



The Role Of National Values In Fostering Patriotism Within The Family

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Abstract: Currently, specialists in the field of family and community systems are faced with the critical task of investigating the fundamental regularities of folk traditions—specifically, the national values preserved within familial relations—that underpin child upbringing. This necessitates the comprehensive exploration of socio-psychological conditions and the practical application of subsequent findings. Utilizing the family as an influential social institution to instill a firm belief in these values and thereby generate positive social attitudes toward the family unit remains a highly pertinent issue. For centuries, the family has served as a unique repository and manifestation of folk traditions, national customs, and rituals. In multinational Uzbekistan, consolidating efforts toward a shared goal, safeguarding the future of the younger generation, enhancing the role of youth in the development of civil society, and shaping a progressive worldview among them constitute paramount objectives of contemporary research.

Key words: socio-psychology, critical task, national customs, folk traditions, multinational.

Аннотация: В статье отмечается, что на сегодняшний день задача специалистов-психологов в области семьи и воспитания детей состоит в том, чтобы изучить законы, связанные с сущностью национальных традиций, в частности национальных ценностей, сохраняющихся в семейных отношениях, социальные и психологические условия процесса воспитания и применить полученные результаты на практике.

Отмечается, что на сегодняшний день важно сформировать у детей веру в такие ценности, как религия и традиции посредством эффективного



социального института как семья, и, посредством этого, создать позитивные социальные отношения в самой семье.

Отмечается, что причиной вышеуказанных решений является историческое целепологание понятия семье, когда она веками представляла собой отражение и передачу от поколения к поколению традиций, обычаев и ценностей.

Таким образом, в многонациональном Узбекистане стремление к общей цели, размышления о будущем молодежи, роль молодежи в развитии гражданского общества и формирование в них нового мировоззрения является одной из наиболее актуальных проблем.

Ключевые слова: Социальная психология, критическая задача, национальные обычаи, народные традиции, многонациональный.

Introduction: It is widely acknowledged that patriotism serves as the spiritual foundation of any state and acts as a pivotal mobilizing force for the comprehensive development of society. The primary objective of the ongoing democratic reforms in the social sphere of our country is to ensure the high spiritual development of youth, raise a well-balanced and harmonious generation, foster comprehensively developed individuals within the process of social progress, and nurture mature personalities who embody both national and universal human values. In multinational Uzbekistan, striving toward a unified goal, considering the future of youth, reinforcing their role in the development of civil society, and cultivating a modern worldview among them represent highly relevant tasks.

Regarding this, the President of our country, Sh. M. Mirziyoyev, emphasized: "We have a great history worthy of admiration. We have great ancestors worthy of admiration. We have incomparable wealth worthy of admiration. And I believe, God willing, we will also have a great future worthy of admiration" [1]. The President's insights underscore the unparalleled role of the family, primarily in cultivating convictions and a healthy worldview. Consequently, there is an imperative need to study the core regularities of folk traditions—particularly



national values preserved in familial interactions—which form the basis of all educational endeavors concerning child rearing within the family and community (mahalla) systems. The current era demands the scientific investigation of these socio-psychological conditions and the implementation of empirical results into practice. Instilling an allegiance to these specific values in children through the family as a potent social institution, and thereby fostering positive socio-familial relations, is a pressing issue. This is because the family remains a unique environment that has preserved and manifested folk traditions, national rituals, and customs over centuries [2].

Literature Review: During the years of independence, the moral education of youth under the influence of the family and its long-standing primordial values has become the subject of numerous theoretical and empirical investigations. Indeed, such an approach aligns with the philosophical and ideological views of past scholars and their teachings dedicated to family and domestic education. In the treatises of prominent Eastern thinkers such as Ahmad al-Farhānī, Mahmūd az-Zamakhsharī, Abu Nasr al-Farabī, Abu Bakr Muhammad ibn Al-Abbas al-Khwarizmi, Abu Rayhōn Berunī, and Abu Ali ibn Sīnō, the principle of conformity between family values and socially recognized norms, parent worldviews, and methods of upbringing are expressed as crucial social factors in child development. Various dimensions of this issue continue to be elucidated in contemporary monographs, books, and scientific or popular articles.

For instance, according to Mirzo Ulugbek, the environment in which a child is raised plays a vital role in increasing their interest in knowledge acquisition. He asserted that parents within the family must focus heavily on ensuring their children develop into genuine human beings [6].

The encyclopedic scholar Al-Farabi wrote:

"We call a person wise if they possess sharp intellect and perception alongside moral virtue. Such an individual must direct their entire capacity and intellect toward performing good deeds and refraining from evil. Only such a person can be deemed wise and fully rational" [9].



Drawing upon these views, we can state that to lead a meaningful life and activity, an individual must first comprehend the surrounding reality and possess high intellect and experience. Human intellect plays a supreme role in life; it is solely through intellect and reason that an individual can demonstrate qualities such as wisdom, deep thinking, truthfulness, integrity, foresight, restraint from base desires, and humility.

Components and Structure of Family Education

Active parental involvement in fostering children's drive for knowledge and social engagement is a decisive factor and a necessary prerequisite for successful family education [4]. The structured organization of a child's life within the household is the main guarantee for the efficient and productive use of time. It is exceptionally vital to properly balance children's domestic time across play, labor, and educational activities.

The family must shape a personality that is physically and psychologically healthy, spiritually mature, and prepared for labor, social, and familial life. The core content of family education involves providing structural instruction in physical, moral, intellectual, aesthetic, ecological, labor, economic, legal, socio-ideological, and sexual education, thereby developing functional skills and competencies [10].

Physical Education: Conducted within the family environment, physical education encompasses activities aimed at general physical conditioning, teaching cleanliness and hygiene, and ensuring personal health responsibility [2].

Intellectual Education: This domain holds a vital place in domestic upbringing. The primary task involves parental recognition of the child's interests and needs, followed by engagement in activities that enhance imagination, perception, cognition, memory, and attention [6].

Moral Education: This constitutes the core of family upbringing. Its purpose is to foster supreme moral qualities, social awareness of justice, love, respect for elders, kindness to the young, conscience, honor, pride, duty, humanism,



industriousness, generosity, honesty, humility, and discipline regarding parents, family members, and society.

Aesthetic Education: The correct and effective organization of aesthetic education in the family is particularly crucial. From an early age, children must understand that superficial beauty (e.g., immodest attire, excessive cosmetics, standard-driven cosmetic surgeries, or exaggeratedly flashy fabrics/jewelry) does not constitute the true essence of beauty [7].

Labor Education: This is considered one of the foundational pillars of family upbringing. Labor plays an immense role in developing a resilient character and a firm will. The rational organization of the household economy and the active involvement of children in domestic chores possess great educational significance.

Ecological Education: Educational activities regarding environmental protection organized within the family lay the groundwork for establishing harmonic ideas regarding the "human-nature-society" paradigm.

Conclusion: Based on the aforementioned points, it can be concluded that organizing family education in this systematic manner serves as the fundamental cornerstone for raising a well-rounded, perfect individual (komil inson). The worldviews, life approaches, and spiritual horizons of parents and other family members play a unique role in ensuring that children grow into comprehensively mature individuals. Furthermore, it is highly significant for parents to possess a requisite level of pedagogical literacy.

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