



E-ISSN: 2706-9117
P-ISSN: 2706-9109
IJH 2020; 2(2): 30-33
Received: 27-05-2020
Accepted: 29-06-2020

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Man and woman: Differences and similarities

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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.

Keywords: Gender, gender equality, constitution, code, law, economics, history, family, citizen, law, state, personality, entrepreneurship

Introduction

Any work devoted to women implies the benefits and interests of this society. A peculiarity of a woman's position arises in the way she knows and chooses herself in the world. In most cases, a woman renounces herself for the sake of procreation. If a man, having satisfied his natural needs, becomes 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 her offspring and live arbitrarily, which in turn leads the woman to perform household duties.

Merlot-Ponty, speaking about a man, preferred to consider him not a natural look, but as a historical idea ^[1]. Against the background of this concept, we can say that the concept and essence of a woman is not predetermined by nature, but is renewed by herself. Comparisons of men and women cannot be facts in comparison. It is important to determine their capabilities and abilities. The realization of the possibilities and abilities of a woman will be able to predetermine her status in modern society.

A woman is not only a certain gender or just a living organism. Gender is its biological data that have 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 its power over reality and subordination to the laws of the species, its role in society is changing.

Human history shows that man has always had protective equipment and tools. Various equipment for hunting and work required a certain physical strength. A man biologically has slightly more physical abilities than a woman. The primitive period used the abilities of women mainly in the organization of life and the hearth. Historical facts indicate that it was not easy for her either: the woman was first engaged in gathering and then gardening, cultivated the lands 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. As they conquered the world, conquered nature, the consequences that previously granted the woman privileges further began to enslave her, giving advantages to the man. If earlier the hunting and fishing work of a man was equated to the domestic work of a woman, then over time, the expansion of his work did not objectively compare with the household chores of a woman. So the man becomes the master of the house. But the further development and capabilities of technology almost leveled up the abilities of both, which significantly affected the status of women in society. The revolution caused by machine production is the result of the economic development of mankind. For this period, the "women's issue" begins to come into contact with the problem of her ability in production work.

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¹ Merlot-Ponti M. Visible and invisible/trans. cfr. O. N. Shparagi ed. T.V. Shchitsova. Minsk: Logvinov, 2006.400 s.

Thanks to economic progress, a woman begins to gain equality with a man, proving that her labor and mental abilities are no lower than men's qualities.

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

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

All existing ideas, religions and systems were invented by men to control and direct society. Since a man by nature began to feel himself 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 ideas of equality between men and women, naturally they were never interpreted in favor of women.

At the beginning of human history, people had no idea about 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, onerous pregnancy and painful childbirth, as well as the monotonous years of motherhood, reduced the woman's ability to work. The function of childbearing women have never been compared, not with any labor activity of men. This function simply never counted, but was considered the natural biological destiny of women. Then, when, fulfilling it, a woman puts not only physical strength, practical time, but also all the values by sacrificing which she gains her present position in motherhood and upbringing. Knowing the world and conquering nature, a man feels pride, seeing how his works give, successes that have no boundaries. Whereas a woman does not yet realize that thanks to her painful torment, the human race continues in childbirth.

Later, when a person began to become aware of his being, when the concept of property and inheritance rights began to take on 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. The goods of their labor - household utensils, pottery, various bedspreads and fabrics, and crop products help the tribe survive. All this gives mystical power to a woman, respect for which a man also shows respect. And here again, the authoritative status of a woman enslaves her. Here, when the concepts of family and marriage begin to emerge, bonds based on living together and working together 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 the exchange to buy back or steal wealth. As a result of economic disagreements, the abduction, appropriation, violence of a woman again becomes the norm. But the man begins to realize that the satisfaction of his desires and the very existence is impossible without a woman. The community needs the woman both for life and public order, and for its existence as a whole. But the problem for men

will be 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 appear in a number of things necessary necessities.

The female issue in many ways intersects with the formation of the history of inheritance. At the height of patriarchy, a man limits a woman to a share of inheritance and power over children. At the moment when 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 to his offspring, and he does not lose it. If earlier one family, having entered into marriage, had the right to inherit, then, without having it, he rejects the woman as well. The woman completely passes into the clan of the spouse and accepts all his conditions. Since a woman essentially has nothing of value with her, and is treated properly. This trend continues to this day.

Since the man is dominant and sees property in the woman, he begins to make his demands. Almost all religions are very strict with women and have some leniency with respect to men. The patterns of morals and morality do not allow a woman to be unchaste before marriage, to have children out of wedlock, to lead a polygamous lifestyle. Almost always, the circumstances cited are strictly punished and are not properly perceived by society. The position of widows in various sectors of society was almost always burdensome. What can not be said about men. A man, in view of economic considerations, may or may have several wives, have several children from different marriages, adultery of a man is not always punishable.

Therefore, we can conclude that although men enjoy significant privileges in society, not all of them are completely guilty of the humiliated position of women. Among men, as well as among women, there are different personalities. And it is not always right to blame every man for discrimination against a woman. Of course, at all times, most men were supporters of the systems and socio-political institutions of enslaving women, but there were also defenders of women's freedom of law. Although the main factors of influence became the longest 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 heroically perished, leaving a glorious name in history. Not always and everywhere the woman's right was equated with the man's right 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 lives and problems of existence formed the concept of gender.

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

The concept of "gender" has been spreading since the end of the 1970s. The life concepts and spheres of women, discrimination in professional activities, at home, in sexual relations, the role in marriage and the family, in raising children led to a number of studies that formed a special direction of a humanitarian nature - gender studies. Basically, gender studies are carried out in the field of gender psychology, gender political science, gender sociology, philosophical anthropology. Conducting gender studies, the concepts of gender identity, gender role, gender stratification, system, contact, conflict and display are

studied. The gender relations associated with the spread of power in society are revealed.

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 women but also men. Since gender equality is established by providing protection for both women and men at the same time. In turn, this is evidence that gender is a concept of social gender, regardless of the biological concept of "gender".

Before independence, a patriarchy social system existed in Uzbekistan. The formulation of the main social problem in Turkestan was the activity of women and women's education. The government of councils proclaimed the legal equality of women by involving them in social production, creating conditions for the compatibility of the professional, family and reproductive functions of women. The social protection system was determined in the form of benefits, allowances, holidays in connection with the birth of a child and care for him, etc. The constitutions of that time noted the equal rights of women and men to work and pay. The policy in order to eliminate discrimination against women established the regulation of the status of women through a system of benefits, incentives, and compensations. For example, women who gave birth to more than ten children were given medals of the "Mother of a Hero" without any concern for the health, postpartum state and psychological load of the woman. Without quality medical care and insurance, 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 productive activities. The ideas of communism required a woman to participate more actively in building a society, not taking into account her social conditions. For many years, an Eastern woman lived in obedience to the canons and traditions of a society that required her humility and enslavement. The feudal period was characteristic of the subordination of women. Without the consent of the male side, the fate of the woman was not decided. From the beginning of her birth, father, in family and household matters brother, uncle, after marriage, mainly a spouse, if those were not determined by living conditions, again there were people who encroached on the freedom of women. For example, in the main cases of the decision of rights, the kazi (legal judge) usually resolved the problem on the male side.

Although, if viewed from a religious point of view, any sharia prohibitions were still aimed at preserving the rights and honor of women. According to Islamic canons, material and housing provision for women, creation of favorable conditions for the family, prosperity in the house was a required obligation for an oriental man. The woman did not bother going to the market for groceries, hard field work, work at the mill, oil mills, etc. An Eastern woman was mainly engaged in domestic life, parenting and self-education. Women didn't live in retreat gathering in groups, they studied literature, history, music, painted, composed poems, sewed national clothes, wove carpets, embroidered skullcaps, that is, were engaged in "women's affairs". Thus, the traditions of folk art, art, folklore were preserved and transmitted.

An oriental woman was not a "drone", in some cases the

products of her activities were the only income in the family. The woman worked, and the man sold the goods of her creation. The oriental woman, as a true guardian of the family hearth, did not have indignation, she took naive in character all measures of society as a due duty and duty. With her piety, moral purity, and sharpness of mind, the woman of the East has preserved the healthy purity of the family. Relations within the family were formed by moral standards, the result between the members was established 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.

The historical conditions of the early twentieth century created obstacles to the establishment of equal rights for women. Sharia regulations and millennia-old traditions of Muslim society continued to oppose the establishment of new principles in what is now Uzbekistan. Traditionally, a woman was perceived as the guardian of the hearth. Measures relating to family law, equal suffrage, the right to marry and divorce, the prohibition of marriage of underage girls, the mandatory registration of marriages by local authorities remained unfulfilled. Religious and domestic prejudices rooted in millennia-old 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 socio-political life of the country was beneficial for the embodiment of the ideas of Soviet power. The organized event "Offensive" (Khujum) of those years was a call for the removal of the burqa, against ransom for brides, feudal-Bai attitude towards women, against established centuries-old religious traditions in the family and in everyday life.

In replacement, women were involved in socio-political work, the mass coverage of training, various women's clubs, and delegate meetings. Special women's classes were opened at men's schools, professional courses in obstetrics, embroidery and needlework. In principle, all the activities of an Eastern woman were re-formalized in a more expanded form, which in turn required even more effort, physical exertion, and working capacity from them. The established female pedagogical educational institutions, becoming the main centers, contributed to the development of women, but did not indicate that the eastern woman had no education and was undeveloped.

In addition, there were no casualties. An aggressive part of male society began to harass women who support the politics of those times. Women who removed the burqa became victims of insult and violence in the streets, women who expressed a desire to study in female schools or take part in social events were expected to experience domestic harassment and violence. Many unable to withstand the psychological pressure of society, committed suicide themselves. As a result, the story witnessed another massive insult and humiliation of women.

The work of liberating the women of Soviet Turkestan was a difficult and complex struggle of gender equality, as evidenced by articles published in those years in the special women's newspaper in the Uzbek language Yangi Yul (New Way) and Yangi Hayat magazine (New Life ").

The reduction in male labor was the result of World War II. During the war years, the most prestigious, unskilled and low-paid jobs previously held 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, party, Soviet worker, she became indispensable, able to work in two shifts, in night shifts, not only on weekdays, but also on holidays. Woman has become a labor resource. For the Communist Party, it became necessary only for women to participate in socially productive labor, all its other problems were forgotten. An example of that period is the *Ilkhak* movie, which was released in 2020. The film was shot on real events and tells about the tragic fate of Zulfiya Zakirova, who lost five sons in combat battles. A general portrait of a woman of the Soviet period can be seen in this picture. The picture has perspectives of a rural woman in labor, on the field, in the garden, family relations of husband and wife, mother-in-law and daughter-in-law, social status in society, etc. An Uzbek woman is devout, patient, hardworking, faithful not only to her husband, children, family, but also to her homeland.

The idea of the equal rights of a woman, her role in society and in everyday life arises during the emergence of the Jadid movement in Central Asia itself at the end of the 19th century. Jadids were the first to enlighten the rights of women in Islam, Sharia, etc.

The life of a modern woman in present-day Uzbekistan has significantly changed for the better. The woman of modern Uzbekistan has gone far from the relationship of religious and spiritual laws in society. Civil and secular laws appeared that defined the equality of women and men. The main woman gained state support and protection.

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