



THE EDUCATIONAL AND SOCIO-ECONOMIC FUNCTIONS OF THE UZBEK FAMILY IN ABDULLA AVLONIY'S VIEWS

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<https://doi.org/10.5281/zenodo.20540990>

Abstract. In this article, the author studies and presents Abdulla Avloniy's views on the educational, moral, and socio-economic functions of the family as reflected in his work *Turkic Gulistan, or Morality*. The article emphasizes that, as a result of wide-ranging reforms and constructive changes being carried out in Uzbekistan, the consciousness, worldview, and social thinking of the people are undergoing significant transformation. In the process of building a rule-of-law state and civil society, the author considers Avloniy's views to be highly relevant, especially in the context of the idea "From National Revival to National Progress," which is gaining increasing importance in the spiritual and social life of the country.

Keywords: educational and moral function of the family, physical education, intellectual education, moral education, wisdom, faith, self-discipline, justice, courage, contentment, chastity, economy, economic consciousness, economic activity, economic freedom, economic status.

In an era when globalization, digital socialization, and cultural transformation are intensifying worldwide, rethinking and strengthening the social functions of the national family institution has become an extremely urgent issue. In particular, the formation of a family institution enriched with traditional values, upbringing, and moral standards is recognized as one of the main factors strengthening the spiritual foundation of society. In this process, the experience of the Uzbek national family, especially the views of Jadid enlighteners who played an important role in its formation, has special scientific and practical significance. Their progressive ideas on upbringing, spirituality, civic responsibility, the roles of women and men, and the conscious formation of the younger generation remain highly important for today's society. Therefore, studying this topic not only serves to restore historical memory, but also creates theoretical and practical foundations for improving modern family policy.

In particular, the second institutional stage of the Jadid movement between 1890 and 1910 is distinguished by the formation of new, systematic, and practical approaches to the social functions of the Uzbek family. During this period, the Jadids began to prove through broad social and educational activity that the



family is the basis of social development. The family was reinterpreted as a sacred institution that preserves and transmits moral and religious values, as well as an environment that forms modern knowledge and social consciousness. Abdulla Avloniy expressed this idea as follows: “The question of life and death of every nation is connected with school. School, however, begins first in the bosom of the family” [1,15]. On the basis of this idea, the Jadids sought to establish continuity between the family and the school. In those years, along with the increase in the number of new-method schools, the responsibility of parents in the upbringing of children was also interpreted in a new way. They began to be viewed not only as those who guide children toward worship, but also as educators who lead them toward secular knowledge, profession, and science.

Abdulla Avloniy emerged as a well-known pedagogue and psychologist of his time. His works such as *Turkic Gulistan, or Morality, The First Teacher, The Second Teacher, and The Gulistan of School* served as practical guides in the field of education and upbringing and were published several times. Among them, *Turkic Gulistan, or Morality* is considered an outstanding example of Uzbek classical pedagogy.

In *Turkic Gulistan, or Morality*, Avloniy calls illiteracy a “disaster of ignorance” and evaluates its widespread occurrence, especially among women, as a tragedy. He writes: “Without directing women toward knowledge, we cannot hope for the upbringing of children. For a child whom the mother does not teach cannot gain anything from school” [2,120]. Here, Avloniy presents the idea that a woman should be not only a housewife, but also an educated educator, as a socio-philosophical necessity for society. In his view, an educated woman is a spiritual force that awakens society, while an uneducated woman may become a danger leading to national decline.

In his work, Avloniy explains concepts such as manners, behavior, types of upbringing — physical education, intellectual education, moral education — as well as wisdom, faith, self-discipline, justice, courage, contentment, chastity, and economy as factors shaping the educational and moral function of the family and as aspects of human perfection. According to him, upbringing has a strong influence on morality; therefore, our people have a wise saying: “What enters with milk leaves only with the soul.” In the section “The Time of Upbringing,” he emphasizes that upbringing must begin from birth, strengthening the body, enlightening thought, beautifying morality, and clarifying the mind. He explains that the first form of upbringing is family upbringing, which is the duty of the mother; the second is school and madrasa upbringing, which is the duty of the



father, teacher, mudarris, and the state [1,12]. Through this, Avloniy sharply criticizes the lack of knowledge among parents, teachers, and religious educators, and stresses the need to reform the entire system of upbringing.

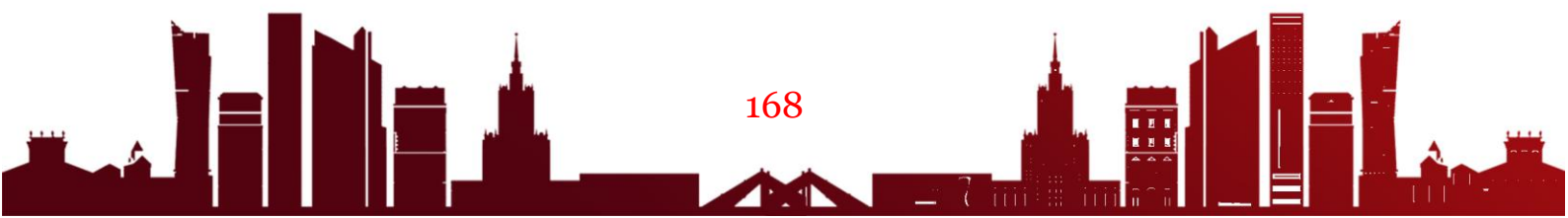
Avloniy explains that parents, school, and the state are jointly responsible for raising a person properly, while the family remains the primary space for child upbringing. In this regard, he emphasizes that one of the most important duties of parents is to teach their children to live through honest labor. He states: “The most necessary lesson in upbringing is that the child should learn to earn his own bread, know not to waste property, and not be dependent on anyone in matters unworthy of him” [2,132]. This idea shows that the lesson of economic independence given in the family has not only material, but also moral and spiritual significance.

According to Abdulla Avloniy, labor is a means that connects the individual with society and society with progress. In *Turkic Gulistan, or Morality*, he evaluates labor as one of the highest values of life and emphasizes: “To live without labor means not to show one’s face among the people... A person who does not work to support his household and does not teach his children a craft is harmful to the country” [2,127].

Avloniy presents the participation of each family member — the man in production, the woman not only at home but also in additional economic activity, and children in learning crafts and knowledge — as key elements of labor education.

Abdulla Avloniy approaches this issue more broadly and views the woman in the family as a person with economic independence. In *Turkic Gulistan, or Morality*, he writes: “If a woman is engaged in work, her child will not be restless either. For the child learns from the labor of the mother. A woman who does not work at home becomes dependent on others” [2,129]. Avloniy connects the internal balance of the family with the woman’s participation in economic activity and with her economic status. Here, labor is interpreted not only as income, but also as a principle of cooperation, mutual assistance, tolerance, and spiritual stability.

The Jadids also emphasized the importance of the family as the first basis of economic development. According to them, the social and economic potential of society is formed through labor education, thrift, honesty, and upbringing directed toward modern professions within the family. In *Turkic Gulistan, or Morality*, while writing about the material provision and economic responsibility of the family,





Abdulla Avloniy specifically highlights the economic knowledge and responsibility of parents in child upbringing: “To raise a child requires knowledge and morality; but before that, it is necessary to accustom him to honest livelihood and craft” [2,113].

From a philosophical point of view, the Jadids regarded labor not only as a means of economic freedom, but also as the foundation of personal perfection, social freedom, and national independence. For them, forming a culture of labor in the family meant educating civic responsibility, patriotism, and spiritual strength in society. In their view, every child should acquire a profession, and the family should direct the child toward diligence. Thus, in Abdulla Avloniy’s works, the principle “Upbringing is for us a matter of life or death, salvation or destruction, happiness or disaster” refers not only to spiritual and moral upbringing, but also to the economic activity of the individual.

Today, in a period when all spheres of life are becoming informatized and integrated, families are also changing their activities. Therefore, Avloniy’s views are of particular importance in helping them adapt to new approaches and in preserving the continuity between classical values and modernity.

In conclusion, as a result of the wide-ranging reforms and constructive work being carried out in our country, the consciousness, thinking, and worldview of our people are changing. At a time when the life-giving idea “From National Revival to National Progress” is gaining increasing importance in building a rule-of-law state and civil society in our country, this research serves, to a certain extent, the implementation of the tasks defined in the large-scale reforms being carried out in Uzbekistan, including the Resolution of the President of the Republic of Uzbekistan No. PP-5040 of March 26, 2021, “On Measures to Fundamentally Improve the System of Spiritual and Educational Work,” as well as other relevant normative and legal documents [3].

In this regard, in Abdulla Avloniy’s heritage, the issue of the family is interpreted not only within the framework of everyday domestic life, but also in direct connection with the spiritual awakening of the nation, social development, and the perfection of future generations. In his views, the family appears as an important social institution that instills the first moral standards in children, forms their attitude toward labor, awakens their interest in knowledge, and educates them in a sense of responsibility toward society. Therefore, Avloniy’s ideas on upbringing, knowledge, honest labor, women’s enlightenment, and parental responsibility retain important theoretical and practical significance



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today in strengthening the Uzbek family, raising a harmoniously developed younger generation, and ensuring the continuity of national values.

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