

The Influence Of Parental Relationships On Adolescent Gender Identity

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Abstract

This article explores the relationship between aspects of personal and gender identities between parents and their adolescent children.

Keywords: gender identification, gender role, intra-family relationships, gender stereotypes.

Introduction

Any changes that occur in civil society and families in it are interdependent. From this point of view, the role of the family, parents, including women, in bringing up a healthy and well-rounded generation is incomparable.

In order for our country to be among the strongest and most powerful countries on earth, it is necessary for the children of this earth to be physically healthy, mentally mature and well-rounded. In order to fulfill this important condition, first of all, in the so-called family, where the child grows up, sincerity reigns in the relationships of people close to him, that is, it is especially important that the spiritual environment of the family is healthy and the people living in it are owners of good behavior. After all, in our wise nation, the saying "A bird does what it sees in its nest" is not said for nothing. There is a lot of wisdom in this saying. That is, when a child is brought up in a family, he accepts the behavior and manners of his parents as they are and starts to show these qualities in his actions. At this point, I thought it would be appropriate to quote the following thoughts from Olimat ul Banot, daughter of Okhund Lutfullah Suleiman, one of the scholars who promoted the role of women in family relations: "The happiness and

well-being of the family depends on the intelligent and knowledgeable wives. Wives raise well-behaved children. It is inevitable that great people will grow up in the world through their upbringing. If a wife is educated, she knows without a doubt who she is and what her duties are. She brings up her children well, treats her husband well, and finally lives according to the commandment of Allah Ta'ala. And because of this, she, her husband, and her children will be happy in this world and the hereafter.

The scientist's appeal is mainly aimed at women, and he believes that a woman should know two things in order to live a happy life in the family: "First: to know well the nature and behavior of husbands, and for this it is necessary to test them in many careers." Also, one of the valuable works published on family issues that has not lost its value until now is the book "Family" by the Tatar scientist Rezauddin ibn Fakhruddin. In this work, he highly appreciates the role of the mother in raising children in the family and states that "A nation whose wives are well-educated is well-educated, and a nation whose wives are uneducated is uneducated, a nation whose wives are diligent, enterprising, and willful is rich, and a nation whose wives are lazy or wasteful is sure to be poor." Regarding the role of a woman in

raising a child: "A woman who fails to educate her children and teaches good morals will do great harm instead of good. Because such wives breed among the people people who are harmful from cholera germs" are instructive even today.

Materials and Methods

Enlightened poet Abdurauf Fitrat considers health as the first factor for achieving human happiness, common sense as the second, and perfect morals as the third. Their basis, in his opinion, consists of physical training, mental training and moral training. From Fitrat's point of view, child education should start from the day the child appears in the mother's body.. He emphasizes that the state and experiences of the mother also affect the nature of the child's body.

In fact, mother is a model school for a girl child. The mother begins to transfer all her positive and negative traits to her offspring before they even see the face of the world. Mother's attitude towards people and nature is also reflected in the child. That's why it is not for nothing that it is said in our people, "Take the wife after seeing the mother, take the daughter after seeing the mother."Even a small mistake of a mother in the upbringing of a girl child can have very dire consequences. Therefore, a mother does not have the right to forget for a minute that her daughter is the person who brings up the successor of the future generation. For this, a mother is required to have a lot of knowledge, patience, and good morals in raising children. As the wise say, the hardest job in this world is raising a child.

Because it is said in our holy books that neither the father nor the mother can give their child an inheritance more than their character.

Therefore, at the heart of the problem that we have studied is the question of finding answers to the solution of this problem. We know that a child first looks at the sexual differences in the behavior of his parents, then at the behavior of other adults, teachers, acquaintances, perceives the characteristics of men and women, and identifies himself with a representative of one or another gender. That is, the first environment of sexual

identification is the family and the couple's relationship in it. One of the first social concepts formed by a child is the idea that "if I don't act in accordance with my gender, others will condemn me."The idea that determines the direction of a person's relationship to others and to the representative of the opposite sex is based on this social vision.

It is known that parental identification focuses on the important personal qualities of the parents, that is, they recognize that they, in turn, are realized through unconscious imitation by the child. Children clearly reflect the behavior and character of their parents in their play. When a girl is watching a boy playing with a doll in her hands, you can see that she is caressing the doll with sweet words, carefully putting it on her lap and saying "Alla". In this case, you can see the girl's imitation of her mother and her actions. In an empirical study organized on the basis of theoretical analysis, the gender perception of adolescent boys and girls in Uzbek families, the distribution of leadership roles in them, the position of Uzbek women and men in the family are objective conditions for the adequate formation of gender concepts in the boys and girls they are raising. and proved to be a socio-psychological factor.

Results

The data collected during the study indicate that, depending on the family environment and structure, the child's sexual self-awareness begins to appear at an age that is not clearly defined. Accepted values, traditions and sexual self-awareness of the child in the family are directly related to the characteristics of the environment in which the child is brought up, the structure of the family, existing gender stereotypes, the gender role of parents in the family, views on sex education and personal qualities. In recent years, changes in the position of women in social life, changes in the psychology of boys and girls in general, and the fact that they do not show their influence instead of gender in society and family have been partially confirmed in the

research. The reason is that in family relationships, the ability of a man or a woman to gain prestige by influencing the will and emotions of other members of the family has a direct impact on the will of the child being brought up in this environment and plays an important role in the formation of his/her perceptions of his/her gender capabilities and personal characteristics. Therefore, we studied how the actual leadership positions of husbands and wives in the selected families were reflected in their social perceptions, and then the gender identity of their children. As noted in the research process, the correlational analysis of perceptions of men and women in the family on 30 personality qualities made it possible to reveal the meaningful side of social expectations and perceptions of women and men in the system of family relations. That is, in the course of the research, we presented 30 personality traits to 36 women and their spouses (36 men in total). When we asked the respondents to rate how much they personally have this or that quality in terms of masculinity and femininity, it turned out that there is a certain correlation (at $r < 0.005$) in the answers of men and women. It was found out that the male respondents we examined have high indicators of flexibility, communication skills, willpower, tendency to make the right decisions with self-confidence and success, self-respect, understanding of others, enterprisingness, and at the same time aggressiveness, they strive to influence their spouse by means of authoritarianism.

It is very important from the socio-psychological point of view how these institutions affect the spouses, and most importantly, how much they affect the child's mind in this family. On the other hand, it should not be forgotten that according to the traditions of family relations in our local environment, these qualities in men are considered as factors that raise their status in front of their children and spouse.

In any case, these masculine qualities are in a certain sense the basis of gender stereotypes in our imaginations. If we pay attention to women's answers, in contrast to traditional perceptions,

modern women, in addition to cuteness (0.48), readiness to meet the needs of others (0.55), endurance (0.61), always strive for success (0.63), understand others (0.59), communicative flexibility (0.53), they are gaining a good image both in their own eyes and in the eyes of men with their qualities that are clearly manifested in the new era. Especially their social intelligence, altruism, communication skills and adaptability. The strengthening of the position of women in the relations between men and women in the modern Uzbek family is reflected in their leadership positions, in which the leadership style based on cooperation and partnership ensures positive processes of sexual identity in adolescents.

Discussion

Because partnership in family relations and gender equality ensure the harmony of femininity qualities with masculinity and androgyny in the images of femininity and masculinity (0.20) (this quality is also characteristic of women), pessimism (0.28), stubbornness, etc., in our opinion, are among the factors that lead to a decrease in their prestige in the eyes of their spouses and children. Both these indicators and the data obtained by Cattell's methodology indicate that there are non-conventional aspects of the representation of femininity and masculinity in social imaginations. We will look at the correlation of the data of the 36 couples representing this selection on the 5 factors of Cattell's 16-factor personality test. By achieving this goal, we were sure that today in real family relationships, closeness and harmony are increasingly formed in the institutions of men and women. Because at the beginning of our research, we hypothesized that there are definite differences in the masculinity and femininity scales and in the perceptions of feminine and masculine qualities in their spouses, from the point of view of the conditions of Uzbekistan, the mentality of people. That's why we carried out a comparative analysis of the qualities of 5 factors that determine the communicative, that is, couple leadership positions in Kettel's methodology.

In particular, social intelligence, the ability to enter into communication, initiative, flexibility, self-esteem, communicative flexibility, conflict, i.e. belligerence, entrepreneurship and cooperation, and the tendency to partner in the family environment (personal magnetism) are included in factor, provides and proves that this kind of interaction motivates the formation of the skills of adapting to any social environment in the future in the teenagers raised in this family.

That is, this factor shows the priority of personal qualities in parent-leadership relations and provides a basis for concluding that it has a positive effect on the formation of children as individuals. Factor 2, along with features that soften communication and provide it, shows that family members are nurtured in various situations with qualities such as shyness, stuttering in some cases, but likeability, a tendency to achieve success, and flexibility, and some authors call this a frustrating type of leadership. , they also describe it as appealing to others through frustration.

This is characteristic of typical Uzbek women, and through this quality, it shows forms of behavior that are acceptable to other members of the family, for example, to the spouse, mother-in-law and father-in-law, and the girl child. The ability to influence others without informing them applies to those individuals who exhibit strong qualities of this factor. That is, as much as a father with a quality of frustrated leadership has a negative effect on his son, such a mother can have a positive effect on her daughter, because this corresponds to the Uzbek mentality. Factor 3 - because it includes qualities such as flexibility, readiness for partnership relations, trust, understanding of others, willingness to help, moral upbringing, communicative flexibility, those who have high scores on this scale are distinguished by being reliable and loyal to their partner. But these qualities, especially in men, are combined with abuse of authority, dominance and aggressiveness in family situations. From the point of view of the impact on teenage boys, such a complex of qualities can bring up the qualities of submissiveness and adaptability in girls, while in

boys, it can be manifested in the desire to dominate, and in this way, sometimes they are ready to show aggressive ustanovkas.

The 4th factor includes self-confidence, initiative, the presence of communicative potential, the ability to influence, belligerence, aggression, and the qualities that ensure that one person influences another person deliberately and by putting pressure on them. Those who have a high score on this factor actually get along well with people who have a tendency to depend. Therefore, the success of gender relations directly depends on the presence or absence of such harmony. But if the head of the family has these qualities, he is expected to show more aggressive behavior in communication with others. Adolescent boys in such a family have a quick and clear psychological foundation for becoming the head of the family in the future, but this may actually be contrary to gender equality.

The 5th factor covers a set of qualities such as authoritarianism, aggression, personal problems, social intelligence, approachability, and so on, the people who possess it tend to dominate others, to follow them, if necessary, to force and force them. If these qualities are embodied in the head of the family, the family members fear him, but do not trust him, because he lacks empathy and does not understand others. First of all, this family environment is an optimal environment for the formation of non-traditional leadership aspirations in girls. We will compare the extent to which these findings actually align with children's femininity or masculinity with data from other methodologies below. It is clear from the results that, first of all, men and women do not fundamentally differ from each other in terms of the complex of qualities that ensure the positive position of a person in society and in the system of family relations. Because if we pay attention to the numbers, social intelligence (0.87 and 0.85, respectively), openness to interpersonal communication (0.77 and 0.73, respectively), adaptability to social environment and dealing situations (0.82 and 0, respectively .77), propensity for cooperation, partnership relations (0.8 and 0.75, respectively), assertiveness (0.75 and 0.73,

respectively), self-control (0.58 and 0.59, respectively), follow-up ability (0.55 and 0.54, respectively), communication skills (both 0.47), entrepreneurship (0.45 and 0.46, respectively), communicative flexibility (0.45 and 0, respectively 43), communication skills (0.54 and 0.55, respectively), there are almost no sharp differences between men and women. This indicates that the issue of gender equality is changing in a positive direction in modern families, especially in interpersonal relations in full families that we studied.

Conclusions

Because in our country, in a situation where all legal guarantees for gender equality in education and work have been given, the positive change of relations shows that there are social and political conditions for this. But at the same time, there are some cases in which gender characteristics are clearly manifested, and this ensures that sexual differences can be manifested in a natural socio-psychological environment such as a family. For example, it can be seen from the analysis of the answers that, on the one hand, women excel in qualities such as social intelligence, initiative, and flexibility, which are traditionally considered typical of men, but on the other hand, they still do not show that they stand in their traditional positions, such as self-confidence and authoritarianism. In other qualities reflecting the existence of gender differences, for example, authoritarianism (0.66 and 0.72, respectively), aggressiveness (0.59 and 0.70 in the 5th factor, respectively), willpower (0.41 and 0.41, respectively 0.68) or the presence of following style (0.4 and 0.71, respectively) show that men are still stronger than women and this aspect is also recognized by women.

Thus, while sexual emancipation ensured that women possessed many positive qualities, certain original masculine qualities still prevailed in their spouses. This is the motive, condition and opportunity for men's achievements in the fields of production and entrepreneurship, and it justifies their leadership position in the family we

have studied. That's why we also obtained a set of generalized data, based on the fact that each factor best represents one aspect of leadership in a person.

It can be said that during the research, we identified 5 different types of leadership based on personal, frustrating, reliable-partnership, aggressive and coercive, and in order to verify the empirical hypotheses, we tried to analyze how they can be reflected in the gender perceptions of teenagers raised in this family. Table 1 shows the proportions of leadership types in 36 families based on the material collected from the parents' self-reports. Although the figures in Table 1 do not refer to a large social group, the data in it show that there are certain polar differences in the gender perceptions of leadership in family relationships among our respondents. Because it is known from the numbers, with more answers, women said that they are prone to leadership that prefers frustration and partnership, while men have the characteristics of coercive, demonstrative leadership and aggressive leadership. This does not mean that they show such leadership in their families, because in real life, the type of forced leadership characteristic of women does not claim to be a leader in all family relationships.

Nevertheless, we found that the majority of women avoid aggressive leadership in family interactions (only 8.3%), preferring personal magnetism and coercive leadership occasionally (15.4%). In the analysis of men's answers, the forms of leadership that are not characteristic of women's answers are more evident, i.e., instead of coordination of family relations based on love and mutual agreement (only 5.6%), they show open mandatory (repressive) leadership and, if necessary, aggressive leadership. It is clear from the numbers that he is more willing and ready to do so. Thus, it once again confirms the reliability and validity of the empirical data we have obtained. The absolute claim to leadership in the family, characteristic of Eastern men, is still preserved in the cognitive spheres of men's social institutions. Contrary to their husbands, although women do not consider themselves inferior to men in terms of personal qualities, they show that they tend to live in harmony

with men in family relationships and rely on partner relationships to solve family problems. These are the qualities that Uzbeks value the family.

In conclusion, we emphasize that the nature of family relations of adults in the empirical object we have chosen is able to play the role of a socio-psychological environment that allows the upbringing of gender identity in their children, the formation of sexual identity. Because the new, democratic, active qualities that are being formed in women by the demands of the times have a positive effect on the psychology of girls, and it also allows the imagination of a boy growing up in this family to have knowledge about effective forms of inter-gender communication. The place and role of a man in a couple's relationship based on cooperation and partnership in a complete family environment can also play a role as an acceptable condition for the manifestation and formation of male identity qualities in a boy. The active and leading position of a man, regardless of the quality and type of leadership in him, allows a girl child to have a modern woman-mother image in family relations and clearly imagine the norms of gender behavior in the future.

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