

# Importance Of Spiritual And Moral Factors In The Formation Of Relations Between Generations

*Mamarayemova Guljakhon Farhodovna*

*Doctoral student of "Family and Gender" Research Institute*

**Abstract:** This article talks about the importance of spiritual and moral factors in the formation of relations between generations. The factors of formation of spiritual and moral values throughout the entire period of child development are studied by a number of modern sciences. In this regard, the task of spiritual and moral education in the aspect of intergenerational relationships is of extreme importance: it must be understood today as one of the priorities in the development of our state.

**Key words:** child, spiritual and moral factors, education, family environment, intergenerational relationship

The ongoing global socio-economic changes in our society lead to the need to change the traditional approach to educational activities. The impact of instability has a negative impact on 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 a child acquires in the family, he retains throughout his entire subsequent life. The family is the cradle of the child's spiritual development. The family is a team that plays a fundamental, long-term and most important role in education. It is one of the traditional institutions in which self-knowledge and the satisfaction of the child's need for love, care, affection, respect and communication takes place [5]. The modern family is a cell of the 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 spiritual values and the moral climate of the family, about methods of family education and those seemingly insignificant details of everyday communication in which mutual understanding is born, and the difficult and joyful process of raising a person takes place. At present, not only the number of members of the family has changed, but also its structure. The change in the "family climate", the nature of family relationships, primarily the relationship between parents and children, has affected the development of the child's personality. The modern dynamically changing world needs a person ready to constantly change the existing knowledge and skills for 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 has found itself in a situation where the previous stability of the knowledge and skills acquired by a person in the process of socialization has collapsed. They can no longer be used for a sufficiently long time. The emerging new products of material and spiritual culture require regular renewal of those values, norms, rules, which until recently ensured successful work, family, everyday, social activities of a person throughout his life. Each society has a unique value-orientation structure, which reflects the originality of a given culture. Since the set of values that an individual assimilates in the process of socialization is "transmitted" to him by society, the study of the system of value orientations of an individual seems to be a particularly urgent problem in a situation of serious social changes, when a certain "blurring" of the social value structure is noted, many values are destroyed, social structures of norms disappear. The individual, being a dynamic system, is in a state of continuous change and development.

In the process of such personal development, its internal driving forces gradually acquire greater importance, allowing a person to increasingly independently determine the tasks and direction of his own development. The system of value orientations of the individual acts as a regulator and mechanism for such development, determining the form of implementation of the intended goals and, when they lose their motivating force as a result of their achievement, stimulating the setting of new significant goals. In turn, the achieved level of personal development consistently creates new prerequisites for the development and improvement of the system of its value orientations. The current stage of development of Uzbek society is characterized by a rapid growth of changes in all its spheres. Cardinal socio-economic, political and spiritual-moral changes increasingly persistently confirm the idea that our society has entered a qualitatively new state, where the existing contradictions seem very complex and diverse. This is especially noticeable in the radical breakdown of the value system, which is largely reflected in the crisis of the family and family relations. The family has always been an essential link in the chain of social existence. Family life is associated with the division of

labor by gender and age, housekeeping, mutual assistance of people to each other, the intimate life of spouses, procreation, and consequently, the reproduction of the people, the education of a new generation, as well as with spiritual and moral, legal and psychological relations. In the family, an individual, sacrificing some of his or her characteristics, enters as a member into a certain whole [2]. The family, as the primary unit of society and a kind of center of the entire set of social relations, is an important means of education and a sphere of formation of the spiritual and moral foundations of the younger generation. It is in it that the complex and important process of formation of a person's personality takes place in all directions: physical, labor, spiritual, moral, aesthetic. In the family, not only are the basic foundations laid, but also the facets of the personality are honed through consistent introduction to eternally living and enduring spiritual values, which in turn expands the possibilities for moral education and upbringing of a person, the formation of his or her worldview and enrichment of the inner world. It is here that a teenager first becomes involved in public life, learns its values, norms of behavior, ways of thinking, and language. In other words, a family is a school of education, of sharing life experience and wisdom. Unlike other educational institutions, a family is capable of influencing and, as a rule, does influence all aspects and facets of a person throughout his or her 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 has no and cannot have a future, and the people have no prospects for their well-being and prosperity. Therefore, any disdainful attitude toward 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 toward the world, and the destruction of the humanitarian sphere of domestic education. Unfortunately, all of this is the sad reality of our reality. "Anyone who looks at our modern life from the perspective of the normal life that people led in earlier times cannot help but be struck by how abnormal life has become. The very concepts of authority and obedience, decency and politeness, behavior in society and in private life - everything has changed dramatically, turned upside down. Our life today can be characterized as spoiled, abnormal"[1].

As a result of the processes taking place in society, the development of civilization may slow down, unless something even worse happens - the development of humanity will go down 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 educational capabilities of the family is one of the most important areas of improving the spiritual and moral climate in the country. The requirement to fully imagine the real state of the educational potential of the family, to see it in dynamics, in all its complexities and contradictions, will allow us to more accurately outline the paths for its further improvement, to turn the huge unused reserves hidden in the family into actively acting formative factors. Therefore, it is important not only to understand how the family functions in the conditions of the transformation of Russian society, but also to see how the general principles of such functioning manifest themselves in various types of family relationships. In this regard, the issue of the mutual influence between specific problems of the modern family and the formation of the personality of a teenager, and the general characteristics of family education, methodology and methods of 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 main priority is the spiritual and moral sphere of the individual. In terms of crime, corruption, immoral behavior of people, our country, unfortunately, has taken a leading place in the world. Among the problems that worry almost everyone, a range of issues related to immorality and lack of spirituality has come to the fore. It is precisely in these conditions that the role of the family in the spiritual and moral education of the individual increases. The first mentors in the life of every young person are parents - the dearest and closest people to him. A child receives his first life lessons in the family. His first teachers and educators are his 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 birth to kindness and sensitivity, a caring attitude towards people.

The family gives the child the first ideas about good and evil, moral standards, rules of community life, and 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 of the parents, their attitude to what is happening around them

are of great importance. A full-fledged family, including mother, father, children, ideally grandmother and grandfather, on the basis of family relationships develops in itself the experience of the past and present, and also serves as a kind of bridge to the future. The economic basis of the family, as a rule, is the father. We most often call him nothing other than the "breadwinner of the family". And the mother, by tradition, took and takes upon herself the main concern for caring for children and most often makes a more serious contribution to their spiritual and moral development. Grandfathers and grandmothers make a significant contribution to the family's spiritual and moral, labor education. They instill a respectful attitude towards elders, family traditions, love for the native land through folk songs, fairy tales, proverbs and simply through a direct attitude towards everything that they are involved in in everyday life. It is not for nothing that famous proverbs preach attachment to kinship. "Achieve your own, do not shy away from your family", "The beauty of the home is your family", "Harmony in the home is peace in the family". According to popular belief, without a connection with relatives, parents, brothers and sisters, as well as with the native side, a person is helpless. Children should know under what conditions their grandparents grew up, what trials they went through. In every home where, according to a long-standing tradition, family heirlooms and talismans are carefully preserved, children proudly talk about their grandfathers and great-grandfathers. Spirituality and mutual understanding of children disappear when conflicts arise in the family, often acquiring a chronic nature. In families where shouting and corporal punishment, rudeness and violence against children are manifested regularly, all the conditions are created first for mental disorders, and then for the antisocial behavior of the children themselves. Becoming a wise friend and mentor to your child, trying to gently guide the child's thoughts in the right direction without destroying his own initiative - these are the conditions of spiritual education in the family. It is necessary to use naturally occurring situations or specially create situations to understand the emotional states of people, their moral values, business and personal qualities, and capabilities in various types of activities. Moral values, guidelines, and beliefs of the individual are contained in the family. The family is a special kind of collective that plays a fundamental, long-term, and most important role in education [4].

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, by which parents and educators live - 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 the true and the false) is the main means of overcoming disunity between adults and children in the family, between children in children's society, between the family and the educational institution, between a person (both a child and an adult: a child, a parent, a teacher) and traditional culture. In spiritual and moral education, as in education in general, today the stereotype no longer works, according to which the activation of the family's position is carried out only by informing parents about the successes and problems of the child, in the best case - through psychological and pedagogical education of parents by the educational institution. The establishment of a new pedagogical paradigm (the paradigm of active education and developmental education, the paradigm of increasing the professionalism of teachers and increasing the pedagogical potential of the family) requires a transition from the model of education as an informational and edifying influence: to the model of development of active moral consciousness, feelings, behavior of the child and adults; to the model of development of communicative, cultural, moral and spiritual competence of children, teachers and parents; to the model of development of psychological and pedagogical competence of teachers and parents, equipping them with socio-cultural technologies of interpersonal, intra-family and inter-family interaction, allowing to solve urgent problems of development and education of the child, his education and socialization. Therefore, it is necessary to constantly remember about the personal and professional responsibility that falls on teachers initiating the processes of spiritual and moral education of children and parents in the aspect of relationships between generations in the family. We will be able to bear this responsibility only under the condition of our own constant education in the sphere of culture and spiritual and moral education in the aspect of relationships between generations in the family, under the condition of our own spiritual rooting in the patristic traditions and unceasing work on our souls [3]. The pedagogical traditions of the family, which were previously passed down from generation to generation, have been largely lost.

Today, half of all preschool-age children are brought up at home for various objective and subjective reasons. Today, more than ever, it is important to educate the family in matters of spiritual and moral education, starting from the first years of life, as well as the interaction of the education and health care systems on the pressing problems of a young family, the creation of a subject-developing environment close to traditional foundations of education, the revival of the traditions of breastfeeding children, the use of a rich arsenal of folklore in raising infants (lullabies, nursery rhymes, proverbs, finger games, etc.) [4]. In the mass media, professional educational institutions, and family associations, training courses dedicated to the Russian patristic pedagogical heritage are in great demand, because only by recreating the pedagogical culture can we restore the spiritual, moral, physical, and social health of the family and children. As a result, it is necessary to note that the family atmosphere in the aspect of intergenerational relationships is of no small importance in the spiritual and moral education of the child. A joyful atmosphere encourages the child to be active. Children's joys depend on those everyday relationships, witnesses and participants of which are children. Reasons for children's joy are different, but the main thing that can be especially highlighted is the child's communication with parents in joint activities with them.

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