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SOCIAL-PSYCHOLOGICAL STUDY OF PREPARING GIRLS FOR FAMILY LIFE

Saidova Zuhra Narzullayevna
Uzbekistan National University
Specialization in Psychology
1st-year Master's student

Abstract: Successful organization of family life is one of the important factors contributing to the sustainable development of society. From this perspective, the psychological preparation of girls for family life, the formation of their personality, and the level of understanding of cultural and spiritual values are of particular importance. This article discusses the social-psychological aspects of preparing girls for family life.

Keywords: Marriage, family values, family dynamics, evolution, self-education, worldview, physiological, personal maturity.

The construction of a democratic civil society in Uzbekistan involves the formation of new political relations, worldview, and political culture. During this process, the rights of women are being represented in a new dimension and must be fully realized, as well as occupy their rightful place in society and maintain their individuality in any condition. In the period of democratization of society, the attitude towards women and their life experiences, intellectual potential, and the use of their capabilities to contribute to societal development demonstrate the liberal and progressive foundations of the state being constructed.

The development of civil society in our country involves the integration of women into construction processes. This issue touches on how much young girls should understand their essential role in society. Women's rights in the global context are evaluated from a human rights perspective, and this marks positive changes in worldwide progressive thought. Therefore, the XXI century requires us to understand the demands of democracy, the values of civil society, and the legal principles of women's issues.

The 2018 Presidential Decree on improving women's rights and strengthening the family institution in Uzbekistan and various normative acts have contributed to positive reforms concerning women's issues in our country.

In scientific psychological literature, the issues of family, family upbringing, and the formation of value relations are widely examined. That is, many psychologists such as L.S. Vygotsky, N.D. Dobrynina, V.V. Ilyina, K.K. Platonova, and D.N. Uznadze have dealt with family issues and family values. The pedagogical aspect of the issue of value attitudes towards family is revealed in the works of V.I. Perevedentsev. Authors such as Titarenko, A.G. Kharchenko, I.S. Andreeva, A.I. Antonov, M.Yu. Arutyunyan, V.A. Borisov, E.K. Vasilyeva, A.G. Vishnevsky, T.A. Gurko, O.M. Zdravomyslova, O.V. Mitina, Z.A. Yankova, D. Olson, O. Toffler, Afernham, P. Heyven, and P. Sztompka have analyzed various issues of the evolution of family and marriage and elaborated on the complex relationships between family and society. The issue of state family policy has also been studied by many Russian researchers. Among them, A.I. Antonov, N.M. Rimashhevskaya, S.V. Darmodekhin, E.B. Ereeva, I.A. Zimnyaya, A.M.

Nechaeva, A.M. Panov, and M.S.S.I. Golod primarily focused on observing emerging negative trends and proposing ways to prevent them.

Family values serve as normative guidelines and act as an ideal basis for direction, by which reality is evaluated and actions or choices are made. N.A. Zelevskaya defines family values as socio-cultural privileges in the field of marriage and family (including premarital behavior, spouse selection, parenting, marital and family relations, and roles in marriage and family). In this sense, family values are connected to the value orientations of family members and are capable of satisfying individuals' needs and serving their interests and goals. According to Dyuldina, family values must be personally meaningful to adolescents—something they cherish, find interesting, and that supports their positive idea of family life, their place within the family, and relationships between family members.

V.A. Titarenko believes that value attitudes represent both the perception and understanding of the world through the prism of values, and the result of this process: the subject's attitude towards certain objects as personal values.

The formation of a system of family values occurs throughout a person's life, but the most sensitive period is youth. It is during this time that individuals begin to understand themselves and others, shape their life positions, and establish the foundations of their worldview. Most scholars and prominent political and public figures acknowledge that the younger generation is a key reserve for progress, positive social change, and technological innovation in all countries. In the development of a stable society, the ideas, enthusiasm, and worldview of youth are of great importance.

As G. Allport noted, "Youth is a generation that undergoes the process of socialization, acquires educational, professional, and civic virtues, and is preparing to take on adult roles in society."

According to V.A. Slastenin and I.F. Isaev, youth represents a diverse social community, distinguished by age, education, and social background.

Education plays a central role in developing youth's thinking, which in turn ensures social orientation in the field of knowledge. Perception occurs not only in lessons or lectures but also through extracurricular activities. L.Yu. Sirotkin emphasized that young people often feel a lack of self-education skills and face difficulties in independently processing scientific and socio-political information. In such cases, orientation toward self-development becomes crucial, considering one's specific direction, readiness for a certain activity, and the ability to satisfy emerging needs.

Many of our pedagogical and psychological scholars have conducted research on the issue of preparing girls for family life. Among them are Z.F. Mirtursunov, A. Munavvarov, G'. Shoumarov, V. Karimova, O. Musurmonova, M. Inomova, N. Sog'inov, M. Kholmatova, D. Kholiqov, A. Mukhsiyeva, and others whose scientific research deserves attention.

Doctor of Pedagogical Sciences M. Mahmudova, in her monograph "Folk Pedagogy and Family Education," along with her scientific studies, articles, and theses, attempted to provide theoretical and practical foundations for the pedagogical aspects of preparing girls for family life within the family. According to her, "Until the mid-1980s, the issue of educating girls for family life received little attention. Discussing family life and especially sexual education was considered taboo. As a result, girls approached this complex life stage ill-prepared, gathering knowledge from outsiders and unfamiliar sources. The lack of proper guidance, recommendations, and manuals for girls, along with the growing influence of foreign

(particularly Western) information about family life, began to negatively affect our national lifestyle. There is already some visible impact of these external influences on our girls.”

Doctor of Psychology G'. Shoumarov, in his research, has examined the unique features of Uzbek families and the psychological foundations of intra-family conflicts.

Pedagogue O. Musurmonova, in her research, emphasized that family education in Uzbekistan has risen to a level of national pride and honor. She highlighted, based on rich materials, that the government of the Republic of Uzbekistan is paying particular attention to the development, peace, well-being, and protection of rights of the family. The scholar notes that the government's "Healthy Generation" policy aims to form a healthy mother, a healthy child, and a healthy society. It seeks to increase the activity, responsibility, and role of all societal institutions in this matter, expand goals and objectives in line with contemporary upbringing needs, and strengthen the material and moral foundations of this mission.

Psychologist V. Karimova, in her research and articles, has studied the socio-psychological status of Uzbek women in the family, the impact of marital relationships on girls' upbringing, and their role within the family.

Philosopher M. Kholmatova has examined the ethical, physical, aesthetic, spiritual, psychological, and sexual aspects of preparing girls for family life, along with the philosophical analysis of national and universal values by using traditional Eastern customs.

Doctor of Pedagogical Sciences and Professor Malika Inomova, in her dissertation, textbooks, and methodological recommendations, examined the role of the family in raising morally and ethically mature girls in the context of independence. She explored the content, essence, and methods of family upbringing from a national perspective. A. Munavvarov, in his research on family pedagogy, analyzed how parents' education level, lifestyle, character, and professional activity are connected to the upbringing of girls for family life, using reliable evidence.

Family scholar Yu.P. Azarov studied the pedagogical and psychological aspects of adolescent girls' development. His recommendations serve as an important foundation for educating girls for family life. Doctor of Psychological Sciences E. G'oziyev analyzed the psychological aspects of adolescent girls in his research. Candidate of Pedagogical Sciences A. Mukhsiyeva sufficiently examined the distinctive features of national upbringing in the family education of children in her scientific research. In their article titled "Child Upbringing in the Family," Z. Dadonov and Sh. Salimova outlined the responsibilities of parents in instilling moral qualities in girls as follows:

- Creating the right conditions for a girl's growth and development from the very first day of life;
- Instilling traits such as dedication, patience, humility, and the ability to consider common interests;
- Developing a sense of responsibility in girls.

“We want to see the virtue of politeness in girls,” the authors emphasize. “Such a person is open-hearted, sincere, speaks with honesty, is respectful and polite in interactions with others.” Agreeing with these views, we can say that girls who possess virtues such as politeness, discipline, and a sense of responsibility are more likely to build strong families in the future.

As G. Haydarov, a researcher at the “Family” Scientific-Practical Center, noted in his article “The Maturity of Girls' Personality is a Key Factor in Ensuring Family Stability”, a special approach is required in schools' educational activities—the foundational level of the education system—to shape the personality of maturing girls.

Researcher R. To'raqulova, in her article titled "A Strong and Healthy Family in the Eyes of Girls", examined one of the key conditions for forming a stable and healthy family: determining the appropriate age for girls to enter family life.

She conducted a study among girls using special questionnaires and methodologies to examine their perceptions of healthy motherhood and family life. In the survey, when asked, "At what age do you think girls are ready for marriage?", 51.9% of lyceum students and 16.1% of university students responded that girls are ready for family life at the age of 19–20.

The book "Family Upbringing of Girls" highlights that the upbringing of girls requires patience and sensitivity from parents, as well as a balance of affection and high expectations. In her article "Effective Ways of Preparing Girls for Family Life", psychologist G. Sulonova pointed out that in addition to providing proper upbringing, families must prepare girls for independent family formation.

She outlined several key tasks to achieve this goal:

- Protecting the sanctity of families;
- Preparing youth, especially girls, for family life.
- Studying the preparation of girls in families for independent family formation as a pedagogical necessity;
- Planning and implementing the process of preparing girls for family life based on a healthy lifestyle;
- Utilizing effective methods and tools of education in preparing girls for marriage within the family;
- Preparing girls from a young age to be the foundation for creating a healthy social, economic, psychological, and pedagogical environment in the family, and teaching them to manage a household budget.

A. Abdusamedov and others, in the booklet "Spirituality of a Strong Family," provide guidance and recommendations on ensuring family stability and raising a physically healthy, morally strong, and intellectually mature generation. In the book "Family Spirituality" by Okhunjon Safarov and Mels Mahmudov, the historical foundations of the spirituality of Uzbek families, the relationship between family and society, the healthiness of the spiritual environment within families, and the significance of family traditions in solving issues of girls' upbringing are examined from the perspective of independence ideology.

Experienced educator Abdulahat Usanov, in the textbook "Family Pedagogy," attempts to analyze the role of family traditions in preparing girls for family life. Psychologist M. Mahmudova emphasizes that girls play a special role in both material and spiritual production and in forming a particular family group, with unique characteristics in their preparation for family life. This period is rich in distinctive features and contradictions, as society expects mature citizens to emerge from girls raised in families—physiologically and socially developed individuals. Thus, educating girls for family life holds specific responsibilities and helps them develop personal lifestyles, daily routines, interests, and communication styles. These aspects necessitate a deep scientific and practical analysis of preparing girls for family life.

Therefore, the process of preparing girls for family life must be improved, new dimensions must be discovered, accumulated experiences must be generalized, and a unified system must be developed and implemented from today's perspective.

Scientific research on girls' family life, marriage, and family relationships is being conducted by leading academic institutions and universities around the world, including Regents University (UK), LMU (Germany), University of Warsaw (Poland), NIES (Guangzhou), Seoul

National University (South Korea), Northeastern University Boston (USA), and Moscow State University (MSU, Russia), among others.

Analysis of the scientific literature on this issue shows that most foreign scholars focus their research on the psychological aspects of family life and the challenges of strengthening young families, including pre-marital relationships (V. M. Seluyko, V. T. Lisovsky, S. A. Igumnov, I. O. Yastrebova, I. F. Dementyeva, K. R. Zaveriko, etc.) and intra-family relations (E. G. Silyaeva, S. A. Vekilova, O. A. Karabanova, A. A. Akhmadeev, A. A. Shiryaeva, T. Andreeva, V. V. Antipov, A. Varga, A. Rean, etc.).

The concept of "preparedness for family life" has attracted the attention of researchers like R. Borman. According to Schille, G.I.V. Andreeva, and I.V. Grebennikov, most marriages among Russians are formed out of love. However, the authors stress that even mutual love does not necessarily mean young people are ready for marriage, which also entails assuming new rights and responsibilities towards each other and future children. T. Andreeva, V. Grebennikova, and V. Sysenko identify three key stages in preparing youth for marriage:

1. **Physical maturity.** Generally, the beginning of marriage age indicates the end of physical development. This implies the ability to have children without harming health, and for girls, the capacity to bear and give birth to healthy children. Reaching puberty is one of the most important stages of marriage readiness.

2. **Social readiness.** In forming a family, the authors distinguish the following social indicators: completion of education, acquisition of a profession, or continuation of higher education, and initiation of independent labor activity. These factors are closely linked with socioeconomic readiness—young people's ability to provide materially for themselves and their families. However, many 18–19-year-olds still rely on parental financial support, which complicates the prospects of marriage independence. Social readiness also includes the willingness to assume responsibility for each other and for the entire family.

3. Moral and Psychological Readiness for Marriage

The main condition for harmony in marriage and family stability is the moral and psychological preparedness of the individual entering into marriage. Young people should have a clear understanding of the goals of family life and the nature of marital relationships, conscious personal motivations for marriage, mutual expectations, as well as the responsibilities of marital and parental roles. A future spouse must be prepared to jointly create favorable conditions for every member of the family through conscious cooperation.

A.H. Sizanov, in his "Concept of Family Life Preparation," distinguishes between social-moral readiness and motivational readiness:

1. **Social-moral readiness**, according to him, refers to civic maturity—ages 20–22 for girls and 23–28 for boys—as well as education, profession, and economic independence. At this age, moral awareness includes a sense of responsibility, mutual respect, and readiness to fulfill all the rights and obligations involved in marriage.

2. **Motivational readiness** refers to the primary motive for entering marriage—typically love. However, there may also be other motives, such as: "so she doesn't wait too long," "it's time to get married," or "I plan to stay in the city after school," along with peer influence and material considerations. Motivational independence implies having the necessary daily life skills.

Preparing girls for family life is a socially and psychologically complex process that involves several factors, including societal values, the significance of the family institution, personal virtues, and psychological stability.

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