

THE ROLE OF THE FAMILY IN THE FORMATION OF A SPIRITUAL AND MORAL PERSONALITY

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Annotation:

The article considers the role of family education in formation of a harmoniously developed personality of a child, and also reveals the essence and forms of interaction between educational institutions and a family in modern conditions.

Keywords:

Family, school of education, basic principles, cooperation, interaction, spiritual and moral education, developing education, basic national values, spiritual culture of society, relations of parents and children.

The ongoing global socio-economic changes in our society lead to the need to change the traditional approach to educational activities. The influence of instability negatively affects the formation of spiritual and moral relations and the harmonious development of the child's personality. The oldest institution for the upbringing and development of a child is the family. What the baby acquires in the family, he retains throughout his subsequent life. The family is the cradle of a child's spiritual development. The family is a collective that plays a basic, long-term and most important role in upbringing. She is one of the traditional institutions in which self-knowledge and satisfaction of the child's need for love, care, affection, respect and communication takes place. The modern family is a cell of a social organism, living with it in a single rhythm, reflecting, like a drop of water, both big ideas and big common goals. I will talk about the spiritual values and moral climate of the family, about the methods of family education and those seemingly insignificant details of everyday communication, in which mutual understanding is born, there is a difficult and joyful process of upbringing a person. Currently, not only the size of the family has changed, but also its structure. Changes in the "family climate", the nature of family relations, primarily the relationship between parents and children, affected the formation of the child's personality.

The modern dynamically changing world needs a person who is ready for a constant change of existing knowledge and skills to those that are necessary for the further scientific, technical and social development of society. In this regard, a particularly significant problem of scientific research is the development of new value orientations in the younger generation, which found itself in a situation where the previous stability of the knowledge and skills acquired by a person in the process of socialization collapsed. They can no longer be used for quite some time. The emerging new products of material and spiritual culture require regular renewal of those values, norms, rules that until recently ensured successful labor, family and household, social activities of a person throughout his life. Each society has a unique value-orientational structure, which reflects the originality of a given culture. Since the set of values that the individual assimilates in the process of socialization it is society that "translates" to him, the study of the system of personal value orientations seems to be a particularly urgent problem in a situation of serious social changes, when there is some "blurring" of the social value structure, many values are damaged, social structures disappear norms. The personality, being a dynamic system, is in a state of

continuous change and development. In the process of such a personal development, its internal driving forces gradually acquire increasing importance, allowing a person to more and more independently determine the tasks and direction of his own development. The system of personal value orientations acts as a regulator and mechanism of such development, determining the form of implementation of the intended goals and, when they lose their incentive as a result of their achievement, stimulating the setting of new significant goals. In turn, the achieved level of personality development consistently creates new prerequisites for the development and improvement of the system of its value orientations.

The current stage of development of Russian society is characterized by the rapid growth of changes in all its spheres. The cardinal socio-economic, political, spiritual and moral changes are more and more insistently confirming the idea that our society has entered a qualitatively new state, where the existing contradictions seem to be very complex and diverse. This is especially noticeable in the radical breakdown of the value system, which is more reflected in the crisis of family and family relations. The family has always been an essential link in the chain of social life. Family life is associated with the gender and age division of labor, housekeeping, mutual help of people to each other, the intimate life of spouses, prolongation of the clan, and therefore, the reproduction of the people, the upbringing of a new generation, as well as with spiritual, moral, legal and psychological relations. In a family, an individual, sacrificing some of his characteristics, enters as a member of a certain whole.

The family, as the primary unit of society and a kind of focus of the entire totality of social relations, is an important means of education and the sphere of forming the spiritual and moral foundations of the younger generation. It is in it that the complex and important process of the formation of a person's personality takes place in all directions: physical, labor, spiritual, moral, aesthetic. In the family, not only the basic foundations are laid, but also the facets of the personality are sharpened through the consistent introduction of it to the eternally living and enduring spiritual values, which in turn expands the possibilities for moral education and upbringing of a person, the formation of his worldview and enrichment of the inner world. It is here that a teenager first becomes involved in social life, learns its values, norms of behavior, ways of thinking, language. In other words, the family is a school of upbringing, the transfer of life experience, worldly wisdom. Unlike other educational institutions, the family is able to influence and, as a rule, affects all sides, facets of a person throughout his life. That is why it can be said without exaggeration: only that state has a future in which the family is surrounded by attention and care and is considered the highest primary value of the state. And, conversely, where the family is consigned to oblivion, where it plays a secondary role among other social institutions, that state does not and cannot have a future, and the people have prospects for their well-being and prosperity.

Therefore, any dismissive attitude towards the family leads not only to a decrease in its prestige, but also, as a consequence, to the loss of spiritual and moral traditions, the formation of an egoistic consciousness, a consumer attitude towards the world, and the destruction of the humanitarian sphere of national education. Unfortunately, all these are sad realities of our reality. "Anyone who looks at our modern life from the perspective of the normal life that people led in the old days, cannot help but be struck by how abnormal life has become now. The very notions of authority and obedience, decency and politeness, behavior in society and private life - everything has changed dramatically, it has become upside down. Our life today can be described as spoiled, abnormal." As a result of the processes taking place in society, the development of civilization may slow down, if even worse does not happen, the development of mankind will follow a dead-end path. Hence, the growing role of the family in the formation of the spiritual and moral foundations of the younger generation is obvious. Further strengthening of the upbringing capabilities of the family is one of the most important directions of improving the spiritual and moral climate in the country. The requirement to fully represent the real state of the family's upbringing potential, to see it in dynamics, in all the difficulties and contradictions, will make it possible to more accurately outline the ways for its further improvement, turn the huge unused reserves hidden in the family into actively acting forming factors. Therefore, it is important not

only to understand how the family functions in the context of the transformation of Russian society, but also to see how the general principles of such functioning manifest themselves in various types of family relations. In this regard, the question of the mutual influence between the specific problems of the modern family and the formation of the personality of a teenager, and the general characteristics of family education, the methodology and methodology for studying its effectiveness in the context of the formation of the spiritual and moral foundations of the personality of a teenager, is of particular relevance.

The spiritual and moral component of our society has fallen so low that in modern education and upbringing, the spiritual and moral sphere of the individual is becoming the main priority. In terms of crime, corruption, immoral behavior of people, our country, unfortunately, has taken a leading position in the world. Among the problems that practically concern everyone, a range of issues related to immorality and lack of spirituality came to the fore. It is precisely in these conditions that the role of the family in the spiritual and moral education of the individual grows. The first mentors in the life of every young man are his parents - the dearest and closest people to him. The child receives the first life lessons in the family. His first teachers and educators were father and mother. It has long been established that for a child, common family everyday joys and sorrows, successes and failures are a source that gives rise to kindness and sensitivity, a caring attitude towards people. The family gives the child the first ideas about good and evil, about the norms of morality, about the rules of a hostel, the first work skills. It is in the family that a person's life plans and ideals are formed. And here the microclimate of the family, the moral position taken by the parents, their attitude to what is happening around them are of great importance. A full-fledged family, including mother, father, children, ideally grandparents, on the basis of family relationships, develops the experience of the past and the present, and also serves as a kind of bridge to the future.

In every house, where, according to a long-standing tradition, family heirlooms, talismans are carefully kept, children proudly talk about their grandfathers and great-grandfathers. Spirituality and mutual understanding of children disappear when conflicts arise in the family, which often become chronic. In families where shouting and corporal punishment, rudeness and violence against children are manifested regularly, all conditions are created first for mental disorders, and then for the antisocial behavior of the children themselves. Becoming a wise friend and mentor of your child, trying to gently direct the child's thoughts in the right direction, without destroying his own initiative - these are the conditions for spiritual education in the family. It is necessary to use naturally occurring situations or specifically create situations to understand the emotional states of people, their moral values, business and personal qualities, opportunities in various activities. The moral values, guidelines and beliefs of the individual are contained in the family. The family is a special kind of collective that plays the main, long-term and most important role in upbringing [9, p.104]. The basis of spiritual and moral education is the spiritual culture of society, family and educational institution - the environment in which the child lives, in which his formation and development takes place. The spirit that reigns in the family and kindergarten, which the parents and educators live in - the people who make up the child's immediate social environment, turns out to be decisive in the formation of the child's inner world. Spiritual and moral education as a condition for the development of basic (human) abilities: moral (distinguishing between good and evil), aesthetic (distinguishing between the beautiful and the ugly) and religious (distinguishing between true and false) is the main means of overcoming the disunity between adults and children in the family, between children in children's society, between a family and an educational institution, between a person (both small and adult: a child, parent, teacher) and traditional culture.

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