



GENDER EQUALITY IS AN ISSUE TODAY

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A B S T R A C T	K E Y W O R D S
This article discusses the role of family and marriage in the context of striving for gender equality in society. Also, the problems of introducing gender equality in relation to the institution of the family and their traditional alternatives were comparatively studied.	gender equality, gender balance, liberalization, value transformation, family institution, family crisis.

Introduction

It is known that the requirements of today's global development (democratization, liberalization, gender equality, market relations) have the level of universal principles, and their observance is of universal importance for all countries of the world. The place of each country in the world depends on how well it can fulfill 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 in order to ensure the stability of society.

MAIN PART

Based on the achievements and shortcomings of gender practice in the world, especially in the Western world, it is of both methodological and theoretical and practical importance to determine some directions in the formation of gender relations in traditional societies [1].

Ensuring gender relations, especially 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 a 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. Its solution stabilizes all spheres of social life, helps to successfully modernize them" [2]. However, looking at gender as the "key" to all social problems, in the context of modernization or otherwise, is, in our opinion, one-sidedness and simplistic. The complexity of the problem is that the practical formation of gender relations in the life of society puts painful questions on the agenda. It can be said that the issue of gender equality is at the center of such questions.

A differentiated approach to various aspects of human life activity is proposed for the purpose of establishing gender balance. In other words, we are talking about various methods (compact approaches), means of achieving the goal of solving one or another problem aimed at creating a harmonious gender space" [3]. For example, if the above concept is used to introduce gender equality

to relationships inside and outside the family, which is a constant focus of gender researchers, 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.

The most painful aspect of solving gender problems also belongs to the sphere of family relations. Because the family includes a strictly established relative hierarchical structure (relationships between parents and children, brothers, sisters) that cannot be fully covered by the principle of gender equality of an individual's life. Usually, such relationships are more closely connected with kinship ties than other types of social relationships, based on mental-emotional closeness, constant and stable mutual trust, sincere and common that goes beyond the scope of extremely selfish views. On the contrary, the struggle for life, which occurs almost every moment, fills everyday life with conflicts. Interactions in society are organized depending on the level of interests and validity periods. As a result, the individual begins to feel lonely in a mentally "alien" environment, in unstable and changing conditions of mutual relations, and feels a strong need for the so-called "refuge" of the family. It is only in him that he achieves peace of mind and finds his human value. For example, according to research conducted by the Caucasus Barometer (CB) in 2013, divorced women and widows reported feeling unhappy[4]. Other studies also confirm this. For example, the results of a 2018 study conducted by the global health care company CIGNA to study the causes of loneliness in the United States found that those who have little contact with their families and single mothers/fathers are even more likely to They feel lonely and suffer more from loneliness than those in prison.

Due to the fact that women's rights are overemphasized in practice and misapplied to the context of other cultures, it is a significant cause of family suffering. No matter how fair their goals to ensure gender equality in the field of family relations are, they are not able to achieve it in practice. Because there is no alternative to the family, and no social alternative has yet been found. Even the practitioners of social-utopians did not take into account the invincible power of the parental feeling in human nature, the incomparable importance of the family for society and man, when they tried to do this. In the end, it remained in history as a mere futility and imaginary ideas and was forgotten.

CONCLUSION

There are two trends in the world: firstly, non-Western societies against the promotion of absolute gender equality in family relations strongly complain about its appearance in the Western world and the negative consequences it has caused, and on the second hand, feminists advocate the spiritual and spiritual development of the family. Questionable moral aspects and the last obstacle to gender equality that must be overcome, power (it is enough to remember the words of the radical feminist Simone de Beovo: "Until the maternal instinct is abolished, women will remain slaves") they estimate that. This point has become an irreconcilable arena of gender views and other cultures. Although it is impossible to reach a consensus in these debates, it is important to reach a compromise.

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