

Family Upbringing as a Source of Forming Healthy Ideology

Jumanazarova Dilnoza Umirzakovna¹

¹ PhD in Pedagogical Sciences, Associate Professor, Jizzakh State Pedagogical University

Annotation:

This article presents the author's reflections on the upbringing of adolescents in a national and spiritual spirit within the family, as well as the distinctive features of national education in Uzbek families. Additionally, it discusses the elevated status and growing significance of family, family spirituality, and family upbringing in Uzbekistan.

Keywords: family, spirituality, family spirituality, parents, child, adolescent, morality, national ethics, masculinity, Islam, Hadith, Qur'an, independence, reform, national pride.

The spiritual and cultural level of each family is determined by the purpose, standard, significance, and attention given to upbringing in that country. Education precedes the development of family spirituality. Consequently, a family evaluates its own spirituality and progress based on the upbringing it provides.

Thus, the family serves as a mirror reflecting the life and spirituality of a nation. Just as great leaders and historical figures emerging from among the people play a crucial role in a nation's history through their ideas, the transformation and elevation of family upbringing objectives and ideals can similarly contribute to national revival and advancement.

As the concept of "Family Spirituality" becomes an integral part of pedagogical discourse, it is of paramount importance to analyze the origins and evolution of pedagogical ideas, ideals, and objectives, the methods employed to achieve these goals, and the extent to which they have endured social crises or, conversely, faced decline. Historical evidence indicates that nations capable of fostering and solidifying family spirituality through education have concurrently

strengthened and enhanced their standing within the global community¹.

Regarding the significance of the family in societal life and development, the renowned Jadid enlightener Abdurauf Fitrat writes: *“The prosperity and dignity of each family are undoubtedly linked to the internal discipline and harmony of the nation; peace and unity, in turn, rely on the discipline within families of that nation. The stronger and more orderly a nation’s families are, the more powerful and stable the country and the nation become. However, if the people of a country weaken family relations through immorality and ignorance, allowing disorder to prevail, then the prosperity and very existence of that nation will inevitably be called into question”*².

Indeed, the Uzbek people possess unique and time-tested traditions in child upbringing, rooted in centuries of historical experience. The nation's rich spiritual heritage in education has always been an integral part of universal human values and will continue to remain so.

National-spiritual education is based on a well-defined system of methods. In the *Anthology of Uzbek Pedagogy* (“O‘zbek pedagogikasi antologiyasi”), various pedagogical techniques are identified, including explanation, setting an example, habituation (training and practice), making requests, expressing wishes and aspirations, giving advice, encouragement, approval, expressing gratitude, offering prayers and blessings, prohibition, reproach (complaint or grievance), admonition, reprimand, cursing, instilling fear, apologizing, condemnation, scolding, and corporal punishment³. Among these, *declaring a child unworthy (in uzbek, farzandini oq qilish)* is considered the most severe and final form of curse in Uzbek tradition.

In ancient times, mothers would admonish their children, saying, *“My child, never go against your father’s words, or you will suffer in both worlds”* (“Hay bolam, otangni gapini ikki qilma, ikki dunyoing kuyib ketadi”), thus instilling in them a sense of piety, faith, and proper conduct.

No matter how much we integrate the positive aspects of other nations’ pedagogical heritage into our educational processes, Uzbek national values will always remain the foundation of our spiritual development. Providing children with a well-rounded upbringing fosters the advancement of moral and ethical education. As stated in the Hadiths, the greatest legacy that parents can leave for their children is the moral character and etiquette they impart.

The education and upbringing system of every nation is based on specific objectives, which are defined by state policy. In the contemporary era, the imperatives of national independence necessitate the modernization of the education system’s content. This historical necessity underscores the importance of establishing a coherent connection between social and family upbringing⁴. Given that national ethics serve as a fundamental component of national education, their application is equally relevant to both family and social upbringing.

National education seeks to shape individual character through the integration of national-cultural heritage and values, thereby imparting a distinct national orientation to one’s spiritual development. As long as a nation endures, the methods, content, and direction of education associated with its spiritual growth will continue to evolve and refine⁵. The stability and prosperity of each family, along with the promotion of mutual respect and social cohesion, serve as essential foundations for the realization of the objectives envisioned within the

¹ Шаамирова Ю. К. **Нотўлиқ оилаларда ўсмирларни миллий-маънавий тарбиялаш.** Педагогика фанлари номзоди илмий даражасини олиш учун ёзилган дисс. Тошкент: 2006

² Баркамол авлод тарбиясининг маънавий ва ҳуқуқий жиҳатлари. Т.: “Наврўз”, 2013, 78-бет.

³ Ўзбек педагогикаси антологияси: Икки жилдлик. Ж. I. Т.: “Ўқитувчи”, 1995, 464- бет.

⁴ Шаамирова Ю. К. **Нотўлиқ оилаларда ўсмирларни миллий-маънавий тарбиялаш.** Педагогика фанлари номзоди илмий даражасини олиш учун ёзилган дисс. Тошкент: 2006.

⁵ Иномова М. Оилада болаларнинг маънавий-ахлоқий тарбияси. Тошкент, 1999 йил, 17-18 бетлар.

national ideology⁶.

“Throughout all eras, efforts have been made to strengthen the family and ensure its stability. Divorce has been condemned. In cases where a husband passed away unexpectedly, his relatives assumed both the financial and moral responsibilities of his wife and children. Orphaned children were provided with paternal guidance, while neighbors and the local community regularly inquired about their well-being. This support continued until the family’s son reached maturity and was able to take on all responsibilities himself”.

It is important to emphasize that in the current era of globalization, significant transformations are occurring in the moral and cultural values of modern European families. These changes have been widely reflected in the research of family studies scholars. In her academic work “Forms of Family Life in Europe”, British scholar K. Box highlights a number of concerning trends, including the increasing prevalence of cohabitation without marriage, the rising divorce rates, and the sharp decline in the number of children per family and overall birth rates across European countries.

“Why don’t I want to have children?” says 34-year-old Berlin entrepreneur Gabriela Tangezyer. “Because I want to get enough sleep. I read a lot of books, so I simply cannot afford to be sleep-deprived”⁷ Similarly, her compatriot Andreas Hermann lives by the principle of doubling his income while foregoing parenthood.

The key factors contributing to these trends include the urbanization and industrialization of European lifestyles, the increasing participation of women in the labor force, and the growing emphasis on personal freedom in marital relationships at the expense of traditional responsibilities. Furthermore, the emergence of cohabitation without marriage has exacerbated these societal transformations, negatively affecting the moral development of children within European families. The widespread acceptance of temporary cohabitation has not only influenced societal values but has also had profound implications for public health. Notably, the incidence of AIDS among women and even children has been rising. Statistical data indicate that 58% of those affected by this disease in Europe are men, while 42% are women. Scientific forecasts had already projected that by the year 2000, the number of women infected with AIDS would reach 15 million⁸.

It is well known that in Uzbek (Muslim) families, daughters have traditionally been raised to embody modesty, humility, shyness, obedience, and deference, with an emphasis on adhering to the authority of their husbands as the head of the household. Conversely, sons have been nurtured to develop qualities such as strength, courage, determination, entrepreneurial spirit, and leadership abilities⁹.

By the 21st century, although gender equality has been legally established, the distinct behavioral characteristics of men and women have persisted and continue to influence society. This phenomenon is also evident in the evolving research within Western social sciences, particularly in the domains of masculism and feminism.

Masculism encompasses qualities traditionally associated with men, such as strength, willpower, determination, assertiveness, risk-taking, and discipline. In contrast, feminism is characterized by attributes commonly attributed to women, including submissiveness, obedience, sensitivity, empathy, and a nurturing disposition. Research findings indicate that when women exhibit traits

⁶ Миллий истиклол ғояси: асосий тушунча ва тамойиллар. Т. : 2000. 42-50- бетлар.

⁷ Бьюкенен Патрик Жозеф. Ғарбнинг ўлими. Тошкент: “Илм-Зиё-Заковат”, 2021.30-бет.

⁸ Холматова М. Жамиятнинг барқарор ижтимоий тараққиёти тизимида аёллар: Ўтмиш, ҳозирги давр ва келажакдаги йўналишларнинг таҳлили. XX1 аср бўсағасида. Ўзбекистон аёлларининг ижтимоий салоҳиятини оширишга қўмаклашиш имкониятлари //симпозиум материаллари//. Т. , 1999. 62-63 бетлар.

⁹ Шаамирова Ю.К. **Нотўлиқ оилаларда ўсмирларни миллий-маънавий тарбиялаш.** Педагогика фанлари номзоди илмий даражасини олиш учун ёзилган дисс. Тошкент: 2006.

such as assertiveness, impulsiveness, organizational skills, and entrepreneurial tendencies, these characteristics are sometimes perceived by men as excessive “self-assertion”. Similarly, certain traits occasionally observed in men – such as talkativeness, fussiness, and excessive loquacity – are often regarded as uncharacteristic of traditional masculinity¹⁰.

In conclusion, child upbringing is an exceptionally responsible endeavor, where even the slightest mistake can have profound and irreversible consequences on an individual's life. This responsibility becomes even more critical in the context of the ongoing extensive reforms in our country, necessitating increased attention to the upbringing of the younger generation within the family. To achieve this, it is imperative for parents to deeply study the rich pages of our nation's history, traditions, and values. Only by acquiring this knowledge themselves can they effectively impart it to their children, ensuring the preservation and transmission of cultural and moral heritage.

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¹⁰ Ахмедова У. Ўзбек аёлининг ижтимоий-маънавий хулқи ва унинг истикболи. XXI аср бўсағасида Ўзбекистон аёлларининг ижтимоий салоҳиятини оширишга кўмаклашиш имконияти (Симпозиум материаллари). Т., 1999. 176- 6.