

The Relevance of Gender Culture with Values

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Abstract:

This article analyzes aspects of gender culture related to values and culture. At the same time, the most important philosophical views expressed by our thinkers regarding gender equality in the East are presented. The interrelationship of our national values and the concept of culture with gender culture is widely covered.

Keywords: gender culture, values, culture, Eastern thinkers, gender, women.

Achieving gender equality is a condition for sustainable and equitable human development. Achieving gender equality and gender balance in modern society, taking into account the needs and interests of both sexes, providing them with equal opportunities, improving the status of both women and men, effective economic development, strengthening the family, all opportunities for the proper education of children are physically and morally created and improved. Today, the issue of equality of women has risen to the level of a human problem.

Today, according to experts, it is impossible to achieve equality for women without improving the culture of relations between the sexes. Work on promoting gender equality and enhancing the role of women in public and political life is being carried out in several directions:

firstly, to improve legislation on women's rights;

secondly, to develop an institutional framework for the protection of women;

thirdly, to raise public awareness of gender equality and women's rights;

fourthly, the training of responsible individuals on the basis of relevant legal provisions to ensure their compliance in law enforcement practice.

In particular, important steps have been taken to strengthen the legal and institutional framework for ensuring gender equality. More than 20 normative legal documents have been adopted with the aim of further improving the system of comprehensive support for women and the protection of their rights and legal interests. Among them, the laws "On Guarantees of Equal Rights and Opportunities for Women and Men" and "On the Protection of Women from Oppression and Violence" have entered into force. [1].

Women have now become active participants in the democratic processes of our country. Of the 150 deputies elected to the Legislative Chamber of the Oliy Majlis, 48 or 32 per cent are women. This figure has reached nearly 25 per cent in the Senate. 31 per cent of deputies in local councils are active women. Due to these results, the Uzbek parliament has risen to 37th place among 190 national parliaments in the world in terms of the number of women MPs. However, five years ago, we were in 128th place. Also, under the Senate of the Oliy Majlis, the Committee on

Women's Affairs and Gender Equality has been set up to harmonize standards for the protection of women's rights and the elimination of all forms of discrimination with national legislation. In the system of state and public organizations about 1400 women work in leading positions at the level of republics and regions, and at the level of districts and cities - more than 43 thousand women [2,2 p.].

International documents widely recognized and ratified by Uzbekistan summarize the various forms of exclusions and restrictions applied to women on the basis of gender alone and call for equal rights for women in all spheres: politics, economy, social life and culture, regardless of their marital status. Gender culture is inseparably related to our values and has been improving over time. Now, if we emphasise the essence of value, it is this.

"Value is a concept used to show the universal, socio-ethical, cultural and spiritual significance of certain events in reality", definitions are given.

National values are related to ethnic aspects and characteristics that are important to a nation. There is no nation in the world without its own values. National values appear inseparable from the history, everyday life, spirituality and culture of a nation [3,5p]. Gender equality is a family value.

Family life requires the establishment of the same rights and responsibilities for men and women. It is a matter of equal civil rights for men and women in the areas of health care and family planning. It provides for ending situations that discriminate against young women in political and public life, education and employment, work, and job security for women and girls when they marry and become mothers [4, 134 pp].

Value is "a component of human and social spirituality, a concept used to express the value of phenomena, processes, situations, qualities, demands and procedures in the world" [5,97 pp].

Relations between men and women are primarily determined by national values and culture and are improved in accordance with changes in society and living conditions. In Uzbek culture, women and men have their own place and status in public life. In addition, gender relations in public life are deeply developed and strengthened in the spirit of the Islamic world view. Gender equality is:

- an important and integral part of human rights;
- one of the most important issues of our time;
- An important factor in the establishment of peace and social cooperation in society;
- Equal participation of women in the life of society;
- a guarantee of moral and economic development;

Women and girls make up half the world's population. This means half the potential, the strength of humanity.

Culturologist Gafurov divides national values into the following forms:

- 1) natural values;
- 2) economic values;
- 3) socio-political values;
- 4) moral values;
- 5) moral values.

For example, "Our ancestors, along with teaching the sciences, instilled in our children national-spiritual and moral values, which are transmitted from generation to generation [6,6 p.]. Even in our historical sources, there are philosophical views that include elements of modern gender equality.

In the East, a woman has always been glorified by men as a friend, a companion, wise, kind, and a leader of the family world. In Eastern thought, the status of women among Turkic peoples was very high. The Arabic historian Ibn Battuta reports: "The Turkish Khagans wrote "by order of the Sultan and his wife" when signing [7,46 p.].

National and universal values and their interrelation are material, spiritual, natural, religious, moral, philosophical and other values, which are not only important for past times, but also have a positive influence on present and future development and acquire social significance. the concept of value means a set of assets. [8,46 p.]

Characters such as Umayona, Ayoz Momo, Momokaldiog, Chir Ine (Mother Earth), representing the ancient imagination of the Turks, also point to the divine attitude to the female creator in our history. In his views Abu Rayhan Beruni stressed that the peace of the family is directly in the hands of intelligent, prudent, well-educated women [9,21 p].

In his work "Mineralogy", he gives parental advice to girls building a family, and emphasises that peace and happiness in the family is the responsibility of women to a greater extent: "My daughter! When you get married, you leave the home you have learned to live in and enter an unfamiliar home. You do not know all the qualities of your future husband. You will be earth and he will be heaven. If you are humble as the earth before him, he will be noble as the sky. As the sky greened the earth with its healing rain, so it will delight you with its loving kindness. Let your husband hear only tender and affectionate words from you, and do not sit before him in thin or old clothes, or with an untidy face and hair.

In our eastern spiritual heritage, the role of women in society can be traced in the socio-philosophical views of Abu Nasr Farabi, Abu Rayhan Beruni, and Abu Ali Ibn Sina. For instance, Abu Ali Ibn Sina, inspired by the spiritual heritage of Islamic traditions and great thinkers, comprehensively analyzes the role of women in society. According to his words, through good manners, the family will be happy and well-bred children will become noble.

He concludes that this indicator can be achieved thanks to the "ideal instructor" (a woman) who represents seventeen qualities [10, 161 pp.].

The views of the great scholar Abu Ali ibn Sina on family relations are also noteworthy. In his work "Tadbiri Manozil" he talks about the good conduct of women. It emphasizes that women should possess the following characteristics:

- being knowledgeable;
- being religious;
- being shy;
- to be courageous by nature;
- to love her husband;
- to think about having and raising a child;
- no pressure;
- to obey her husband;
- to be correct, modest, and prudent;
- never tarnish his honor;
- she must be careful with her husband, respect him, and be courteous;
- be well aware of her duties and responsibilities;
- the wife must know how to use household objects properly and sparingly;

The great commander Amir Temur paid as much attention to family building as he did to the affairs of the state. In particular, he expressed the following thoughts about the choice of a bride in his "Temur tuzuklari": "I paid attention to the search for a bride because I was concerned about the marriage of my sons, grandchildren and relatives. I saw this work as equal to government work. I asked about the lineage of becoming a bride, about the seven roses. I learned about his health and physical maturity through special people. If the bride is free of all defects in terms of her background, manners and health, I arranged a gorgeous wedding and a wedding in the countryside.

The great scholar Alisher Navoi's views on love, loyalty, marital relations, duties, dignity of women and their role in the family are unparalleled. In the chapter "Marriage and Wives" of "Mahbub ul-Qulub", the thinker set forth his remarkable thoughts about marriage and its advantages, family etiquette and the dignity of women in the family. Navoi elaborates on the role of the woman in marriage as follows: "A good wife is the condition and happiness of the family. It makes the home tidy; it makes the master of the home calm and peaceful. If he is happy, he is happy; if he is courteous, he is sad. If he is wise, the household will be in order, the appliances will be clean and tidy."

It is known that many foreign tourists and ambassadors visited Movarounnahr during the reign of Amir Temur. One day, while driving down the street, the foreign guests were surprised to see empty containers under each gate and asked, "What are these for?" - they asked. Then the man gave the following answer: "In our society, a woman carrying a heavy load is a disgrace to a man. Every man walking down the street considers it his duty to fill these vessels with water and firewood." [11,23 p.].

The main criteria that form national values are the history of the people, customs, traditions, life values, as well as its spiritual heritage, cultural values, old historical monuments [12, 644 p.].

National values help us understand our way of life, our spirituality, our traditions and our identity, and in this regard, they unite the nation as a nation and the nation as a nation. For a man who knows his own worth and value does not turn into a crowd. It feels capable of great things, maintains its independence, worries and struggles to improve its children. It is for this reason that national values are an important moral factor serving to renew society [13, 113 p.].

Gender equality is also closely related to culture. Now let us analyze the relationship between gender culture and culture. "Culture" is an extremely complex and ambiguous concept. The variety of definitions given to this concept in research results and textbooks reflects the diversity of many years of historical experience of different cultures, countries and peoples in this area. In the historical and cultural experience and traditions of different countries, the concept of "woman and culture" was defined by overcoming a number of beliefs.

A woman is the mirror of society, the educator of a nation. Her love is an important factor in raising our future owners as well-rounded people who will serve the development and peace of our homeland and the prosperity of our people.

The concept of "Gender and Culture," which has appeared recently, has strengthened the long-standing concept of male-female relations in culture in a scientific, terminological and conceptual sense. Culture is a creative, spiritual or material human experience that has no signs of self-interest and is explained by the specifics of gender communication and gender situations. The part about the rejection of self-interest in this definition is problematic, and this trait is now universally superseded by a globalized cultural model that has a commercial orientation in the context of crude market relations. The correlation of male and female elements in culture and artistic creation is a cultural and historical problem in its own right. In this study it is not considered as a single system. It is important to determine the level and the most serious indicators of gender development in culture and creativity in a particular historical period [14, 372 pp.]

Today, women's participation in the decision-making process that affects the life of our country has increased significantly. As a result, their share in the spheres of management has reached 33%, entrepreneurship - 35%, political parties - 44%, higher education - 46%. The creation of advisory councils on gender equality in all ministries and departments will also serve to increase women's participation in the public and political life of the country. It is should be noted that the strategy for achieving gender equality in the Republic of Uzbekistan until 2030 was adopted in order to ensure equal rights and opportunities for women and men in the socio-economic and political spheres. In conclusion, we can say that in order to analyze the relationship of gender culture with values and culture, we need to do more extensive research work.

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