



# Transformation of the social status of the mother: problems and solutions

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## ABSTRACT

This article is devoted to the analysis of the social analysis of the status of the mother in the conditions of modern society, which is subject to modernization under the pressure of socio-economic progress of the world. A comparative approach is carried out to study the traditional and liberal, universal and national culture of the mother as a family value. The purpose of the article is socio-psychological analysis of the socio-psychological characteristics of the status of women in family life. Research methods of this article appeared "Pedagogical Poems" by A. S. Makarenko, the philosophy of education of J. Dewey, as well as sociological observations and surveys conducted in 2021 in the regions of the Fergana Valley of Uzbekistan and partially kyrgyzstan.

## Keywords:

Family and mother, child, marriage and family, family quarrels and divorces, family stability.

## 1 Introduction

1.1 Problems of family and marriage, state policy on youth are a priority of the Strategy of Action of the Government of the Republic of Uzbekistan, aimed at educating the younger generation on the best traditions and values of the Uzbek people. In this regard, the study of the problem of educating a decent generation, strengthening the family and marriage are the main topics of scientific works, which was noted by the head of government in his address to the Parliament of the country as the most important sphere social research [Mirziyoyev 2020]. In the scientific literature, the study of the social status of the mother is rare, except for works of art. Despite this, CIS scientists are actively discussing the roles of women in family life, the features and representativeness of the role of father and mother, the vocation of women in public life. Thus, scientists recognize the processes producing social mood and orientations in the family and society, where

there is a correlation of values from family to career, from children to money, from conservative marriage to celibacy and freedom.

Scientific and philosophical approaches to motherhood in traditional societies were considered from the point of view of the ethno-confessional culture of the people, the emphasis of which today acquires gender equality, the rights and freedoms of women, the activation of their socio-political life, alienating them from the purely mental status of national life [Zdravomyslova and Tiomkina, 2015]. Thus, under the pressure of international organizations, there is a rejection of the past, the traditional way of life and thought of women, involvement in active political life, which changes moral behavior. The politics of feminism destroy traditions and values in the social life of women as founders of family and marriage [The Seven Most Influential Women's Organizations].

The purpose of this article is to show the

features of socio-psychological research to motherhood as an object of philosophical cognition. To do this, the problem arose to study the current state of the family of marriage and the social status and functions of the mother, identifying the necessary conditions and aspects in the role of the mother in strengthening the stability of family life, the functionality of women in the family and marriage, the arguments of which are found in the research of scientists [Asrieva 2016; Gazizova 2012]. Thus, the ongoing changes in values require the study of women's attitudes towards children, family and marriage requires urgent study of the growth of the birth trade, other crimes and immoral behaviors of women.

## 2 Materritorials and methods

It should be emphasized that in the last decade the feminist movement has been unprecedentedly active, international acts and agreements have been adopted that raise issues of women's rights and freedoms, preventing discrimination against women in family life. In this regard, many works on the social status of women in the family and marriage have been published. Among them are the works of Avramenko M. M., posing the question: what is the most important purpose of a woman? The author answers the question posed in such a way that in the social status "... the main thing is not the birth of children, not motherhood, but the disclosure of their essence, the highest qualities of femininity and thanks to this, the creation of the Space of Love! Everything else is already a consequence" [Avramenko]. The analysis of the most recent years of scientific publications was carried out by searching for works on the keywords of this article, as a result of which more than forty scientific works were downloaded. Classification by research topics can be grouped into the following categories: international acts and agreements, the social role of women in the family, gender equality, employment and career, which seriously affects the role of motherhood in social life. Thus, the methods of this study were the pedagogical view of A. S. Makarenko and the philosophy of education of J. S. Makarenko. Dewey, on the basis of which the role of motherhood in social stability and security of public life has been

proven. The definition of the role of mothers is interrelated with the development of the spiritual culture of Islam as the basic value of the family and marriage in the formation of unique patterns of the highest human spiritual and moral merits of the individual for the benefit of society.

The task of the study was the teleological approach to the transformation of the social status and function of women in modern society as a factor in the devaluation of the ethno-confessional culture of the peoples of the East, which raises the problem of national spiritual and cultural identification of the population of the region. Thus, socio-cultural methods of studying this problem ensure the identification of the main problems of social stability and security of the peoples of Central Asia.

## Outcomes

The study of the social status of women required a comparative analysis of the transformation of social relations both in the public life of the region and the CIS countries for the essence and content of the existential state of life and life of women, the role of parents in family life, changes in their way of life and the life of the family and marriage, as well as the identification of the psychological characteristics of women's behavior. Scientific analyses have shown that the transformations of the social status of women, especially the mother, can be grouped into three directions of socialization and professionalization of women:

The first group of factors influencing the transformation of family life were undoubtedly the "Mass Culture" of European society, which draws into its orbit of culture in the conditions of modern global information technologies, as well as the discovery of the possibility of communication between the West and the East after the fall of the Soviet system. Thus, the democratization of the public allowed modernization on the traditions and values of civilized Europe, which negatively affected the ethno-confessionalism of the peoples of Central Asia, that "... every year, 15 million adolescent girls give birth in the world, and another 5 million are forced to terminate their pregnancies" [6];

The second group of influences on the

transformation of social status was the international acts adopted by the UN and other platforms of SAMMIT, aimed at protecting the rights and freedoms of women, preventing discrimination against women's rights in world society. It is also necessary to stipulate the growth of activity of more than seven feminist organizations of the world, which require the creation of all universal human rights and freedoms for women, including those that contradict the traditional values of the culture of a particular people. This is the reason for gender policy in the countries of the Muslim world, where a woman has already received the opportunity to drive a car (Saudi Arabia), are engaged exclusively in male professional activities [seven influential women's organizations]. Thus, a woman loses her traditional way of life and thought, alienated from her ethno-confessional vocation - social status in the family as a mother.

The third group was formed from the above facts of modernization of public life, which is expressed in the transition from the macrofamily to the nuclear, the freedom to choose a life partner, the growth of family scandals and divorces, the supremacy of career than family life, the spread of celibacy, prostitution and child trafficking [6]. Many researchers are inclined to believe that the social mood and orientations of women are already revealing new forms of behavior, excluding in the role of the mother [Why semya?]. We stand in solidarity with those scientists who pay attention to the changes in the emotional behavior of women of a male nature. In this regard, there is a dominance in family life, alienating true feelings of femininity. In turn, the gender policy of the government naturally affects the constitutions of men, the traditional hard hunter acquires a soft, obedient "child".

Muslim society perceives women above men in the role of mother, wife and daughter, whose laws require men to have full material and spiritual security in the rank of saints, establishing heavenly compensation for men for

this. The venerable Muhammad Sadiq Muhammad Yusuf describes in the most detail the social status of women for a full happy life [Muhammad Sadiq 2019]. Based on this consideration, it can be argued that the spiritual and moral norms and behavior of women are undergoing corrections, i.e. the transition from sustainable needs to the family to independence and social sovereignty, accompanied by a rejection of family and marriage, children and a tendency to mobility and bad habits like alcohol and tobacco. It should also be noted that the transformation of the social status of women in a certain form affects the new principles of the socio-psychological model of the family and marriage. As some authors point out in scientific literatures, in the context of the transformation of women's norms of behavior, it can be considered as the initial stage in the formation of a new Eurasian model of the social life of the population.

Gender equality of men and women is a peculiar and relative concept, since Islam builds the most humane attitude towards women, providing all material and spiritual benefits for women. A similar point of view is found in the works of both scientists of Central Asia and Europe [11]. In Muslim society, a woman is identified with the family, and the family is the necessity of socio-demographic development, the guarantor of the formation and development of the younger generation by the "order" of society. Sociological observation confirmed the fact of the need for motherhood, that more than 82 citizens serving sentences are children from single-parent families or orphanages. Single women are also mainly from the family of single mothers that motherhood is inherited from generation to generation, Thus many single mothers, divorced women, admitted that they could not receive paternal upbringing due to objective and subjective reasons. 140 interviewed divorced not only were women deprived of their father's upbringing, but they had not received male-influenced education in school and university.

**Table 1.** Dynamics of devaluation of family and marriage relations in Uzbekistan.

Semya	Growth dynamics			Population		
	2019	2020	2022	2017/ Natural increase	2019 / Natural increase	2022/ Natural increase
Information about overweight families	5.8	5.9	6	29 748 859/ 17,1	30 823 600/ 19,2	
Single Mothers	5	5.1	5.3	72.1	74.48	77.06
	5.8	5.9	5.9	90.25	91.24	93.06
Table Information	5.1	4.9	4.8	27.78	26.61	24.72
	5.4	5.5	5.5	48.74	50.65	52.84
	6	6.1	6.2	57.2	60.82	63.47

*Source:* This table is compiled according to the static reports of the Republic of Uzbekistan

### 3 Discussion

In the social sciences and humanities, the problem of transformation is identified with the modernization of public life, in the discussion of which scientists have not yet come to a common opinion. However, the social sciences have developed a firm position that asserts loyalty to the ethno-confessional traditions and values of the people as a guarantor of socio-economic and cultural progress, and otherwise any people is ousted from world cultural development as an "outsider". "The born philosopher Simone de Beauvoir, who studied the problems of "female lot" and "natural purpose of sex", draws attention to the "mystery of the female soul", created, in her words, by men (de Beauvoir 1999). The relevance of this problem is due to the fact that the 5th Republic of Uzbekistan is taking the course of the priority of gender policy in the country, which has become popularizing the topic of equality of women with men in social networks of the Internet and TV channels of the republic, feminism has become a fetish for political circles of society. In order not to be unfounded, we will give an example of active propaganda of radical feminism by psychologist N. Sattarova "Why create a family?", "Why should women get married?" [Why start a family? ].

The movement of feminism, which arose in the United States to protect the rights and freedoms of black women, the excessiveness of which poses threats to the stability of social development, as a result of which humanity is

increasingly moving away from its roots so much that there have been profound reforms in the traditions and values of family and marriage [8, p.53]. It seems to us that the family and marriage are the only basis of civil society, without which modern civilization returns to its primitive stage of life. Each nation formed peculiar ethical norms for the joint life of men and women, that is, the transition from polygamy to monogamy, norms for regulating mating behavior. They legitimized the status and functions of men and women, taking into account the social organization of household life, accumulated vast experience in the unique organization of social life through marriage and family. Thus, the woman is the most important act of the Roma family and marriage, acquiring the status of a mother. In this regard, scientists are absolutely right in determining the status and vocation of women in motherhood. A woman through family and marriage acquires the opportunity to be a mother.

The theory and methodology of transformation research requires the identification of women's subjective awareness of their vocation in the socio-cultural space of the family. In this regard, we are in solidarity with N. N. Vasyagina, who affirms the subjective formation of the mother "... as its self-change, which determines the moment of transition to oneself as to another, new level of integrity through the actualization of self-governmental processes, the potential of which ensures the mastery by the mother of her new subjective

state and sets possible trajectories for changing herself as an open self-developing system [Vasyagina 2013, 108]. This idea allows us to talk about the psychological formation and development of the personality to the role of mother, which is a complex process of testing the female body and socialization in the family and marriage. Proceeding from this, we can say that the modern scientific and technical civilization creates the most humane conditions for motherhood, since the birth of children occurs at the latest medical achievements, the government has created all the necessary conditions for the care of newborns and children of all ages by the system of preschool education.

It should be noted that under the soviets social policy focused on increasing the labor force, that a new image of women as a communist, the Komsomol received its professional status in the country's economy, transformed as a "busy woman of mothers". Thus, the prerogative of family and marriage relations and childcare was focused on an official career. A similar opinion is found in the works of N. Gazizova about the role of women in the socio-cultural plan of women's lives. It seems to us that the idea of equality of women, the modernization of social status by matter was laid by the Communists in the past, as a result of which women were alienated from their historical traditional way of life and thought. However, the author is quite right that the main burden of the duties of motherhood and childcare is assigned to the state (Gazizova 2012, 122).

We consider it controversial when analyzing the transformation of the social status of mothers in the context of gender equality, since it is no longer necessary to say "... on the problems of discrimination against women in the labour market with regard to employment; in wages; in advanced training; promotion; when reducing staff, etc. » [Muracheva 2001, 53]. Today, women of Uzbekistan take an active part in all spheres of socio-political and cultural life of society, including the highest echelons of government, about which the head of government gave information on solving the problems of more than 17 million women in the

country.

In traditional societies, motherhood is considered to be considered as a subject of demographic growth of society, manifesting in the birth and upbringing of children, forming "... conscious parenthood in a young family as a process of appropriation of social, family, psychological parental attitudes of the individual" [Seppenen 2017, 13], to which the approach "... consciously and responsibly, because this social role is associated with the spiritual, moral and social need of the individual, his orientation to the conscious and voluntary acceptance of responsibility for his behavior in the family and for family members, readiness to provide and educate children" [Asrieva 2016, 123; ]. As we believe the current state of the study needs to pay attention to the preservation of maternal maturity, as a fundamental basis of family and marriage to prevent an increase in single mothers, abandoned children, crimes motivated by the sale of newborns of more than 35 thousand US dollars, and attempts to get rid of newborns [In Tashkent] . However, some scientists in the study of the role of mothers pay attention to the interaction of women with the child and husband [Dolgikh 2016, 38].

Islam by its very nature is a religion that establishes the social status of women in the form of a daughter, mother and wives as the basic phenomena of the socio-cultural space [Mirzahmedov 20 03, 93]. The Koran puts above the rights and freedoms of women, placing the responsibility of the male part of the family as a guarantor of material and spiritual benefits. In this regard, the Koran enshrines the norm , social roots of motherhood with the words: "O people! Be obedient to your Lord, who from one soul created Man and from him created a wife similar to him, and from them two of them, mixing men and women, settled them on the Earth" (Krachkovsky 1963, 54). In this regard, it is quite right to characterize the social status of women in Islam, since many people mistakenly understand obedience to the husband as humiliation, dependence, that there are misunderstandings. In fact, according to the rule of Sharia, there is no submission to the servant of Allah in what is considered a sin

before Allah. Thus, to be submissive to the husband "according to one's will, desire and love ... deriving from their awareness of their responsibility, not because they are afraid, under duress or for any other reason. Such submissiveness is the obedience of a beautiful man who has realized his place, his tasks and his responsibilities in life" [Sheikh Muhammad Sadiq 2019, 234].

Love for a person's mother in Islam is conditioned with the greatness of Allah, which gives everyone life by the mother. In this regard, there are threefold answers of the Great Prophet Muhammad to the question: Who is most worthy of great kindness for a son? The answer was, "Your mother." The great prophet answered only for the fourth time, "Your father." The mother in the family creates for the children a system and climate for the formation of human qualities, a school for the education of spiritual and morality, the experience of social communication of the individual, transmitted by the mother's love and care. That is why the relationship with the mother for Muslims is a holy of holies, as described in detail in the research of scientists (Avramenko 2016; Sheikh Muhammad Sadiq 2019, 234).

### Findings

Summing up the results of social research on the transformation of the status of women, we can draw the following philosophical conclusions:

First of all, the social status of women, especially mothers, retains its traditional importance in the context of information technology. This is seen as a kind of immunity of adaptation to the renewal of public life. Thus, an active social policy to protect the rights and freedoms against discrimination against women in the country under the flag of international women's organizations popularizes the idealization of women in public life. It should also be noted that the government is creating a necessary condition for the realization of their socio-economic abilities, a quota has been allocated in the authorities, full support is provided for an official career, bank preferential loans and subsidies for entrepreneurship are being paid, material and living conditions are improving, grant places for admission to

universities of the republic are improving. All this is reflected in the social and moral moods and guidelines for the creation of family life and marriage, as well as the birth of children.

The need to study the status of motherhood is difficult to overestimate, since in the static reports of the Ministry of Internal Affairs of the Republic of Uzbekistan there is a murder of children by their own mothers, as well as cruelty to children, trafficking in newborns and other economic crimes committed by women. Instead, pregnancy among minors, the spread of child prostitution, the presence of single mothers are growing dynamically. It was revealed that sites were loaded on the phones of high school girls and university students, which seriously degrades the problems of preparing young people for family life. Thus, it can be assumed that girls are predisposed to deviant behavior that excludes the values of family and marriage, as well as having children, pushing them to a career and a life with easy behavior. The triumph of gender policy has led to new standards and values of women's lives, in which the behavior of LGBD has already begun to form.

The mother in Muslim society is a necessary standard of spiritual and morality, the absence of which leads to mass deviance of young people, the formation of a generation with potential criminals. Based on this, Islam sees in mothers the highest. Among women from 14-35 years old, non-female bad habits are spreading: tobacco smoking and alcoholism, visiting nightclubs, nomophobia, a tendency to computer games. Representatives of social sciences are concerned that the transformation of the socio-psychological mentality of women is the result of the triumph of the radical feminism of European society, that the traditional values of women in the country already coincide with the values of women of the modern West.

The strategy of action aimed at the development of civil society needs to revive the high national and religious culture of the peoples of Uzbekistan, strengthen the social foundations of the family and marriage, prepare young people for family and marriage life, which can only be provided by generations with high

spiritual and moral potential, conscious motherhood among women. In this regard, there was a need to conduct a cultural and educational event to prepare girls for family and marriage, prevention from negative phenomena. Thus, this article can be the starting point for further research on the problem of strengthening the family and marriage, in which social status and functions play a crucial role in the fate of the future of society.

### Gratitude

The author would like to thank the rector of the Namangan Institute of Technology for the scientific, methodological and organizational support in the preparation of this article.

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