



# THE INFLUENCE OF THE MOTHER'S PERSONALITY IN THE SPIRITUAL PREPARATION OF ADOLESCENT CHILDREN FOR FAMILY LIFE

Bashkin Yevgeniy Bronislavovich

Candidate of Psychological Sciences, Head of the Department of Psychology and Pedagogy, Faculty of Philology, Peoples' Friendship University of Russia (RUDN University), Moscow, Russian Federation

Yunusova Go'zal Sultonovana

Associate Professor of the Department of Psychology,  
Fergana State University

## Abstract

The initial spiritual-moral and legal concepts, social perceptions, and skills given to children in the family directly depend on the level of literacy of the parents. In particular, instilling spirituality, ideology, morality, medical culture, and legal concepts into children's consciousness requires specific knowledge and skills from parents. Based on these tasks, during a seminar-training organized with mothers, we distributed a small questionnaire and monitored their perceptions of family life in general and readiness for it.

**Keywords:** Seminar-training, social perception, spirituality, adolescents, mothers, national values, life values, family life.

## Introduction

Our people are a nation that honors national values and cherishes the unique teachings inherited from our great scholars. Therefore, in influencing the consciousness and behavior of young people and their mothers, we included in our practical program the use of the spiritual heritage of Eastern scholars.

The initial spiritual-moral and legal concepts, social perceptions and skills given to children in the family directly depend on the level of literacy of the parents.



Especially, instilling spirituality, ideology, morality, medical culture and legal concepts into the child's consciousness requires specific knowledge and skills from parents. In fostering love for the Motherland, devotion to duty, respect for existing laws and their conscious observance, parents themselves must possess certain knowledge and skills.

It is also necessary that they fully understand national customs, traditions and values characteristic of the Uzbek nation, harmonize them with the demands of the present time, convey their true essence and meaning to children in family upbringing, and instill them into their consciousness.

Within the framework of the practical program of the research, we formed a group from among the willing respondents who participated in our empirical studies. In the selected groups, in cooperation with practicing psychologists, we organized special sessions and discussed with mothers the spiritual heritage of Eastern scholars, its significance, specific ideas presented in the works of scholars, and the essence of the examples and narratives cited. Opportunities were created for free expression of opinions, and each participant shared how she understood the ideas presented in the slides based on her own life experience and whether they are relevant to the present time. The opinions of most group members were heard, and some of those who became opinion leaders were also involved as facilitators of the training sessions. Each session lasted 2–2.5 hours, and meetings with mothers were organized on Saturdays for four weeks. In the first session, handout materials consisting of the thoughts of our spiritual heritage—scholars—were distributed to group members, and they were assigned to review them at home and understand their content and essence.

During the seminar-training organized with mothers, we distributed a small questionnaire and monitored their perceptions of family life in general and readiness for it. In the study, young mothers were given a socio-psychological questionnaire developed by us and the test “Spiritual Readiness for Family Life” by G. Shoumarov twice—at the beginning of the training and after it. The monitoring results are as follows.

To the question, “When you first got married, did you consider yourself ready to start a family?” almost the same answers were obtained at the end of the study; there were no significant differences between the figures. However, at the end of

the sessions, certain differences were identified in the answers to the question, “In your opinion, what is readiness for family life?” (see Table 1).

Table 1 Respondents’ answers to the question “In your opinion, what is readiness for family life?” at the end of the experiment (in percent, before and after the experiment)

Answer Options	1-5 years experience (n=36)	5-10 years experience (n=33)	Over 10 years experience (n=33)	Average Indicator (n=102) %
Knowing how to manage household chores	25 / 36.1	33.3 / 36.4	18.2 / 24.2	25.5 / 32.4
Communication culture, adaptability	33.3 / 36.1	39.3 / 30.3	54.6 / 30.3	41.6 / 32.6
Ability to find common ground with new family members	41.6 / 28.0	27.2 / 33.3	30.3 / 45.5	34.5 / 39.0

The results before and after the training showed that the knowledge acquired by women with different lengths of family life experience during the sessions led to certain changes in their views and attitudes. This was directly related to the concept of readiness for family life. As we can see, at the end of the experiment, mothers realized that a person starting a family should be able to manage household duties and, above all, be ready to get along with family members in the process of raising children. For example, the latter quality increased overall from 34.5% to 39.0%, and noticeable changes were observed in the perceptions of those who had lived in marriage for 5 and more than 10 years. Especially, significant changes were observed in the opinions of mothers whose children were on the threshold of independent life (growth from 30.3% to 45.5%).

Such significant changes were also observed in the answers to questions 6, 7, and 11 of the questionnaire. Previously, each training participant could name on average 4–5 works or scholars, but at the end of the sessions, after actively participating in lessons and discussions, this number increased to an average of 10–13. Along with famous Eastern scholars, the list now included names such as Yusuf Tovaliy, Abu Hamid Ghazali, Devoni, Avloni, and the modern writer Tohir Malik, and the participants demonstrated knowledge about them, familiarity with some of their works, and a desire to continue reading them. This was clearly

reflected in the comparative analysis of their answers to the question: “Do you have information about the views of Eastern thinkers on family and family upbringing?”

Table 2 Comparative results of answers to the question: “Do you have information about the views of Eastern thinkers on family and family upbringing?” (percentages before and after the sessions)

Answer Options	1-5 years (n=36)	5-10 years (n=33)	Over 10 years (n=33)	Average (n=102)
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.Partially heard	36.1 / 41.6	27.2 / 24.2	42.4 / 24.2	36.3 / 32.6

We also monitored the mothers' spiritual readiness for family life.

Table 3 Comparative analysis of the spiritual readiness for family life of mothers with adolescent children in initial and final assessments (in percent; first line – before experiment; second – after experiment, according to G. Shoumarov’s test)

Level	1-5 years (n=36)	5-10 years (n=33)	Over 10 years (n=33)	Average Indicator
<b>High:</b> 55 points and above	25.1 / 41.6	33.3 / 66.6	45.4 / 81.8	36.4 / 67.15
<b>Medium:</b> Between 40 - 55 points	36.1 / 38.8	36.3 / 21.2	30.4 / 12.1	34.2 / 29.6
<b>Low:</b> Less than 40 points	38.8 / 19.6	30.4 / 12.2	24.2 / 6.1	32.5 / 15.2
<b>Total</b>	100%	100%	100%	100%

The comparative analysis above shows that the experiment we conducted yielded certain positive results. If at the beginning of the experiment the level of mothers’ perceptions of spiritual readiness for family life was generally satisfactory (the proportions of high and medium levels were almost equal—over 36%), after the experiment these figures changed. Now, when answering the test questions, mothers took into account their actual experience and responded in a more realistic, active and conscious position influenced by what they had read and heard. Therefore, the indicator of high readiness almost doubled—from 36.4 to 67.15. This indicator was especially evident among mothers who had lived in marriage for 10 or more years and whose adolescent children had already formed certain perceptions about family. If at the beginning of the experiment one out of



two mothers indicated moral responsibility for readiness for family life, according to the final responses this indicator reached almost 82%. This is the most important result we expected from the experiment. Such positive shifts were also reflected in the social perceptions of young mothers.

Thus, the empirical research we conducted confirmed the main hypothesis of our dissertation: the life values, social orientations and perceptions of the future among adolescents may differ depending on whether they come from complete families, and the influential role of the mother's personality may be decisive in this regard. Moreover, the purposeful formation of social perceptions related to family and marriage among youth, and the appropriate use of the heritage of Eastern scholars in providing them with clear knowledge about the criteria of spiritual readiness for marriage, not only enriches the content of their perceptions but can also determine their social behavior related to marital attitudes.

The empirical research and practical activities conducted showed that the scientific hypotheses we put forward were confirmed. In particular, in preparing Uzbek youth for family life, without denying the influence of the family and parental example, the timely and appropriate use of our national-cultural heritage, including the spiritual legacy of Eastern scholars, has a positive impact on the worldview of young people.

The findings of the present study confirm that the mother's personality plays a decisive role in the spiritual preparation of adolescent children for family life. The empirical results demonstrate that purposeful psycho-educational interventions aimed at enhancing mothers' awareness significantly influence their perceptions of family life, marital readiness, and moral responsibility.

The seminar-training program, which incorporated the spiritual heritage of Eastern scholars, contributed to measurable positive changes in mothers' understanding of family values, communication culture, adaptability, and the importance of harmonious relationships within the family. The percentage of respondents demonstrating a high level of spiritual readiness for family life nearly doubled after the intervention, particularly among mothers with longer marital experience.

Furthermore, the study revealed that increasing mothers' knowledge about national-cultural heritage and classical Eastern thinkers enriches their value system and strengthens their moral positions. This, in turn, enhances their



capacity to transmit constructive social and spiritual orientations to their adolescent children.

Thus, the research confirms the hypothesis that adolescents' social perceptions, life values, and attitudes toward marriage are strongly influenced by the mother's personality, her level of spiritual awareness, and her readiness for responsible family life. The integration of cultural and spiritual heritage into family education serves as an effective resource for shaping adolescents' positive marital attitudes and socially responsible behavior.

**Based on the results of the study, the following practical and theoretical recommendations are proposed:**

**1. Development of Psycho-Educational Programs**

Educational institutions and psychological service centers should implement systematic seminar-trainings for mothers aimed at developing spiritual readiness for family life and improving parenting competencies.

**2. Integration of National and Cultural Heritage**

The spiritual legacy of Eastern scholars should be purposefully incorporated into family education programs, as it provides a strong moral and value-based foundation for preparing adolescents for marriage and family responsibilities.

**3. Strengthening Parental Awareness**

Programs should focus on enhancing mothers' awareness of communication culture, conflict resolution, emotional regulation, and adaptability within the family system.

**4. Preventive Psychological Work with Families**

Preventive psychological interventions should be conducted with families raising adolescents to promote conscious marital attitudes and reduce potential risks associated with unpreparedness for family life.

**5. Further Research Directions**

Future research may explore:

- The comparative influence of mothers and fathers on adolescents' marital attitudes;
- Gender differences in adolescents' perceptions of family values;
- Longitudinal studies examining the stability of changes achieved through training programs.



## References

1. Karimova V.M. Increasing parental responsibility as educators of a harmoniously developed generation – a requirement of the time // Materials of the Republican scientific-practical conference “The system of professional development as a social institution ensuring cooperation between family and continuous education in forming a harmoniously developed personality and improving the quality of education.” – T., 2012. – pp. 15–19.
2. Shoumarov G.B., Soginov N.A. Ethnopsychological characteristics of conflicts between spouses // Ethnopsychological characteristics of the Uzbek family. Collection of scientific works. – T., 1993. – pp. 11–25.
3. Shoumarov G.B., Soginov N.A. et al. Psychological advice for mothers. – T., 2002. – 17 p.
4. Yunusova G.S. (2014). The influence of intrafamily relations on children’s readiness for social life. *The Way of Science*, 77.
5. Yunusova G.S. (2013). Results of the study of motivation regarding support and approval among adolescents and youth raised in complete and incomplete families. *Social Sciences and Public Health: Theoretical Approaches, Empirical Research, Practical Solutions*.
6. Yunusova G. (2011). Results of studying perceptions of the future among adolescents raised in incomplete Uzbek families. *Actual Problems of Humanities and Natural Sciences*, (3), 389–394.