



SOCIAL ATTITUDES TOWARDS WOMEN IN THE PERIOD OF DECLINE IN SOCIAL, POLITICAL, SPIRITUAL LIFE IN TURKESTAN

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<https://doi.org/10.5281/zenodo.14048734>

ARTICLE INFO

Received: 31th October 2024

Accepted: 05th November 2024

Online: 06th November 2024

KEYWORDS

Turkestan women, Anbar Atin, Nodirabegim, Dilshodi Barno, Jadidism movement, political and economic renewal processes, gender relations, education of the young generation, Central Asia, "red corners", former regime, "release", relative differences, educational factors, women's health, early marriage, sociogenesis development.

ABSTRACT

The reasons for the change in social attitudes towards women in Turkestan, the center of modern Central Asia, the approach of the modernist movement to the issue of women, efforts to increase the role of women in the processes of social, political and economic renewal of society, in villages analysis of the activity and purpose of the "red corners", the social, political, property and sexual opposition of people, the tragic consequences of differentiation done.

Also, the period of decline in social, political, and spiritual life that occurred in Turkestan in the XVII-XVIII centuries began to be reflected in social relations towards women. In the works of poets such as Anbar Atin, Nodirabegim, and Dilshodi Barno, conflicting situations regarding the issue of women began to be raised. A. Vamberi, who studied the social structure of the mentioned period, "Travel to Central Asia" and V.P. Nalivkin's "Reminiscences of the Women of Turkestan" noted that the social and spiritual condition of women is very problematic from the point of view of gender issues. .

The main reason for this was that the rational approach to women in the spiritual life of Turkestan in those centuries gave way to conservative beliefs and superstitions.

The Jadidist movement formed in Turkestan at the end of the 19th century and the beginning of the 20th century made a radical change in the discussions on women's issues. Jadidists advocated increasing the role of women in the processes of social, political and economic renewal of society. In this regard, the opinions of enlighteners such as Mahmudhoja Behbudi, Abdurauf Fitrat, Munavvarqori Abdurashidkhanov, Abdulla Avloni are noteworthy. According to one Mahmudhoja Behbudi: "without accepting women as full members of society, without educating the young generation in the right way, it is impossible to reform the society, to direct it towards development, in the end "The fate of the nation depends on the state of its women and family" [1] is significant because it is in the progressive spirit



typical of modern societies. "women's social and political activity is necessary for national freedom and freedom, women should not be busy with household chores and child-rearing, it is appropriate for them to participate in politics as in Europe" [2], puts forward the ideas that. Fitart sharply criticizes the feudal attitude of the husband towards the wife. It reveals the reasons for disregarding women's rights in society. According to him, it was necessary to achieve a sincere relationship between the married couple.

The progressive ideas of enlightened modernists regarding the role of women in society were clearly visible in the periodicals of their time. Abdusalam Azimi's article "education and upbringing" says that "the mother is the first factor and teacher for the child. The influence of the mother on the child is greater than the influence of the father"[3].

So, at the end of the 19th century and the beginning of the 20th century in Turkestan, it was recognized that the issue of the nation's fate is closely related to the upbringing of women in the family. This could be achieved only through educated, knowledgeable, intelligent, enlightened women. According to the content analysis of N.A. Mustafaeva, who has conducted research on this topic, this topic has become relevant in her time, and articles such as "Read Mothers", "From the Language of Nurses" and poems published in "Sadoi Turkistan" newspaper at that time. that the women of Turkestan have turned into "mothers" in the 19th century, to put an end to the opposition to those who oppose their enlightenment its necessity caused heated debates" [4].

In his poems, Abdulla Awlani encouraged women to study and learn a trade, while posing the questions "who does education? Where does it go?", he said, "this is the mother's duty". shows that the mothers who are engaged in it must be knowledgeable and enlightened and says "May your innocent daughters live happily and happily in the world"[5].

In the first quarter of the last century, the former Soviet government tried to solve the issue of treatment of women based on the ideology of the Communist Party.

Women's gatherings were organized in the "red corners" operating in the villages, where they were forcefully inculcated in the socialist way of life. As a result, in 1927, mass veiling of women - "attack" movement began.

Nowadays, there are different views and approaches in science about this movement. "Some researchers emphasize that the "attack" was forcibly carried out by the Soviet government against the national mentality"[6], while others argue that this movement destroyed the way of life that was under the grip of heresy and superstition, and played a positive role in the lives of Uzbek women. believes that he played.

According to researcher V. Mineev, the "attack" movement was a major social event that attracted women to political life. According to him, "women have the right to social production, modern education, participation in the life of public organizations, clubs, local councils, and most importantly, equal participation with men in elections" [7].

In our opinion, first of all, during this period, the Uzbek people were not yet ready for rapid changes in their thousand-year-old lifestyle, religious-cultural, moral-spiritual values, norms. Secondly, this action, which was carried out with administrative oppression, radical measures, and haste, caused the tragedy of thousands of Uzbek women. Thirdly, the indirect goal of "liberating" women was to break down the social barriers between men and women established by religious sharia laws and use them side by side with men as cheap labor.



By the 70s and 80s of the last century, research on the issue of women continued within the framework of the ideology of the former union. Within the framework of social and humanitarian sciences, the discussion of the opinions that gender differences depend not only on biological, but also on social factors has begun.

Nevertheless, the process of actively involving women in production continued. "There was a big difference between urban and rural women in terms of living standards and education. Emancipation affected urban women much more than rural women.

During the period of the former regime, most of the city's population - women themselves - began to see the habits of unconditional submission and excessive early marriage as signs of backwardness. As for rural women, they were more influenced by patriarchal traditions and it was more difficult for them to take advantage of the advances in the social sphere. The excessive burden on women in rural areas sometimes led to impatience and desperate behavior" [8].

Thus, despite the significant progress achieved in solving the issue of women under the former regime, many problems remained unresolved. At the time when emancipation was encouraged from the social side, "from the ethnic side, the old norms of behavior were preserved, which traditionally burdened women with the task of bearing children, taking care of children and men, i.e., the sphere of household chores. The growth and aspirations of women in their work were not among the most important parameters of the quality of life" [9].

Although it was emphasized that gender equality was established in social life during the former regime, working, getting education, voting and being elected, social protection, recreation, in practice, this regime failed to establish equal rights of women with men. B.Ubaidullaeva, who conducted scientific research on this topic, shows: "Although Uzbek women are involved in social work, their working conditions remain in a deplorable condition. On top of that, household chores and household worries, children education remained the responsibility of the woman."

As shown in the research of another researcher M.Khalmatova: "Because women's health is poor, most of their time is spent at work, these conditions also affect their reproductive function and child-rearing. The elderly in the family are left without care and the children are left unsupervised, which led to an increase in crime among teenagers. The number of family divorces increased." According to B. Ubaydullaeva, who studied the place of women in production and social life, even though the system tries hard to involve women in social work. ... in most Uzbek families, they remained in their traditional roles."

Today, sociological research should not be limited to the study of differences and peculiarities in the relationship between men and women. For social development, it is necessary not to distinguish between men and women, but to develop theories and approaches that justify their existence as one social being, strengthen the closeness and harmony between men and women.

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