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SOME REMARKS ON GENDER STEREOTYPE RESEARCH METHODS

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M. M. Abdullaeva

Lecturer, Department Of "Anthropology And Ethnology" National University Of Uzbekistan Named After Mirzo Ulugbek, Uzbekistan

ABSTRACT

the article talks about the manifestation of gender stereotypes in different families and the methods that can be used to determine its level today. In this, the issues of complex research, synthesising the theoretical and practical methods of socio-cultural anthropology, gender anthropology, gender psychology, family psychology, ethnopsychology and ethnosociology, are covered.

KEYWORDS

Gender, gender stereotype, stereotyping, masculinity, femininity, method, methodology, family, family relationships.

INTRODUCTION

It is known that in many studies, different aspects of gender and gender stereotypes have been studied only one-sidedly by each field of science based on its research method. In today's global societies, it is not enough to study the issues of gender stereotypes in a separate field of science, which requires a comprehensive study together with other disciplines. For example, the first studies on stereotyping of sex roles were conducted by psychologists in order to distinguish the typical differences associated with the perceptions of men and women about each other and themselves. Although this is very important and, in

some ways, basic material for gender studies, how gender stereotypes are defined, their impact on gender stratification, as well as, gender stereotypes have not helped to reveal the issues of modeling the gender reality of culture [Usacheva, N.]

Our research is focused on the methods that can be used to determine the manifestation of gender stereotypes in the family, which is considered the smallest institution of society, and its level today. In which the issues of complex research are covered by synthesizing the theoretical and practical methods of socio-cultural anthropology, gender anthropology,

gender psychology, family psychology, ethnopsychology and ethnosociology.

RESEARCH METHODS

Studies on research methods of gender stereotypes were analyzed based on the following methodologies:

- comparative comparison (scientific views of anthropologists, sociologists, psychologists, historians and lawyers on gender stereotypes were compared);
- periodicity (previous and subsequent changes in theories related to gender stereotypes are presented chronologically);
- objectivity (negative or positive evaluation of the gender stereotype did not exceed the threshold value) was studied using the main methodological principles.

DISCUSSION AND RESULTS

Gender stereotypes usually mean schematic, normative, generalized ideas about male and female roles, images of masculinity and femininity according to public expectations. The field for the study of gender stereotypes is very wide. Gender studies covers all new social groups, state institutions: education, production, politics, culture, religion. In this case, the functioning of stereotypes is determined by the interaction of people belonging to two opposite sex categories [Stephanie Bornstein, 2012].

According to the results of the latest research, existing gender stereotypes can be divided into three groups:

- 1) stereotypes of masculinity and femininity – normative concepts about somatic, mental, behavioral characteristics of men and women. For example, men are dominant, independent, aggressive, self-confident, logical, and able to control their emotions. Women are more passive, dependent, emotional, caring and milde;

- 2) stereotypes related to the content of men's and women's work – it is understood that traditional service provision for women and instrumental, creative activities for men are characteristic;

- 3) stereotypes related to the combination of family and professional roles according to sex - in which the main roles for men reflect the importance of professional work, and for women the importance of family. That is, men in society strive for professional success in work and career; and women want to get married and have children, manage the household. These stereotypes are remarkably durable. The fact that they are firmly rooted in the minds of a large part of the population contributes to the transfer of stereotypes from generation to generation in the process of socialization [Duskazieva, 2010, p. 42].

Today, a separate science of genderology has been formed for gender studies, and its goal, like feminology, is not to replace patriarchal society with matriarchal society, but to eliminate the contradiction between the sexes and ensure the harmony of the male and female halves of humanity, that is, the harmony of social development [Karkishchenko, 2013, p. 21-22].

There are 3 stages in the development of gender studies in the West [Duskazieva, 2010, p. 6-8]:

The first stage (70s of the 20th century): liberal feminism - the period of researching the idea of equality of the sexes, taking into account the aspect of gender neutrality in legal documents and political decisions. In this period, the theory of structural-functionalism prevails in social sciences. According to it, the relationship between the sexes is determined by the concept of gender-role division. If we consider the family as an example, then it is necessary to separate the functions: the woman performs the expressive

function (establishing internal balance in the family), and the man performs the instrumental function (regulating the relationship between the family and other social structures). Liberal feminists focused their activities on "disrupting" stereotypes (linking women with nurturing, care and service and men with management) in the public mind about women and men through a program of large-scale social change that ensured equality in the educational, industrial, political and legislative spheres.

The second stage (the first half of the 1980s): the period of radical feminism, if liberal feminism solved the binary problem of "similarity and difference between the sexes" through the homogeneity of men and women, radical feminism built its theory on the basis of the differences between men and women.

The ideology of radical feminism emphasized oppression and discrimination against women. Classical psychoanalysis was actively criticized, in particular, Z. Freud's interpretation of women's weak position in society in terms of biological characteristics was opposed. Questions were also raised about the unfair distribution of power between men and women in any social sphere. Women's research on women's perception of the world, family, relationships with men was formed.

The third stage (the second half of the 1980s): the feminism movement was divided into several branches ((feminism of color, postmodern, humanist, existential, cultural feminism, etc.), the basis of which was the clarification of the deconstruction of gender relations. Also, the transition from the analysis of patriarchy to the analysis of the gender system and the factors determining the formation of sex begins. During this period, much attention is paid to the distinction between the concepts of "gender" and

"sex" and to the understanding of gender as a socially constructed relation of gender inequality.

Russian philosopher O. Voronina [Voronina, 2018] distinguishes 3 gender theories that do not negate each other, but rather reveal different aspects of the problem. These are:

The first is the social system theory of gender, in which gender is studied as a model of relations between men and women formed by the main institutions of society;

The second is the stratified category theory of gender, in which gender is considered as a network, structure or process (process) in categories such as class, race, age;

The third is the theory of the concept of gender as a cultural metaphor, in which the ontological and epistemological level of masculinity and femininity are considered as cultural-symbolic elements.

Now, based on the subject of our research, the main issue is the methodology of gender stereotypes. As you know, social psychology excels in researching stereotypes. There is also a lot of research in socio-cultural anthropology, which has the advantage of determining the cultural specificity, intensity and distribution of phenomena. Culture is crucial for the development of stereotypes. Although there is an innate potential of a person to stereotype people with certain characteristics, but they take a specific form under social influence [Juraj Jonáš, 2013].

According to American lawyer Stephanie [Bornstein Stephanie Bornstein, 2012], the concept of "gender stereotypes" firstly refers to the usually depicted virtues and characteristics of men and women. Secondly, gender stereotypes include normative models of behaviour traditionally attributed to men or women. Thirdly, gender stereotypes reflect common

thoughts, judgments, and ideas about how men and women differ from each other. And finally, fourthly, gender stereotypes depend on the cultural context and the environment in which they find their application. At the same time, gender stereotypes are usually considered in two positions: in the self-awareness of men and women; and in the collective public mind.

A comprehensive study of the role of gender stereotypes in families, synthesising the theoretical and practical studies of socio-cultural anthropology, gender anthropology, gender psychology, family psychology, ethnopsychology and ethnosociology, increases the scientific value of the research. Now let's talk about them separately.

In particular, anthropology means the perception of a person and seeks answers to the questions of his cultural or unnaturalness in scientific and practical contexts. Trying to understand what "man" is in general, it researches the existence or absence of a single world for all living on earth, and what role culture plays in the formation of this world. It was anthropology that made the influence of cultural diversity on the formation of human behaviour its subject of scientific research [Jerebkinoy, 2001, p. 371].

It is the anthropologists who have questioned the right of Western culture as a single institution to judge other cultures [Jerebkinoy, 2001, p. 371]. Anthropology as a separate scientific discipline appeared in the 19th century when a "scientific" explanation was required for the existence of other societies with different values and priorities during industrialized colonialism. The formation of cultural (social) anthropology as a scientific discipline on the basis of anthropology was scientifically dependent on the colonial policy of Europeans based on the ideas of evolutionism, progressivism and eurocentrism. Therefore,

historically, the main method of cultural anthropology has been the comparative method. Today, anthropological research is conducted using all general theoretical knowledge of social sciences and humanities [Dictionary of gender terms, 2002].

The formation of gender anthropology, one of the branches of anthropology, is connected with the evolution of philosophical anthropology, it became a separate branch of science after the Second World War, when moral values were fundamentally re-evaluated in the fields of European philosophy and humanities. That is, the social changes associated with the involvement of women in mass production in the war and post-war period led to a revision of the traditional theoretical schemes about the role of women in society and social production. Accordingly, gender anthropology - studies the place and role of women and men in the world of culture [Dictionary of gender terms, 2002].

Gender psychology – it is a branch of psychology that studies the laws of formation and development of personal characteristics as a representative of a certain gender conditioned by sexual differentiation, stratification and hierarchization. The subject of gender psychology does not have clear boundaries, it includes the study of the following problems:

- psychological differences between people of different sexes;
- social gender-role differentiation and stratification;
- cultural stereotypes of masculinity and femininity;
- characteristics of socialisation of boys and girls, men and women;
- psychological identification of a person as a representative of a certain sex [Duskazieva, 2010, p. 20].

Gender psychology has developed mainly at the intersection of fields of knowledge such as the psychology of gender differences and the psychology of the family [Duskazieva, 2010, p. 20-21].

There are several gender theories in developing a gender approach. Among the main theories of gender accepted in social and humanities today, the theory of social construction of gender is important, which means understanding gender as a category of stratification and interpreting gender as a cultural symbol. The social construction theory of gender is based on two postulates [Dictionary of gender terms, 2002]:

- 1) gender is constructed through socialization, division of labor, the system of gender roles, family, and mass media;
- 2) gender is constructed by individuals themselves - from the level of their consciousness (that is, gender identification), acceptance of norms and roles established by society, and adaptation to them (clothing, appearance, behavior, etc.).

In particular, gender identity refers to a person's acceptance of the definitions of masculinity and femininity in his culture. Gender ideology is a system of ideas that justify gender differences and gender differentiation socially, including in terms of "natural" differences or "unnatural" beliefs. Gender differentiation is defined as the process of assigning social meaning to biological differences between men and women and using them as a means of social classification. Gender role is understood as the fulfilment of certain social instructions, that is, gender-appropriate behaviour in the form of speech, behaviour, clothing, and other things [Dictionary of gender terms, 2002].

When the social production of gender becomes an object of study, it is usually considered how gender is constructed through socialization, the division of labour, the family, and the media. The main topics include gender roles, gender stereotypes, gender identity, gender differentiation, and inequality problems. Our research aims to determine the role and importance of gender stereotypes in the family in the context of the theory of social construction of gender. This allows us to analyze the impact of the standardized image of behavior patterns and character traits that correspond to the concepts of "male" and "female" on family relations, in particular, on marital relations. The idea of gender constructivism also allows us to consider the history and cultural context in the analysis of gender stereotypes [Karkishchenko, 2013, p. 58].

Since our research is to determine the role of gender stereotypes in family relations, it should be said that inequality in historical, and socio-economic development, and different natural and geographical conditions have created certain psychological differences between people. The non-uniformity of relations between family members in different nations, differences in customs and traditions, and diversity in perception of things can be explained only by ethnopsychological characteristics. It should be said that the family as a social phenomenon is an etic category, but to fully study and understand the family, it is necessary to study its emic characteristics as well [Rasulova, 2018, p. 39]. If the problem is studied from both the inside (etic) and the outside (emic) in the research, it helps to reveal the problem fully and truthfully.

In the research, an integral approach of ethnosociology is also a methodological basis. An integral basis is a unified view of individuality and

collectiveness. The integral approach not only tries to cover all features, aspects, and phenomena of national life in their entirety but also reveals the internal integral national ties that have been in the shadows until now - connecting people and generations to a single collective unity with deep psychological threads [Rasulova, 2018, p. 40]. Based on this approach, it can be used to reveal the gender stereotypes formed in family relationships and the ethnopsychological reasons for their strict adherence.

Currently, several psychodiagnostic tools designed to study family problems are used in world psychological practice. It is appropriate to use the methods of comparative and complex analysis, comparison, and periodization (chronology) based on the point of view of typological and objective assessment of each issue to cover the topic truthfully and objectively. At the same time, if the researcher can use the following methods used in socio-cultural anthropology, gender anthropology, family psychology, ethnopsychology, and ethnosociology in the research, the researcher can achieve their goal:

observation - external, internal;

direct inquiry - oral, conversation;

indirect survey - written survey - specially selected and modified psychodiagnostic questionnaires for this research: "I am a woman (man)" questionnaire (L. N. Ojigova variant); "questionnaire of gender roles" (S. Bem); "family role identification" test (the test developed by Yu.E. Aleshina, L. Ya. Gozman, E.M. Dubovskaya);

expedition;

study of written sources;

content analysis.

Also, to be objective, gender stereotypes in their families, male and female relations are observed from the outside based on external observation (etic), and for complete understanding based on internal observation (emic) lived with them, joined them, and gathered in natural conditions.

CONCLUSION

Above, we focused on the issues of what methods to use in the research of gender stereotypes based on the methods and methodologies of the social and humanitarian sciences, and we came to the following conclusions in this regard:

- the manifestation of gender stereotypes in the family based on the theory of the social system of gender - means to study as a formed model of relations between men and women, to interpret gender as a cultural sign;

- the study of gender stereotypes as part of the problems of gender identity (identification), gender differentiation, and inequality allows us to determine the transformations of behavior patterns and character traits corresponding to the concepts of "male" and "female";

- a comprehensive study of the manifestation of gender stereotypes by synthesizing the theoretical and practical methods of socio-cultural anthropology, gender anthropology, gender psychology, family psychology, ethnopsychology, and ethnosociology allows to study the problems of families of every nationality in a modern interpretation;

- it helps to define the influence of culture, custom, tradition, and values in the causes of problems in couple relations, and to solve these problems in the national cultural context.

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