

THE ROLE OF WOMEN IN THE SOCIO-ECONOMIC LIFE OF TURKEY

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Annotation: This article focuses on the changes in the cultural life of Turkestan in the early years of Russian colonialism and Soviet rule, as well as the role of Turkestan women in society and cultural and educational cooperation. The article interprets the role of women in the socio-economic and cultural life of society yesterday and today and identifies the important role that women play in these areas of life.

Keywords: gender equality, women in the khanate period, religious bigotry, girls' school, otinoyi (otinbibi bibihalifa), women in the years of independence.

Despite the existence of gender inequality in any society at certain stages of development, women as a separate social group had a place in the socio-economic and cultural spheres of society. It should be noted that there is a certain degree of gender inequality in the traditional societies of Central Asia. However, this contradicts the one-sided view that "women's right to participate in social life is prohibited, they are allowed only to be engaged in household chores, child rearing", and women are also involved in socio-economic life (production, property, etc.). and it should be noted that he was involved in social relations.

Looking at Mazi, we know from history that women, along with men, played an important role in the socio-economic life of the Central Asian khanates, including in the field of production and handicrafts. According to the literature, "women artisans were mainly masters of goldsmithing, embroidery, embroidery, as well as sewing." It is known that women were not members of craft associations, but the status and importance of dynastic handicrafts with the participation of women was passed down from generation to generation. Of course, this was marked by the preservation of the secrets of the craft experience, so the dynastic artisan families gained fame among the people.

Schools have played a special role in the life of the society, because it is through schools that the rules of Islam have been inculcated in the minds of the younger generation and they have been taught to follow the Shari'a. Boys and girls received separate education. Primary schools for girls were few. Classes were held in the house of a female teacher - otinbibi (otinoyi, bibiotin, etc.). Some upper-class women had higher levels of education typical of their time. The girls started their education at the age of 7. In most cases, children from well-off classes attended school. However, due to the lack of attention paid to women's education, the book, which analyzes the composition of students in Bukhara, shows that women make up only 2%. There were quite a few girls' schools in urban areas, which accounted for even a quarter of general schools (where

there were 20-30 students in boys' school classes, usually 10-15 students in girls' school classes). In rural areas, however, there were very few girls' schools, with one or two girls' schools per 100 boys' schools.

It can be said that the low level of women's participation in social life was primarily due to the growing religious bigotry in traditional Central Asian societies and the neglect of women's education. Despite the large number of schools, the involvement of women in literacy has been neglected. In his research, the Russian administrator V.P., who studied the spiritual and moral aspects of the Turkestan people and was a supporter of the "cultural" style of Russification policy, Nalivkin paid special attention to the social status of women in Fergana. His wife M. Nalivkina also collected a lot of information about women of this period.

These researchers, who studied the life of the sedentary and nomadic population of Fergana, called the women of the sedentary population "sarts". The authors, who analyzed the lives of Sart girls, said that girls who were specially educated in traditional primary schools were mostly prepared for marriage after graduating from school. It is noted that the average age of marriage for girls is 13-15 years, and the age of childbearing is 16-20 years, while girls aged 8-9 are mainly engaged in household chores, cotton picking, sewing and so on. On this basis, he believed that the social status of Turkestan women in society was low.

After the Central Asian region became part of the Russian Empire, the role of women in society increased somewhat, and secular education, along with religious education, became the aspiration and goal of local enlighteners. Consequently, during the colonial period, significant changes took place in the socio-economic and cultural spheres of Turkestan. This, to a certain extent, gave impetus to the development of national reform movements in the territory of Turkestan, Bukhara and Khiva khanates. Under colonial rule, the empire pursued a policy of further consolidating power in the country, trying to maintain its dominance for a long time, with a strong emphasis on keeping the local population dependent, and certain reforms took place in the field of education. In this regard, the policy of Russification in the field of public education was implemented through the creation of a network of Russian-language schools and the granting of state status to the Russian language.

By the 90s of the XIX century, the issue of mass education of women in the country was raised. According to the researchers, despite the fact that about half of the local population of Turkestan is women, about half of the total population (women) is left illiterate due to the lack of attention paid to women's education and literacy at the state level. As a result of the efforts of the advanced intelligentsia of the population to educate girls, a certain degree of literacy was achieved in the girls' schools established.

The reform of the Russian Empire in the field of education and the policy of Russification considered the involvement of "loyal" citizens not only men but also women in the field as a priority. The main purpose of this was to form a spirit of "loyalty" to the interests of the empire and to increase the number of supporters of the government. For this purpose, girls' schools of different directions were established.

In attracting indigenous women to these schools, the government used Tatar women with similar language, religion, and culture as intermediaries. For this purpose, in 1861, in the Kazalinsk district of the Syrdarya region, the first "Girls' School" was opened for the local population, specializing in teaching and learning to read, write, sew and knit under the guidance of a Tatar teacher. In this school, the girls received religious and secular knowledge, such as Haftiyak, Muallimi Soni, and the Holy Quran, as well as a certain profession, which led the locals to send their daughters to these schools.

After gaining independence, Uzbekistan has made great strides in protecting the rights and legitimate interests of women. Currently, about 50% of the population of our country are women. Over the years, more than 100 national and international legal instruments aimed at protecting the interests of women have been adopted and ratified. The Constitution of the Republic of Uzbekistan guarantees the protection of the fundamental rights of women, and Article 46, which states that "men and women have equal rights," defines the special role of women in society. Ensuring gender equality for women is important in today's fast-paced world. Because there is a need for women's labor in so many professions. In our country, the right of women to education is fully guaranteed, and the participation of women in public administration is becoming increasingly active. In particular, today 17% of members of the Senate and 16% of deputies of the Legislative Chamber are women.

Today, our women have the opportunity to work freely in all areas, and women have the right to work in all areas, whether education, art or socio-political spheres, as well as entrepreneurship and farming. Today, about 1,400 women work in leadership positions in the system of state and public organizations. The share of women is more than 82% in health and social services, 72% in science, education, culture and arts, more than 45% in agriculture and 38% in industry. At the same time, the sincere work of women is being duly rewarded by our state and people.

In conclusion, it is no exaggeration to say that Uzbekistan is a country where women are valued. The article interprets the role of women in the socio-economic and cultural life of society yesterday and today and identifies the important role that women play in these areas of life. At various stages of development of history, women have made a worthy contribution to the development of the next period, taking a special place in the preservation of centuries-old national traditions and practices, values and customs.

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