

Socio-Philosophical Basis of Strengthening Values in Family Relations

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Abstract: As in many nations of the world, the Uzbek people's relations between family members are distinguished by their moral and axiological aspects. Such family relations are considered the first great treasure in the process of realizing the national identity of each nation. For several thousand years, the cultural values and spiritual heritage of the Uzbek people have served as a powerful source of spirituality for the people of the East, as well as the people of the whole world. In recent years, fundamental national and ideological changes have begun to take place in the spiritual life of the Uzbek people. We had the opportunity to objectively study our valuable scientific and spiritual heritage created by our ancestors long ago.

Key words: family, value, morality, duty, happiness, ideal, tolerance, ontology.

The fact that the mutual relations of the family members of the Uzbek people are harmonized with moral values is closely related to the history of almost three thousand years. It is known from time immemorial that if we look at the works of all creative people from the holy book of Zoroastrianism "Avesta" to the present day, the issue of perfecting high moral qualities and strengthening family values occupies the main place.

This process today includes rituals and traditions rich in moral ideals, from the Avesta to Islam. In particular, in the essence of the family relations of the Uzbek people, in harmony with the religion of Islam, moral aspects such as hard work, childishness, hospitality, nobility, humanity, and tolerance are manifested. Values such as good and bad, duty, conscience, honor, happiness, justice, and ideal are always respected in the family relations of the Uzbek people. In the family, any behavior of a person realizing the interests of the society and the people is evaluated from the point of view of the category of goodness. Duty expresses a person's sense of obligation and responsibility in relation to the Motherland, people, community, family, and loyalty to them.[1] The Uzbek family has preserved and continues to preserve our ancient spiritual values and traditions, traditions and customs, and our spiritual and cultural heritage.

At all levels of society, national and spiritual values began to manifest their ideological manifestations with the high moral ideals created by our ancestors. Especially among our values that have been formed historically and served humanity, a wide path has been opened to universal values. Universal values actually include certain moral standards, advanced progressive cultural heritages. Universal values are composed of the national cultural, educational, spiritual and moral wealth of peoples and peoples, and include the best human qualities.[2]

Today, our spiritual values embodying nationalism and universality are of great importance in raising our young people to be perfect people, as well as in preparing them for family life.

Ethnic, cultural and religious unity of our people in family relations is another inexhaustible source of spiritual awakening. For thousands of years, the peoples of Central Asia have been a center where peoples of various religions, cultures and lifestyles have lived together and lived in peace. Patience and tolerance characteristic of our people have become natural norms necessary for survival and development from the storms of life. Even the peoples who conquered these territories carefully accepted the precious traditions of our nation, the traditions of statehood existing in this region. The place that ensures the viability of our precious values is definitely the family, and human relations and the spirituality of the people lie on its ground.

In order to realize their identity, the peoples of the East will have high spirituality only by preserving their national values and national culture. In the Uzbek nation, the family is the leader in the formation and promotion of its own values and unique spirituality. The family plays an important role in the formation of the purest feelings in the heart of every child. It is in the family that the child acquires the first life skills. In fact, a healthy family environment has played an important role in instilling our national customs and traditions

into the minds of the young generation, raising them to be physically fit, intellectually mature, compassionate, generous, able to feel the pain of others, and be a support for the fallen.

Regarding the issue of value, it is mentioned in scientific sources: "Value is a component of the spirituality of a person and society, a concept used to express the value of events, phenomena, processes, situations, qualities, demands and procedures in the world".[3] Values, as a priceless wealth of the Uzbek people, serve to increase human dignity in the context of cultural and educational events, customs and traditions. From greeting a child in the family to proper greetings, dressing, interacting with adults and peers, behaving in public, do not spit in water, do not put anything on bread, bread is worth bread, do not cross the path of elders, do not second-guess your parents, respect your teacher, listening to spiritual and educational exhortations such as don't be indifferent to your surroundings, listening to various narrations, sayings, wisdom and advice, they grow up and keep them in their memories, and through this, values are instilled.

Such virtues as hard work, loyalty, sincerity, trust, love of country, justice, purity, correctness are given to children as a personal example by parents. Customs and traditions, as family values, play a key role in inculcating the feeling of helping parents and caring for their families from a young age into the children's lifestyle.

It is common to see family traditions as realities in the value system or with them. Sometimes they are interpreted as synonyms in scientific literature. For example, in the "Family Encyclopedia" we read the following. "In general, it is a material and spiritual value that is inherited from the past to the future, passed from generation to generation, manifested in various spheres of society. "Tradition, as an abstract concept, acquires a more concrete meaning when one thinks about the customs, customs, skills, lifestyle, etc. that have become a tradition".[4] This definition does not say what material value is, although the definition states that it is material value. For example, can the Registan ensemble or the "Shahizinda" complex be called a tradition related to material value? Is it appropriate to call it tradition in general? In our opinion, no. Existing material wealth, artefacts are not traditions, it is appropriate to use the term cultural heritage. But the authors correctly show the social nature of their traditions. According to them, traditions:

“social-historical event;
a component of processes in the life of society;
the criterion that determines people's lives and activities;
is described as one of the spiritual factors of managing society and people"[5]

Therefore, it is possible to look for and find traces of tradition in any environment, forms of communication, forms of activity in which human and society relations take place. In this sense, a person can be said to be a product of family traditions. Their manifestation as values is in the relationship between a person and society. These relations leave a mark as integral subjective realities and are reflected in people's activities. But traditions and values are not exactly realities. Family traditions are permanent values, but not all values become traditions. For example, the types of choral and ballet art are artistic aesthetic creations and values that are liked by certain people. Although they appeared in our culture in the second half of the 20th century, they did not become Uzbek traditions. The same can be said about rock'n'roll, musicals, and hyperrealism. Fine art, sculpture, and design have taken a stable place in the system of our artistic aesthetic values. Today, there is a great need for scientific and technical inventions and creativity in Uzbekistan, our country is ready to turn it into a national value, unfortunately, scientific and technical creativity has not found a place in Uzbek traditions.

When experts consider traditions as values, they do not consider them as contradictory realities, but they mean that traditions become values by requiring each other under the influence of certain socio-historical and cultural conditions. The arrival of family traditions as values is actually an expression of their glorification. The thing that is respected becomes value, that's why value is based on value, appreciation, appreciation. The authors express it as follows: "Historical processes, social development, healthy development of the individual, and the fundamental interests of the masses, i.e. rituals, customs, traditions, way of life and thinking, are auspicious. It develops under the influence of the mother's tool and becomes a value. There are three specific aspects of a custom, image, ceremony, lifestyle, work skills, etc. becoming a tradition: firstly, the tradition is recognized and appreciated by the main part of a particular people, nation or human community; secondly, to be consistently encouraged and controlled by certain communities and the public; thirdly, it must repeat itself at a certain time and under certain circumstances"[6]

Also, family, human and community relations are at the center of these three aspects. Traditions that take place in family life become a social value, a traditional wealth that the people and the nation respect. Institutions of social management, labor processes, especially relations related to production do not require traditions, they often tend to be constantly modernized and updated. It is true that the moral values and norms that have a stable place in the traditions do not affect these institutions, but they subordinate the traditions to the requirements of social management. Otherwise, these social institutions will not be able to fulfill their functions, they will become candidates instead of educational centers.

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