

The role of the older generation in protecting the modern youth from social dangers

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Abstract: This article discusses the role of the older generation in addressing social risks and their impact on the minds and hearts of young people. as well as the effective use of gerontopedagogical directions of pedagogy.

Key words: social threats, danger, communicative risks, civil society, popular culture, ethics, values, pedagogy, gerontopedagogy, older generation, ancestral heritage, family, tolerance, social environment, national upbringing, unorganized youth, reproductive function, socialization function, example.

Although some work is being done in our country to comprehensively protect the interests of young people, the current problems affecting a wide range of young people, especially the creation of appropriate conditions for young people to find their place in life, their full support, career guidance and employment. Life itself shows that the educational impact and pedagogical share of the older generation in the promotion of generational initiatives is not organized at the required level. The solution to these problems is closely related to the study of today's social security problems. Because, as in all countries, our society is not free from political threats as well as social threats [9; 91-98-p.].

The Decree of the President of the Republic of Uzbekistan "On increasing the effectiveness of state youth policy and support the activities of the Youth Union of Uzbekistan" sets tasks to increase youth activity in all areas [8]. issues such as strengthening reading, formation of strong immunity against "popular culture" and other alien ideas, effective use of information technology, training of knowledgeable and dedicated young leaders who will faithfully serve the interests of the people. The above-mentioned issues, the need to study, prevent and eliminate social threats is one of the inter-generational pedagogical problems, and world researchers note that social threats are the main factor undermining social security. Researcher J. Margulyan also studied the media as a social threat, which leads to the denial of various spiritual values, aggression, conflicts among the population [12; 135-p.]. However, in our opinion, the researchers do not pay attention to the emergence of these threats and their impact on the family environment. Perhaps it will be limited to giving an overall assessment of these threats. However, social security has a special role for civil society institutions in solving social problems, including the prevention of these problems and the control of emerging environments prone to social threats [18; 172-b.]. It is no coincidence that the proverbs "Take care of your own house", "The old man has a housewife" have not become the motto of every household.

Today, experts are able to stabilize the environment of families prone to social threats by highlighting social threats, basic concepts, structures, functions and tasks, ways to address them, analyze different views on threats and reveal their content in terms of youth consciousness and age. the study of the development trends of older generation experiences in security is a cross-cutting issue.

As a result of the research, the modern forms of threats can be classified as follows:

First, these are social threats that can include the following. That is:

- Inadequate social policy for the elderly and the younger generation as a result of low living standards, rapid population growth;
- the emergence of unreasonable disparities between incomes and a sharp increase in disparities, violations of the rule of law and the principles of justice;
- increase in the number of unemployed as a result of unresolved employment issues, delays in the implementation of state policy on the elderly and the younger generation;
- Delays in the quality of education and ineffectiveness of educational work, inconsistency of the education system, infrastructure;
- social inactivity of citizens, especially women, etc.

Second, these are political risks. These include external threats, regional majorities, local wars, instability in border states, incitement of armed conflict by third parties, religious extremism and international terrorism. There are also internal threats, including violations of human rights and freedoms, political and social imbalances in society, flaws in the legislative mechanism, weakened tolerance, religious intolerance, aggressive nationalism, growing corruption, materialism, localism, tribalism.

Third, spiritual-ideological danger the separation of nations from their historical, spiritual, moral, ethno-cultural roots, indifference to them, the emergence of an ideological vacuum, the negative impact of "mass culture" on human consciousness and national values. Inadequacy of education. Separation of the country from world scientific and technological progress. Lack of development of information and communication technologies and isolation from the world network. We can introduce PR technologies based on a blind approach.

Fourth, eco risks These include environmental crisis, disruption of the gene pool, neglect of environmental factors, production that is harmful to the environment and public health, inability to use effective disposal technologies, shortage of drinking water and water bodies, loss of control over harmful foods and pharmacological products; natural and man-made disasters.

Fifth, economic risks. These include instability in the macroeconomy, investment climate, non-competitive products of the national economy, inability to enter foreign markets, delays in innovation, lack of economic integration, low technical level, underdeveloped market infrastructure, instability of money circulation, rising costs and poor legal framework. possible. Many scientific works of foreign researchers can be cited in this regard.

The concept of "threat" is one of the least studied pedagogical issues. It has been studied in most scientific studies in accordance with the concept of "security". For example, G. Kissinger viewed threat as a manifestation of dominance [11; P. 80], and A. Boksha tried to substantiate the impact of spiritual threats on the collapse of the institution of the family in Russian society by conducting research on the content of this concept and its aspects related

to spirituality and the family [6]. Researchers AS Skvortsov and DA Kruglov have also applied the term "threat" to military security.

Political scientist Sh. Pakhrudinov considers "threat" as a "socio-political situation": "Threat is a socio-political situation, which in a certain historical period has a specific purpose, that is, to weaken the political foundations of the state as a social system. due to the influx of territorial and regional factors aimed at disrupting their vital activities and, in general, disrupting life "[15; P. 11]. According to the philosopher R. Samarov, the concept of "threat" plays a key role in the theory of security, the transition from the probability level of danger to reality, which is an indirect and indirect form of threat or the interests of the individual, society and state (including the world community). is a set of dangerous conditions and factors for the national way of life, a manifestation of real contradictions that exist or are likely to occur in society "[18; 36].

As we study the origin and evolution of threats, we have given the following definition of social threats, based on the reasons for their emergence, social embryos, existing definitions and descriptions.

Social threats include inadequate living standards, income inequality, unemployment, dependency, poor education, poor education, various strata of the population through alien ideas, instability between generations, destabilization of the family environment, the current threat to the interests of society as a whole -form of risk.

The analysis of the existing problems shows that the threats that have arisen and are growing in the process of globalization, especially social threats, have not been studied in a fundamentally pedagogically fundamental way. In particular, the essence of "aggression", "social security", "threat", "social threat", "social risk" applied to the family environment to date, the possibilities of interaction, which of them should be prevented in the first place? , the question of which one presents the family as a major force as a serious threat to the social environment has not been pedagogically analyzed. However, in an environment where the ability to curb their negative effects is increasingly limited today, finding answers to these questions remains the most important factor in maintaining a healthy family environment. As Saidov rightly pointed out, the threat is "... a continuation of economic and social problems. The national policy of any state, as a system, consists of ideological, economic and cultural elements. It also depends on many interrelated issues such as personnel, education, media, security. If any of these are overlooked, the conditions are right for conflicts to escalate "[17; 16-b.].

Predisposition to social threats is not a spontaneous, unexplained situation, but, firstly, the emergence of deviations in families, the risk of aggression as a continuation of it. Neither of them reaches the level of practical activity. But the gradual escalation of aggression leads to the emergence of a direct threat. Social risks are the starting point for the emergence of a predisposition to threats in certain families. Deviations and aggression in the family occur in its formation, destabilization of the family environment, the process of increasing tendency, the stage of maturation, its escalation into threats.

In this sense, in order to avoid the "threat", first of all, to prevent social threats in the family, to strengthen the educational factors to eliminate the factors that lead to aggression (in our opinion, one of the main factors is the experience of national gerontopedagogy [24; p. 204]. , we will focus on this below), to prevent social risks from reaching the level of social threat, it

is necessary to take control of education in the family by the older generation. Therefore, in the family environment, if the objective and subjective causes of them are not understood in time, the level of propensity will increase and become a concrete threat, if the pedagogical basis of the preventive system against them is not strengthened. In our view, social threats lead to instability from a long-lasting family environment to a social environment, from a social environment to a family environment, in short, they are a dangerous process that consists of the beginning and end of a chain.

There is a lack of scientific and theoretical knowledge about the basics, resources and problems of social security in order to objectively assess the nature of the social threat, to distinguish it from other threats, to have ways, means and means of stabilizing the family environment. Must be able to apply the methods and means of stabilizing the family environment, as well as modern manifestations of social threats and their mechanism of action. Increasing the effectiveness and scale of reforms in Uzbekistan, improving a healthy lifestyle, strengthening the focus on youth policy are reflected in the effectiveness of reforms under the Action Strategy and State Programs on five priority areas of development of the Republic of Uzbekistan in 2017-2021 [1]. Effective reforms are underway to develop the social sphere. In particular, loans are provided to graduates of educational institutions to create new jobs and start businesses in regions with high unemployment.

The family has a special place in the system of social institutions in terms of its historical and cultural place, demographic characteristics and social and pedagogical functions. From time immemorial, not only social relations, political, legal and economic factors in society have influenced the formation of the family as a separate micro-institution, but also the family, ensuring the continuity of ethno-cultural and historical development.

First, despite the fact that the government of the republic is taking important decisions and taking social measures to strengthen families and improve their welfare, the level of unhealthy families and fragile families remains high. Analyzes by experts in the field show that the instability of the family environment, especially the socio-economic difficulties in families prone to social threats, is one of the main reasons for the breakdown of most families.

Second, the changes in the market economy in our society have a two-way effect on the family and family relations, the younger generation does not have a stable profession, employment and livelihood issues are not addressed systematically, the older generation is relatively irresponsible in solving these problems.

Third, in our country, where "family relations are the highest value", the social status of the family is very high, and although it still retains its status, it is necessary to successfully pursue public policy in this area, fully implement reforms to strengthen the family and achieve goals. there are a number of systemic problems and shortcomings that hinder it. In particular, there is no effective mechanism for identifying families prone to social threats and carrying out preventive work with them. There is no targeted support system for the needy and vulnerable, especially women, the unorganized youth, the unemployed and the socially inactive, the practice of individual work, the employment of socially vulnerable groups. activities to promote and develop entrepreneurship are not effective enough [3]. In particular, the fact that the work of unorganized youth to find their place in life, their full support, career guidance and employment is not organized at the required level, life itself shows that the

functional responsibilities of the older generation in solving these problems are not clear.

The threats and dangers that exist in the family environment today can be distinguished as follows. In particular, a series of content risks in terms of content that occur in a family environment that has a negative impact on the behavior, spiritual and moral upbringing of young people, the worldview and lifestyle of the population. Behavior of the older generation in the family, attitudes towards each other and attitudes based on mutual trust, immorality, unhealthy lifestyle: violence, evil, shamelessness, speaking contrary to the norms of morality. The second is the communicative dangers, which mainly arise in the process of communication with various people who come to the house as a result of an unhealthy family environment, deceiving the children of families prone to "generosity", compassion, social threats to the younger generation, especially the unorganized. , harassment, insult, intimidation, etc. As a result of such an unhealthy environment in the family, there is a tendency to insult, intimidate, blackmail and enslave them, or to enslave them.

The third risk is the risks in this online environment, which can also be divided into a number of types. For example, the Guide to Protecting Youth in the Online Environment, developed by the Center for Information Security, describes the global network's lack of boundaries, the proliferation of useful information as well as unhealthy content, and a range of risks [4; 9-b.].

1. Ideological and theoretical views and practices based on it, ie ideological aggression, directed against the peace and stability of a particular nation, society, state, aimed at weakening and disrupting the political and constitutional order, threatening the security of citizens and society. Ideological violations committed by evil forces and various centers directly or indirectly against any country. They effectively use all means to achieve their nefarious goals, the existing socio-economic difficulties in life, as well as the means of information and communication.

If there is a gap in upbringing, especially in the minds of the younger generation, confidence will decline, ideological threats will increase. Gerontopedagogy is just as important as resisting such threats and influences only through strong ideas and educational tools. This issue is especially reflected in the social activism of the older generation through the spiritual courage in the educational process. The example and initiative of the older generation, along with the activities of educational institutions, scientific, cultural and educational institutions, neighborhoods, families, various public organizations, labor unions, play an important role in creating and promoting a healthy environment. The moral courage of the socially active older generation of society, the full use of their strength and capabilities to protect the interests of society and its members in all circumstances, that is, voluntarily risk their lives for the benefit of the family in everyday life, emergencies, unexpected dangers and threats putting it down is tantamount to preventing a certain catastrophe. The development of gerontopedagogy in this area is of great importance, they are engaged in the study of effective ways of gerontopedagogical education, taking into account the socio-psychological characteristics of the family, the population in which they live, the development of scientific and practical bases for preventing various social threats and risks.

2. Ideological threat - a socio-political movement, current or political force that imposes its ideology on others through intimidation, violence. An ideological threat is a set of ideological threats that threaten the fate of a society, state or people, nation or people, which can lead to tragic consequences [13; 297-b.]. If one of its peculiarities is that it interferes with a person

without choosing language, religion, belief, its harm is assessed by immorality, mental disorder.

Distracting people from their harmful effects; raising doubts about the development of society; the abolition of the patriotic spirit. Although in order to eliminate them, first of all, it is not enough to promote the stages and results of national development on the basis of concrete facts, in this regard, we recommend the effective use of gerontopedagogy, training gerontopedagogical staff with a healthy faith.

3. Threats on the Internet are a global problem that young people face and that negatively affect their psyche, social activities, threatening the content with easy access to information and sources of information about violence, evil, immorality, immorality, existing vices. For example, the process of uncontrolled spending time in online games. As a result, the following dangers arise. First, uncontrolled use of the Internet weakens parental authority, loses status, and increases the scope of foreign ideas. Second, the risk of anonymous internet communication, intrusion into personal information, and Ludoman's disease are on the rise.

In families prone to the above-mentioned threats, the lack of social control, the control of others, especially the initial difficulties and contradictions of family life, is hitting the roots of young families. However, social control, criticism, advice from those around, reminders, impartial advice from parents, neighbors, neighbors and believers are gerontopedagogical factors.

If we pay attention to the research of V. Zadorin on the issue of social threats, it is interpreted in the most developed countries of the world, namely, social threats as the main factor undermining social security [9; 91-98-p.]. Studies show that the primary reasons for the emergence and rooting of families prone to social threats are the increasing social, political, spiritual, ideological, not only exogenous but also endogenous impact of ecotreats. As a shining example of this, we can see that modern conditions have included unemployed families in the list of unsuccessful families. In a 2013 interview with The Guardian, German Chancellor Angela Merkel described youth unemployment as "Europe's most pressing problem." He stressed that the governments of European countries should follow the German experience in order to prevent the emergence of the "Lost Generation", that is, students should be both educated and employed at the same time. The "lost generation" is defined as those who went to war at the age of 18 between the First and Second World Wars and were involved in killing people. After the war, it was difficult for them to adapt to normal life. Many of them committed suicide, others went insane. There are those today who compare today's youth to the lives of the soldiers of that time. Unemployment is the cause of the "lost generation" of the 21st century.

Today, the family crisis, the growing problem of generational alienation, is also closely linked to the endogenous nature of social risks. It is expedient to effectively use the experience of the older generation in strengthening a number of functions of the family in preventing social threats and overcoming existing problems in our society, to integrate the impact of their school of experience into the content of large-scale reforms. Because the problem of rational use of knowledge and experience of the older generation in education provides opportunities for positive solutions to the social problems of education, facing not only young people, but also society as a whole.

We need not only the pedagogy of the elderly to stabilize the spiritual and moral environment

of families prone to family crises and social threats, but also the system of effective use of the experience of the older generation in education (gerontopedagogy). and grandparents, in general, while proposing the judicious use of the productive experience of the older generation in education, we intended to improve the quality of the level of performance of family functions.

First of all, if we take the reproductive function, this function requires the continuation of a healthy offspring. The poor performance of the older generation in the field of reproductive health requires a comprehensive study of the issues of reproductive health and demographic development of the family, improving its welfare and well-being [3].

When we talk about the economic function, it means that certain members of the family earn money for others, provide for the minors and the elderly, raise money, and most importantly, plan the family budget wisely. Through the attitude to work in each family, the function of forming diligence, training young people in the family to a profession, a certain profession will serve to solve the problems of welfare by not only providing employment for family members in the future, but also raising the material standard of living. Teaching children to work in the family ensures the continuation of the ancestral profession, the transmission of family traditions from generation to generation, the issue of employment, in short, the economic support function of the family, and the possibility of further elimination of dependency.

The family as a microenvironment has an impact on the mental, physical and social development of the child. In this case, the function of family socialization is fulfilled. The family is the first and foremost social group influencing the formation of the child, and in it the natural-biological and social relations of parents and children are inextricably linked. The function of emotional influence is manifested in the fact that all family members in the family should enjoy the spiritual environment of the family, feel comfortable.

The economic function serves to maintain the family, which is the main economic basis of society, the physical condition of all its members. Caring for the elderly and the younger generation focuses on facilitating the daily chores of the family.

The social threats listed above and the problems of ensuring the quality of family functions aimed at preventing them are determined by how well the educational function of the family is set up. Because the development of any society is a continuous process that is inextricably linked with the extent to which the problems of families in that society are solved. In our opinion, the reason for the ineffectiveness and problems of the educational function to date is the lack of a personal example of upbringing in the family. It is no coincidence that one of the most important means of education is personal example. Because upbringing in the family, by its very nature, is determined by the activity of the older generation, which can withstand social threats with moral qualities such as patience, contentment, perseverance, and serve noble ideas.

In stabilizing the relationship between generations in the family environment, the older generation's example of life, behavioral culture, family planning, pedagogical and socio-biological preparation for the upbringing of future children, family principles that unite the family gardening, grafting, furrowing, seedling planting); collective initiative (cleaning of canals, hashar); diligence and reading of parents (daily readings in the family circle, poetry); discipline and responsibility (personal adherence to strict rules, fidelity and fidelity to

promises); demanding (control, monitoring, analysis) ;, the importance of the social status of the "older generation" (the role of grandparents in the family, the attention and attitude to them, the degree of adherence to their teachings); in the existence of a mutually positive and friendly relationship between children and adults.

It is no secret that there are people who do not understand the essence of the reforms in society, who deliberately obstruct the creative work in practice, who act contrary to the requirements of society. This category of people is also a product of the family environment of society. When we think about these families, we see that researchers have different views and approaches to families that have a negative impact on child rearing and a negative social environment. Some researchers link such families to the product of upbringing in "conflicting families," while others see them as an effect of the environment in a "socially dangerous family" [16; 7-8 p.]. According to the researchers, there are families in the society that have a huge negative impact on the life of the society, and it is difficult to imagine their consequences. Such families are called "socially dangerous families," and in most such families, a generation is formed that poses a threat to society. According to the results of the analysis, the socially dangerous situation of families is characterized by an unhealthy family environment, unhealthy lifestyle, insincere attitudes and communication of family members, in short, the violation of individual rights in families.

In our view, those who engage in established discipline, immoral behavior, grow up not only in conflict or socially dangerous families, but also in families that are often prone to social threats. Because a healthy lifestyle in the family determines not only the absence of harmful habits and vices, but also the demographic situation in the family, the family budget and economic security, the status of family members in society. It is well known that the hearth of upbringing is the family. All individuals receive upbringing in the family, in an environment that influences the upbringing process. It moves from micro-environment to macro-environment through self-family upbringing. If the environment in the family is healthy, the behavior of the foster child and the learning process will also be under control. In this process, educators serve as both a guide and, in a word, a role model, as well as a facilitator and guide. Scholars describe the family as a place of upbringing and example as follows. "The family has infinite, even unique, opportunities in the spiritual formation of the individual that have not existed in any other environment" [10; 146-b.].

It is expedient to strengthen a number of functions of the family in preventing such social threats and overcoming existing problems in our society, to effectively use the experience of the older generation in stabilizing the family environment, to integrate the impact of their school of experience into comprehensive reforms.

The upbringing of young people is a great and at the same time a very powerful responsibility. Our ancestors have always paid great attention to this issue. This issue is one of the inalienable spiritual qualities of the nation and people, and every moment and every action must be taken into account and analyzed in the upbringing of young people. This is not an opportunistic, seasonal job, but a complex and time-consuming process that is carried out consistently from the earliest days of youth's upbringing.

According to M. Mead, the process of cultural transmission within the family and in intergenerational relations creates a certain type of culture: in postfigurative societies, the cultural pattern is pre-given - children learn mainly from their ancestors; In "cohesive"

societies, the cultural patterns of the new and old generations coexist and conflict; In a “prefigurative” society, the creativity of the younger generation goes beyond the given pattern, and adults learn from their children [14; 429-b.]. G. Marcuse views intergenerational conflict in relation to the anthropological structure of human needs and as an expression of the law of nature that has a revolutionary effect on society. O. Kont and J. Mill analyze the relationship of generations and see the process of generational change as a "driving force of history." German scientist W. Dilthey connects the importance of age in the process of socialization of a person with biological and social factors and recommends to consider it in the following indicators: 15 years, 30 years and 33 years, which are the age-determining period of youth, and then in the body the process of exchange takes place during the maturity of the generation [7; 730].

Consistent state policy in the field of gerontopedagogical education, the need for special infrastructure for the education of the elderly, and the implementation of this by the mahalla institute is a characteristic feature of national practice. The essence of gerontopedagogical education is to ensure the participation of the elderly in production. The practice of gerontopedagogical education not only enriches the lives of the elderly with new content, but also helps to meet their important personal needs. In particular, further raising the status of the elderly in society implies the formation of social activity in them. Experience and control over the composition of public commissions under khokimiyats in cooperation with the Nuroni Foundation, advocacy among the population with the participation of seniors with great professional skills and potential in various fields such as science, art, crafts and other similar areas. requires the inclusion of representatives from veterans who are well versed in the mechanism, and the identification of mechanisms for the operation of public control receptions for the older generation based on cooperation between the education system and families.

Psychology, geriatrics, psychology of the older generation, medical bases of the aging process, art therapy, music therapy, bibliotherapy, social treatment of the elderly, care techniques, elements of demography, psychotherapy, social pedagogy, provide knowledge on topics such as institutional forms of medical care for older people, psychopedagogical diagnosis, psychology of human development, cultural anthropology. The course achieves the following: organization of various work and leisure courses for the elderly; cooperation with institutions to support the elderly; identifying the interests of the elderly, arousing a sense of satisfaction with life and helping to meet their needs; restoration of professional activity of older people; increase cultural and educational activities; motivation for psychophysical development; adaptation to modern requirements; development and implementation of programs for the return of the elderly to social life, employment; strengthening the health of the elderly, increasing physical and mental activity, as well as teaching a rational diet. Gerontopedagogues organize courses for the elderly individually or in small groups. In addition, children, teenagers and young people are involved in the courses.

If we pay attention to the problem in the example of Uzbekistan, respect for the elderly, use their rich life and professional experience, create conditions for a meaningful life requires a

combination of national and universal values, improving the criteria of a healthy spiritual and moral environment. In this regard, both educators, parents and the older generation, in short, the whole society should be pedagogically based on the principle of "struggle against thought, idea against idea, ignorance against enlightenment only."

The State Programs on the implementation of the Action Strategy on the five priority areas of development of the Republic of Uzbekistan for 2017-2021 ensure the stability of the family, further development of the family, increasing the role and responsibility of parents in raising children, financial and moral support of young families. Special attention is paid to the issues of raising the role of the family in raising a physically healthy, spiritually mature, comprehensively developed harmoniously developed generation, strengthening the status of the mahalla. Indeed, the upbringing of young people is for us the most important and fundamental issue that will never lose its relevance and importance.

The perseverance of the older generation, deep thoughts, in short, good deeds are an example, a true role model for the younger generation in the formation of a healthy lifestyle in society, and the use of national methods of gerontopedagogy in the current dangerous period is gaining importance.

President of the Republic of Uzbekistan Sh. Akhmetov stressed the role of experience, methods and forms of education of the older generation in the education of young people, the role of pedagogical preventive measures in combating social threats in families prone to social threats. M.Mirziyoev Abdurauf Fitrat explains the following thoughts of our ancestor on the upbringing of the younger generation: "People should strive for a clear goal, to be rich, to be happy and respected, to be brave or weak, to be humiliated, to bear the burden of unhappiness, to be neglected and dependent on others. and enslavement depends on the upbringing they received from their parents as children "[5; 295-b.]. As the great thinker and scholar Yusuf Khas Hajib wrote, "A good deed enters with white milk and does not change its style until death comes" [23; 184-b.]. In the same way, if a parent sets a bad example for his children, he will become a relative of the children. It is no coincidence that the Russian writer Leo Tolstoy once said: "For the upbringing of children to be successful, educators must constantly educate themselves."

Given the growing threat of extremism, terrorism, drugs, human trafficking, illegal migration, and "mass culture" around us today, the deeper meaning and significance of these words become even clearer. In our opinion, just as land, water, and sun are needed for a tree to grow, so the upbringing of children is influenced by such primary factors as the family environment (older generation, parental example), honesty, and social environment. Every parent raises future members of this community in the family. "At all times, parents have a great life experience, mutual respect, loyalty, love, solidarity, faith, diligence, family, a school of perfection for their children. In this school he received a lifelong, deeply rooted lesson in his faith "[22; 47-p.]. If we compare the educational heritage of the older generation to a fruitful tree that produces shade and fruit, in some cases we enjoy the fruits of this fruitful tree, we cherish it for tomorrow, for the next generation, and sometimes we use it only for the sake of the stomach. In this regard, we are pointing out that there are those who do not effectively use the unique upbringing experience of the older generation, but also

consider their economic supportive power and character. Just as the tree (the older generation) does not pay attention to the process, the negative impact on the attitude, and strives to produce as much as possible, the legacy of the older generation will pass the school of education and life lessons for the next generation. Mutual respect between family members, their mutual support and care, the spiritual purity of many young people, the pursuit of knowledge and enlightenment ensure the development of society. The well-being of society, solidarity among people, cooperation, and the integrity of the system are achieved through fair policies and the exemplary work that results from them [8; 157-b.]. However, the basic concepts that form the basis of our national ideology are first absorbed in the family environment. In the family, the teachings of the ancestors, the teachings of the grandmothers, the example of the parents, the love, all the actions of the older generation are carried out by example. This is also a unique educational process. The elders of the family - grandparents, close relatives are also directly and indirectly involved in this process. In the example of their unity, the ideas of goodness are instilled in the minds of young people. Because it is in the family environment that sacred traditions, love for the Motherland, faith, responsibility, patriotism, humanity, passion for science and cultural skills are formed.

First of all, it is necessary to teach the older generation in the family to treat each child with respect for their history, accumulated experience, intellectual potential. Quoting from the heritage of ancestors, their works, using examples from their exemplary lives, serves to increase the effectiveness of work against spiritual threats. The mahalla, which has a strong influence on upbringing, regulates relations on the basis of justice and moral criteria.

In conclusion, we can say that these actions are based on the heritage of our ancestors, the rational use of exemplary way of life, the effective use of their invaluable teachings through the study of spiritual heritage, in short, the guarantee of tomorrow, the guarantee of our great future. is to enhance the maturity of future youth. This is done only by those who have moral maturity, that is, by worthy heirs.

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