



SOCIO-ETNO-PSYCHOLOGICAL CHARACTERISTICS OF SPIRITUAL PREPARATION OF YOUTH FOR MARRIAGE

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Abstract

The article discusses the influence of the psychological preparation of the bride and groom for marriage on the process of adaptation to family life.

The study used a test of mental readiness for marriage [6]. This test consists of 16 questions and allows you to assess the level of moral readiness of young people for marriage according to a 5-point system.

An empirical study was conducted among Kazakh families in the Konimekh district of the Navoi region and Uzbek families living in the Navbakhor district.

In total, 200 respondents (100 brides, 100 grooms) took part in the study.

Keywords: family, bride, groom, adaptation process, spiritual preparation for marriage, values, ethno-psychological characteristics.

INTRODUCTION

Interests in the problems of family and marriage have always been stable and public. For society, the issue of knowing these social institutions and managing their development is in the first place. Marriage is, first of all, the acceptance of the social roles of husband and wife, and, as a rule, a new family begins to live on the territory of one of the parental families and is characterized by the entry of a new person into the family. The first stage of family life is the most pleasant stage in the development of the family. Most young couples have the same rules.

But at this stage, the emotional intensity of the couple changes, a spatial and psychological distance is established with the bride and groom and their genetic families. Naturally, these problems are not solved easily.

A number of specialists (T.A. Andreeva, A.G. Kharchev, L.B. Schneider) emphasize that the initial period of family development is extremely difficult, but at the same time very important [1;5]. According to N. G. Yurkevich, the family, like any living organism, is extremely weak at the stage of inception [7].



In fact, in young families, a model of future family relations is being formed, in which the division of responsibilities and roles in the family is carried out, common family values are developed, and problems of psychological, domestic and economic adaptation arise. corresponding. Not only the bride or mother-in-law, but all family members are equally responsible for the success of this period.

It is also important to study the spiritual readiness of young brides and grooms for marriage in the process of adaptation to family life. Based on the purpose of our study, we empirically studied the spiritual readiness of young brides and grooms for marriage.

MAIN PART

The study of the influence of the bride and groom's spiritual preparation for marriage in the process of adaptation to family life yielded the following results:

1-table Correlation coefficients between indicators of spiritual readiness for marriage in subjects (n=200).

	Families	\bar{x}	σ	t
Brides	Kazakh	55,00	10,17	-0,503
	Uzbek	56,00	7,83	
Grooms	Kazakh	62,14	8,34	1,866
	Uzbek	58,64	9,79	

According to the results of the study of the bride and groom's spiritual readiness for marriage, the average arithmetic values of spiritual readiness for marriage in brides from the Kazakh family was 55.00 and in the brides from the Uzbek family was 56.00. Also, it was noted that the average arithmetic values of the spiritual readiness of grooms for marriage in the Kazakh family was 62.14, while it was 58.64 in the grooms in the Uzbek family. So, brides and grooms in Kazakh and Uzbek families showed a high level of spiritual readiness for marriage, and the differences between them were almost invisible. This shows that in Kazakh and Uzbek families, brides and grooms feel the sanctity of the family. They understand correctly that it is necessary to approach the work assigned to them in the family with responsibility, to eliminate conflicts in the family, to keep the family strong by always trying to understand their parents. In Eastern nations, including the Kazakh and Uzbek nations, marriage has long been considered sacred and has been one of the main factors of family stability. Marriage



is a determination of the moral, legal duties and responsibilities of two young people who are building a family towards each other, society, and their children.

It should be noted that preparing young people for marriage in Kazakh and Uzbek families has always been the focus of attention of adults. Our forefathers taught and instilled in children from a young age that in the future, girls will be the mistress of the family, and boys will be the providers and guardians of the family fortress. This situation will affect the strength of the future family.

CONCLUSION

In the socio-psychological and ethno-psychological characteristics characteristic of Kazakh and Uzbek families, there are family rules, and these ethno-psychological characteristics play an important role in preserving the family, eliminating family conflicts, spiritually preparing young people for marriage in the family keeps.

In Kazakh families, they teach the duties and responsibilities of the bride in preparing girls for marriage from a young age. They consist of:

- listen to the advice of the husband's parents, follow the older brides, realizing that the young bride will be scolded a lot;
- treats parents and older daughters-in-law with respect;
- to lead to not defaming one's mother's name and not defaming one's husband's family;
- adapting to the lifestyle of adults in the family;
- making friends and keeping secrets with her husband's sisters;
- maintaining greetings, ensuring when greeting the groom's relatives;
- maintaining loyalty to her husband and family;
- not to address the groom's relatives by name and not to go above the groom's relatives;
- protection against child rearing, listening to the advice of adults.

One of the sources of a successful marriage is the preparation of a person for family life, socio-psychological and physiological adaptation to new conditions, new roles and responsibilities. The formation of a culture of family relations depends on the spouses themselves. If at least one of them is not ready for this, the stability of the family will be in jeopardy.

Similar national values exist among the Uzbek people. Preparation of boys and girls for families from a young age, the formation of skills in dealing with adults, their early involvement in household chores, the upbringing of respect for family values is carried out in every Uzbek family when raising children.





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