

Some Issues About the Strategy for Achieving Gender Equality in the Society

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Abstract: *The socio-philosophical essence of gender theory is manifested in the consideration and reassessment of development in a completely unusual and non-standard system of views and principles, and philosophically and methodologically stands in opposition to the entire system of traditional views. This article discusses issues about gender equality in the society and its concept in today's developing world.*

Keywords: *gender equality, social relations, modernization process, human development, democracy, social life, gender theories, feminist idea.*

Today's global development requirements have the level of universal principles, and compliance with them is of universal importance for all countries in the world. The place of each country in the world depends on how well it can fulfill these requirements. Sometimes such requirements pose such problems to countries based on traditional social relations and institutions that solving them on the basis of traditionalism creates very acute and contradictory problems. In practice, while the modernization process is aimed at preventing and solving such problems, it also seeks to preserve traditional relations and institutions to a certain extent in order to ensure the stability of society. In fact, modernization is a process aimed at balancing traditionalism and modernity. However, the requirements put forward by modern development also propose the renewal and transformation of society and all its spheres, which has become a subject of heated debate in countries implementing the modernization process. At the center of such debates, of course, is the issue of gender.

Based on the negative consequences of gender in the world, especially in the Western world, it is of both methodological and theoretical and practical importance to determine some directions for the formation of gender relations in our country. Ensuring gender relations, in particular gender equality, in social life is of fundamental importance. It is precisely gender equality that has become one of the important criteria for achieving democratic development and the formation of civil society. Therefore, "today, in the countries of the post-Soviet space, including Central Asia, the gender problem has become a complex socio-economic and political problem. Solving it stabilizes all spheres of social life and contributes to their successful modernization."

According to some sociologists gender equality concerned as "The principle of "equality" leads society to false goals, setting before men and women dissimilar, and in many cases, insurmountable, tasks." Research methodology Gender is a product of modernism, a unique phenomenon that continues to develop theoretically and practically and lives in the postmodern world. It approaches all social processes and historical development in the spirit of modernism, from the perspective of denying traditionalism. The socio-philosophical essence of gender theory is manifested in the consideration and reassessment of development in a completely unusual and non-standard system of views and principles, and philosophically and methodologically stands in opposition to the entire system of traditional views. This situation also indicates that the gender problem has become one of the urgent problems facing humanity in a theoretical and philosophical context. Moreover, in practice, it has become the main and decisive

factor driving human development, and for each country, determining the fate of the modernization process. The fate of all humanity, countries, and people has become dependent on this factor.

The idea of gender as a scientific direction arose as a result of the rapid development of the theory and practice of the feminist idea. A new stage in the development of this scientific movement dates back to the 1980s. Its main feature is the analysis of the gender system. Women's studies, or 'women's studies', gradually began to turn into gender studies. In this, ideas based on the idea that all aspects of sociality and culture can have a gender dimension are put forward. In this, not only the content of feminist studies, but also the form of analysis has changed. In particular, instead of some sharp views characteristic of feminism, the desire to understand the existence, formation and reconstruction of gender in all social processes has become stronger. The idea of gender implies a broader study of women's problems than usual. From this point of view, gender studies have been enriched by the direction of 'men's studies'.

The degree of gender equality in power relations in the 1990s is analyzed and political and cultural metaphors that express the oppression of the male mentality are explained. Based on this situation, the official recognition and development trends of gender have become the most pressing problem in the world. Most importantly, the behavior of feminist women, and then gender and science, has increased the need to study theories aimed at revealing the relationship between power and gender. In a social sense, the formation of an approach from the point of view of gender equality is more important than the emergence of a new theory. This is a new theory in its essence, and its recognition sometimes means a change in human values, a revision of many habitual perceptions and 'truths', which is somewhat painful for many. It is worth emphasizing that the gender problem is, first of all, a social problem, that is, a problem not only of women, but also of men, of society. They do not mean only the division of tasks in terms of biological sex and population reproduction, but gender relations encompass the entire culture, social structure, state institutions. They have a strong influence on language, customs and values, lifestyle and even production. Thus, the generality of the gender approach is one of the main aspects that distinguish it from the "feminist" and "women's" issues. As is known, in Western countries, the gender content was directed not only against sexuality, but also against ideologies and institutions that were consciously or unconsciously built on the basis of unequal relations. Therefore, first of all, gender theories manifested themselves in the form of criticism of educational practices, knowledge and the educational process, and expressed the prevailing political point of view in society. To date, no other research and teaching strategy has been so influential in transforming the structures of academic education in America and Europe.

The second type of methodology is consistent with the tradition of French feminist theory and practice. Each type of methodology has its own descriptive language. In the first case, the descriptive language uses concepts such as subject, consciousness, self-awareness, and so on. This type of language describes the macro-processes of reality, that is, the systematic and visible processes. A second language, describing the idea of gender, describes the micro-processes of reality.

Microreality is a phenomenon that occurs not at the level of systematized similarity, but at the level of general plurality, rather than unity ('masculine' or 'feminine'). In this approach, a woman is understood as a completely different being compared to men. Because any system of reality is expressed through the presence of phenomena such as 'other', 'another', 'different', which do not allow it to exist as a holistic system. Thus, instead of the binary (dual) concept of 'sex', a plural concept, that is, 'gender', is formed. Feminist ideas, in addition to the painful changes that the family is already experiencing, serve as an ideology for its destructive process.

In addition, while introducing full gender equality in family relations, its other side is always ignored. And that is, the spiritual and moral aspects of the problem. Namely, moral and ethical issues (not from the perspective of conservative elements in patriarchal views, but based on the principles of universal

humanity and human happiness) call into question the objective view of gender relations on the stability and development of society. In the world, two different trends are observed in this regard:

- Firstly, non-Western societies that are against the promotion of absolute gender equality in family relations are deeply concerned about its appearance in the Western world and the negative consequences it has caused.
- Secondly, feminists are skeptical of the moral and ethical aspects of the family and consider it the last obstacle, a force that opposes gender equality and must be overcome.

This point has become an irreconcilable area of discussion of gender views and other cultures. Although it is essentially impossible to reach a consensus in this debate, it is very important to reach a compromise. Feminist ideas always seek to fundamentally change existing orders, as they enter traditional cultures as innovations. If they do not assimilate into existing orders or do not allow for adaptation to different cultures, then gender becomes essentially a social dogma, like communist dogma. Their striking similarity is that both analyze and evaluate social reality in their context based on the dichotomy of “oppressors” (property owners, men) and “oppressed” (workers, women); they associate both property inequality and gender inequality with social reality and its existing defects, not with the natural-biological characteristics and individual capabilities of humans; and both rely on drastic socio-cultural revolutions to eliminate inequality.

Based on the above considerations, we can come into the following conclusions:

- feminist theories cannot provide a single, clear practical concepts and programs for the formation of gender relations in society;
- world experience (for example, the experience of Scandinavian countries) shows that it is advisable for each country to solve gender problems based on its own characteristics. In this, the uniqueness of each nation is of great importance;
- the principle of gender equality cannot be introduced into social life in an absolute manner, otherwise it may be categorically rejected by national cultures;
- it is important to develop a separate national gender concept for the formation of gender relations in the family, different from that in society, and to ensure its coherence with gender relations at the community level;
- a special study of the problems of the family related to social development and the creation of a research center for this purpose would be one of the important steps taken for sustainable development.

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