

THE INFLUENCE OF THE MOTHER'S PERSONALITY IN RAISING THE SPIRITUAL CONSCIOUSNESS OF ADOLESCENTS

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Аннотация

Оилада фарзандларга бериладиган дастлабки маънавий-ахлоқий ва ҳуқуқий тушунчалар, ижтимоий тасаввур ва малакалар аввало ота-оналарнинг саводхонлик даражасига бевосита боғлиқдир. Айниқса, болалар онгига маънавият, мафкура, ахлоқ, тиббий маданият, ҳуқуқий тушунчаларни сингдириш ота-оналардан ўзига хос билим ва кўникмани талаб этади. Ушбу вазифалардан келиб чиқиб, оналар билан ташкил этилган семинар-тренинг давомида биз уларга кичик сўровнома тарқатдик ва уларнинг умуман оилавий ҳаёт ва унга тайёрлик тўғрисидаги тасаввурларини мониторинг қилдик.

Таянч иборалар: семинар-тренинг, ижтимоий тасаввур, маънавият, ўсмирлар, оналар, миллий қадриятлар, ҳаётий қадриятлар, оилавий ҳаёт.

Summary:

The level of development of the child depends on level moral an ethical, social alloy of knowledge and experience of parents.

For parents it is necessary in development hygienic, moral, emotional ethical, spiritual and right the relations in education of the child.

Proceeding from it we carried out with mothers monitoring, during a seminar - training, provided questionnaires to learn about their family life and readiness for it.

Basic slova: semenar-training, social imagination, moral, mothers, national values, family life, vital values, emotional.

Аннотация: Уровень развития ребенка зависит от уровня морально-этического, социального сплава знаний и опыта родителей.

Родителям необходима в развитии гигиенических, моральных нравственных, эмоционально-этических, духовных и правовых отношений в воспитании ребенка.

Исходя из этого мы провели с мамами мониторинг, во время семинар-тренинга, предоставили анкеты для того чтобы узнать о их семейной жизни и готовности к нему.

Опорные слова: семинар-тренинг, социальное воображение, подростки, мамы, национальные ценности, семейная жизнь, жизненные ценности.

Introduction

Our people respect the national values, the unique teachings inherited by our scholars. That is why we have included in our practical program the use of the spiritual heritage of Eastern scholars in influencing the minds and behavior of young people and their mothers.

The initial spiritual, moral and legal concepts, social perceptions and skills given to children in the family are directly related to the level of literacy of the parents. In particular, inculcating spirituality, ideology, morality, medical culture, legal concepts in the minds of children requires specific knowledge and skills from parents. Parents must have certain knowledge and skills in cultivating love for the motherland, devotion to duty, respect for existing laws and conscious obedience to them.

They also need to be able to fully understand the national customs, traditions and values of the Uzbek nation, to be able to convey to children the true meaning and significance of family upbringing in accordance with the requirements of today's times. As part of the research program, we formed a group of respondents who participated in our empirical research and organized special classes in selected groups in collaboration with practicing psychologists. There was an opportunity for free feedback, and each listener exchanged views on how to understand the ideas presented on the slides in their own lives, and whether they are relevant for the present. The opinions of more group members were listened to, and some of the group members who became thought leaders also became facilitators of the trainings. Each session took 2-2.5 hours each time, and meetings with mothers on Saturdays were organized for 4 weeks. In the first session, the members of the group were given a handout with the ideas of scholars, which is our spiritual heritage, and were given the task to repeat them at home, to convey their essence.

During the workshop with mothers, we distributed a small questionnaire to them and monitored their perceptions of family life in general and preparation for it. That is, in the study, we conducted a socio-psychological survey of young mothers and G. Shoumarov's test "Spiritual readiness for family life" was given twice - at the beginning of training and after training. The monitoring results are as follows.

"When you were newly married, did you think you were ready to get married?" At the end of the study, almost the same answer was given to our question, there was no significant difference between the numbers. But at the end of the session, "What do you think is the preparation for family life?" There were some differences in the answers to the question (Table 1).

Table 1. Respondents asked, "What do you think is preparation for family life?" Post-experimental answers to the question (in percent, before the experiment, after the experiment)

"What do you think is preparation for family life?"	Mothers group			The average helper n = 102 for%
	1-5 annual experience n=36	5-10 years n=33	More than 10 years n=33	
Answer options				
1. Know how to manage household chores	25 / 36,1	33,3/ 36,4	18,2/ 24,2	25,5 / 32,4
2. Behavioral culture, adaptability	33,3 / 36,1	39,3 / 30,3	54,6/ 30,3	41,6 / 32,6
3. Ability to communicate with new family members	41,6 / 280	27,2/ 33,3	30,3/ 45,5	34,5 / 39,0

The results of pre-training and post-training experiments showed that the knowledge acquired by women with different family life experiences during the training led to certain changes in their thoughts and attitudes. This is directly related to the concept of readiness for family life. , for example, while the latter quality generally increased from 34.5 percent to 39.0 percent, significant changes can be seen in the perceptions of those who lived between 5 and 10 years in individual groups. In particular, the opinions of mothers whose children are on the threshold of independent living have changed significantly (growth from 30.3% to 45.5%).

Such significant changes were also seen in the responses to questions 6, 7, and 11 of the questionnaire. Previously, each training participant was able to record an average of 4-5 works or the name of a scholar, but at the end of the session, when they actively participated in the lessons and discussions, their number also increased to an average of 10-13. In addition to the famous scholars of the East, dozens of scholars and enlighteners, such as Yusuf Tawasli, Abu Hamid al-Ghazali, Devani, Avloni, and the modern writer Tahir Malik, have appeared on their list. This is their "Do you know about the views of Eastern thinkers on family and family upbringing?" This was also evident in the comparative analysis of his answers to the question.

Table 2. "Are you aware of the views of Eastern thinkers on family and family upbringing?" Comparative results of the answers to the question (numbers as a percentage, before and after the session)

"Are you aware of the views of Eastern thinkers on family and family upbringing?"	Mothers group On family life experience			Avarage index n=102
	1-5 years n=36	5-10 years n=33	More than 10 years n=33	
Answer options				
1. Yes	25,0/55,5	51,5/66,6	54,5/75,7	46,0 / 66,7
2. No	38,8/2,7	21,2/9,0	3,0/0	31,52 / 7,42
3. I have partially heard	36,1/41,6	27,2/24,2	42,4/24,2	36,3 / 32,6

As noted above, we also re-monitored the moral readiness of the mothers who participated in the study for family life. The following table shows the experience and the post-experimental situation (Table 3).

Table 3. Comparative analysis of the moral readiness of mothers with adolescent children for family life in the initial and final examinations (in percentage, the first line of numbers - before the experiment; the second - the post-experimental score, according to G. Shoumarov test)

Level	Mothers group (according to internship)			Average index
	1-5 years (n=36)	5-10 years (n=33)	More than 10 years (n=33)	
High: 55 points and above	25.1 41,6	33.3 66,6	45.4 81,8	36.4 67,15
Medium: Between 40 and 55 points	36.1 38,8	36.3 21,2	30.4 12,1	34.2 29,6
Low: Less than 40 points	38.8 19,6	30.4 12,2	24.2 6,1	32.5 15,2
	100	100	100	100

The above comparative analysis also shows that the experiment we conducted had a certain effect. If at the beginning of the experiment the level of perception of mothers about their spiritual readiness for family life was generally satisfactory (the amount of upper and middle levels is almost equal - more than 36%), after the experiment there was a change in these numbers. That is, now that mothers were answering test questions, they were in a more realistic, active, and conscious position in answering under the influence of what they read and heard, taking into account the actual experience. Therefore, the high level of readiness has almost doubled, from 36.4 to 67.15. This was particularly the case for a mother who had lived in the family for 10 years or more, with a certain perception of family in her adolescent child. . This is the most important result we expected from the experiment. Such positive shifts were also reflected in the young mother's social perceptions.

Thus, the main hypothesis of our experimental research dissertation is that adolescents and adolescents' perceptions of life values, social goals, and perspectives may differ from those of young men and women from the full family, but the direct role of the mother may also play a role. The purposeful formation of social perceptions of marriage, the rational use of the heritage of Eastern scholars in their clear knowledge of the criteria of spiritual preparation for marriage, confirmed that they can not only enrich the content of their perceptions, but also determine their social behavior.

Empirical research and practical measures have shown that our scientific hypotheses have been proven. In particular, in the preparation of Uzbek youth for family life, without denying the influence of the family, the example of parents, the timely and appropriate use of our national and cultural heritage, including the spiritual heritage of Oriental scholars, has a positive impact on youth outlook.

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