

**ETHICAL IN PROTECTING GENDER ISSUES AND FAMILY OPPRESSION AND VIOLENCE IN THE REPUBLIC OF UZBEKISTAN THE PLACE OF VALUES**

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In this article, the role of moral values in the protection of gender issues and oppression and violence in the family in the Republic of Uzbekistan, as well as the great work done to achieve gender equality in the years of independence, as well as the issues of social protection of the family, motherhood and childhood are emphasized.

Keywords. women's rights, girls and women, gender equality, family income, gender inequality, violence, social factors, equal rights, oppression.

Introduction

As noted, in recent years, favorable conditions have been created for the issue of women, improvement of their living conditions, solutions to their problems in household life, and for showing their talents and capabilities. As a result of paying special attention to increasing the activity of women in the family and society, especially in social life, great changes are being made in social relations and legislation.

The role and importance of women in the development of our country, in the life of society, and in the strength of families is great. Women, who make up 50 percent of the population of our country, are working effectively in all spheres of society.

The decree of the President of March 7, 2019 "On measures to further strengthen the guarantees of labor rights of women and girls and support entrepreneurship" made a fundamental turn in this direction[1]. In this decree, the development of new laws regarding equal rights for women and men and protection from oppression and violence was defined as an important task.

The speakers specifically noted the protection of women from harassment and violence in our country, as well as ensuring gender equality, increasing the role of women in social and political life in several directions, in particular, improving the legal documents on women's rights and the institutional foundations of women's protection. It was emphasized that the training of the responsible officials on the basis of the relevant legal norms is being carried out in order to increase the awareness of the population about gender equality and women's rights, to ensure their observance in the practice of law enforcement.

Uzbekistan has adopted a number of legal documents, including presidential decrees and decisions on ensuring women's rights, in particular, on gender equality and protecting women from violence and oppression, and strengthening the status of women's entrepreneurship



development.

As for the legislative measures in this area, in order to further improve the legal basis for ensuring and protecting women's rights in Uzbekistan, in September 2019, the Law “On Protection of Women from Harassment and Violence” and “Equal Rights for Women and Men” and the laws on guarantees of opportunities" were adopted [2]. They specify legality, democracy, non-discrimination, openness, transparency as the main principles of guaranteeing equal rights and opportunities for women and men.

Literature Review

The ancient culture and practice of treating women traditionally as mothers and wives began to prevail at all levels. Such a practice had a serious impact on the situation of women, especially rural women, and their ability to choose. Attitudes, customs and beliefs that discriminate against women are sometimes encountered. The concept of gender was created as a result of the movement of women in the West as a result of the movement of women in the treasury of human spirituality in order to eliminate the shortcomings in this regard, to literally transform women into equal creators of a civil society based on new, democratic principles.

Gender is derived from the English word “gender” – “gender” and defines the concept of gender as a social device that is the foundation of physiological reality [3].

Gender is a universal biological difference between men and women, a set of biological signs that are the basis for determining the anatomical and physiological essence, that is, whether an individual belongs to the biological gender - male or female. Non-serious differences between men and women refer to their biological characteristics. However, in addition to the biological differences between men and women, there are many differences that are based on biological causes by their nature, that is, there are many differences in social roles, division of activity patterns, behavior and psychological characteristics of individuals. As noted, the term gender was adopted to more clearly distinguish the biological, natural differences between men and women and the behavior, social and cultural characteristics of men and women. The introduction of the concept of gender helps to distinguish two concepts - biological and social gender in the most general sense. Many non-gendered concepts in our daily lives are considered “masculine” or “feminine”. The concepts of “femininity” (femininity) and “masculinity” (masculinity) have been adopted to make a more precise distinction between “masculine” and “feminine” concepts. The introduction of new concepts made it possible to eliminate the biological conflict of masculinity and femininity and to focus on revealing the internal mechanisms of the formation of different cultures from the perspective of gender. Anthropologists, psychologists, and sociologists argue that gender is socially and culturally determined, not biologically, and culturally and historically relative [3].

Sofya Babayan said: “Gender is a social concept. A perfect image of a woman or a man is given, it is expressed in the color of the chronological and geographical environment, national traditions, ethnopsychology, religion, history and national mentality, etc” [4]. Its content, interpretation, and expression have changed both within and across cultures and are subject



to historical change. Social factors—age, class, race, and background—configure the content, expression, and experience of particular gender and distinguish it in ways that cannot be equated with gender or genderity in any simplistic way. Modern sociology consistently and effectively develops this concept as one of the important bases for the analysis of sociality and its forms. The meaning of the concept of “gender” is primarily embodied in the social modeling or organization of gender. Gender is organized through social practice.

A normative system of behavior is created in society that requires the fulfillment of certain gender roles; correspondingly, a set of preconceived notions of “masculine” and “feminine” characteristics emerges in that society. Gender is a set of characteristics not defined by nature, given by social events. Gender is the cultural mask of gender, our views of gender within our own socio-cultural imaginations. Moreover, gender only means gender, that is, what constitutes gender as a result of its socialization. Gender does not belong to man, but man belongs to gender, which has power and language.

Violence and gender discrimination have other negative consequences than physical abuse. This also has a negative impact on the economy - that is, the labor force is not fully utilized. Even worse, it traumatizes women and young children who witness the violence. Adults often forget that they are watching children who are growing up every day and who are learning from their behavior. The bird does what it sees in its nest. In addition to family violence, injustice, and illegality, it also affects children's upbringing.

When a father abuses his child's mother, the boy develops the idea that it is okay to hit a woman. Wife-beaters tell their daughters that when they reach adulthood and hit the ground, they can be beaten by their husbands. Mothers (boys and girls) by hitting their children create the idea that whoever has more power is right. [5].

We see that violence is cyclical, meaning that children who grow up in abusive families have similar problems as adults [6]. They feel unsafe, have problems with the law and society, may become addicted to alcohol or drugs, and may experience physical or psychological abuse in life. Abusers are often the children of abusive parents/caregivers, as children automatically pick up their parents' behavior and use it later in life.

Research Methodology

Currently, the percentage of men who can help solve these problems, who have left the circle of violence, or who do not enter it at all, is very small. They are the ones who protect women and create opportunities for their daughters.

It is clear that more information, books and the right content are needed to change the situation. Journalists and all like-minded people should be involved in this. It is necessary to publish more materials on the issue of gender in Uzbek.

Neighborhoods or police should send victims to special shelters instead of sending them back to the abuser. I hope that this practice will be used systematically soon. Elders and official religious representatives should also talk about justice in the family. In addition, more such campaigns should be conducted in schools, colleges and universities in addition to the educational process. If necessary, they can be a part of “Spirituality and Enlightenment” lessons. It is impossible to believe that anyone would agree that it is moral to discriminate



against women or to deny girls education. Finally, women should also know their rights and seek help to protect themselves.

Analysis and Results

Many studies conducted in different countries of the world show that there is a positive correlation between the increase in the level of education of women and the amount of gross domestic product (GDP) per capital [7]. An increase in the share of family income headed by a woman leads to an increase in spending on food, children's education, and their clothing, while a decrease in family spending on alcohol and tobacco products [8]. Therefore, gender equality is one of the main goals of socio-economic development. At the same time, it is natural to take into account the national values and cultures of different countries, realizing that there are many ways to achieve equality between women and men in the labor market. In addition, the main idea of gender equality is equal rights for men and women not only in the field of education, but also equal rights to use all resources to realize their competence.

Gender differences and access to higher education for women are also related to parents' reluctance to educate their daughters away from home for a long period of time. Two-thirds of higher education institutions are located in three regions (Tashkent city, Samarkand and Andijan regions), including almost half in Tashkent. This reduces not only the high cost of education, but also the fact that young people of both genders are living far from their permanent residence.

According to historical and cultural traditions, there are also a number of other problems related to raising girls in the family in a national spirit, social expectations regarding their manners, understanding the role of women in the life of society. These factors do not affect girls' and women's education and their choice of specialization. In many cases, the choice of women in terms of education is determined by parents and is limited to pedagogical and medical directions. In many cases, the choice of women in terms of education is determined by parents and is limited to pedagogical and medical directions. On the other hand, the level of education of women is also affected by their large reproductive role: the highest number of births in Uzbekistan is given to women in their 20s [1]. This is also one of the reasons why girls and women have a high level of education at the level of compulsory secondary education, while this level decreases at other levels of education. Girls who are married and do not have the opportunity to receive higher education will not have much chance to find a decent job in the future. The absence of part-time education system in the country, in turn, reduces women's opportunities for higher education, combined with child care and housework. In this case, it would be appropriate to create a system of distance education (but not part-time) for women by providing enrollment, tuition fees, or educational loans for women with two or more minor children.

Conclusion/Recommendations

In conclusion, it can be said that after a century, it is the task of the intelligentsia of the Uzbek society whether they want to take the gender issue to a new level or not. This is not an easy task, but leaving things as they are because we are not ready to protect women's rights is not



a solution to this problem. It should be noted that giving women rights and opportunities does not mean hating men and disrespecting the elderly. Women still naturally take care of their children (they often work at suitable jobs) and the elderly at home as much as they can. But they should be given the choice of being a homemaker or a professional and live a life free of violence.

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