

# Problems of national traditions and gender equality in the family

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**Abstract.** The article reveals the problems of customs and gender issues in new Uzbekistan families and ways to solve them, and solutions are shown. Articles from the Constitution of the Republic of Uzbekistan and the Family Code are indicated. Problems in the family were statistically analyzed.

## 1 Introduction

Large-scale reforms implemented in our republic are aimed at ensuring the priority of spiritual factors in all spheres of public life. In this process, whose content is formed by the goals and interests of the idea of national independence, as a result of the settlement of social relations on the basis of democratic values, as a result of which special importance is attached to the strengthening of the foundations of a free civil society: on the one hand, social-political, economic-spiritual paradigms specific to the development of society are being formed, on the other hand, a new harmony of relations between social layers is being decided in the society. This requires the development of family and family relations on the basis of national and universal moral values. Therefore, on February 18, 2020, the President of the Republic of Uzbekistan Shavkat Mirziyoyev signed the decree "On measures to improve the social and spiritual environment in society, further support the neighborhood institution, and bring the system of work with family and women to a new level".

At the new stage of the reforms taking place in our country, the leadership of our republic is paying great attention to the family, which is the main link of our society. As stated in the Address of the President to the Oliy Majlis: "We have set ourselves the task of raising the young generation to a new level of education as well-rounded, physically healthy, spiritually mature individuals"]. In fact, the family system formed in Uzbekistan on a new basis is being reformed based on these principles, and its educational role in society is increasing, but the moral and moral condition of our families, which are considered to be an important basis of our society, cannot be called absolutely good. After all, due to complications in some families, there are also moral defects.

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## 2 Materials and methods

The Uzbek family has its own characteristics. They have been formed for many years and have risen to the level of value and still retain their value today, i.e. childishness, large number of children, strict division of labor, management of the family budget by parents, respect of children to adults, protection of family pride and honor, its every it has become a duty for one member, strong sense of patriotism, etc., it is the task of every parent to decide on a healthy lifestyle in the family, to achieve the socio-economic stability and well-being of the family, to raise an educated, intelligent, capable, physical and well-rounded person, family traditions, profession, ensuring the continuity of the family tree, achieving productive spending of free time and preventing the emergence of vices such as drug addiction, impurity, immorality, disbelief, bigotry, and betrayal.

National family relations based on love of husband and wife, equality, friendship, and mutual respect of family members serve as an important school in forming the moral standards of male and female relations in young people, and educating them in skills and qualities necessary for future marriage. The problem of divorce is global today. For example, 60 percent of marriages in the United States end in divorce. This is also the case in European countries. This indicator is low only in Eastern countries. Establishing a family relationship requires a couple to regularly develop and grow, work on themselves. Family ties can be compared to business: the more you give, the more you get. Nothing can have a stronger effect on a couple than mutual understanding, respect, and support. These words, which at first glance seem to be well thought out, can literally make us happy. One thing should not be forgotten, divorce is not only a problem of two people, but also of children, parents, relatives, friends and loved ones of the couple. "In the world, 1 out of 8 marriages end in divorce, 3-4 of them are the result of jealousy and infidelity." For example, "Every year in the USA, 6 out of 1,000 people become victims of extramarital affairs. And in Russia, about 12,000 murders occur in families every year, and about 60% of them are caused by extramarital affairs" [1-8].

A man and a woman have the right to marry and create a family only after reaching a certain age. International instruments in the field of human rights recognize such a right without any restrictions based on race, nationality or religion. According to generally accepted norms, the right to marry is implemented in accordance with national law. One of the first documents that recognized the equal rights and freedoms of women and men was the Universal Declaration of Human Rights of 1948, in which all nations of the United Nations affirmed their commitment to basic human rights, the dignity and worth of the human person, and the equality of men and women. It follows from the declaration that men and women have equal rights in the following areas: they have equal rights before the law, equal protection from discrimination, equal marriage rights, equal access to public service and equal pay. The Universal Declaration of Human Rights, building on the centuries-old traditions and practices of nations, declares that men and women of full age have the right to marry and found a family without any restrictions based on race, nationality or religion (Article 16). They enjoy the same rights at the time of marriage, during the marriage and at the dissolution of the marriage. It is recognized that marriage can be entered into only with the free and full consent of both parties, and that the family is considered the natural and basic unit of society and has the right to be protected by society and the state.

UN documents and international agreements give women the same rights as men in marriage, including reproductive rights related to determining the number of children in the family and regulating the intervals between their births. Women should enjoy maternity rights both in and out of the workplace, as well as the right to own and dispose of decent

housing. Existing agreements also encourage women and men to share responsibility for child rearing and rearing. In this case, the main responsibility for ensuring a satisfactory way of life for children falls on parents, and the state should help them fulfill this responsibility. In December 1954, the UN General Assembly adopted a resolution recommending setting the age of marriage and other conditions necessary for starting a family. This was also emphasized in the Convention on Consent to Marriage, Age of Marriage and Registration of Marriages, adopted in 1962. The Convention established that marriage cannot be entered into without the full and free consent of both parties, which must be expressed in person, without this consent being properly declared in accordance with the law... States parties to the Convention are obliged to adopt legal acts establishing the minimum age for marriage. It is not allowed to enter into a marriage with a person who has not reached the specified age, except for cases where the competent authority allows an exception to this age rule for serious reasons in the interests of the parties to be married.

Marriage and family have been integral parts of the social structure of any society for many centuries. Marriage and family are strong social institutions that reproduce human society and ensure its stability. The family is one of the most important social institutions, and in practice it is through it that gender roles are understood and implemented. Family patterns are not only dependent on specific circumstances and decisions, but are also shaped by the influence of public policy and grassroots community support, as well as traditions, social values, and the economic environment. It is the family where we can feel free and at ease and remains a dear place for each of us. The family is an indicator of society, and its condition largely depends on well-being and a healthy mental environment. Family is a complex social institution, and the formation of internal family relations and relations between spouses is determined by national culture, historical traditions, socio-economic conditions, and personal factors. The family is the main place where a child grows up and is the center of all kinds of human relationships. The question arises whether the modern family can serve to raise educated, intellectually developed people, men and women who can build their relationships on the basis of mutual respect and understanding.

Does the family give both girls and boys the right to choose their own way of growing up, does it respect the rights of a woman, does it treat her as a person? Practice shows that in many countries of the world, women do not consider themselves equal to men, and this situation has arisen because they have been treated as second-class citizens for centuries. In Uzbekistan, great attention is paid to the issues of the family and the situation of women in the family and society.

Programs aimed at strengthening the status and social potential of the family, increasing the status of women in the construction of the state and society are being adopted by the state. The Uzbek society is very rich in traditions and customs, which play a positive role in the moral, ethical and cultural development of the members of the society and in organizing the nation as a whole. However, in some families there are some inappropriate customs and customs that determine the norms of behavior of the members of these families. Traditions and the requirements of their observance put women in particular in a situation unequal to men. In the family, the upbringing of girls in the spirit of obedience to adults and husbands is still preserved, which is especially strongly manifested in the village. For example, the conclusion of marriages cannot always be said to be based on the mutual consent and voluntary, conscious decision of the couples getting married. For those who arrange marriages, it is often their parents or other family members who decide the matter, which is a direct violation of the rights and freedoms of the parties.

The Constitution and laws of the state are considered the legal basis for self-determination, choosing one's own path, and they define and guarantee equal rights for all-round physical, spiritual and moral development of every person, that is, men and women.

In today's society, the foundations for gender inequality are created from the very beginning: girls are prepared to perform the feminine tasks that have been established for centuries, and the spirit of laziness, meekness and obedience is brought up in them; an old-fashioned view of the equality of men and women in family and social life is formed; women are pushed out of social life into family and household life; men occupy a dominant position in the family due to their high participation in the formation of the family budget; inequality in the distribution of household tasks is allowed; men can contract a second (religious) marriage without divorcing the first, and so on. Women perform many tasks in the family and it is very difficult to combine these tasks. Women are partners in the family union, paid and unpaid housewives, mothers. They also often bear the heavy burden of child care.

The performance of these tasks by women is one of the main factors that determine the health, education level, material well-being of family members, especially children, and women also serve as role models for children to perform certain tasks when they grow up. Cases of domestic violence against women, both by parents and spouses, are a serious indication of gender imbalance in society. Violence against women often manifests itself in the form of domestic violence, alcoholism, drug addiction, sadistic murders and infliction of various degrees of serious injuries, as well as other forms of physical and mental violence. The growth of violence in the family has ancient historical roots, economic, moral, criminogenic and other reasons. This phenomenon is typical for all countries of the world, regardless of their political, socio-economic and cultural development.

Despite the lack of state and other monitoring systems for regular monitoring of the dynamics of violence against women in Uzbekistan, there is some evidence that domestic violence is widespread.

As a result of violence, the society suffers huge economic losses: due to the loss of the ability to work, the efficiency of women in the workplace decreases, and most importantly, irreparable moral and moral damage is caused to the family and its normal development. The family is a special sphere in which the problems of gender equality or, more precisely, gender inequality are manifested in a very sharp, often very painful way, and it is in the family that it is more difficult to solve them than anywhere else, at least, it is difficult to solve them with the help of law. Practice shows that the principle of equality between men and women, which is strengthened at the level of laws, is not always implemented, and in some places it may not be implemented at all. That is why it is very important to consolidate the ideas of gender equality in the family and strengthen the mechanism of their concrete application in life. Because of this, it became necessary to conduct a gender analysis of family legislation, which is aimed at investigating the issue of how the current family legal norms provide the opportunity for each of the husband and wife to exercise their rights, and to what extent the family legislation guarantees freedom from discrimination.

### **3 Results**

The Family Code of the Republic of Uzbekistan, which came into force on September 1, 1998, is the main legal document in the field of marriage and family relations in the Republic of Uzbekistan. The main purpose of family legislation is to establish legal conditions aimed at strengthening the family, taking into account the socio-economic situation, establishing relationships in the family that give the greatest opportunity to satisfy the interests of its members, and creating conditions that ensure a decent life and free development for each of the family members. A necessary condition for the realization of

this goal is not only to strengthen the principle of equality of husband and wife in family relations, but also to provide equal opportunities for realizing the rights and freedoms of each of them. One of the main principles of family legislation of the Republic of Uzbekistan is equal rights of men and women in family relations. This principle is defined in Article 2 of the Family Code, which states: "Regulation of family relations is the union of a man and a woman voluntarily entered into marriage, equality of personal and property rights of husband and wife, resolution of internal family issues by mutual agreement...principles will be implemented on the basis of The principle of equal rights of citizens in family relations is defined in Article 3 of the Family Code: "All citizens have equal rights in family relations. When concluding a marriage, it is not allowed to directly or indirectly limit rights, set direct or indirect preferences, and interfere with family relations, depending on gender, race, nationality, language, religion, social origin, faith, personal and social status, and other circumstances.

Based on the above points, the following directions of family education: imparting economic knowledge; organization of business; study of moral requirements, norms, rules, formation of the highest moral qualities; vocational training; to organize work correctly, interestingly, materially and morally useful; to form a refined aesthetic taste through all types of art, to build and decorate a house, home furnishings based on the laws of modern design; to acquire legal knowledge, to achieve equal rights to justice and independence in the family; providing religious education, studying the Qur'an, hadiths, which are the moral basis of Islam; physical education, establishing a healthy lifestyle; preparing children for starting a family, teaching sex education, duties of husband and wife; to acquire medical knowledge, to observe personal hygiene, to pay attention to the sanitary condition of the house and household equipment, to know how to provide first aid, to study folk medicine; self-education, achieving the need to be moderate in everything: eating, dressing, morals; mental and emotional education, constant mental alertness, activity, depth, self-control, ability to control anger, calmness and gentleness without over-exerting oneself, and learning not to influence others badly.

Based on these directions, it is possible to show the methods of family education, which are as follows: communication; to be an example; monitoring and control; accurate, fair assessment; rebuke; to establish a family library, to collect in it the legacy and rare books written by our rich ancestors dedicated to morality; reading, analyzing family books and magazines; watching TV shows on current events, family, family relations and ethics that shape and develop worldview, analyze them together with all family members; going to family theaters and watching plays; go to museums; visiting holy places, graves of close relatives; receiving information about the status of close relatives of the family; teaching children how to behave at home through exercises, teaching them to look well, that is, to teach them how to look; active participation in wedding ceremonies held in the neighborhood; to provide material and moral support to people who are low-income, have many children, have lost their breadwinners, and needy people, giving great importance to the active participation of children in this process; fun and useful organization of recreation, family members having fun together in the heart of nature, in the courtyard, in sanatoriums; tolerance towards representatives of other religions and nationalities, making friends with them.

## **4 Conclusion**

In conclusion, no matter how unique and unique family education is, it is fed, grows and enriches mainly from a single source. This resource is a national-cultural heritage.

Therefore, as mentioned earlier, family education is an integral part of the national cultural heritage, in which the synthesis of all the cultural wealth that this nation has acquired over the centuries is embodied. Naturally, the family cannot exist without society. Any family lives within society. Accordingly, family relations are determined by existing social, economic, legal, ideological, spiritual and educational relations in the society, and they grow, change and improve under their influence.

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