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THE HISTORY OF THE FORMATION OF WOMEN AND MEN

Rajapova Natalia Bazarovna
Lecturer at the Department
of Russian Linguistics
Termez State University, Uzbekistan
nradjapova@inbox.ru

Annotatsiya. Maqolada erkak va ayol o'rtasidagi farqlar va o'xshashliklarning tarixiy asoslari tushuniladi. Qizlar va ayollarning iqtisodiy, madaniy va ijtimoiy rivojlanishiga to'sqinlik qiladigan gender stereotiplari. Gender tengligini o'rnatish uchun jamiyatda olib borilgan islohotlarga misollar keltirilgan. Ayollarni ijtimoiy faoliyat va mamlakatning iqtisodiy hayotiga jalb qilish, oilani davlat tomonidan tartibga solishning rasmiy kontseptsiyalarini shakllantirish va o'zgartirish maqsadlari o'rganilgan. Hozirgi vaqtda gender tengligiga erishish uchun davlat siyosati shakllantirgan gender tartibining asoslari.

Kalit so'zlar: jins, gender tengligi, konstitutsiya, kodeks, huquq, iqtisod, tarix, oila, fuqaro, qonun, davlat, shaxs, tadbirkorlik.

Аннотация. Статья рассматривает исторически сложившиеся понятия о различии и сходствах в мужчине и женщине. Гендерные стереотипы, которые мешают экономическому, культурному, социальному развитию девушек и женщин. Приводятся примеры реформ проводимых в обществе для установления гендерного равенства. Исследуются цели вовлечения женщин в общественные деятельности и экономическую жизнь страны, формирование и изменения официальных понятий государственного регулирования семьи. Основы гендерного порядка сформированного государственной политикой для достижения гендерного равенства в нынешнее время.

Abstract. The article considers the historical concepts of the difference and similarities in man and woman. Gender stereotypes that interfere with the economic, cultural, social development of girls and women. Examples of reforms carried out in society to establish gender equality are given. The goals of involving women in social activities and the economic life of the country, the formation and change of official concepts of state regulation of the family are investigated. Fundamentals of gender order formed by state policy to achieve gender equality at the present time.

Key words: gender, gender equality, constitution, code, law, economics, history, family, citizen, law, state, personality, entrepreneurship.

Ключевые слова: гендер, гендерное равенство, конституция, кодекс, закон, экономика, история, семья, гражданин, право, государство, личность, предпринимательство.

Introduction. Initially, in the development of human history, if a man was considered a man, then a woman accordingly carried a different concept. The division into male and female sex has become a biological fact. In the history of mankind, there is no event or phenomenon, after which, a man had privileges. A man has always perceived himself as something normal, original, natural. Whereas a woman is mainly seen as a kind of deviation, incorrectness. Until now, no woman can define



herself outside of her gender. A man constantly sees himself as stronger than a woman; a woman cannot imagine existence without a man. If history does not know the moment of the "fall" of a woman, the question arises, where did these regularities come from, what caused the woman to be considered lower than the man.

In the history of mankind there are many examples of how over a long time one category of masses ruled over another. An example of this is the innumerable wars between peoples and tribes, colonial conquests, the introduction of slavery. As a result of these hostile events, the minority obeyed the majority. The weaker party passed the laws and the advantages of the strong party. This again leads to the question: Why women, having almost equal numbers, have not been able to establish their dominance over the centuries?

Literature Review. Issues of Gender Equality Western thinkers - T.Parsons, P.Berger, T.Luckman, I.Hoffman, K.Rogers, A.Maslow, Z.Freud, S.Tobias, I.S.Kon, J.Mani, R.Stoller, A.de Tokvil, J.Mill. Scientists such as M.A.Bakunin, P.A.Kropotkin, I.E.Kalabikhina, A.Posternak, N.L.Pushkareva, T.B.Ryabova, A.Kurileva began to consider the problems of development of gender equality in modern times. At the time of the formation of the Soviet Union, scientists V.Bilipay, T.A.Klimenkova, Ye.I.Martinov, A.Maslova, A.P.Kalashnikov, L.A.Kiseleva, Z.A.Yankova, V.V.Solodnikov, V.N.Pushina considered the idea of achieving gender equality in a socialist society.

In the works of Oriental scholars, from the beginning of the Middle Ages, gender equality was considered in the context of raising the status of women in general. Examples of praise and improvement of women can be found in the oral and folklore of different periods. Examples of this are the works of Ibn Rushid, Nizami, Al-Hamadani, Caliph Al-Muizz, poet Abu-l-Ata, Haqqani, Abdurahman Jami, Alisher Navoi, Muhammad Fuzuli, Waqif, Vidad, Ogahi, Makhtumkuli. She is revered not as a slave or a maid, but as a full-fledged representative of the progressive ideas of her time.

The study of the scientific, philosophical and political-legal aspects of the problems of formation and development of gender policy has become more active, especially in the years of independence. In this regard, the works of academicians RA.Ubaydullaeva, M.Sukhomlinova, S.T.Inamova and other scientists are of special importance. However, no special research has been conducted on gender policy and gender equality reforms in New Uzbekistan during the period of democratic change.

The principles of scientific knowledge, systematic approach, methods of analysis were used in the preparation of the article.

Materials and Methods. The issue of gender equality is one of the important research topics of international scholars. The first socio-political studies on sex began to appear in the late 1960s and early 1970s. That is, this period of history, with its feminist, feminist, and youthful ideas, began to engage society in the study of gender equality. In a number of countries, sociologists, sociopsychologists, linguists, and political scientists have begun to conduct research in the field of "gender" and its impact on the individual and the individual. The emergence of a free woman has caused controversy among anthropologists, geneticists, historians, psychologists, sociologists, philosophers, philologists, and ethnologists. Basically, the scientific



lectures explored the hierarchical sexual structure of society's culture and religious beliefs as individual characteristics of the community. Early ideas about the equality of men and women can be found in the works of ancient Greek philosophers such as Plato and Aristotle. If Aristotle believed that society could not be happy if women were unhappy, then Plato was the first thinker to begin to see women as human beings, arguing that women should be as educated as men.

Results and Discussion. Any work devoted to women implies the benefits and interests of this society. The peculiarity of a woman's position arises in the way she cognizes and chooses herself in the world. In most cases, a woman disowns herself for the sake of procreation. If a man, having satisfied his natural needs, becomes an individual, then a woman acquires this individuality after the appearance of offspring. But even then, the instincts of self-preservation do not allow her to leave the offspring and live willfully, which in turn leads the woman to perform household duties.

Merleau-Ponty, speaking about man, preferred to consider him not a natural species, but as a historical idea. Against the background of this concept, we can say that the concept and essence of a woman is not predetermined by nature, but renewed by herself. Comparisons between men and women cannot be facts in comparison. It is important to determine their capabilities and abilities. Realization of a woman's capabilities and abilities will be able to predetermine her status in modern society.

A woman is not only as a certain sex or just a living organism. Sex is her biological data, which have a specific value. The biological activity of a woman reflects her position in society, which expresses the level of technical development and economic structure. Depending on her power over reality and subordination to the laws of the species, her role in society changes.

Human history shows that man has always had means of protection and tools. Various equipment for hunting and work required a certain amount of physical strength. A man is biologically slightly more physically capable than a woman. The primitive period used the woman's abilities mainly in the organization of life and home. Historical facts indicate that here, too, it was not easy for her: at first, the woman was engaged in gathering and then in gardening, cultivated the land around the dwelling, carried weights and participated in military campaigns. Of course, at a time when man was required to resist nature and wild animals, the advantage in physical strength prevailed. With the conquest of the world, the conquest of nature, the consequences that previously provided the woman with privileges further began to enslave her, giving advantages to the man. If earlier hunting and commercial labor of a man was equated with the domestic work of a woman, then over time the expansion of his labor activity did not become objectively compared with the household chores of a woman. So a man becomes the master of the house. But the further development and capabilities of technology almost equalized the abilities of both, which significantly influenced the status of women in society. The revolution caused by machine production is the result of the economic development of mankind. At this time, the "women's question" begins to come into contact with the problem of her ability to work in production. Thanks to economic progress, a woman begins to



gain equality with a man, proving that her work and mental abilities are not at all lower than masculine qualities.

If in primitive society a woman was equal to a man, then the capitalist system helped to reduce the status of women. Further, the socialist society elevated the woman, but used her in its own interests. The emergence of the concept of private property is also trying to use its opportunities for profit, while creating minimum conditions for the woman herself.

But thanks to the dominance of morals and morals in the modern world, a woman began to acquire a more stable position in society.

All existing ideas, religions and systems were invented by men to govern and direct society. Since a man by nature began to feel like the master of everything, the interpretation of his ideas was used mainly in his favor. Even if the foundations of religion and social classes carried the idea of equality between men and women, naturally they were never interpreted in favor of women.

At the beginning of human history, people had no concept of procreation and preservation of offspring. The nature of a woman is incomparable with any living creature in the world. If female mammals have a certain period of infertility, then the woman does not lose reproductive function all year round. As a result, burdensome pregnancy and painful childbirth, as well as monotonous years of motherhood, reduced the woman's ability to work. The function of childbearing women has never been compared to any of the labor activity of men. This function simply never entered into account, but was considered the natural biological destiny of women. Then, when fulfilling it, a woman invests in motherhood and upbringing not only physical strength, practical time, but also all the values, sacrificing which she finds her current position. Knowing the world and conquering nature, a man feels pride, seeing how his works give, successes that have no boundaries. While the woman does not yet realize that thanks to her painful agony, the human race continues in childbirth.

Later, when a person began to realize his existence, when the concept of property and inheritance rights began to acquire more vivid expressions, when a child and offspring generally become a value in a primitive society, a woman gains authority. The transfer of communal property takes place along the female line, often children belong to the mother's family and bear his name. During this period, women, engaged in domestic industry, produce goods exchange. The goods of their labor - household utensils, pottery, various bedspreads and fabrics, crops help the tribe to survive. All this gives a mystical power to a woman, respect for which is also shown by a man. And again here the authoritative status of a woman enslaves her. Here, when the concepts of family and matrimony begin to emerge, bonds based on living together and common work for the good of the family appear, a woman gains value. To create a new family, one clan exchanges a woman for the offered wealth of another clan. Over time, society begins to see economic benefits in women. The development of economic relations leads to exchange to the redemption or theft of wealth. As a result of economic disagreements, abduction, appropriation, and violence of a woman is again becoming the norm. But a man begins to understand that the satisfaction of his desires and existence itself is impossible without a woman.



The community needs a woman both for everyday life and public order, and for its existence as a whole. But the problem of men will consist in one thing, how to raise a woman, so that she does not take away his power and restrain her fall, so that she does not end up in the series of things of necessary needs.

The women's question largely intersects with the formation of the history of inheritance. In the heyday of patriarchy, a man restricts a woman's share of inheritance and power over children. The moment a man deprives a woman of the right to children, children begin to lose touch with the mother's pedigree. As a result, the man's property remains for his offspring, and he does not lose it. If earlier one clan, entering into marriage, had the right to inheritance, then, not having it, it rejects the woman as well. The woman completely passes into the spouse's clan and accepts all its conditions. Since a woman essentially has nothing of value with her, and is treated properly. This trend continues to this day.

Since a man is domineering and sees property in a woman, he begins to make his demands. Almost all religions are very strict with women and have some leniency towards men. The laws of morals and morality do not allow a woman to be unchaste before marriage, to have children outside of marriage, and to lead a polygamous lifestyle. Almost always, these circumstances are severely punished and not properly perceived by society. The position of widows in various sectors of society has almost always been onerous. The same cannot be said about men. For economic reasons, a man may have or support several wives, have several children from different marriages; adultery of a man is not always punishable.

Therefore, it can be concluded that although men enjoy significant privileges in society, not all of them are completely guilty of the humiliated position of women. There are different personalities among men as well as among women. And it is not always correct to accuse every man of discrimination against women. Of course, at all times, most men were supporters of the systems and socio-political institutions that enslaved women, but there were also defenders of women's freedom of rights. Although the main factors of influence were most of all long-term cultural and historical traditions.

Throughout the history of mankind, there have always been names of women who, defending the right of freedom, suffered, and sometimes died heroically, leaving a glorious name in history. Not always and everywhere the right of a woman was equated with the right of men to work, rest, in some cases just live and enjoy the benefits of society. The social status of women of various social strata, their daily life and problems of existence have formed the concept of gender.

The concept of gender of foreign origin with a Latin root. The psychologist, psychiatrist and psychoanalyst Stoller introduced "gender" from English into everyday life, using it in 1968 in the book "Gender and sex".

The concept of gender has been spreading since the late 1970s. The life concepts and spheres of women, discrimination in professional activities, at home, in sexual relations, the role in marriage and family, in the upbringing of children entailed a number of studies that formed a special direction of humanitarian character - gender studies. Basically, gender studies are carried out in the field of gender psychology, gender political science, gender sociology, philosophical anthropology. Gender



research studies the concepts of gender identity, gender role, gender stratification, system, contact, conflict and display. Gender relations associated with the spread of power in society are revealed.

The separation of the sexes is presented as a natural process, but the social role in each person is determined by society and social conditions. The Law of the Republic of Uzbekistan "On guarantees of equal rights and opportunities for men and women" helps to eliminate discrimination not only for women, but also for men. Since gender equality is established by ensuring the protection of both women and men at the same time. In turn, this is evidence that gender is a concept of social sex, regardless of the biological concept of "sex".

Before independence, a social system of patriarchy existed on the territory of Uzbekistan. The formulation of the main social problem in Turkestan was the activity of women and women's education. The government of the councils proclaimed the legal equality of women through their involvement in social production, creating conditions for the compatibility of the professional, family and reproductive functions of women. The social protection system was defined in the form of benefits, allowances, leave in connection with the birth and care of a child, etc. The constitutions of that time noted the equal rights of women and men to work and wages. The policy aimed at eliminating discrimination against women established regulations on the status of women through a system of benefits, incentives, and compensation. For example, women who gave birth, more than ten children were given medals "Mother of the Hero", not caring about the health, postpartum state and psychological stress of the woman. Without quality health care and insurance, and in unsanitary conditions, women often gave birth at home and sometimes in the field at the workplace.

Basically, the socialist restructuring of society tried to involve women in social and industrial activities. The ideas of communism demanded from women more active participation in building society, regardless of her social conditions. For many years, an Eastern woman lived in obedience to the canons and traditions of a society that required humility and enslavement from her. The feudal period was characterized by the subordination of women. Without the knowledgeable consent of the male side, the fate of the woman was not decided. From the beginning of her birth, her father, in family and household matters, a brother, an uncle, after marriage, mainly a spouse, if those were not determined by living conditions, again there were people who encroached on a woman's freedom. For example, in the main cases of resolving rights, the kazi (legal judge) usually resolved the problem in the male direction.

Although if we consider from a religious point of view, any prohibitions of the Sharia were still aimed at preserving the rights and honor of women. According to Islamic canons, the material and housing support of a woman, the creation of favorable conditions for the family, prosperity in the house was a required obligation for an Eastern man. The woman did not bother going to the market for groceries, in heavy field work, working at a mill, oil mills, etc. An oriental woman was mainly engaged in domestic life, raising children and self-education. Women did not live in seclusion, gathering in groups, they studied literature, history, music, painted, wrote poetry, sewed national clothes, weaved carpets, embroidered skullcaps, that is, they



were engaged in “women's affairs”. Thus, the traditions of folk art, art, and folklore were preserved and passed on.

The Eastern woman was not a “lazy person”; in some cases, the products of her activity were the only income in the family. The woman created, and the man sold the goods of her creation. The eastern woman, as a true keeper of the family hearth, did not have indignation, being naive in nature, she perceived all measures of society as a due duty and obligation. With her piety, moral purity, sharpness of mind, the woman of the East has kept the healthy purity of her family. Relations within the family were formed by moral norms, the result was established between members of love, respect, trust, mutual understanding, support. The norms of morality, customs and traditions established as rules of conduct contradicted the general principles of the law of that time.

Historical conditions at the beginning of the twentieth century created barriers to the establishment of equal rights for women. Sharia precepts and millennial traditions of Muslim society continued to oppose the establishment of new principles in the territory of present-day Uzbekistan. Traditionally, a woman was perceived as a homemaker. Measures related to family law, equal electoral rights, the right to conclude and dissolve marriages, the prohibition of marriages of underage girls, and the mandatory registration of marriages by local governments remained unimplemented. Religious and everyday prejudices rooted in millennial patriarchal traditions did not allow women to solve family, social and state issues.

For the Communist Party of Soviet Uzbekistan, the full participation of women in the social and political life of the country was beneficial for the implementation of the ideas of Soviet power. The organized event "Offensive" (Khujum) of those years was a call for the removal of the burqa, against the ransom for brides, the feudal-bai attitude towards women, against the established centuries-old religious traditions in the family and everyday life.

In return, women were attracted to social and political work, mass training, various women's clubs, delegate meetings. Special female classes at male schools, professional courses in obstetrics, embroidery and needlework were opened. In principle, all the activities of an Eastern woman were re-arranged in a more expanded form, which in turn required from them even more efforts, physical exertion, and efficiency. The established women's pedagogical educational institutions, having become the main centers, contributed to the development of women, but they do not indicate that the eastern woman had no education and was undeveloped.

In addition, there were casualties. The aggressively-minded part of the male society began to persecute women who supported the politics of those times. Women who took off the veil became victims of insult and violence in the streets, women who expressed a desire to study in women's schools or take part in public events were faced with domestic harassment and violence. Many, unable to withstand the psychological pressure of society, committed suicide themselves. As a result, history has witnessed yet another massive insult and humiliation of women.

The work to emancipate the women of Soviet Turkestan was a difficult and complex struggle for gender equality, as evidenced by the articles published in those



years in the special women's newspaper in the Uzbek language "Yangi Yul" ("New Way") and the magazine "Yangi Hayat" ("New Life").

Conclusion. The decline in the male workforce was the result of the Second World War. During the war years, the most low-prestige, unskilled and low-paid jobs previously occupied by men, had to be performed by women. After graduating from a secondary or higher educational institution, a woman became an employee of the engineering and technical sphere and agricultural production. In the Turkestan Republic, a woman became a scientist, a party worker, a Soviet worker, she became irreplaceable, capable of working in two shifts, on night shifts, not only on weekdays, but also on holidays. The woman has become a labor force resource. For the Communist Party, only the participation of women in socially productive labor became necessary, all its other problems were forgotten. An example of that period is the film "Ilhak" released in 2020. The film is based on real events and tells about the tragic fate of Zulfiya Zakirova, who lost her five sons in military battles. A general portrait of a woman from the Soviet period can be seen in this picture. The picture has angles of a rural woman at work, in the field, in the garden, family relations between husband and wife, mother-in-law and daughters-in-law, social status in society, etc. An Uzbek woman is devout, patient, hardworking, loyal not only to her husband, children, family, but also to her homeland.

The idea of the equality of women, her role in society and in everyday life, emerged during the emergence of the Jadid movement in Central Asia itself at the end of the 19th century. The Jadids were the first to begin to educate the rights of women in Islam, Sharia, etc.

The life of a modern woman in today's Uzbekistan has changed significantly for the better. The woman of modern Uzbekistan has gone far from the relationship of religious and spiritual laws in society. There were civil and secular laws defining the equality of women and men. The main thing is that the woman has gained state support and protection.

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