

SOCIO-ECONOMIC ASPECTS OF GENDER EQUALITY IN STRENGTHENING THE FAMILY INSTITUTE

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Abstract: Social identity and social life in the system of socio-economic analysis is considered in the article as a factor in the preservation and development of family relations. As a problem raised in the material, the article examines the country's achievements in the well-being of families in various aspects in the processes of socio-economic development of social relations. According to the author, family relations are associated with certain trends, gender imbalance, and transformation of the institution of the family. Thus, there is a definition of diverse forms of life practices and role positions. They contain and create another normative-value system of the family as a social community and a stable group that has a decisive influence on the subsequent life of a person, and influence the present of a growing child. Based on this methodological approach, the article systematizes the factors of influence, the problems of deformation of social stratification and national education in the family.

Keywords: family, institution, relationships, development, self-determination, gender, imbalance, transformation, values, resocialization, education.

Introduction. Both social development as a whole and the life of an individual in society are represented in one form or another in intra-family relationships. On the other hand, it is the state and well-being of family relations that largely determine the state and prospects of both society and the state. In the modern period, the institution of the family around the world has been influenced by a number of interrelated processes that have affected society. In particular, they include the globalization and informatization of society, the accelerated penetration of the main features of the Western type of mass-consumption society into Uzbekistan.

The growing emancipation of individuals, especially women, the increasing influence of the gender movement, and the aggravation of problems related to the impact of globalization on the foundations of traditional culture have a special impact on the institution of the family. The results of a number of socio-economic researches demonstrates the new generations to move away from the imposed society in the traditional process of socialization family installations - from ideas about the meaning of life is to rethink the proposed social roles, behaviors, role of women in the family and marriage. In these conditions, it is important to study the socio-economic aspects of gender equality in the context of strengthening the institution of the family, as the place of women in society, which was previously considered an indisputable purpose and justification for the role of girls in future family relations, is radically transformed.

Review of the literature. The analysis of the institution of the family in scientific and research works can be carried out on several main vectors. The works of I. J. Bachofen, J. McLennan, L. Morgan, J. Lebbcock, Y. Lippert, B. Malinovsky, P. A. Sorokin, etc. are devoted to the emergence and development of the family institute. The analysis of the family and its role in society is contained in the works of Zh. - Zh. Rousseau, Z. Freud, E. Durkheim, C. Cooley, T. Parsons, T. Lukman, and other social thinkers. A separate contribution to the study of the family as a subsystem of the society of Uzbekistan was made by such representatives of domestic social thought as M. V. Shishkin, Bekmurodov, A. Umarov, A. Holbekov, M. Sukhomlinova and others, who analyzed various social, cultural, interethnic, economic and other aspects of the influence of the family institution on society and gender issues.

The theoretical basis for the study of the problems of the role and place of women developed in the scientific works of economists of Uzbekistan, such as R. Ubaydullaev, K. Abdurakhmanov D. Artykova, M. Ismailov, S. Goleminov etc. The theoretical positions and approaches to the study of women developed in them are not only theoretical, but also of great practical importance.

A number of researchers consider the family as a small group, thereby raising questions about the feasibility of certain forms of family structure. This applies from the demand to eliminate the family as a source of inequality in society (researchers of gender issues-K. Millett, K. McKinnon, S. Firestone) to the statement that without strengthening the values of monogamy, it is impossible to solve the problems of biological and socio-cultural reproduction of a person (A. A. Kletsin, L.

I. Savinov, I. V. Bestuzhev-Lada, etc.). In general, today the term "family" is understood as a social institution based on marriage, consanguinity and property or other ties. Family members are connected by the management of a common household and mutual assistance. Within the family, as a rule, reproduction, upbringing and partially socialization of new generations are carried out [1]. Since the middle of the last century, sociologists have begun to discuss the change in family types under the influence of urbanization, industrialization, and the emancipation of women, based on a new structure and fundamentally new relationships between family members. We are talking about the nuclearization of the family, according to E. To Durkheim as about the law of "family contract", which is compressed to two or even to one generation (when the spouses do not have children).

As part of the literature review, we will highlight the critical assessment of the present view of women as "an inferior being", which is reflected in some theological works. For example, in the encyclical of Pope Leo XH "New Things" from 1891, a woman was treated as an inferior being, and her functions as a wife, parent and subordinate assistant to her husband were strictly regulated [2].

The essence of sexual dimorphism, the consequences of the anatomical difference between males and females of the same biological species, was covered in the works of Z. Freud, B. P. Efromson, I. S. Cohn, etc. The symbolic association of the male with the rational and the female with the emotional is firmly established in the works of I. Kant, G. Hegel, G. Simmel, O. Weininger and others who tried to compare the moral qualities and mental abilities of men and women. In our opinion, women's qualities were discussed by them in the categories of ethics, while the criterion for evaluating men was considered to be intelligence. As a result, such an erroneous, in our opinion, stereotype turned into the fact that, defending the ideas of civil equality, they did not see a woman as a full-fledged and capable citizen.

The most complete and well-reasoned justification of gender asymmetry in society was obtained within the framework of the concept of feminism. S. Beauvoir, B. Friedan, K. Millet, K. Gilligan, N. Chodorow, S. Griffin, K. McKinnon, S. Firestone, etc. It has been argued that gender is not limited to primary and secondary bodily characteristics, but permeates all spheres of human social and cultural life. Modern understanding of gender issues is reflected in the works of R. Braidotga, T. De Lauretis, G. Rabin, J. Scott, K. West, D. Zimmerman, and others.

Today, the concept of "gender" is already widely used in the works of scientists and researchers. The term "gender" itself means a grammatical category of gender. This concept was introduced into scientific circulation by the psychoanalyst R. Stoller in the book "Gender and Gender", where "gender" is a biological, "gender" is a psychological, and, consequently, a cultural phenomenon.

According to experts, the introduction of the term "gender" into scientific use made it possible to distinguish between two concepts - biological and social gender. In a generalized form, "gender defines the concept of gender as a social construct that is built on top of physiological reality" [3]. At the same time, social gender is the difference between men and women, due to reasons that are not biological in nature [4]. Therefore, we conclude that men and women perform different social roles, which are distributed in different societies, based on national, cultural traditions, and in some cases religious beliefs.

In the theory of gender studies, a new term introduced into scientific circulation - "economic gender" - is also of great interest [5]. Its use makes it possible to systematize the mutual influence of economic, demographic and gender development, as well as to more accurately determine the place of women and men in the system of division of reproductive and social labor, in the system of distribution of economic resources.

It should also be noted that simply copying the concept of gender developed abroad on the reality of the Republic of Uzbekistan leads to the emergence of a stereotype of emphasis on "women's problems". However, there are also studies that study the social community through the prism of the sociogender aspect. One of the first studies in Uzbekistan was conducted under the leadership of Ubaidullayeva R. A., Ganieva M. X and others at the Center "Izhtimoiyifkr", the Institute of Economics of the Academy of Sciences of the Republic of Uzbekistan, etc. [6] Such sociological studies, which separately took into account the gender aspect, were conducted by such sociologists as Matibaev T. B., Seitov A. P., Kalanov K. K., etc. [7].

Research methodology. The theoretical and methodological basis of this article is based on the ideas of structural-functional, economic and gender approaches to the study of the institute of family and marriage. Here we will separately emphasize that gender analysis assumes such a way of knowing reality, in which there is no polarization and hierarchy of "male" and "female", fixing the connection between the biological sex and achievements in social life.

The author also relied on the ideas of the institutional approach, emphasizing the cultural and historical significance of family-marriage relations, as well as on the principles and methods of symbolic interactionism, which examines the interaction of family members who occupy certain role positions within the microsociety.

The study of such a complex object as a family requires the use of data from the fields of economics, sociology, philosophy, cultural studies, anthropology, etc. Thus, it is possible to show the use of the experience of interdisciplinary research in the preparation of this material.

The principles of further improvement of the socio-economic conditions for the development of the family institution in Uzbekistan are set out in the works of Sh.M. Mirziyoyev [8]. The author used the methodological approaches reflected in the scientific and journalistic articles of such women representing the scientific community of Uzbekistan as S. Artikova, E. Basitkhanova, S. Mirziyoyeva, T. Narbayeva, G. Saidova, D. Tashmukhamedova, etc.

Analysis and results. At present, in society, the family continues to act as a social institution and a small group, which causes its dependence on society and at the same time - relative independence. At the same time, not only society affects the family, but the family also affects society, including the formation of the individual, its values, ideals, attitude to cultural heritage, to the transfer of labor skills, to the assimilation of gender roles and to the reproduction of the population of a particular society. As a fundamental social institution, the family performs the functions of reproduction and primary socialization of generations, is the link between the biological and social state of the individual, it is here that he becomes a person.

The family is designed to neutralize the inevitable conflict between society as a special supra-individual reality and a person. On the one hand, the family is the primary institution for reproducing exactly the kind of individual that society needs at the moment of its development; on the other hand, as a small group with its own traditions, culture, values, and worldview, it contributes to a certain distance, autonomy of the individual from society [9].

Currently, the idea of a value approach in education is associated with a focus on humanitarian values, which implies the recognition of the value of a person, his right to self-determination, self-development; understanding of values as personal meanings accepted by a person. Let us turn to the conditions under which this process of becoming a person takes place today. Family values were replaced by new ones:

- personal full right to their own, but dependent on their parents' life;
- express your opinion in various forms without burdening reflection and public opinion;
- informal lifestyle;
- loss of emotional responsiveness in the family and relationships of trust and affection;
- unfounded planning of well-being and success [10].

It can be argued that these values came not only in a single family, they are introduced into the family, the state, and society as the main institutions where stable gender regimes are formed and norms of social behavior are expressed [11]. Supporting the opinion of the National Institute for Demographic Research (France), we emphasize that the decline of the institution of marriage is neither a consequence of fashion, nor even the result of unfavorable economic conditions. It does not depend on changes in the laws on marriage and divorce. It is based on deep and long-term trends that should lead to a change in the relationship between the sexes and between parents and children [12].

As A.V. Gam notes, the category "gender" can be used as a vector in the analysis of social stratification, national education, and the balance of interests of men and women [5]. Gender refers to such modeled roles and socially learned behaviors and expectations that are associated with ideas about women and men. Women and men differ biologically, but all cultures interpret and translate these inherent biological differences into a set of social expectations about what behaviors and activities should be considered appropriate for them and what rights and powers they should have. For example, the inability for a certain part of men to assert themselves at work led to the manifestation of such negative character traits as excessive touchiness, irritability, aggressiveness, petty pickiness, etc.

At the same time, modern men are characterized by such individual and socio-psychological characteristics that they did not differ a few years ago. Among them can be attributed to a slight decrease in volitional activity; reduced sense of responsibility for nurturing skills in children and their (human) definition; the relative cost reduction of free time for children; increased levels of neuroticism (men have become more irritable, reflexive, impulsive and vain); an increase of interest in her looks: clothing, hairstyles; an increase in the proportion of men's recreational activities to the detriment of self-education and activities with children.

Trying to fulfill the functional responsibilities of both parents in the family, the mother usually tries to follow in her behavior according to the socio-psychological roles that are usually divided between a man and a woman. Therefore, she often, guided by a distorted idea of the role behavior of a real man in the family, becomes inflexible, excessively principled, authoritarian and power-hungry personality, not inclined to compromise, assumes sole responsibility for the child. As a result of this "role substitution", she loses those originally feminine traits that are associated with kindness, compassion and emotional responsiveness [14].

In connection with these trends, the term gender equality appears, related to the conditions of equality before the law, to equality of opportunity (including equality in remuneration for work and equality in access to human capital and other productive resources that legitimize these opportunities) and equal opportunities to express their opinions and express their interests. Equality implies that women and men are free to choose different (or similar) roles and different (or similar) outcomes-according to their preferences and goals [15].

At the same time, the orientation of young men and women towards economic independence, career and success is becoming more widespread. This reinforces the gender imbalance in perceptions, preventing people from mitigating the conflicts they experience between beliefs, cultural norms, stereotypes of masculinity and femininity — and individual experiences.

Let us also consider the issues of the origins of gender imbalance. In our opinion, they are associated with the traditional main components of educational institutions as a social organization, including in Uzbekistan, which are the content of education, the process of evaluating and distributing students into groups, and the social environment.

Socialization, including gender, education of the subject of society and the citizen of the state, the imposition of legal and social norms, as well as the production of values of what is femininity and what is masculinity. Indeed, this refers to the "secondary", but no less important effects of youth education.

Educational institutions, along with other agents of socialization, determine the identity of the individual in Uzbekistan, as well as the available opportunities for civil, personal and professional choice. In addition, the organization of education itself, as well as the gender roles that prevail here, integrate people into the model of "normal" life and dictate women's and men's status positions.

So, when a child comes to school, he immediately finds himself in an environment that explicitly or covertly emphasizes gender differences. In addition to the obvious differences expressed in the requirements for the appearance and standards of behavior of boys and girls, the gender component can include an unspoken division into "male" ("physics", "mathematics") and "female" ("Russian language", "history") subjects. Moreover, this division is legally fixed in the form of technology lessons, where girls are taught to sew, cook, receive guests and even distribute the family budget, and boys to plan, saw, make, etc. According to a number of sociologists, this distribution in the period of the onset of scientific and technological progress looks a little outdated, since teenagers are more in need of training in information and communication technologies.

It seems more appropriate to phase out the biological aspect of understanding gender, focusing on a socially, culturally, and economically conditioned interpretation. Thus, the social environment, culture and level of well-being of the family have a significant impact on the image of the "I", social attitudes, behavior related to gender, indicate an important role in the development of the corresponding gender-role behavior of the child.

At the same time, it is customary to talk about gender socialization, namely, the process of assimilation by an individual of the cultural system of gender of the society in which he lives, a kind of social construction of differences between the sexes [14]. In one case, we observe the development of accepted models of male and female behavior, attitudes, norms, values and gender stereotypes, and in the other - the impact of society, the social environment on the individual in order to instill in him certain rules and standards of behavior that are socially acceptable for men and women.

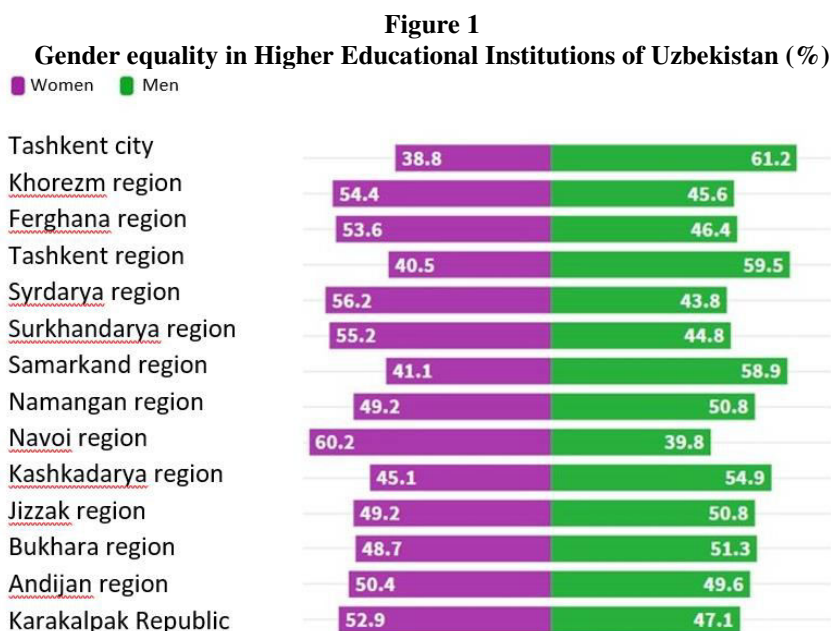
There are two phases of gender-role socialization: the adaptive phase (external adaptation to existing gender relations, norms and roles); the interiorization phase (the essential assimilation of male and female roles, gender relations and values). Resocialization is also possible - that is, the change of gender role orientations and ways of behavior and adaptation to the surrounding world in the process of growing up.

Turning specifically to the topic of Uzbekistan, we will highlight that the countries of Central Asia and other regions are at different stages of economic development. Consequently, the situation and challenges for achieving equality between women and men are also different. Nevertheless, there are general trends that reflect the status of women and men in the labor market and their social roles, based on values and traditions that exist both in society and in the family.

Currently, the socio-economic activity of women in the Central Asian region is quite high. For every 100 working men, there are 80 working women. At the same time, the share of women in dynamically developing and highly paid industries continues to decline against the background of increasing economic and professional segregation, and an increasing number of women remain out of work for a long period of time [16].

It should be noted that the Republic of Uzbekistan has made some progress in ensuring the rights and interests of women, including achieving gender equality, reducing poverty, reducing maternal and child mortality, etc. Programs are being implemented aimed at improving the working and educational conditions of women, especially in rural areas, and involving them in entrepreneurial activities.

Much attention is being paid to the introduction of incentives for girls to get an education, in particular, a four-percent budget quota for girls entering universities has been introduced. For example, according to the State Statistics Committee, at the beginning of the 2019-2020 academic year, 441 thousand students were already studying in higher educational institutions of Uzbekistan, of which 202.5 thousand (45.9%) were girls. 18.6 % of students study on the basis of state grants, and 81.4% - on a contract basis. In the gender context, the situation among students is as follows [18].

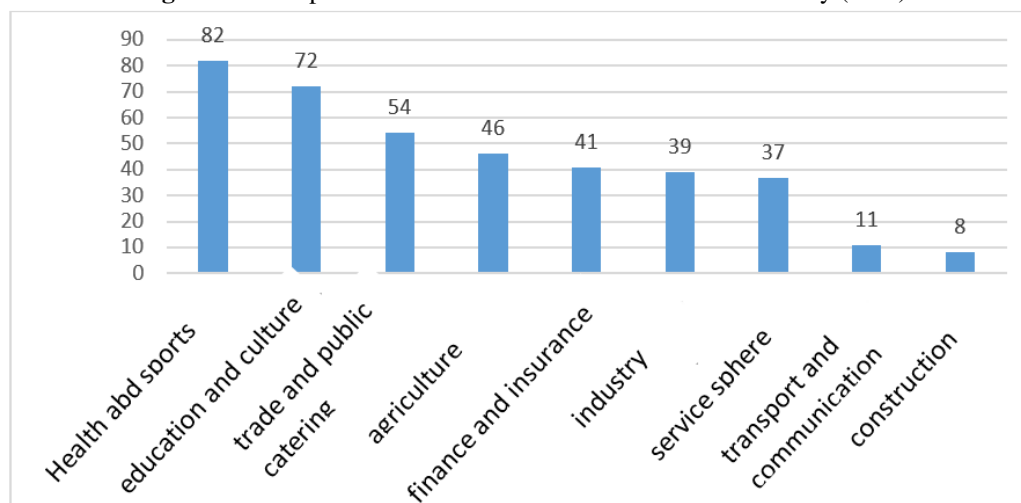


For example, in 2017, a total of 9,218 students were enrolled in the master's program [19]. Of these, by 2020, the following number of girls graduated from the master's program in the following areas.

#	Master level	Number of girls (persons)
	in the humanitarian sphere	1.361
	in the social sphere, economics and law	575
	in the industrial and technical sphere	567
	in agriculture and water management	156
	in the health and social security	705
	in the service sector	89

As a result of the measures taken, the share of women in the employment structure has reached 45%. About 35% of business entities in Uzbekistan are established and headed by women. In the structure of total employment in Uzbekistan, women prevail in such areas as health and sports (82%), education, culture, art and science (72%), trade and public catering (54%). They are also prominently represented in agriculture (46%), finance and insurance (41%), industry (39%), services (37%), transport and communications (11%), construction (8%), and other sectors of the economy [17].

Figure 2 The representation of women in sectors of the economy (in %)



However, women still receive only 60 percent of the average salary of men, depending on the sector of the economy. Women are also restricted by a "glass ceiling" that prevents them from holding leadership positions. Thus, the following table is indicative [20].

Table 1 Share of women in leadership in Uzbekistan

N	Positions	Women, as a percentage of the total
	state bodies and large organizations	1,7
	enterprises and organizations	11,7
	directors of secondary schools	35

Women also often face so-called "hidden" discrimination in the labor market. Although the family structure and gender roles have changed significantly recently, traditional stereotypes based on the idea of a man as the breadwinner of the family still prevail, which negatively affects the situation of women and men who seek to combine work and family responsibilities.

We will also highlight the following important aspect in the article. The traditional family is slowly but steadily being replaced by new family relationships and different types of family interaction. There are many intermediate, transitive models between the patriarchal and egalitarian family. In contrast to the traditional family, which is built on the principle of subordination to the head of the family—a man, subordination and hierarchy of relations, egalitarian, modern family is organized on the principle of equality, mutual respect and flexibility in the distribution of family responsibilities among all family members, depending on their professional loads, availability of free time, personal inclinations and opportunities, health status.

In our opinion, the process of moving towards gender equality in Uzbekistan has begun and will continue, despite the commitment of the majority of the male population to the so-called "natural inequality", to a high level of gender-based role differentiation. Thus, we do not agree with the position that there is a "family crisis" in Uzbekistan, it is, in fact, about the evolutionary transition of this institution from the usual old forms to new ones, more diverse and more suitable for modern citizens.

Thus, in accordance with the Strategy of Action, Uzbekistan is undergoing accelerated changes in the legislative sphere, leading to cardinal positive transformations in all sectors of the national economy and in the social sphere, with a special emphasis on increasing the political and social activity of women and strengthening their role in public administration and in the family.

The issues of combating gender asymmetry in the ownership of private property, horizontal and vertical segregation in the labor market remain relevant. Women are still represented in seasonal, low-paid and unskilled jobs in the formal and informal labour markets. In Uzbekistan, women in rural areas are much less competitive in the labor market, given the

limited number of formal jobs at the local level, the lack of the necessary level of education, professional qualifications and skills. They are most often engaged in income-generating activities in a small family business, for example, running a household farm or practicing crafts.

In Uzbekistan, there are no legal provisions restricting women's participation in politics. The Civil, criminal, labor and family codes of Uzbekistan are based on the principles of gender equality and comply with international standards. Violence against women is prohibited, and discrimination in the workplace is prohibited by anti-discrimination laws. Since 2004, when a quota of 30% of seats reserved in the lists of political parties for women was established, their number in Parliament has increased from 9.4% to 16%.

At the same time, women in Uzbekistan are still underrepresented at the decision-making and management levels in all sectors, meaning they have not yet reached the 30% mark required to effectively influence decisions.

At the same time, traditional gender relations (contracts), although not formal laws or policies, establish different roles for women and men in the family and society, prescribe rules of conduct, different work functions, values, duties and obligations for women and men. In Uzbek society, the concepts of motherhood and family are very important. So if a woman wants to make a career in business, politics or any other field, she is expected to cope and combine all this with her reproductive responsibilities.

Conclusions and recommendations. The forecast of the consequences of the formation of a post-industrial society assumes the emergence of an imminent conflict of interests and a flexible redistribution of gender roles. But the family as an institution will continue to provide both the function of biological reproduction and socialization of children, and the satisfaction of the emotional and psychological needs of its members.

We hold the view that social institutions will increasingly take over the functions that previously belonged to the family. This is due to the fact that modern information and communication technologies are increasingly penetrating into people's lives. Thus, there is a ground for the growing crisis of the family institution, including in Uzbekistan.

Consequently, the institution of the traditional family no longer fully meets the requirements of the changed social conditions. The transformation of society in Uzbekistan is characterized by universality, pluralism and decentralization requires upgrades to the organization of family relations, revision towards gender mainstreaming norms of strict regulation of the functions and activities of each of the sexes. Today in Uzbekistan, the topic of the urgency of defending the ideals and instilling in adolescents views that partially reflect the rapidly changing reality will become increasingly acute. In fact, we can say that the family in conditions of gender inequality hinders the progressive development of society in Uzbekistan.

One of the ways out of the coming crisis may be the further evolution of the family along the path of development from a strict social division of roles in the family to discussions to develop measures to create socio-economic conditions in Uzbekistan to ensure gender equality and strengthen the institution of the family. It is this approach that will allow the country to act towards the destruction of gender asymmetry in society and the family.

The solution to the problem can be an explanatory and propaganda work on the introduction and expansion of understanding in society of the importance of forming the institution of "symmetrical" marriage, where the principles of gender equality, the coincidence of interests and partnership of spouses will be fully implemented. It will be based not only on the emotional relationships between its members, but also on a sense of responsibility for performing social functions. In such a family, the roles will not be set rigidly, as in a traditional family, but taking into account the capabilities and characteristics of each.

The main obstacle to the establishment of equal relations between the sexes today is that it is women who are charged with the responsibility of running the household. At the same time, the elimination of gender asymmetry is hindered by the gender identity formed in society, represented by public images. They are perceived and assimilated not only by men, but also by women themselves in the course of primary socialization, mainly on an unconscious level.

In our opinion, analyzing the topic of socio-economic aspects of gender equality in strengthening the institution of the family, it is necessary to pay great attention to the issues of the education system in Uzbekistan. Expectations for modern education are linked to hopes for its leading role in the democratic process. The goals and objectives of the education of adolescents and young people are considered in the context of the value-normative culture of society.

Under the pressure of a mass-consumption society, the idea may arise that an individual can survive without creating a family in society. In our opinion, in the emerging post-industrial society, the family as a social institution will remain a means of solving the universal problems of society, namely, the reproduction and socialization of new generations.

It is advisable to move away from the rigid social and patriarchal regulation of family life, which will make it possible to create more mobile gender boundaries that suit both sexes, and to expand the variability of gender constructs within the family institution. The further evolution of the institution of the family should preferably be conducted along the lines of overcoming the traditional gender asymmetry in society, giving women the opportunity to fully reveal their

inclinations and abilities. It is important to conduct such work against the background of support and promotion of the family lifestyle.

Having conducted a study within the framework of this article, it can be noted that gender equality in the processes of strengthening the family institution in Uzbekistan is associated with the implementation of measures to achieve the necessary socio-economic status for women, constructed by economic, social and cultural mechanisms. A great place belongs to the formation of a system of interpersonal interaction in the country, through which the idea of male and female equality as basic categories is created, confirmed, confirmed and reproduced.

Consequently, the Republic of Uzbekistan needs a vector orientation of the education system to address gender issues. This is understood as the use of a set of approaches aimed at giving the student the opportunity to feel comfortable in their environment and cope with the inevitable problems of socialization, where one of the key points is self-identification by gender.

Equal access to decent jobs, education and participation in decision-making bodies remain key challenges for women in Uzbekistan. It is necessary to continue to address the challenges of ensuring decent employment opportunities for women, effectively reducing family poverty, and improving the system of their social protection and social security.

In general, it should be noted that the achievement of gender equality in the framework of improving the institution of the family in Uzbekistan is not a complete rejection of family relations as a form of socio-economic interaction. Socialization and resocialization ceases to be the primary responsibility and responsibility of the mother alone, and society promotes the development of social practices that take into account the family responsibilities of both working parents. This approach will contribute to the strengthening of the family, egalitarian relations between its members, will provide an opportunity for members of both sexes to realize themselves in professional and family spheres. It is not a question of transforming the existing traditional relations between men and women, but of eliminating the hierarchy of these differences, which presupposes inequality of social status and opportunities.

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