

## GENDER DIFFERENCES IN GENDER STEREOTYPES IN OFFICER FAMILIES

**Nazarova Gulnora Norbekovna**

*Psychologist, teacher, Department of "Military Psychology and Pedagogy" of the Academy of the Armed Forces of the Republic of Uzbekistan*

**Annotation:** *the article comprehensively covers the essence of gender stereotypes, their application in science, scientific research works and opinions of psychologists, the concept of gender, its types.*

**Keywords:** *world, gender, relationships, problem, social, difference, women, men, discussion, sociology, society.*

Gender relations in the family and sexual differences were clearly manifested during the crisis of one of the most ancient institutions of society - the institution of marriage and family relations. Today, in the conditions of globalization of social reality, the social content and functions of family relations, their relationship with other elements of the social space are changing. Within the framework of "Western" society, these changes occurred gradually and found the most painful forms of their embodiment, remaining at the level of ordinary social practices, without falling into the sphere of reflection. In Russia, these changes occurred almost instantly. Such sharp changes in family relations do not allow them to go beyond the limits of reflection, making them very painful for society, and therefore visible and studied. This problem is especially acute in the Far East of Russia. Here it is traditionally supported! patriarchal type of family relations. We have designated this type of family contract (gender-role division of labor in the family) by the term dominant gender contract. In this work, gender is considered as a socially determined gender. It is in the sphere of gender relations that the most acute social conflict is taking place, destabilizing the institutional structure of the entire society. The division of labor associated with the dominant tender contract, while retaining its reality at the level of mental relations, ceases to correspond to real economic practice. In addition, the active promotion of other types of family contracts in the media and within the framework of some political movements undermines the dominant tender contract from the inside. These circumstances lead to mass divorces, which today exceed the number of marriages, lead to a decrease in the birth rate, an increase in social alienation. This problem is most pronounced in the families of military personnel from remote areas, including the Far Eastern Military District. Using the material "Military Families", we begin to study family problems in the context of social changes. The interest of military families is due to the fact that the officer corps is the most conservative part of society, the "empty class", inherited the archaic morality of chivalry, and therefore is the most stable and oriented towards the fulfillment of traditional moral norms. prescriptions in the private and public spheres. In the sphere of family relations, this attitude is manifested in the form of the wife's "obligation" to the "breadwinner" (traditional tender contract). Thus, on the one hand, only

the traditional tender contract is recognized as much as possible, on the other hand, the material and financial support of the family, i.e. the male responsibility in the traditional tender contract structure is transferred to the state and society, which must "maintain the army". Russia is a newcomer, so there are no family relationships here. They are replaced by relationships between the families of officers, which further destroy the nuclear family and turn it into an appendage of the husband's main job. The opportunity to "work" for an officer's wife in a remote garrison and even in the district center is seen as a form of success and "free time" for a woman, but not as self-realization. Self-realization occurs only in the family. Thus, the tender contract, which prevails in the military environment, was most clearly manifested. However, its implementation was possible only if the "chivalrous morality" of the husband was supported by the state. By the term "ethos" we understand the set of value relations that determine the social and group behavior of an individual, his worldview. The lack of infrastructure for recreation, everyday inconveniences, frequent relocations of women and military personnel for the whole family were compensated by a relatively high material standard, a system of benefits (travel, housing solutions, high wages, etc.). The reduction in material support for the security forces, in principle, in comparison with the reduction in social support for the entire population, led to a family crisis. Since in the military environment not only the patriarchal, but also the "Soviet family" stereotype is most sharply reproduced, crisis phenomena are most clearly manifested here. This situation makes it possible to record and study the factors influencing the formation and course of the crisis of the family as a social institution, to identify the possibilities and directions of its change. This determines our approach to the presented topic, the relevance of the topic in the social and sociological context. The level of development of the problem The problem of the family is one of the traditional problems of sociology. However, the family and family relations really became a central problem late, in the second half of the 20th century. Before that, family problems and relations between men and women were perceived as a special case of other problems. In the works of A. Schopenhauer, F. Nietzsche, Z. Freud and many other creators, family issues are raised, but, first of all, as biological issues. According to these authors, it is based on the nature of things and cannot be changed. Family relations were a special case of production relations in the works of the classics of Marxism and their followers (K. Marx, F. Engels, P. Lafargue, R. Ingarden, etc.). And in this case, the division of labor between men and women is the main one necessary for existence. The works of the American sociological school, primarily T. Parsons, R. Merton, A. Burgess and many other scholars, are closely connected with the Marxist tradition. In his opinion, in the social system, a woman plays an expressive role, and a man plays an instrumental role. The expressive role implies care, emotional labor and maintaining psychological balance in the family. This role is the monopoly of the housewife, the sphere of responsibility of a woman. The instrumental role consists in regulating relations between the family and other social systems, which is the role of a breadwinner and protector. The family was perceived as a means of increasing the demographic composition of society and a means of primary socialization. Reducing family

problems to something external led to a decrease in the role of the family as a factor in building an integral social space. This was due to the orientation of society towards a social sphere in which the "female" aspects of life were not approved or were subdominant. "The private sphere, the sphere of women's domination, remained subordinate. Changes occurred in the 1970s. In sociology, along with postmodernism, a fundamental doubt is emerging about the possibility of continuing a history built on progressive, enlightened ideas. A tradition of deconstructing power and searching for "another history" is emerging. M. Foucault calls "phallogentrism" one of the main constructs that supports power, the understanding of the world from the perspective of male sexuality, the primacy of male activities: war, politics, business. The alternative to phallogentrism is "women's history", which is at the same time the basis for "exposing power" and identifying new dominants of social development that lie in the private sphere. Postmodernist ideas initiated an important research tradition associated with the construct of "gender relations".

Gender relations within and outside the family in Western and Russian society attract the attention of many domestic and foreign thinkers. In the works of S. Aivazova, S.I. Hunger, S.Yu. Barsukova, L. Degtyar, M. Baskakova, E.A. Zdravomyslova and A.A. Temkina, I.I. Kozina, I.I. Seregina analyze the basic laws of the division of labor within and outside the family in the socialist and post-socialist eras. In the works of B. Pfau-Effinger, S. Bern, \* O.M. Zdravomyslova and M.Yu. Harutyunyan consider the problems of family status and gender structure in the household of Russian society through the prism of Western culture. Within this tradition, an alternative approach has emerged, which proceeds from the primacy of the "female sphere" and is just as one-sided as the previous one. However, the existence of these "extremes" allows us to continue the postmodernist tradition, build a model of gender relations and understand the direction of changes within the family. Our work is a step in this direction. The basis for the analysis of military families as a specific family group was the concept of interpreting a military man as a carrier of the "empty class" morality, expressed in the works of V. Volkov, M. Osovskaya and V. Tsimbursky. This concept allowed us to determine what is typical and what is specific in the "military" tender contract.

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