

## ISSUES OF GENDER IDENTITY INTEGRATION AND ACHIEVING EQUALITY IN PREVENTING DOMESTIC VIOLENCE

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Orcid ID: 0009-0006-0217-1323

<https://doi.org/10.5281/zenodo.14676888>

**Abstract:** The article studies the theoretical and methodological foundations of the philosophical and anthropological analysis of the gender identity factor in preventing domestic violence, the philosophical aspects of ensuring gender identity in preventing domestic violence, advanced foreign experiences and priority areas, and future tasks. It also analyzes the theoretical and methodological aspects of the philosophical and anthropological analysis of the gender identity factor in preventing domestic violence.

**Key words:** domestic violence, national and universal values, social laws, tradition and modernity, comparative analysis, analysis and synthesis, systemic and functional, gender identity, philosophical and anthropological analysis.

**INTRODUCTION.** The concept of gender is a concept related to sex, and sex is an anatomical and physiological characteristic related to the physical differences between men and women. Each individual can have masculine and feminine traits to one degree or another. Therefore, despite the fact that two sexes are determined by nature, gender type variants and gender diversity are more often observed depending on culture, historical period, and changes in society. Today, the term "gender" and related expressions such as "gender relations", "gender equality", "gender culture", "gender development", "gender sociology", "gender psychology" are widely used. The next twenty years can be called the "era of gender research". However, this also requires generalization, analysis and synthesis. Artificially deepening gender relations, although enriching gender research, does not serve progress, but, on the contrary, strengthens gender stratification. Therefore, gender research should always proceed from the goal of strengthening inter-gender relations. Therefore, this research work is a sociological study of the manifestation of gender equality issues and future tasks in the new conditions of development of our society.

**LITERATURE ANALYSIS AND METHODS.** Socio-philosophical, sociological aspects of preventing domestic violence, the possibilities of a gender approach in combating domestic violence and issues of gender identity R. Connell, P. Bourdieu, D. Scott, V. Spike Peterson, L. I. Amanbayeva, A. V. Belyaev, M. V. Bogomaz, L. S. Vygotsky, D. Karpura, V. A. Sitarov, G. M. Andreyeva, V. V. Antipov,

L. P. Bogdanova, A. Varga, I. F. Dementyeva, T. R. Kirimov, N. M. Latipova, O. Musurmonova, N. R. Nishonova, M. Kh. Kholmatova, G. Matkarimova, Kh. Nasrullaeva, N. Jo'rayeva, M. Nurmatova, E. Sultonova, S. Kh. Safayeva, Sh. Sodiqova, G. J. Ganiyeva, It has been studied in the research of scientists such as M.Q. Ghafforova.

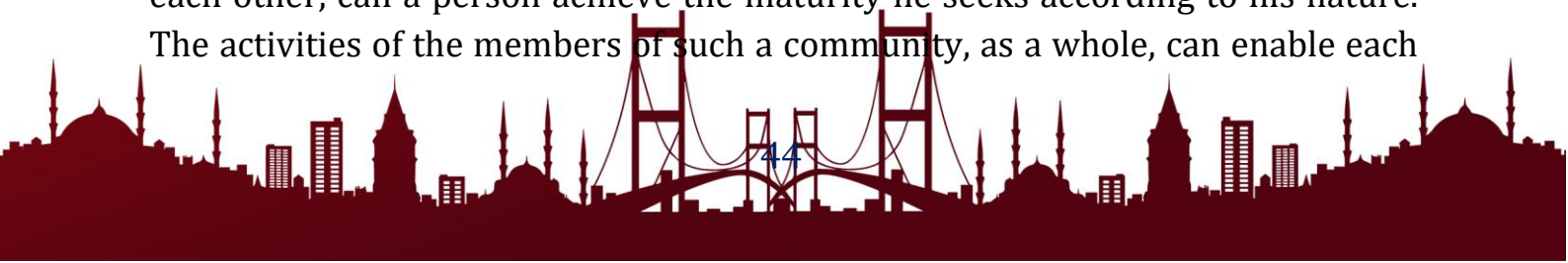
**RESULTS AND DISCUSSION.** Gender identity arises in the process of social development and, in connection with the feeling of belonging to a certain whole structure, is a person's awareness that he is part of this structure and has a certain specific place in its structure.

Identity helps a person to satisfy his needs and find his place in society. This, in turn, allows him to get rid of the most severe suffering - complete loneliness and doubts.

Based on this, we gave our own author's definition of the concept of "identity": "Identity arises in the process of development and means a sense of belonging to a certain holistic structure, as well as an awareness that a person belongs to this structure and is part of a certain specific social group within it. Through identity, a person satisfies his sociocultural needs in the social space to which he belongs and through it finds his place in society." However, in some cases, identity is recognized by factors of national spirit, character and self-awareness.

"Latin (identus - identity, belonging, similarity) is the person's sense of belonging to a social group and the adherence to social, economic, spiritual, household, and moral stereotypes within this social group. Identity arises in a person on the basis of the questions "who am I", "what is my difference from others", and in this process a person goes through a complex path in the process of self-awareness."

Positive identity is characteristic of most people, demonstrating a balance of tolerance in a person towards their own and other ethnic groups. On the one hand, it can be assessed as a condition ensuring an independent and stable life of an ethnic group, and on the other hand, as a form of peaceful intercultural dialogue in a polyethnic world. "Every person," writes Abu Nasr al-Farabi, "is so constituted by his nature that he needs many things to live and to achieve a higher level of maturity. He cannot acquire such things alone; a community of people is needed to possess them. Therefore, only through the union of many people who are necessary for life, who connect people to each other and help each other, can a person achieve the maturity he seeks according to his nature. The activities of the members of such a community, as a whole, can enable each



of them to live and achieve maturity. They provide each of them with what is necessary for life and achievement of maturity.” Therefore, the status of a positive ethnic identity as a “norm” (norm) is precisely acquired. In its structure, a person adapts to positive value relations with other ethnic groups through positive images of his ethnic group.

Previously, the concept of gender equality was almost never openly mentioned in the socio-political, socio-economic life of our country. Therefore, misconceptions have formed in the minds of our people when it comes to gender equality. It was assumed that the term gender equality means that women are superior to men, that they are ignored, and that men are given the floor. However, gender equality is equal opportunities. That is, the creation of equal opportunities for men and women in obtaining education, choosing a profession, and promotion is the essence of the concept of gender equality. Therefore, in order to clarify this issue and achieve clarity in understanding the research results, we will give our own explanations for the following terms that are often mentioned in the dissertation:

Gender equality can be said to be equal opportunities for women and men to exercise their rights in economic, social, cultural and political development. Gender division of labor is the unequal distribution of men and women in the economy, so that men or women dominate in other sectors of the economy.

Gender parity is the equal representation of men and women at all levels of the socio-economic, political, cultural, scientific and educational life of society.

Gender roles, on the other hand, represent the social roles assigned to men and women in accordance with the social and cultural norms existing in society and in a particular historical situation.

“Gender philosophy” is based on the following fundamental ideas. First, man and woman are two sexes of the same species. Although their ontogenesis is common, their attitude to the environment, the world and their tasks is different. These functional, psychological differences turn man and woman into two beings, subjects (objects). Secondly, in the long process of socio-historical development, men have been engaged in hunting, and women in “keeping the hearth”, raising a family, and raising children, which has led to differences in their attitudes towards life. Thirdly, the differentiation of family duties does not deny that men and women have equal rights. However, since a woman is inclined to support the family, since she wants to fulfill this duty, no discrimination should be sought in this. Forcing a woman to leave the family and lead social life is a disregard for her rights and desires. According to V. Alimasov,

“after all, someone should also fulfill family duties and work, right?!”

“Gender inequality,” writes V.A. Alimasov, “is created by nature, otherwise society must be homogeneous. Even in a homogeneous society, discrimination remains, because social life is built on differentiation. And differentiation creates inequality. Therefore, building a society in which discrimination is completely eliminated and gender equality is fully established is a dream, a fantasy. Okay, this ideal society has not yet existed, but its disappearance from the hearts of people will exacerbate discrimination and exploitation. Therefore, it is necessary to remind people that inequality exists in life.” “Gender inequality created by nature is not dangerous, it is a source of diversity in existence, a source of meaningfulness and richness in human life. However, turning gender inequality into a social reality is dangerous. When we fight against gender inequality, we mean the fight against its transformation into a social reality, not against gender inequality created by nature.” Therefore, gender inequality has natural and artificial manifestations. The order to end natural gender inequality is unlikely, not even necessary. From this point of view, there is no society in which gender equality is fully established, and it is unlikely that there will be one. In addition, the differentiation that forms the basis of society, related to the performance of different tasks by people, does not allow gender equality to be fully established.

But one should not go to the idea that the scientist supports gender inequality. He believes that gender inequality is inherent in the life of society and human nature itself. Because “women and men perceive and perform gender roles differently... However, gender differences in the performance of gender roles cannot be a basis for setting women and men against each other. Okay, we are different, but we are one being, that is, human beings.” True, there are various, sometimes contradictory, views on gender in the “Gender Philosophy”. They can be argued with, some of them can be rejected. However, this is primarily a contradiction in gender issues. It is important for science to objectively illuminate and discuss these conflicting aspects.

**CONCLUSION.** Ensuring gender equality in the country is the main foundation of social protection for women, while increasing their socio-political activity is a condition at the level of entering the space of equal opportunities. A woman who is not active in society and does not know her rights will not fully understand the benefits of ensuring gender equality. Ensuring gender equality in the context of women's socio-political activity requires the implementation of the following tasks:a) forming the skills to work effectively in an environment of favorable conditions created by the state for women, existing customs in society,

various restrictions for women, and "unwritten rules";b) achieving a correct understanding of social goals and a desire for continuous self-development in the intellectual and creative development of women; c) taking into account the national mentality of the Uzbek people in ensuring gender equality and acting based on the best practices of the world; g) determination, responsibility, coherence and continuity, adherence to systematicity, deep idealism and scientificity in achieving gender equality; d) solving women's problems on the basis of an integrated approach, in particular, based on the areas of women's employment, professional, creative, and labor activities, achieving the goal, achieving freedom of thought and independent activity, respecting the personality of women, their rights and duties, and supporting their progressive ideas and initiatives, are among these principles

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