

THE ROLE OF SPIRITUAL AND MORAL VALUES IN DEVELOPING A CULTURE OF RELATIONSHIPS WITH YOUTH IN THE FAMILY

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Annotation

This article explores the critical role of spiritual and moral values in fostering healthy relationships within families, particularly among youth. It emphasizes how these values serve as foundational elements that guide behavior, shape character, and influence interpersonal dynamics. By examining various cultural perspectives and psychological theories, the article highlights the importance of nurturing an environment where spiritual and moral teachings are integrated into daily family interactions. The research underscores the need for families to actively engage in discussions about values, ethics, and spirituality to promote emotional well-being and resilience in young individuals. Ultimately, the article advocates for a holistic approach to family relationships that prioritizes spiritual and moral development as a means to cultivate strong, supportive bonds among family members.

Keywords: Spiritual values, moral values, family relationships, youth development, interpersonal dynamics, emotional well-being, character formation, cultural perspectives, ethical discussions, resilience.

The culture of communication in the Uzbek family, consisting of successful communicators, demonstrates the ability to understand the sources of many misunderstandings and to anticipate certain processes in advance. The fact that a person perceives opinions in society through a philosophical lens is an important aspect of the dialectics of logical thinking. Human communication in the dissemination of information in society has special aspects. Because when receiving information, social relations with Uzbek grace can sincerely accept the opportunity to express an opinion in order to prevent any misunderstandings. The culture of communication, which is carried out through verbal and non-verbal situations, is inextricably linked with the values of our people. In addition, the culture of communication is manifested in the implementation of people's needs, combining several beautiful speeches with values. For example, in families with a developed culture of communication, experienced communicators pay great attention to the feedback they receive to make sure that the information is received as intended. This socio-philosophical necessity shapes creativity in analyzing people's observed ideas. Therefore, it is not for nothing that our people have a saying that "They will meet you by your clothes, they will follow you by your words." Or, when we

say “The wound of the tongue will not heal, the wound of the sword will,” we can see that attention is paid to the process of communication imbued with high humanity.

Since ancient times, humanity's desire to understand existence, to know the philosophical essence of the purpose of life, has increased the need for communication in society. Thus, at a certain stage of historical development, the culture of communication has become a necessary spiritual necessity for people. Thus, the culture of communication has developed as a part of the spirituality of the individual, and people have enriched their understanding of personal behavior, cultural etiquette, and everyday speech activity. Over the centuries, the culture of communication, which is characteristic of each nation, has been transforming, and the spiritual world in society has modernized its appearance under the control of customs, behavior, and lifestyles that have become symbols of the culture of communication in the system of national values. As a result, a unique culture of communication has emerged, separate for family members, neighbors, neighborhood songs, and brothers, and among young people. The culture of communication, which is characteristic of the peoples of the East, has strengthened the feelings of mutual kindness and humanity based on moral laws and admonitions. Such orientalism, combined with a philosophical worldview in the Uzbek family, has formed an oriental philosophy of life. It has formed a moral standard of interpersonal relations directly related to the culture of communication, a world of spirituality based on social relations. There are various wisdoms among our people that call for logical observation based on the masterpieces of etiquette. In one of the hadiths on this subject, “Be correct in all your actions, and be good in your dealings with people,” the thoughts presented in the form of a proverb call everyone to creativity with their relevance. Also, Imam Ghazali said, “Treat your younger ones the same way you expect them to treat you.” These wise thoughts should be a guideline for every person.

There is a wise view among our people that “it is more honorable to be a heart owner than to be a property owner.” In society, pleasing the human tongue, especially showing kindness to those in need of kindness, and giving sincere wishes with the subtle feelings of being, melts any heart. Such wonderful expressions embody the moral content of the culture of communication in the philosophy of the East. There is such a joy of warm words in the world that its conquest of the human heart, like a great science, is directly reflected in high communication. The beginning and end of such morality, full of human emotions, is invaluable human generosity. Like science, introducing spiritual observation into human life through the culture of communication, and elevating the intelligence of being on the basis of spiritual culture and art are revered as noble goals of every citizen. “Knowledge of philosophical laws and categories creates the basis for the theoretical and methodological correct solution of the problems of cultural development.” This organized social process, by strengthening the criteria of humanity in the human mind, turns communication into an important moral norm.

Finding a way to the heart of any person in society is manifested, first of all, through sincerity and courtesy. Changes in all aspects of social reality are based on the development of moral thinking, the concepts in the human mind are constantly being updated. His consciousness and soul are always capable of great power and impeccable good deeds.

A person spends the main part of his life acquiring knowledge aimed at self-improvement, working, and performing various public works to create a good life for himself throughout his life. In this process, his culture of communication with people in the external environment manifests itself in diverse social relations. In this case, a person with a rich spiritual world gains prestige in his community by communicating with others through his culture of behavior, knowledge, self-control, and being an example to others. Rude people do the opposite. Such a person creates an unhealthy social environment in his community and alienates others with his tasteless culture of behavior. Therefore, when any person enters into a relationship with others, he should first of all pay attention to the age and position of the interlocutor. He should not focus on his position, but on his simple humanity. Such wise ideas have expressed their relevance in the spiritual heritage of our ancestors. For example, "The grace and national charm in the actions, words, and behavior of the main characters in Abdulla Qodiriy's novel "Byggen Kunlar" are not only a vivid example of the national mentality of our people, but also serve as a great example in the formation and development of the aesthetic culture of young people." It can be seen that the culture of communication of our people has adorned our spirituality with its rich philosophical image in the indelible pages of history.

Just as nothing good or bad in society arises by itself, so communication in a person also manifests itself in reality as a product of the era and social environment. This process depends on the social attitude of each person to existing things and phenomena or to citizens. From this point of view, any person can pursue personal interests on the basis of his philosophical worldview, and in a certain sense express his expedient ideals aimed at the general interest of the people. Each of us must understand that in the process of working for the peace of the country in society, our communication is based on high culture, embodies the well-being of our people. This serves to strengthen social relations between people and educate a perfect person on the basis of national values. So, the inextricable connection of the culture of communication with national values represents the development of customs and traditions in society. "Children cry the same in all countries of the world, they are similar, but when they grow up, they behave differently, undoubtedly, the reason for this is behavior, upbringing and communication." Indeed, the birth of babies is the same. But the social environment in which they are raised, the processes of growing up are carried out based on different national values. Accordingly, the culture of communication is also formed in accordance with their mentality. If beauty and behavior are half the sustenance for every person, then speech and craft are the whole sustenance. This wisdom in a Doinishmanian sense shows that there are two foundations

of the culture of communication. The first of these is the culture of behavior, and the second is the culture of speech. The culture of behavior also absorbs the culture of communication and expresses the social ideals of people in society. Speech culture is considered the highest peak of behavior. In addition, the bright lamp of the path to the human heart is also with it.

For every family in society to have a strong culture of communication, the mental abilities and knowledge levels of parents and children must be high. Only then will communication be beautiful with its aspects of using speech and attract people's attention. If a person's feelings are inherent in the norms of communication that come from the heart in the family, then it helps to better understand the feelings of others and what they may think. Often, in the culture of non-verbal communication, facial expressions, eye contact, hand movements, touch and posture cannot fully convey information about reality. This process usually ensures the stability of communication. Communication is not used independently of the verbal, but is reflected in the person's sign language or actions.

In the Uzbek people, the culture of communication is reflected in a person's ability to make a good impression on others, in his behavior and speech. Often, in family or work-related meetings, in work-related conversations, situations in a specific non-verbal communication process are important. This is due to the fact that each person is characterized by the way his actions and actions fit into the team, the meaning and content of various gestures, and the way his eyes look at others. In these cases, the logical observation process of a person, rational thinking, manifests its relevance. There is also a mentality characteristic of Uzbeks in making various hand gestures to family members. This has also developed in its own unique way over the years, based on national values.

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