

# THE FAMILY AS THE CRADLE OF UPBRINGING

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## Abstract

In the article, the author showed that the place of the family in society is multifaceted, but at present the most important task of the family is to educate, for society, a person ready for public life, having his own opinion and worldview. The author showed that the right atmosphere in the family will be a guide for the child's future life, otherwise the behavior of a child who grew up in the wrong environment cannot be corrected by any social institutions. It is in the family that the personality of a child grows up, self-confident, able to correctly interpret universal human relations in society and give others the love and care that existed in the family. On the contrary, crime, delinquency, neglect of education among modern youth is revealed by the author as a consequence of increasing family disunity, depriving children of parental or maternal love. The presentation of comparative examples shows the scientific and practical significance of the article.

**Keywords:** Family, society, social group, personality, reproductive function, socialization, collective relations, parental authority, example.

## Introduction

The family is the fundamental unit of society, as it provides a person with a sense of peace, protection, and security, serving as a place of emotional comfort. According to our national values, the concept of family refers to a home that brings spiritual tranquility, offers support, and protects an individual throughout their life. The family is a complex social group that emerges as a result of the unity of biological, social, moral, ideological, and psychological relationships. It is not merely a narrow domestic concept, but a social community. Therefore, families collectively form society. Just as changes in society influence the family, changes within the family also have an impact on society.

The protection of the family by the state and its legal foundations are enshrined in the Constitution of the Republic of Uzbekistan. Article 63 of Chapter XIV states: "The family is the fundamental unit of society and has the right to be protected by society and the state" [1]. This issue is also addressed separately in the Family Code, which provides mechanisms for resolving various family-related problems.

In addition, in the teachings of our sacred religion Islam, as reflected in the Holy Qur'an and the Hadiths, the strength and stability of the family are regarded as equally essential both for society and for the individual. For instance, verse 72 of Surah An-Nahl of the Holy Qur'an



states: “And Allah has made for you from yourselves mates and has made for you from your mates sons and grandsons and has provided for you from the good things” [2].

## 2. Methods and Degree of Study of the Issue

Drawing inspiration from the works of scholars of the Enlightenment period devoted to the family and its governance, a number of thinkers and enlighteners of the second half of the 19th and early 20th centuries—such as Ahmad Donish, Furqat, Muqimiy, Zavqiy, Avaz, Abdulla Avloniy, and Fitrat—created a series of works on family ethics, morality, and psychology.

The views of Abdulla Avloniy on family pedagogy and psychology are particularly noteworthy. His work “Turkiy Guliston yoxud Axloq” (“Turkic Gulistan or Morality”), written in 1913 and published for the second time in 1917, is similar in genre to Kaykovus’s “Qobusnoma,” Yusuf Khos Khojib’s “Qutadg‘u Bilig,” Nosir Khisrav’s “Saodatnoma,” Sa‘di’s “Gulistan va Buston,” Jami’s “Bahoriston,” and Alisher Navoi’s “Mahbub ul-qulub.” In this work, the author reveals the essence of child upbringing within the family and highlights the social role of the family as a whole. Avloniy places special emphasis on the role of the family and the community in the process of education.

According to him, the formation of moral qualities in children largely depends on the social environment, family conditions, and the people surrounding the child. Speaking about personal development and emphasizing the role of the family, he states: “A bird does what it has seen in its nest.” He further writes: “The essence of a human being is capable; if a child receives good upbringing, avoids bad habits, and becomes accustomed to noble qualities, he or she will grow into a respected and happy person in the eyes of everyone.” Thus, the scholar places the primary role in child upbringing on the family: “Education must begin from the day of birth. Who provides education? Where is it provided? To this question we may answer: the first education—home education—is the duty of the mother. The second—school and madrasa education—is the duty of the father, teacher, instructor, and the state,” he writes. [3]

From this analysis it is evident that Eastern thinkers attached great importance to upbringing within the family. Avloniy acknowledged that a child’s well-rounded education depends not only on the family, but also on the school and public institutions, interpreting education as a universal human responsibility. The brief analysis above shows that in the Muslim world and among Eastern thinkers there have been many scholars who addressed family issues and left valuable ideas on this subject for future generations.

However, according to United Nations data, approximately 70 percent of women worldwide have experienced violence at some point in their lives. Men often exhibit aggressive behavior toward spouses, parents, children, or other household members, while women’s aggression is mainly observed toward parents and children. Violence against spouses or partners by women is recorded relatively rarely. There are several types of domestic violence: physical, sexual, psychological, and economic.

Physical violence involves direct or indirect actions intended to cause physical harm to the victim, including beating, causing bodily injury, severe physical harm, pushing, kicking, or slapping.



Sexual violence refers to forcing a person to engage in sexual relations against their will through coercion, threats, or deception.

Psychological violence includes actions that harm a person's mental well-being, such as insults, intimidation, threats, blackmail, and excessive control.

Economic violence manifests as material pressure, including prohibiting education or employment, depriving a person of financial support, and fully controlling income.

It must be remembered that personal inviolability and security are fundamental human rights. The Universal Declaration of Human Rights, adopted by the United Nations in 1948, emphasizes that all people have the right to live free from violence. To manipulate individuals and demonstrate power, aggressors use various behaviors:

**Dominance** – Abusers seek to exert control and believe they are responsible for all decisions in relationships. They decide for their spouse and other family members, dictate what they should do, and expect unquestioned obedience. The abuser may treat the victim like a servant, a child, or even personal property.

**Humiliation** – The aggressor does everything possible to make the victim feel inferior and worthless. By convincing the victim that they are insignificant and that no one else would want a relationship with them, the abuser reduces the likelihood that the victim will leave. Harassment, verbal abuse, reprimands, and social degradation are tools used to undermine dignity and induce helplessness.

**Isolation** – To increase dependence, the abuser attempts to cut the victim off from the outside world. This may include forbidding contact with family or friends, or even preventing the victim from going to work or school. The victim may be required to ask permission to do anything, go anywhere, or see anyone.

**Threats** – Aggressors commonly use threats to prevent victims from leaving or reporting abuse. They may threaten to harm or kill the victim, children, other family members, or even pets. They may also threaten suicide, file false accusations, or report the victim to authorities.

**Intimidation** – Abusers may use various forms of intimidation to subdue their victims, including threatening looks or gestures, destruction of property, and harming animals. Such actions signal that disobedience may lead to severe consequences.

From the very first day of assuming office as the President of the Republic of Uzbekistan, Sh. M. Mirziyoyev placed this issue high on the national agenda.

“We consider it our most important task to consistently pursue state policy aimed at protecting the health of mothers and children, ensuring employment for women while taking into account their living conditions, creating comprehensive opportunities to ease the burdens of our sisters, and increasing the role and prestige of women in our socio-political life.” [4]

In the state policy pursued by our country, this issue has been defined as a top priority. In this regard, the development of State Programs named after specific years by the government contributes to strengthening attention to youth upbringing and health within the family and serves to address issues related to strengthening families.

In many studies and scientific investigations on the family, attention is often focused on relations between husband and wife, the interference of third parties in recent times, and the causes of family divorces. However, the primary and most important function of the family—



especially in Eastern families—namely childbirth and child upbringing, is often overlooked. As noted above, the family has both internal and external functions, among which the most important is its reproductive function. The main task of the family is to provide society with physically and spiritually healthy, morally mature, intelligent, well-mannered, and hardworking children. This is because the future development of society and the destiny of the nation depend on the younger generation.

Taking this into account, the state has identified the protection of women's reproductive health, improvement of their living standards, and assistance in finding their rightful place in social life as one of the key directions of its policy.

### 3. Research Findings

All national traditions, customs, rituals, and ceremonies within the family have a positive influence and are aimed at developing positive qualities in children. It is precisely as a result of this national upbringing that children grow into mature individuals.

At the same time, the increase in crime and delinquency among youth, the sharp decline in interest in education and vocational skills, and deficiencies in moral behavior and communication culture are consequences of family crises and divorces.

Every child needs family—namely parental—love. The upbringing and skills acquired in the family remain with a child throughout life. As a social institution, the family prepares the child as an individual for society, because the child spends most of his or her life within the family. No educational institution or environment can exert as strong an influence on a child's proper development as the family does. It is within the family that a child is prepared for independent life.

The family can have both positive and negative influences on a child. When parents show kindness to each other and to their children, grandparents display care, and siblings maintain harmony and readiness to help, the child enters society as a fully developed individual. Conversely, harm inflicted on a child within the family can be so severe that it leaves lasting psychological trauma for a lifetime.

Therefore, the functions of the family today have become more complex. They can be defined as follows:

- protecting the life and health of family members;
- meeting their physical, material, and spiritual needs;
- giving birth to healthy children and raising them properly;
- creating favorable conditions for family members to realize their abilities and potential;
- providing society with physically and spiritually healthy individuals. [5]

The most important of these tasks is preparing the child for independent life. This involves explaining to the child that various social relationships exist in society, familiarizing them with the nature of these relationships, and gradually teaching them how to engage in them. A child properly prepared for life within the family begins to find their place in the system of relationships among parents, grandparents, and other family members and learns to build correct interactions.



The system of relationships learned in the family during childhood remains in the individual's later personal life; that is, family traditions and parental relationships continue to manifest in adulthood.

The family is a unique school of experience where, without coercion, a child's consciousness and psychology can be shaped to foster moral qualities such as respect for human dignity, parents, and family members. In such a family, a child's life is organized in a comprehensive and balanced manner, resulting in the formation of positive personal experiences, values, skills, habits, and attitudes toward life, thereby creating favorable conditions for future activity.

The family also prepares the child for collective relationships. First of all, unlike other social associations, the family is based not only on unity of goals and interests but also on kinship. Parental affection strengthens a child's self-confidence. The family is a community where relationships, ages, and interests differ, all of which influence the child's intellectual development. The care shown by elders, their attentiveness to children's concerns, and the advice they provide foster kindness and empathy toward others.

Family upbringing can ensure the well-being of the younger generation only when it is closely linked with social upbringing. This requires providing parents with pedagogical knowledge, exchanging achievements and experiences in family education, and actively involving parents in educational activities. Every parent must deeply understand their duty and responsibility in raising their children. A healthy family environment, parental authority, a proper daily routine, timely encouragement of reading and labor—all serve as guarantees of success.

“Patriotism instilled in childhood never leaves a person. Therefore, parents must work on fostering patriotic feelings in their children based on national values. The sacred land we live on, its sun, water, air, gardens, hospitality, and humanity must captivate the child's heart. For this purpose, parents should use folk pedagogy genres such as fairy tales, stories, and songs.” [6]

Joint family outings into nature also yield positive results. Parents should help children not only enjoy nature but also develop love for the Motherland, appreciate the beauty of their native land, and understand the value of natural resources, instilling a sense of care and responsibility. The absence or departure of a father or mother causes serious harm to upbringing. The educational influence weakens, balance in family education is disrupted, and the child's psyche suffers deeply. Such children may become irritable, aggressive, distrustful of adults, and their academic performance declines. A single parent, overwhelmed by material concerns, often cannot provide sufficient attention to the child.

As a result, a child who does not receive adequate family care may later reproduce these deficiencies in their own family, often in a harsher form. Socialization of children from such families also becomes more difficult.

Family upbringing must focus on home-based factors: psychological comfort, sincere relationships, high parental authority, unity among adults in setting expectations, labor-based upbringing, love combined with respect, adherence to routine, consideration of the child's age and individual characteristics, observation of behavioral changes, and encouragement of independence and initiative.



Parental authority plays a crucial educational role in family upbringing. This authority is earned through exemplary behavior, morality, discipline, modesty, and diligence. First and foremost, personal example is key. Parents' attentiveness, sensitivity, responsiveness, and fair, balanced demands are important means of gaining authority. The educational process should not be reduced to boring, dry moralizing.

#### 4. Conclusion

In Uzbek family upbringing, the authority of the father holds particular importance. A father who commands respect from his wife and children also earns respect within the community. A child raised by a father who lacks authority in the family is more likely to develop negative traits such as dishonesty or irresponsible behavior. Parents are the greatest figures in the eyes of their children; therefore, they must earn authority through their best qualities. Parents who possess genuine human virtues are respected and honored by their children throughout their lives.

Raising well-rounded individuals is impossible without close cooperation between the family and the school. For this reason, educational and upbringing-related collaboration between schools and parents must be strengthened. The opinions expressed by parents during meetings with teachers are especially valuable, as they enable parents to gain deeper insight into their children's development. Thus, every parent who understands the essence of upbringing will strive to reinforce cooperation between the family and the school.

From the moment a child enters school until graduation, parents should maintain close contact with the school, remain informed about their child's academic progress and behavior, consult teachers and class supervisors on educational matters, and be aware of how the child spends time after classes. In turn, teachers must regularly inform parents about the child's learning, conduct, discipline, and behavior at school, and, when necessary, resolve emerging issues jointly with them. Only in this way can consistent expectations be established for the student.

When a child begins attending school, parents effectively become members of the school community; therefore, they must actively participate in the school's social life. Likewise, teachers should establish strong and sustained cooperation with students' families.

Parents should also cooperate with neighborhood activists and respected labor veterans in matters of upbringing, as such collaboration makes a significant contribution to family education.

In conclusion, under current economic and social transformations, issues of family upbringing are becoming increasingly relevant and demand greater attention. Children who observe mutual respect, cooperation, and affection between parents take these behaviors as role models and strive to emulate them. A child may forget verbal advice, but never forgets what they have seen. This aspect of upbringing should never be overlooked within the family.

Ultimately, when every parent approaches their child's upbringing with responsibility and fulfills their parental duties conscientiously, they contribute to the overall development of society. As a result, the number of morally and intellectually well-developed individuals increases.



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