

Change Of The Role Of The Karakalpak Women In Modern Society

Allamuratova Serehan Janabaevna,

Assistant Of The Department Of History Of Uzbekistan And
History Of Karakalpakstan,
Karakalpak State University Named After Berdakh,
Nukus, Uzbekistan

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Abstract

This article notes that after the global environmental and economic problems of our time, the second most important issue is the position and role of women in modern society. After all, the development of civil society always entails a change in the roles of men and women in the modern world. Women have become more and more involved in decision-making, comprehensive protection of gender equality is noted, all its ethnic and socio-cultural aspects are taken into account. This is especially noticeable in developing countries, for example, in Uzbekistan. The formerly unshakable traditional form of the Uzbek family, in which the man was the breadwinner, began to change its shape. The woman began to strive for equality in the family, a harmonious distribution of responsibilities between spouses. She became more independent, she had a desire to realize herself not only in the family, but also outside of it, in the professional field.

Key words: social activity of women, family, career, gender equality, marriage and family relations, distribution of responsibilities in the family, entrepreneurship.

Introduction

In the system of strategic orientation, enshrined in the Constitution of the Republic of Uzbekistan, on the path of recognizing human priorities, social justice and universal harmony, the revival of spirituality and national identity, the state emphasizes the equality of men and women, realizing the principles of their equal rights and freedoms. Today's world culture and human civilization as a whole is going through an era of profound structural changes.

Of fundamental importance for understanding women's rights is the fact that the generally recognized principles and norms of international law are an integral part of the legal system of our society. In this regard, it should be noted the Decree of the President of the Republic of Uzbekistan: "On measures to radically improve activities in the field of supporting women and strengthening the institution of the family" [10] dated February 2, 2018. All this is a vivid evidence that the manifestation of the social activity of people, social groups and Uzbek society as a whole has become truly possible in the context of the construction of a democratic legal and civil society in Uzbekistan.

There is a process of restructuring of social institutions, a change in social values and way of life.

Main Part

Considering a specific historical stage of social development in our country, we take into account the well-known paradigm of social development, according to which, development is a process of irreversible changes that lead to the emergence of a new quality, a new system in which we now chronologically reside. In this regard, we claim that today a new generation has emerged, the historical epochal signs of which have affirmed the female part of the population in its new quality: as the most active and socially mobile part of society. [9, p. 6] "The social potential of women implies the potential of their activity. The involved social potential of women increases the social activity of society: and the higher the potential of women, the higher the potential of society as a whole, and vice versa. [2, p. 75]

It should be emphasized that the traditional institution of the family of Uzbek society has retained its inviolability both against the background of other social formations and within itself. Today we are witnessing how the model of marriage and family relations, which has been developed for centuries, is undergoing fundamental changes, going side by side with the transformation of the social system as a whole.

Despite the great attention to the women's issue and the degree of its wide development, the analysis shows that the problems of the female factor remain intransigent; being saturated with new content, women's issues have historically changed their landmarks - from women's movements, feminization - to deepening into gender differentiation (social gender). Previously accustomed ideas about the role of women in the traditional Uzbek family have undergone a significant adjustment in the minds of representatives of most cultures and nations. For example, a Karakalpak woman of the 21st century becomes independent in all respects: she can single-handedly plan not only her life, but also the life of her family, studies in higher educational institutions, is

engaged in labor activities, can actively choose her husband, can make a choice when to go out. get married, live in a civil marriage or be alone, received the right not only to sexual choice, but also complete freedom in this regard, can also control the process of childbirth. It should be noted here that historically it so happened that a karakalpak woman, in comparison, for example, with an uzbek, was always free in choosing her future husband, in freedom of speech, especially a karakalpak woman never covered her face.

A modern karakalpak woman strives to take place both as a spouse, mother, mistress of the house, and as a public figure outside the home and family. She strives to realize her abilities and capabilities, to open the way to education and self-development, to achieve a high status in society. Naturally, the consequences of these changes are reflected in the relationship between the sexes and the marriage and family sphere, these phenomena lead to an increase in the number of divorces, a decrease in the birth rate, and an increase in the number of people who consciously choose childlessness or celibacy. [1]

Analyzing the role of the Karakalpak woman in modern society, we draw attention to the fact that the original guardians of the hearth today strive for financial independence. The material well-being of the family becomes the main value, and the upbringing of children fades into the background. But this phenomenon can be explained from a sociological point of view as follows: during the years of the collapse of the Soviet Union, at the beginning of Gorbachev's perestroika, almost the entire country was left without financial support, in many state institutions salaries were given out in things, not even products, but things that, in principle, were no longer needed by anyone.

Then many women voluntarily began to try on the role of a man - the breadwinner of the family. And they liked this role, firstly, forcedly, since at this time men were fighting for power, government, many men were even happy with such an exchange of roles, because the burden of responsibility for the well-being of the family was removed from their shoulders. And, secondly, a woman has ceased to be financially dependent on men. In addition, leadership positions have historically always been held predominantly by men.

Results And Discussions

In the 21st century, modern society is inconceivable without the development of the social activity of its individuals. Therefore, in building a truly civil society, the problem of increasing the socio-political activity of its members is actualized. Such a category as socio-political activity is characterized by scientists as "definite efforts of society, people, social groups, collectives and individuals, aimed at protecting and affirming new, progressive needs of social development and their corresponding social interests, to overcome difficulties and obstacles. Social activity is the most important element of all mechanisms for accelerating socio-economic development, the most important factor in the renewal of life". [8]

Consequently, in the process of structural changes in the socio-economic, spiritual and ideological spheres of the transition period in the development of society, the country, the role and degree of participation, the social activity of living generations change. Of course, not all activity contributes to the stabilization of human life. For example,

destructive social activity introduces negative elements into the development of society.

But we consider the social activity of women in general, in particular, of the modern Kara kalpak woman. Therefore, from the point of view of analyzing the social activity of the new generation, of which women are prominent representatives, it is important for us to know to what extent they will ensure and implement sustainable development of society.

Thus, considering the problems of social activity of a modern Karakalpak woman, we proceed from the fact that her vision is a harmonious mutual influence of two phenomena - intergenerational continuity of a socially active level of life and adequate stability of human development. Naturally, this requires a supernormal level of its manifestation, reaching a qualitatively new stage in the life of society.

However, researchers note that a new stage in raising the living standards of the population can be achieved only on the basis of a significant increase in the productivity of social labor, a more rational use of labor and natural resources. [7, P. 44] This means that activity cannot develop without restructuring the style and methods of work of the entire totality of economic, social, political and ideological institutions. It is from this that the urgent need to democratize all social life, the entire system of government, follows.

At the same time, the development of civil society entails an inevitable change in the roles of men and women in the modern world, increased participation of women in decision-making, comprehensive protection of gender equality, taking into account its ethno-sociocultural aspects, etc. [9, p. 30] Therefore, speaking about the existing problems of women in the economy, in our opinion, it is impossible to ignore the acute, still open, issue of harmonization of labor and responsibility for the family of both women and men.

The socio-legal emancipation and industrial and sectoral feminization of women today is not assessed unambiguously, because Until now, more and more serious imbalances and deformations are being revealed in almost all spheres of society. This applies to the general moral and ethical level of the younger generation and to the physiological and mental state of the gene pool, and much more. For example, women still make up the majority in school education - 69.13%. [6] Some psychologists believe that such gender disparity among school teachers can distort children's correct perception of the gender model of society. [5]

Conclusion

Thus, we have identified that in today's Uzbekistan, a national mechanism for the development of the social status of women is functioning and is being strengthened, gender and women's issues are included in legislation, social policy, programs and projects; synthesizes and disseminates information using a gender perspective in planning and evaluation. However, the solution of the issues of social development of women should in no way be carried out in isolation from men, and the fate of individual women's structures should not be without resources and personnel.

It is also necessary to ensure that women's projects in governmental and non-governmental organizations are not "pushed into a corner", which will lead to the marginalization of the women's issue. In general, the current circumstances of the gender

approach are such that "focusing only on men is no longer fair". [4]

In society, it is necessary to realize that the function of a man in the family should not be reduced only to making money, he must realize that he is able to bear responsibility for his household members without giving up his self.

Due to the stereotype that a professional career is incompatible with female nature, Karakalpak women sometimes have to hide their aspirations and abilities in order to meet some of the patriarchal requirements that still dominate our society. Although it is the desire of modern women to have a prestigious high-paying job that helps to successfully develop a business and effectively control the work of subordinates. Prudence, diplomacy, resourcefulness and a sharp mind make a woman a competitive leader and a successful leader of large firms and enterprises. [11]

Thus, modern women strive for equality in the family, a harmonious distribution of responsibilities between spouses. The model of a family with two working parents looks increasingly attractive and in line with modern realities. The old, patriarchal family still exists somewhere in stereotypes, but in fact it has already lost its strong position in society. The traditional model of the family, where the father is the breadwinner and the mother is the housewife, is being replaced by another model of the family, in which partnership and equality reign.

Woman of the XXI century is well aware that for her happiness both in the family and at work, it is necessary to rationally combine both areas. She understands that it is necessary to leave time for rest, personal problems should never influence career advancement. After all, business activity is successful and bears fruit, first of all, when the family has a beneficial effect, is a "reliable rear", helping to cope with emotional stress and stress. Currently, a woman needs to be strong, maintaining her feminine wisdom in order to maintain harmony and enjoy in all spheres of life that she masters. [3, P. 152]

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