

FAMILY AND UPBRINGING: SOCIO-CULTURAL ASPECTS

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Abstract: The article analyzes the role of the family as a social institution in society and its position as a socio-cultural mechanism of upbringing. The author draws attention to the structural complexity of the family, the role of the mother in upbringing in particular, and the continuity of national values. The formation of such aspects of upbringing as labor, morality, spirituality, patriotism in the family environment is substantiated. The article also covers the role of family upbringing in state policy, the process of passing values from generation to generation, and the issues of upbringing based on national pedagogical traditions.

Keywords: family, upbringing, motherhood upbringing, social institution, national values, labor upbringing, morality, patriotism, pedagogical traditions, socio-cultural environment.

The family is one of the most important social institutions of society, and its foundation is the law of "pair". The family is not formed in isolation, but in the unity of a man and a woman based on marriage. Therefore, a man or a woman cannot form a family alone. A family does not consist only of a husband and wife - it is a complex social unit that includes a multi-layered structure, such as in-laws, children, siblings [1, 14]. Each member has his own position in this social unit and is subject to family discipline.

The family has its own strong norms in the internal social environment, in which marital relations, child upbringing, and intergenerational communication are carried out based on moral criteria [2, 49-50]. Within the family, values such as love, loyalty, forgiveness, responsibility, and kindness are passed on from generation to generation [3, 56].

As a social institution, the family provides fulfillment, stability, and spiritual support to human life. Therefore, the family is considered the basis of the stability of society and a source of loyalty. In our country, special attention is paid to the issue of the family. Since 1998, a number of measures have been developed to strengthen the family on the basis of State programs such as the "Year of the Family", "Year of Women", "Year of Healthy Generation", "Year of Strong Family" [4, 91].

In addition, the "Family Code", the laws "On Guarantees of the Rights of the Child", the "For a Healthy Generation" Order, the "Family" Scientific and Practical

Center, the “Mahalla” Foundation, and the “Kamolot” Youth Social Movement have made the family an important direction of state policy [5, 39-40].

The family plays a decisive role in the social, economic, demographic and cultural development of society. There are about 7.5 million families in the republic, through which children are raised as necessary individuals for society [6, 58]. The family is the main institution that forms the foundation for the social, economic, spiritual, educational and demographic development of society. The status of the family in Uzbekistan is high, and the fact that the vast majority of the republic's population lives in a family environment and as family members determines the place of the family in the development of the republic.

The main responsibility for family upbringing is assigned to the father and mother. However, practical experience shows that the strongest influence in upbringing belongs to the mother. This idea is also reflected in national traditions: the mother is the most powerful source of the child's spiritual formation and moral education [7, 17]. Maternal upbringing is a decisive factor in the instillation of national values, respect for labor, patience and patriotism. There are about 7.5 million families in our republic. How many children in these families are raised, educated, and become necessary individuals for society when they grow up. Such a great responsibility as family upbringing falls primarily on the shoulders of the father and mother. Here it is worth emphasizing that the main influential force in raising children is the mother. Indeed, the father is often busy with satisfying and providing for the material needs of the family, as well as with the family's economic activities. This is a fact known from the history of Uzbek families and a tradition inherited from our ancestors. Accordingly, the mother spends more time with the child. After all, our people say: “What enters with milk, comes out with soul”! Upbringing, that is, high moral and ethical beliefs, enter the soul (spirit) of the child more with mother's milk (upbringing). There is a lot of wisdom (philosophical and pedagogical directions) in family upbringing. The correct or crooked growth of a newly transplanted seedling depends on the gardener's labor and skill. If the height of a crooked growing seedling is not adjusted, it will develop incorrectly. There is a certain natural similarity between the upbringing of a newborn baby and the state of this young seedling.

It is clear from this that labor education, spiritual and moral education, moral and etiquette norms, education of a sense of homeland and patriotism, spiritual and aesthetic education, physical education, respect for elders, compassion for the younger ones, education of national pride and honor, social education, and so on begin in the family. The aforementioned pedagogical and philosophical concepts are

closely related to the worldview of the heads of the family. For example, the worldview of a farmer is manifested in his honest work, first ensuring the well-being of the family and then the well-being of the people. All his activities are combined with this noble feeling. In this family, the child is brought up in the spirit of hard work. All points and aspects of life and livelihood are clarified by work. After all, a hardworking person can find his way in any field. Setting a child on the right path and not deviating from it is likened to the art of gardening. Also, young families - the sprouts of a new family, and interactions between relatives - for example, kinship - are seen as a social form of upbringing [1, 35]. The great scholar Abu Rayhan Beruni also left advice on the perfection of the family: “You are the earth, and it will be the sky... Just as the sky makes the earth green with its healing rain, it will make you happy with its love” [8, 122]. Thus, upbringing appeared at the beginning of human society and has served the interests of humanity. Upbringing ensures communication between generations. Adults have taught the next generation the experience they have gained in the process of life. The younger generation, encountering new problems during their activities and finding solutions to them, acquires knowledge and skills, enriches the knowledge inherited from their ancestors and leaves it to the next generation. They were a factor instilling values such as upbringing, spirituality, and labor skills within the family.

In general, it is an urgent task of this day to study the family and its essence, the conditions for ensuring the comprehensive prosperity and cohesion of the family, family upbringing as national pride, its foundation of society, ensuring the perfection of the family within the family, and to convey them to the people in a simple and understandable way. In short, upbringing is a socio-cultural mechanism that emerged at the dawn of human society and continues to this day. It ensures continuity between generations. The family is the main point of formation and transmission of this mechanism, in which many values such as labor upbringing, spiritual and moral upbringing, aesthetic taste, patriotism, and national pride are instilled. Therefore, the social status, internal culture, and educational potential of the family have become the subject of important scientific research even today.

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