



CONCEPTUAL BASIS OF THE SCIENTIFIC RESEARCH OF ETHNIC STEREOTYPES AND SOCIAL STANDARDS

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Abstract

In this article, according to the differential manifestation of ethnic stereotypes and psychological institutions of Uzbek and Kyrgyz girls, the content of mastering family etiquette, self-management, rational assessment of the situation, and patience in the face of difficulties it is justified that the readiness for the family is reached through the acquisition. According to the expression of ethnic stereotypes and psychological institutions of Uzbek and Kyrgyz girls, social values, interpersonal emotional and cognitive behavioral components have been proven to be social-psychological characteristics that determine the influence of the level of readiness for family life.

Keywords: Ethnic stereotype, ustanovka, cognitive, spiritual-emotional, psychosemantic, anthropological, emotional-expressive, "beauty effect".

Introduction

In recent years, great attention has been paid in our republic to the spiritual and psychological upbringing of youth, the formation and development of the spiritual, moral, and spiritual world of girls in the family, and the necessary regulatory and legal framework for this problem has been created. "Implementation of a unified state policy aimed at strengthening the institution of the family, primarily the implementation of the idea of 'Healthy Family - Healthy Society'..." Based on the principle "The stronger the family, the more stable the society," opportunities have been created for conducting scientific research on the implementation and improvement of work on preparing girls for family life.

Every state strives to ensure adequate and necessary conditions for the protection of the family and ensuring its stability. For this, it is important to establish in the



legislation norms dedicated to the family, ensuring its necessity and stability, and preserving universal values in the family..

An important task is considered to be the improvement of the psychological and emotional foundations of marriage and family, the spiritual and moral readiness of girls for marriage and family, as well as the content of concepts about calling girls to the norm of morality in terms of views on marriage and family. Due to the weakening of the significance of family traditions and values, the influence on society of ethnic stereotypes and psychological attitudes in preparing girls for marriage, their positive and negative aspects, the transformation of marital relations, the preparation of young men and women for marriage, the increase in the number of very young marriages, and the indifference of young people to the official requirements of marital relations, special attention is being paid to the issues of socio-psychological strengthening.

In social psychology, the term "stereotype" is defined as an overly generalized belief in a certain category of people. Stereotypes are generalized because a particular stereotype applies to each person in the category individually. While such generalization can be useful in making quick decisions, when applied to each person individually, they are likely to be wrong. Stereotypes "stimulate prejudice" and can manifest for several reasons. 1.

To explain the objective necessity and psychological function of stereotypes, the concept of "social stereotype" was introduced into science in 1922 [Lippman, 2004]. Based on the simplification and systematization of complex information obtained from the environment by many researchers, stereotypes in the process of social cognition lead individuals to interpret the social world with all its complexity. Stereotypes are used only in cases where higher, more accurate, and individual images cannot be achieved.

Social stereotypes are associated with a psychological phenomenon called social categorization. For this reason, we tend to divide other people into certain social groups. When this happens, we begin to treat each person more as a member of our group than as an individual.

In each person, as a result of the process of joint activity and interaction, standards are formed that are used to evaluate others.

¹ <https://inlibrary.uz/index.php/zitdmrt/article/view/5175>



These stereotypes can sometimes prevail even if they are not fully understood. No matter how much a person understands this, they continue to perceive their surroundings through the prism of these stereotypes.

Most studies of stereotypes are devoted to ethnic stereotypes. However, despite the large amount of empirical material collected, a number of fundamental issues remain unresolved, including the problems of the truth of stereotypes, the relationship between stereotypes and behavior. One of the reasons why these problems have not yet been satisfactorily resolved is the insufficient methodological arsenal of social psychologists.

In the study of stereotypes [Soldatova, 1998], their three "dimensions" are often subjected to empirical research, namely: the characteristics of content, orientation as a measure of general acceptability and the degree of acceptability are not interpreted in the same order, but the main cognitive content and direction in the stereotype are interpreted as the emotional side of a certain content.

In particular, as in the observation of any other socio-psychological phenomenon, there are no concrete ways to prove all the structural aspects of national stereotypes, all their aspects. Each methodological tool has its advantages and disadvantages. Currently, much attention is paid to psychosemantic methods that allow for the quantitative measurement of the components of the image of a particular ethnic group, i.e., it is possible to approach its correct psychological study.

Ethnic stereotypes are a type of social stereotype, that is, those that characterize members of ethnic groups, belong to them, or are associated with them.

From a psychological point of view, stereotyping is a process of adaptation to all members of a certain social group or ethnic community. Thus, ethnic stereotypes are general conclusions about representatives of different ethnic groups, distinguished by high emotionality and stability. The reason for the formation of stereotypes is the need to use the principle of "saving energy" in everyday thinking to "master" a lot of information, while striving to protect the values of the group. Ethnic stereotypes, which are an element of national psychology, are formed at the level of everyday and theoretical consciousness and consist of a set of emotional, rational, and volitional elements. For the psychological analysis of ethnic stereotypes, it is important to know their internal structures.

Literature review. In recent years, stereotypes in social psychology are considered a special case of the process of perfect classification as a rational form of cognition.



In this regard, when creating social categories, it is advisable to pay attention to the characteristics of people belonging to a certain group that are similar to each other and differ from other groups.

There are several variants of stereotype classification. According to V.N. Panferov, stereotypes are divided into such groups as anthropological, social, and emotional-expressive.

A.A.Rean distinguished socio-psychological stereotypes into such groups as anthropological, ethno-national, socio-status, socio-role, expressive-aesthetic, verbal-behavioral. These standard stereotypes are developed when there is little information about people, when it is necessary to think based on initial impressions. The anthropological stereotype, the assessment of a person's internal and psychological characteristics, is formed in connection with their anthropological features, that is, their external appearance.

Ethno-national stereotypes are manifested when a person's psychological assessment is carried out based on their race, nationality, and ethnic group affiliation.

Studies show that people's perceptions of a stranger are formed on the basis of existing ideas about the national or ethnic group to which they belong.

Such stereotypes are especially strongly manifested in people who have very little information about this nation. Social-status stereotypes are observed when a person's personal qualities are assessed in accordance with their social status. The higher the social status of the imagined person, the higher their moral and physical qualities are valued.

Social-role stereotypes are manifested when evaluating the individual's individual psychological characteristics, based on their social roles and responsibilities. There is a specific set of socio-role stereotypes.

Currently, numerous experiments are being conducted that confirm the existence of socio-role stereotypes. In one such experiment, the experimenter's assistant appeared before the subjects in military uniform and a different suit. When the subjects were asked to evaluate their personal qualities, it became known that the type of clothing they wore influenced the given evaluations.

Expressive-aesthetic stereotypes are the relationship between the evaluation of a person and their appearance, attractiveness ("beauty effect"). The more attractive the person being evaluated, the more positive the evaluation being given. External



attraction also includes physical beauty, dress, the subtlety of movements, and the expression of emotions.

Verbal-behavioral stereotypes are also reflected in the dependence of personality assessment on external characteristics - expression, speech, facial expressions, pantomime, etc. However, in this situation, "attractiveness" is not a very important characteristic. Although most people answer "no" to the question "Do you judge people's inner world by their appearance?," the experimental data show the opposite.

An experiment conducted by Miller, photographs of people were divided into three groups - beautiful, ordinary, and unattractive (ugly). The subjects were asked to assess the psychological characteristics of the people in this photograph. According to the results, the definitions given to "beautiful" consisted of self-confident, happy, sincere, balanced, energetic, resourceful, spiritually rich, and others.

Expressive-aesthetic stereotypes also influence the evaluation of the results of human activity. Studies have shown that external beauty can influence not only the evaluation given to a person but also the behavior of the evaluating person.

American psychologists conducted such an experiment in one of the large firms. The newly hired employees underwent a two-stage interview. The first conversation had an average appearance, while the second conversation was conducted by a very handsome employee. Both phases of the conversation were recorded on video.

Analysis of the results showed that in the second stage, that is, in front of a beautiful employee, the candidates behaved very strangely, trying to exaggerate their achievements and make a good impression. As a result, they struggled to construct sentences, the pace of thinking slowed down, in short, they became convinced that they could not claim this position.

The problem of stereotypes, as a mechanism influencing the process of pedagogical activity, is applied in the process of studying the personality of a student or teacher. Its social, emotional-expressive type is more common, and the anthropological type is less common.

In the course of personal pedagogical experience, specific stereotypes are formed in relation to each teacher - such concepts as "excellent," "excellent," "active." From the moment of the first meeting with students, the teacher begins to search



for whether they have these qualities. Of course, these stereotypes are not unchanging; they are subjective and individual in nature. Each teacher has their own stereotypes, formed depending on their experience. For example, if a student masters the material well, it means they are capable, conscientious, responsible, and disciplined; if they master poorly, they are perceived as lazy, unable to concentrate, and irresponsible.

Emotional-aesthetic stereotypes can also play a certain role in the process of pedagogical communication. Evaluating the characteristics of a student's personality based on their appearance may seem unrealistic and surprising at first glance, but this situation can be observed not only in relation to adolescents but also in relation to young children.

In conclusion, such widespread and directed stereotypes are encountered in the educational process. In one of the experiments conducted by A.A.Bodalev, female students were asked to assess the behavior of seven-year-old children. They were also accompanied by photographs of the "minor culprits." When analyzing the answers given by future teachers, it turned out that when discussing the behavior of children with attractive appearances, they were treated more gently and carefully. British psychologist A.Tashfel emphasized that stereotypes are capable of protecting not only the values of the individual, but also their social identity [A.Tashfel 1981].

Shundan kelib chiqib, stereotipning asosiy ijtimoiy-psixologik funktsiyalari guruhlararo differentsiatsiya yoki ko'pincha o'z guruhi foydasiga baholovchi taqqoslash va uning yordami bilan amalga oshiriladigan ijobiy ijtimoiy o'ziga xoslikni saqlash deb hisoblanishi kerak.

In other words, the goal of stereotypes is to establish the group's relationships, primarily within itself, not with other groups, and to create an image that allows its members to identify themselves in the whirlpool of history. From this point of view, the "single task" of social stereotypes is symbolic, but ensuring the integrity of the social community.

However, other groups of people also have advantages. Low-status groups, such as ethnic minorities, may accept relatively low status in society. In such cases, they tend to develop negative autostereotypes (stereotypes of their own group) and positive heterostereotypes (stereotypes of someone else's group).



A. Tashfel also identified two social functions of stereotypes:

- 1) explaining the existing relationships between groups, including the search for the causes of complex and "usually sad" social phenomena;
- 2) justification of existing intergroup relations, for example, actions committed or planned against groups of other people.

Thus, the content of stereotypes is determined not by psychological, but by social factors, which contribute to the stability of intergroup relations based on dominance and subordination, it is precisely negative stereotypes, and not the mechanism of the stereotype itself.

Discussion and Results The "Spiritual Preparation for Marriage" test, developed by family scientist and psychologist G.B. Shoumarov, is one of the methods relevant to our research topic and can demonstrate the preparation for marriage of Uzbek and Kyrgyz girls of non-marriage age in our research object. Because girls should be shown by assessing their self-confidence in their readiness for marriage and by studying the behavior of their future spouse in the future and beginning the initial adaptation to it. The results obtained through this test were analyzed: 340 girls from Uzbek families (n=340) and 189 girls from Kyrgyz families (n=189).

In order to confirm the tasks set in the research work, the opinions of girls of both nationalities and the differences manifested in their readiness for family life, ethnic stereotypes, and psychological attitudes were empirically determined.

The questions included in the questionnaire were divided into 5 scales. In this regard, a statistical analysis of the perceptions of Uzbek and Kyrgyz girls, such as "The level of their perception of family life," "What they want to pay attention to when building a strong family," "What they want to know to build a happy family," "They consider themselves ready for maternal responsibility after marriage," "They consider themselves fully ready to play the role of a woman," was conducted. The study included 340 Uzbek girls and 189 Kyrgyz girls. The results are presented in Table 3.1.

In the study, it was found that Uzbek and Kyrgyz girls also differ in the Fergana and Andijan regions, which are the regions of residence. The obtained results are presented in Table 2.1.

Table 1. Results of the survey "Girls' perceptions of family life" by region (on the example of girls from Fergana and Andijan regions)

Scale	Area	Average	Dispersion	n	t
Level of understanding of family life	F	1,93	0,45	340	1,28
	A	1,85	0,41	189	
Desires to pay attention to building a strong family	F	2,40	1,01	340	-1,68
	A	2,57	1,27	189	
Desires to know what to learn to build a happy family	F	1,99	0,53	340	-2,54*
	A	2,17	0,62	189	
Believing that they are ready for maternal responsibilities after marriage	F	2,01	0,83	340	-0,22
	A	2,02	0,78	189	
Their belief that they are fully prepared to play the role of a woman	A	2,01	0,83	340	-0,18
	F	2,02	0,80	189	

Note: * $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$; F - Fergana; A – Andijan

As can be seen from the results obtained from this questionnaire in Table 1, a statistical difference was revealed between the arithmetic mean of the overall results for the question "What is your understanding of family life" in girls from the Fergana and Andijan regions $t=1.28$; $p < 0.05$. Such views among Kyrgyz girls can be illustrated by the fact that national traditions continue in society and old customs in families.

Also, to the question "What do you want to pay attention to when building a strong family?," no statistically significant difference was found between the arithmetic mean of the overall results of girls in the Fergana and Andijan regions $t=-1.68$; $p < 0.05$. The next question "What do you want to know to build a happy family?" revealed a statistically significant difference between the arithmetic mean values of the overall results of girls of both nationalities $t = 2.54$; $p < 0.05$.

According to the results, these answers were obtained in relation to the tasks facing them, depending on the enrichment of the respondents' ideas about a happy family, that is, the choice of such options as "earning money," "rules of conduct," "managing the household," "resolving conflicts," and "others." It was established that for the happiness of the family in girls living in both regions, each family member should know how to manage the household, follow the rules and norms of family behavior, know ways to resolve conflicts that arise in the family, and contribute to the economic side of the family. Also, to the question "Do you



consider yourself ready for maternal responsibility after marriage?," no statistically significant difference was found between the arithmetic mean values of the overall results of girls of both nationalities. $t = -0.22$; $p < 0.05$.

This is due to the fact that there is no educational system for preparing girls for marriage, the process of preparing girls for marriage is not systematically organized, and a clear methodology for preparing girls for family life has not been developed, their participation is mainly mandatory, in most cases, the audience seems to be forcibly gathered in one place and the effectiveness of the events, the future spouse is not yet ready to establish positive, trusting relationships with family members, especially with the mother-in-law, girls are affected by the widespread negative image of the mother-in-law in society, on the other hand, they lack knowledge of the psychology of relationships, their rights and obligations in family life.

In conclusion, it should be noted that the need for a methodological approach to the empirical study of psychological attitudes and the specifics of ethnic stereotypes in reducing the likelihood of Uzbek and Kyrgyz girls starting a family life and experiencing difficulties in their marriage has been substantiated.

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