

**"ETHNOPSYCHOLOGICAL CHARACTERISTICS OF REPRESENTATION OF GENDER
STEREOTYPES IN UZBEK FAMILIES"**

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Abstract: This article highlights the ethnopsychological features of the manifestation of gender stereotypes, manifestations of gender equality, and ethnopsychological features of achieving gender equality, and maintaining social equality, as well as theoretical and practical aspects of the analysis of several literary sources.

Keywords: family, couple, gender stereotypes, gender equality, social equality, ethnopsychological characteristics.

INTRODUCTION

It is noted that the development of society should be assessed not by indicators of economic potential, but by the well-being and proper development of each person in it.¹

"Sustainable Development" is a unique approach to global resource management that includes economic, social and environmental strategies to improve the lives of people today while preserving natural resources for future generations².

It is noted that the sustainability of human development is achieved when development issues are resolved without prejudice to future and current generations, that is, when the goals of the current and future directions are rationally combined. Equality between men and women plays an important role in people's well-being, social peace, family stability and economic stability³.

The history of the study of the gender problem and the scientific study of the socio-psychological and national-ethnic aspects of the problem, the rationale for the emergence of gender equality on the example of the Uzbek family and society, the constant observation of its invisibility in emotional communication and the practice of the basic principles of "gender equality" substantiates the need for a scientific study of its characteristics⁴.

INTERPRETATION OF LITERATURE

A number of scientists emphasized the need to study not only the biological aspects of gender, but also its socio-psychological aspects, as a product of socio-cultural quality. In particular, the results of a study by Sean Megan Burn, conducted in the United States, are described in the book "The Social Psychology of Gender" and are devoted to the study of gender from the point of view of social psychology⁵. Emphasized the need to focus on psychology" also, based on the analysis of the meaning of the term "masculinity", presented by I. S. Kon, the formation of masculinity characteristic of men (courage) and femininity characteristic of women (softness), the content of the concepts of femininity and masculinity is expressed in the following way⁶.

1. Ideas about masculinity and femininity are "objectively specific" to men (masculinity) or women (feminism), according to I. Kohn, and reflect mental and behavioral characteristics.
2. The concept of masculinity and femininity includes various social perceptions, opinions about what men and women are and what characteristics are acceptable to them.

¹UNDP, Report on Human Development, Tashkent, 1996.

²N. Desai, general secretary of the World Summit for Sustainable Development. Rech na spetsialnom zasedanii Vsemirnogo ekonomicheskogo foruma. New York. February 4, 2002.

³World Commission on Environment and Development (1987). Our Common future (The Brundtland Report). (Oxford, Oxford University Press).

⁴U.S. Saribaeva Proceedings of the international scientific and practical conference Termiz DU. May 2022.

⁵Sean Megan Burn. Gender psychology. Moscow 1993. 121 c.

⁶Kon I.S. Male Research: Changing Men in a Changing World, // Book Introduction to Gender Research. 4.1: Textbook Under the editorship of I.A. Zhrebkina-Kharkov: KhTsGI, 2001; St. Petersburg: Aleteyya, 2002. S.571-572.

3. In the ideas of masculinity and femininity, normative models of the ideal man and ideal woman find their expression.

Thus, gender stereotypes of the first group can be defined as stereotypes that classify men and women with the help of certain personal qualities and socio-psychological characteristics, which are reflected in ideas of courage and kindness.

For example, women are characterized by such characteristics as passivity, dependence, emotionality, conformity, and men - activity, independence, knowledge, irascibility, etc.

As you can see, masculinity and femininity are opposite: activity - passivity, strength - weakness. According to the research of N.A. Nechaeva, the traditional ideal of a woman includes such qualities as literacy, fidelity, modesty, femininity, gentleness, obedience. Similar results were obtained in the thesis work of a student of the National University, who studied the concept of the ideal in men and women.

Most of the participants in his survey agree with those qualities and characteristics that represent men and women from a traditional point of view, for example, gentle, gentle, faithful, and a man is active, reliable, and strong. The second group of gender stereotypes is associated with the strengthening of certain social roles in the family, professional and other spheres.

Women are usually assigned family roles (mothers, housewives, spouses) as the main ones, while professional roles are assigned to men. I. S. Kletsina stated that "men are evaluated by their achievements in the profession, and women are evaluated by the presence of a family and children." Such stereotypes are based on the idea that a "real" man should be a breadwinner, and a woman's duty is to take care of children and create an atmosphere in the family.

Such a stereotype was formed in the course of the historical development of human society and is characteristic of almost all societies. Only in this or that society the level of its manifestation is different. In one area or another (for example, in the family), the set of roles that are considered typical for men and women is different. In the study "Social factors influencing the perception of gender roles", mentioned above, a survey was conducted among 300 people aged 18 to 60, which revealed the following differentiation in the distribution of family responsibilities between husband and wife, such roles as washing and ironing, washing dishes are defined.

According to the survey participants, the role of a man in the family is to earn money, make repairs at home, and take out the trash. The majority of respondents supported the idea that "the main duty of a woman is to be a good wife and mother" and "a man is the main breadwinner, the head of the family", reflecting traditional ideas about the role of a man and a woman in a family.

According to the data recorded in the study by I.S. Kletsina, a woman is often assigned the task of a housewife, that is, according to the respondents, it has been established that she "ensures the integrity of the family" and "creates a healthy environment" at home.⁷

The man, on the other hand, plays the role of "family support", and this task is rather the role of a leader. The man, on the other hand, plays the role of "family support", and this task is rather the role of a leader. In the family, the man is in charge of "setting strategic goals", he gives instructions and is a role model for everyone, at the same time it is associated with recreational roles, as a rule, are considered more masculine than feminine (drinking beer and chatting with friends, wallowing in sofa, watching TV and reading newspapers, fishing, playing football, etc.).

E. P. Ilyin notes a number of negative effects of gender stereotypes that manifest themselves in interpersonal relationships in psychology and gender psychophysiology [8]. The first negative effect is that existing stereotypes of male and female images serve as a magnifying glass, emphasizing that the differences between men and women are much greater than they really are.

The second negative effect of gender stereotypes is different interpretations and assessments of the same event depending on the gender of the participant in this event. Stereotypical perception arises as a result of a single state of prolonged generalizations.

The third negative effect of gender stereotypes is associated with the development of characteristics that do not correspond to this stereotype. For example, men are afraid to show softness, meekness and emotionality, since these characteristics are explained by the formation of views on feminism as a feminine trait, as part of a male gender stereotype.

V.S. Agaev stated: An important issue in discussing the influence of gender stereotypes on the processes of human life is the question of the determinants of gender stereotypes. It is necessary to distinguish between the psychological and socio-psychological aspects of stereotypes.

⁷Kletsina I.S. Gender socialization. Tutorial. P.19.

Because as a mechanism for the formation of stereotypes lies the desire of men to be higher in society and the family. In the meaningful formation of stereotypes, it is not the psychological order that is important, but social factors [16, p. 183].

The third group of gender norms expresses the difference between men and women in the process of engaging in certain types of labor. In particular, for men, occupations and occupations in the instrumental sphere of activity, which, as a rule, are creative and constructive, are typical, and for women - expressive spheres that differ in the nature of performance and service.

Therefore, it is widely believed that there are so-called "male" and "female" professions. According to UNESCO⁸, the standard list of male professions is an architect, driver, engineer, mechanic, researcher, etc., and female ones are a librarian, educator, teacher, signalman, secretary, etc.

According to the participants in the group interviews of the participants in my study, "male" roles include a wide range of specialties in industry, engineering, construction, military, agricultural and other fields.), professions in the service sector (salesperson, cleaner, waiter) are considered suitable.

Along with this "horizontal" division between men and women, there is also a vertical division, that is, leadership positions are more often occupied by men, while women's positions are of an executive nature. Men were considered acceptable in management, business, and politics (managers, politicians, leaders), while women were considered suitable for occupations such as secretaries, accountants, telephone operators, and executives.

According to UNESCO, directors of institutions, firms, lyceums and managers are listed as men's duties in the list of professions. Among these groups of gender stereotypes, the stereotypes of the first group are general and universal (stereotypes of female sexuality). Examples of the second and third groups are multifaceted, personal and in most cases cover the family and professional spheres.

Naturally, this classification of gender stereotypes is not complete, and it is taken into account that it is rather arbitrary and convenient for analysis. Undoubtedly, gender stereotypes are colorful and have a wide range of applications. The concept of gender does not only represent the interests of women. Perhaps the fact that both sexes are boldly pursuing their dreams and goals suggests that they should be given equal opportunities to improve the quality of their lives.

For example, the ancient Greek philosophers Socrates, Aristotle, Plato considered the best state policy, where equality and justice reign in society. As the best laws, they put forward laws that guarantee the equality of all. The idea of equality between men and women was used by the Greek scientist Antiphon in his writings: "Nature creates everyone equal: women and men, but people develop laws that make people unequal." Abu Nasr Farabi, one of the oriental encyclopedic scholars, in his work "The City of Virtuous People" noted that a state where equality reigns is a state striving for virtue, and in 1791, in the declaration prepared by Olympia on citizenship and the rights of women, De Gouges, for the first time it was recognized that women have the right to think freely and express their opinions.

It is known that in the Universal Declaration of Human Rights, adopted by the UN General Assembly in 1948, the equality of women was specifically recognized, and in Article 1 of the Declaration "All people are born free and equal in dignity and rights." They have been given reason and conscience, so they should treat each other in a spirit of brotherhood.

Article 3 of the International Covenant on Civil and Political Rights, another international instrument adopted by the United Nations in 1966, states that "The States Parties to this Covenant undertake to ensure that men and women enjoy equally all the civil and political rights set forth in in this Pact. ." It is this international norm in Article 2 of the Law "On Guarantees of Equal Rights and Opportunities for Women and Men" that reads "Equal Rights and Opportunities for Women and Men").⁶¹² is the practical and legal basis of the article "legal instruments on guarantees consist of this Law and other legal instruments". Our independent country, which has ratified international documents, attaches great importance to the issue of equality between women and men in its national legislation, proceeding from the universally recognized requirements of international law.

However, despite the fact that legal guarantees for the equality of women and men have been developed in our national legislation, most of the causes of family disputes lie in the violation of the rights of women by men in a number of cases, and also in the fact that conflicts arise due to the fact that women's rights in many cases are not recognized, in our opinion, indicates the need to study the ethno-psychological aspects of the problem, and men in Uzbek families raises the question of the presence of national or psychological aspects, why and for what reason the rights and opportunities of women are not given sufficient attention.

One can find scientific works devoted to the legal development of gender equality, that is, its legal foundations, analysis of the historical, theoretical and legal aspects of international and national legislation⁵². But

⁸Michel A. Down with the stereotypes! Overcome sexism in school textbooks; Paris; UNESCO, 1991, p.115.

the fact that the problem is not elucidated either nationally or ethnopsychologically increases the relevance of our research work.

In order to prevent gender discrimination against women and girls in the Republic of Uzbekistan, a commission for ensuring gender equality has been established. The main tasks of the commission are the implementation of the state program in the field of equal rights and opportunities for women and men. In a rapidly changing and developing period, society is also progressing, and in this regard, women are trying to keep up with the times.

EXPERIMENTAL RESEARCH

Today, women are busy not only with housework and raising children, but also try to combine "both family and favorite work." However, there are some of the most pressing development issues that can become barriers to gender equality, and achieving this equality is one of the most difficult challenges, especially gender equality for men and women, both in society and in the family.

The problem that has developed over millennia is that women often remain on the sidelines of the development process and achieve it at the cost of difficulties and even losses (in most cases, family conflicts, divorces, family celibacy, raising living orphans). In order to prevent such a situation, article 25 of the law states that housework cannot be a basis for direct or indirect discrimination on the basis of sex, it is performed equally by women and men.

It is Article 21 that guarantees equal rights and opportunities for women and men in labor relations. However, the results of our study show that many segments of the population are psychologically unprepared to accept these opportunities provided by the law, that is, socially active women who have the opportunity to work and earn money are ashamed to take care of children and household chores, while their husbands, who do not have jobs and are unemployed, stay at home, stated that they felt discriminated against as men.

That is, despite the fact that the law establishes that domestic work cannot be a basis for direct or indirect discrimination on the basis of gender, domestic work is equally performed by women and men, testifies to its existence. This problem is explained by the presence of ethno-psychological aspects, and although there is a law on the equal performance of domestic work by women and men, the established social institutions and stereotypes regarding gender equality, which are still preserved by the majority of Uzbek family men, hinder the regulation of modern family relations and attribution theory, then there is the behavior of people is explained as the behavior of men and women and the reason for their actions is due to the internal predispositions of a person (stable aspects, causes, decision) or random events caused by external coincidences.

It is noted that the Uzbek family is associated with issues of gender equality between spouses, social roles and social self-awareness, mental intellectual capabilities, the universal system of values and the level of self-esteem of the individual, and a number of psychophysiological factors. This situation manifests itself in modern families in a slightly modified form.

The results of our study, conducted to study the ethnopsychological features of the manifestation of gender stereotypes in Uzbek families, showed their originality. We used O.L. Kustova's method "Study of gender stereotypes by the method of personal-semantic differentiation".

№	Confirmations	Gender stereotypes		Gender roles	
		Qualification			
		High	Middle and lower	High	Middle and lower
1.	The sphere of interpersonal relations in the family	28%	72%	75%	25%
2.	Professional activity	32%	68%	78%	22%
3.	Personal characteristics	20%	80%	66%	34%

The role of gender stereotypes in the conditions of intergroup and interpersonal experiences and interactions is considered, it is emphasized that their positive and negative sides, gender stereotypes, like other social stereotypes, play an important role in human assessment of the world around. The results of our study show that in families with higher education, the sphere of communication and interpersonal relations is somewhat better formed, which is 75% in couples with higher education.

On the contrary, there is a limited perception of men about the role of a woman in society and her dignity to be an active member of society in relation to women's professional activities, which is 22% in families with secondary and low education, and it was noted that they can only work in professions characteristic of women, and it was emphasized that women are not required to work in high organizations and in high positions.

Stereotypes formed in families with an average and low level of education have a conservative appearance, which can be explained by the formation of incorrect knowledge and ideas, a violation of the process of interpersonal interaction. When studying stereotypes related to professional activities and attitudes towards work, by regions, 72% of men in the families of Tashkent, Khorezm region support women in being socially active, having a job, being professionals. In these areas, women's employment is recognized as beneficial to the family.

In the cities of Fergana, Andijan, Tashkent, even if the family has financial difficulties and economic shortages, they want a professional woman who earns money for the family to stay at home, do household chores, raise children, wear a hijab and perform 5 mahal prayers, men are reported to make up 67% in the city of Tashkent. In some districts of the city of Andijan, there were even cases when it was considered preferable for a woman not to go out after eight in the evening.

The fact that women, even if they are disciplined and polite, work and are socially active, is explained by the fact that some men do not like them, dislike them, distrust of women, social stereotypes, and the preservation of social institutions.

Also, the desire of men to maintain their social position in terms of the male role is explained by the mechanism of protecting people around them, relatives, members of the community from inappropriate words, i.e. from the public danger caused by the behavior of their women. Avoiding the question "You are not able to support a family as a man" and showing the formation of delusions about who will guarantee that my wife will not attract the attention of a strange man.

CONCLUSION

- The inconsistency of the personal characteristics of men and women in the sphere of interpersonal relations between men and women and girls in the family, in professional activities can deepen gender differences.

- A certain way of thinking, stereotypes in the imagination that have developed in society, emotionally and psychologically alienate men and women from each other.

- Rules about the need for a man to keep his feelings secret, the obligation not to reveal his feelings even in necessary situations - the idea that a man should not cry, should not express his weakness, causes emotional isolation and emotional distance from each other in men.

- Emotionally, it was noticed that men are less excited and try to hide their feelings, which leads to psychological imbalance in gender relations due to stereotypes formed in them.

To eliminate these problems, it is possible to eliminate the contradictions between the desire of mankind to ensure equality in society and the possibility of achieving absolute equality by eliminating the ethno-psychological and existing emotional-psychological aspects of the problem.

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