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HISTORICAL GENESIS OF TRANSFORMATION IN THE SOCIO-CULTURAL IMAGE OF WOMEN IN UZBEKISTAN

Abstract: The article has been analyzed the periodicity and national-mental features of the historical aspects of the transformation of changes in the sociocultural image of Uzbek women.

Key words: sociocultural image, social memory, national-mental, periodicity, historical genesis, transformation.

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Introduction

In accordance with the Decree of the President of the Republic of Uzbekistan No. PP-4235 of March 7, 2019 "On measures to further strengthen the guarantees of women's labor rights and support entrepreneurship," under the chairmanship of the Senate of the Republic of Uzbekistan, the commission has been set up and its reforms are underway in the country to promote gender equality and improve the social status of women.

After the country gained independence in all areas of social life, consistent with the processes of democratization have been made as a result of the work involved in the management of women leaders, political leaders, including the new demands of the period can be obtained. That is, on December 22 in 2019 it was held the elections at the country's Parliament, local representative bodies within prepared increasingly active social and political conditions of women. In this context, the book of women in the electoral culture, women's committees responsible for workers' participation in the electoral law special attention to this survey has been indicated.

The purpose of the study. It consists of promoting in Uzbekistan women's active, social, legal, economic, fundamental changes taking place in the cultural life of the lighting and paying attention to the women's activity in the historical genesis, with

emphasis on its transformation sociocultural approach to the process.

Facts that reveal the essence of the study. In the context of modern development in which democratic principles are deepening, the transformation of women into equal rights and participants in society has been closely linked to the peculiarities of the evolutionary history of human society. Human history testifies to the fact that for thousands of years, the cultural level and spiritual maturity of any society has been determined by the attitude towards women, especially the Oriental respect for women.

The issues of women in society sociocultural the form of changing the history of the countries of the East and the West appear to be aspects of the option periods and social commemorative national mental attributes.

The period of maternity (matriarchy), which occupies a large part of human history, has been described in the socio-historical literature as the "era of women." M. Kholmatova, a researcher in this field, notes that women are the founders of agriculture, pottery, and cattle breeding, which set up the division of labor, create their first tools, and start their own household [1, 109-110.]. However, with the transition to the patriarchal period, social equilibrium has shifted

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towards men, with the man becoming the main production force, the team manager.

Patriarchal - Greek, pater - paternal, arche - power, i.e. fatherhood, division of labor as a social institution, commodity-money relations, monogamous family and private property. French researcher Simona de Bovuar wrote, 'Patriarch of the interests of his men from the time of the first match[2, 32.]. As a result, women's leadership roles in social production have shifted their focus to daily household chores. According to K.Millet, who studies the characteristics of the ancestral period, male domination is "stable as a patriarchal institution, rooted in all forms of political, social and economic stratification (caste or class, feudalism, or bureaucracy), and with its historical and geographical diversity stand out". The dominant ideology of patriarchal relations has created a strong system of views and traditions regarding the subjection of women in every period of historical development. If we say as F.A. Brokgauz and I.A.Ephron have mentioned the following words: women's discrimination, social position just in front of the boiler-plate, tradition present in all periods of world civilization[3, 800-888.].

With the emergence of traditional societies, the social norms and procedures that were formed on the basis of patriarchal relations were reflected in the official legislative acts of the first states. In accordance with the laws of the ancient Babylonian ruler Hammurabi, the girls would have married her father until we need to buy them in the future, the range of [4, 9.]. When a married woman disobeyed, her husband had the right to punish her severely. Women are often virtually unlawful, especially in the economic sphere, and are viewed as someone's property. Although the study found that women were excluded from society's standard of social norms, historical social sources indicate that women were active not only at the family level, but also at the state level. Herodotus in his "History" notes the defeat of the Aramaic ruler Cyrus II under the leadership of Tumaris, the leader of the Massaget tribe, who lived downstream of the Amu Darya[5, 84.]. These data show that women in Central Asia have attained excellence not only in household and child rearing, but also in public administration and military arts. The first written source on social relations, way of life and beliefs of the ancient period of Central Asia described in Avesto the issues of family freedom, the role of women in society, changes in the social appearance of the family. As it states: "In the case of boys, girls should start learning. Because, when they are of age, they should be able to arrange and decorate their father's house, and then, when they are married, they should be engaged in upbringing and education of future generations"[5, 84.].

Therefore, since the generation of women and mothers is responsible for raising children, it is

understood that this responsible task is not only the duration of the family, but also the determining factor of the state's future. This is based on the doctrine given special attention to the upbringing of children, both boys and girls and women to humiliation evil, ignorance mark[6, 224.].these issues affect women M. Hamidova argues that "Girls are required to have a "life school "in addition to housework, which provides physical and military skills such as wrestling with boys, riding, fencing, swimming, archery, and subsequently providing relevant status within the community[7, 137.].

Then the girls and boys underwent a special examination under the leadership of an elder. The girls who have successfully passed the exam are kadbonu - a housewife, and boys - "kadhudo" - a status head of the family. Functions within these bodies are strictly organized.

According to historical sources, before the Arab invasion, Bukhara, one of the major provinces of Movarounnahr, officially ruled its two-year-old son, Tuhshodo, and practically ruled. At the time, she was in charge of the Samarkand-Bukhara-Amur trade route. After the invasion of the Arabs, he fought the Arabian army for the defense of Bukhara province[8, 318.].

Based on the sources, we can say that in pre-Islamic times, the changes in the social image of women in the region and the state were not equal to those of men, but the attitude towards women was not negative. With the advent of Islam in Movarounnahr (VII-VIII centuries), religious sciences were developing inextricably linked to secular science. Although Islam has limited the opportunities for women in social life in Movarounnahr, to some extent the freedoms of women who have been formed and adapted for centuries have been preserved until the end of the Timurids period.

During the Islamic era, especially during the Islamic Renaissance, women, along with literature, the exact sciences, jurisprudence (Islamic jurisprudence) and other areas, played a leading role in matters of public administration. Although in some scientific circles the prevalence of Muslim women in Islam during the period of Islam, their exclusion from public administration, socio-political and cultural processes, and the situation is very different. As it is said in the Quran the women's (indicated rights) are equal within measure of men (rights)[9]. The Prophet Muhammad (peace be upon him) also respected the woman and said, "The best of you is the one who treats his wife. I am more well-mannered among my women than you"[10].

There are many opinions in the Qur'an and hadith concerning women's rights. The woman has been described as a breeder who fosters the maturity of a family and nurtures and nurtures a perfect child. Muslim women were given equal rights and

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opportunities in marriage, inheritance and other important socio-economic issues.

In a monograph by Turk Islam scholar Bakhri Uchakuzi entitled "Woman in the Muslim countries", the author states that science, literature, and art have perpetuated their names in politics, including:

"The Prophet's wife, Aisha, led the army as a male commander in the "Battle of Jamil". Many European researchers -" The plane misunderstood the position of women in Islamic society, and for centuries women have been interpreted as men's slaves or servants behind the walls.

However, they understood their legal status much earlier than European women. A Muslim woman was well aware of her share in trade and property, her place in society"[11, 128.].

One of the factors that motivate women to do so is their self-sacrifice, deep-seated mind, and entrepreneurship. "The mind of a woman is attractive," writes the German philosopher I. Kant, "but a man's mind is deeper, but it is not in the sense of a woman's mind, but in the sense of a woman's superiority, self-sacrifice, and integrity. A woman cannot tolerate anything that is "necessary", no compulsion. What, if any, sympathy[12, 65.]. It is related to the views expressed in the study of women's issues and the historical bases of their protection, that in the past women have been confronted with the realities of women's history in the past to understand the differences between their rights and their dignity. There is also the need for comparison and comparison.

During Amir Timur's rule and the Timurids' rule, opportunities for enhancing the social image of women in the society were created. The respect, attention and trust in women in the kingdom of Sahibkiran deserve attention. Amir Timur wrote: "I tried to treat women as warm as possible"[13, 27-28.]. After the marriage of Amir Timur, Saroymul Khan became one of the most influential women in the country and gained a high status in the kingdom as "Bibikhanim". My grandmother was very intelligent, educated and educated, and she had a unique taste. He was well versed in economic, social, and cultural life, and was a wise counselor in the affairs of the kingdom. These high qualities, in turn, lead to the courage and bravery of the Uzbek nation, the intelligence, hard work and creative potential of the Timuresse princesses, such as Gavharshodbegim, Khanzodabegim, Gulbadanbegim, Zebunisobegim affected.

The social, political, and spiritual recession in Turkestan in the seventeenth and eighteenth centuries also began to affect social relationships with women. Women poems such as Anbar Otin, Nodirabegim, and Dilshodi Barno also began to raise the issue of women. A. Vamberi's book "Travel to Central Asia" by V.P. Nalivkin "Memoirs of Turkestan Women" states that the socio-spiritual state of the nineteenth century was more problematic in terms of gender. The

main reason for this is that in the spiritual life of Turkestan in the eighteenth and nineteenth centuries, there was a strong fanaticism rather than a rational approach to religion.

At the end of the nineteenth century and at the beginning of the twentieth century Turkestan formed Jadid movement turning point in our approach to the women and girls issue. The Jadid advocated increasing the role of women in the processes of social, political and economic modernization of society. The views of such educators as Makhmudkhoja Behbudi, Abdurauf Fitrat, Munavvarqori Abdurashidkhanov, and Abdulla Avloni are worth noting. Maxmudxo'ja Behbudi in his period "Without accepting women as full-fledged members of society, without educating on the right way of the younger generation, and reform of the society, it may not be able to become development, eventually, ultimately the fate of the nation depends on the state of women's and family"[14], his statements have the role of the progressive spirit of modern societies.

Fitrat in his work " Family " : Women's social and political activity are necessary for national liberation, freedom, women's only home, so that it is not engaged in child rearing, it is appropriate to participate in European politics[15], promoted his ideas. In addition, he strongly criticized the feudal attitude of the husband to his wife, revealing the reasons for disregarding women's rights. He said, "It is necessary to have a sincere relationship with the couple." Thus, the issues of women's interests, which have not been openly discussed in various contexts up to now, have been addressed by educated jadids. They realized that women should not only engage in family stability and parenting, but also be active in social life. At the same time, it is time for women to become involved in religious superstition and Sharia, and to promote social activism.

In the first quarter of the twentieth century, the former Soviet government pursued the solution of the problem of women, based on the ideology of the Communist Party. In the "red corners" of the village, women's gatherings were held to promote the socialist way of life. As a result, in 1927 mass attacks on women began - the "Attack" movement. Nowadays, there are different views and approaches to this struggle in science. Researchers carried out the attack by the Soviet authorities forced and contrary to national traditions, mentality event that[16], others act in breach of the provisions of the national lifestyle; Uzbek played a positive role in the lives of women, the idea expressed. Researcher V. Mineev said the attack was a major social phenomenon involving women in political life. Women have the right to actively participate in social production, to receive up-to-date education, to participate in the life of public organizations, clubs and local councils, and, above all, to participate in the elections equally with men"[17,

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55.]. First of all, in our opinion, during this period the Uzbek people were not yet ready for the rapid change of millennial lifestyle, religious, cultural, moral and spiritual values and norms. Second, the act of nationalism was ignored and administrative repression, radical measures, and hurried actions led to the tragic events in the lives of thousands of Uzbek women.

In the 70-80s of the last century there was a change in the research of women in the post-Soviet period, and the discussion of the notion that gender differences in social and humanitarian sciences are not only biological but also social. However, the second wave of the feminist movement, which is gaining momentum in developed countries, has a very limited aspect because of its discontinuation of women's history courses at Western universities, "Women's studies" as a new direction in the social sciences and humanities, "the cold war" to prove the benefits of communist ideology.

Since the establishment of the UN, women's struggle for equality has become more organized and purposeful. For the first time, the UN Charter proclaims equality of all people, regardless of race, gender, language or religion. In 1946, the UN Commission on Women was established. In 1948, the UN General Assembly adopted the Universal Declaration of Human Rights. However, in this Declaration, women's rights are not conferred on human rights but given as "original rights." As a result, the violation of women's rights was again ignored. During the Cold War, the polarization of politics has plagued women. This was explained by the fact that the necessary social mechanisms to ensure the civil and political rights of women were not developed and economic conditions were inadequate.

However, despite widespread efforts from the second half of the twentieth century, progressive feminist women, disappointed by the inequality in economic and social life, have left the movement and joined other forms of struggle for democratic processes.

The Uzbek people have created a unique ethno culture in the course of a long socio-historical development. It integrates with the cultures of other nations and nations, embracing innovations that are relevant to the lifestyle, and developing on the basis of universal values. This universal characteristic is also reflected in the ethnography of Uzbek women. According to the researcher O. Nishanova, "In the Ethnic Culture of Uzbek Women, the specific lifestyle, life experiences, customs, traditions of intergenerational communication, ways of understanding, understanding of the world, family and spiritual values. , social norms, examples of cultural creativity"[18].

The 63rd Session of the UN Commission on the Status of Women which held in March 11-17, 2019, based on the above socio-retrospective evidence. The

session was also attended by the delegation headed by Tanzila Narbaeva, Deputy Prime Minister of the Republic of Uzbekistan and Chairwoman of the Women's Committee of Uzbekistan. Within the official visit of the Uzbek delegation, a number of issues were discussed to strengthen the role of women and their role in the modern society. The UN Secretary-General Antonio Guterrish noted that "Where women are actively involved in political and social life, the economy is growing, stability is improving, and the well-being of citizens is increasing." However, today's demand is to ensure gender equality in the country and improve the social status of women, to further increase women's participation in the reforms and modernization of the country, to expand the role and opportunities of women in government and society, parliament, in 2019 special attention should be paid to the selection of suitable candidates for the election and their preparation for the election. There is also a need for greater use of their potential in the ongoing reforms in the country. Specifically:

First, as a patriarchal social institution, formed by the division of labor, commodity-money relations, monogamous family and private property, a system of solid ideas and stereotypes traditionally formed in every era of women.

Second, although the social norms and procedures that have been shaped by patriarchal relations with the emergence of traditional societies have been reflected in official legislative acts and condemned the departure of women, research shows that women are not only active at the family level but at the state level.

Third, although Islam has limited women's opportunities in public life, it has provided women with certain guaranteed rights and opportunities in marriage, family, inheritance and other important socio-economic issues.

Fourthly, social opportunities to support the social change of women in social life in Movarounnahr in the VIII-XV centuries BC, the freedoms that had been formed in this region for centuries and ethno-mental skills were preserved to some extent until the end of the Timurid rule.

Fifth, Jadids propagandized and advocated the increasing women's role in social, political and economic revival of society while promoting education and abandoning centuries-old religious prejudice and heresy as the only way to ensure women's freedom.

Sixth, the radical measures used by the former totalitarian regime's administrative and commanding apparatus to exploit women's labor as inexpensive labor have led them to move away from the millennial lifestyle, religious and cultural environment, and to the extent that such radicalism has moral and ethical values. It was a social blow to the Uzbek people living within its borders.

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Seventh, there has been some progress in promoting women's rights at the national and international levels by embracing feminist theory and bringing it to the wider public. Through this effort, we have achieved moral, legal and social solidarity with the international community to ensure that women are actively involved in all aspects of society.

The issue of changes in the social and political image of women is closely related to human society, social relations, nations and states, culture and civilization. In the socio-historical processes, such as the development of society, the transition from one system to another, the problem of women arises in many ways. Therefore, we sought to analyze women's issues as a research object in sociology, in terms of their involvement in social structures, systems, social stratification, differentiation, and socio-political processes and relationships.

To date, the legal, spiritual and economic aspects of women's issues have been studied and studied at various levels. However, some studies also suggest that the physiological properties of women impede their social activity. It is also worth noting that they are given a high priority in interpreting women as the most sensitive subjects. In particular, the famous with his works devoted to the freedom and the rights I. Kant also considered that women are not able to social affairs and the activities[19, 449.]

A socialist Utopist Sh.Foure first time proposed the idea that the degree to which women are free from social barriers is a measure of natural universalization, and Sen-Simon fully supported the social activism of women in his scientific work. According to the bio deterministic trend of social Darwinism, "motherhood" is considered to be the highest duty of a woman and an indispensable factor in demographic development. Therefore, classical representatives of positive sociology, which have been harmonized with this approach to social Darwinism, also opposed women's efforts to achieve equality in various aspects of human activity.

Since the second half of the nineteenth century, sociology has been firmly established in the social sciences, and discussions about the role of women in the social structure of society and their activity within various systems have intensified. O. Kont interprets society as the Supreme Being (sui generis), exploring the feminine factor that lies within its structure separately from social institutions - family, state, and religion. In keeping with the socio-political situation of the time, according to the positive theory of the O.Kont's family institute, changes in the social image of a woman were systematized in terms of their influence on men's activity. O.Kont views were pure patriarchal, and changes in the societal image of women were limited to softening the harsh male nature, encouraging them to social ideas based on solidarity, and nurturing a younger generation. Under the influence of such androcentric Men's ideology-

approaches, the social and political activity of women in society was severely criticized.

Parsons argues that the division of labor is based on a gender-specific division, that is, by addressing "instrumental" tasks in the life of a man, such as protection, material support, protection, and so on within the framework of performance.

In today's society, the role and place of women in the social life of society and the state are growing. After all, there is a growing demand for women's empowerment in the fields of sociology, history, economics, politics, pedagogy, social work, and law. Nevertheless, women continue to face stereotypes and men's centrism in their individual capacities, career ladder, prestigious status and public recognition. In this context, research on this topic is important in finding practical solutions to problems that impede the further growth of women's social and political image in the state and society.

Conclusion of the research:

First, the study of women's social activism based on bio determinism is conservative; suggesting that the main function of women in society is limited to "housewives" and "motherhood."

Second, recent sociological studies have shown a progressive spirit and criticized the acute approaches to social stratification affecting women.

Third, the stereotyped laws of sexual differentiation, which are a form of social stratification, have established androcentric ideas in patriarchal societies, creating artificial barriers for women to rise above social steps.

Fourth, the social disintegration between the ideal and the real social belonging of a person is its "stamping", the socially recognized role of the individual as the level of integration of the individual in the social environment. The patterns of behavior that underlie women's social mobility are shaped by social factors.

Fifth, the transition from one system to another in the development of society is reflected in various forms of social portrayal of women in social and historical processes. It should be noted that today, 50.2% of respondents in the recent social surveys on the socio-political activity of women stated that the country has created the necessary conditions for increasing the socio-economic and political-legal activity of women. According to the 61,5% of the respondents, no one and no one can prevent them from doing business in public or political organizations.

Sixth, in the current globalization, protection of the rights, freedoms and legitimate interests of women becomes even more important. Increasing the socio-economic and political-legal activity of women is becoming increasingly demanding. Nowadays in Uzbekistan the policy relates to protecting the rights and interests of women, as well as achieving full participation of women in the socio-political life of the

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country, ensuring gender equality and reproductive health is highly appreciated by the international community and prestigious international institutions,

including such as the World Health Organization, the United Nations, the International Labor Organization and the UNICEF.

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