



Pedagogical Conditions for Stabilizing a Healthy Spiritual Environment in the Family

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Annotation: The article talks about the pedagogical conditions for stabilizing a healthy spiritual environment in the family.

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The family and its traditions play a fundamental role in the spiritual and moral development of the individual.

Centuries-old historical experience shows that among the huge number of tasks solved by mankind, a special place has always been occupied and occupied by the problems of the development of spirituality, morality, morale of people, on which the life and activities of society and the state depend. Of particular importance is the spiritual and moral education of the younger generations.

In pedagogy, spiritual and moral education is defined as an activity aimed at comprehending and transforming one's life in accordance with national and general cultural values, the ideals of Truth, Goodness, Beauty.

Moral feelings are stable experiences of the subject, expressing his attitude to the norms of morality, as well as to the objects and phenomena of the surrounding reality that are significant for him.

Moral sentiments include:

- feelings of duty, camaraderie, likes and dislikes, love and hate;
- feelings of justice, dignity, respect, jealousy, envy, pride, shame, honor, a sense of the owner;
- anger, pride, shame, conscience, fear, vanity, ambition, chastity;
- conscience, friendship, feelings of parental love, collectivism;
- humanity, optimism;
- moral and political feelings associated with the emotional attitude of a person to the Motherland, state, form of social structure, social institutions, patriotism;
- humane feelings: sympathy, compassion, goodwill, sympathy, mercy.

Family pedagogy, which includes religious and folk traditions, most of all contributes to the formation of moral feelings.

So, according to Vyatka traditions, family relations are one of the fundamental values of life. D. Davronova pointed out: "Vyatchanin loves family atmosphere very much; he is a very good father, often cradles his children all night long, when his "woman" is asleep, tired of daytime work and worries. In this regard, the Vyatchan is a big homebody; he doesn't like to leave his family, his home."



Traditionally, in a Vyatka family, regardless of its class and ethno-confessional affiliation, 5-7 children were brought up. Unfortunately, in recent times this tradition has been lost. Today, as a rule, one or two children are brought up in families.

Respect for parents, the preservation of family peace, a sense of mutual assistance are important characteristics that determine human behavior. As the moral foundations of human life, they are enshrined in folklore. A vivid emotional impact on the formation of moral feelings has an acquaintance with the products of folk art (fairy tales, spiritual poems, songs, ditties), with traditional forms of life through the inclusion of children in everyday interaction with representatives of different ages, their participation in religious holidays.

All ethno-confessional groups of our region in family education pay great attention to the formation of respect for parents and relatives. In Orthodox culture, disrespectful attitude towards parents was condemned; parental "blessing" was considered the key to the successful organization of all affairs.

The culture of the Old Believers as a means of family spiritual education used spiritual verses, in which special attention was paid to the formation of respect for parents and elders, strengthening faith in God.

An important feature of moral feelings is their objectivity, outward orientation - to other people, objects and phenomena of the surrounding world. An emotional attitude towards them arises due to the fact that in the human mind they are inseparable from the norms of morality, in the light of which these phenomena are experienced, perceived and evaluated (with a "plus" sign or a "minus" sign). The process of moral upbringing (including in the family) should be so instrumented and technologically ensured that a person's attitude to reflection, comprehension of one's "I", self-analysis, self-esteem, self-stimulation, self-correction arises.

In a traditional family, family interests have always come first. Human behavior was correlated with religious norms that had a significant emotional impact.

Thus, in family education, special attention has always been paid to the development of those moral feelings (they can be called fundamental moral feelings) that are significant for the formation of any positive moral qualities: conscience, duty, honor, dignity.

The concept of "spiritual personality", as is known, was introduced into psychology by the American psychologist W. James, who continued to study the spiritual personality, giving this phenomenon a special content and depth by relying on the domestic spiritual tradition. The analysis of the spiritual, moral, religious experience of a person made it possible to single out the characteristics of a spiritual personality, to reveal the internal processes and conditions for its formation. These are: love, hope, faith in higher spiritual meanings, conscience, a sense of responsibility, the ability for selfless love and selfless service, the gift of freedom and the power of personal self-government, contemplation of the heart, religious centering, "spiritual catharsis", etc.

A person is not reduced to his consciousness, thinking, reason, mind. He is deeper than his consciousness, more insightful than his thinking, more powerful than his mind, richer than his mind. The essence of a human being surpasses all this because a person is called to become a spiritual person, able to overcome the forces of material and bodily determination and be guided in his behavior and development, in general, first of all, by spiritual, moral values. The spiritual personality is based on a special "spiritual energy", which functions according to its inherent laws, not obeying the laws of the body and soul, however, interacting with them in a special way.

We consider personality in the context of highlighting the spiritual, mental and bodily components of a person. The unity of these substructures is emphasized while simultaneously revealing their



interaction and hierarchy. The soul is considered as a combination of what happens in the mind of a person and in the unconscious areas of his psyche throughout his life. We are talking about the flow of internal experiences, states, feelings, sensations, etc. in all their volume and diversity. The spirit is connected with internal states, noble forces and aspirations, directed to the knowledge of the Truth, to communion with God. The spirit, influencing spiritual life, does not coincide with it and is not exhausted by it. He is able to dominate mental states, to assert his independence from instinctive bodily desires, commanding them and suppressing their self-will. The human body, therefore, must be spiritualized and become an instrument of the struggling and victorious spiritual principle.

In pedagogical psychology, the family is considered as a collective of a special kind, acting as a form and means of long-term psychological impact on the child. The family is the primary team that gives the child an idea of life goals and values, forms basic personal qualities. Famous psychologist, teacher of the early XX century. V. V. Zenkovsky called the family a “spiritual organism”. Losing its spiritual unity, the family becomes just a household and socio-psychological organization. Only a holistic and morally healthy family is able to spiritually nourish children and, thus, be a full-fledged organ of education.

The family occupies an exceptional place in the religious maturation of the child, being for him the main conductor of religious feelings. The religious impoverishment that manifested itself among peoples in the 19th-20th centuries is associated with the disintegration of family life, with the “spiritual decay” that penetrated the family and poisoned it.

The disclosure of the spiritual and moral principle in a person presupposes a discussion of the question of the art of raising children. The world around us is fraught with many personal failures, painful events and tragic destinies. To avoid this, parents must open the way for children to love, inner freedom, faith and conscience, that is, to everything that constitutes the source of spiritual character and true happiness: “The world is not only built in the nursery, but also destroyed from her; not only paths of salvation are laid here, but also paths of destruction. And if we think that the next generation is constantly being born and brought up again, and that all its future exploits and crimes, its spiritual strength and its possible spiritual collapse are already now all the time building up and maturing around us and with our assistance or inaction, then we will be able to realize the responsibility that lies with us.

In the relationship between parents and children, a “chasm” appears, which increases from generation to generation. Father and mother cease to understand their children, and children experience a state of “absolute alienation.” The author explains this phenomenon by the impoverishment of spirituality: the family breaks up as a result of a spiritual crisis experienced by a person, which undermines the unity of the family community, depriving it of the main and only source of cohesion - a sense of mutual spiritual belonging. Only the spiritual atmosphere in the family, the morality of the parents are able to creatively create and maintain the “nature” of the family in order to successfully solve the problem of creating a new better generation.

A family for a child is the first native place on earth: first, a “place-dwelling”, a source of warmth and nutrition, then a place of conscious love and spiritual understanding.

The family is the first “we” that emerged from love and voluntary service, where “one stands for all and all for one.” For him, she is “the bosom of natural solidarity”, where mutual love turns duty into joy and “keeps the sacred gates of conscience always open”.

The family is the first natural school of true inner freedom. The child must accept, out of love and respect for his parents, all their precepts, orders and prohibitions in all their seeming severity, make it his duty to observe them, voluntarily obey them and allow his own views and convictions to



freely and “quietly mature in the depths of souls.” Thanks to this, the family also becomes an elementary school for the education of a free and healthy legal consciousness.

The family is also the first school of a healthy sense of private property. The family is an organic unity not only in blood and spirit, but also in property, because it arises precisely from this blood and spiritual unity thanks to work and discipline. The stronger and freer the family, the more justified are its claims to what the ancestors created and acquired. This is a claim to their "economically materialized" work, always associated with deprivation, suffering, with a strain of mind and will.

A healthy family teaches a child precious skills. It is an "independent creative unity", the embodiment of mutual assistance and "sociality". Therefore, the child learns to be an independent individual and at the same time appreciate and cherish family love and solidarity. He acquires the main features of a spiritual character - independence and fidelity, the strength to make his way in life with the help of his own initiative, at the same time highly appreciating and observing the principle of social mutual assistance.

Thus, as much love, joy and grace as possible should penetrate into the soul of the child. It is necessary not to spoil the child, indulging his whims, not to pamper and not “drown him in physical caresses”, but to make sure that he is pleased with all the manifestations of the divine in life - from a ray of sunshine to a gentle melody; from pity, squeezing the heart, to a lovely butterfly; from the first babbled prayer to a heroic tale.

We emphasize that a child should not be a toy and amusement for parents. It is in the first years of childhood, when he is considered "unintelligent", that parents, communicating with him, should remember the state of the child's soul - impressionable and helpless. Until the age of 5-6, the child must be protected like a “delicate flower”, in order to then gradually change the tone of education. After the period of "spiritual greenhouse" there should come a period of "spiritual intensity". The child must be taught self-control and to comply with the demands placed on him. And he will master this process the easier, the less “injuries” he will endure from the first period. During this period, the child should get used to the family - to love (and not to hatred and envy), to calm courage and self-discipline (and not to fear, humiliation, denunciations and betrayal). The spiritual atmosphere of a healthy family is designed to instill in the child the need for pure love, the ability to discipline, sincerity.

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