The problem of preparing young people for family life in the research of domestic scientists

Suletbaeva Ella Serikbaevna- Senior Lecturer of the Department of Pedagogy, Psychology and Educational Technologies, Regional Center for Retraining and Advanced Training of Public Education Workers of the Republic of Karakalpakstan

Annotation. The following article deals with the problem of preparing modern youth for marriage and building their own family. Especially indicated the issues of the absence of family forms of preparation for marriage in Uzbek families, as well as the peculiarities of premarital behavior youth.

The importance of preparing youth for family life has been widely interpreted in the works of Plato, Aristotle, Herodotus, Kant, and Russo since ancient times. As a result of the analysis of legacies and works of the first Renaissance scholars, encyclopedists, it was clarified that Abu Ali ibn Sino, Abu Rayhan Beruni, Kaykovus works played an important role in preparing young people for family life. In addition, the research of scientists of the independence period has been studied, critically analyzed, and summarized. For example, one of the leading factor is not only an economic one, but also a socio-psychological factor is important, which is capable of any trials of fate and family life. Proceeding from this, when preparing young people for family life, it is necessary to disclose to young people the content and significance of the psychological factor, raise them with the necessary knowledge, skills and abilities to effectively use the socio-psychological factor, especially in case of family age crises, marital and family conflicts with other family members.

Key words: preparing young people for family life, research by domestic scientists, socio-psychological factor, marital and family conflict, tradition.

Introduction. Family is one of the main institutions of society. In accordance with its main function of procreation and ensuring continuity in development, it belongs to the fundamental social institution in which the basic norms and values
are formed. Human being is brought up in the family. He or she gets basic skills and abilities necessary in the process of socialization. The family as the most important unit of society is undergoing various changes. These changes have always been relevant to the study of researchers in various disciplines.

Nowadays, young people are less responsible when choosing a partner, which is confirmed by statistics on the number of divorces. There is a tendency to an increase in the number of informal marriages, or marriage unions are concluded mainly at a more mature age.

Young people are difficult period of ontogenesis. This period is when a person searches of himself, his vocation, a place in society, and a partner. This age is distinguished by high social activity, which makes its own requirements for behavior. Labor activity, religion, politics, culture, family become the sphere of development of a young person and at the same time a means of self-affirmation. Hence the problems of choice, search and the desire to experience everything on yourself. Often, the family also becomes a place for testing its capabilities, so it is important to define what constitutes a psychological readiness for marriage in domestic and foreign literature. Several different directions of readiness for marriage are highlighted: physical, social, ethical, economic, sexual, and psychological. This paper deals specifically with the problem of preparing young people for family life in the studies of domestic scientists.

The problems of family and family relations in general and the issues of preparing children for family life have worried the minds of people since ancient times. The evidence of this judgment can be found in the works of ancient thinkers (Plato, Aristotle, Herodotus, Kant, Rousseau and others). Scriptures of almost all major religions like Christianity, Catholicism, Orthodoxy, Islam, Buddhism and others, the creation of great scientists and thinkers, poets and writers of the East (Confucius, Ibn-Sina, Ahmad Donish, Nizamiy Gandjavi, Alisher Navoi, Abu Raikhan Beruni, Imam Bukhari, Omar Khayyam, Berdakh, Abdulla Qodiriy, Abdulla Aripov, Erkin Vohidov and others), did not ignore the problem of the
family. On the contrary, they focused on the rules of family life, teaching and performing family functions, and preparing young people for family life. All of the above and not noted, whether he is a scientist, commander, poet or writer, noted in their writings, regardless of profession and status, wrote their philosophical judgments about the family, many of which were transformed in aphorisms and serve as guidance for subsequent generations as a specific family, and the institution of the family as a whole.

The work of each of these authors can be a separate topic for a dissertation research on psychological and views in general and family psychology in particular. We have such a treasure trove of invaluable spiritual wealth, but, unfortunately, we hardly use it in preparing young people for family life. We must solve the important problem for the present and future generations.

Oriental thinkers paid great attention to family issues and the preparation of children for future family life and family functions.

Abu Ali ibn Sina believed that until the boy comes of age in the family, the father must fulfill all his functions. It is important to give a nice name. In the upbringing and shaping of the boy's personality, depending on the situation, the father must effectively use rewards and punishments when necessary. In his recommendations, he notes the great importance of the parental family in shaping the personality of a family man. The great importance of family and family relations was noted in the writings of Abu Raikhan Beruni. The work of Kaykovus "Qobusnoma" can be considered a pedagogical guide for the family life of young people. Kaykovus describes family life in detail and offers psychological and pedagogical recommendations to spouses and children. According to the author, every parent is obliged to give their children an education and upbringing. Alisher Navoi's thoughts are permeated with deep philosophy and psychology, many of which have become aphorisms. For example, "If you want health, limit food, you want peace - less with malicious language". "If you yourself are a man, do not dare to call that word for someone who is alien to the sadness of other people".
The main theme of the founder of Uzbek romanticism, Abdulla Qadiri, was the family, where premarital factors; family, marital relations are skillfully reflected in the artistic form, which are of great educational value in preparing young people for family life. The representative of the Jadids, Abdurauf Fitrat, attached great importance to the family in his work. In 1914, he summarized his recommendations in his work "The Family or Orders of Family Leadership", where great importance is attached to the personality of the woman in the family.

**Literature review.** In Uzbekistan, the independence of the country gave a great stimulus to the study of family problems. Thanks to the independence of the Republic of Uzbekistan and its integral part of the Republic of Karakalpakstan, the scientific study of the socio-psychological and ethno-psychological characteristics of the family has sharply intensified. Thanks to scientific, mostly dissertation, research by G.B.Shaumarov (1990), V.M. Karimova (1994) and their followers Zh.Soginov (1990), E. Usmanov (1992), Sh. Dzhuraeva, Kh.Karimova, B. Umarov, F. Ruzikulova and others, as well as doctors of the dissertation Z. Rasulova, M. Utepbergenov formed a scientific school on family psychology.

One of the first works on the ethno-psychology of the family was N. Soginov's Ph.D. thesis, which turned out to be the first swallow not only in Uzbekistan, but also in the former USSR. Soginov O.N. (1990) identified regional, gender, and other social and psychological characteristics of satisfaction with marriage in an Uzbek family. The analysis of the results showed that it is especially necessary to pay attention to the preparation of young people for family life.

E. Usmanov studied the problem of suicide in women and the motivation of suicide women in choosing the form of self-immolation. The socio-psychological characteristics of marital and family conflicts were studied in the study of Kh.Karimov. Social-psychological and ethno-psychological characteristics of children were studied by B. Umarov. The ethno-psychological characteristics of the Tajik family and satisfaction with marriage were studied by Sh.Dzhuraeva.
Socio-psychological and ethno-psychological characteristics of conflicts in the Tajik family were investigated in the dissertation of Samarov R.S.

Socio-psychological characteristics, causes and factors, as well as gender and age characteristics were identified in F. Ruzikulov's dissertation work. Ethno-regional and socio-psychological characteristics of the Khorezm family were described in the dissertation research of N. Salaeva. The work revealed the social status of the daughter-in-law, in contrast to other regions, the peculiarities of communication between the daughter-in-law and her father-in-law, which is not found in any region of Uzbekistan and the attitude of the mother-in-law to the daughter-in-law is very different from other regions. Social ethno-psychological characteristics of the Kyrgyz family were identified in the dissertation of R. Dushanov. The originality of premarital factors, the tradition of kidnapping girls, interpersonal relationships in the family and others, it was revealed that the eldest grandson grows up from childhood in the family of grandparents, considering his father as a brother, and his mother as a sister.

F. Akramova studied socio-psychological, ethno-psychological, age-specific characteristics of the feelings of love in schoolchildren. Socio-psychological characteristics in the dynamics of marital years were defined in G. Niyazmetova's dissertation, where in different stages of family life the features of marital relations, the status of husband and wife are modified.

Socio-psychological and ethno-psychological characteristics and individual issues of students' readiness for family life in the Republic of Karakalpakstan were identified in the candidate and doctoral dissertations of M.A. Utepbergenov. The socio-psychological characteristics of family and marriage customs, rituals and traditions in the Uzbek family were presented in the dissertation of Z. Rasulova.

Socio-psychological factors, the reasons for secondary marriage and their influence on the stability of the family were identified in the dissertation research of N. Rasulova.
The first work in Uzbekistan, dedicated to the socio-psychological characteristics of Uzbek women's ideas about the family, was V. Karimova’s doctoral dissertation.

Using the material of the Republic of Karakalpakstan, M. Utepbergenov studied the performance and readiness of schoolchildren, students, pupils of mercy houses and special schools, and the blind. He revealed the complete absence of education and preparation of students for family life in special schools and charity homes.

N. Lutfullaeva studied the social and psychological characteristics of readiness for family relationships among students who have started a family. In order to achieve objective material and the possibility of a comparative analysis of different groups, she studied the ideas about family values among students who had married. He studied ideas and attitudes about marriage partners, psychological characteristics of a personality as criteria for readiness for marriage, the relationship of interpersonal relations of spouses with ideas about themselves and marriage partner, as well as the psychological aspects of the formation of the idea of the family among students as a factor of psychological readiness for marriage.

The scientific value and novelty of the results of the dissertation research lies in the fact that for the first time in the ethnic group of indigenous peoples, the socio-psychological characteristics of marital relations in a student family were subjected to a special scientific study. The study revealed the relationship between family relationships and socio-psychological ideas about the spouse and future family life. On the basis of the above results, no less valuable psychological recommendations were developed aimed at strengthening the marriage bond in student families.

F. Akramova and Z. Bilolova studied the socio-psychological aspects of preparing youth for family life. The object of study was students in grades 10-11, 350 service members of the Academy of the Armed Forces of the Republic of Uzbekistan and 80 cadets of a higher military school, within the framework of the project "Girls' ideas about family life and socio-psychological aspects of their
According to the results of this study, 24% of girls expressed readiness, 52% - insufficient readiness to build positive and trusting relationships with their mother-in-law and other family members of the future spouse.

When asked if you consider yourself ready for motherhood after marriage, 88% answered that they are not ready or partially ready. Based on the answer to the obligatory or optional preparation for family life, 31% of the girls surveyed believe that it is impossible to learn housekeeping and solving everyday problems in the process of married life after marriage; such skills must be acquired in their parental family. Based on this, the authors conclude that 69% of respondents who believe that these skills are not ready in married life, and it becomes potential applicants for divorce in the first years of living together.

In our opinion, it is inappropriate to draw such hasty conclusions in scientific reports on the basis of one answer.

The paper formulates valuable recommendations for preparing young people for family life. In the work "Society and Family of Uzbekistan" by R.A. Ubaidullaeva based on a survey of about 4000 respondents from all regions of the country. Analyzing these dynamics, the author notes an increase in the population, shifting the educational functions of the family to educational institutions. The reproductive and upbringing functions of the family were noted by only 38.3%, while this is the most important, the leading functions of the family. The age of marriage is increasing, especially for men.

**The decisive voice in creating a family (in % of the number of respondents)**

<table>
<thead>
<tr>
<th>Nationality of respondents</th>
<th>Parents</th>
<th>Boys and girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uzbeks</td>
<td>45,4</td>
<td>45,1</td>
</tr>
<tr>
<td>Central Asian nationas</td>
<td>23,8</td>
<td>61,9</td>
</tr>
<tr>
<td>Slovaks</td>
<td>7,1</td>
<td>71,4</td>
</tr>
</tbody>
</table>
The study of the dynamics of the motives for marriage shows that mutual love loses its significance somewhat and decreases from 54.4% in 2009 to 42.5% in 2011. Grows based on local customs and traditions. If this is translated into the public language of psychology, it means that a family created based on matchmaking with a minimum good-natured experience of acquaintance (1 month several meetings of young people). In such marriages, parents are more guided by material security, the level of education and social status of future relatives, which includes the study of the psychological relationships of the personality of the daughter-in-law or son-in-law. Even if desired, this cannot be realized due to the minimum premarital period.

Thus, the families described above have increased from 23.4% to 35.5% in two years. Dynamics by 12%. If we add to them families created because of calculation, this means that for almost one third of young families, the leading motive for marriage is the material security and social status of the future marriage partner.

**Research Methodology.** Our judgment does not remove the dignity and strength of these families. A certain part has a good prognosis for the stability of marriage and a happy marriage. At the same time, it should be noted that one of the leading ones is not so much an economic, but a socio-psychological factor, which is capable of any trials of fate and family life. Proceeding from this, when preparing young people for family life, it is necessary to disclose to young people the content and significance of the psychological factor, equip them with the necessary knowledge, skills and abilities to effectively use the socio-psychological factor, especially in case of family age crises, marital and family conflicts with other family members. However, it should be noted with regret that in recent years the percentage of marriages where calculation is leading (economic, career, creative, social, psychological, physiological, legal and other forms) has sharply
increased in recent years, which, in our opinion, will contribute to the undermining and deepening of the crisis the institution of the family in the country.

According to the results of the study, the first three positions of character traits that parents must necessarily bring up in children are:

1. Diligence, patriotism, respect for parents -38.6%.
2. Humanity, generosity and honesty -19.6%.
3. Intelligence, education, literacy -18.7%.

The lowest positions, according to the answers, were distributed among:
- Purposefulness, persistence (7.2%);
- Responsibility, discipline (2.8%);
- Patience (1.8%).

From the latter, we can conclude that, in our opinion, the little significance of the above character traits successfully correlates with the delay in the years of social maturity, the psychological infantilism of their personality. Regretfully, it should be noted that the substitute position of such a necessary trait in family life as patience and tolerance contributes to an increase in the frequency and exacerbation of family conflicts in modern families.

In the overwhelming majority of cases, the stability of marriage, the well-being of marital relations and the quality of family life, the psychological climate in the family, as well as the formation of the future family man and the forecast of his personal life in his future family depends on the personality traits of the spouses.

It is well known that positive personality traits do not have a negative impact on the above. Problems arise due to the presence in the personality traits of the spouses, negative qualities in their characters, from the presence of bad habits.

Negative personality traits and bad habits are not peppers in salads or ketchup that induce appetite, but rather "A fly in the ointment can ruin a barrel of honey".

**Results and Discussion.** In this regard, of interest are the results obtained on the question "what personality traits you would not like to see in your future wife?"
The most undesirable qualities in the person of the future wife, men noted treason, deceit, which was noted by 24%, 1/4 hour of lyceum students. Among lyceum students, the most undesirable trait in the face of his wife was disrespect for the elders, 14%, and bad character, 11%. They also do not accept when his wife abuses alcohol or smokes.

The unwanted personality traits of the wife in the future family life are quite pronounced in the responses of almost all groups, such as disorder, talkativeness, stupidity, immorality, and disrespect for the husband's parents. The same results were obtained from respondents in terms of personality traits as indifference, a tendency to gossip, and rudeness. The respondents do not perceive in the image of future wives insolence, capriciousness, and bad manners, which more often than other personality traits provoke family conflicts.

In order to determine the severity of the negative attitude and identify intergroup differences among the respondents, we proposed the following table, where the negative personality traits of future wives in the views of male respondents are lined up in descending order of the degree of dislike. For example: number one is "most unperceivable", etc. taken only three leading positions, the most despised, not perceived in the personality of the future wife.

<table>
<thead>
<tr>
<th>Students</th>
<th>Lyceum educators</th>
<th>Schoolchildren</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Treason prone to treason, deceitful - 12&lt;br&gt;Impudent, capricious, ill - 12</td>
<td>I. Disrespecting of seniors-14</td>
<td>I. Treason, deceitful - 10</td>
</tr>
<tr>
<td>II. Frivolous, impulsive - 8&lt;br&gt;Bad temper -8</td>
<td>II. Bad temper -11</td>
<td>II. Disrespecting of seniors -8,3</td>
</tr>
<tr>
<td>III. Five parameters get third place (1,2,3,4,5,)</td>
<td>III. Treason, deceitful -8</td>
<td>III. Four parameters (2,5,6,8) -6,6</td>
</tr>
</tbody>
</table>
An analysis of the most unperceived and relatively loyal shows that male respondents have an extremely negative attitude with complete “ignorance” towards women who easily cheat on their husbands and abuse lies, that is, they lie not in favor of the cause, but in their own interests. In addition, who often lies is unreliable. Therefore, a spouse in whom you can be sure in any life situation that the family and children will be completely safe guides them.

Therefore, betrayal and lies are present in the first triplet of the most unperceived qualities; moreover, in two groups of three respondents it takes the first place.

Given the tendency for an increase in the number of incomplete families, the growth of legally complete incomplete families (from labor migrants of young married men) for years, which create objective conditions as a sharp increase in extramarital relations. In combination with those attitudes where the propensity to cheat is the most unacceptable feature the personality of future wives in the minds of young men. In our opinion, one can expect a great increase in domestic crimes, including murders motivated by jealousy.

It should be noted with regret that, according to unofficial sources, Uzbekistan occupies one of the leading places in the world in the exploitation of women in the sex industry. We have achieved this during the period of independence years of our country.

Traditions, customs and rituals play an important role in preparing for family life. Among them, it should be noted such ritual songs "Toy Baslau" (wedding song), "Khauzhar" performed when a girl is given in marriage (a girl's offense against her parents, where she is forced to marry), "Bet Ashar" when the daughter-in-law comes to the groom's house and bows greets each of her husband's relatives.
"Aytye" poetic competition of girls from the side of the daughter-in-law and the equestrian from the side of the groom. It is intended in response to the song "Khauzhar" in order to reassure the daughter-in-law that everything will be very good in her new family. Thereby preliminarily forming positive attitudes, has a psychotherapeutic effect on the daughter-in-law, which will facilitate her quick adaptation to new conditions and family members.

"Khauzhar" and "Sinsyu" are plaintive songs in which dissatisfaction with the father of the bride is expressed, who, in the interests of the big “kalym”, gives up the daughter against her will, against her wishes. The difference is that bridesmaids perform “Hauzhar”, "Sensyu" is performed by the bride herself. At the same time, "Sinsyu", according to tradition, the girl with tears left her father's house, singing the song "Sinsyu" without fail, regardless of whether she was willing or unwilling to marry her. It was a demonstration of love for her parents, for her father's house, the land, her good breeding and modesty, and, of course, sincere tears from obscurity, as her future new family life with completely new people, strangers to her, lies ahead.

A deep psychological meaning lies in the Betashar tradition (removing the veil from the face), which the Uzbeks call “Kelin salom” (greeting the bride to her new relatives). In terms of content and focus, both the Karakalpaks and the Uzbeks pursue the first acquaintance with their close relatives and neighbors of the new family.

A distinctive feature, if professionally performers observe this rite in a classical form, then in the Karakalpak version of Betashar we can find a deeper psychological meaning in meeting close relatives and neighbors. In "Betashar", in contrast to the Uzbek version of "Kelin salom", the leader of this ceremony gives a brief description of the personality of each relative, sometimes with humor in a poetic form. This allows the daughter-in-law, without additional study, through one nucleus to form an idea of the individual psychological qualities of the personality of each relative, which contributes to an adequate relationship building, taking into account their personal characteristics, and quick painless adaptation to both
conditions and interpersonal relationships in a new family. Sometimes the presenters, very subtly with a sense of humor in a form that is harmless to the personality, reflect some of the weaknesses of the new relative, which is also useful for the daughter-in-law when forming an idea and taking into account these weaknesses in communicating with new relatives.

So, for example: **when he hears “Sitting!” he forgets about the soul, where the wine pours as a gift, there you will find it. Labor and it are inseparable and laziness will recede before it. Will he is unshakable, he must - grapple with the mountain. Greet “Kelin” (bride) with a bow and greetings to your brother-in-law.**

The poetic verse contains an accurate description of the character, inclinations, interests in some cases and the weakness of the personality of the representatives.

The foregoing testifies that deep wisdom is laid in folk traditions, rituals and customs, including in matters of preparing young people for family life. In our opinion, the psychological interpretation of folk rituals, customs and traditions of the Karakalpak people should be a separate topic of dissertation research. Particularly, Ethnopsychology must scientifically explain, and show their practical significance. Ethno-psychological diversity, Ethnogenesis, scientifically substantiate their value taking into account the modern way of life to preserve and effectively use in the interests of the Karabakh people, in the interests of the individual and the institution of the family. We must not consign to oblivion that valuable that our ancestors have effectively used for centuries. The wealth of the country and the people should be measured not only by natural resources as capital in the bank, the number of billions. It should be measured by spiritual wealth, the intellectual level of the people, where one of the leading indicators is folk traditions, customs, rituals, the mentality of the people, since they contain invaluable in any monetary units deep wisdom of the people, tested for centuries for reliability, efficiency, naturally, vitality, humanity. Just as a person lives very poorly, not knowing that large deposits of gold lie under their feet, so a certain
group of people, or generations, in pursuit of material values consigns to oblivion the most valuable. We can include here spirituality, which made a person a person, the presence and level that can serve as a yardstick in determining who is who, despite capital and administrative status in society.


Children from a young age see these traditions and participate in them. The rite of passage associated with the birth of a child "Beshik shabyu" is a rite of placing a child in his first cradle. The ceremony associated with the first steps of the child is "Tysau-kesiu".

In "Beshik shabyu" they hang mirrors at the head of the national cradle - "Beshik" with the wishes of a clear and bright face, they put bread at the head and, with the wishes of a keen mind, put a sharp knife at the head of the bed. Family members, including relatively older children, see this and participate in them. The above rituals are provided to the person whom they want the child to look like.

All of the above is of significant importance in the social maturity of the individual, on which the level of preparedness of young people for family life strongly depends.

B.K. Bekzhanova presented «The analysis of wedding ceremonies in the epic rendering of the Karakalpak people» in a scientific article.

Based on epic materials, the author studied the features of premarital factors in general and the issue of choosing a bride and groom, in particular. According to the content of the article, the bride chooses the groom, setting a number of
conditions (competition with the bride in wrestling, archery, horse racing), which really took place in history during the period of matriarchy (1st century BC).

The material, having historical value, has not become relevant in the psychology of family life today, with the exception of promoting a healthy lifestyle among the population and practicing various sports among girls in the interests of exercising somatic health and in performing reproductive activity - the birth of healthy generation.

It is pertinent to note that the Karakalpak people historically paid special attention to the physical, more precisely, the psychological health of the population and offspring. This is typical of peoples leading a nomadic or semi-nomadic lifestyle. Evidence of such a judgment is not only their way of life in the 1st century BC, but also in subsequent periods to the present day.

One of the facts is that they have a strict taboo on family marriages. They do not recognize not only closely related, but generally from a kind. The absence of such strict genetic principles in the performance of the reproductive function has led to the disappearance of many small ethnic groups in the north of Russia. And the remaining small peoples, in order to preserve and continue the family, were forced to conduct such rituals, according to which a guest (man) from other distant lands must spend the night (sleep) with the wife of the owner of the house, where he stayed at a party for several days.

It should be noted that in Karakalpakstan every child in the family knows what kind of family he is and the ancestors of seven generations, which, unfortunately, was lost among many peoples, including Uzbeks during the period of the former USSR. In the cemetery, each buried person, along with the date of birth and death, is obligatorily noted what kind he is from. If only the gender is not indicated, then the buried Muslim, but not the Karakalpak by nationality.

**Conclusion.** Ethnographer Irina Maratovna Sadgyan based on materials collected in the city of Nukus and Chimbay in the Republic of Karakalpakstan studied the problem of raising children in urban Karakalpak families.
The work describes in detail the ethno-pedagogical features of the upbringing of a child, from birth to adulthood. The author reveals the ethnic characteristics of folk traditions and rituals with the interpretation of their tasks, embedded in these rituals.

In the material of the dissertation, a worthy place is occupied by questions of the influence of the species, family structure (three-generational, nuclear, urban, and rural), and the role of grandparents in raising children.

The author aptly notes that the Karakalpak people, due to a kind of circumstances, begin to consign folk traditions (national crafts, yurt of folk artisans) to oblivion. The work in dynamics reflects the socialization of the child and the factors influencing him. Despite the fact that the work was completed almost 30 years ago, the idea put forward by the author remains relevant, since there is no targeted long-term program of the government of the Republic of Karakalpakstan to preserve and effectively use the historical, cultural heritage of ethnic diversity and spiritual wealth of the people.

The existing national values should not be allowed to be eaten up by progress, we must not forget that the excision of years - this ethnic diversity of life, families, raising children and related rituals will, on the contrary, be of even greater value, and it will be difficult to restore them.

**Recommendations.** The criteria for the personal readiness of young men and women to create a family are special pedagogical, psychological, hygienic knowledge. Cognitive, communication skills, practical actions determine the stable personal characteristics of a future family man who is able to take responsibility for the family and raising children, which allowed us to identify and productively use in experimental work three levels (high, medium and low) of personal readiness to create a future family.

In order to prepare youth for marriage we should keep it its incessancy in educational organizations. The principles of continuity and interaction of social institutions (family, school, university, community and government structures), involves the upbringing of a value-based and responsible attitude to future family
life, a healthy lifestyle. At different stages of its implementation, modern forms and methods of educational work are used (conversations, disputes, meetings, discussions, holidays, lectures, and reflection, individual and group consultations with narrow specialists).

The pedagogical conditions contributing to the formation of the readiness of student youth to create a family and foster a responsible value attitude towards the family preserve and strengthen health. They are:

- The organization of educational work based on the principles of humanization;
- Democratization with the provision of freedom of choice; assistance and pedagogical support in self-determination of boys and girls;
- Development of good and trusting relationships between participants in the pedagogical process;
- Creation of a personality-oriented educational environment that promotes the development of integrated pedagogical, psychological, hygienic and medical knowledge necessary for future family life;
- Use of means of health-improving physical education, hardening; observance of a favorable regime of educational and work activities.

The preparation of young students for creating a family should begin at school and continue at the university by organizing special extracurricular activities, consultations, lectures with the involvement of school teachers, psychologists, medical workers and university teachers. With the active interaction of the family, school, university and the public in preparing young students for future family life, the effectiveness of upbringing and educational work is significantly increased. Collaborative work of parents, teachers and university professors enhances the educational and developmental effect and ensures the readiness of young people to create a family.

To include in the content of the science of education the experience of great thinkers, the family, the upbringing of children in the family, the rules that are important in preparation for family life.
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