

SOCIO-PSYCHOLOGICAL FEATURES OF THE FORMATION OF ADOLESCENT SPIRITUALITY

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Abstract:

This article is a scientific observation based on the data collected on the basis of research in the field of social psychological significance of moral norms in adolescents, mainly analyzes the relationship between the psychological views of foreign psychologists in this area. a conclusion is made on the results obtained on the basis of the research method.

Keywords: adolescent behavior, spirituality, values, moral norms

One of the important psychological characteristics of adolescence is the formation of a morally intensive personality, the formation of moral consciousness, and the acquisition of ethical norms of behavior. Adolescence is a period of formation of a worldview, a system of evaluation of moral beliefs, principles and ideals, which is based on one's actions. If the child acted under the direct instructions of adults, teachers and parents or under the influence of his random, impulsive desires during the period of junior school age, now the principle of his actions for him, o his views and beliefs are of primary importance. The teacher and educator should take into account that the foundation for the development of moral consciousness is laid at this age.

Depending on what kind of moral experience a teenager acquires, what kind of moral activity he performs, his personality begins to form. It should not be forgotten that, due to the fact that adolescence is the age of morally intensive development, the mind of a teenager can often contain moral concepts that are contrary to the feelings that the educator wants to instill in the mind of the student.

We often discuss whether it is possible to punish the child with labor. If we look at this problem in relation to a teenager, it becomes even more important. Because, just

like teenagers, a certain system of moral skills, including the attitude to work, begins to form. Some people think that it is possible to punish with labor and try to justify this situation. However, a teenager who has begun to develop an attitude towards people and work tries to understand this issue. He knows from his own experience that adults are never punished with anything good. As long as they punish, they punish with something unpleasant. If they punish with work, then a certain idea that work is something terrible begins to appear in the mind of a teenager. We believe that it is necessary to instill in the mind of a teenager the idea that work is glory, bravery and heroism. But these words remain empty words, other ideas are strengthened in the minds of teenagers.

Psychologists set themselves the task of studying the content of the spiritual consciousness of teenagers, their moral concepts and ideas. It is known from psychological studies that teenagers show a high level of spiritual consciousness. Most of the teenagers have a correct understanding of the spiritual concepts that are appropriate for their youth.

The moral ideals of teenagers begin to emerge, being closely connected with the formation of faith and worldview. These ideals are deep enough, active, and these ideals serve as a kind of moral model, and the teenager equates his actions with this model. For younger teenagers, someone is usually ideal. This person embodies the qualities that a teenager highly values. Often, such ideals are parents, teachers, or characters from a favorite book or movie. In older adolescents, idealized images of a set of ideal qualities begin to emerge as ideals.

L.N. Desev studied the content of moral concepts of teenagers and showed that their understanding of moral categories often has a superficial formal character. Psychologists have studied the relationship between the beliefs, moral ideas, concepts and principles that arise in teenagers, on the one hand, and their actions, interests, and specific behaviors on the other hand. From this point of view, A.L. Maliovanov divided teenagers into four groups: 1) teens who rely on positive moral norms well understood by them in their actions, and there is no difference between words and deeds ; 2) adolescents whose behavior corresponds to the low level of development of moral concepts; 3) a small group of teenagers is distinguished by their good knowledge of moral norms of behavior, but considers it necessary to act in accordance with this knowledge; 4) teenagers who cannot see and understand the



connection between the moral requirements known to them and their daily actions. Most of them describe the content of some moral categories; they don't understand enough.

Misunderstanding many moral concepts, misunderstanding and evaluating certain qualities of the person, striving for non-dependence and independence, making the wrong effort to show their will, some teenagers sometimes they deliberately develop qualities that are objectively negative in themselves and suppress positive qualities from themselves. The task of education is to skillfully overcome the prejudices of the teenager, explain the essence of the work and prevent the teenager from going astray. However, this work should be done not with boring admonitions and mindless teachings, but with sincere, sincere and friendly conversations. Subject teachers can use the capabilities of their subjects to develop correct moral concepts. The changes taking place in the society are reflected in the consciousness of the society and the individual. On the other hand, changes in the field of spirituality can have a serious impact on the scale, direction and pace of changes taking place in society. That is why fundamental changes in the socio-economic and political spheres of our country are reflected in the minds of our society, social groups and individual citizens. In turn, the scale and pace of reforms in our country require the rapid development of our spirituality, and in most cases, it is faster and ahead of the development of the social and economic sphere. In order to fulfill such a task, it is felt necessary to use all the possibilities that can influence the rise of spirituality. At the moment, the potential of psychological factors, which can have a strong influence on the extent and speed of morale raising, especially of teenagers, is not being used enough.

Spiritual education of a person should be carried out throughout his life. However, this task becomes especially important in the adolescent period of an individual. Because during this period, the process of socialization of a person, assimilation of values, which are the basis of spirituality, becomes very fast. If a person's spiritual development is neglected during this period, he may turn to an anti-social direction, fall under the influence of ideologies and ideas alien to our society.

In order to effectively implement spiritual education, it is necessary to determine the methodology and general aspects of spirituality. Remarkable work has been done in this direction by the scientists of the world and our country. The raising of the issues



of spirituality and spiritual education to the level of state policy in Uzbekistan had a strong impact on the expansion of research conducted in social and humanitarian sciences in this direction. Notable work has been done in this field, especially by the philosophers, political scientists, pedagogues-scientists of our country. Currently, the research conducted in this direction by the psychologists of our country cannot be said to be sufficient.

In the world psychology, including the psychology of our country, the psychological aspects of spiritual education have not been sufficiently studied, there are very few theoretical concepts and experimental studies in this direction, in which many psychological aspects of the spiritual development of a person, including a teenager aspects are not being revealed.

The issues of spirituality and spiritual education, which were completely ignored during the former Soviet system, began to receive the attention of scientists of our country. The attention of our psychologists is also increasing to these problems. At the same time, it is difficult to say that the scientific-research works conducted in this direction in our psychology are at the level of the current requirements. The fact that the special place of spirituality in the complex structure of the person is not defined, this place is related to several systems in the structure of the person, creates complications in its research.

The assumption that spiritual and moral education of teenagers can be highly effective only if they are guided to educate themselves.

The process of spiritual and moral development of a person takes place in harmony with the expansion of the scope of his spiritual needs, the rise of his ideals and values. Therefore, it is possible to increase the effectiveness of spiritual and moral education by forming the spiritual and moral needs of teenagers and improving the existing ones. It is absolutely necessary to carry out psychodiagnostic measures to determine these aspects of adolescents before starting to educate them spiritually and morally. Depending on the results of the psychological diagnosis, it is possible to draw up a specific plan and program for the spiritual and moral education of teenagers. Taking into account that the goals set by the process of spiritual and moral education can be achieved only when the education is combined with the process of self-education, directing the adolescent to self-education is of primary importance. . In order to achieve this, it is necessary to carry out activities that ensure that spiritual



and moral values have priority in the minds of teenagers. In particular, it is recommended to carry out effective activities aimed at developing the will and empathy of teenagers during the education process.

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