



METHODOLOGICAL ASPECTS OF THE PROBLEM OF GENDER EQUALITY

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ANNOTATION

This article is devoted to methodological research of the problem of gender equality in society from a philosophical standpoint. The two largest social groups into which all of humanity is divided are women and men. The differences in human development between these two social groups are the most significant, persistent and universal. Achieving equal rights and access to education, active and equal political participation and employment for women and men is still problematic for the global community. Therefore, measuring gender inequality in human development and empowering women and girls remains a priority worldwide.

KEY WORDS: *gender, equality, inequality, man and woman, social gender, rights and opportunities, a single social category, participation in the political life of society, gender relations in society.*

DISCUSSION

The problem of social equality, like the problem of inequality, has occupied the minds of mankind for many centuries. However, there is still no single overarching concept of equality, and sometimes even doubts are expressed that it can be defined as a single social category. First of all, this is due to the multidimensionality of the concept itself, which can be considered in legal, social, economic, ethical terms.

Historically, several stages in the development of social and philosophical ideas about equality (inequality) can be distinguished. The main theoretical approaches were laid down in antiquity. The first of these emerged in the schools of the Cynics and Stoics, who offered an ethical justification for equality and appealed to the idea of a community in which there is no institutionalized power, private property and universal equal abundance is guaranteed. The next direction of understanding the topic of equality was articulated by Aristotle, who believed that equality is possible only between individuals who are identical in a certain respect, and the achievement of benefits is based on the competitiveness of individuals, since it is impossible to find an a priori procedure for selecting the most worthy. Later, on this basis, a liberal model of equality was formed. The third trend uses the concept of equality to justify the natural hierarchy of

status - as, for example, in Plato's state utopia or in his criticism of the democratic structure of the polis. Later, this tradition is developed by Thomas Hobbes, European conservatives of the early 19th century, some supporters of meritocracy in the 20th century.

Radical changes in ideas about equality took place in modern times and they are associated primarily with the religious Reformation in Europe. The emergence of the values of individualism and individual autonomy leads to the destruction of the norms of subordination to religious authorities and a sharp increase in the value of law in Protestant countries. This led to a revolution in consciousness and created the preconditions for the development of ideas about the equality of people not only in an ethical or religious sense, but also in a socio-political sense.

The Age of Enlightenment was marked by the further development of ideas about equality in the philosophy of Jean-Jacques Rousseau and especially John Locke, in the economic concept of Adam Smith and other liberal thinkers. John Locke argued that individuals equal from birth, i.e. men conclude an agreement (social contract) among themselves on the creation of a common governing body - the state. The state, according to classical liberals, should guarantee equal opportunities in the enjoyment of political freedoms and civil rights, but it is not authorized to engage in the redistribution of benefits, since



property relations are the result of private contracts, and not a social contract or state legislation. This theory had two important consequences. On the one hand, equality was gradually transformed from a religious principle or ethical value into a legal norm. On the other hand, the liberal interpretation of the role of the state in the economic sphere actually meant an emphasis on the competitiveness of individuals.

In the 19th century, discussions about equality were further developed in various socio-political theories. Classical liberalism continued to defend the principle of legal equality of citizens, but did not at all consider it possible to apply it in the economic sphere - here liberals advocated free competition and against state redistribution of benefits as destroying economic initiative and contradicting civil autonomy. Conservatives opposed equality as such, because they were convinced that the desire for equality is generated by envy and selfishness, which can lead to negative social and economic consequences (E. Burke, A. de Tocqueville). For the socialists (G.B. Mably, Morelli, G. Babeuf, Saint-Simon, F.M.Sh. Fourier, later Marxism), the main thing was equality in access to material goods and in meeting people's needs. The ideal, from the point of view of Marxism, is the communist system of equality (justice) - that is, distribution according to needs in a situation of abundance.

The topic of gender equality (inequality) does not have such a long history, although philosophical ideas about the role of men and women in society, about the cultural and symbolic meaning of "male" and "female" began to take shape in antiquity. Plato and Aristotle identified knowledge and rationality with the active masculine principle, and chaotic matter as the lowest substance with the passive feminine one. F. Bacon actively used the metaphor of gender to describe and confirm a new cognitive paradigm. J.-J. Rousseau, I. Kant, G. Hegel - each in their own way - substantiated the belonging of women to the lower, from their point of view, the world of nature and emotions, and men - to the sphere of the spiritual, rational, ethical. In Russian philosophy, V.S.Soloviev, S.N.Bulgakov, N.A. Berdyaev, V.V. Rozanov used the category of sex in their theosophical concepts. F. Engels considered the social reasons for the emergence of inequality of women in connection with the origin of the family, private property and the state. The theory of structural functionalism by T. Parsons and psychoanalysis by Z. Freud played a significant role in substantiating gender inequality.

A new stage in the development of the topic of equal rights for women and men begins with the emergence of feminist theories. The works of liberal

feminists of the 60s. XX. VB Friedan, A. Rossi, J. Richards, S. Okin, N. Bluestone are devoted to the description of various forms and types of discrimination against women in modern society. S. de Beauvoir [3], having surrounded the tradition immanent in Western culture to regard a woman as something else, that is, as a deviation from the male norm, proposed a new methodological approach to the analysis of the causes of inequality. This idea helped K. Millett to formulate the concept of patriarchy and sexual inequality policy, and S. Firestone to put forward the concept of "biological classes". Later A. Dvorkin, K. Delphi, M. Daley, N. Rich, K. Gilligan considered how social institutions and various forms of social consciousness produce and reproduce various forms of oppression of women. J. Mitchell [2], JI. Irigare, Y. Kristeva, E. Siks turned their attention to the analysis of the mental structures of a woman's personality. Gradually, in feminism, there is an idea that the sex of a person has not only biological, but also social and cultural-symbolic aspects. The topic of differences or similarities ceases to be biological in nature. In the 70s and especially in the 80s of the XX century, a gender approach to the analysis of society began to form. It is curious that for the first time the term gender was introduced into scientific circulation not by feminists, but by the American psychologist R. Stoller in 1968. On the basis of his practice of studying the identity of the so-called transsexuals, he came to the conclusion that it is easier to surgically change the patient's gender than psychologically - the personal identity as a man or a woman. Stoller suggested using the concept of gender (in English gender - gender) to denote the social and cultural aspects of gender, which had previously been used only to denote grammatical gender and therefore did not evoke any connotations with biology. Further, the idea of differentiating the concepts of sex and gender was supported by structuralist anthropologists, who constantly discovered significant differences in the understanding of what a man and a woman are in a particular society.

The development of gender studies and gender theory is associated with the names of representatives of various social and humanitarian disciplines. Philosophers E. Gross, A. Jaggar, J. Lloyd consider how the symbolism of masculine as rational and feminine as emotional manifests itself in epistemological attitudes. Anthropologists G. Rubin and J. Scott analyze the development of the sex-gender system of society. Political scientists K. Patman, S. Oakin, J. Flex investigate how the categories sex and gender are taken into account in political systems and concepts of citizenship. L. Vogel and K. Littleton systematize theoretical models of equality between women and men.



Sociologists R. Connell, C. West, D. Zimmerman, I. Hoffman, J. Lorber, S. Farrell describe the macro and micro levels of gender construction. The fact that scientists from different social and humanitarian disciplines are involved in the development of a gender approach to the analysis of social phenomena, as well as the multidimensionality of the problem of gender equality itself, determines the interdisciplinary nature of gender theory.

The ideas of anthropologists M. Mead [1] and K. Levi-Strauss, the views of theorists of social constructivism P. Berger and T. Luckmann, ethnomethodology of H. Garfinkel, as well as various intellectual trends of the 20th century are of significant value for understanding and conceptualizing the problem of gender inequality. who proposed new approaches to understanding power, sexuality and their symbolic representations in culture (G. Marcuse, V. Reich, K. Horney, M. Foucault, J. Derrida).

Existing inequalities between different segments of the population by geography (urban and rural), ethnicity, age, education and other categories underlie the inequality in development levels between and within countries. The two largest social groups into which all of humanity is divided are women and men. The differences in human development between these two social groups are the most significant, persistent and universal.

Achieving equal rights and access to education, active and equal political participation and employment for women and men is still problematic for the global community. Therefore, measuring gender inequality in human development and empowering women and girls remains a priority worldwide.

An important role in establishing the humanitarian and legal status of the problem of gender equality is played by international legal documents on human rights [4] and on the implementation of this concept in relation to women (women's human rights) - and above all the UN Convention on the Elimination of All Forms of Discrimination in relation to women [5].

In the CIS countries, feminist and gender studies began to develop in the mid-90s. last century. TA Klimenkova [8] proposed the concept of a woman as a cultural phenomenon. OV Ryabov writes about the concept of femininity in the philosophy of the "Silver Age". N.S. Yulina analyzes the feminist revision of Western philosophy. GI Zvereva explores the mutual influence of gender and culture. A.V. Kirilina introduces a gender approach to the analysis of language and intercultural communication. The inclusion of the principle of gender equality in state policy and the activities of various political institutions are considered in the works of S. G.

Aivazova, N. S. Grigorieva, E. V. Kochkina, N. A. Shvedova. The gender asymmetry of economic institutions and structures (labor market, employment - including informal, unemployment, pension system, etc.) is explored in publications of economists M.E.Baskakova, E.B. Mezentseva, M.M. Malysheva, N. M. Rimashevskaya, JI. S. Rzhantsyna, 3. A. Hotkina. Sociologists T. A. Gurko, E. A. Zdravomyslova, O. M. Zdravomyslova, A. A. Temkina, I. N. Tartakovskaya study the features of the Russian gender system. I.S. Kon and S.A. Ushakin promote the problem of "men's research". ER Yarskaya-Smirnova studies the social aspects of the position of otherness. JI. N. Popkova, N. JI. Pushkareva, JI. P. Repina, T. B. Ryabova, O. A. Khasbulatova, V. I. Uspenskaya apply gender methodology to the study of various historical stages. JI. N. Zavadskaya conducts gender expertise of Russian legislation, and S. V. Polenina investigates international legislation in the field of gender equality [9]. N. V. Khodyreva and I. A. Kletsina integrate the gender approach into psychology.

In our country, the issues of gender imbalance have been raised to the state level since independence. The revival of national self-awareness after independence contributed to the development of "traditional" gender relations in the family and society, limiting women to their reproductive role, restricting the choice of education and professional development of both men and women. These "traditional" gender relations can contribute to the development of stereotypes and barriers that can restrict women and men in their rights and the achievement of gender equality in Uzbekistan.

The gender profile of Uzbekistan is influenced by many factors, three of which are dominant: the social and economic difficulties of the transition period, the Soviet legacy, and traditional values and cultural traditions. Since 1991, with regard to gender issues in Uzbekistan, along with progress, there has been a certain slowdown in the development of gender equality in society. The state joined the Beijing Plan of Action and the Convention on the Elimination of All Forms of Discrimination against Women in 1995, and since 2001 the government has regularly developed a National Action Plan to implement the recommendations of the UN Committee on the Elimination of Discrimination against Women (CEDAW Committee). Uzbekistan signed the Millennium Declaration and published, with UN support, the first MDG report in 2006. The Constitution guarantees equality of rights and opportunities for women and men; there are also more than 60 relevant laws and regulations. More recently, a new Anti-Trafficking in Persons Law was adopted, which was accompanied



by some debate about the need for a law on equal rights and opportunities for women and men.

The Women's Committee of the Republic of Uzbekistan, a national machinery for the empowerment of women, established in 1991, is responsible for the implementation of state policy on gender equality. The organization is chaired by a Deputy Prime Minister; it has branches in all regions of the country.

The following global gender issues influence women's participation in decision-making:

traditionally in the patriarchal system, the head of the household is the oldest man in the family;

despite the fact that there are more women in the world than men, women are still underrepresented at the level of local and national governments, as well as in the international arena;

women's access to the distribution of natural resources and financial resources is limited compared to men; the main barriers to greater participation in decision-making are different for women and men. For women, it is housework, cultural perceptions of the role of women, and lack of family support; for men this is insufficient support from the electorate, lack of financial and party support.

Despite the fact that women make up more than 50% of the population of Uzbekistan, they still represent only 22% of the government, only 6.2% represent the executive branch and 21% of the judiciary. Leading positions in the economy are 27% occupied by women and 73% by men; women make up only 23% of all entrepreneurs.

Progress in human development cannot be achieved without addressing gender-based inequalities. Existing gender issues create inequalities between women and men in the enjoyment of development benefits. Women and girls continue to have fewer opportunities for education and good jobs, decision-making at the local and national levels, and continue to suffer from discrimination and violence. Since gender issues affect women and men and their relationships, gender stereotypes and restrictions harm men as well, limiting their professional and personal life. The average life expectancy of men is shorter than that of women.

In recent years, Uzbekistan has adopted a law "On guarantees of equal rights and opportunities for women and men", as well as a decree of the President of the country "On measures to improve the system of social rehabilitation and adaptation, as well as the prevention of domestic violence", "On measures to improve systems of social rehabilitation and adaptation, as well as prevention of family and domestic violence", aimed at regulating relations in the field of ensuring equal rights and opportunities for women and men, regulating relations in the field of protecting women from all forms of oppression

and violence [5,6,7,10]. Although gender as a social construct is strengthened and reproduced by existing societies, cultures, institutions, this process is not constant and can change. Integration of gender issues is one of the most modern and effective approaches to achieving gender equality. This strategy will place women and men, boys and girls, at the center of policy-making and decision-making, and ensure that their voices and interests are taken into account and policy outcomes are equitable for all recipients and beneficiaries.

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