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THE HISTORY OF RESEARCH ON THE WOMEN'S QUESTION

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ABSTRACT

The article talks about the beginning of the emergence of the study of gender relations in ancient society. The points of view of many scientists dealing with the issue of the origin and place of women in society are considered. The idea is traced that before the formation of the patriarchy, the social organization was based on the principles of equality of women and men.

KEYWORDS: *Woman, Gender, Sensitivity, Masculinity, Antiquity, Culture, Man, Civilization.*

1. INTRODUCTION

In the modern world, in the world of social, economic, political and cultural transformations, an important issue is being put forward on the world arena, which is usually called the “women's issue”. Among the most difficult and debatable problems that society faced in the XX-XI centuries, there are problems associated with the integration of women into the processes of social development. Women are being drawn into the maelstrom of socio-economic and political movements and are seriously challenging the old way of life and thinking. The changes that a woman's life undergoes in the modern world necessitates a rethinking of traditional views on her nature and her existence. **[1]**

The study of gender relations is gradually becoming an integral part of most of the social sciences and humanities, while different sciences have different degrees of inclusion of gender in a particular area of study. Sociology turned out to be the most gender sensitive. World sociology includes a gender approach in its disciplinary framework: not only have numerous textbooks on sociology appeared, but also a separate direction of feminist sociology **[2, p.45-47]** has emerged.

The history of research on "women's issues" allows us to see the rooted mythology of the male and the female in the structures of everyday life. One of the most common myths is the idea of the natural destiny of women. The fatal opposition of a man as a "master" to a woman as a secondary being, created from the rib of Adam, is to some extent the reason for the disharmony of the social structure, social inequality of men and women. In different historical eras, there have been various myths about women. During the medieval Inquisition, the myth of the woman-witch was widespread, and many women fell victim to it. At the end of the 19th century, the myth of the femme fatale, ruthless seductress was reflected in the work of a number of major writers. Under the Soviet regime, the myth of a woman-mother, a worker and a public figure at the same time prevailed.

From ancient times to the middle of the 20th century, studies of human society were actually devoted only to "male themes". Issues of social reality in relation to women and men were viewed as relations between the sexes. It is to these relations that traditional philosophical, psychological and sociological theory. Despite all the differences between these theories, they are based on two principles: first, the differences between men and women and are only biological in nature; secondly, the roles of men and women are differentiated as diametrically opposite. The masculine

character of Homo sapiens is deeply rooted in Western philosophical tradition. From the beginning of the development of philosophical thought, the feminine / feminine was symbolically associated with what is opposite to reason - with the dark forces of the goddesses of the earth. Greeksassessed female fertility as a connection between women and the fertility of nature. But it is in antiquity that the transition from the archaic cult of fertility to the cult of rational gods begins and ends. Greek mythology provides a vivid picture of the replacement of female goddesses, symbolizing the connection with the earth and nature,male gods, who affirm the authority of the laws established by man.

In ancient Egyptian culture, women originally also played a higher role than men. Sons preferred to descend from the mother, not from the father. According to Egyptian mythology, women laid the foundation not only for agriculture, but also for culture as such. No other religion has worshiped so many female deities and female elements as in Egypt. At the same time, in Egypt, the sky and the heavenly dome were perceived as a generative female deity, and the earth, which in other mythologies was identified with the feminine principle, in Egypt was considered a dirty male deity **[3, p.7-11].** As evidenced by historical data, in some Greek city-states or in some periods of the development of these policies, women played a leading role **[4, p.44-62].**

Today, some researchers consider the existence of a proven matriarchy in the early stages of human development (at least in some countries), although at one time the discoveries of these researchers, especially the work of Bach often "Matriarchy", caused a storm of indignation among Nietzscheans and theologians who called the scientist "vilea preacher of maternal law. Other contemporary researchers offer different interpretations of the prehistoric past. Thus, professor of archeology at the University of California M. Gimbutas, having systematized and analyzed hundreds of archaeological finds made in Europe from the Aegean Sea to Western Ukraine, proposed a new picture of Ancient Europe.

Previously, historians believed that in ancient Europe only for a short time (and even then underthe influence of the East) flourished Minoan and Greek civilizations, and in mostly barbarian and warlike tribes lived there, after all, ancient Rome. M. Gimbutas proves that between 7000 and 3500 BC. e. a complex social structure has developed in Europe, including institutions of religion, government, developed handicraft production, there were even rudiments of writing. This civilization was peaceful, what indicates the absence of strong fortresses and thrusting weapons when excavations.

M. Gimbutas believes that in the ancient European civilization there was a division of labor between the sexes, but not the domination of one over others - in any case, archaeological data indicate lack of subordination and inequality. However, it is obvious that this was a matrilineal society in which kinship and inheritance was carried out according to maternal line. Women have also played a leading role in iconic ceremonies and rituals. In ancient European mythology, the power that controls universe, symbolized by a female image - the Goddess or the Great Mother. **[5, p.2-17]**

R.Eisler, also a professor of anthropology and sociology Of the University of California, believes that the available archaeological data prove that before patriarchal society was a society equality. She notes that although in these societies “kinship was determined on the maternal side, and women as priestesses and leaders of the clan played a leading role in all aspects of life, there is almost no evidence that the position of men in this social system was in any way comparable to the oppressed and subordinate position of women in the system with male dominance, which replaced patriarchy.**[6, p.56]**

K. Millett, one of the leading theorists of radical feminism, noted that the matrilineal and matrilocal organization of society “is not necessarily the dominance of one sex over the other, which implies the term“ matriarchy ”by its semantic analogy with the term“ patriarchy ”.**[7, p.275]**

In general, both supporters of the existence of matriarchy, and adherents the concept of egalitarianism of prehistoric society with matrilineal organization and cult of female deities actually prove one idea: before the formation of the patriarchy, the social organization was based on the principles of equal rights for women and men. And in the post-Soviet period, a myth is created about a woman entrepreneur and the wife of the "new time". That is, each time has its own myths about women, which are formed in the public consciousness on the basis of established stereotypes and actively influencing social relations.

Therefore, the uniqueness of the history of Central Asia lies in the collision and interpenetration of the European (in this case, Russian and Asian) cultural and civilizational systems. A big test for the traditional societies of Central Asia was the invasion of new technologies, and in the Soviet period - forced industrialization, a complete redistribution of the economic system, active and accelerating processes of urbanization. All this was directly related to the change in political systems, each of which influenced the noted processes and introduced its own ideology, enshrined in the legislative and legal framework. All this must be taken into account when speaking about the status of women and gender issues, including the historiography of this issue, since it was dependent on the dominant forms of government and ideologies.

The colonial historiography of Central Asia was far from gender constructs. It was only about weak attempts to analyze the situation of women. It should be noted the famous work of A. Vamberi "Sketches of Central Asia", which paid special attention to the difference in the way of life of rural and urban, married and unmarried women. European and Russian researchers proceeded in their assessments from the image of a woman they were accustomed to. And he is incomparable with the image of a Muslim woman, whose whole life was limited by both physical and spiritual enslavement. Nevertheless, one cannot fail to note the consequences of Russian migration. The penetration of another culture played an important role in the transformation of the Islamic way of life of the indigenous population, a process began that had already become the main trend in Soviet times - the process of Europeanization, which affected most of all women.

The Soviet government, unlike the previous one, attached particular importance to the emancipation of Muslim women, which was one of the main aspects of its domestic and foreign policy. First, the female part of the population was considered as labor resources, which are so necessary for the development of the national economy, and, which is very important, as a cheap labor force. All this was supported by the ideology of equality, which would show the whole world the “uniqueness” of the communist experience in achieving gender equality. The Soviet government succeeded in building its own structure for introducing an eastern woman into society, securing this with an extensive legislative framework. But the term "gender", so widely practiced in the West, was not in demand here, moreover, it was treated with some caution, as an invention of bourgeois society. In the Union, it was about the equalization of the legal rights of women and men, the main goal was to prove the ability of women to be on a par with men in industrial achievements. Moreover, the biofunctional capabilities of the female sex were not taken into account at all.

Thus, for seventy years, the women's issue has been at the center of attention in the social sciences, but has been assessed ambiguously. There were no deviations from the given ideology. But it was considered much broader than just the issue of gender. For the most part, historiography did not correspond to the realities of life. The exception was the literature of the 1920s and, especially, of the so-called perestroika period associated with the name of Gorbachev, when processes of growth of national self-awareness began in the republics of Central Asia. On the whole, no period can compare with the Soviet one in terms of the amount of literature on the status of women. It is numbered in thousands of publications.

Making a conclusion, we can note that no matter how critical we are of her, studying her, we can

model the image of women in Central Asia in the XX century. Its characteristic feature is the combination of elements of modern urbanized, European and traditional oriental cultures. The formation of this model took place against the background and in connection with the modernization of traditional society, which began during the period of colonization and intensified in the postcolonial period. This process was due to the influence of political, socio-economic and cultural changes on the vital activity of the "weak half", which for the same reasons transformed into a strong part of society, capable of bearing all the hardships of life on its shoulders.

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