

The Family is the National Symbol of the Cradle of Values

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Abstract: A person living in a family can become a full-fledged and mature person of this nation only when he has deep knowledge of the history, lifestyle, culture, mentality and spirituality of his nation's national family traditions. A perfect person, in turn, tries to teach the ideas and experiences learned in his family life to the next generation. This teaching is the basis for continuing family and social life. The article focuses on these issues.

Keywords: family, family traditions, values, moral concepts, upbringing.

INTRODUCTION.

The family traditions of the Uzbek people have their own national characteristics. Traditions decorate and express the way of life of the family and increase its value. Each family tradition has its own form, content, purpose and tasks. Family traditions differ from each other in their national content, form, essence and characteristics.

METHODOLOGY

The article is based on generalization, analysis, the principle of historicity, chronological and statistical methods.

LITERATURE ANALYSIS

The decree of the President of the Republic of Uzbekistan "On the Development Strategy of New Uzbekistan for 2022-2026" defines the priorities of creating family, gender equality, equal rights and opportunities for all citizens, regardless of nationality and religious belief.[1]

The issues of legal regulation of family-marriage relations in the period of independence were discussed by F. Otakhajayev in the book "Family Law", [2;B24] O. O. Safarov, M. Mahmudov analyzed in the book "Family Spirituality", O. In the book "Family Spirituality - National Pride" by Musurmanova, some of our national religious traditions related to the essence of the family, the responsibility of parents in raising children, and the duty of filial piety were presented by Sheikh Muhammad Sadiq Muhammad Yusuf in the book "Bakhtiyor Oyila" [3], traditions related to family rituals and national values. customs and traditions were analyzed in the pamphlet "The Uzbek Family" co-authored by Achil Boriyev and Murtoz Usmanov.

Saydamov Shahzod's article "Traces of Ancient Religious Beliefs in Family Traditions and Rituals" [4] extensively covered the information about the preservation of ancient religious ideas in the family and collective traditions and rituals of the Uzbek population.

DISCUSSION

It is a tool of national education that has a direct and strong educational impact on the regular, systematic and continuous formation of the young generation. Family traditions are inextricably linked with people's rich morals, culture, spirituality and social and family experiences and reflect them in their own way. Family traditions of the Uzbek family, especially intellectual, moral, hard work, refinement, law, and ecological education, have strong roots. For example,

respect for elders and kindness to children; greetings and greetings; asking patients how they are and helping families when they are in trouble; get the first salary; first blind; hospitality and other.

All ideas, experiences, new customs, traditions, spiritual and moral values that are inculcated in children in the family pass through family traditions and serve to form them well. Family traditions closely support the implementation of the knowledge given to students in school in the field of education and training. The new generation continues all the life experiences of the past ancestors to a certain extent through family traditions. The process of upbringing is multifaceted, in fact, it consists of the older generations passing on their knowledge, experiences, skills and habits to the younger generation. Therefore, family traditions serve social education as a means of national education in the education of students and young people, in the implementation of the goals and tasks of family education. It is of practical importance to appropriately use the national traditions accumulated in family life when raising children in the family.

In addition, family traditions will become more perfect and more practical if they become the national spiritual and moral values of the people, which are passed down from century to century, from ancestors to generations, in the perfect education of students and young people. Because family values are valued and respected by the Uzbek people and will continue to be so.

THE RESULT

Only when family traditions become spiritual and moral values, their educational value and practical importance in the formation of students and young people will increase.

That is why family traditions remain a means of education in educating students and young people and preparing them for family life. For example, it can be shown that hundreds of family traditions, such as hashar, greeting, hospitality, wedding, kopkari, respect for the elderly, have become traditional and moral values of the Uzbek people.

Family traditions, like social traditions, are intertwined with the constant changes of development. Like other events and events in life, one family tradition appears, the other develops, and still others do not meet the requirements of family life and fall out of use. This is a natural law. Most of the family traditions are used and strengthened in the family life of people.

From these traditions, aspects of family life that do not correspond to people's activities are removed from the structure of family traditions. For example, one of the family traditions, the former meaning of the wedding tradition has been preserved and appreciated, and on the contrary, in recent years, it can be emphasized that the weddings are contrary to the meaning of weddings, such as extravagance, extravagance, consumption of alcohol, inappropriate behavior of dancers. As a result of the harm these family traditions have on the lives of people in the family, the aspects of these traditions that do not meet the requirements of life are being discarded. Or, on the contrary, it can be emphasized that despite the prohibition of Navruz tradition in the years of the Sultanate, it could not affect its implementation in family life.

With the honor of independence, there were favorable conditions for applying family traditions to family life. In the years of Mustabid, it was impossible to use the phrase "national education", let alone to apply national family traditions in family life. Among the family traditions, such national traditions as Navruz, hospitality, Eid, wedding, sympathizing when the family is in trouble, greeting, and raising children to be obedient and loyal, were able to retain their value despite the ban and humiliation. Each of us should be proud of such family traditions and values. Preserving and enriching these traditions and values should be the main goal of family educational work.

CONCLUSION.

The famous pedagogue A.S. Makarenko said that "cultivating traditions and preserving them is the most important task of educational work". Therefore, cultivating family traditions and preserving them should be the most important task of educational work in the family. It is the

desire not to tarnish their names, to strengthen the reputation of the family with their work and knowledge, to be respected by people" and "without cultivating love and respect for their people, their traditions, language and culture, they are among equals in the whole world community of their people and nation. "It is impossible to educate a real person who perceives as one, a lover of his country" [5; B152], it is reasonable to conclude that the family is the cradle of values.

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