



THE ROLE OF THE FAMILY IN THE SPIRITUAL AND MORAL EDUCATION OF THE GROWING GENERATION

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ANNOTATION

The article deals with 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.

KEY WORDS: family, society, culture, upbringing, morality, gender approach.

Spiritual and moral education of schoolchildren is a paramount task of modern education. It is one of the main components of the social order for the educational system. Spiritual and moral education is an aspect of education, which has as its goal the assimilation by students and the implementation of higher spiritual values into practical action.

The importance of the spiritual and moral education of the younger generation is especially relevant in the modern period due to the loss of the moral meaning of people's own lives, which results in growing aggressiveness, some infantilism of young people, lack of spirituality. The lack of moral values and the neglect of moral and ethical standards are becoming a widespread phenomenon. Ensuring the spiritual and moral development and education of the personality of a citizen of Uzbekistan is a key task of the modern state policy of the Republic of Uzbekistan.

The problems of the moral development of the individual were dealt with by such scientists as F.I. Ivashchenko, E.G. Belyakova, I.S. Maryenko, B.M. Bim-Bad, I.F. Kharlamova, V.I. Slobodchikov, T.V. Tsyrlina, D.A. Leontiev and others. V.A. Sukhomlinsky, developing an educational system about the comprehensive development of the personality, considered moral education to be its backbone feature. Education, as the encyclopedia points out, in the pedagogical community "... is the specific activity of an adult to include the child in specific situations in the life of the community, to create conditions for his internal development - the implementation of self-education. In education, there is a differentiation of value systems, the recognition of traditional ones or the development of new ones" [1].

In the Pedagogical Encyclopedic Dictionary, edited by B. M. BimBad, spirituality is defined as a concept that generally reflects values (in other words, meanings) and the experience corresponding to them. They are opposite or different from the empirical ("material", "natural") existence of man. Spirituality (from the word "spirit") is a person's appeal to the highest values and to the ideal. It is understood as a conscious striving for perfection. The authors point out that in sociological thinking, spirituality is reduced to culture. However, culture and its norms are not necessarily idealized. It follows that spirituality is opposed to sociality and cannot be defined. As the authors point out, a formal definition exists. We agree with their opinion that spirituality is the overcoming of everyday life with the introduction of uplifting meanings into it [2].

For the most complete and in-depth study of the problems of spiritual and moral education of adolescents, a comprehensive view of this process is required, within which gender differences are its essential characteristic. Modern social life can be understood only on the basis of a gender approach. At the same time, the study of the works of foreign researchers (A. Oakley et al.) [3] allows us to conclude that the word "gender" is absent in the studies. Thus, in Western sociology this term is used as a tool for observing the differences between men and women, and the linguistic understanding of the word "gender" as "kind, experience of the kind" does not allow for its scientific interpretation, which is followed by most scientists in Russia and abroad, using the concept "gender" in order to highlight the social aspect.

The specificity of gender leaves an imprint on the peculiarities of the organization of educational work. As noted in the work of S.I. Golod, "the awareness of gender is so widespread that it is considered to be inherent in the genes, while in fact gender differences are constantly created and recreated precisely in the course of human interaction" [4, p. 127]. In this regard, the socio-cultural characteristics of sex are determined not only by the biological and psychological characteristics of the sexes, but also by society. A special role in social factors must be assigned to the pedagogical impact on the individual, on the education system, taking into account the gender aspect. From this we can conclude:

1. Fundamental changes taking place in the twenty-first century. in the labor, political, economic life of women, their wide inclusion in the spheres of public life led to the need to consider the dialectic of the general and the special in the relationship



between the two sexes as an important social factor that determines various aspects of public life. Thus, any social theory that tries to reveal the main characteristics of a person and society as a whole must not only consider all phenomena and processes from the point of view of the general characteristics inherent in the human race, but also identify their specificity, which introduces sexual differentiation into social processes. In this case, we are talking about a holistic approach to all the characteristics that determine the behavior of the individual. We are talking about the study of the unity of the biological, psychological and social.

2. The gender approach is significant for studying the holistic interaction of people in society - both adult male and female representatives, and children. This approach makes it possible to reveal the dialectical relationship of biological, psychological, and social factors in determining the role of the latter when it is used in pedagogy.

3. Gender studies on an equal footing include the study of both women and men, but women's issues are leading. This indicates that the social status of women has changed significantly in the last decade, while the position of men has not undergone major changes.

Education is the most important part of the process of socialization of a person's personality, it is a purposeful transfer of knowledge and experience of previous generations to the next, and spiritual and moral education is its integral component. First of all, the spiritual and moral development of the individual takes place in the family. It is the most important factor in the formation of a child's personality. As noted in [5], it is in the family that special psychological and pedagogical conditions are created, aimed at the formation of a spiritual and moral personality. Depending on the socio-cultural context in family education, certain methods and factors are dominant in the formation of a spiritual and moral personality. V. Rozanov notes that "... the school gives only a staff to a person who is formed by the family" [6]. The orientation of the child in life largely depends on family education. But modern family education is experiencing some crisis associated with the ever-increasing role of the so-called "consumer society", characterized by a race for material goods, prestige and image. For Chechen society, the problem of family breakdown is also relevant. More and more children are growing up in single-parent families, and this is becoming the norm. This is a huge stress for the psyche of the child, which negatively affects his development. The difficult economic situation that has developed in our country recently also does not contribute to the revival of the best traditions of family education.

Parents involved in the financial support of the family are increasingly shifting the responsibility for the upbringing and development of the child to kindergarten, school and other social institutions. Of course, the sphere of education has a huge impact on the spiritual and moral education and development of the child's personality, but this does not exclude the importance of family education. The school is one of the first and main institutions of human socialization, and it is she who forms the social orientation of the individual. The content of education at school is grouped around basic national values. Chechen national traditions, customs, adats, family, spiritual and cultural values are passed down from generation to generation. National values are the semantic basis of the space for the spiritual and moral development of students. Art, literature, history, and world artistic culture are gaining relevance. School extracurricular educational activities should also be focused on basic values, such as family, homeland, work: holidays, matinees, games, competitions. They are also reflected in the activities of circles, art schools, sections and other forms of additional education. Today, in the Republic of Uzbekistan, close attention is paid to spiritual and moral education, it is one of the priority areas of youth policy.

Morality and adherence to its principles are not inherited. Each person is called upon to go through the process of moral education on his own, but by himself he cannot become a moral person. This is possible only in the family, in educational, labor and military associations, in communication, etc. Where does the introduction of a person to morality, its principles, begin? Where is personality formed? In family. It is in the family that the views and attitudes of people towards 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 into this world for the sake of labor, and not for the sake of empty talk. The thinker compared the working people who create the blessings of life with honey bees [12].

The French writer and philosopher - educator Voltaire wrote: "To live is to work. Labor is man" [7]. In this regard, the task of social responsibility of parents is updated. In our opinion, the social responsibility of a parent is the conscious fulfillment of social requirements for his activities aimed at educating 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 the parent to nurture love and respect for the person. As R. Abdulatipov writes: "A person who has not learned to love others will not learn to love himself. Only by limiting self-love can one learn to love others too."

Life confirms that success in the formation of spiritual and moral values in the family depends on how educational efforts of adults are pedagogically expedient, pedagogically literate, how much they correspond to the general tone of family life, the behavior of adults, how much moral behavior patterns cultivated in the family correspond to real moral ones. patterns that adults carry and how these patterns correspond to generally accepted social patterns. It is known that even the highest pedagogical culture of adults can be powerless if parents want to form in a child moral qualities that they themselves do not possess.

The crisis situation that has developed in the modern family is manifested with particular force in the spiritual life of society. With the inexhaustible cultural potential accumulated by previous generations and our contemporaries, there is a spiritual impoverishment of the people. Mass lack of culture is the cause of many troubles in various spheres of the development of society.



The decline of morality, bitterness, the growth of crime and violence are evil shoots on the basis of lack of spirituality. Nowadays, family traditions are of particular importance. They have their roots in ancient times and in one way or another have always been connected with the way of family life of the people, with their way of life. Family traditions regulate the behavior and actions of family members, leave a peculiar imprint on the formation of thoughts and feelings.

A prosperous family with high spirituality and humanism is characterized by a focus on moral values: love, friendship, mutual assistance, moral responsibility for their actions, behavior, for their work, goodwill in interpersonal relationships. These moral values have evolved over the centuries in the lives of many generations, whether they are Russians, Ukrainians, Belarusians, Tatars ... the peoples of the Caucasus or people of many other nationalities. And the task of the state, its legal and social structures, labor collectives is to help families preserve their humanistic potential, protect them from enmity, from national hostility, from wars, conflagrations, and environmental disasters.

The family, together with the school, will have to bring their positions closer in the requirements for children, for their studies, for obtaining the education necessary for life and work, for choosing a profession, determining the right orientations in the combination of material and cultural values.

We cannot turn a blind eye to the negative phenomena associated with the troubles in many families, with divorces, with the fact that tens of thousands of children remain abandoned, and their parents, father or mother, often both lead an immoral lifestyle. And this gives rise in many cases to the social pathology of children, their entry into the path of delinquency, the commission of crimes [10].

Great role in the family education of the word. Without verbal instruction there is not and cannot be education. From childhood, a person must hear (just hear!), What is possible, what is not, why one deed is evil, the other is good. The word is a great teacher! Here is how the great teacher V.A. Sukhomlinsky: "Education with a word is the most difficult and most difficult thing in pedagogy. Absolute absurdity is the assertion that the vice of educational work in many schools (as well as in families) is verbal education. It is necessary to talk about something else: about the primitiveness of verbal education, about the inability of individual teachers to educate with the word" [9].

The relationship between children and parents remains a serious problem. It is no secret that some young people, in order to get rid of the hassle and worries, under various pretexts, hand over their elderly parents to nursing homes. The ancient Greek thinker and philosopher Plato once noted: "Sons ... expect that they will be allowed to accuse their father of insanity when he is overwhelmed by illness or old age. This is indeed the case where morals are worthless. After all, neither God nor any person with reason will advise anyone to neglect their parents.

Intra-family relationships are largely dependent on family dialogue. In a family dialogue, as Professor V.T.Pulyaev rightly emphasizes, it is necessary to find a human means and a humanistic meaning for moving towards each other and understanding each other. A true family is built with truth and is aimed at the benefit of people in life, at the exaltation of a person, his spiritual strength and beauty.

In family relations, a woman-mother has played and continues to play an extraordinary role, since she gives birth to children, gives men her youth and beauty, and largely determines family comfort. In relation to the mother woman, the integrity, moral strength of a person, his spiritual wealth, his love for the Motherland, which does not deny, but on the contrary, presupposes love for humanity and humanity, is determined.

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