwide.

Even in Muslim countries, Egypt, Iran, and the United Arab Emirates have begun to receive birth control. Propaganda and outreach, which is based on a religious understanding of the nature of the problem, has had a significant impact on this. The official permissions (fatwaa) of the Mufti of Egypt, Mohammed Saeed Tantawi, are of particular importance. In their speeches they issued a fatwa stating that in having many children, providing them properly, dressing, educating and upbringing become a problem in the family, if pregnancy is compromised by maternal health, complicates the birth of a child, and the use of available medical facilities is in line with the will of Allah.

In particular, there is no prohibition on demographic policies in Uzbekistan, but it is up to the family to have more children. However, the problem of maternal and child health is at the heart of this policy.

Our ancestors were not also indifferent to the demographic and social order in the family. In his work "Family and Family Governance," Fitrat wrote: "The happiness and honor of every nation depends on the internal discipline and harmony of the people. Peace and harmony are based on the discipline of those families. Where a family relationship is based on a strong discipline, the country and the nation are as strong and regular". Consequently, problems of family discipline determine its legal responsibilities. A person who cultivates a sense of discipline in the

family also acts as the owner of the same feeling in public and social affairs. Such discipline and order becomes the honor of all people and nations. For example, there is a worldwide recognition of German and Japanese discipline.

Today, our teachers explain that the causes of family disruption are caused by the following five factors: the first is because of the spiritual and moral discrepancy between the husband and wife. The second is the result of infertility. The third is the opposite, as a result of a legacy of multiple children of a man between 3-4 different wives.

There is also an ideological factor for family solidarity, which was reflected in the neglect of national family relations during the rule of the empire. In Uzbekistan, the government has also legalized the provision of benefits to women with no children. There have been cases of orphans and elderly parents living in orphanages. Young people were encouraged to marry without the will of their parents. As a result, some of our families lost their identity.

National virtues such as honoring family dignity, preserving the traditions of the generations, and adhering to them are seen as "old-fashioned". Fifth, some of the more virulent youths have developed anxiety about life, a lack of understanding of life, and a tendency to live up to their passions. It is not a secret that even today to some extent the Uzbek family suffers from the above mentioned matters.

In Uzbek families, devotion and loyalty to love is a special adornment. As in the West, the feeling of free love is alien to the Uzbek family. Moreover, there is a peculiarity of Uzbek families in terms of economic efficiency. The family finds a man, and the family owns a business. That is to say, in the Uzbek family, it is considered male (familyfeeder financial provider) and female (finance and household manager). If in a family man is owner and is skilled enough to provide financially but a woman is not economical, she is considered guilty. That is why our girls have been taught the art of saving and wisely managing the household.

The logic of these considerations is that the family is a social phenomenon that shapes and nurtures the mentality of the nation. In his address to the 21st anniversary of the Constitution of the President of the Republic of Uzbekistan, President Mirziyoyev addressed these concerns. "In the East, the ancient homeland has been sacred ever since. If a family is healthy and strong, the neighborhood will achieve peace and harmony. Only if the neighborhood is strong. peace and stability prevail in the country. Indeed, well-being of the family is the basis of national well-being".

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