



Article

Opportunities to Improve Gender Equality in The Family

Egamberdiyeva Turgunoy Ahmadjonovna*¹

1. Doctor of Pedagogical Sciences, Professor, Honored Worker of Culture of Uzbekistan, Head of the Center for Gender Equality Studies of Far Eastern State University, Academician of the Turanian Academy of Sciences

* Correspondence: alfargoniy.uz@gmail.com

Abstract: Studying the historical growth of gender equality within Uzbek family setups requires an examination of male and female roles in addition to governmental initiatives and anticipated family obligations. The study seeks to assess the traditional gender roles in family dynamics in particular male-oriented roles as well as the possible present policies that encourage gender equality in marriage and family relationships. The researchers apply historical methods and literature review and psychological research on gender socialization and emotional intelligence to study this qualitative research project. Modern social norms generate particular barriers which limit women regarding their family ties and interactions with social surroundings based on empirical findings. Social norms create distinctive emotional patterns between sexes because women usually express high empathy alongside extensive emotional display yet men demonstrate restricted emotional restraint. The research data helps scientists verify their idea about cultural gender norms being responsible for creating different emotional intelligence development patterns between men and women. This study provides theoretical evidence about socialization processes in forming gendered variations of emotional intelligence and challenges biological explanations of these differences. Both policy-makers and practitioners should implement a dual strategy which combines the elimination of cultural understandings that hold women back and the promotion of emotional intelligence training for all genders. The exclusive study of Uzbek society constraints far-reaching application of research findings across different cultures. Researchers should evaluate gender-based policy outcomes regarding social belief transformation and their long-term impact on family structures.

Keywords: Family, Marriage, Gender Equality, History, State Policy, Youth, Family Law, Uzbeks

Citation: Ahmadjonovna, E. T. Opportunities to Improve Gender Equality in The Family. Central Asian Journal of Literature, Philosophy, and Culture 2025, 6(1), 38-42.

Received: 19th Jan 2025
Revised: 27th Jan 2025
Accepted: 20th Feb 2025
Published: 27th Feb 2025



Copyright: © 2025 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>)

1. Introduction

In the Uzbek way of life, the introduction of young people into society through early marriage is also one of the main problems of this issue. After a family is established, a man is faced with the task of not only providing for his family, but also “paying off his debt. “That is, it is now “both a debt and an obligation” for him to keep in touch with his parents, who raised him, brought him up, and married him off [1]. Also, other brothers and sisters in his generation must participate in weddings and festivities on an equal basis with other members of the family and repay the debt for gifts made to them with interest, or they must lend money to newlyweds. If earlier he only participated in business transactions within his own clan and relatives, now he must also actively engage in relations with his spouse’s (husband or wife’s) relatives. This is also considered a debt. In addition, there are various national and local events, participation in which is strongly condemned by society [2].

Gender roles and family frameworks have been so impacted by past, cultural and societal values. In family still is the basis in which is traditional gender. Marriage, very often performed early, is an integral part of the social tradition along with the conventions for both sexes what their places are in the family life, are based on. For traditional men, providing for the family financially is their responsibility, caring for one's immediate family as well as contributing to the extended family by extending loans and borrowing in this way. Women are expected to put her focus on family care, household tasks, as well as childcare, which reinforces the patriarchal division of labor [3].

However, persisting traditional cultural patterns keep putting the brakes on the progress of gender equality through the means of reforming laws and policies. The fact that gendered socialization persists with men and women being socialized from an early stage to express certain emotions and behave in certain ways, makes it harder to challenge the traditional roles. Emotional Intelligence, for example, is socialized differently in men, whereas women growing up are to be more empathetic, to be sensitive emotional, and they perceive themselves that way [4].

This work aims at investigating the impact of these customary gender ideals on family organisation and the wider effects for gender equality. Analyzing the impact of history on, the social pressures and state policies, the study is intended to show us both the hurdles and potential for a more inclusive gender roles in Uzbek society [5].

Gender roles are social expectations arising from gender roles, as well as speech, style, clothing and behavior. Male and female roles are considered to be contradictory, and in some societies, role-based behaviors can be biased: passivity is the role of women, activity is the role of men. The norms associated with gender roles are especially clearly manifested in the division of labor into male and female labor [6].

2. Materials and Methods

This research is based on qualitative research theory in an analysis of historical, cultural, and social input gender role in Uzbek family structure. The study draws extensively on the existing scholarly literature, research and governmental reports concerning the history of, academic discussions about, and international legal standards governing, gender relationships in Uzbekistan. An analysis of gender policies and legal acts through the critical discourse analysis was conducted in order to comprehend the state's part in forming family relations. Also studied were sociocultural views through study of traditional behavior, marriage practices and societal expectations of gender roles.

The study also takes a psychological perspective, especially considering the concept of emotional intelligence with its relation to gender socialization. Secondary literature, including psychological and sociological research on the gender of emotional presentation and departments of behavior were examined to point to effects of extended traditional write bogus collection on the row development of schizoid "personality profiles." A comparative analysis of historical and modern gender roles was carried out in order to investigate the level of change in families and whether recent policy interventions had contributed towards gender equality.

The data collected in textual analysis of policy documents, academic articles, and other historical documents provided a wide-ranging knowledge of the gendered division of labor and its impact on the family life. The research is interpretive in the nature, exploring the spot where cultural expectations plus legal frameworks confront to contour gender numbers. By drawing on historical, legal, and psychological perspectives, this study gives an overall and comprehensive vision of the gender role transformation in Uzbek society and abstract the main obstacles to come up in order gender equality to reach in the family sphere.

3. Results and Discussion

The information base, in turn, affects the individual personality; as a person seeks to expand his knowledge about himself and the world, to understand how to approach certain social issues, he often relies not on his own experience, but on information received from others. First of all, this applies to gender roles. The environment in which men and women play different roles, as well as the media, emphasize the greatness of the differences between men and women. The conclusion that such differences are "natural", unchangeable, and that everything is true is forced upon us, and people comply with these instructions and expectations [7]. Specialists in the field of developmental psychology use the term "differential socialization" to describe the process by which the assimilation of gender roles occurs. It is important to note that the process of understanding, assimilation, and reconstruction of existing cultural reality during gender socialization occurs primarily at the level of imitation. In the process of self-awareness and understanding of the surrounding reality, an individual's social behavior may correspond to expected social norms (even if it contradicts his worldview). This type of behavior, which leads to submission to traditional gender roles despite internal resistance, is considered by social psychologists to be permissive. There is also a type of behavior in which a person completely conforms to the gender roles and the corresponding norms and standards established in society. It is called approval or interiorization. The third type of behavior is identification, in which a simple repetition of roles occurs due to the desire to be like men or women. Traditional views on the roles of men and women are based on the idea that their social behavior is based on biological differences. At the beginning of the 20th century, the famous psychoanalyst Sigmund Freud said that "Anatomy is a measure." UGLY child upbringing has traditionally been aggressive in nature, because a man should be strong, ambitious and decisive in relation to the female. Men are given the role of the creator of history and culture. Girls from an early age are instilled with the role of a future mother, she should not have personal interests, but should devote her life to her family - her husband and children. Girls are brought up physically and psychologically defenseless. This creates a basis for accepting violence against themselves. Women are assigned the role of housewives, entrusted with household chores and raising children. Such a biologically oriented approach to the role of men and women is currently criticized by supporters of the social formation of gender. Gender is formed and reconstructed in all social processes affecting women and men. Now let's turn our attention to the important aspect of the issue [8]. No matter what enterprise, organization, office or firm a person works in, he does not have the opportunity to fully meet the requirements of the customs and traditions listed above. Sometimes, even working in several state institutions, a person may not be able to fulfill the requirements "imposed" on him. A man whose capabilities are limited is constantly at risk. He is forced to deviate from the laws and norms established in society (a deviant person). All this is a dangerous risk, he. Emotional intelligence is a relatively new and currently very popular concept in personality psychology. Many scientists recognize the existence of this type of practical intelligence, which ensures the harmonious interaction of the emotional, motivational and intellectual spheres of the human personality, thereby ensuring both professional and personal effectiveness [9].

It is clear that there are gender differences in emotional intelligence, but the views of the authors on this issue differ significantly. Traditionally, it is believed that men and women work differently in areas such as expressing emotions and empathy [1]. Eisenberg and Lennon's conclusions about gender differences in empathy and emotionality indicate that the results of empirical studies largely depend on the chosen measurement method. Often men do not want others to perceive them as empathetic or emotional, because this does not correspond to their gender role. The resulting gender differences do not yet indicate that men are less able than women to identify and empathize with the emotions of others, to experience and express their own emotions. According to the authors, gender

roles are responsible for differences in empathy and emotionality [10]. In 1973, Block presented the results of a study of the lungs of a group of boys and girls, followed for 40 years. It turned out that parents encouraged their children to demonstrate different emotional qualities: empathic sensitivity in girls, and independence and control of emotions in boys. Block concluded that the low level of empathy in men may be associated with a lack of appropriate emotional experience, which was not given enough attention in childhood. Tavis suggested that gender roles are responsible for differences in empathy between men and women. Thus, there were single fathers. Typically, such female traits as caring and compassion were discovered. In this case, their social role requires empathetic behavior and cultivates the necessary qualities in them, although such social roles are almost exclusively characteristic of women.

Hall's analysis of 125 studies on gender differences in sensitivity to nonverbal signals showed that women are generally better at recognizing the emotions of others than men. At the same time, many studies show minimal differences between men and women in this indicator of emotionality. Often, men and women have the same emotions, but express their feelings with different degrees of intensity, which is explained by differences in the norms of emotional expression [11].

S. Bern emphasizes the insignificance of gender differences in the field of emotional intelligence. Thus, differences in the level of empathy are detected only when the study asks male subjects to report how much they try to empathize. Men tend to suppress their emotions more than women and use different ways of expressing their emotions than women [12]. The most striking example is the manifestation of anger: direct physical aggression of an instrumental nature prevails in men, and indirect verbal aggression prevails in women. Research by G. Orme showed that, despite the fact that there are no differences between men and women in the overall level of development of emotional intelligence, there are gender differences in the level of development of its individual components. Thus, women demonstrate a higher level of development in interpersonal indicators of emotional intelligence: emotionality, interpersonal relationships, social responsibility. Intrapersonal indicators prevail in men: self-affirmation, the ability to defend one's rights; stress management skills: stress resistance, impulse control; and flexibility: determining reliability, solving problems [2]. There is evidence of statistically significant differences in the level of development of emotional intelligence in adolescent boys and adolescent girls [13]. The level of emotional intelligence in boys is lower than in girls. In the study of I.N. Andreeva, gender differences in the value of the general indicator of emotional intelligence in students were not identified, but differences in the level of development of some of its components were noted, which indicates the possibility of compensating for the abilities included in emotional intelligence [14].

4. Conclusion

Meanwhile, This study shows the lasting impact of tradition gender roles on families in Uzbekistan, where males make up when it comes to financial responsibilities and playing a social role, and females limited to home chores and care work. The results show that these deeply internalized social norms, perpetuated by means of gender socialization and cultural expectations, see to the existence of differences between emotional intelligence, decision-making power, and gender equality. Although legislative and policy measures are made to promote gender equality, continued maintenance of traditional practices and social expectation shape gender relations within families. The implications of these data indicate that real gender equality is equally hard to get to – to achieve it, we need to engage in several bodies of evidence – to reform education, enforce gender-inclusive laws, promote social awareness against long existing stereotypes, etc. Additionally, incorporating training of emotional intelligence programs into the educational and workplace environments may lead to shifting societal view of male versus female traits and actions [15]. More research is needed to discover how well-policies work

at reforming gender norms, the gendered nature of this reform efforts may be detailed through longitudinal designs looking at the impact of educational, and legal reform on the family structure. Also comparative analysis in different cultural areas could contribute to know better how diverse ambient social-politic influence gender roles and success to gender equality projects.

REFERENCES

- [1] O'zbekistonda Xotin-Qizlar Huquqlarini Ta'minlashning Tashkiliy-Huquqiy Asoslarini Takomillashtirish. Toshkent, 2008.
- [2] O'zbekiston Respublikasi Oliy Majlisining Axborotnomasi, vol. 5–6. Toshkent, 1998.
- [3] R. A. Ubaydullayeva, *Mustaqil O'zbekiston: Ayol, Oila Va Jamiyat*. Fan, Tashkent, 2006.
- [4] V. A. Tokareva, *Psixologiya Nравstvennogo Razvitiya Lichnosti Studenta*. Tashkent, 1989.
- [5] O. V. Shaburova, *Gender. II Sovremennyy Filocofckiy Clovar*. London, Frankfurt-Na-Mayne, Paris, Luxembourg, Moscow, Minsk: Panprint, 1998.
- [6] A. R. Saydullaeva, "Gender Factors In Raising The Intellectual And Social Status Of Women In Universities," *Am. J. Soc. Humanit. Res.*, vol. 3, no. 10, pp. 103–107, 2022.
- [7] G. Bok, "Istoriya, Istoriya Jenshin, Istoriya Polov," *Jenshina Mujshina Semya*, no. B, pp. 170–200, 1994.
- [8] O. Bo'Riev, I. Shoymardonov, and Q. Nasriddinov, *O'zbek Oilasi Tarixidan*. 2005.
- [9] A. R. Saydullaeva, "Talabalarning ijtimoiy faolligini rivojlantirishda gender yondashuvining maqsadi," *Zamonaviy Talim Tizimidagi Innov.*, vol. 2, no. 18, pp. 705–711, 2022.
- [10] N. Mamatov, *Gender Tenglik. Iqtisodiyot rivojini odamlarga va odamlarga ko'rsatish g'oyasi ularning maqsadlariga erishishiga yordam berishdir*. Toshkent, 2018.
- [11] N. Mamatov, *Gender Tenglik. Bolalar va Majburi Mehna*.
- [12] G. R. Gupta et al., "Gender equality and gender norms: framing the opportunities for health," *The Lancet*, vol. 393, no. 10190, pp. 2550–2562, 2019.
- [13] T. A. Egamberdieva and I. B. Siddiqov, *Uzbekistan Davlat Boshkaruvi Tizimida Xotin-Qizlar Ishtirokining Zamonaviy Omillari*. Uzbek Service Center-F, 2021.
- [14] O. Egamberdieva T. ., Jamoldinova and D. Solixo'Jaeva, *Oliy Ta'lim Tizimiga Gender Yondashuv Tamoyillarini Joriy Etish Usullari*. Fargona, 2023.
- [15] D. K. Baxronova, "GENDER I Selevye konseptualnye gendernye stereotipy," in *Gendernye Issledovaniya V Gumanitarnyx Naukax: Sb. St. Po Mater. III Mejdunar. Nauch.-Prakt. Konf.*, Novosibirsk: Sibak, 2015.