

RESEARCH ARTICLE

Developing Parents' Pedagogical Culture In The Transformation Of The Modern Family Institution

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Abstract

The paper analyzes that parents' pedagogical culture is a component of the family institution. Also, special explanation is given to concepts such as pedagogical culture and virtual culture, and despite the fact that the informatized structure of the Internet is close to mass media, the new form of transmitting the messages it delivers is discussed. In the recommended conditions, the recognition and presentation of family values, systematic psychological, pedagogical and socio-economic assistance to the family, promotion of traditional educational values, and the means of developing and implementing a multifaceted program for developing parents' pedagogical culture are studied separately.

KEYWORDS

parent, family institution, informatized society, school, mahalla, upbringing, pedagogical culture, virtual space, information, computer, Internet, teacher, literacy, spiritual and moral context, children, cultural environment, techno-social environment.

INTRODUCTION

The global informatized society presents new opportunities for the formation of the individual and, at the same time, puts forward more serious requirements for the person. The correlation between the formation of internal and external individualization of a person makes it possible to express the degree of their harmonization in the conditions of the constant transformation of the informatized techno-environment and to reflect the influence of relatively stable positive and negative tendencies of the new techno-social environment on the person. Paradoxes arise that are conditioned by the division of the formation of human individualization into internal and external aspects. In particular, the correspondence of the scale of information provided by information tools and technologies leads to the emergence of new knowledge. Easy access to knowledge from the sources provided by the informatized space in modern society does not create

motivation for activity aimed at developing a new way of perception.

With the increase in the scale of knowledge, its assimilation indicates that the inner world of the individual is not ready for external tasks and that there is no skill in assessing the volume, scale, and quality of the information received.

With the increase in the number of alternatives, the process of refusing to make decisions deepens. When a person falls into a whirlpool of doubt and suspicion, he refuses responsibility and accountability. As a result, he makes wrong decisions; he excessively idealizes technical means in the matter of decision-making. At this point, it is necessary to pay attention to the opinion of the President of our country Sh. Mirziyoyev: "We must never forget one thing. If we say that the threat of 'mass culture' comes only from outside — from the West, we will be seriously mistaken. This calamity,

unfortunately, may also come from ourselves, from among us. I am not saying these words without reason. Observing some newspapers and magazines, books published in our country, some clips and films being filmed, songs and dances being broadcast, any person who thinks healthily will naturally come to such a conclusion.”

In this process, the Internet and the network communities emerging in it occupy a special place. The global Internet network brings new features to the process of information exchange. First, despite the fact that the informatized structure of the Internet is close to mass media, it is appropriate to speak about a new form of transmitting the messages it delivers. The elimination of the boundaries of time and distance between the user of information communications on the Internet and network resources is taking place. Thus, it is possible to interpret the change in the format of transmitting and receiving information. Second, the Internet and its network communities provide new communicative opportunities, which is reflected in the increasing strengthening of connections.

In the increasingly complex modern conditions of the family institution, parents’ pedagogical culture is a complex phenomenon based on a complex pedagogical context. Defining parents’ pedagogical culture as a system of parental activity means that it is carried out in the family environment and determines the level of competence and creative activity of the mother and father in the process of the child’s culture and primary socialization. In the work of I.V. Grebennikov, the problem of the insufficient pedagogical culture of the main part of parents was revealed, which negatively affects the results of their educational activity and is manifested in the low level of education of the younger generation, which facilitates this. It is characterized by the constant reassessment of values, the destruction of stereotypes in people’s consciousness, and a sharp change in the living conditions of the majority of families.

Solving the problems of raising and socializing children in the family, which are criteria for realizing the potential of parents’ pedagogical culture, is directly related to the social problems arising in modern society. These problems include the socialization of the younger generation, providing children with spiritual and moral upbringing and changing value orientations, changing the styles of interaction between generations, and forming their moral guidelines, taking into account the influence of the information society on interests.

The indicated list forms the material basis of parental culture. Today, society faces the urgent problem of socializing the younger generation. Taking into account the instability existing in society, its social reorganization, the increase in the level of stratification, the diversity of lifestyles and value orientations of individual persons and various groups, and the conflict between generations, many parents cannot fully perform the necessary functions. This is connected with the unpreparedness of most parents to solve educational problems and the low level of their parental pedagogical culture.

The first and main institution of socialization is the family, through which the child acquires basic social knowledge, acquires moral skills and abilities, and forms values and ideals that help him socialize in society. The family educates an attitude toward the spiritual and moral values of society that are realized every day: in everyday life and household affairs, in spending holidays, organizing leisure time, and in relationships with family members, friends, and acquaintances.

The decline in the educational potential and pedagogical power of the family is expressed in parents’ helplessness, indifference, or inaction in raising children. V.I. Slobodchikov considers the destruction of intergenerational ties to be a problem of the existing situation that prevents the family and the education system from performing the function of transmitting traditional culture; it is connected with alienation and contradiction in the family, at school, and in society; the lack of viable parent communities; and the lack of formalization of socio-cultural, national, and educational values and meanings.

In recent decades, the development of science and technology and the globalization of world processes have contributed to the irreversible rupture of ties between generations. The child himself was able to find answers to important questions through virtual reality. Increasingly, parents are being forced to learn from the younger generation how to obtain virtual education and information through the Internet. As I.F. Demytyeva notes, “Today, there is a situation that is generally atypical in the long-standing practice of intergenerational relations, in which parents turn to their minor children for advice on life issues. The younger generation, due to its readiness to perceive everything new, is becoming more adapted and is becoming the transmitter of modern values of society in the family.”

The study of parents' pedagogical culture included a questionnaire in which a list of tasks that parents solve in the process of raising a child was proposed, and respondents had to rank educational tasks according to their importance. In the priority areas of upbringing, the majority of respondents gave first place to health-oriented tasks, which involve caring for the child's life and health. In second place were educational tasks related to economic support for the child's development and normative socialization.

Among the priority areas of family upbringing, respondents placed last such tasks of spiritual and moral upbringing as encouraging the child's openness and honesty, fostering diligence and love for the Motherland, and fostering patriotism.

The main components of parental culture are as follows:

- the value-semantic context — awareness and acceptance of family-significant values, for example, marriage, the birth and upbringing of children, parents' creative self-realization, the prestige of motherhood and fatherhood, selectivity and cultural conformity in the formation of the cultural environment. These include raising a child, readiness and ability to help the child actively develop basic life values, the ability to resist negative informational and communicative influence, and others;
- the pedagogical context — the active educational position of parents in mastering and transmitting the foundations of pedagogical culture to children, the formation of skills for realizing educational potential in various activities in accordance with the child's age and interests. Family education and upbringing, the ability to organize joint leisure time, and the use of the corrective possibilities of the family;
- the socio-psychological context — the formation of parents' conscious ideas about the psychological, pedagogical, and socio-pedagogical foundations of raising a child in the family; the presence of knowledge about age characteristics and patterns of child development; understanding the basic needs of children of different ages and ways to satisfy these needs, understanding the possibilities, principles, and methods of family education;
- the content of legal literacy — updating the regulatory and legal framework that determines parents' responsibility for raising children, promoting the formation of responsible parenthood as a social phenomenon by expanding parents' competencies in matters of development and upbringing of

the child, and implementing a system of measures to develop parents' pedagogical culture;

- the spiritual and moral context — parents' active motivation for the birth and upbringing of children, understanding of life, parents' positive attitude toward their paternal or maternal roles, a benevolent attitude toward their child in acceptance, love, understanding, and an appropriate attitude toward the specific features of his development and behavior; the desire to activate and creatively develop individual and family educational potential, and others.

One of the main conditions for developing the pedagogical culture of parents in the modern family is the actualization of the axiological component of family education. In this respect, responsible upbringing means a person's holistic psychological education, including value orientations, views and expectations, parental feelings, and a set of attitudes and beliefs of the subject who behaves as a parent.

The most promising strategy for developing parents' pedagogical culture in the internal society is orientation toward the values of internal civilization, and its priority tactic is the inclusion of the modern family in cultural and pedagogical practice through the active development and integration of the potential of traditional development. Traditions are the main mechanism for organizing the space of parental culture and are mastered by parents through familiarization with the ideals of value and meaning that organize the life of modern society. The result of this process is that the potential of parents' pedagogical culture receives a new impetus for development in the process of interpreting traditional values in modern conditions. Preserving traditional values helps unite society, ensure the value unity of the family and the nation, and implement the moral, spiritual, and cultural self-determination of the citizens of Uzbekistan. It should be noted that the mechanisms of family integration, in particular, relations between its members, play a major role in the educational process. Their disruption leads to serious negative consequences. Many parents are not aware of their children's emotional needs and do not have the skills necessary to interact effectively with their children at the emotional level. At the same time, a large part of parents are not professional teachers. They do not have special knowledge in the field of upbringing and face difficulties in relationships with their children. Teachers and parents together are trying to search for the most effective ways to solve this problem and to determine the content and forms of pedagogical

education. In addition, parents often do not understand their children because they cannot spend much time with their children. As a result, problems arise that cannot be solved independently without the help of specialists; they seek help because of difficulties in parent-child relationships, as well as emotional misunderstandings in children.

In the recommended conditions, recognition and presentation of family values, systematic psychological, pedagogical, and socio-economic assistance to the family, promotion of traditional educational values serve as a means of developing and implementing a multifaceted program for the formation of parental culture. It is important to regularly and purposefully provide spiritual and moral upbringing to children in the family and in educational institutions, implement various educational and social projects of intergenerational interaction, and unite the educational potential of the family, educational institutions, traditional religious organizations, and the public.

Today, studying effective means of developing parents' pedagogical culture in Uzbek families is one of the urgent issues that requires scientific research. At this point, various forms of state institutions of additional and general education, their activities, and the unified requirements of the family, school, community, and public can be combined. In such a situation, it is necessary to combine family, informal, and general education. At the same time, informal education has a number of advantages that help form parents' culture.

Thus, the family is a part of society connected with its development prospects, in which life must be built on a positive basis, sensitivity and exactingness, love, and sincere relations with one another, especially with their children. However, at present, most parents are busy solving economic problems, although they later realize the importance of organizing child upbringing and personal development within the family. Cooperation between the mahalla, pedagogical communities, and the parent community today has a positive impact on the spiritual and moral norms and customs in the family structure, the mental and physical health of the younger generation, as well as the development of parents' pedagogical culture. At the same time, we can see that the rapid development of the socio-cultural situation in our country, the rise of family values, the change in the technology of interaction with parents, and the organization of their pedagogical enlightenment and education are the most important components of improving pedagogical culture.

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