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The Role Spirituality in the Family Environment in the Socialization of the Individual

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ABSTRACT

The role and influence of social control is relevant to the well-being of the family. This article discusses the “environment” category of the family environment and its indicators. As well as the methodological foundations for studying the well-being of the family. the well-being of the family environment depends on the level of personality behavior. It is scientifically proven that social control of human behavior is associated with the development of society.

KEYWORDS: family, family environment, behavior, social control, social environment, healthy family, society, maxalla

It is well known that the family is the weakest societal bond and that it serves as the microenvironment that shapes an individual's ideological, political, and economic worldviews. The family also establishes an individual's worldview, needs, interests, ideals, motives, and direction in life. The family is also where certain national, moral, and involuntary socialization processes of an individual occur through methods like routines in the home and interactions with family members.

In the peoples of Central Asia, especially the Uzbeks, the family has been considered a sacred homeland since ancient times. A healthy and strong family environment was valued as a guarantee of peace and harmony in the neighborhood, and this value is still gaining importance. Therefore, peace and stability prevail in the state only when the neighborhood and the country are strong. We all know that the results of our reforms, ongoing changes and the mood of the population are first felt in the neighborhood. In this sense, it is correct to say that "Mahalla is the bright face and mirror of conscience of our society" [1.115]. After all, family well-being is the basis of national well-being.

The scientific-philosophical analysis of the family element has a significant role in determining the economic, political, and social growth of a nation. The research and analysis of this issue are urgent processes since the family and its members are fundamental to the alteration of society's life. because the family is the only structure that can perform the duties and functions of a social institution. In order to ensure the continuity of intergenerational "life experiences" based on the law of succession, it is crucial that it first acquires the best behavioral patterns for an individual, then collaborates with other environments, then improves communication, and finally, fourth, it cooperates with other environments. If we consider the importance of the biological, natural, and cultural environments, social experiences, and relationships with other people in

the creation of an individual, we can see how the family is an embodiment of all these variables. The family developed a number of traditions, ceremonies, customs, and rituals during the socio-historical development process. These traditions, ceremonies, customs, and rituals had a positive impact on the development of the society as well as the overall physical and spiritual growth of the individual and his way of life.

In today's culture, there are many different family structures that blend both traditional and contemporary values in interesting ways. On the one hand, one can see how traditionalism and modernity coexist together, and on the other, one can see how ancient behavioral patterns and recently emergent aspects interact and communicate in a way that is starkly different, if not at odds.

It is important to strengthen the institution of the family, to implement the notion that "Healthy family - Healthy society" [2] and to fully and effectively implement the principle of "Prosperous and safe neighborhood" in order to improve the social and spiritual climate in families and neighborhoods. The home environment is crucial to society as long as any civilization is concerned with the conception of healthy children and their safe, unrestricted, and moral development.

The family is the best setting for the development of human spirituality. The family passes centuries-old traditions and spirituality from generation to generation, embodying the nation's spirituality. After all, the family is where a person develops their spirituality, worldview, beliefs, life principles, ideals, values, and set of abilities. In this way, it may be said that the family is a bastion of spirituality, reflecting the spirituality of the country to which it belongs. Thus, the Uzbek family's distinctive national character is shown via interpersonal relationships within the family, diverse family rituals, customs, and traditions, and our national-spiritual ideals. The values that mold a person into a perfect person, morally and spiritually beautiful and mature, and develop human qualities are mutual respect, respect, respect for parents, kindness to children, and respect for children. And it is the family's children who are first taught the fundamentals of these principles. Nothing can compare to the relevance and significance of the family in the development of a person's personality, spirituality, and socialization. According to historian Abdulla Avloni, a family plays a crucial part in a person's education by "educating the child for his health and pleasure, keeping the body clean, correcting his profession from an early age, teaching him excellent manners, and protecting him from bad manners"[3.44]. This indicates that the development of conduct during the parenting of children in the family is crucial for the construction of our people's national character, temperament, dream, desire, pride, honor, and faith as well as having a favorable impact on the process of socialization. constitutes a group of key elements. No civilization can function and grow properly without a social structure, hence socialization is crucial to society's existence. A person is also concerned with social order, a calm and happy existence, and the successful growth and operation of society. All of this depends on how well the socialization processes of the individual are handled. Because of this, one of the important objectives confronting scientists across all disciplines, including our pedagogical scientists, is to further understand the mechanisms that regulate socialization processes, identify novel approaches to resolving social problems, and enhance the current social culture.

Studying how society influences a person's conduct inside the security of the home environment is crucial. One of the most significant forms of control is social control. It is well known that social control refers to a system of management, techniques for influencing society and social groups on an individual to rectify his conduct and adhere to particular general norms. Social control works to establish and preserve the social system's stability and promote its healthy growth. Limiting the scope of social control is, of course, a relative idea. Herbert Spencer, a well-known positivist philosopher of his day, focused on the topic of social control in

works such as "Fundamentals of Moral Science" and "Education". Numerous theorists have also examined the immediate and ultimate purposes of control. In particular, social control is regarded as a technique that guarantees an individual's absorption into culture and is passed down from generation to generation. The group's most successful social control activities help members develop self-discipline and enable them to successfully integrate into the group and the social thinking as a whole[5.133]. A person can coordinate his conduct with the expectations of his family and the surrounding social environment with the use of a social control system, which is a collection of tactics and strategies used by society to regulate people's behavior.

Scientists claim that the established norms of behavior and the relationships of subjects in society are direct manifestations of the control's primary purpose. In this regard, he devotes particular attention to concerns of creating a sense of belonging, reducing apathy, and efficiently organizing social control operations.

The basic goal of social control is to preserve social stability while simultaneously fostering conditions that will lead to improvements in the stability of a given social system. This necessitates more adaptability from supervision, the capacity to spot departures from socially acceptable patterns of behavior, and the support required for its growth.

There are three forms of social control:

- simple (mainly coercive);
- public opinion;
- social institutions [5.436].

Social control is divided into the following types depending on the sphere of regulation and its presence in society:

- family control;
- public control;
- religious control;
- institutions of state control. In the group above, state control holds the majority of positions. That is, it is the work done by government agencies and nonprofit groups to stop individuals from breaking the law, discriminating against others' rights, freedoms, and interests[5.134.]. One method of exercising state authority (within the law) that guarantees adherence to laws and other regulatory documents produced by state organizations is state control[6.656].

In the context of social control, first and foremost, the system of procedures and controls that guarantee the efficient operation of the social system—such as ensuring both economic and social stability in the social environment, regulating interactions between people and society in order to strengthen moderation, strict order, discipline, and maintenance of socially acceptable behavior models—finds its expression. It is put into practice by regulating human conduct according to standards, which assures adherence to social norms.

As an institution that enforces social control, one of the forms of control that necessitates a very sensitive, delicate approach is the community's and families' attitude toward the behavior and activities of people in the neighborhood and families. This institution of social control formally and unofficially controls, monitors, and supervises the conduct of family and community members. In particular, warning, discussion, (shaming a person by the family and neighborhood community for an inappropriate action, educational guidance,

behavior correction, or encouraging a person's activity or work for positive, moral actions and activities, praise, thanks, recognition, spiritual and material rewards for professional and scientific achievements require serious observation, thoroughness, involvement, intelligence, attention, skill, ingenuity and Individual conduct is also subject to social regulation by the community and family members. Activities based on the acceptance or disapproval of families, relatives, friends, etc. fall under the informal category of social control. Community members and activists support the official (institutional) category of social control.

While social control differs to some extent from institutions of control like state control, public control, and religious control, it also serves as a binding environment in the execution of their functions. The methods of social control of individual behavior in neighborhoods and families are also distinctive. Using isolation techniques is not possible at all. A person's conduct in the family will be better controlled socially if observation, diagnosis, rehabilitation, self-control, and corrective techniques are used appropriately and strategically. Virtue: significant individual virtues [3.51] that we should employ both for and against one another. The rehabilitation approach is particularly helpful for changing a person's aberrant behavior patterns and assisting them in adjusting to their family and social environments as they go through the process of social adaptation. The individual gets the chance to resume regular life and to get ready for playing their social duties in society in the right way. It is desirable to put social control into practice, which is an internal form of self-control against a person's propensity for specific vices, in which a person freely governs his conduct and adjusts it to societal standards. One of the moral categories in this situation is conscience, which is a sort of control.

In the phrase "Seven nearby parents to a child," our country poignantly conveyed that everyone bears responsibility for a child's upbringing. The social environment at all levels promotes good conduct.

In view of this, "What do others say?" In many instances, asking a question like this might shield a person from improper conduct and terrible behavior. What do the people in my community and my neighbors say? He prevents himself from going in the incorrect and poor directions by asking himself these questions. According to our assessment, this circumstance is indicative of Uzbek societal control. The issue of harmful influences from outside, which is one of the major threats, must also be given special consideration in the context of social control in the development of personal conduct in the home setting. Because social control inside the family is somewhat ineffective at controlling an individual's conduct and denying them of "freedom," In addition to making it necessary for young people to look outside of themselves for motives and interests, this also makes it possible for it to be misused. As a result, parents must pay close attention to their child's exterior life as well as the neighborhood and family environment when it comes to schooling. In other words, they should supervise their children's activities outside of the home, including in the neighborhood, at school, in the outdoors, and through extracurricular activities and training. The goal of this control is to shield our children, the next generation, from the impact of alien ideologies and harmful forces while avoiding parental attention during the battle for the human heart and mind, not to restrict his individuality and freedoms or to meddle with him personally.

Because of this, if a child's upbringing is imperfect and significant consideration is not given to the subject of education in the home setting, if the impact of the environment that creates risk from the outside is ignored, the results will be negative. The safety of the social environment is guaranteed by a reasonable approach to the socialization process and educational social control activities in light of globalization processes, diverse changes in social life, and particular trends. The child's personality, his talents and inclinations, the type and structure of life values, as well as socialization and development, take place in this setting as family and

family upbringing characterize these processes. New moral standards and moral relationships naturally develop as an essential value in the social environment when the family adheres to long-standing traditions and cultural norms. The individual's socialization processes benefit from its upbringing and social control functions.

As a result, a person's upbringing, conduct, capacity to communicate with others, attitude, and socialization all greatly depend on the social control of that person's behavior inside the security of the home setting.

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