



## Women of the Aral Sea Region: A New Approach, Problems and Their Solutions

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### **Abstract**

The author in the article touches upon the issue of gender, from a historical point of view to the present day. Who is she - Karakalpak? How did historical events affect it? She at all times proudly bore her name - Karakalpak. Even during the wars of conquest, she remained herself. That among the ancient peoples of this region, women occupied a high position not only in the family, but also in society. The article is a smooth transition from the ancient view of a woman, and the woman of the modern period. And in the end, the author comes to the conclusion that the degree of civilization, justice of any society can be determined by its attitude towards a woman.

**Keywords:** *Gender; Karakalpak; Woman; Civilization; Gender Policyleader*

### **Introduction**

One of the priority areas of the state policy of the new Uzbekistan is the achievement of gender equality, ensuring the rights, freedoms and legitimate interests of women, strengthening their role in public and state life. "... More than half of the population of Uzbekistan are women, and today they have become a powerful factor in development republics". [1.-p.17] Of course, in all reports, articles, speeches from high tribunes, it is said that the women of Uzbekistan honestly and selflessly work and participate in the ongoing social changes in our country, in economic reforms in all spheres of the economy, science, culture and education. That our state creates all the conditions for protecting the socio-economic interests of women, strengthening the family, raising the younger generation harmonious and healthy. [2]

Modern society requires a rethinking of the place and role of women in various spheres of public and political life. In all countries of the world, the share of women in the economy, politics, culture, and public life is steadily increasing. She actively participates in democratic transformations, the market model of the economy allows women to freely take the initiative, to be in the highest echelons of the state structure, which is entrusted with the function of implementing gender policy. What are they, women living in Karakalpakstan?

## **Main Body**

The Karakalpaks are considered to be a people that differs sharply not only in Central Asia, but also among the peoples of the whole world in their national culture, traditions, customs, which have very rich spiritual values. The Karakalpak people are a people that deeply revere women. This quality is reflected in the Karakalpak folklore. The dastan “Kyrkkyz” [3.-p.176] is devoted to the struggle of girls in defense of their native country, for the independence of the people. The concept that “a woman is the mistress of the world, the support of a real man” is given in the heritage of our ancient ancestors. Our ancestors for women consider humanity, a clear conscience, loyalty, love for the Motherland to be the main criteria. They strictly condemn when women forget their country, people, honor and conscience, they demand patience, endurance, tact from them. Women have always put in the first place the service to the motherland, native people, parents [4.-p.256]. One of the prominent scientists Rizaviddin Ibn Fakhruddin (XII century) once said: “A people where women are educated, ethical, are educated people, where ill-bred women are ill-bred people. If women are economical, tactful, courageous, skillful, then the people are considered rich. And if a woman is lazy, slovenly and wasteful, then the people are considered poor. [5.-p.132-133]

Women in Uzbekistan, in particular, in Karakalpakstan are very hardworking and strive to take their rightful place in society. Despite the traditions and the oriental way of life, women play an increasingly important role in the politics of our country. So, in the republic today there are 17 women senators, 15 deputies of the legislative chamber, 16 heroes of Uzbekistan, six academicians and 515 doctors of science. In addition, the fair sex makes up 23% of the number of deputies of local councils. [6]

A special place in our scientific research is occupied by the study of the role of women in Karakalpakstan, unlike Uzbek women, historically, a woman among the Karakalpaks had her rightful place in the family, her decisive word in resolving certain important family issues. But the spiritual and cultural environment left its mark on the position of the Karakalpak woman in society. Before the establishment of democratic relations in our society, a woman manifested herself only in the role of the guardian of the hearth or the successor of the family, or at best, a kindred close circle. No one seriously, as a rule, did not perceive her as a person on an equal footing. Hence, gender differences in Karakalpakstan have an androgenic character. [6.-p.107-117]

The Republic of Karakalpakstan is located in the northwest of Uzbekistan in the lower reaches of the Amu Darya River, along the southwestern coast of the Aral Sea. The harsh climate, cold winds, nomadic lifestyle - all this influenced the image and idea of a Karakalpak woman. Who is she - a Karakalpak woman?

Is it the Wind in the desert, is it the Hot sun, is it the cold nights among the endless sands? Or is it the string of a folk instrument in the hands of a skilled storyteller, or is it delicate and thin, like a steppe doe? Or a beautiful warrior, the ancestor of her famous heroines, such as Tumaris, Gulyaim, Aksyngul, who were sung in their songs and poems by famous writers and poets of that time. [7.-431b.]

History shows that among the ancient peoples of this region, women occupied a high position not only in the family, but also in society. Among the Turks, a woman continued to occupy a high position even after the adoption of Islam, especially after the establishment of its domination.

So, according to legend, when the Abbasids imposed a burdensome tribute on the inhabitants of Balkh, women and children came to the wife of the ruler and began to complain about their situation. Then she sent her very expensive dress to the caliph and paid off the inhabitants of the city. The caliph returned her dress and freed the inhabitants of Balkh from the imposed tribute. However, she did not take the dress back and ordered to sell it and build a mosque with the proceeds. [8.-p.95-96] This indicates that Muslim women had property and disposed of it freely.

A study of the role of women in Karakalpakstan showed that, despite the fact that a woman had the right to resolve important issues in the family, her (women's) social status is far from being equal. There is also a contradiction between the achievements of modern society and real existence, leading to extreme measures of female behavior. [9.-p.116]

And now we live in an amazing, unique time. Today, for the first time in human history, a woman feels free. She can manage her life - she chooses her role by right. She has the right to say "no" to her beloved man, she can study for any specialty, she can travel alone anywhere, she can go into politics or business. But since any freedom presupposes at least an elementary understanding of what to do with it, a very important question arises before a woman: what is my role in this life? Choosing my fate, am I wrong? What is the real role of a woman in the family, at work, in society, in relationships?

Gender issue, gender policy, gender equality... Let's let a woman fulfill her role in life, make her choice... These slogans are heard from the lips of many and are already perceived as quite ordinary. In most cases, no one even thinks of infringing on the rights of a woman, no one belittles her role in society. Just imagine that today someone can ban a woman from voting in elections just because... she is a woman.

History also remembers the time when a woman was not supposed to watch spectacles, participate in entertainment, simply express her opinion when choosing a husband, and therefore a sexual partner for the rest of her life. Yes, it was, but today is a different time.

We have reached a new level of relations, and a woman from a downtrodden disenfranchised, having neither the right to vote nor the right to desire, has turned into an equal member of society, standing on the same level as a man. It makes no sense to list what a woman has the right to today. Suffice it to say that the moral, mental, legal gap between today's simplest girl from the provinces and a secular lady who lived 200 years ago is as huge as the distance from the Earth to the Moon! The roles of these two women in the life of the family, society, relationships are not comparable in size and quality, such an abyss between them.

However, the situation is changing. At the end of the 19th century, the suffragette movement began in England, advocating for women to have equal rights with men. These ladies were very modest in their demands: equality was understood mainly as suffrage for women, as well as the absence of political and economic discrimination. Their struggle, which once seemed ridiculous and stupid, gradually bore fruit: in most countries of the world, a woman, at least formally, is equal to a man. In December 1979, the UN General Assembly adopted the Convention on the Elimination of All Forms of Discrimination against Women. In fact, this document confirms that all human rights apply to a woman. The Convention invites the member countries of the organization to take all measures necessary to end discrimination against women in all spheres of life.

These recommendations are quite fully implemented in developed countries. In Europe and America, women are successfully involved in politics and business. Their rights are reliably protected by law. Financial independence also led to a change in the position of women in marriage. The patriarchal family model, where the husband is the breadwinner and the wife is the keeper of the hearth, is gradually becoming a thing of the past. A woman's contribution to the family's financial well-being often exceeds that of her husband. Accordingly, the wife begins to demand the redistribution of household duties more evenly between both spouses. Thus, it turns out that the duties of a woman only increased: she took on the role of a male breadwinner, but no one freed her from the role of a homemaker. Often a woman faces a choice: career or family. And not always a successful woman chooses a family: many prefer to realize their talents in business, art, politics...

In the 21st century, the role of the Karakalpak woman has changed a lot. They are happy to try on a new role, and in this it is facilitated by changes in society itself. For a long time, leadership positions were occupied mainly by men, but, in recent years, this trend began to change significantly. An example of this can be women in high positions, - these are Honored Scientist of the Republic of Karakalpakstan, Candidate of Chemical Sciences, famous scientist, organic chemist Allambergenova Svetlana Tajitdinovna, Maryam Akhmedova- Chairman of the Women's Committee of Karakalpakstan, Leila Seitova- Senator, Palzada Saliyeva- farmer, regional representative of the Commissioner for Human Rights of the Oliy Majlis of the Republic of Uzbekistan (Ombudsman) in the Republic of Karakalpakstan Zuhra Reimova, Oral Ataniyazova - Rector of the Nukus Medical Institute, Svetlana Mambetullaeva - Honored Scientist of the Republic of Karakalpakstan, Doctor of Biological Sciences, Yakhshibeka Abdullayeva- Doctor of Historical Sciences and many others.

Karakalpak women are not only more independent than some men, but also many times more successful than them. We can see clear examples of this in politics, medicine, education. A sharp mind, diplomacy, resourcefulness and prudence of a woman, female intuition makes her an indispensable leader, commander, manager, successful head of any structures.

### **Conclusion**

In conclusion, we can conclude that the attitude and views on the position of women in society have always been ambiguous. “The position of a woman”, and it is about the position of a woman, and not about the “position of a man” in society that is customary to talk about. History testifies to the ambiguity of the attitude of society towards a woman, in determining her place and role in society and the family.

For example, there is a well-known parable that when different, sometimes very contradictory opinions are expressed about this or that person, then very good ones, then third parties say that attention is increased to this person and therefore he is a good and worthy person. Thus, society always takes a special interest in a woman, either praising and extolling her holiness, or driving her into a corner, turning her into a slave, into an insignificant creature that cannot be reckoned with. Well, the ancient philosophers argue that the degree of civilization, justice of any society can be determined by its attitude towards a woman.

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