

Pedagogical Approach to Family Relations in Uzbekistan: Focusing on Theoretical Transition

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Introduction

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Introduction

There is no subject in secondary education preparing high school students for family life in Uzbekistan. Unprepared properly young married live with variety of problems. Being psychologically incompatible with each other, they are not able avoidance of family break. Spousal relations mostly covered by subjects like Spirituality and Enlightenment, Fundamentals of Spirituality in secondary education. Existing subjects directly associated to wedlock such as “Family psychology” and “Family studies” included in medical and pedagogical colleges only. Rest of educational bodies’ lack of special programs designed for this purpose. However, there are perfect researches, textbooks and manuals of Uzbek scholars on the issue, which not expressed in the school curriculum for indistinct reasons.

This analysis contains three parts. First, we group studies indirectly related to the issue, i.e. which focused general preparation of high school students, rather than specifically in family relations. Second part focuses on Uzbek researchers’ works, method of which formed under foreign methodological schemes. Third part discusses normative basis and some legal aspects of family preparation with research studies. The aim is to see

how research conclusions expressed in official manuals, textbooks and in what way taught in the schools. At the end, there is a discussion of incompatibility of school curriculum with teaching process, textbooks, guidance as well as results of academic researches.

1 Pedagogy of preparation of the high school students in family life

Scholarly approaches on the preparation of young people for family life have variety of backgrounds. This section reviews publications of graduate researchers, who long time studied the issue. The first study entitled “Scientific and theoretical foundations for preparing adolescents for an independent life” by independent researcher of the University of World Languages N. Nagmetova.¹ This paper reviews psychological and pedagogical conditions of teenagers training for marital life. The main argument is that in secondary schools and during extracurricular activities, it is expedient to determine the content, effective forms and methods of preparing adolescents for family life, as a holistic model. There are field studies on pedagogical conditions of cooperation between school, family and community in preparing young people for marriage. Since 2007, a number of schools in Karakalpakstan have been selected

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on a voluntary basis for research purposes. This study conducted as an experimentation in high schools, which involved a number of senior subject teachers, deputy principals (for spirituality and enlightenment), class leaders, and parents. The results of the study are still used in this education system to prepare adolescents for (marriage) independent living.

In many articles by Uzbek scholars, preparation for family life of young people has not directly defined as “preparation to family relations”. This educational process commonly referred to as “preparation for independent life”. Our studies give an assumption that such indirect classification comes out from the complexity of the issue. Family life includes many skills, which couple need to acquire long before the wedding. There are monetary, household, ethical and logistical issues, which can generate a lot of trouble for young couple. On the other hand, preparation for family life also includes intimate matters. In Uzbekistan or in general, in post-Soviet countries, intimate matters, despite the necessity from the point of view preparation of young people to family life, are considered very delicate and are taught indirectly in secondary education. Literature review indicates the likelihood of above-mentioned reasons, for which the process indicated as “preparation for independent family life”. (Paradoxically, before and after the wedding, the couple remain very dependent from parents and siblings.)

A number of studies could be selected, which conducted by public research institutions in Uzbekistan on the issue. For instance, the article of O. Musurmanova focused on educating high school students in family life. According to the paper, young people need build a family based on ancient traditions, customs, language, religion, national spirit, confidence in the future, kindness, patience, justice, enlightenment, humanity, diligence. The author explores spiritual culture not only as philosophical, but also as pedagogical problem, probing ways to inculcate high moral and spiritual values in the minds of students.² Taking into account researcher’s ideas, it is possible to accept the need for develop kindness, patience and diligence in adolescents, relying on traditions in preparing them for family relationships. According to the author, it is advisable to prepare adolescents for family life not only in high school, but also from a young age within the family. Family, school, and community

partnerships are critical in this process, the researcher believes.

Next research belongs to M. Abdullaeva, whose thesis is on “Social and pedagogical conditions of spiritual preparation of adolescents for family life”. The researcher intends investigate preparation of adolescents for marriage in the framework of different discipline called “The idea of national independence and the foundations of spirituality”. Covered by ideological aspects of education, the paper indirectly connected to the family topic. According to the belief of the author, proper preparation of teens for family life requires them being protected from alien ideological influences. Main part of the work switched on changes in children’s behavior during adolescence. Author argues external observation effortlessly detects behavioral changes of teenager. As it is identified well, adolescent personality shaped under the influence of biological and social factors. The onset of puberty, the physical development of all body parts, are biological factors. Social factors include:

- transition to secondary education, and developing social relations, changes in communication objects;
- transformation of teens role in the family, strengthening independency and practical work;
- increased confidence, growth of physical and mental capabilities.

In the upbringing of adolescents, the gender, family type, and social background of parents are critical. In particular, mother’s role in educating a girl and father’s role in educating a boy should be in the forefront. Despite the fact that gender equality is enshrined in the Constitution, there are biological differences of gender, social responsibilities of family members, professional preferences, which determine family relations.

In the West, this issue is studied in the direction of masculinism and feminism. While masculinity is characterized by strong, determined, strong-willed, risk-taking, rigid traits, feminism generalizes the traits of submissiveness, obedience, empathy that are characteristic of women.³

The researcher considers the necessity keeping in mind the spiritual and moral qualities in educating teenagers for independent family life. The following are crucial in determining a teenager’s personality and family relationships:

- The place and role of parents in the family hierarchy;
- Trust and love of family members;
- The attitude of friends;
- Influence of the teenager among friends and within the class community;
- The type of family the boy/girl grew up in (complete, incomplete, peaceful, restless, entrepreneurial, educated, multinational and other family type);
- Teen's abilities, inclinations, interests, aspirations, reading, responsible attitude to their duties and responsibilities;
- The role family in the community, where the teen grew up.

Pedagogical researcher Yu. Shaamirova studies the problem of national spiritual upbringing of adolescents in single-parent families. According to her, mother of a girl and father of a boy are responsible for preparing them in family life. Parents need to set a personal example in preparing teens for marriage. Spiritual preparation at home is determinant in interpersonal environment of the future family. The absence of father or mother in the family, can lead to a number of emotional problems.⁴ In particular, the son who grew up without a mother has such characteristics as rudeness, inability to deal with women, inability to express affection, inability to empathize. If the girl's mother has grown up, she will have problems with such qualities as gentleness, compassion, ignorance, ability to make a living, gentleness, politeness. When a son grows up without father, verbiage, chatter, triviality, hypocrisy, blather, complainer, indecision, inability to do great things can be detected in his character. A girl who grew up without father may have traits such as weakness, inability to communicate with males, fear, timidity, inability to take responsibility. The above-mentioned characteristics observed even after the marriage of a young couple, who grew up in an incomplete family.

In addition to serious father's influence for teenager boy's upbringing, there are grandparents, brothers, uncles, and even neighbors, who have significant impact. As a rule, teenager tries to get some characteristic from each of them. He expects conduct approval, seeking recognition of his close relatives. Preparing adolescents for marriage is an integral part of the birth and upbringing

of a healthy generation, which primarily based on healthy lifestyle.

Researcher F. Khidirova notes that the preparation of boys and girls for family life determined by the following criteria. These include marriage and family relationships, family economy, housekeeping, family relationships, cooking a variety of meals and pastries, hospitality, tailoring, family health, personal hygiene, understanding the essence of sexual (biological) interaction, the negative impact of irregular sexual contact on the human body, various sexually transmitted diseases, infertility prevention, child rearing, family budgeting, rational use.⁵

Author argues that negative symptoms can also occur during adolescence, especially in boys. For example, stubbornness, disobedience, denial of shortcomings, refrain from assignments given by teachers on time, all which create difficulties for teachers. Using pedagogical skills, teachers must prevent teenagers from asocial pathways. It is important in this regard, to know not only the student's behavior and ethics, but also their psychological conditions and argumentations.

According to the F. Khidirova from an early age, a child's enthusiasm and diligence depend on appropriate upbringing. Every parent wants their child to grow up physically athletic, strong-willed, smart and talented. If parents do not recognize abilities of a boy, denying his ideas and initiatives, his aspirations and interests will fade. This is definitely destructively reflects in his character. As the child begins expressing himself, his goals will start to take shape, he will begin to want to demonstrate himself. It is necessary to create necessary environment to strengthen child's confidence in this phase. In this period the teen must gradually become accustomed to making independent decisions.

In order to develop independent thinking and individual decision-making skills, teachers need to focus on different life situations. Teenagers need to be taught self-esteem first. A teenager who expects a decent attitude towards himself, must also clearly understand the obligation respecting others as well. In Uzbek society, well-educated students have good reputation in the school community and are highly respected by instructors. But in many cases, children from incomplete, disagreed families are not respected especially if their grades are low. Adolescents grew up disrespected,

face problems in building deferential relations with a spouse. In this process, teachers should work on raising the reputation of students, not only for their high grades. It is very important if teachers praise students for accomplishments in any field, such as in sport, good social work, and active participation in extracurricular activities.

Here author gives further explanation about the acts of teachers to support students ashamed for their low-grade. In order to keep favorable environment in the class for all, teachers announce any extracurricular achievements of such students and praise. If student makes a mistake, teachers will first talk to without immediately notifying others. Instead, the teacher says the mistake happened by accident and expresses confidence in the student's abilities, knowledge, and capabilities. A teenager who quickly feels such support and remains impressed by the teacher's generosity. Thus, he succumbs to the further influence of the teacher, as he becomes a close person for him. Teachers should often resort to the technique of engaging male students in various communal activities in the school or mahalla (neighborhood). Here, community values are manifested, such as solidarity, nobility, diligence, which is important for building family relationships. Involving young people in communal activities such as visiting elderly, helping lonely people in housekeeping, planting crops, watering and caring for trees plays an important role in preparing them to run a family. It is also important to engage students in clubs based on their interests, since teenagers are curious in this age. Some of them are interested in carving, painting, while others interested in IT, technical professions, art or cooking.

As we can see studies, dedicated on the issue focus on the personal development of school students, rather that prepare them into marriage life. It is not easy find any word about the marriage, psychological aspects building relations with opposite sex in the articles. However, broad explanations of technical skills obtained during the school useful for people after getting mature is main point of many publications. Existing key ideas about the family relations in publications, express not specific aspects and mechanisms, but limited with general theoretical assumptions and conclusions.

2. Transition of theoretical approaches of family relations in Uzbekistan

The second part entitled "Transformation of theoretical approaches to family relations in Uzbekistan" considers several studies that directly related to the teaching of these disciplines to senior classes. We try to consider them in terms of methodology, which based on foreign scholarly approaches. Then, we will try to identify whether these approaches were applicable in Uzbek society. As we mentioned earlier, Uzbek society is a traditional, and family values operating in the society are hierarchical in nature and considerably regulated by religion. These are the works of N. Nagmetova entitled "Scientific-theoretical foundations of preparing teenage boys for independent life", D. A. Madjidova entitled "Pedagogical and psychological features of interpersonal relationships in the families of migrant workers", F. T. Nazarova entitled "Problems of Female-Pupil Education for Family life in Secondary-Special Educational Institutions." In addition, we will also consider one legal document and a collective textbook called "Family Psychology" edited by G. Shoumarov.

All works based on many years of practical work, have strong arguments and recommendations regarding the preparation of high school students for family relationships. Closer review of them allows finding connection between academic researches and state policy in public education. As we mentioned in first part, most Uzbek researchers look at preparation of young people for family life in the context of personal development. Main methodology of many studies focused on proper upbringing of a child, stressing in teaching necessary knowledge and skills during the school, suitable career choice, and accurate determination of life goals.

For instance, researcher N. M. Nagmetova argues, that in this process, knowledge and professional skills should be compatible with teens' age, mental ability, and biological development in preparing them for independent life.⁶ Teachers should use variety of games, trainings, questions and answers, taking into account interests of students. According to her, preparation of teenagers for independent life requires:

- adherence to psychological and pedagogical principles, conditions, factors and laws;
- upbringing of adolescents taking into account psy-

chological, physical, medical aspects;

- increasing the medical-psychological and pedagogical knowledge of parents and the society.

In this regard, we need to address to the works of some soviet scholars. One of the representatives of soviet pedagogy G. Davletshin made important conclusions on the connection of interest and recognition. Taking into account the interests in educating adolescents strengthens, activates, develops their abilities, and thus prepares them for independent life. Students' interests determine their character and shape their personality.⁷

The lack of consideration of personal interests is one of the serious gaps in teen education, which is common in Uzbekistan and cannot be justified. In this context, it is extremely important to recognize teenagers, emphasize their achievements, and encourage them. Although teens become independent as they grow older, they nevertheless relate to their parents on a number of matters, including religiosity and career choices. Peer approval and warm relationships are also very important. Often, parents intolerant with transformation of teenagers behavior, as it is at this age they start to resist their parents. According to research of N.Nagmetova, 80% of parents have warm relationship with their children aged 2–4 years, 45% with children aged 5–8 years, and 23% with children aged 9–11 years [D.G.Myers, N.C. DeWall].⁸ Statistics clearly demonstrate, that according to the growth of children, parents distancing from them and loose the connection. Living together does not necessarily mean that parents are aware deep transformation of teen minds. The research of N. Nagmetova is based on the work of both Soviet scientists and educators (M. Davletshin) and modern Western scientists (D. Myers, N. De Wall). The main moment to be paid attention to is the methodology of N. Nagmetova, which corresponds to both the Soviet and modern Western pedagogical schools. It can be seen from this work that both pedagogical schools have common methodological approaches regarding educational process, which is applicable in modern time.

One of the studies by Dr. D. A. Madjidova entitled “Pedagogical and psychological features of interpersonal relationships in the families of migrant workers”. This study is important in the study of family relations in families where parents (or one of them) are in labor migration. The importance of this work lies in the fact

that the author, by applying René Gilles' methodology, determines the family problems of adolescents who live either as one of the parents or grandparents.

The results of this study show that children whose parents are far away still feel an emotional connection with them. Living with one parent when the other is in migration is more satisfactory for children than when both parents are in migration leaving children with relatives. The absence of both parents affects the character of children, the long-term absence of parental warmth leads to a change in their well-being. The constant absence of parents or one of them leads to a decrease in emotional connection with them, which is fraught with a cooling of the relationship between parents and children.

The main point here is the Institute of «Mahalla and Family», which directly connected with mahalla system and family affairs, financially supported the study. However, this and many other studies has less connected with educational system, which tightens their practical application.⁹ Our investigations indicate there are many studies with remarkable conclusions and recommendations on the issue not expressed in educational curriculum.

The next study was conducted by F. T. Nazarova, an instructor of Gulistan Medical College of Syrdarya Province on “Problems of Female-Pupil Educating at Secondary-Special Educational Institutions for Family life.” Author pays special attention to the moral aspects of the training of girls in the framework of the discipline “Family Psychology” in the study. The purpose of this work is education for family relationships, reproductive education and the consequences of early marriages. Through the comparison of various topics in the Family Psychology subject, author investigates preparation of girls for family relationships, providing important knowledge about reproductive health and the negative impact of early marriages.¹⁰ First of all, legislation has been analyzed, the Resolution #PP-2487 of the President of the Republic of Uzbekistan adopted in February 9, 2016, “On the State Program” Year of Healthy Mother and Child”. Author explains the issues related to family relations, protection of motherhood and childhood, indicated in the document.¹¹

“The Constitution of Uzbekistan”, “Law”, “Family Studies”, “History”, “Fundamentals of Spirituality”,

“Aesthetics”, “Person and Society” and “Family Psychology” are taught in academic lyceums and secondary special, professional colleges. According to the author, these disciplines cover issues of legal, spiritual, moral and psychological preparation of students for future family life. Among the list there are two disciplines directly related to family: 1. Family Studies and 2. Family Psychology. Concentrating on these two subjects, author explains the ways of gradual preparation of girls for matrimony. In this regard, girls need to reach puberty before the marriage, understand the reasons of getting married. Moreover, they need to be closely familiar with the groom prior the wedding, determine the date of the wedding and agree on future expenses, be prepared for future family difficulties. While emphasizing important issues for family building, author turns on specific issues for girls in the Family Psychology textbook. F. T. Nazarova discovers all lessons, during which students learn:

- reproductive knowledge and culture;
- family communication;
- housekeeping;
- family care;
- proper management of the family economy;
- family budget and its distribution;
- taught to save;
- legal issues of family;

The course also provides important knowledge on:

- family types and its characteristics;
- rights and responsibilities of family members;
- family conflicts and causes;
- divorce and its consequences;
- psychohygiene of sexual life;
- psychoprophylaxis of sexually transmitted diseases;
- socio-psychological features of prevention of unexpected pregnancies;
- negative complications of early marriage;
- peculiarities of pregnancy;
- learn about the family relationship during pregnancy.

Further, author notes that, girls in Uzbekistan need for the health and physiological readiness to create a family, proper development of the body. Girls must be legally ready in matrimony, that is, reach the age of 18, fully understand family relationships, her rights and obligations. In addition, here the author cites many du-

ties that a girl must observe after the marriage. To such duties, the researcher includes the ability to independently provide material support for himself and family members.

The girl has to be conscious of her role as a wife, bride, woman and motherhood and fulfill them in proper way. She is expected to be obedient, responsible, be rational in evaluating the interpersonal relations in the family, skillfully resolve quarrels occurred in the family, smoothly quite disputable situations. She has to be compassionate, good listener, understand others situations, good communication skills.

To our understanding, there are too many responsibilities for a young girl, who just married and unfamiliar with the order of the new family. She can be a good bride; however, fulfilling all responsibilities in best way is hardly possible in this age. Here it is unclear the position of the researcher, despite being a woman, her ideas obviously overestimate the abilities of a young girl, putting her into dead-end in family relations. All these tasks, can be accomplished only if other family members also participate in the household, provide proper financial support and guarantee a positive psychologic atmosphere. The foregoing testifies to the unjustified number of tasks and duties of the bride in Uzbek society.

After that, the author draws attention to the age when a young person becomes economically independent. According to other authors, some young people become economically independent at the age of 18–19, while many of them expect material support from their parents even at the age of 25–30.¹² Some do not reach maturity even after reaching the age of 40, who cannot provide for themselves and their families financially, but rather live in dependence on their family members.

During the review of the paper, we notice the loss of connectivity of some ideas without proper explanation. However, we try to catch the mainstream and conclude that author tries to get back to legal aspects of marriage putting forward Article No. 15, Chapter 3, of the Family Code of the Republic of Uzbekistan, which specifies the age of marriage, which is 18 for men and 17 for women.

Then, grounded on the recommendations of psychologists, author draws important conclusions about the advisable age for marriage of girls. A girl can be a mother at the age of 17, and even at the age of 16 perform marital and maternal duties, but she cannot be classified, as a

mature individual for intimate relations. According to F. Nazarova 16–17 years old girl is not yet ready for overwhelming physical exercises. Girls due to young age and spiritually unpreparedness cannot adequately assess themselves. It is dangerous for young married brides to become pregnant at this age, because the pelvis is not sufficiently developed. This leads to complications during childbirth. Young girls are encouraged to acquire knowledge and a profession, instead of marrying early, as it will be difficult to do so after marriage. If a young girl marries someone without knowing her dignity, her rights, how to protect herself, she will have to live in dependence on her father-in-law, mother-in-law and husband. Then, the researcher makes important conclusions about the growing number of divorces during the first 5 years after the marriage, because of unpreparedness in marital life.

The author, after all these recommendations, offers two remarkable tests that are very useful in preparing young people for family relationships. The first test is “Spiritual Readiness for Marriage”. The test includes 16 questions to determine the readiness of a young girl for marriage. Not all questions are spiritual in character; they concern interpersonal relationships in most and are psychological in nature. At the end, there is a formula for calculating the results. This test is quite practical, giving a good result when carried out among young girls.

This article includes another test called «Are you ready to get married?». It contains 14 questions with the focus on the practical willingness of girls for formal family life, which cover many important aspects of marriage, including household skills. In addition, several questions focused to identify jealousy of a bride towards her husband, and even the perception of a husband’s infidelity. The test finishes with extended explanation of results on three levels.

H. Matsushita analyzes Dewey’s Concept of Democracy as a Model of Associated Life. This article has perfect explanation of the emergence of democracy in the context of family and communal interests in building an ideal social life. Author stressed out, that according to Dewey, ideal society is that, main principles of which concentrated to the family, interfamily relations, communal interests, care of others, well educate children. The important point here is upbringing of personality of children in the family is directly connected with the

communal interests. In this context, concept of Mahalla in Uzbekistan fully corresponds with the ideas of professor H. Matsushita.¹³ From the article of Matsushita can be inferred, that ideal society is that which consists healthy families. Healthy families have strong social cohesion, which in turn strengthens neighborhood community. This is strong civil society and is real democracy.

As it was seen from researches, all proposed guidance for improving curricula were developed based on past researches and on the example of their personal experience in educational institutions. Methodical recommendations on school curricula are practical in nature, they will give the expected result if they implemented throughout the country. However, existing school subjects demonstrate that recommendations have partial reflection in the school curriculum. Theoretical and/or practical recommendations presented in studies are coming out of scientific interest and are not obligatory. The Curriculum Department of the Ministry of Public Education is responsible in finding and applying such recommendations in school curricula. Two points need to be mentioned here. Firstly, the defense of any dissertation work in countries like Uzbekistan requires the “Act of implementation of the dissertation work”. This means that if a doctoral student has developed some kind of program to improve the educational process, thesis defense requires taking such an Act from related Official Unit (in the case of School curricula the Ministry of Public Education). This document indicates where and how the idea, part, and recommendation of this dissertation used to improve school education. In this period, some ideas and recommendations of the dissertation can be applied in the specific curriculum. This means all dissertations, as a rule, should be led within the framework of certain state strategic programs, and conclusions and recommendations have to correspond to the educational plans of the Ministry of Public Education. However, it is not always possible to find such a strong alliance between a doctoral researcher and a ministry here.

Secondly, usually the Ministry provides such an “Implementation Act”, regardless the connection of the research with the strategic plan of the ministry. The Ministry taking into account the fact that the dissertation student or his /her supervisor is a member of the working group of the Ministry of Public Education for

the development/improvement of training courses, programs, regulations. In addition, the Ministry (namely the Department of Curriculum) takes the materials of the dissertation and in return, gives the “Act of Implementation”, after careful revision of dissertation. The ministry takes into account ideas of the dissertation put forward based on many years of theoretical and practical work. This is where the cooperation between the researcher and the ministry usually ends. If the researcher or supervisor is a member of a working group of the ministry, the conclusions and recommendations of the dissertation can indeed be reflected in normative documents.

In our opinion, the lack of connection between such studies and state educational policy can be explained by the following conditions. First, there is a shortage of professional methodologists both in the Ministry of Education and in the regional departments of public education. Second, many important recommendations and mechanisms for preparation of students for marriage offered by academic works are not applicable because of cultural norms. Third, increasing religiosity and secularism is also reason of disconnection between public bodies and academia.

3. Current tendency of theoretical approaches

I tried to study several studies by Uzbek researchers, which aimed at studying the preparation of high school students for family life. As well as, I addressed to the article of H. Matsushita.

Some researchers believe that preparations for marriage and family relationships are included in the school curriculum. Others are certain that issues related to family relationships are included in similar disciplines. However, our studies give us reason to believe, there are no subjects in secondary education teach family relations in clear way with all necessary peculiarities including intimate matters.

It should be noted that there is a Decree of the Cabinet of Ministers of the Republic of Uzbekistan, on the inclusion of “Family Psychology” to the curriculum for colleges and lyceums. There is an Educational-Methodological Complex “Family Psychology” under the authorship of F. Babadjanova and Z.Eshankulova, which includes in detail issues of family relations. It recommended by the Scientific Council of the Gulistan

College of Preschool Education and Service, which covers not only moral and ethical aspects of educating young people to family values. Intra-family relations also described well, including the relationship of the bride and groom with close relatives on both sides. In addition, there are several separate topics, which explain in detail the physiological progress of boys and girls. The development of genital organs and sexual desire of girls and boys defined clearly in the tutorial.

The textbook also encompasses topics on the intimate relationships of marriage, in detail explains the use of contraceptives, hormonal contraceptives, and sexual relationships without contraception. It includes special topics on sexually transmitted diseases, which may spread from promiscuous sexual relations. Our studies suggest that despite the availability of such textbooks, young people in colleges and schools are not receiving extended knowledge on such important topics. Uzbek society unlikely imagine the schools teaching such sensitive issues as how to use a condom or how best to have orgasm with no using condom. Our surveys of young teachers indicate that, schools do not have such textbooks and programs. Since such sensitive topics are still taboo in society, schools prefer simply to replace them with broader topics such as moral education. Some researchers believe that intimate education may be more conducive to the growth of sexual relations among students. The presence of premature pregnancy among students is a big problem for school management in Uzbekistan. As a result, schools prefer to educate morality with religious context, so that students do not think about intimacy until the finish of school. On the contrary, lack of intimate knowledge pushes school students towards an early sexual life. According to informal data from gynecologist, if five years ago school-age girls applied for loss of virginity once a week, today there are about five or six applications with problems of the genital organs due to loss of virginity.¹⁵ We can assume that for this reason the above mentioned textbook has not been published and applied in education system, despite the internet version of it indicates that it has been approved by the Scientific Council.

Reviewed studies indicate the complexity of preparation for family relations in general education schools in Uzbekistan. Regulation of family relations in traditional societies is not direct task of school system. In this con-

text, inclusion of all necessary topics to school program in countries like Uzbekistan is difficult. Therefore, all sensitive matters (intimate issues, religious aspects) artificially redirected to spiritual and moral education.

The Ministry of Public Education always faces the issue of preparing high school students for independent family life. However, the nature of Uzbek society, values, and the difference between religious and secular approaches to family relations do not tolerate covering all aspects of family preparation in the secondary education. This explains the lack of full-fledged discipline “Preparation for family life” in the country. Nevertheless, the number of scholarly studies on this topic indicates the need for the introduction of such a program and the discipline of the same name. One important point should be noted in this situation. Dissertations do not cover the religious aspects of this issue. From the study of graduate researches, one gets the impression that the preparation for family relationships of young people supposedly does not have a religious context. The absence of analysis of the religious aspects of preparing for family relations in dissertations can be understood from this point. This indicates secular context of researches, or absence of religious background of authors, or purposeful avoidance of religious matters in scholarships. In other words, because researchers work in public bodies, they prefer to bypass the religious aspects in their works, even if they understand the importance of this aspect. Another reason is that they do not really have full religious knowledge on this matter. In addition, mixing up religious contexts on this sensitive issue unprofessionally can cause confusion in the society.

In addition, the secular Ministry of Public Education prefers not to include religious education in any way in public school education. Despite the general understanding of the importance of preparing high school students for family life, still there is a generalization of subjects or redirecting them in broader school activities. During the increase of religiosity in Uzbek society, it is unimaginable to discuss intimacy matters openly at schools. The state proceeds from the main goal – the provision of knowledge and developing personality. In all secular states, religious content replaced with broader training programs.

Conclusion

I have reviewed a number of studies on the issue and now it is possible to classify in terms of approach and methodology. Uzbek education system consider the preparation of school students in family life in bigger perspective. Despite the inclusions of specific matters of family relations in some textbooks, topics, school curricula do not necessarily express all textbooks. Since primary task of school system is providing knowledge, different analogous subjects cover family matters in wide-ranging perspective. For instance, high school curricula focusing on extracurricular activities, moral education etc. avoiding sensitive matters. All schools conduct enlightenment classes, which mostly concern negative internet influence, alien ideological streams, radicalism, extremism etc. It is widely known, that school administration organize special meetings for girls on intimate matters as extracurricular classes. However, the main purpose here is not to prepare girls for family relations, but check early pregnancy and aware them from sexually transmitted diseases.

Summing up, we can say that the preparation of young people for family life in Uzbekistan takes place mainly in mahalla and family. It is necessary to mention, that senior high school students need special preparation for marriage in Uzbekistan, since most girls are married during first years after high school graduation. Our investigations indicate the lack of quality education of above-mentioned specific subjects in high schools. Medical and pedagogical colleges have special courses related to Family Preparation due to specialty, whereas such subjects are not included in high schools. The professional preparation of students for marriage and family relations in schools is more declarative. Despite the presence of school curricula that ostensibly focus on family education or intimate education, in practice they are reoriented to irrelevant topics. The lack of special school education in this direction, contributed to the growth of divorces. In this situation family preparation of youth according to Sharia replacing official education.

It is widely accepted notion, that family preparation in Uzbekistan is a family issue. Society and Public Education system are well aware about the necessity of special preparation for marriage. However neither academia nor Public Education system were able to offer best

mechanism in this matter. Family preparation assumes specific religious matters which are not supported by secular state. Thus, families prepare children according to traditions and religious regulations based on personal knowledge and experience. In order to find out the real situation in Uzbek families it is necessary to address to religious literature and researches. Religion has very different approach in family relations, considering polygamy, inequality in distribution of economic values and rights, patriarchalism, which do not correspond to secular paradigms. Therefore, our next task would be religious aspects of preparation of the youth in family relations.

Notes

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Pedagogical Approach to Family Relations in Uzbekistan: Focusing on Theoretical Transition

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In Uzbekistan, there is no subject in secondary education that prepares high school students for family life. This lack of appropriate preparation for matrimony and co-habitation is one of the root causes for the increase of marital difficulties among Uzbekistan young adults. This study investigates current theories in pedagogical and psychological research that may offer curriculum solutions for Uzbekistan schools.

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