

## **SOME CONSIDERATIONS ON GENDER ISSUES IN FAMILY RELATIONSHIPS**

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**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.

Family relations represent the smallest social unit in society, within which individuals shape their identities, social roles, and legal responsibilities through interactions with one another. Within this context, gender issues—that is, the roles and positions of men and women in social, economic, political, and cultural life—carry significant importance. Although family roles in Uzbek society have historically been tied to traditional social values, religious norms, and cultural principles, today globalization, modernization, and legal reforms have further complicated gender-related issues.

Not only does psychological harm arise from threats of physical injury, but it can also target other interests and values—such as honor, dignity, freedom, reputation, and property—which are often no less significant than health or even life itself. Fourthly, viewing violence solely as a direct impact on a person's will seems rather narrow today. Physical violence against women encompasses causing injuries of varying severity, putting them at risk, failing to assist a person in danger, committing other offenses with violent characteristics, or threatening to use physical force or other means of coercion. Such actions infringe upon women's life, health, freedom, and other rights and liberties protected by law.

The social-philosophical and sociological aspects of preventing domestic violence, as well as the possibilities of gender-sensitive approaches and gender identity issues in combating domestic violence, have been studied by scholars such as R.Connell, P.Bourdieu, J.Scott, V.Spyk Peterson, L.I.Amanbayeva, A.V.Belyayev, M.V.Bogomaz, L.S.Vygotsky, J.Carpore, 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.K.Kholmatova, G.Matkarimova, X.Nasrullayeva, N.Jurayeva, M.Nurmatova, E.Sultonova, S.X.Safayeva, Sh.Sodiqova, G.J.G'aniyeva, and M.Q.G'afforova.

Psychological violence within the family generally refers to actions such as insulting, defaming, threatening women, undermining their honor and dignity, or restricting their will. This includes controlling reproductive decisions, applying pressure, or committing acts that endanger the victim's safety or mental health.

In brief, domestic violence manifests as the exertion of control and dominance over close relatives—primarily women and children—through physical and psychological coercion directed at a particular individual.

It should be noted that in some cases, women may commit socially dangerous acts as a result of physical and psychological violence inflicted upon them.

Every human action is performed consciously and with free will. Therefore, acts committed by individuals who cannot understand the significance of their actions or control their behavior are not considered criminal, even if they lead to socially dangerous consequences.

Women subjected to violence cannot be held responsible for socially dangerous actions committed under the influence of overwhelming physical or psychological coercion. At this point, it is necessary to clarify the concepts of physical and psychological violence. Physical violence refers to causing harm or committing socially dangerous acts through the physical influence of another person, completely depriving the victim of choice (e.g., a husband inflicting injury or insult on his wife, which may lead her to defend herself and cause minor, moderate, or severe injury to the husband). Socially dangerous acts committed in self-defense are not punishable. For instance, if a husband attempts to harm or kill his wife, she may injure, fatally harm, or destroy property in self-defense. However, defensive actions must remain within the limits of necessary defense; otherwise, the act may be classified as a crime committed intentionally or through negligence under general criminal law principles.

Psychological violence involves actions or inactions that threaten a person with death or material or moral harm, resulting in socially dangerous consequences. Except in cases of extreme necessity, perpetrators are held accountable for harm caused by psychological influence. Courts should consider these circumstances as mitigating factors when assigning penalties. Socially dangerous actions must threaten legally protected social relations to a significant degree to be punishable.

This raises the question: how does physical and psychological violence manifest against women and children, the main victims of domestic violence? How do many perpetrators attempt to reinforce their dominance within the household? These typically take the form of threats, including financial deprivation, eviction, withholding access to children, threats of bodily harm or death, and so on. Alongside threats, perpetrators may assert dominance through actions such as confiscating phones, tearing clothing, destroying personal belongings, confinement, or threatening gestures like showing a fist.

Victims of domestic abuse also often experience **pressure**—actions that demean a person's dignity but are not subject to administrative or criminal liability. **Stalking** involves repeated contact or pursuit of the victim, despite warnings, through verbal, telecommunication, or internet means, causing the victim to fear for their safety.

**Discrimination** refers to unfair treatment based on race, gender, language, religion, or other grounds, which infringes on a person's rights or obstructs their exercise. Unequal treatment in otherwise equal circumstances constitutes discrimination, especially if it lacks a legitimate legal or rational purpose.

Based on the above analysis, the author defines **domestic violence** as follows: it is an unlawful act of physical, psychological, or sexual coercion carried out intentionally against a person's will (spouse, children, or other family members).

According to the **Law of the Republic of Uzbekistan "On Protecting Women from Harassment and Violence" (September 2, 2019)**, victims of harassment and violence have the right to:

- Submit complaints regarding harassment, violence, or threats to competent authorities or courts;
- Receive free legal, economic, social, psychological, medical, and other assistance through special centers or helplines;

- Apply to law enforcement for a protective order and notify authorities if its conditions are violated;
- Seek compensation for material damage and moral harm caused by harassment or violence, exempt from state fees.

Violence is a complex social phenomenon. Its victims are often forced into silence, and working with women victims requires a special approach. Domestic violence harms women's psychological, social, and physical well-being and may lead to serious social consequences if left unaddressed.

Situations that give rise to social violence often stem from crises, distrust in the future, avoidance of crucial life decisions, loss of the value of essential human interests, and various interconnected psychological problems. Living in contemporary Uzbekistan requires fully understanding and protecting the value of human dignity and citizenship.

From a social-philosophical perspective, harassment and violence often originate from **gender stereotypes**—traditional societal beliefs about the roles and status of men and women, as well as general assumptions about behaviors and characteristics of each gender. These stereotypes are closely linked to existing gender roles and perpetuate gender inequality. Addressing this requires understanding the socio-cultural foundations of gender-based discrimination and promoting **gender sensitivity**.

Gender issues within the family are significant not only in a legal sense but also in social, psychological, and cultural contexts. Family stereotypes and patriarchal views limit women's personal freedom and contribute to situations of violence and oppression. Therefore, it is necessary to ensure gender equality in family relations, eliminate stereotypes, and implement gender-sensitive policies. This approach promotes not only the well-being of individual families but also the social stability of society as a whole.

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