



Theoretical Foundations of Preparing Students for Family Life

Umedjanova Malika Lukmanovna

Lecturer at the Department of General Pedagogy at Bukhara State Pedagogical Institute, Uzbekistan

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Abstract: The family and family upbringing play a vital role in achieving this goal. The family is a social necessity, a crucial link, and a pillar of both society and the state. Today, the issue of family upbringing and the preparation of students for family life is considered a pressing and significant socio-pedagogical problem in national education.

Keywords: Family, family life, strong and healthy family, upbringing in the spirit of national and universal values, issue of family upbringing.

Introduction: In the current context of deepening global integration processes, major changes in social relations have a significant impact on the family, its life, status, composition, structure, and functions. In order for this influence to be positive, the upbringing and preparation of spiritually harmonious and physically healthy families becomes a matter of great socio-pedagogical importance. In our country, the family has always been at the center of government attention.

Even today, the family and the relationships between its members are of great socio-pedagogical importance for an individual's sense of complete happiness. The dream of a united and healthy family, of a happy family life, is a sacred feeling passed down from our ancestors and deeply rooted in the blood of the Uzbek people. A glance at the lifestyle and family traditions of our ancestors shows their great respect for genealogy, the perfection of seven virtues, and the purity of the family line.

Many scholars, including A. Munavvarov, N. Ortikov, O. Musurmonova, O. Khasanboeva, Sh. Taylanova, A. Tilegenov, M. Inomova, T. Kurbonov, and M. Khayrullaev, have studied issues related to the family, family upbringing, preparation of young people for family life, instilling national and universal values, and effectively using the moral and spiritual heritage in the

education of youth.

The family and family upbringing play an essential role in shaping a person. Each young member of society sees the family as a social, spiritual, and moral reflection of the society, the beginning of cultural and educational life, and for the first time observes and understands the needs and demands of society within this small community. Today, the issue of preparing students for family life and strengthening the institution of family remains a pressing socio-pedagogical concern.

It is well known that a deep sense of responsibility to the homeland and the people is instilled in a child primarily within the family, based on the life experience, work ethic, and lifestyle of the parents. This influences the child's worldview and helps develop moral, spiritual-political, aesthetic, and other human qualities, preparing them for social and cultural life.

If we turn to the etymology of the concepts of "family" and "family upbringing," we find that the earliest foundations of family education are described in historical sources such as the Avesta, the Holy Quran, and Hadiths. Inspired by the ideas of these sources, thinkers of the Eastern Renaissance in Central Asia—such as Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Yusuf Khos Khajib, Unsur al-Ma'ali Kaykavus, Alisher Navoi, and Zahiriddin Muhammad Babur—along with founders of modern pedagogy like Abdulla Avloni and Abdurauf Fitrat, further developed Eastern views on the family and family education in their philosophical, scientific, pedagogical, and psychological works. Later, among the peoples of Central Asia, various treatises and studies on family issues, traditions, etiquette between spouses, and upbringing were published. Notable examples include *Tarbiyali Ona and Oila* (1913) by Rizaiddin ibn Fakhriddin, *Oila Saboqlari* (1913) by Fakhr-ul-Banota Sibbatulla, and *Family or Measures of Management*.

In her book *Foundations of Social Psychology* [2], V.M. Karimova explores how perceptions of marital compatibility between husband and wife vary by age and gender. She also examines how individuals' and social groups' lifestyles depend on their education, experience, and profession. The author highlights the socio-psychological status of men and women in the family, the influence of spouses on child upbringing, and the psychological conditions necessary for forming appropriate family and social perceptions among youth. Furthermore, she analyzes the socio-psychological mechanisms related to the development of ideas about marriage and family, marriageable age, national traditions and values in Uzbek families, personality traits that ensure family stability, gender-

based attributes and the conditions under which they manifest, gender roles within the family, the number of children, methods of their holistic upbringing, and ways of involving family members in domestic responsibilities [4].

The studies of M.O. Inomova in this field also deserve attention. Her academic research focuses on the use of national values in the spiritual and moral education of children within the family. In her doctoral dissertation titled *Pedagogical Foundations for Using National Values in the Spiritual and Moral Upbringing of Children in the Family* [3], she addresses the upbringing of children based on national traditions, customs, and sources of Uzbek folk pedagogy. The study analyzes the socio-pedagogical necessity of addressing family-related issues, the moral and spiritual development of children, the application of national values in family education, and challenges associated with their key criteria [3; 39]. Indeed, the role and effectiveness of folk traditions in the spiritual and moral upbringing of children have always been significant.

The issues of family, family upbringing, and preparing youth for family life are central to the work of scholars both in CIS countries and abroad. In particular, the researcher Yu.R. Azarov emphasizes the importance of civic and humanistic education in family upbringing. He argues that all other qualities stem from these two and identifies the psychological and pedagogical aspects of child development, especially relevant for the comprehensive development of adolescents aged 16–18. His work offers practical recommendations on influencing children through labor and art, creativity, civic values, nurturing noble emotions, empathy among siblings, sharing joys and sorrows, fostering self-awareness, and promoting both physical and spiritual growth [4]. These recommendations are a valuable foundation for preparing university students for family life.

As a rule, the best time to begin preparing for family life is during the second stage of adolescence—early adulthood (ages 22–25), typically the university years. This period is marked by intense energy, the formation of life ideals, the pursuit of heroism, and a romantic view of social events. It is during this phase that young people should be prepared to enter family life. However, the problem of preparing youth—particularly students—for family life based on an axiological approach has not yet been fully resolved within pedagogy, psychology, or sociology.

Nevertheless, the builders of New Uzbekistan—a legal, democratic state and civil society—are precisely these young individuals who, equipped with knowledge in specific fields, pursue careers aligned with their

interests and aspirations. Therefore, preparing this generation of educated youth for family life, particularly through an axiological approach, is a pressing socio-pedagogical need. As President Shavkat Mirziyoyev aptly stated:

"The creation of New Uzbekistan is not merely a wish or subjective phenomenon—it is an objective necessity driven by the country's current political-legal, socio-economic, and spiritual-educational context. It has deep historical roots, fulfills the centuries-long aspirations of our people, and fully reflects national interests." [1]. Those who positively respond to this objective need and put it into practice are, undoubtedly, the country's youth. Therefore, their preparation for family life using an axiological framework is an essential pedagogical initiative.

Thus, the pedagogical features of preparing students for family life based on an axiological approach have been examined through the lens of specialized scientific literature. However, there is another aspect to consider: family life possesses not only a pedagogical nature but also a psychological foundation. Therefore, it is also essential to take into account the psychological characteristics of preparing students for family life.

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