

## CULTURE OF INTERPERSONAL COMMUNICATION IN THE FAMILY AS A CONDITION FOR THE SPIRITUAL DEVELOPMENT OF A PERSON

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### ABSTRACT

*The culture of relationships and the clarity of educational positions in the family are laid down by parents consciously even in the prenatal period of the child's development. The highest purpose of family education - a small school of Love - is the most complete disclosure of the origins of spirituality in a young person.*

**KEYWORDS:** *Culture, Spiritual Development Of A Person.*

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### INTRODUCTION

In the East, the upbringing of a child is traditionally assessed as one of the varieties of the work of the soul, as a responsible opportunity to nurture not only a different life, but also to strengthen oneself spiritually in the new creative role of a father or mother. In my practice of psychological improvement, I have successfully combined the traditional knowledge of the East, embodied in the wisdom of Sufism, and the innovative research of Western specialists in family psychology and social work with adolescents. It is obvious that a personality is formed depending on all spheres of family life: on family life, and on the spiritual and moral aura of the family, and on the interpersonal type of interaction between older members of the family, clan, their relationship to children. Thus, the highest purpose of family education is the most complete disclosure of the origins of spirituality in a young person. Depending on which facet of the spiritual qualities of the individual will be formed in the family brighter - positive or negative - this is how a person will manifest himself in the system of social relationships. It is no coincidence that in the East they say that only a family can raise a family man!

The traditional family structure has always been based on hierarchical subordination to the authority of the father, while the core of the family was maternal love and care. But the modern style of urbanized and technocratic life, the change in value priorities, the focus on career growth not only for men, but also for women, for excess material wealth and high social status have led to the disintegration of the family structure that has been established and time-tested for centuries. As a result, violations arose in the emotional and moral unity of the family, in the displacement of hierarchical dependencies, the simplification of the role of the father, in the growth of spiritual weakness of both parents and children. So, we have identified a number of problems that have a common root - this is a lack of sincerity and love in family relationships! In

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my opinion, one of the main obstacles to interpersonal communication in many families is the atmosphere of violence that prevails between all its members. The child, while still in the mother's womb, catches the falseness, anxiety, anger of the parents, perceiving such a family environment as hostile, leading to spiritual degradation. It is interesting that if at least one of the family members, or even a pet, is able to sincerely give others a feeling of True Love, then this is already a chance for the whole family as a whole to strengthen, cleanse itself of spiritual "garbage" and start moving along the spiritual path.

The foundation of spirituality, the moral qualities of the individual is laid at an early age in the family. And the extent to which parents understand the patterns of assimilation of moral norms at a particular age stage depends on the creation of favorable conditions for the moral development of the individual. The search for ways to optimize family education involves determining the content of the moral education of children in the family. It is the parents who have to help the child overcome the inevitable contradictions between personal desires and social needs, between their own needs and the expectations of others.

The assimilation by new generations of socially developed, historically established forms of regulation of personal and public interests is one of the most important ways to achieve the human way of life. The spiritual heritage of the past is preserved and transmitted not only in the form of monuments, science and art, it includes various forms of social management of the moral development of a person, among which the most significant are customs and traditions.

The customs and traditions of our people are the result of their educational efforts over many centuries. Through this system, our people reproduce themselves, their spiritual culture, their character and psychology. "Preservation, development and loyalty to such traditions inherent in our people and preserved over the centuries, as a constant manifestation of respect for our grandfathers and fathers, receiving their blessings, caring for our babies is the duty and obligation of each of us"[1].

Outstanding Central Asian thinkers of the past Abu Nasr al-Farabi, Abu Reikhan Biruni, Ali Ibn Sina, Yusuf-Khas Khajib, A. Yugnaki, D. Davani, A. Navoi and many others made an invaluable contribution to the treasury of world science, culture, and education. In their writings, the idea of the need for moral education of the younger generation runs like a red thread. Scientists paid great attention to such problems of morality as honor, dignity, good and evil, justice and conscience, etc., while noting that the formation of a versatile personality can be carried out only through training and education [2].

Understanding the complexity and difficulty of raising children, they sought to determine the content of upbringing and education (Ibn Sina), to give a rationale for the methods of moral education, which should first of all be carried out in the family. Education is the main responsibility of parents [3].

Valuable is the idea of scientists that it is necessary to respect the personality of the child, study his interests, take into account their natural age characteristics. [3]

Characterizing traditions and customs as factors of family education, it should be noted that tradition is the process of reproduction among new generations of people of the social and cultural heritage of the people, which have been developed by them for a long time (for centuries, centuries). Traditions are established by society, norms of behavior, values, ideas,

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customs, rituals, etc. Traditions are directly addressed to the spiritual world of a person; they serve as a means of stabilizing and reproducing social relations not directly, but through the formation of the spiritual qualities required by these relations. Custom, on the other hand, introduces the younger generation into the channel laid by the older generations, through a separate regulation of actions in specific situations.

Customs and traditions are two adjacent channels through which the older generations pass on to the young the experience of their social behavior, their moral convictions and feelings, methods and techniques of social activity.

Customs and traditions perform two common social functions for them - they are a means of stabilizing these relations in the life of new generations. But they carry out these functions in various ways: custom - through detailed prescriptions for actions in specific situations; traditions are directly addressed to the spiritual world of a person and fulfill their role through the formation of the spiritual qualities required by these relationships. In addition, each of them has its own ideological content (formula).

For example, the national Uzbek tradition is a respectful attitude towards elders. The norm (or principle) of this tradition is always, everywhere, to treat elders with respect, regardless of their position, rank, position.

The custom (detailed prescription) of a respectful attitude towards the elders is to be the first to greet the elders, to give way in transport or in other public places, not to interrupt the conversation of the elders, to let them go ahead, etc. The moral traditions of our people also include caring for the younger, diligence, hospitality, respectful attitude to teaching, teachers, scientists. There are two main dividing lines between customs and traditions. The first divides two types of social relations (social and social) according to the degree of their simplicity and complexity, according to the frequency of repetition. The second line runs through their functional features.

The morality of a person is determined through moral qualities (character, spinelessness, will, lack of will, advantages and disadvantages); moral feelings (love and hatred, shame and shamelessness, joy, sadness, grief, etc.); moral principles (selflessness, selfishness, collectivism, individualism, humanism, truth, lies, etc.); moral behavior (word and deed, promise and fulfillment, help, service, gift and gratitude, good and evil, culture of behavior, politeness and rudeness, manners and etiquette).

Moral education will be effective if parents know the requirements that our society makes for the family, for the upbringing of the younger generation; in the process of moral education of older preschoolers, national Uzbek traditions will be used, taking into account the age characteristics of children; parents will constantly improve their pedagogical education, taking into account modern achievements in pedagogy, psychology, using the rich spiritual heritage of thinkers of the East and West on family education.

Here are some practical tips for parents on resurrecting a traditional culture of interpersonal communication:

The life of our ancestors, including its family aspect, was strictly rhythmic, subject to a single cycle of natural laws, from which the type of family activity, i.e. family life was reinforced by a

harmonious system of traditions, rituals, and joint holidays. Unfortunately, members of a modern family have different social schedules of everyday life, different professions, inclinations, interests. It would be very useful to remember, to resurrect family foundations, to introduce at least a few traditions, perhaps tying them to the seasons of the year. For example, joint summer holidays in the grandmother's house - at least a week, but the whole family spends together, carrying out common work for the benefit of the family, clan. Selfless help to neighbors, joint holidays for all children have a beneficial effect. It is necessary to teach the younger generation to give their efforts disinterestedly, and during their lifetime! In such a joint action, family harmony is revived, the child has a feeling of a "reliable parental shoulder", and the authority of the elders is strengthened. All manifestations of disharmony in relationships should be consciously avoided. Eliminate criticism that is painful for the child, even in a comic form, base their actions, thoughts and speech only on favor and goodwill in any situation, even if one of the family members is wrong. I recommend making such changes starting with your speech, especially the timbre of your voice and look. A soft, soothing tone of speech and a gentle, positive look are most acceptable. I emphasize once again that parents should develop such states in themselves, acting purposefully and consciously, in the process of joint psycho-physical meditative exercises, or listening to spiritual music, reading special literature.

The life of the family should not only be rhythimized in accordance with the revived traditions, but it is also necessary to lay a single spiritual foundation. In this, a special role belongs to the father, because. it is he who determines the spiritual path of the movement of the family ship. The authority of the father will grow and be strengthened by the fact that the children will be able to see the success and priority of his life position, but this position must first of all be responsible and sincere. Lying in spiritual matters is the most dangerous! And, secondly, such a position should be constant, independent of the fashion trends of the time and momentary reference points of society. I will especially emphasize that the upbringing of boys should be aimed at developing a sense of responsibility for their thoughts and actions, for their family, country, etc.

Family life is full and dynamic only when it is filled with maternal love. Parents need to learn to clearly distinguish between the feeling of blind love, which only breeds infantilism and social dependence in children, from sincere parental love, which supports spiritual and physical growth in the child. I will express a paradoxical, controversial thought, but it is very important: a child is capable of effective self-improvement from the moment of conception, during the intrauterine period of its development. Parents should clearly understand that it is they who lay the culture of interpersonal communication in their offspring, and not through moralizing, boring conversations about the right way of life (although the role of the word in education is also great), but parents can lay the foundation of culture by conducting intrauterine spiritual development of a conceived baby with their kind thoughts, positive attitude and conscious joint actions in the family. In the East, they say that the father brings up more by deed, personal example, and the mother - with a kind word, a wise parable, a fairy tale, a conversation. It is she who "leads" the child and supports him in all difficulties on the "path of purification of the heart." The main qualities that, in my opinion, a woman who is preparing to become a wife and mother should consciously cultivate in herself are tenderness, forgiveness, caring and humility.

Conclusion. Summing up the above, let's turn to the classic definition of the family, which can be found in the modern philosophical dictionary:

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“A family is a small group based on marriage or consanguinity, whose members are connected by a common life, mutual moral responsibility and mutual assistance” [3]. It would seem that the definition sets the same parameters that hold different people together: these are common moral rules, responsibility, mutual assistance. I also fully agree with these parameters, but I want to make the main emphasis - the basis of the family should be conscious spirituality, the tireless growth of the soul through the cares and efforts of each family member, and voluntary service to each other. It is with this approach that the family can be considered as a kind of small school of Love.

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