

GENDER PERSPECTIVES IN THE EAST AND WEST CULTURES

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Abstract. *In this article, the author demonstrates the practical manifestation of factors influencing the involvement of student youth in employment based on gender discrimination, and ways to overcome these challenges, with gender perspectives studied in Western and Eastern civilizations.*

Keywords: *women and girls, “Voice of Working Women”, early marriage, gender, gender equality, parliament, profession-craft, integration, local “fives”, “Digital Generation Girls”.*

Introduction. Our President Shavkat Mirziyoyev emphasized at the Senate of the Oliy Majlis in June 2019: “... today, every woman should be not just an ordinary observer, but an active and enterprising participant of democratic reforms being implemented in the country”. This statement corresponds with the decision of the Senate of the Republic of Uzbekistan on May 28, 2021 to approve the resolution “On Approving the Strategy for Achieving Gender Equality in the Republic of Uzbekistan until 2030,” as a mechanism for implementing the constitution and international standards, as well as the inclusion of a new provision in the Constitution of the Republic of Uzbekistan in Article 58, stating “Women and men are equal. The state ensures their equal rights and opportunities in managing public and state affairs, as well as in other spheres of public and state life”[1].

Main section. Since ancient times in Uzbek families, serious attention has been given to the complete care, education, and healthy upbringing of a daughter from the day she was born. Of course, first and foremost, the strong health, manners, and qualities such as kindness, modesty, and independence were considered as distinctive qualities for a girl. If we look back in history, we can come across hundreds of names of our women including To‘maris, Qutluginixonim, Gavharshodbegim, Zebiniso, Uvaysiy, Nodira, and we can testify to the robustness, intelligence, wisdom, and patience, accompanied by kindness, of these women. Over time, the dynamics of women and men, mostly in the context of society's lifestyle and traditions, have been fading away during the period when science, technology, and industry were advancing. Yet, it does not imply that gender roles and responsibilities are interchangeable, and the apparent difference between men and women in daily needs, social activities, and social way of living according to gender roles and gender stereotypes can be overlooked. As a result, the breaking of the apparent differences in a family that is one of the imperishable parts of society, has an impact on the spiritual world and the future of young people.

In teaching and guiding the education and career direction of a boy and girl, especially in Eastern families, if you teach and nurture a girl, she will be passed on to her husband, or the city will receive her education; or she will be required to teach in the school. Naturally, such preconceptions determine the future of the girls in society. In today's society, the majority of school graduates are not focused on seeking higher education certificates, but rather, they are encouraged to finish school quickly. This not only results from the negligence of the family, but also leaves many girls, women who are left overlooked, who are absolutely tenants, having many children due to an early family formation, and are underappreciated for raising and nurturing, and the concern

about inadequate convenience for the overall development of future generations due to the lack of a fully healthy environment, and insecurity.

A century ago, in one of the articles published in the newspaper “Mehnatkashlar tovushi” (1918-1921), “If we deprive our women and girls of education and upbringing, who raise young men and whose society educates humanity, we will lose their talents and abilities.” If we don't take advantage of this, what will happen to us?if we deprive our women and girls, who make up more than half of ten million Turkestanis, of education and upbringing, knowledge and education, if we do not give them consciousness and thoughts - what will happen to us?" Is ignorance of ignorance in the mentioned disturbing thoughts not became valuable for many years?

According to current observations and analyses, the early marriage of young girls (at 16-17 years old) often leads to them being unprepared for family life.

Firstly, according to national customs and traditions, brides generally have a lower social status within the family and are expected to perform a wide range of domestic tasks. Naturally, the body of a 16-17-year-old girl is not yet ready to handle such heavy duties.

Secondly, at this age, girls are not emotionally prepared for family relationships.

Thirdly, young brides becoming pregnant at such a young age is risky due to their immature reproductive systems.

Additionally, the early marriage of girls in our republic not only negatively influences the rapid population growth but also has a negative impact on the country's economic development. This is because 18-25 years old is considered an ideal age for young girls to acquire education, learn a profession, and work.

Furthermore, the failure of young girls who have not yet developed their sense of self-worth, rights, and reproductive knowledge to build a family without acquiring any skills, knowledge, or profession could lead to economic dependence on in-laws. Consequently, some families are faced with economic hardships, and their daughters-in-law are often mistreated due to financial difficulties. Therefore, it is sensible for young girls to marry after acquiring a profession or skill.

When the age of marriage in society is observed, it is known that they marry when they are independent and financially secure, starting from the ages of 24-25. This situation contributes to the rapid growth of the population, improving the quality of life, and positively influencing the economic development and intellectual growth of young people.

Moreover, in the 20th-century work “Oila”, Rizouddin ibn Faxruddin emphasizes that the issue of marriage is considered one of the great things in Islamic law. He emphasizes that organizing a family is as important as building a state, and those who follow the rules for families arrange their own families in a decent way, eventually managing this small state. As a result, they pass their years with comfort, and the remaining hours of their lives are blessed. It is evident that a nation with educated wives is a civilized and prosperous nation. Conversely, a nation with uneducated wives is an uncultured, unskilled, and poor nation.

The Quran and the teachings of the Prophet Muhammad draw special attention to the rights of women, providing delicate and precise definitions. They are elucidated with justice, kindness, and affection. The Islamic teachings have highlighted the status of women, enhancing their marital style. In the Quran, there is a specific chapter called “Nisa” (Women), where rules on inheritance and dealing with women are mentioned, and our religion indicates that women should be respected. The Islamic law system requires seeking knowledge of every Muslim (both men and women). A

hadith says, “Seeking knowledge is a duty for every Muslim”. The Prophet Muhammad stated in a hadith, “Of course, women are the partners of men”. (Imam Abu Dawood's narration).

As a result, the harmonious relationships and proper development of young women are essential for the progress and well-being of the society and the nation. Based on this noble hadith, it is evident that in Islam, it is incumbent upon men to support women in raising children and strengthening the family in any situation and work. The husband and wife are responsible for building a strong society by creating a beautiful home through mutual respect between them. The Prophet emphasized the importance of women's high status, as they were wandering to graves during the period of ignorance and shedding cruel treatment - abandoning the issue of raising girls. Thus, the right to live for women was protected, attention was paid to treat them well, and education was emphasized.

Every society's issues of providing social justice to gender are evident in terms of their impact on human society. Gender can change due to social, cultural, economic, geographic, age, and other factors. “Parents provide higher education for their children, so women may have fewer opportunities to excel in influential professions. The linkage between education and women's professional experience is two-pronged - women's employment opportunities are limited,” says Richard Anker[2] in his research.

In this context, the father of philosophy Plato in the work “Ideal State,” it is also possible to extract the conclusion that the difference between the nature of men and women is relative and only related to the reproductive sphere. It is also possible for women to choose professions according to their desires: music, philosophy, or other professions, including military work. In addition, questions like “Is it possible to consider women capable of performing this difficult and demanding task? Can women participate in all issues alongside men?” are raised.[3]

Great philosopher portraying the realities of women's place in society, opens up the social constellation of the problem, emphasizes the need to change the upbringing and education of women. Thus, the artificially created asymmetry contributes not only to the development of men but also to the full development of all members of society[4].

In the area of the woman's issue, several studies have been conducted on gender differences in their impact on their professional choices. In particular, in the research conducted by Sergeev[5] on the motivation preparedness for choosing specialized training, the existences of special features unique to girls and boys' professional types are identified. Namely, it turns out that boys have higher interest in the “technology of man” types of professions, while girls' professional interests are higher in the “art of man” types of professions.

It should be noted that the issue of women is related to social relations, nations, states, cultures, and civilizations. The development of this issue is related to the transition of historical-social processes from one stage to another. Today, according to international gender indicators, the participation of women in world parliaments, the participation and role of women in the Inter-Parliamentary Union, has been identified as one of the most important issues.

According to information provided by the European Institute, the representation of women in European parliaments regarding gender equality has been maintained at the level of 30-33 percent since 2017, and it remains almost stagnant, in 191 countries, Uzbekistan ranks 51st with 33.6 percent. On the development of the education system by the leader of our country, the acquisition of modern knowledge and skills by our children, the cultivation of students in the spirit of universal and national values, patriotism, and the inculcation of feelings of gratitude into their

hearts, the efforts in raising the social and political status of women in the New Uzbekistan can result due to the ongoing reforms at the state policy level.

In the education system, the cooperation of local “five leaders” - the head of the mahalla, the deputy hokim, the wives of leaders, youth leaders, and prevention inspectors, has been of great importance in simultaneously training boys and girls in professions and skills. The joint work of these partners identifies the interests of 10th-grade students in vocational schools of general secondary education in their respective areas, and organizes courses to train them in highly-demanded professions in the relevant areas.

Initially, in coordination with the leaders of major industries, the implementation of teaching vocational skills in the general secondary schools was started in cooperation with the Ministry of Public Education, which has staff qualifications and technical equipment required. For example, in 32 schools in the Oqdaryo district of the Samarkand region, 15 vocational training courses have been introduced, including veterinarians, agronomists, horticulturalists, textile workers, carpenters, and auto mechanics, as well as teaching two foreign languages, starting from the 7th grade. Within the framework of this project, students will have the opportunity to earn additional income through education in vocational schools, alongside academic studies. In addition, in order to support and guide girls in the field of IT, the “Digital Generation Girls” program was established with 5 main areas, aiming to establish educational opportunities for girls. It is anticipated that this program will enable boys to participate in the field in the future, instructing them about the secrets of modern professions, providing, necessary knowledge and skills, not only focusing on teaching, but also monitoring the next steps for girls and providing the necessary guidance.

Conclusion.

Providing education to female students based on gender equality and personalized education services plays a significant role in the development of their social activities in today's education and in enhancing the ethical dimension of youth, promoting gender equality in legal education. Acquiring socio-psychological and economic skills for students will also contribute to promoting gender equality in the future. The learning system should not only encourage students to adhere to tradition but also provide direct gender-based education to develop children in the right direction. Additionally, exchanges of foreign experiences in the educational system will offer a wide range of opportunities for students. At the same time, it is essential to integrate counseling from parents, psychologists, educators, or career counselors, and cooperation with local “five leaders” into the goals and alignments of their individual needs.

The projected possibility of training students to be professional specialists within the school, in line with practical applications for vocational skills, is that in all areas of the republic, they will complete higher education and gain an income until they become specialists.

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