

THE ROLE OF TRADITIONAL VALUES IN ENSURING THE STABILITY OF FAMILY RELATIONS

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ABSTRACT

This article provides a comprehensive analysis of the role and importance of traditional values in ensuring the stability of the family, one of the most important institutions of our society. One of these institutions is the family, a unique social educational institution that nurtures a person who is a "sustainable carrier" of socio-spiritual, ethnic information, successfully socialized and has unique characteristics.

KEYWORDS: *Value, Traditional Value, Family, Family Relations, Community.*

INTRODUCTION

Recently, the role of national and spiritual values in the reforms in the social life of our country is growing. Our traditions serve as a moral and educational criterion in improving the spiritual environment of society. In particular, traditional values are strongly preserved in family relationships, and sometimes legal norms are forced to reconcile with these traditions. For example, the dominance of men in the family and a sense of responsibility for the family, the dignity of the family, the internal resolution of family issues by relatives among the elderly, the training of children from youth to work, the priority of spiritual values in social life, the priority of religious values in marriage and divorce such traditions form the content of the ethno-cultural life of our people.

THE MAIN PART

Each family creates a system of traditional values in a certain period of time under the influence of beliefs, lifestyles, existing social realities, while this system is refined in the process of reality, its shortcomings are filled, and the experienced value system becomes a "ready model" for the next generation. The new generation that has adopted the norms of this system will adapt the "ready-made template" to reality.

Every society has special social institutions, which, in the course of their activities, create a system of spiritual and cultural values and provide them with the inoikos of social consciousness. These institutions can include family, education, media, and more.

Within traditional values, family values take precedence, including: mutual loyalty, family building, parenting, unconditional love between children and parents, spiritual closeness, interest in family history, protection of family honor, family trust and sincerity, national moral criteria such as tolerance can be included.

It should be noted that today there is an unstable balance in the structure of values of our youth in the combination of traditional values and a new pragmatic "ethics of success" (creation and maintenance of values that ensure the success of the activity). This important task is one of the urgent issues of the family institution.

One of these institutions is the family, a unique social educational institution that nurtures a person who is a "sustainable carrier" of socio-spiritual, ethnic information, successfully socialized and has unique characteristics.

President Sh.Mirziyoyev highlighted the institution of the family, which is the cradle of our national spirituality and the preservation of traditional family values. Indeed, in today's globalization, we must not forget the place of the original and traditional values that form the basis of any state and society as a guarantee of spiritual stability. At the meeting, President Sh.Mirziyoyev said: "... the younger generation will be brought up in a family, learn to be responsible and not to be indifferent. In order to exchange experience in this important area, he proposed to hold an international conference in Uzbekistan next year on "The role of self-government in strengthening the family and educating the younger generation" [1].

The initiative of our President to develop traditional values in the family is extremely important. Because, "... the family, as a social complex that meets the fundamental needs of people, performs important social functions and has become and continues to be a generator and integrator of socio-cultural relations in the history of all mankind. In this process, it is observed that family values in society serve to maintain the style of relationship by performing regulatory and accumulative functions. In developing families, traditional norms of behavior are "out of the way." Therefore, it is necessary to increase the influence of society on the preservation of national values and traditions. Then, destructive models can be replaced by constructive models "[2].

While the principle of inheritance ensures the transmission of traditional values from generation to generation in the form of a relay, the law of transition from quantitative to qualitative changes clarifies the process of relations from the upbringing of children to the realization of responsibility for family honor and dignity. objectively understood and understood to be passed on to the next generation. If we talk about the role of the law of negation in this process, it is understood that the formation of a new system of values based on the characteristics and requirements of social reality, while preserving the essence of the traditional system of values in the form of "ready template". The purpose of analyzing this reality from the point of view of the laws of dialectics is to show the fact that traditional values can be a "source of nourishment" for the development of values in modern society, while maintaining the "feature of great stability" [3].

A member of a traditional society cannot imagine himself apart from his family and neighborhood. He feels part of the team throughout his life. Living with a team is better for him than any wealth and prestige. He shows what he does to his family, close relatives, asks them for their opinion. So the customs and norms in society are a sacred duty of a voluntary character for the man of traditional society. While these signs may seem like a complication of "antiquity" to the Westerner, they are in fact the basis for the "collective" paradigm that modern society seeks. "According to the communist paradigm we are advancing, a good society is one in which both noble social qualities and individual rights flourish. I emphasize that a good society strongly supports the balance between social order and the autonomy of the individual, but one should not give priority to this value. "[4] It is clear from these ideas that even Western society today has realized that seeing personal interests in line with social interests is a primary factor in ensuring stability in society. However, it should be noted that the idea of collectiveness put forward by Western scholars requires the abandonment of egocentric tendencies in order to achieve the harmony of the interests of society and the individual. In contrast, the idea of collectivism in traditional Eastern societies manifests itself as voluntary obedience to social order in reality, while retaining the characteristics of individualism.

CONCLUSION

But today the institution of the family faces a number of problems as a result of socio-spiritual,

economic-political, demographic and other influences. The basis of our opinion is the following:

- Weakening of attitudes towards traditional marriage
- Changes in the criteria for choosing a marriage;
- Revaluation of marriage bans and restrictions;
- Disruption of the balance of family and personal relationships
- The role of women in the family is shared with social activities
- Liberalization of sexual behavior of girls under the age of marriage
- Imitations of the West in traditional family and wedding ceremonies;
- The relative decline in the importance and value of blood and kinship ties and family relationships;
- Ignoring divorces and weakening traditional family values.

Changes in the national foundations of the family affect the spiritual foundations of the family and prevent the re-evaluation of the system of traditional values and national "norms" in society.

In general, summarizing the above points, the development of any kind of society is based on the needs and interests of the members of this society, centuries-old traditions and customs. In this case, the task of the existing system is to modernize all the reforms carried out by the government, while preserving the essence of the traditional values that are the "core" of the people. In this regard, the statement of V. Vasovich that "every nation, every state must abandon the Western model of development and rely on the traditions of its own civilization" [5] is a correct and unique way to prove our views.

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