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Research Article

SPIRITUAL EDUCATION IN THE FAMILY

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ABSTRACT

The article examines the issues of spiritual education, the formation of culture and values in the family. Its role in strengthening moral principles and stability in society is shown.

KEYWORDS

Family, society, culture, education, morality, humanism.

INTRODUCTION

As is known, the family is at the origins of the formation of a person. It plays the role of the first social institution that participates in the reproduction of moral values in society. Therefore, it is no coincidence that the President of the Republic of Uzbekistan Sh. M. Mirziyoyev stated in his lectures: "Family is a fortress of love and happiness. When there is a family, there is a priceless blessing called a child, there is human

dignity and spirituality. Family happiness is the greatest happiness." In the family, a whole range of high spiritual needs is satisfied - in love, motherhood, cultural and emotional communication. In this regard, the role and importance of education in general, spiritual culture and spiritual values in particular increase. In our opinion, the propaganda of "mass culture", bordering on immorality, is designed for a person

who lives in an alienated world. The goal of such "mass culture" is to completely standardize a person, turn him into a pliable conformist, forever wean him off independent thinking and make him a walking bearer of stereotypes and cliches of a way of life unacceptable to us. The formation of spiritual and moral values is the most important task of the formation of the personality, the assimilation of moral principles developed by previous generations. Morality and commitment to its principles are not inherited. Each person is called upon to independently undergo the process of moral education, but he cannot become a moral person by himself. This is possible only in the family, in educational, work and military associations, in communication, etc. Where does a person's introduction to morality and its principles begin? Where is the personality formed? In the family. It is in the family that people's views and attitudes to life are formed. At the state level, it should be treated as the most important value. Many thinkers of the past saw the meaning of human existence in work. Thus, the great humanist Nizami wrote that we came to this world for the sake of work, and not for the sake of empty talk. The thinker compared working people who create life's blessings to honey bees [1] The French writer and philosopher-educator Voltaire wrote: "To live is to work. Work is a person" [2] In this regard, the task of social responsibility of parents is actualized. In our opinion, social responsibility of a parent is a conscious fulfillment of social requirements imposed on his activities aimed at raising children in the spirit of universal, moral principles, preparing them for an independent

working life, the ability to foresee the result of this activity and bear responsibility for it. Social responsibility requires that a parent cultivate love and respect for a person. As R. Abdulatipov writes: "A person who has not learned to love others will not learn to love himself. Only by limiting love for oneself can one learn to love others" [3] The foundations of personality development, physical, moral and spiritual health are laid in the family. It is in the family that such vital qualities as love for people around, social orientation towards another person, which implies understanding and acceptance of the motivation of people around, taking into account their interests, responsiveness and emotional empathy, are formed. In the family, a child gains his first experience, masters knowledge, behavior patterns, normative and value concepts. In the family, he gets acquainted with customs and traditions that are perceived by his parents and representatives of the older generation as something self-evident. The ideological convictions and attitudes of adults are manifested in their everyday reasoning and actions.

Life confirms that success in forming spiritual and moral values in the family depends on how pedagogically appropriate and pedagogically competent the educational efforts of adults are, how much they correspond to the general tone of family life, the behavior of adults, how much the models of moral behavior cultivated in the family correspond to real moral models, the bearers of which are adults, and how much these models correspond to generally accepted social models. It is known that even the highest pedagogical

culture of adults can be powerless if parents want to form moral qualities in a child, the bearers of which they themselves are not. The current problems of raising children in the family are acutely felt in our days, when the role of the family in the spiritual and moral development of the individual is objectively increasing. Spiritual and moral education of a child is always relevant and important. The basis of spiritual and moral education is the spiritual culture of the environment in which the child lives and where his formation and development takes place. The spirit that reigns in the family, the spirit by which parents and people who make up the child's immediate social environment live, turns out to be decisive in the development of the child's spiritual and moral education. The penetration of violence into family life will lead to its destruction as one of the significant values of society, the degradation of intra-family values, to the growth of child homelessness, to the involvement of minors in alcohol and drug use, and in criminal activity. Family traditions play a great role in the formation of spiritual and moral qualities of young people. It is known that a prosperous family with humanism is characterized by the following moral values: love, mutual assistance, responsibility for one's actions, and goodwill. These moral values have been formed over centuries in the lives of many generations of many nationalities. And the task of the state, its legal and social structures, and work collectives is to help families preserve their humanistic potential, protect them from hostility and national hostility. The fundamental basic category of moral education is the concept of moral feeling - a

constant emotional sensation, experience of real moral relationships and interactions. Morality for a child is, first of all, a living feeling, a real state. A constituent element of moral feeling is moral consciousness - this is an active process of reflection by a child of his moral relationships, states. It presupposes knowledge of moral principles, norms and, at the same time, constant awareness and understanding of his moral position in society, moral state, sensation, feeling. Moral feelings, consciousness and thinking are the basis and stimulus for the manifestation of moral will. In life practice, especially in extreme conditions, all of the above components are always realized in unity. Moral education is not hammering in, not memorizing moral norms and soulless practicing of habits, but it is an active life process of relationships, interactions, it is a process of constant decisions, the choice of volitional actions in favor of certain moral norms. The result of moral education is moral upbringing. Moral upbringing is evidenced by the depth of moral feeling, the ability to emotional experience, shame and empathy.

The authority of parents plays a major role in family upbringing. Without parental authority, upbringing is impossible. The main basis of parental authority can be the work of parents, their civil face, behavior. Authority is the influence of any person, based on knowledge, moral virtues and life experience.

Upbringing in the family is complex, natural. The most important factor in the implementation of the educational potential of the family is the conscious, purposeful and systematic educational



activity of parents, which is subordinated to the value ideal and aimed at promoting self-improvement of the child in his desire to become a full-fledged highly moral person. Close attention in the formation of the spiritual and moral foundation of the child should be paid to the content and ideological orientation of the child. The correct spiritual and moral education of children in the family should go through three levels, this is the only way to raise a personality that is resistant to negative influences from the outside. The first level is motivation. It is important to create in the child a need for development, a desire to learn the norms and rules of morality. The second level is emotional and sensory. This is the correct education of emotions and sensations. Such feelings as pity, compassion, empathy, and responsiveness are based on emotions. The personal example of adults is important here, and not just verbal instructions. Feelings can only be cultivated with the help of affection, support, and not prohibitions and punishments. The third stage is rational. The third stage is rational. The little person already assimilates certain knowledge, norms of behavior, moral principles, learns to distinguish immoral behavior from moral.

The spiritual and moral development of a child occurs gradually, starting from infancy to adolescence and older age. Let's consider in more detail the main stages of this process:

Infancy

Early childhood (2-3 years)

Preschool age (3-5 years)

School age (7-10 years)

Adolescence (11-16 years)

To bring out the best moral qualities in a child, invite him to play individual, group and educational games. Games can teach children cooperation and equality, because: group games (for example, hide and seek, racing, etc.) teach children honesty and the importance of following the rules; through group games, children understand that they need to follow the rules not to avoid punishment, but because it is right and ethical; the game of tic-tac-toe is well suited for small children. Play it with your child to show that you can be equal with him; this game helps children understand that they can take responsibility for some of their actions and decisions and that not everything depends on other people. Games successfully develop children's relationships, they are given a spirit of goodwill, feelings, skills and habits of cultural behavior develop, some spiritual and moral ideas are clarified. It is in preschool age, especially at 5-7 years old, that the game takes the form of a role-playing game. The family, together with the school, will have to bring their positions closer together in the requirements for children, their studies, obtaining the education necessary for life and work, choosing a profession, determining the correct orientations in combining material and cultural values. We cannot close our eyes to the negative phenomena associated with the ill-being in many families, with divorces, with the fact that tens of thousands of children are abandoned, and their parents, father or mother, and often both lead an immoral lifestyle. And this in many cases



gives rise to social pathology of children, their entry onto the path of delinquency, to the commission of crimes [4] The role of words in family education is great. Without verbal instruction there is no and cannot be education. From childhood a person must hear (precisely hear!) what is allowed, what is not, why one action is evil, another is good. Words are great educators! This is how the outstanding educator V.A. Sukhomlinsky spoke about it: "Education by words is the most complex and the most difficult thing in pedagogy. It is absolutely absurd to assert that the vice of educational work in many schools (as well as in families) is verbal education. We need to talk about something else: about the primitiveness of verbal education, about the inability of some teachers to educate with words"[5]

Education is a process of interaction between parents and children, which must certainly bring pleasure to both sides. In conclusion, we can conclude that spiritual development determines a person's behavior from within, helps a person to resist negative external influences. Spirituality and morality are best cultivated in preschool age, since it is during this period that a child is easily influenced, and the most important thing is from what side to influence a child and his future fate depends on this. Since at preschool age a child is a good observer, parents should be a positive example for the child in all respects. If parents follow all the rules, their child will grow up to be a well-mannered and highly moral person, of whom they can be proud.

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