

STUDYING ETHNIC STEREOTYPES AND PSYCHOLOGICAL STANDARDS IN PREPARING GIRLS FOR A FAMILY

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Abstract. *This article systematizes socio-psychological approaches, forms, methods and means aimed at identifying ethnic stereotypes and psychological institutions in preparing girls for a family. It is proved that ethnic stereotypes and psychological institutions of regional girls, social values, interpersonal emotional and cognitive components of behavior have ethnic significance, are socio-psychological characteristics that optimize the level of readiness for family life.*

Keywords: *ethnic stereotype, social values, maturity, household, parental, intimate-personal, moral-psychological, motivation.*

In the scientific research carried out in the world, special attention is paid to the establishment of healthy mutual relations in the family, work teams, educational institutions, and the stabilization of the psychological environment. Therefore, the comprehensive study of family relations, the socio-psychological impact of interpersonal relations in the family, ethnic stereotypes and psychological institutions, psychological readiness for family life, scientific research of their not yet well-studied aspects is of great importance.

This research serves at a certain level to fulfill the tasks defined in PD-No.60 of the President of the Republic of Uzbekistan dated January 28, 2022 "On the development strategy of New Uzbekistan for 2022-2026", PD-No.5938 dated February 18, 2020 "On measures to improve the spiritual environment, further support the neighborhood institution, and bring the system of working with family and women to a new level". Every state tries to provide sufficient and necessary conditions to protect the family and ensure their stability. For this, it is important to establish norms dedicated to the family in the legislation, which ensure its necessity and stability and preserve the universal values of the family.

The rules that ensure family stability are defined in the Constitutions of many advanced and developed countries of the world. Today, if we pay attention to the family norms defined in the Constitution and the current legislation, some issues that need to be improved can be seen.

The stability of the so-called family, the sacred space, the "family castle" depends on the characteristics of the pre-marital factors that are the foundation of this castle, and how well they are properly and firmly established. If this foundation is mature and solid, the building built on it will be beautiful, bright, and will provide comfort, peace, peace, and happiness to its residents.

Ensuring the peace and happiness of the family will be stable if each person in the family feels and fulfills his responsibility. In order for the future of the society to be bright and have great opportunities, first of all, its inseparable basis is the meaningful health of families. This depends on compliance with the following conditions:

- the formation of a family of suitable people
- mutual respect and harmony between spouses
- a man should feel that he is the leader of his family and the responsibility of leadership and live by it
- a woman's responsibility for family affairs

- parents should obey their children and be fair to them
- children doing good to their parents.

If these conditions are observed, a healthy environment will be created in the family, and the children who are being educated will grow up to be decent people who serve the country. The Qur'an and hadiths show what must be done in important events in human life, such as marriage, having children, coming of age, family life, and death.

This view of the Islamic religion towards the family is derived from the basic principles of the Qur'an concerning family relations. It is important to understand that the right start of marriage relations is a guarantee of success and their peaceful growth. The Qur'an mentions that marriage is part of the Sunnah, and Allah chose the Prophets to show the best examples of it: "Indeed, We sent (many) Prophets before you, and We gave them spouses and offspring" (Ra'd sura). In our blessed hadiths, our prophet Muhammad s.a.w. they say: "Marriage is my tradition, people who turn away from this tradition are not with me." Indeed, marriage in Islam is the cohabitation of men and women who love and desire each other, relying on the principles of mutual support, sincerity and patience to raise children and build a happy family. It is precisely these thoughts that are clearly described in the Holy Qur'an: "He is the one who sympathizes with you, creating partners from yourselves and creating familiarity and love for each other. (Surah Rum).

British psychologist A. Teshfel emphasized that stereotypes are able to protect not only the values of a person, but also his social identity [Tajfel, 1981]. Based on this, the main socio-psychological functions of the stereotype should be considered intergroup differentiation or evaluative comparison in favor of one's own group and maintaining a positive social identity with its help. In other words, the purpose of stereotypes is to establish the relations of the group, first of all, not with other groups, but within itself, to create an image that allows its members to identify themselves in the vortex of history. Let's remember the classic: "we are not slaves, slaves are not us." From this point of view, the "only function" of social stereotypes is symbolic, but to ensure the integrity of the social community.

In other words, the content of stereotypes is not determined by psychological, but by social factors. And it is hostile, superstitious stereotypes, not the mechanism of the stereotype itself, that contribute to the stability of intergroup relations based on dominance and subordination. On the other hand, ethnic stereotypes often play a negative role when used by a person in the process of interpersonal perception with a lack of information about a certain communication partner.

In our study, we used our method called "Study of individual motivation towards marriage" to identify positive (negative) attitudes towards family roles in both groups: Uzbek and Kyrgyz girls. Since it is difficult to analyze any motivation, the pairwise comparison technique was used, i.e. economic-household, parental, intimate-personal, moral-psychological, etc.

Analysis of the results of "Study of individual motivation towards marriage"

degree	Housekeeping		Parenthood		Intimate-personal		Moral and psychological	
	F	A	F	A	F	A	F	A
Average	1,73	1,87	7,40	7,70	2,27	2,01	3,06	3,28
Dispersion	1,39	1,76	2,89	2,49	1,35	1,35	1,88	2,83

n	529	529	529	529
t	-1,20	-1,95*	2,47*	-1,59

Significant differences were found in the results obtained from this pairwise comparison. The reason for this is that there was no statistically significant difference between the average arithmetical values of the girls of the two regions, i.e., Fergana and Andijan, on economic-household, parental, moral-psychological scales. * $p < 0.05$, $t = -1.20$, $t = -1.95^*$, $t = -1.59$. The fact that Fergana and Andijan families have similarities in managing the economy, domestic life, performing parental duties, moral and psychological personal qualities, moral standards, ethnic stereotypes, and psychological institutions, as well as the living opportunities of the girls of both regions taking into account the similarity of some national traditions, national values and living conditions, the fact that the families of both nations are close relatives, the harmony of ethnic stereotypes, and the instillation of psychological institutions depending on the environment may be the reason for this. . Because among the girls in Fergana and Andijan regions, the qualities of a woman for family happiness are highly appreciated: active in communication, being educated, intelligent, not being bored with her in the team, and being able to earn money independently. Analyzing these answers, it was found that the predominance of the motive for marriage among girls in the Fergana and Andijan regions is the behavior aimed at satisfying the need for marriage, and it is related to the choice of a marriage partner. That is, girls from two regions choose a partner for marriage as a result of a process known as marriage sorting and studying individual motivation, choosing a single partner from among the existing candidates for marriage through one or another method, and this partner is later called "husband" or "wife." » was observed to be. Because choosing a marriage partner for Uzbek and Kyrgyz girls is a historically concrete process, which depends on the economic, social, socio-cultural and other conditions existing in the society. It was observed that the main characteristics of choosing a marriage partner are related to the possible space of choice and the level of individual freedom of choice in different cultures and at different stages of historical development.

According to the next result, a statistically significant difference was found between the average arithmetic values of Fergana and Andijan regions on the intimate-personal scale. * $p < 0.05$, $t = -2.47^*$. According to this, the daughters of families living in Fergana region have more interpersonal relationships in the family, trust, trust, and healthy competition in intimate-personal relationships than the daughters of Andijan families. was found to exist.

In conclusion, it should be said that ethnic stereotypes and psychological institutions of the environment in which daughters live in both regions have been formed, and the existence of similar living conditions and values for parents can shed light on this topic.

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