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Pedagogical and psychological parameters of cooperation between the community and educational institutions in stabilizing a healthy spiritual environment in the family

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Abstract. In order to fill a gap the spiritual world of our young people in the rapidly developing world we should pay attention to their foster from their childhood. We need to instill a healthy lifestyle in their hearts and minds, a sense of respect for national values from the early ages. The following article reveals the pedagogical and psychological aspects of cooperation between the community and educational institutions in stabilizing the healthy and spiritual environment in the family through practical examples. The stabilization of a healthy spiritual environment in the family bases on the heritage of ancestors. As examples, we can give folk pedagogy, as well as works of Central Asian thinkers. They play an effective role on developing national traditions, values and pedagogical-psychological impact too.

Key words: healthy lifestyle, national, national values, pedagogical, psychological, cooperation, healthy and spiritual environment in the family examples of folk pedagogy.

Introduction.

Every member of society is a member of a particular family. As we know, the basic issues of upbringing begin in the family. The first concepts of spiritual upbringing are also absorbed in a healthy family environment, through grandparents, parental traditions, and values. For this reason, in the Holy Qur'an and Hadith, in the teachings of our scholars such as Imam Bukhari, Sheikh Najmiddin Kubro, Al Hakim At-Termizi, Abu Rayhan Beruni, Ibn Sina, Farobi, Imam al-Ghazali, Rabguzi, Samarkand, Az-Zamahshar family was considered as holly and sacred thing. In the rich spiritual and enlightenment

heritage left by such classical scholars and poets as Alisher Navoi, special attention was paid to the issues of the family. The reason for this is that everyone is bound to the institution of the family, regardless of their position and worldview in social life, regardless of their desires. As a result, the life and outlook of families, neighborhoods has become a factor that has a strong impact on the life of the whole country.

One of the most important directions of the Decree of the President of the Republic of Uzbekistan dated February 2, 2018 PF-5325 "On measures to radically improve the activities in the field of support of women and strengthening the institution of the family" was directed on strengthening the roles above. It was adopted a lot of resolutions on this way:

-The decree of the President of the Republic of Uzbekistan PF-5938 dated 18.02.2020 "On measures to improve the socio-spiritual environment in society, further support the institution of the community and bring the system of working with families and women to a new level"; (Uzbekistan, 2020)

- The resolution of the Cabinet of Ministers № 367 of 10.06.2020 on the basis of the Research Center "Family" under the Cabinet of Ministers. (Uzbekistan, 2020)

Educational and Methodological Center "Mahalla Ziyosi" research Institute "Mahalla and Family" was established under the Ministry of Mahalla and Family Support. The main tasks of the institute include:

- Formation of scientific and methodological bases for the development of concepts, comprehensive, targeted, sectoral and regional programs aimed at strengthening community and family institutions, supporting women and the elderly and increasing social activism;

-Development of a scientific basis for ensuring a healthy and stable socio-spiritual environment and peace, harmony and tranquility in communities and families, strengthening universal and national, including family values;

-Development of normative and legal acts in the field of strengthening community and family institutions, support of women and the elderly and increasing social activity;

-Organization of scientific, scientific-practical conferences, seminars, meetings on topical scientific issues in the field of community and family support, as well as training of highly qualified scientific personnel in this field, continuous professional development of researchers;

-Implementation of cooperation with educational and research institutions in the areas of the institute, development of international relations with leading research institutions of foreign countries.

It is obvious that the development of a system of cooperation between the community and educational institutions plays an important role in stabilizing a healthy spiritual environment in the family.

In the process of improving family relations, in the minds of the younger generation were formed notions and worldviews about the material world, social life, environmentally harmful or beneficial behavior. To do this, first, it is necessary to study the problems of creating a healthy family spiritual environment in every home. This is because in a family where the spiritual environment is not healthy, the attitude to work and income is formed incorrectly, which in turn creates negative conditions in the

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process of assimilation of natural resources [Aristotel. (1997). Politics. Athens politics. 124-125p.]. Indeed, in a family with an unhealthy spiritual environment, intergenerational ties and socio-ecological relations are also unhealthy, making it very difficult to put the dignity of adults and the dignity of children in place. Observations confirm that such a situation leads to indifference, irresponsibility of the person not only in family relations, but also in relation to the natural environment that surrounds him.

1. According to the moral teachings of Eastern mystical philosophy, the formation of a spiritually healthy environment in the family is primarily concerned with raising the spirituality of each of its members. President Sh. Mirziyoyev said: "It should consist of filling the spiritual-enlightenment work with concrete affairs of further strengthening the foundations of the family, which is sacred to us, creating an atmosphere of peace, harmony and mutual respect in homes". (Kuranov, 2019. pp. 43)

The main goals and objectives of the development of a mechanism to ensure the cooperation of the community, educational institutions in determining the pedagogical and psychological parameters in stabilizing a healthy spiritual environment in the family are as follows:

Objective is to stabilize a healthy spiritual environment in the family, to systematize the activities of family, parents and citizens' self-government bodies in cooperation with educational institutions in the upbringing of a comprehensively developed generation, to bring up a highly intelligent, socially beneficial child by stabilizing a healthy spiritual environment in the family and adulthood.

A number of tasks are set in the development of a mechanism to ensure cooperation between the community and educational institutions in stabilizing a healthy spiritual environment in the family:

- Conducting various surveys to create a healthy, spiritual environment among students and their parents, community activists with the involvement of relevant specialists (psychologists, social workers, etc.) in the educational process, as well as the organization of psychological counseling, training;
- Development of a clear and effective way to stabilize a healthy spiritual environment in families on the basis of cooperation between families, educational institutions and the community;
- To study the quality of education in educational institutions, to provide comprehensive assistance to students in learning and acquiring a profession (through real-life examples, inviting veterans, professionals, scientists and writers who have achieved high results in their professions);
- The formation of basic skills of future family life, community and community relations in students (the use of the experience of exemplary families who have lived happily together for many years in the formation of future family life skills in young people);
- To inculcate in the minds and hearts of students such qualities as patriotism, humanity, confidence and aspiration for the future, diligence, creativity, enlightenment, increase their active civic responsibility and strengthen ideological immunity;
- Establishment of mutual exchange of information in educational institutions and mahallas, coverage of news through electronic boards, mass media in order to ensure that parents and the general public

have constant information about the reforms and innovations in the system of educational institutions and mahallas;

- Preparation of recommendations for regular advocacy work among parents to understand the constitutional responsibility and obligation in the upbringing of healthy, spiritually mature children.

Based on the above goals and objectives, the stabilization of a healthy spiritual environment in the family requires the use of folk pedagogy, mature thinkers, exemplary families, the experience and rich heritage of our ancestors in ensuring the cooperation of communities and educational institutions.

Literature review. Although many studies have been conducted on the family and its origins, the cooperation of the family, community and educational institutions, the stabilization of the spiritual and healthy environment in the family, including the educational institution and the impact of the community on the family, still all problems were not solved yet.

The family has existed in the history of society for a long time. He cherishes the good in his bosom and passes it on to future generations. By raising their children and instilling universal values in them, the family provides them with basic social orientations” (National Encyclopedia of Uzbekistan, 2000, pp. 254). "Although the family lives on the basis of social systems, family relations are a relatively independent phenomenon" (Safarov & Mahmudov, 1999, pp. 60).

That is why the family, the education of children in the family has always been recognized as one of the most important issues.

There are historical sources about the family and family relations, their role in society, family civilization. There are exemplary proverbs about this in the Holy Qur'an, Hadiths, as well as in sacred sources such as the Avesto. Oriental thinkers paid special attention to these issues. The works of “Family” can be seen as the result of these efforts for attention and recognition. They are described in the works of Abu Nasr al-Farabi's “The City of Noble People”, Abu Rayhan Beruni's Mineralogy, Geodesy, India, Monuments of Past Generations, Abu Ali ibn Sina's Morality, Ethics”, “Family Economy”, “Hidoya” by Burhaniddin Marginoni, “Hayratul-abror” and “Mahbubul-qulub” by Alisher Navoi, “Boburnoma” by Zahiriddin Muhammad Babur, “Qobusnoma” by Kaykovus, “Family” by Abdurauf Fitrat, Rizouddin ibn Fahrudin.

“Cultural relations in the family have a special place in the philosophy of mysticism. In the sects of Ahmad Yassavi, Bahovuddin Naqshband, Najmiddin Kubro, the great representatives of this philosophy, we see that the role of parent-child relations in the development of children is emphasized” (Kholmatova, 2000, p. 216). Valuable ideas on family upbringing are mentioned in the works of great thinkers Imam al-Bukhari and al-Termizi as well.

In Uzbekistan, the issues of family and family upbringing of children in the social sciences, pedagogy and psychology have always been in the focus of attention of domestic scientists. In particular, the issues of solving the demographic problems of the family (R. Ubaydullaeva, O.Otamirzaev, M.Burieva, O.Safarov); the culture of family relations and the upbringing of a healthy generation (O.Musurmonova. M.Kholmatova); the psychological aspects of family education (G.Shoumarov, E.Gaziev, V.Karimova, N.Soginov); pedagogical issues (A.Munavvarov, M.Inomova, D.Khalikov) have been extensively studied by our scientists. Also, the views and conclusions of Uzbek writers and

Pedagogical and psychological parameters of cooperation between the community and educational institutions in stabilizing a healthy spiritual environment in the family teachers (Sh. Zunnunov, M. Ismaili, Tohir Malik) on family ethics, although not the results of special research, are of particular interest to those involved in family education as a source of significant socio-educational importance.

Forms, methods and means of ensuring the cooperation of the community and educational institutions in stabilizing the spiritually healthy environment in the family.

A philosophical approach to the issue of a person's faith and beliefs plays an important role in the formation of a healthy spiritual environment in the family. After all, faith and belief seem to be the unifying factor in the union of the inner world of the person - "me" with the whole outer world. Consequently, his moral views and actions are guided by this worldview.

Faith is a rare phenomenon that occurs in the psyche (psychology) of the human mind and state on the basis of a certain worldview. Such actions as daily useful deeds, good deeds, secular interpretation of the rules of law in society, striving not to violate them are also from the faith, believing in the rightness of both worldviews in the upbringing of a harmoniously developed generation in our country requires nurturing (Karimov, 2010). Because the spiritual life of the family (a small part of society) must stand firmly on these two foundations, the two pillars. When any of these foundations seem to loosen up in the family environment, the chances of falling into the trap of the destructive forces listed above increase. History and life experience show that only by comprehensively explaining the essence of the delicate relationship between secular and religious values, defining the essence and goals of moral balance, finding a complete answer to today's difficult and complex questions, family spirituality, stability of the moral environment can be achieved.

The basis and norms of stabilization of a healthy spiritual environment in the family, the harmony of history and modernity in spiritual and moral heritage, the dialectical relationship between faith and morality, the study of personal activities in the spiritual and moral environment of the family, community, educational institution, and its impact on the spiritual and moral environment of society are the factors of healthy spiritual-moral environment that further enhances the role of moral knowledge as a process of self-formation. Of course, the moral categories of a healthy spiritual environment of the family are moral values, which are a set of both intellectual and practical norms of human nature, which embody the harmony of human qualities and qualities, improving on the basis of understanding, observance and respect for social order, law and moral norms in society further enhances the ability to exaggerate aspects of practical significance.

How do the contradictions of a healthy spiritual environment arise, what contradictions are there? What are the possibilities of the spiritual environment to focus on, when will these opportunities become a reality or what should be the form and content of the spiritual moral environment?

The education system is the primary link in improving its health and efficiency by focusing on these aspects in the field of science and industry.

The study of the basics of the interdependence of the Eastern and Western models of a healthy spiritual environment of the education system and the attempt to systematize them is one of the most pressing issues today to form this system as a scientific theoretical model. The basis of this model is, first of all, Uzbekistan's own path to independence and development; secondly, the principles of restoration

and improvement of national spiritual values shape it; thirdly, the place and role of the national idea in the spiritual development of the country gives direction to this model; fourth, the growing need of our people for spiritual and moral values increases the existing social attention to it; fifth, the growing interest of the peoples of the world in our national spiritual values will ensure the international socialization of this model. It is also necessary to reveal the social nature of the mechanisms of improving a healthy spiritual environment in the family, such as upbringing, correction, explanation, adaptation, which have a specific direction, content, character, and further develop methods and techniques for their use in specific circumstances. This, of course, is achieved by strengthening the cooperation of the family, community, educational institution.

A comprehensive study of the content, problems and conceptual solutions of a healthy spiritual environment in the family, their effective use in national-spiritual development has theoretical and practical significance. That is:

- To study on a scientific basis the moral laws and principles of the community, educational institution, a healthy spiritual environment in the family and to solve its problems;
- Raising the constructive aspects of a healthy spiritual environment in the family, a consistent social, moral analysis of the spiritual and moral aspects, based on the characteristics of modern national development;
- Strengthening the spiritual cooperation of family members in a healthy spiritual environment, the formation of moral skills in the individual, his healthy spiritual and moral upbringing, the formation and strengthening of the will, the real and humane upbringing;
- Development and continuous improvement of a healthy spiritual and moral environment in the family and its implementation in the process of continuing education, deep inculcation of national, social and moral ideas in the minds and hearts of our people, neighborhoods, including youth;
- Strengthening the mechanisms of inheritance of spiritual heritage, development of practical measures to achieve the integrity of the faith.

It is important to develop indicators to stabilize a healthy spiritual environment in the family.

The term "indicator" is derived from the Latin word "indico", which means "show", "determine", as a term means to reflect the course of a process or the state of the observed object in a way that can be easily understood by man (National Encyclopedia of Uzbekistan, 2002, p. 153)

In this sense, the indicator of a healthy spiritual and moral environment means the main factors, criteria and directions that develop the life of man and society in a particular period and situation. For example, factors include conditions, systems, and tools; the most important ideas, qualities and requirements for the criteria; referrals can include encouragement, promotion, and evaluation.

Indicators are a set of tools that regulate the social goals, image and actions, aspirations of a particular society, and there are specific conditions in the civil society being built in Uzbekistan. Its main aspects, according to the Constitution, can be summarized as follows:

- The priority of the ideas of human rights and state sovereignty;

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- Building a humane democratic state governed by the rule of law;
- Establishment of people's power;
- The division of state power into legislative, executive and judicial branches;
- Ensuring diversity of ideologies and opinions [Constitution of Uzbekistan, 2019].

Such conditions are fully consistent with the requirements, practices and norms of a democratic society [Robert, 2000y.]. This is the reason why the national idea is the driving force behind a single goal, and it is the basis for diversity of opinion.

The concept of a spiritually healthy environment consists of a combination of two meanings:

- 1) The consciousness and worldview of man and society; (Dictionary of Spirituality, 2009, 33p.)
- 2) A healthy family environment is a source of forming a healthy ideology. Ensuring the stability, well-being, mutual respect and harmony of every family in society will be the basis for achieving the goals set out in the national ideology. (J.Hasanboev & H.Turakulov & N.Usmanov, 2009).

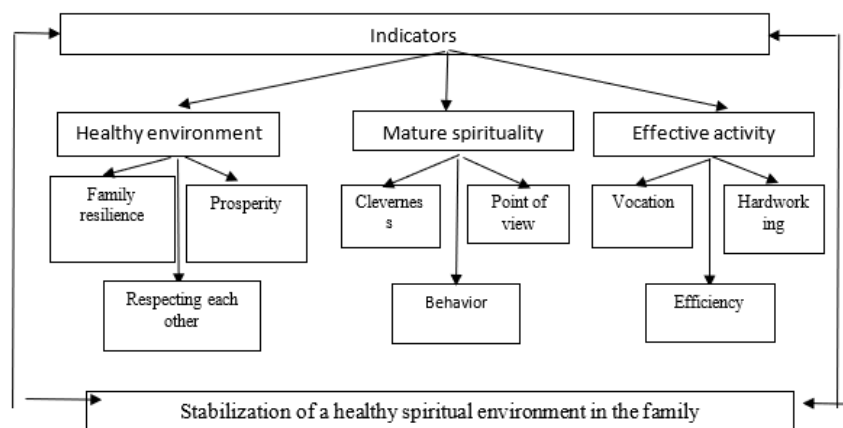
In this sense, the indicators of a healthy spiritual environment of the family represent the main criteria for the consciousness, worldview and behavior of society.

Observations and analysis show that a healthy family environment, spirituality and activity are the primary indicators. According to him, the values of democracy, such as freedom, openness, understanding, individuality, community, unity are practically formed based on the environment family, study, workplace and neighborhood. As a result, a stable social environment has been maintained in the society.

The national idea is the basis for the viability of this indicator. Its main components are deep knowledge, healthy outlook, noble qualities, and mature specialization. It is the desire of an individual to be educated, worldly, virtuous and professional, which is the basis for maintaining a mature spirituality in the family and society, and such qualities as peace, patriotism and patriotism remain a priority.

Thus, there are specific indicators of stabilization of a healthy spiritual environment in the family, which can be described in the diagram as follows.

Table 1. Indicators of a healthy spiritual environment in the family



It is expedient to implement the main indicators of stabilization of a healthy spiritual environment in the family on the basis of family-educational institution-neighborhood cooperation as follows.

Content of environment	Main indicator	Should be kept and developed
Family	foster	– Physical, mental and spiritual upbringing of the child; Preparing the child for communication.
Preschool	Upbringing	– To form a child's sense of knowledge, literacy and calculation; To form a child's sense of knowledge, literacy and calculation
Educational places	Education, formation, development and correction	To impart knowledge; shaping the worldview; behavioral adaptation; vocational training; habituation to activity; preparation for life.
Working places	Activating, correcting and directing	Habituation to free activity; building individuality; Community development; focus on efficiency.
Mahallya	Order, discipline and prosperity	Maintaining a healthy lifestyle; increase coherence; Ensuring prosperity.

There are ten main, healthy-spiritual indicators for these aspects: education, upbringing, formation, development, correction, activation, orientation, order, discipline and well-being. By putting into practice, the main healthy-spiritual indicators in these five environments, seventeen norms, qualities, requirements and practices in society will be formed.

It should be noted that the implementation of the main indicators of the spiritual and moral environment of society will be specific. These include:

1. Stability of the spiritual and moral environment in the family; responsibility of family members in educational work; to protect the family from spiritual, moral and social aggression; promoting family culture and a healthy lifestyle.
2. The main spiritual and moral indicator in the educational environment is education. Strengthen the combination of education and training to increase the effectiveness of practical work in this environment; formation of a spiritually and morally healthy person; protection of a person's

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consciousness, worldview and morals from foreign ideas, influences and vices; preparing a person for life and activity. (Fitrat, 2001)

3. The development of a key moral and ethical indicator in the workplace environment is to ensure harmony and teamwork in the work community; to guide team members to higher goals; accustom team members to independence, individuality and teamwork; strengthening social activism among community members.

4. Organization of the main spiritual and moral indicator in the neighborhood. According to him, the mahalla should be the first, spiritually and morally, to ensure unity and moderation. To do this, protect the neighborhood from social and moral vices; assistance in solving spiritual and moral problems in families, work and study communities; maintaining a healthy lifestyle; building adherence to the principles of social justice, freedom and obligation.

Thus, in the implementation of indicators of a healthy spiritual environment in the family, the needs, goals and realities of society are important.

Indicators of a healthy spiritual environment perform several important functions. The basics of these features are as follows.

- Maintaining a healthy spiritual environment in the family and society;
- Harmonious development of national and universal moral values;
- Orientation of family and community members to high goals and creative work;
- Diagnosis and assessment of the spiritual and moral level of the family and society.

These functions are performed in a real environment and therefore the main spiritually healthy indicators have two characteristics: permanence and duration. As long as the indicators are maintained, they will have the property of continuity, e.g., nurturing, shaping, correcting, etc. Conversely, if the indicators show depending on the real situation, they will have the property of continuity, e.g., teaching, explaining, directing, etc. The most important thing is to understand the necessary indicators in a timely manner and use them wisely. There are two ways to do this. The first is to develop a positive foundation of the spiritual and moral environment; the second is to combat the negative vices that affect the spiritual and moral environment.

These two methods work when applied depending on the situation. For example, indicators that have a positive or negative impact on a healthy spiritual environment are identified through observation.

They are:

- Attention to the consciousness, worldview, and moral behavior of the individual and the social group to which he or she belongs;
- Identification of goals and aspirations of social categories.

It is possible to determine the spiritual and moral ideal of people according to the characteristics of the profession. Timely and ongoing monitoring will yield the expected results. It is one of the most

popular media of its kind. In the study, however, based on the following gives the expected effect. For example, the spiritual and moral situation in families; moral and ethical situation in the places of study and work; the positive and negative effects on the spiritual and moral environment are identified and ways to develop them are developed.

The study can be conducted in the form of public opinion polls, interviews and meetings, analysis of media materials, special research.

The analysis identifies indicators of a healthy spiritual environment, study or working conditions, lifestyle opportunities and people's activities, and the level of use of existing real conditions and opportunities, general spiritual and moral indicators, people's attitude to life, society, today and tomorrow, ideal goals, and determines the existence of interests and aspirations.

Increasing the effectiveness of cooperation between educational institutions, communities, families can be achieved through the organization of various events, roundtables. For example:

- The importance of cooperation in educating a spiritually healthy, harmoniously developed generation;
- National and universal values in youth education;
- The role of the family in the upbringing of a healthy and spiritually rich person;
- Psychological preparation of young people for family;
- Issues of communication psychology and interpersonal relationships;
- The role of parents in shaping the child's personality;
- To teach the child to plan their work and save money in the family;
- Formation of attitude of young people to nature and ecology;
- Career guidance of young people;
- Family, adolescent and law, and others.

Conclusion. Spiritual, moral, psychological education begins with the family. Only when the family is peaceful, strong and prosperous will there be development in society. This, in turn, creates a sufficient basis for the health of the spiritual and spiritual environment. The following factors should be considered for a healthy and prosperous family environment:

- First, the importance of the father's place in the family. In marriage, male leadership plays an important role in our mentality. A man should create a good atmosphere in the family by his behavior and cultivate moral qualities in his children. Such a family will never be perfect unless the father becomes an exemplary person in the eyes of the child. There is an old saying among our people: "It is easy to be a father, but it is difficult to be a father".

Our children should be proud of their father and follow examples. It is necessary to organize family life properly, to create a healthy moral environment in the family. There should be no details in this case. Everything affects the upbringing of a child. As a result of this influence, negative or positive habits, different behaviors appear. Children monitor every parent's behavior. Every parent wants his or her child to be a perfect human being. It is in their interest not only for their child to be such a person, but also for society. The civic duty of a parent also requires the same.

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- Second, the need for national values to take precedence in the family. Our great ancestors have paid attention to upbringing, family and the moral environment in it, and there are many works on the subject of morality. Among them are "Qobusnoma", "Hikmatnoma", "Qutadg'u bilig", "Hayrat ul-abror" and others. The hadith also mentions the wisdom that encourages one to be a believer, to abstain from haram, and to be kind and considerate to one another. It is clear from our rich scientific and cultural heritage, ancient customs and traditions that the family is a sacred value for us in any time and place. Therefore, our ancestors understood very well that the stronger the family, which is a social unit based on educational, spiritual-enlightenment, spiritual-moral, economic-legal relations, the more stable the development of society. That is why our ancestors took the family very seriously.

Our great scholars Mahmud Kashgari, Ahmad Yugnaki, from Kaykovus to Beruni, Ibn Sino, Farobi, Alisher Navoi, Mirzo Ulugbek and others in their works focused on family issues. In particular, the relationship between family members, the role of parents, grandparents in raising children, a perfect and patriotic person took a special approach to the role of this important social institution in upbringing, wrote exemplary stories, legends, letters to children, wise sayings, exhortations through poetic lines, and life conclusions.

Our enlighteners such as Mahmudhoja Behbudi, Abdurauf Fitrat, Abdulla Avloni, Abdulla Qodiri, Cholpon, Munavvarkori Abdurashidkhonov also noted that the only way to bring up a morally beautiful, physically and spiritually mature generation is to build a stable family, without strengthening the family the state and society can not develop.

Because of the influence of the traditions, and customs of the national spirit of our people on the family environment, positive qualities are formed in our children; third, that mothers should spend more time raising their children. The effectiveness of family upbringing is largely measured by the mother's involvement in the process. The child gets 60% of its characteristics, its potential from the mother. Because it is a proven fact that the mother's qualities, spiritual maturity, and signs of intelligence are passed on to the child. A family with such factors will always be prosperous and stable. Children who grow up in such a healthy environment can make a significant contribution to the development of society.

In today's process of rapid change, the development of the family, its recognition, is also evident in the fact that building a modern, exemplary and prosperous family, enriching the above traditional values, has become one of the priorities of state policy. A healthy and stable, peaceful psychological environment in the family; high spiritual and moral education; adequate economic and living conditions; higher level of education of family members in the field of education; and special attention to health is one of the main criteria of a modern exemplary family.

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