



SOCIO-PHILOSOPHICAL ANALYSIS OF INCREASING WOMEN'S ACTIVITY IN SOCIETY

Raimova Sadoqat

Fergana State University
Teacher of the Department of Philosophy
e-mail: alfargoniy.uz@gmail.com

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| Article history: | Abstract: |
| Received: November 6 th 2021 Accepted: December 6 th 2021 Published: January 10 th 2021 | The article deals with the contradictions in gender issues, objective coverage of these conflicting aspects, important issues for science to discuss. |
| Keywords: Gender Inequality, Gender Roles, Discrimination, Patriarchal Relations, Labor Schools, Orphanages | |

INTRODUCTION

Representatives of the social and humanitarian sphere are studying the issue of increasing the social activity

MATERIALS AND METHODS

It is important to remind people that there is inequality in life. "[1] "Gender inequality created by nature is not dangerous, it is a source of diversity, meaning and richness of human life. But it is dangerous to turn gender inequality into a social reality. When we fight against gender inequality, we do not mean the gender inequality created by nature, but its transformation into a social reality "[2]. Hence, gender inequality has both natural and artificial manifestations. The order to end natural gender inequality is unlikely, if not necessary. In this sense, there is no society in which gender equality is fully established, and it is unlikely. In addition, the differentiation of people's performance of different tasks, which form the basis of society, also does not allow gender equality to be fully resolved.

But one should not assume that the scientist supports gender inequality. He believes that gender inequality is at the heart of society and human nature. Because "women and men perceive and fulfill gender roles differently. However, gender differences in the performance of gender roles are not grounds for pitting women and men against each other. Well, we are all different, but we are one being, that is, human. "[3]

It is true that there are different, sometimes contradictory, views on gender in Gender Philosophy. You can argue with them, reject some of them. However, this is primarily due to the contradictions in gender issues. It is important for science to objectively cover and discuss these conflicting aspects.

M.Kholmatova also studies gender issues in Uzbekistan. According to him, "Types of labor and art were first invented by women, and men developed them. Undoubtedly, woman stood at the beginning of

of women. Analysis of their works, descriptions is a requirement of a complex approach to the problem.

modern civilization. Even during the reign of women, children were identified by their mothers. The transition from the reign of women to the reign of men changed the position of women in society, they rejected their participation in the development of society and reduced their activities to the family. During this period, women were discriminated against and sentenced to do all household chores. As a result, during this period, the woman was deprived of opportunities to develop her abilities and talents and was unable to live a humane and appropriate life. From that time on, the management of society and the family was taken over by men, and the woman was confined to the family and became materially and spiritually dependent on the man. "[4]

RESULTS AND DISCUSSION

In order to study women's issues and ensure the full implementation of UN resolutions in accordance with international instruments, CEDAW (International Organization for the Study of the State's Obligations on Women's Issues) recommended to the Government of Uzbekistan:

1. Adopt laws aimed at eliminating all forms of discrimination against women, including in the family, and amend existing laws.

2. All leaders, especially courts, lawyers and prosecutors, should have a clear understanding of discrimination, be aware that men and women have equal rights, and adhere to international norms in their work.

3. In order to fully meet the requirements of gender equality on the Beijing platform, the Women's Committee of Uzbekistan must have the power to influence organizations and the necessary resources and capabilities.



4. The government is invited to make changes to the norms of non-governmental organizations, to consider their approaches to attracting international and foreign funds.

5. In the relationship between men and women, especially in families, patriarchal relations, historical and cultural stereotypes are preserved, which leads to gender inequality.

6. Involvement of women in political life and public administration is still insufficient, and in diplomatic missions they are almost non-existent.

7. Gender segregation in the labor market remains.

8. Involvement of rural women in social life, society and public administration requires special attention, etc.

CONCLUSION

It is important to study the socio-philosophical aspects of these problems. Unfortunately, the socio-philosophical literature does not analyze the issues of feminism and gender equality, and the published articles are random.

Doctor of Historical Sciences, Professor D. Alimova is one of the researchers studying women's issues in Uzbekistan. Analyzing the study of this problem in the social sciences and humanities, he points out that the topic is "solved in the framework of historical research, articles" [5]. However, in recent years, she writes, "the science of economics has advanced considerably in the study of the problem of women, as research in this field and the problem itself have begun to play a vital role" [6]. Indeed, historians have sought to re-evaluate the issue of women, especially those related to the 'Attack' movement. This approach was originally initiated by D. Alimova herself [7].

The scholar's historical study of women in Central Asia is one of the major studies. It examines the emergence of the concept of "women's issue", the backwardness of the XVI-XIX centuries and its negative impact on social life, the liberation of women from the oppression of old, patriarchal-feudal relations in the 30s of last century. The researcher gives specific examples of the factors that led to the "Attack" movement, the political, social, economic and cultural measures taken in Uzbekistan in this regard. Sources point to the need to view the offensive as a positive development.

First, although the Attack was actively supported by the communist ideology (could it not have been? Absolutely not), socio-historical development, especially the backwardness and religious fanaticism that emerged in Central Asia in the

16th and 19th centuries, addressed the issue of women. put on the agenda.

Second, the social situation in Central Asia, the deterioration of the material life of the people due to conflicts between the khanates, could not but affect the worldview and consciousness of the peoples. The socio-political changes that took place in Russia at the beginning of the twentieth century, the collapse of the Romanov dynasty, which was considered eternal until then, also stirred public opinion in Central Asia.

Third, the hopes raised by the October Revolution, the calls for peoples to live a free, independent life, and the establishment of an independent state (e.g., the socio-political movements of the Jadids) naturally aroused in women a desire to participate in social life. In particular, the efforts of the enlightened Jadids to create modern education systems to make everyone literate, educated, and cultured have also challenged women to social life.

Fourth, the Soviet government was interested in turning women into members of the new regime, in which case it opened schools, artels, clubs, and reading rooms for women. He supervised their full work and supported the struggle of women against the rich feudal lords and addiction.

As a result of these factors, Central Asian women have developed an interest in social life, participation in the ongoing changes, aspirations to use modern science, culture, urbanization, the positive impact of which can not be denied. Therefore, assessing the "attack" as an absolute mistake is unaware of the problem.

Candidate of Historical Sciences, Associate Professor VI Mineev's monograph on the history of cultural and educational work among women is also of great scientific importance. She studies the attitudes towards women and their social status in Uzbekistan in 1918-1941. Based on the many sources he has collected, the researcher notes that the solution of women's issues at the social level began in the Soviet era, during which time the solution of women's and men's relations on a legal basis was on the agenda [10].

In order to involve women in public life, special departments have been set up in the field to work with Muslim women. They organized workshops for women, associations, labor schools, orphanages, nurseries, maternity hospitals, neglected orphanages, and courses on women's hygiene, which Uzbek women could not help but be interested in social life [11].

At the same time, VN Mineev noted that the issue of involving women in socio-political life has been specially considered, studied and necessary measures have been taken. On the ground, party cells and



executive committees have been active in cultivating women activists, attracting them to various associations and clubs. She was involved in shaping the political consciousness and culture of women. For example, in 1923-1924 alone, 287 women were elected to the Soviet authorities, five women were elected to the Turkestan MIC, 52 women worked in the People's Commissariats, 1,752 girls from 25,457 Komsomols, and 418 women from 12,410 Communists. There are many such examples.

Referring to historical research is necessary not for the idealization of the Soviet era, but first of all for a correct, objective knowledge of the issue of women, the basis for their involvement in socio-political life. Exemplary examples, experiments, examples can be found in history to effectively solve the problems on the agenda today.

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