

THE PRACTICAL SIGNIFICANCE OF STUDENTS' VIEWS OF FAMILY LIFE

Dzhukhanova Nakhida Khayotjonovna

Fergana State University Senior Lecturer

Doctor of Philosophy (PhD) in Psychology

Abstract

This article identifies that psychological readiness for marriage is a complex personal formation, with its main components being: marital values, marriage motivation, the concept of marital hierarchy, marital relationships and expectations, and the idea of marital relations. It was determined that each component has its own structural composition.

Keywords: Social heterogeneity, neurosis, psychasthenia, hysteria, sexual impotence, economic vulnerability.

Introduction

In recent years, in our republic, attention to strengthening the institution of the family, creating a healthy environment in families, achieving family well-being, stabilizing family relations through the adequate formation of the attitude of young people entering into marriage to family values has been raised to the level of state policy, and the necessary regulatory framework has been created. ..."further strengthening the foundations of the family, which is sacred to us,... ensuring a healthy and stable socio-spiritual environment in society and the family, as well as peace, harmony and tranquility... conducting a unified state policy aimed at strengthening the institution of the family, primarily on the basis of the conceptual idea "Healthy family - a healthy society," the definition of important tasks aimed at ensuring the strength of the family, in their implementation, can serve as a sufficient basis for conducting research aimed at this topic.

Since ancient times, our Eastern thinkers in their works have viewed family upbringing as the main hearth that plays an important role in the formation of a person's personality. They emphasized the upbringing of children in the family and the role of family members in the formation of moral values. The main idea of

Eastern thinkers is that the upbringing and development of the individual begins in the family, and the educational role of parents and loved ones is of great importance. They highly valued qualities that could develop in the family - honesty, purity, courage, kindness, truthfulness. Abu Rayhan Beruni, Abu Nasr Farabi, Yusuf Khas Hajib, and other thinkers expressed broad opinions about the role of family upbringing in the human psyche and its influence on the development of society. Scholars such as Mirzo Ulugbek and Alisher Navoi put forward important ideas about the influence of the family on the upbringing of children and its role in life. Effectiveness of family upbringing, parents'.

The above-mentioned criteria were deeply analyzed in the research of G.B. Shoumarov not only on a theoretical, but also on a practical basis, and the need for thorough preparation of young people for family life was proven. According to the scientist, not only feelings, but also a conscious approach, responsibility, mutual compatibility, and positive environmental support play an important role in creating a family.

Psychological readiness for marriage is personal formation, the main structural components of which are value orientations, marriage motivation, ideas about the hierarchy of marriage, marital relations and expectations, ideas about marital relations.

Psychological readiness for marriage is considered as a personal formation, representing a system of interconnected elements; the levels of psychological readiness for marriage and the factors influencing its formation are empirically determined and analyzed. The features of psychological readiness for marriage at different stages of adulthood are identified and characterized. Factors of psychological readiness for marriage are analyzed. Based on these factors, we used G.B.Shoumarov's "Spiritual Preparation for Marriage" test in our research. Students of secondary school No. 5 of the city of Fergana, as well as students of vocational school No. 2 of the city of Margilan, participated in this methodology as subjects. The total number of subjects is 157. Of these, 80 are students of secondary school No. 5 of the city of Fergana, and 77 are students of vocational school No. 2 of the city of Margilan.

1- Table "Results of "moral preparation for marriage" by gender (n=157)

	gender	n	m	St.og'	t	p
S1	son	73	2,10	0,95	4,52	0,00
	girl	84	1,49	0,74		
S2	son	73	2,38	0,92	1,37	0,17
	girl	84	2,18	0,95		
S3	son	73	2,26	0,90	-0,75	0,46
	girl	84	2,37	0,92		
S4	son	73	2,25	1,16	-1,98	0,05
	girl	84	2,57	0,97		
S5	son	73	2,74	1,26	0,27	0,79
	girl	84	2,69	1,06		
S6	son	73	2,10	1,12	2,46	0,02
	girl	84	1,68	1,01		
S7	son	73	2,00	0,96	-0,88	0,38
	girl	84	2,14	1,07		
S8	son	73	2,40	1,05	-1,20	0,23
	girl	84	2,58	0,89		
S9	son	73	1,49	0,90	0,28	0,78
	girl	84	1,45	0,91		
S10	son	73	2,37	1,20	-1,05	0,30
	girl	84	2,56	1,07		
S11	son	73	2,21	0,97	-1,11	0,27
	girl	84	2,37	0,88		
S12	son	73	1,62	1,04	-0,97	0,33
	girl	84	1,79	1,13		
S13	son	73	2,32	1,09	0,38	0,71
	girl	84	2,25	1,07		
S14	son	73	2,58	1,39	0,07	0,94
	girl	84	2,56	1,43		
S15	son	73	1,86	0,96	-0,19	0,85
	girl	84	1,89	0,97		
S16	son	73	56,36	10,31	0,72	0,48
	girl	84	55,19	10,06		

According to the analysis of Table 1, when conducting a study on the methodology "Spiritual Preparation for Marriage" among male and female respondents, we asked them 15 questions. According to it, when they were asked the question "If people stopped living as families, then life would become extremely unattractive," a statistically significant difference was found between the arithmetic mean values

of the overall results when analyzed by gender $t=0.00$, $p<0.020936$. According to it, boys answered "I disagree" with this opinion more than high school girls. This is explained by several main factors: Young men are educated by society with such qualities as independence, freedom, initiative, and orientation towards the external environment. In their consciousness, family life is sometimes formed as a symbol of responsibility, limitations, and attachment. This increases their likelihood of perceiving family life not as the meaning of life, but as a system opposed to individual freedom. Also, high school students may not yet be psychologically ready for full family life. Boys, in particular, are emotionally less capable of deeply understanding and expressing their feelings than girls. This can prevent them from deeply understanding the socio-philosophical ideas about the family. It is also natural that there are differences between the sexes in their views on life, girls, especially in high school, often choose a more romantic and value-based approach to family. In them, the concept of family is formed as a source of warmth, care, protection, and social support. Therefore, they are more likely to support the idea that "life becomes unattractive" to this question. Boys, on the other hand, associate the attractiveness of life more with external activities, freedom, and independent decisions. In addition, there is a stereotype in society that "family is a later matter" for men. They think about family only when they are more self-sufficient. This leads to a low perception of the relevance of family in adolescent boys. In conclusion, the level of moral preparation for marriage among high school students can differ significantly depending on gender. If girls accept family as an integral, important part of life.

When analyzing the answer to the question "If you treat your spouse gently, take into account his condition, feel sorry for him, and show sympathy, it will be very difficult to achieve your goals," a significant difference was found between the arithmetic mean of the overall results $t=0.05$, $p<0.020936$. When analyzing this question by gender, it was found that it is higher in boys than in girls. The reason for this is that men are often trained to be leaders, decision-makers, and emotionally stable. Therefore, they may perceive excessive gentleness or excessive empathy as an "obstacle to progress." They believe that excessive politeness can lead to their spouse striving for dominance, negating their own opinion, or losing control. In addition, boys sometimes interpret such approaches as "holding one's own opinion" and "maintaining a firm position" as signs of strong leadership. They sometimes

understand softness as weakness. This opinion may have been formed through cultural traditions, social examples based on the male model in the family. Girls, on the other hand, are usually taught from a young age to value cooperation, balance, mutual understanding, and emotional closeness in the family. They believe that kindness and compassion strengthen family stability and trust. Therefore, they are less likely than boys to agree with the idea that "softness hinders success." Boys strive not to lose strength, control, and will in their relationships. This affects their personal autonomy, the level of confidence in decision-making. As a result, they consider "too much attention" or "permanent empathy" to be the reason for losing their position. Among boys, it is more common to consider gentleness as a factor hindering their goals. This may indicate their propensity for an authoritarian approach in future family relationships. Girls, on the contrary, consider empathy and love to be the foundation of a healthy family connection.

The last difference When analyzing our question "Conflicts with parents and their adult children are inevitable conflicts that cannot be resolved," a significant difference was found between the arithmetic mean of the overall results $t=0.02$, $p<0.020936$. In response to this question, it was found that it is higher in boys than in girls. There could be several reasons for this. Psychologically, boys in adolescence and adulthood strive for independence, free thinking, and personal boundaries. Parental control, restrictions, or "prohibitions" are often perceived by them as a "barrier." This leads them to feel that conflict situations with their parents are inevitable. Since many boys cannot express their emotional state openly, when conflicts arise, they tend to suppress or passively resist rather than openly share their emotions. As a result, conflicts appear "permanent" and "irresolvable." In girls, however, emotional connection with parents is often considered important. They believe that conflicts can be resolved through problem-solving, understanding, and compromise. Therefore, they approach this question more negatively or neutrally. In addition, boys are expected to become "self-reliant," "non-critical," and "self-managing" individuals in the future. This stereotype also leads them to perceive conflict situations with their parents as "normal" or "necessary." Obedience to parents' opinions and agreeing to their objections may seem contrary to masculinity. Girls try to resolve conflicts more through communication, understanding, and the exchange of emotions. Boys, on the other

hand, try to get out of the problem by "closing up" or standing firm in their opinion. This method deepens the conflict and makes it appear "unsolvable."

In conclusion, it should be noted that the differences obtained in the ratio of correlational relationships indicate that psychological preparation for marriage as personality formation can have different levels of formation and structural organization of its components. Thus, our theoretical assumption that psychological preparation for marriage can be formed at high, medium, and low levels has received empirical confirmation.

A high level of psychological readiness for marriage is characterized by a high level of formation of all components. The leading components are ideas about the hierarchy of marriage and marital relations. The hierarchy of components at this level is as follows: ideas about the hierarchy of marriage and marital relations, value orientations, marriage motivation, marital relations and expectations.

References

1. O‘zbekiston Respublikasining Oila kodeksi. – T.: «Adolat», 1998. – 302 b.
2. O‘zbekiston Respublikasi Konstitutsiyasi –T: «O‘zbekiston», 2018.– 40 b.
3. O‘zbekiston Respublikasi Prezidentining 2019 yil 13 fevraldagi «2019-2025 yillarda O‘zbekiston Respublikasi aholisining ruhiy salomatligini muhofaza qilish xizmatini rivojlantirish kontseptsiyachini tadqiqlash to‘g‘risida»gi PQ-4190 - son qarori/Qonun hujjatlari ma’lumotlari milliy bazasi, 15.02.2019 y., 07/19/4190/2614-son.
4. Akmalovna A. F., Xayotjonovna D. N. QIZLARNI OILAGA TAYYOLASHDA ETNIK STEREOTIPLAR VA PSIXOLOGIK USTANOVKALARINI O‘RGANISH //SO ‘NGI ILMIY TADQIQOTLAR NAZARIYASI. – 2023. – T. 6. – №. 12. – C. 282-291.
5. Akmalovna, Akramova Feruza, and Djuxonova Noxida Xayotjonovna. "Qizlarni oilaga tayyolashda etnik stereotiplar va psixologik ustanovkalarini o‘rganish." SO ‘NGI ILMIY TADQIQOTLAR NAZARIYASI 6.12 (2023): 282-291.
6. Akmalovna, A. F., & Xayotjonovna, D. N. (2023). QIZLARNI OILAGA TAYYOLASHDA ETNIK STEREOTIPLAR VA PSIXOLOGIK USTANOVKALARINI O‘RGANISH. SO ‘NGI ILMIY TADQIQOTLAR NAZARIYASI, 6(12), 282-291.

7. Dzhukhonova N. STUDYING ETHNIC STEREOTYPES AND PSYCHOLOGICAL STANDARDS IN PREPARING GIRLS FOR A FAMILY //Science and innovation. – 2023. – T. 2. – №. B5. – C. 13-16.
8. Dzhukhonova, N. "STUDYING ETHNIC STEREOTYPES AND PSYCHOLOGICAL STANDARDS IN PREPARING GIRLS FOR A FAMILY." Science and innovation 2.B5 (2023): 13-16.
9. Dzhukhonova, N. (2023). STUDYING ETHNIC STEREOTYPES AND PSYCHOLOGICAL STANDARDS IN PREPARING GIRLS FOR A FAMILY. Science and innovation, 2(B5), 13-16.
10. Djuxonova N., Qovlonbekov A. OILAVIY NIZOLAR VA ULARNING TAVSIFI //Conference Zone. – 2023. – C. 289-296.
11. Djuxonova, N., and A. Qovlonbekov. "OILAVIY NIZOLAR VA ULARNING TAVSIFI." Conference Zone. 2023.
12. Djuxonova, N., & Qovlonbekov, A. (2023, February). OILAVIY NIZOLAR VA ULARNING TAVSIFI. In Conference Zone (pp. 289-296).