



The Practical Importance Of Students' Perceptions About Family Life

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ABSTRACT

The article examines high school students' perceptions of family life from a sociopsychological perspective. The study involved students from the Fergana and Margilan regions and was conducted using a specially designed questionnaire. The results reveal gender differences, levels of readiness for family life, and the coexistence of modern and traditional views among youth. The study emphasizes the importance of educational and psychological programs in shaping family values. Findings can serve as a practical basis for educational initiatives aimed at preparing young people for family life and fostering stable family relationships.

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In recent years, significant attention has been devoted in our republic to strengthening the institution of the family, creating a healthy environment within families, achieving family well-being, and stabilizing family relationships through the adequate formation of young people's attitudes toward family values before marriage. This issue has been elevated to the level of state policy, and the necessary legal and regulatory foundations have been established. The conceptual framework of Presidential Decree No. PF-5938 dated February 18, 2020, "On Measures to Improve the Socio-Spiritual Environment in Society, Further Support the Mahalla Institution, and Bring the System of Working with Families and Women to a New Level," emphasizes the importance of "further strengthening the sacred foundations of the family, ensuring a healthy and stable socio-spiritual environment, peace, harmony, and tranquility in society and within families, and implementing a unified state policy aimed at promoting the idea of 'A Healthy Family – A Healthy Society.'" These priorities provide a sufficient basis for conducting research directed toward this topic.

The central idea uniting Eastern thinkers is that personal upbringing and development begin within the family, and that parents and close relatives play an essential educational role. They highly valued qualities that may develop within the family, such as honesty, purity, courage, kindness, and truthfulness. Thinkers such as Abu Rayhan Beruni, Abu Nasr al-Farabi, Yusuf Khas Hajib and other scholars widely discussed the role of family upbringing in human psychology and its influence on social development. Scholars such as Mirzo Ulugbek and Alisher Navoi also put forward important ideas regarding the influence of the family on children's upbringing and its role in human life. The effectiveness of family education is directly connected with positive relationships between parents and with parents serving as examples to their children through their knowledge and spirituality.

Practical Study Based on Socio-Psychological Surveys

The strength and stability of the family largely depend on the degree to which young people are prepared for family life and on how they imagine this life. Based on these considerations, we set the objective of studying the extent to which perceptions of family life are formed among high school students.

In the study, we used a specially designed authorial socio-psychological questionnaire developed by F.A. Akramova and N.X. Djuxonova. The research also identified differences among male and female high school students according to their place of residence, particularly in the regions of Fergana and Margilan.

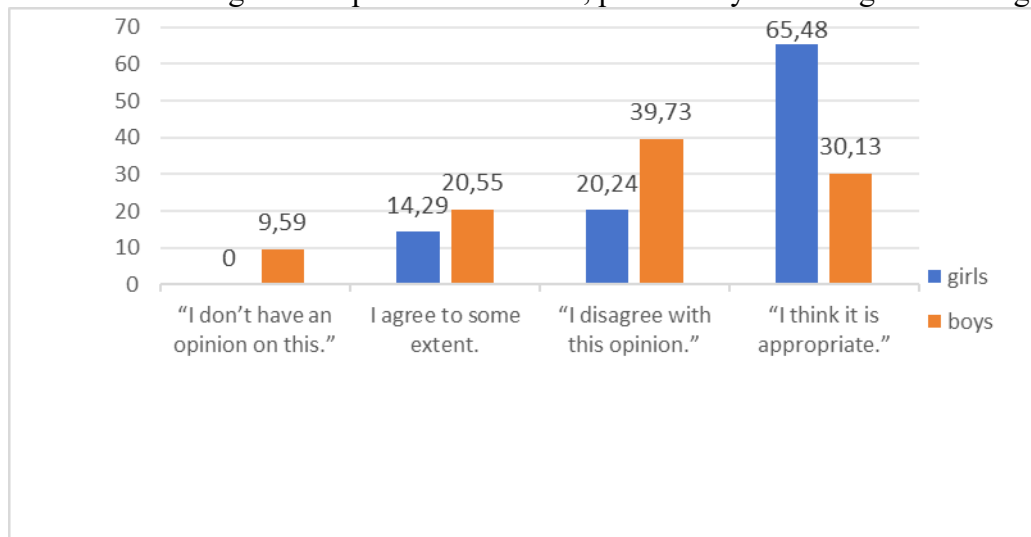


Diagram 1. "I consider it acceptable for women and men to have equal rights in family relationships."

According to the results of Diagram 1, when respondents were asked this question, 65.48% of female high school students answered, "I consider it acceptable." Among male students, this figure amounted to 30.13%. These results indicate that the majority of girls believe in equality between women and men. Their views demonstrate the development of modern perspectives, gender equality, and legal awareness. About one-third of the boys also supported this opinion.

In response to this question, 39.73% of male respondents and 20.24% of female respondents answered, "I do not agree with this opinion." This indicator shows that traditional patriarchal views are more widespread among boys. A certain proportion of girls also approve of roles based on male dominance.

The remaining 14.29% of girls and 20.55% of boys selected the response option, "I partially agree." This group of students approaches the issue in a compromising or uncertain manner. They believe that equality may exist in certain situations, but not completely.

The remaining 9.59% of male students answered this question with, "I do not have an opinion about this." None of the girls remained indifferent on this issue, indicating that all of them expressed a definite opinion. A small proportion of the boys, however, had not yet formed a clear position on this topic.

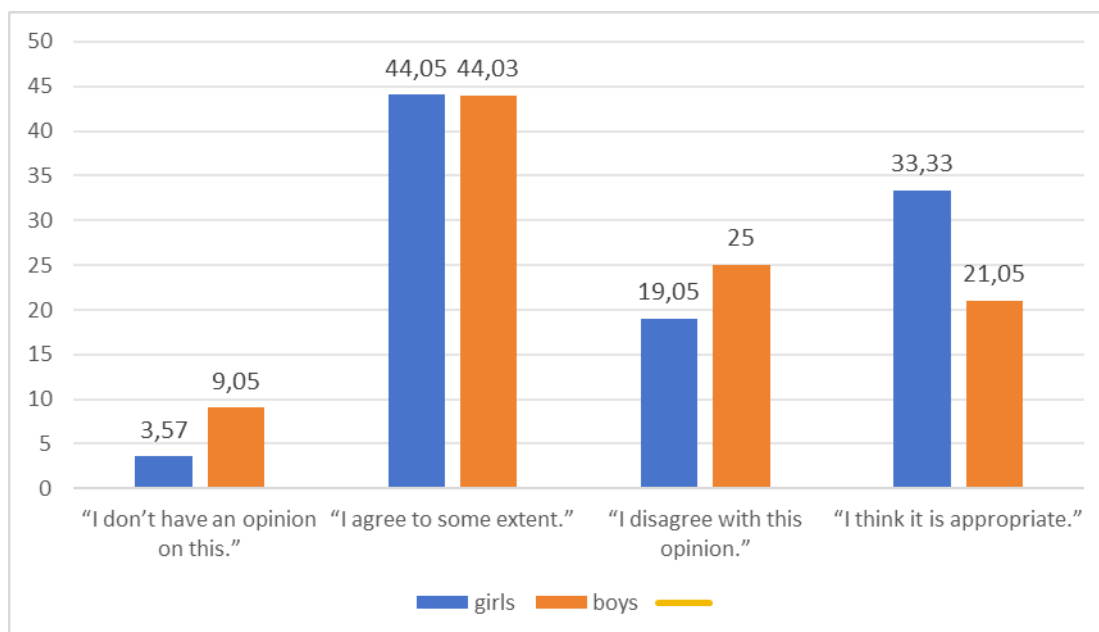


Diagram 2. "Do you think that every wish of a spouse should be fulfilled?"

According to the results of Diagram 2, when respondents were asked this question, 33.33% of high school students selected the answer, "I consider it acceptable." This may be explained by the fact that respondents in this group likely consider harmony and loyalty within the family to be highly important. For them, fully fulfilling the wishes of a spouse is seen as a means of ensuring peace and stability in the family. This approach may be more common among individuals with traditional views.

Meanwhile, 19.05% of the participants answered, "I do not agree with this opinion." Those in this group believe that relationships between spouses should not be one-sided, but rather based on mutual agreement. They likely value individual independence and personal boundaries.

Differences in psychological readiness for marriage at various stages of adulthood allow us to conclude that psychological readiness for marriage does not necessarily increase directly with age; however, the following tendency can be observed:

During late adolescence (17–21 years), the concept of marriage, perceptions of a future spouse, and imagining oneself as a future husband or wife are only beginning to differentiate. This age is characterized by mixed attitudes toward marriage, establishing relationships with a partner (such as role distribution and leadership), and raising children. There is no clearly dominant motivation for marriage. A partner is primarily viewed as a companion for communication.

Young adulthood (21–40 years) is distinguished by a higher level of psychological readiness for marriage. During this period, ideas about marital relationships and about a partner are formed not only for communication, but also for building a family. Great attention is paid to relationships between spouses, as well as to their emotional and psychotherapeutic connections. The dominant motivation is orientation toward a specific person. This period can be characterized by loyalty to one's partner, since the communication partner becomes a marriage partner with whom marital relations are established.

Thus, it can be concluded that the highest level of psychological readiness for marriage occurs during young adulthood.

In addition, a comparative analysis was conducted regarding differences in the components and levels of development of psychological readiness for marriage between men and women. Gender influences the level of psychological readiness for marriage, and there are qualitative differences in the structural organization of this system. Men generally develop psychological readiness for marriage by valuing their wives as communication partners; important life values and areas of family life are associated with providing for the family and social activity. Women, on the other hand, develop psychological readiness for marriage with a specific person; they evaluate a future spouse according to qualities necessary for marriage. They pay greater attention to family responsibilities, family life, and close emotional relationships with their

husbands. Such differences can be explained by traditional attitudes toward the roles of men and women within the family.

The presence of a постоянный communication partner does not directly affect the level of psychological readiness for marriage; however, there are qualitative differences in the structural organization of the components within the system of psychological readiness for marriage. Individuals who have a permanent communication partner tend to focus on engaging and interesting activities, while at the same time considering intimate and sexual relationships to be an important aspect of family life. They demonstrate a clear orientation toward marriage and show a distinct manifestation of jealousy. Individuals who do not have a permanent communication partner are more focused on self-realization, are inclined toward creativity, and do not consider sexual relations to be a significant aspect of family life. In entering marriage and realizing themselves in the sphere of social activity, they are oriented toward a specific individual.

The experience of cohabitation (up to 3 years) positively influences the development of the components of psychological readiness for marriage. Thus, individuals with such experience demonstrate a higher level of psychological readiness for marriage. Important life values for these individuals are associated with a favorable psychological climate within the family and family life, reflecting spouses' joint activities and child-rearing; a sense of duty is expressed more strongly than pleasure. They identify qualities necessary for marriage and therefore characterize both themselves and their partners primarily through marital qualities. They focus on the essence and outcome of marriage itself, since they already have a partner and shared life experience. For individuals without cohabitation experience, important life values are associated with freedom, independence, self-confidence, and external attractiveness. When entering marriage, they focus on a specific person, but perceive that individual mainly as a communication partner.

The formation of family values among students in higher educational institutions is considered one of the main directions of the social sphere. In particular, measures and programs are being implemented to strengthen family traditions and the spiritual unity of generations, promote respect for family values, form positive perceptions about the family, and provide moral and ethical education. Within the framework of educational courses, students study modern problems of the family institution (family relationships, informal marriages, single-parent families, preservation of family traditions, and others), as well as courses on "Family Law" based on the norms established in the Family Code of the Russian Federation.

During roundtable discussions held in educational institutions, practical experiences related to household management are studied and gradually introduced into practice. In the sphere of economic relations, effective young family clubs operate with the aim of developing a sense of duty and responsibility among parents and relatives within the family, as well as providing knowledge, skills, and competencies necessary for improving the culture of marital relationships.

The activities of young family clubs have been organized on the basis of youth policy institutions in cities and district regions of the Russian Federation. These clubs are engaged in preparing young people for marriage, teaching future parents healthy lifestyles and family planning, and providing informational-educational, informational-consultative, informational-consulting, advocacy, psychological, and legal assistance.

It is noteworthy that in Russian Federation, the "Parental Glory" Order and Medal have been established as state awards. In addition, the regional medal "Father's Valor" ("Otsovskaya Doblest") has been legally instituted to encourage fathers with many children for достойное upbringing of their children, strengthening family values, and increasing responsibility toward family life.

The Russian mass media play a significant role in promoting the preservation and protection of family values. State policies aimed at strengthening the institution of the family, enhancing the status of large families, as well as projects and events implemented in various regions, are widely covered on the basis of in-depth analysis.

At the same time, online education systems on the foundations of family life are widely developed in the Russian Federation.

A distance-learning school called “Basic Principles of Building a Family” is actively functioning, providing opportunities to obtain useful information on various issues, including psychological aspects, within a short period of time.

In Belarus, an elective educational program entitled “Preparing Students for Family Life” has been introduced for 10th–11th grade students.

Although a number of non-governmental educational institutions aimed at preparing young people for family life operate in Uzbekistan, most of them remain limited to teaching girls a narrow range of household skills, such as baking, sewing, beauty care, and infant care. One of the earliest established non-governmental institutions, the “Mashriq Mash’ali” educational center, received positive public recognition due to its activities based on progressive ideas. However, the “School of Sultans” courses organized by this institution for boys failed to generate significant interest among young men, and it was not possible to actively involve them in the training sessions.

Nevertheless, developing a program for preparing individuals for marriage should comprehensively include practical, theoretical, and emotional knowledge and skills. Although educational courses on the “Psychology of Family Relations” have been introduced for students in Uzbekistan, it would be advisable to make the formation of family life values one of the priority directions of educational institutions beginning from preschool age.

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