

# The Influence of Religious Values on the Psyche of Adolescents

Abdukodirov Akmalkhoja Muzaffaroglu

Trainee Teacher at GulSU

## ABSTRACT

The article highlights the main elements of the structure of national identity in the formation of a national idea - national heritage and values. It also examines the impact on national identity of such elements of the structure of national heritage as traditions, customs, ceremonies, rituals and values.

**KEYWORDS:** *national heritage; value; tradition; custom; ceremony; ritual; nation; national identity*

**How to cite this paper:** Abdukodirov Akmalkhoja Muzaffaroglu "The Influence of Religious Values on the Psyche of Adolescents" Published in International Journal of Trend in Scientific Research and Development (ijtsrd), ISSN: 2456-6470, Volume-6 | Issue-1, December 2021, pp.260-262, URL: [www.ijtsrd.com/papers/ijtsrd47817.pdf](http://www.ijtsrd.com/papers/ijtsrd47817.pdf)



Copyright © 2021 by author(s) and International Journal of Trend in Scientific Research and Development Journal. This is an Open Access article distributed under the terms of the Creative Commons



Attribution License (CC BY 4.0) (<http://creativecommons.org/licenses/by/4.0>)

The 21st century is the age of space, computers, nanotechnology, the age of psychology, the development of religion, the transformation of the inner world of man. The rapid moment of life changes the relationship between people. Globalization and conflicts give rise to aggression both between states and between people. This process involves not only adults, but also children. Nowadays, it is becoming customary to talk about aggressive relationships between children, about cruel treatment not only to animals, but also to those who are weaker, who are younger, who cannot stand up for themselves and their loved ones.

The development of the state and society largely depends on what kind of youth we will prepare now for the future life. The mental state of young people is characterized by such qualities as heightened susceptibility, vulnerability, inability to withstand adverse influences. Many factors cause anxiety and aggressive behavior of young people: the socio-economic state of society, the presence of connivance in family relations, inconsistency in the upbringing process, negative or very demanding attitude on the part of parents.

An inadequate attitude towards the world, towards oneself, towards others can become a source of feelings of anxiety, envy, vanity, cruelty, which can lead to the formation of hostility towards everything around.

Aggression is understood as purposeful destructive behavior that contradicts the norms and rules of people's existence in society, harming the objects of attack (animate or inanimate), causing physical harm to people or causing them negative experiences, a state of tension, fear, depression, etc. If you do not take preventive actions to neutralize extreme aggressive manifestations among young people, then the aggressive state can gradually turn to extremism associated with public calls for extremist activities, incitement to hatred or enmity, as well as humiliation of human dignity, organization of an extremist community, etc.

In the media and in popular science literature, the issue of attributing aggression, extremism, terrorism to Muslims, to the religion of Islam is being discussed. The dissemination of concepts such as religious extremism, Islamic extremism, Muslim aggression, etc. in the press, on the Internet .

contribute to the undermining of interreligious harmony, the escalation of hostile relations between people, the inhuman education of the younger generation.

Traditions and customs are rightfully considered the cultural heritage of each country. They are the basis of the life and formation of any nation. These two concepts reflect the habits and attitudes of people, their originality and individuality. Customs and traditions serve as a memory of the history of ancestors. They are adhered to and passed down from generation to generation. Each nation has its own unique history, which is easier to understand knowing the traditions and customs that have been formed since ancient times. Today it is important not to allow national traditions to dissolve in the context of globalization, world economic, political and cultural integration and unification, which entails rapid changes. The world community is undergoing a process of formation of a new type of civilization based on the economic unity and indivisibility of mankind, on the one hand, and the pluralism of cultures, religions, nations, on the other.

The issues of social, spiritual, aesthetic and moral development of adolescents are constantly at the center of society's attention. The severity of modern socio-economic problems in Uzbekistan is directly reflected in the fate of young people, manifested in the growth of violence, drug addiction, ethnic and religious intolerance among children and youth. The number of crimes committed by followers of dangerous extremist groups and sects is growing.

A worldview gives a person an integral system of values, ideals, techniques, models for life. It organizes the world around us, makes it understandable, indicates the shortest ways to achieve goals. On the contrary, the absence of an integral worldview turns life into chaos, and the psyche - into a set of disparate experiences and attitudes. A state when the old worldview is destroyed, and a new one has not yet been formed (for example, disillusionment with religion) is called an ideological crisis. In such a situation, it is important to restore the worldview integrity of the individual, otherwise its place will be filled with chemical or spiritual surrogates - alcohol and drugs or mysticism and sectarianism.

The basic principles of the Uzbek family are the sanctity of marriage, responsibility of parents for raising children and the duty of children to parents, mutual respect and harmony, protection of family honor and dignity.

Traditions are an integral part of the way of life and national culture of the people of Uzbekistan, they

occupy a high place in the system of values and attitudes. The strongest families are based on local customs and traditions.

During the years of Uzbekistan's independence, historical cultural values and distinctive national traditions, including those associated with the institution of the family, have not only been preserved, but also further developed in our society.

Teenagers carry with them the charge necessary to create spiritual and material values, they are able to create them, maybe for this they are born to create and create. You just need to help them open up and still prevent society, social phenomena from distorting their fate. Even Ya.A.Komensky asserted that the child is "innately given a thirst for knowledge." Educators must be able to take advantage of this natural gift of the child. Personal development should develop through self-development, self-education, self-improvement, especially in the spiritual and moral direction. Unfortunately, the mass media do not pay enough attention to the issue of spiritual and moral education of children. The surrounding reality and society are also sometimes not a positive example for the younger generation, therefore, at present, the role of schools in the upbringing of children is increasing. Much attention is paid to fostering patriotic feelings through instilling deep respect for parents, teachers, a strong family, respect for the environment, the ancient cultural traditions of Uzbekistan, love and respect for every person. At the same time, the ability to distinguish good from bad, useful from harmful, and correctly respond to the manifestation of all this in life is being formed. And the most valuable thing is that children, communicating with each other, transfer the acquired skills and knowledge to their peers, thereby exerting an unobtrusive positive influence on them.

The cementing basis of the entire educational process is morality and patriotism based on universal human values (honor, conscience, decency, dignity, duty, honesty, justice, responsibility, disinterestedness, humanism, diligence, respect for elders) and new principles and norms (respect for the state and the authorities, state symbols, laws, the Constitution, civic duty, patriotism, self-exactingness, mercy, indifference to the events taking place in the country, social activity).

A special role in the process of moral education is assigned to many subjects (history, social studies, art, geography, literature and a number of others), in the process of studying which the child's worldview is formed, the skills of speech culture, national culture, culture of behavior, etc.

Today, one of the most acute and strategically important problems is the problem of education and upbringing of the young generation in the context of globalization and a rapidly changing world.

First and foremost, Uzbekistan is a country of youth. Therefore, one of the most important issues today associated with the formation of a new state and society is aimed at the implementation of youth policy, which is also a kind of objective necessity - more than 60 percent of the population of Uzbekistan is youth.

Secondly, the problems of spiritual and moral education are associated with the fact that in the modern world a person lives and develops among many diverse sources of strong influence on him, both negative and positive (mass media, communications, extraordinary events in different parts of the world, natural disasters, etc.), which constantly fall on the immature intellect and feelings of a young individual, on his forming morality. It is becoming more and more difficult for the younger generation to figure out what is true for them and what is false. Spirituality and morality, as you know, are nothing more than the basis of personality characteristics, which runs like a red thread through all his activities and behavior, legal relations, and it is not always easy to identify such a fact .

Thirdly, the next urgent task in the field of educational work with young people is the upbringing of a behavioral culture of everyday life. A person, communicating with the people around him, expresses his feelings, emotions, realizes himself in actions. Unfortunately, in modern conditions, the upbringing of a culture of behavior, both at school and in other educational institutions, including universities, clearly occupies the wrong place. Often, young people do not know how to control their emotions, do not think about how much their behavior causes discomfort to others, do not know the basic rules of communication. Work on the moral and

legal culture of young people requires special attention.

The main goal of ensuring the mastery of knowledge by young people at the world level in the context of globalization is the formation and improvement of the young generation of high self-confidence, strong will, spiritual and educational maturity, loyalty to their profession and all-round perfection. If economic progress, development is the body of our society, then spirituality, enlightenment and mature political consciousness are considered its spirit, mind and soul. As the President of Uzbekistan ShavkatMirziyoyevnoted : “one of the most important issues that always worries us concerns the moral image of our youth, their worldview. Time is changing rapidly today. Who is feeling these changes and changes the most ? Young people, of course. Of course, let the youth keep pace with the times, meet its requirements. However, at the same time, it must not lose its national identity. The thought of who we are, the descendants of what great ancestors we are, may always echo in her hearts and call on to be committed to national identity. How will we achieve this? Only thanks to upbringing, upbringing and only upbringing. ”

#### Literature:

- [1] Babadjanova D.I. Active civic position as a result of high spirituality. T .: Uzbekistan, 2018.
- [2] Davletshin M.G. (1975) Psychological foundations of moral education. Tashkent, 2015.S. 185-193.
- [3] The idea of national independence: basic concepts and principles. (2001) Tashkent: Uzbekistan, 2011.
- [4] Islamov Z.M. (2018) Islamic education in Uzbekistan: history, modernity and perspective / AI International scientific and theological conference “Spiritual Silk Road. Creation. Integration ”, - Tashkent, 2018, pp. 189-197.