

Gender Issues and the Pursuit of Equality or Balance

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Abstract: In this article, it is analysed that gender equality can be successfully solved only through methods developed based on the characteristics of unique cultures.

1 INTRODUCTION

The requirements of today's global development have the level of universal principles, and compliance with them is mandatory for all countries in the world. The place of each country in the world depends on how well it can fulfil these requirements. Sometimes such demands present such problems to the countries based on traditional social relations and institutions, that solving them on the basis of traditionalism creates very sharp and conflicting problems. In practice, the process of modernization is aimed at preventing and solving such problems, but at the same time, it seeks to preserve traditional relations and institutions to a certain extent to ensure the stability of society. In fact, modernization is a process aimed at balancing the traditional and the modern. However, the demands put forward by modern development require the renewal and change of society and all its areas, which has become a topic of sharp debate in the countries that are implementing the modernization process. At the center of such debates is undoubtedly the issue of gender equality.

The concept of "gender equality" is a product of modernism, a unique phenomenon that continues to develop theoretically and practically and lives in the postmodern world. The socio-philosophical essence of the concept of "gender equality" is manifested in the review and re-evaluation of development in the system of completely unusual and non-standard views and principles, and philosophically and methodologically it stands against the entire system of traditional views. The same situation shows that the gender problem has become one of the urgent

issues facing humanity in the theoretical and philosophical context. Moreover, in practice, it remains one of the main and decisive factors driving the development of humanity, and determining the fate of the modernization process for each country. The fate of all mankind, countries and people depended on the level of reflection of this factor in social life.

Based on the achievements and shortcomings of gender practice in the world, especially in the Western world, it is of both methodological and theoretical-practical importance to determine some directions for the formation of gender relations in traditional societies.

2 DISCUSSION

Ensuring gender relations, in particular, gender equality, is an important principle in social life. It is gender equality that has become one of the important criteria for the achievement of democratic development and the formation of civil society. Therefore, "today, in the countries of the post-Soviet space, as well as in Central Asia, the gender problem has become a complex socio-economic and political problem. Solving it stabilizes all spheres of social life, helps to successfully modernize them". But in the context of gender and legal procedure, the essence of the matter is clear. However, in the context of social stability, a completely different picture emerges. How to understand and apply gender equality in this context? Is it necessary to introduce this equality to social life in general? Is it necessary to bring it into

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some spheres of social relations, based on biological differences, which are objectively applied? Answering such questions is urgent.

In this regard, the Russian sociologist Svetlana Moore in her article entitled "Gender Studies in Modern Society" quotes the English scientist Betty Friedan: "The principle of "equality" leads society to false goals, men and women are faced with dissimilar, and in most cases, unsolvable tasks. puts". (For example, how does the division of labor under market conditions apply in the household, or how are the effects of biological differences on the process of gender socialization of boys and girls resolved? Or should structures that separate women and men (army, prisons) be included in the framework of gender relations? If they are excluded, then what is the point of gender equality!?). A very strange paradox: if gender problems cannot be solved on the basis of the principle of "equality", then the results of gender studies carried out so far and the ideas of feminism will not come to the fore. Can gender exist without the principle of "equality" or how should it be understood? The answers to the above questions can be found in Betty Friedan. Emphasizing that gender problems cannot be solved on the basis of the principle of "equality", instead he puts forward the principle of "balance" and his concept based on it, saying: cannot be formed in accordance with the principle of legality. A differentiated approach to various aspects of human life activity is proposed for the purpose of gender balance. In other words, we are talking about various methods (comprehensive approaches), means of achieving the goal of solving one or another problem aimed at creating a harmonious gender space". If implementation is based on the above concept, the issue becomes clearer. Because the family is significantly different from other social relations and institutions due to its characteristics, structure, function, tendency to hierarchical structure and relative stability of family relations. If we take into account the horizontality and freedom of relations in the educational system, the variability of social status and roles, the appropriateness of differentially applying gender equality to both systems is clearly demonstrated. In this case, gender becomes a space of harmony rather than conflict. It is inevitable that this concept of Betty Friedan will make a radical change in the neofeminist views and gender politics of the 21st century. Its importance lies in the fact that it aims to alleviate the conflicts between the traditional social relations system and gender in the society, the strong pressure of gender against the national social relations and views system (except for gender stereotypes, which

includes discrimination), and creative mastery of gender compromises in each country. It is not about reconciling gender relations with national values. Because these two phenomena are diametrically opposite in both social and cultural aspects. It is about maintaining a balance between the system of traditional social structures and gender relations in social life. That is, it is assumed that the introduction of gender relations, which threatens the stable development of society, leads to drastic structural changes, the fundamental destruction of national values and institutions, and the negative effects of socio-cultural crisis, should be taken into account. This is the essence of the differentiated approach. Above all, its goal is to prevent the introduction of gender relations from becoming a destructive process - a force that cannot be stopped or corrected.

Historical records show that attempts to deal with domestic and extra-familial violence justly have been a focus of human attention since ancient times. For example, let's take an early medieval written document found in Mugh Mountain in Central Asia. The remarkable thing about it is that among the documents is the marriage contract, which is distinguished from others by the fact that it regulates family and marriage relations in its own way. This marriage contract was concluded between a Turkish man named Uttegin and a Sughd woman named Dug'dguncha, nicknamed Chata, and Uttegin's letter to the bride's relatives was attached to it. According to the contract, the groom must protect the bride, not harm her in any way, protect her from the oppression of others, and if the bride wants to leave, hand her over to her relatives without damage, and if she can't hand her over safely and without damage, then 100 dinar silver drachmas. it is stated that he has an obligation to pay. In our opinion, there can be no more guarantee for the bride. At a time when neither religious orders nor social-legal mechanisms are powerless to stop an oppressive man's fist raised against his wife, it is no wonder that the past generations have solved this problem in this way!

In general, each society provides its own historically conditioned solutions to the problem of domestic violence. Let's take Singapore's experience as an example. The country suffering from divorce is being effectively relieved of this problem by various programs organized at the national level. The introduction of mandatory counseling programs for young families on the verge of divorce or conducting outreach among young people of marriageable age or on the verge of marriage has yielded positive results. According to Singapore's Ministry of Social and Family Development, the divorce rate among married

couples fell from 14 percent in 2020 to 11.4 percent in 2021. 27,000 couples participated in the launched Mandatory counseling programs. 44% of those who were on the verge of divorce changed their minds. All these statistics refer to the country's Muslim population, which is quite different from the boring one-sided interpretation picture we are used to. Although this is not directly relevant to the problem we have raised, it will undoubtedly help us to visualize the general situation indirectly. Because, based on the statistics cited above, the number of divorces is directly related to domestic violence, we would like to remind you that the situation in Singapore also means a reduction in violence statistics due to mutual explanation and counseling programs.

On the contrary, such institutions do not exist in Western societies, and even if they do exist, they will no doubt be forced to stop their activities under the pressure of feminists. This is why divorce, celibacy and remarriage have become epidemic. It is enough if two young people express their desire to divorce, and neither society nor social institutions will fight to prevent it, but rather actively support it. Egoism and hedonism always leave no place for concepts like responsibility and duty to exist. Therefore, the mandatory application of a solution that is suitable for one society for all can not only give the opposite result, but also does not make sense. What do we mean by this? We want to say that domestic violence cannot be solved by gender equality alone. On the contrary, we would like to emphasize once again that it will be successful to solve it only through the methods developed based on the characteristics of unique cultures.

Gender equality is an important factor - it is directly related to socio-economic development and the conditions it creates. For example, the developments that have occurred in the Muslim world in recent years are remarkable for the fact that they represent the process of unprecedented changes - the increase in the activity of women at the level of society and the process of becoming one of the main driving forces of social development. We can see this in the fact that the socio-economic situation in the oil-rich countries of the Persian Gulf - Saudi Arabia, Qatar and the United Arab Emirates, as well as other representatives of the Islamic world - Egypt, Turkey, Bangladesh, Indonesia, Pakistan, etc., played a significant positive role in the fate of women. These changes occurred primarily in the increase in the level of higher education of women. Today, in Algeria, Bahrain, Jordan, Kuwait, Lebanon, Oman, Qatar, Saudi Arabia and Tunisia, women's participation in

universities has exceeded that of men. For example, the number of women studying at universities in Turkey is growing rapidly. Their rate was 75 percent of that of men 10 years ago, but now it is 85 percent. In Egypt, decades ago, there were three women for every four men studying at university, but now this number has almost equaled. In countries rich in natural resources, the situation is even more intense. In the United Arab Emirates, the number of women studying at universities is 3 times higher than that of men. Gender differences in Saudi universities disappeared decades ago. However, the absolute number continues to rise: at least 50 percent of women in the university-age group actually attend university, a figure far higher than in China, India, and Mexico.

What does all this mean? The next wave of change was in full swing as women's education became deeply rooted and commonplace within the family: more women were entering the workforce. Almost 40 million Muslim women have joined the workforce in the past decade: 9 million in the Arab world, 8 million in Indonesia, 7 million in Pakistan, 7 million in Bangladesh, 2 million in Turkey, and 1 million in Malaysia. As a result, a new part of the labor market and an unlimited consumer group appeared. However, the work was not completed. A large gender gap between the participation of women and men in the labor market remains: for example, in the United Arab Emirates, about 47 percent of women of working age are employed, compared to 92 percent of men. If the employment rate of women across the Middle East and North Africa rises to two-thirds of that of employed men over the next 15 years, this would have the potential to increase regional GDP by 20 percent or more[4]. As can be seen from the above examples, economic development reduces the tension in social life and also alleviates the conflicts between the sexes. Of course, it is impossible to completely eliminate this inequality, but keeping it to a minimum is a great achievement. The growth of women's literacy level and the improvement of the economic situation do not weaken family relations, but rather serve to maintain a certain level of balance. Thus, from our above considerations, we conclude that the area of inequality related to family relations is quite complex, and solving it in feminist ways will lead to the opposite result. Moreover, these styles have internal contradictions. Studies have shown that families in which a woman is the main breadwinner in the family also suffer from the same problems. According to the Pew Research Center, 78 percent of single women in the United States are looking for a spouse with a stable job. This is the highest among

other factors (for example, consensus and putting children first - 70 percent, common moral and religious beliefs - 38 percent, according to education - 28 percent, race and ethnicity - 10 percent), and women naturally and consciously revealed that they are prone to gender inequality. We can't blame them for that. Of course, socio-economic conditions made them think so. This is the fault of the economic order of the existing society. But still, the biological and psychological (not intellectual) differences between women and men continue to have an impact throughout life. We can only minimize or prevent such differences from escalating (Shirmanova., 2008-McKinsey.com. Zahidi, S. (n.d.).).

3 CONCLUSION

To conclude, gender equality cannot fully fulfill the function of a paradigm for solving the problems of social development of the time. It is appropriate to use it as an approach to solving problems that have arisen at certain stages of development. This can be explained by the processes in countries that are currently undergoing democratization. Because their situation with women's rights and freedoms requires it. On the other hand, the inconsistency of experiences in Western countries in terms of gender equality in other regions complicates existing problems and frustrates attempts to achieve this. In addition, it would be appropriate to use feminist ideas as an alternative option in sociocultural dimensions. Because development problems are not problems to be solved only in individual cultural or social systems, they make a comprehensive approach necessary.

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