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“THE SCHOOL OF LESSONS” MODEL OF PARENTAL COMPENSATION IN STRENGTHENING FAMILY RELATIONSHIPS

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Abstract

This article analyzes the importance of the principle of mutual compromise between parents in strengthening family relations based on the “model school” model. It scientifically highlights the influence of parents on the upbringing of children through their personal example, the formation of moral values, and their role in creating a healthy social environment, and develops practical recommendations. It also shows the impact of a positive environment in the family on sustainable development.

Keywords: Family relations, compromise, parents, model, upbringing, morality, values, social environment, child, stability.

INTRODUCTION

Today, human civilization is experiencing a period of profound social, spiritual and moral changes. Digital communications, globalization, cultural diversity and the rise of individualism have had a significant impact on the system of family relations. In these conditions, in order for the family, the most important social institution of society, to maintain its function as a place of stability, love, mutual respect and upbringing, the model of the “exemplary school” based on the principle of compromise acquires special philosophical and practical

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significance. The meaning of the word “exemplary” - a model, an example - has long been used in Islamic religious pedagogy and mystical literature. The ideas of example and compromise in family relations and social life have existed historically. The concept of an example can also be found in written sources in the 19th century. Niyazmuhammad Khoqandiy writes in his work: “Adhering to the good rules and laws left by his father, he honored the inherited servants with honorable positions, increased their salaries and allowances, and devoted himself to justice and fairness. He focuses on the personality of Muhammad Alikhan. He emphasizes the teachings, upbringing, and example he received from his father”[1]. This model, which has been historically embodied, serves to ensure the spiritual maturity of the individual and the stability of society by restoring a culture of mutual example, patience, forgiveness, and dialogue in social and family relations.

LITERATURE ANALYSIS

Scientific research conducted within the framework of this topic shows the importance of the principle of compromise between parents in strengthening family relationships. In particular, in the works of Eastern thinkers, including Abu Nasr Al-Farabi, Abu Ali ibn Sina and Alisher Navoi, family harmony, patience and mutual respect are interpreted as the basis of human perfection. In modern research, communicative competence, empathy and social adaptation are considered important factors in resolving family conflicts. In the works of Western scientists, in particular J. Gottman and V. Satir, compromise and constructive dialogue are analyzed as the main mechanism for ensuring family stability. Also, research in the field of national pedagogy and psychology emphasizes that the personal example of parents through the “model school” model is a decisive factor in raising children. In this model, the principle of compromise is considered not only as a means of resolving conflicts, but also as a practical mechanism for forming moral values. In this regard, existing literature

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scientifically substantiates the priority of mutual compromise in creating a healthy psychological climate in the family environment.

RESEARCH METHODOLOGY

The methodological basis of this article is socio-philosophical, axiological and systemic approaches. The study uses the dialectical method, comparative analysis and observation methods to analyze family relations. The principle of mutual compromise between parents is studied empirically and theoretically within the framework of the “exemplary school” model, and its educational effectiveness is determined. Also, through a psychological and pedagogical approach, communication within the family, moral values and norms of behavior are systematically analyzed. The methodology reveals the practical significance of the principle of compromise based on inductive and deductive generalization methods. At the same time, a comprehensive and integrative approach is of paramount importance for the implementation of the model in practice.

RESULTS AND THEIR ANALYSIS

In social philosophy, the family is the main environment for the realization of a person’s moral identity, the formation of social responsibility, and the transmission of values from generation to generation. Compromise between parents is the spiritual and moral basis of this process. Compromise is not just an agreement, but a culture that ensures the harmony of human values, alleviates conflicts, and strengthens social harmony. From a philosophical point of view, “the principle of compromise is a practical expression of the law of dialectics “unity and struggle of opposites” at the level of human relations. Disagreements in family life are natural, but their correct orientation, their elimination on the basis of patience and example lead a person to maturity”[2]. Thus, compromise is a criterion not only of peace in family life, but also of moral perfection.

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The “the school of lessons” model is a system that represents the harmony of parents in their communication, behavior, decisions and responsibilities as a living example for children. The philosophical essence of this model embodies axiological (value), ontological (existence) and epistemological (knowledge) aspects: Axiologically, the example ensures the coherence of family values. By practically demonstrating compromise in their relationships, parents form moral values such as respect, patience, responsibility in the child's mind; Ontologically, the family is the social basis of existence; in it a person realizes his “I” in harmony with others. The Ibrat model strengthens this harmony in life experience; Epistemologically, the example is a source of knowledge; the child “knows by sight” the essence of compromise through the practical actions of parents. The “Ibrat Maktabi” model demonstrates compromise within the family not as a theoretical concept, but as a practice of everyday life.

In today's global processes, the stability of society largely depends on the health of the microsocial unit - the family. Family conflicts, divorces, emotional coldness between parents are causing not only family but also social crises. From this perspective, the model of the model school serves as a moral immunity in society. Mutual compromise between parents forms psychological balance, self-awareness, a culture of communication and social responsibility in children. The child, following the model in his family, later becomes a constructively thinking, tolerant and compromise person in society. Therefore, the model of the model is a bridge from personal experience to social values.

In our opinion, “Exemplary compromise is an axiological-communicative principle that is established between people, especially family members, on the basis of mutual respect, patience and tolerance, raises the moral consciousness of both parties and forms a stable social environment in society, and its center is setting an example through the unity of words, actions and internal beliefs”[3]. When interpreting the author’s definition of this term as a category, its axiological essence is that “Exemplary compromise” is not only a means of resolving

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conflicts or conflicts, but also a high moral value that calls on a person to go beyond his “I” and understand the other. It is manifested in the form of the value of mutual forgiveness, respect and decency. In its ontological aspect, this principle expresses the internal harmony of social existence. A person confirms his existence in communication with others through “example”. Therefore, compromise is the moral living of existence.

In its communicative content, “Exemplary Reconciliation” dialogue is a two-way moral practice: one side expresses forgiveness in words, while the other side sets an example in practice. Therefore, it is not only dialogic, but also didactic in nature - each compromise becomes a source of example for others. In its socio-social aspect, “Ibratli Murosa” acts as a cultural norm that ensures social stability in the life of the family, community and society. The exemplary compromise of parents is strengthened in the minds of children as a moral norm and becomes a stable form of social consciousness. In Eastern thought, the concepts of family and compromise have long been at the center of human perfection. Abu Nasr Al-Farabi in his work “The City of Virtue” emphasizes that “the foundation of a just society is moral harmony within the family”[4], while Alisher Navoi in “Mahbub ul-qulub” interprets compromise and example between people as the highest level of humanity. According to him, “the character of one person is an example to another”[5]. This idea forms the philosophical roots of the modern model of the school of example. Also, the idea of mutual understanding in Habermas’s “theory of communicative activity” is a modern expression of the principle of compromise and is important as a theoretical basis for moral communication within the family.

Strengthening the family institution in the development of new Uzbekistan is one of the priority areas of state policy. President Shavkat Mirziyoyev put forward the principle in his speeches that “Strengthening the family means strengthening society.” Therefore, promoting the culture of family reconciliation is becoming an important component of the national idea and spiritual policy. “The school of

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lessons” model serves as a theoretical and practical basis in this direction. It serves to strengthen not only the relationship between parents, but also social cohesion, spiritual stability and national unity in society. In social philosophy, when analyzing the essence of human relationships, the concepts of “reconciliation”, “family” and “ibarat” appear as three main socio-ethical categories that are inextricably linked. They are among the factors ensuring the stability of society, social solidarity and spiritual harmony. The dialectical harmony of these concepts is an important methodological approach to understanding the existence and development of the family, one of the oldest social institutions of human civilization.

“Compromise” (Arabic “al-musolah” (صلح) - agreement, mutual concession) is interpreted in social philosophy as a form of mitigation of conflictological processes, a principle expressing a mature level of moral consciousness. This concept, in its essence, means social cooperation, a culture of dialogue and the pursuit of spiritual balance. Compromise is the art of finding the “golden mean” (Aristotle) between various contradictions in society, which is consistent with Al-Farabi’s idea of “virtue - the norm between ifrat and tafrit (these are terms denoting two opposite poles of the concept of a moral norm formed in Islamic philosophy and ethics, as well as under the influence of Al-Farabi’s teachings).” In the socio-philosophical analysis of the family, compromise is based on the principles of mutual respect, tolerance and moral responsibility. Social harmony is not only an agreement, but also the highest form of recognition and preservation of human dignity. In this sense, harmony in the family is a micromodel of peace and harmony in society. The family as a social system is the smallest, but most important link in social relations. It is the “microcosm” of society, that is, the place where social values, moral principles and cultural norms are formed. It is through the family that a person first learns harmony, patience, communication and mutual respect. Therefore, the family is considered a “school of harmony”. They are used to understand the concept of virtue (norm).

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Hegel described the family as “the objectified form of subjective morality”[6]. That is, in the family, a person learns to live for the common good, combining his personal freedom with the freedom of others. This process is dialectical in nature: contradictions within the family (for example, marital views, generational differences, conflicting needs) are resolved through compromise, and as a result, the level of moral maturity increases. The family is the oldest and most natural school of compromise in the history of mankind, where the socialization, spiritual formation of the individual, and the ability to “learn” develop. The word “lesson” is derived from the Arabic word عِبْرَةٌ “ibratun” with the lexical meaning (“to pass”, “to draw conclusions”, “to understand through experience”, “to learn a lesson”), and philosophically it denotes the spiritual result of human experience. In social philosophy, an example is not only a lesson learned through observation, but also the ability to consciously influence others. An exemplary person is a person who has the power to change others through his lifestyle, compromise, beliefs, and moral views. The role of an example in the family environment is invaluable. The parents' compromise towards each other forms a system of moral norms in the child's mind. Therefore, "exemplary compromise" in the family is not an agreement in words, but harmony in life. It becomes a practical manifestation of social philosophy.

CONCLUSION

The concepts of “reconciliation”, “family” and “example” exist in a dialectical relationship: Reconciliation is the driving force of the social and spiritual process, that is, a means of mutual understanding; Family is the real social space of reconciliation, where people test and understand each other; Example is the result of the reconciliation process, that is, a spiritual phenomenon arising from mutual respect and tolerance. Dialectically, these three concepts develop through mutual negation and harmony. Family cannot exist without reconciliation, and

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reconciliation loses its power without an example. Therefore, the concept of “exemplary reconciliation” embodies the internal unity of this triad.

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