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## STABILIZING A HEALTHY SPIRITUAL ENVIRONMENT IN THE FAMILY

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### ABSTRACT

*The article deals with the problem of the formation and stabilization of a healthy spiritual environment in the family. Specific examples of the organization of a holistic pedagogical process in this direction based on the use of innovative approaches are considered. It also reveals the importance of the influence of the family on the emotional state, on the spiritual health of the child, offers advice that can be used not only by parents, but also by teachers.*

**KEYWORDS:** *Continuity Of Generations, Healthy Ideology, Family Values, Traditions, Spiritual Support, Uzbek Family, Family, Spiritual Health, "Good Person", Morality.*

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### INTRODUCTION

The family and family relationship have a special essence in the life of every person. A child grows up in a family and from the first years of his or her life, he or she assimilates the norms of community, norms of human relations, absorbing both good and evil from the family. As adults, children repeat in their family everything that was in the family of their parents. In the family, the child's relationship to the environment is regulated. He or she gains experience of morality, moral norms of behavior. Carrying out a social function, the family forms a personality depending on its cultural, social and spiritual level. The conditions in the family, housing, hygiene, the peculiarities of life, everything depends on the social policy condition of the family.

The family is a more complex system of relations. It unites not only spouses, but also their children, as well as other relatives or simply those close to the spouses and the people they need. The family is a community of people based on a single common family activity, tied by the bonds of marriage - parenthood - kinship, and thus carrying out family functions.

The family is a cell (small social group), society, and the most important form of organizing personal life, based on the conjugal union. The family ties on the multilateral relationship between husband and wife, parents and children, brothers and sisters and other relatives living together and leading a common household. As follows from the definitions, the family is a complex socio-psychological phenomenon. It is possible to single out four of its most common characteristics:

- The family is a unit of society, a small social group with its inherent group (family) values, traditions, moods and prospects;
- The family is the most important form of organizing personal life; it is the sphere of meeting individual needs and socialization of the individual;
- A family is a conjugal union with inherent claims and expectations of each of the partners, who in turn are carriers of psychological support at all stages of her life; - Family is multilateral relation with relatives, a kind of micro-society, the most important mechanisms of which are mutual understanding, mutual trust and mutual assistance.

**Scientific worldviews about the family.** In order to understand the studies of social institution and evaluate the changes taking place in it with greater or lesser intensity, we need to develop a positive ideology that could serve as the basis for family self-identification and social measures to support the family lifestyle. In general, it is necessary to get acquainted with the views of those researchers who addressed the problem of family and marriage, whose concepts occupy a significant place in modern scientific knowledge and public consciousness, claim the right to constructively influence the state of the institution of the family, or at least explain the possibility of its survival. Many modern concepts of the family belong to the mainstream of the ancient tradition. Having passed through the centuries, transforming in many ways, this tradition manifests itself in those ideological formations that describe the modern family and prescribe the ways of its development. Purely conditionally, one could distinguish two streams of thought, assigning them the names "tradition of Plato" and "tradition of Aristotle." The convention is that in a number of cases both thinkers share a common point of view, although one of them; in other cases, the nature of the position is determined not even by the philosopher himself, but by the interpretation that his views acquired in subsequent culture. Plato laid the foundation for another important tradition in the interpretation of love and marriage, meaning his myth of androgynies. It is difficult to deny its poetic impact: the disintegrated halves of the whole being are looking for each other, and this explains, according to Plato, the mutual attraction of men and women. However, the ancient author was not the only source here; the biblical image of "Adam's rib" and the search by every man for the woman who was created from his rib was an influential parallel to this myth. "Aristotle's Line" considers the family in the system of worldly life, interpreting it as an economic institution, a household. In his "Politics", the thinker defined: "...communication, which naturally arose to satisfy everyday needs, is a family". The power that binds several families into a several villages, into a state that is natural and exists for the sake of achieving a good life.

Household science includes three elements of power: the power of the master over slaves, the relationship of the father to the children, and the relationship of the husband to the wife. The power of the husband over the wife is like the power of the politician, and the power of the parent over the children is the power of the king (the concept of the state family). Women and children are qualitatively different from free men, since "the ability to decide is not inherent in a slave at all, it is inherent in a woman, but devoid of effectiveness, a child is also inherent in it, but is in an undeveloped state". Nevertheless, since the family is part of the state, and it is interested in the virtues of all its members, it is necessary to educate "worthy children and worthy women".

The English philosopher T. Hobbes regards the family as a "little monarchy", which includes both relatives (children) and household members, confidants, servants (who, by the way, were called relatives in ancient times). His followers advised the men to be very discreet when choosing a wife, so that the spouse would be useful during the day and pleasant at night.

G. Hegel viewed the family as a spiritual unity, bondage with deep respect and as an economic and legal institution: "The family as a person has its own external reality in some

property; in property it possesses the existence of its substantial personality only as in some kind of property". However, reducing marriage only to the form of a mutual contract of consumption is crude and wrong. Marriage is "legal moral love". Marriage excludes from love everything that is "transitory, capricious and only subjective".

In the XIX century there were empirical studies of the emotional sphere of the family, the drives and needs of its members (primarily the work of Frederic Le Plie). The family is studied as a small group with its inherent life cycle, with history of origination, functioning and decay.

The subject of research is T. Hobbes Leviathan's selected works, (M., 1964.T.2. -P. 648/Hegel G. Composition. T. VII. M., 1934. -P. 201 12) feelings, passions, mental and moral life. In the historical dynamics of the development of family relations, Le Plie stated the direction from the patriarchal type of family to the unstable, with the scattered existence of parents and children, with the weakening of paternal authority, leading to the disorganization of society. Further, studies of family relationships concentrate on the study of interaction, communication, interpersonal harmony, closeness of family members in various social and family situations, on the organization of family life and factors of family stability as a group (works by J. Piaget, S. Freud and their followers). The development of society determined a change in the value system and social norms of marriage and the family that support the extended family, the sociocultural norms of high fertility were supplanted by social norms of low fertility.

In the works of Middle Asian thinkers, parents and child education issues have passed through the path of historical development. In particular, we can see them in the works of Imam al-Bukhari, Abu Rayhan Beruni, Abu Rayhan Beruni, Ahmad Yenadakiy, Amir Saddi, Amir Temur, Mirzo Ulugbek, Abdurahman Jami, Alisher Navoi, Like Abdulla Navoi, Abdulla Navoi, Abdulla Navoi. The works of thinkers are expressed features, forms of formation of the social media of minors. The content and essence of the social consciousness has explained by philosophical scientists on the basis of this problem.

In particular, in the work of well-known philosopher I.Kant, the essence of the philosophical knowledge described in 3 questions: "What can I find out? ", "What should I do?" , "Why should I hope, trust?". The result of his answers was described in three questions. O. Yusupov and H.Kromova said: "In combination with society, the social consciousness means educating the harmoniously developed generation with independent, free-looking, political literacy, righteous truths and high spiritual qualities". R. Kilichev scientifically based the spiritual foundations of human perfection in the formation of ideological immunity in the development of society, and its ideological foundations and principles will play an important role. The content of the social activity of young people is the content of young social activity. M.Ilamjanova in his works proved the basis of socialization of young people in the family.

O. Mamurmanova considered the main category of social activity, as well as a social environment in the formation of social activity:

- Macromubit - social, material and spiritual conditions surrounding humanity;

-Microfit is a narrow root of the environment in a narrow circle, such as the family, neighborhood, teaching groups, which surrounded a person. Indeed, the social development of various categories of individuals and groups that young people begin to communicate are active. Expert staff of the social studying subjects (parents, teachers, civil society institutions, general public institutions, students), the level of socio-political education of specialists, the universal and popularity of scientific-theoretical, methodological, socio-political sources related to socio-national organization plays an important role in educating the social meditens of minors. In addition, they help to formulate socio-political activities. Development of modern broad worldwide worldview and tolerance; formation of ideological immunity and national identity have set four priorities such as the demonstration of a civil position.

The researches of M. Mahmudova have investigated celebrating holidays, family traditions, memory days, neighborhood, district and regions during the years of independence. The celebration plays an important role in educating them in the cultivation of juveniles in our country as people who envisage our national values, as they are being socially active citizens. G. Aripova's investigation relied on traditional tolerance and modern tolerant indicators in the family. It is interpreted that respect is made up of formation of tolerance thinking: love for a person, the formation of immunity, peace and affiliation, tongue, and diversity, and the language and traditions of various people, the language, the customs and traditions of the world.

According to F. Abddurakhanov opinion, the mahalla should treat the family with a healthy lifestyle, to motivate youth to get knowledge, preserve human health and take a serious relationship in reproductive health, and serious attitudes towards their health. The formation is to raise the love of spavity, siege, dignity, compassion and motherhood affection.

### **Spiritual abilities**

Spiritual abilities are directly related to human value orientations. Due to spiritual abilities, the highest values and meanings of human existence are implemented in the actions and behavior of a person characterized by high morality. Spiritual abilities reflect the spiritual orientation of the person, which is revealed in the relationship "I - I"; "I - others", "I am the universe", "I am absolut".

Spiritual orientation:

- Relations "I - I" (the focus on the spiritual I, the orientation of my highest human qualities) is due to the decent ration of the egocentric (material) and the movement towards the spiritual "I";
- Relations "I - others" (focus on other, orientation for the benefit of others) is expressed in the fact that the less concern about its egocentric I, the higher the spiritual orientation of the identity associated with concern for other people, the provision of help and support as personal level and professional level;
- Relations "I - universe" (focus on the world, orientation for the benefit of the world) manifests itself in openness to the world, love for him, accepting it with all the positive and negative parties, desire to improve it through its professional and social activities;
- Relations "I am absolut" (absolut for religious people - faith in God, for non-religious people - the desire for the highest humanistic ideals, orientation on the highest values).

All selected types of relationships are closely connected. So, the improvement of the world (the relationship "I am the universe") begins with improving itself (the relationship "I - I") that inevitably generates a change in the relationship to others - reorienting the focus on your own care about other people, and the whole chain associated with This action is sent and regulated by the relationship "I am Absolut".

The manifestation of spiritual abilities leads to family well-being, and the lack of the spiritual orientation of the individual to the destruction of the family. According to V.A. Sysenko: "Egoistic features of the characters of spouses, their concentration on their "I" is one of the factors of destabilization of the marital life. Egoism and the egocentrism of the spouses lead to the collapse of the marriage ship. The paradox of the situation is that the spouses tend to see the egoism of their partner, but do not see their own. When advising the sociologist, a psychologist or psychotherapist, the defects of the moral development of spouses, an excessive concentration of attention and all mental energy on their own concentration, are most striking. Consequently, spiritual abilities leading to decent rations "I" and the foulness for the benefit of others serve as the basis for the success of the marriage and productive family life.

Spiritual abilities relate to the category of higher, among which we allocate such abilities as: moral, reflexive, self-regulatory, creative, ability to self-development. The criteria for the attribution of these abilities to the highest spiritual are the value-moral orientation of the person manifested in love for people, kindness, compassion, truthfulness, humility, forgiveness, wisdom, as well as the spiritual orientation associated with the decent ration of the ego and the movement to the spiritual "I". Thus, the spiritual basis of higher abilities is implemented primarily due to the moral abilities that serve as a basis for all other higher abilities: reflexive, self-regulatory, creative, ability to self-development, and others.

In our opinion, considering spiritual abilities can be most closely related to the productive family life: moral, reflexive, self-regulative, and creative.

Higher moral abilities ensure the implementation of higher values and meanings of being based on the universal principles of morality: truth, good, love for people, justice, and beauty. The highest value and meaning of Genesis is the disinterested ministry to people (family and society as a whole), the execution of higher humanistic debt - human, which is the basis of both non-religious and religious spirituality.

Moral abilities are primarily associated with spiritual actions and virtuous behavior, although other higher abilities have to do with this. It is necessary to note the special role of moral abilities in the system of spiritual abilities. They constitute the basis of all other higher abilities, directing movement from the egocentric "I am" to the spiritual, reflecting the moral and value foundation of the person.

Considering reflexive abilities as the highest, we use the proximity criterion to the spiritual "I". Thus, on the one hand, it is assumed that reflexive abilities are associated with mental processes (analysis, synthesis) and other intellectual processes; on the other - the focus of these processes is taken into account (Orientation on higher values, high-level behavior), which, in fact, allows them to be counted them to the category of higher.

Higher reflective abilities relate to the sphere of self-consciousness, self-regulation, self-development and determine the manifestations of wisdom, the depths of thinking. Thanks to the reflective abilities, a person can see the essence of things, aware of everything that happens to him, understand the causes and consequences of phenomena and actions, deeply analyze their experience and state, effectively predicting events, and vividly realize their life goals and values.

Higher self-regulations relate primarily to self-development and self-improvement due to the deepening of self-consciousness based on movement towards the spiritual self-control and I. They contribute to deep awareness, thanks to concentrated attention, which leads to effective self-government; determine the purposefulness, the development of emotionally volitional regulation, creating the opportunity to increase confidence in their own forces, a positive attitude towards life, relaxation, inner peace and equilibrium, human harmonization as a whole.

Higher self-regulatory abilities are associated with the formation of positive character traits, such as will, philanthropy, kindness and compassion, which are manifested in the commission of spiritual acts and virtuous behavior.

Higher creative abilities are characterized by:

- 1) The spiritual basis of the vital activity of the Creator associated with moral abilities (the value-moral aspect);
- 2) The spiritual direction of the personality of the Creator associated with the movement I am a egocentric to the spiritual I (value-semantic aspect);
- 3) Higher achievements (professional and vital general, based on the creative approach to reality).

In addition, the highest creative abilities are determined by creative motivation, unconscious, a feeling of form (special beauty of life, etc.)

Spiritual abilities as a basis for a healthy, successful family and its productive vital activity

Obviously, listed spiritual abilities are necessary for family well-being and productive livelihoods of the family. They allow you to cultivate in the family love and mutual respect, support and mutual assistance (moral abilities); acceptance of responsible, balanced decisions, wisdom in family relations (reflective abilities); self-controlling in conflict and stressful situations, self-improvement (self-regulatory abilities); Creative self-realization within the family and as a continuation of professional activities (creative abilities). It can be said that spiritual abilities help creating an "ideal" - a healthy, successful family.

The following characteristics of a healthy family (Satir, 1992) are given:

- All family members are perceived as equal;
- There are open, honest, trusting relations between them;
- Family members provide support to each other;
- Show congruence, sincerity in the process of intra-family communication;
- All family members are responsible for the family as a whole in the event;
- Participate in joint leisure, resting, rejoicing and enjoying together;
- Support traditions and rituals of families;
- All family members recognize and take the uniqueness and features of each of them;
- The feelings of each family member are accepted and worked out;
- The family is recognized and respected by the right of privacy.

It can be said that to create such an ideal family requires a high level of development of the spiritual abilities of parents, which their examples and educational measures create conditions for the formation of spiritual abilities in children.

Healthy, happy family, due to the high level of development of spiritual abilities, on the one hand, herself can act because of the productive vital activity of its members, on the other, becomes the basis for their productivity in educational, professional, creative, social activities.

Consider the option when creating a strong, healthy, happy family can be considered as the result of the productive life of spouses.

In this case, indicators of such productivity can be satisfaction of all family members with family relations, psychological comfort and well-being of each family member, productive education of children, personal growth and cultural development of all family members. Of particular importance in this regard is the educational function of the family. In studies (Ivanov, 2014), the peculiarities of productive education, and creating conditions.

Here is the effective social, spiritual, and moral development of children disclosed as the components of the cultural environment of the family:

- Trusting relationship;
- Joint work and creativity;
- Spiritually moral atmosphere;
- Democratic forms of management;
- Comfortable material and subject sphere;

- Symbolic family sphere, family traditions.

There is no doubt that to create a happy family need a high level of spiritual and moral qualities (love, kindness, tolerance, care for a close person, responsibility for him and the family as a whole), which are manifested primarily in the moral abilities that make up the basis of spiritual abilities.

The family can also serve as the basis for the productive vital activity of its members in different areas, such as training. Thus, the success of learning children at school (educational productivity) is determined largely by the values cultivated in the family, among which are allocated:

- Personal development, the importance of teaching, self-improvement (children will be more successful at school, if parents show interest in the content of learning, ensure the access of children to the materials necessary for this, are interested in their study experience, serve role models);

- Communication, speech development, reading;

- Responsibility based on internal locus control, application efforts for high achievements, self-esteem, the importance of perseverance, serious hard labor;

- Feeling of suitability, usefulness to other people, trust, and moral behavior.

Spiritual factors are of great importance for well-being and productive family life. Spiritual value orientations associated with altruism, self-improvement and awareness of life meanings, spiritual and moral motivation of the creation and preservation of a family, based on love, unity of views and interests testify to the success of family life and marriage.

An important role in the productive life of the family can play spiritual abilities: moral, reflexive, self-regulatory, creative, and attributable to the highest category. They allow you to create a solid moral basis for successful personal interaction both within the family and abroad (at work, study, etc.), lead to the adoption of wise decisions, self-government in difficult situations and self-development, contribute to creative self-actualization in family, educational, professional and other activities.