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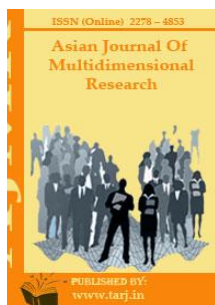
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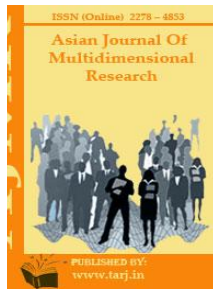
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CAN WORK FROM HOME ACT AS A STRATEGIC SWORD FOR THE ORGANIZATIONS DURING THIS PANDEMIC COVID 19: SPECIAL REFERENCE TO DIFFERENT INDUSTRIES OF INDIA

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ABSTRACT

The study focuses on understanding the impact of Work from Home Strategy on the performance of firms belonging to different sectors of India. The study is a critical analysis done on the secondary data extracted from different sources. A rigorous review of literature in the area was further followed by a critical analysis of the strategies formulated by the organizations belonging to sectors like Education, Entertainment and Healthcare. The findings from the study has helped to create a clear understanding of how during this pandemic scenario, the organizations through their Work from Home Strategy have to a great extent dealt with the situation in a defensive way. Further, the study helps in identifying the different tools used to fulfill the objectives of these sectors and also the issues that affect the performance of the organizations in the identified sectors. This strategy has been able to act as sword for small to big enterprises with the help of incorporating the latest technological interventions.

KEYWORDS: Work from Home, Strategic, Workforce, COVID-19, Global, Telecommunication Network

INTRODUCTION

Change is constant and even the corporate world is a part of the change. Change is something which is always unacceptable as no one wants to walk out of their comfort zone. But, even this is a fact that if one does not change their strategies as per the dynamic environment; one may end up becoming extinct. This COVID 19, pandemic has also brought about great challenge for the corporate world. This distressful period has forced many organizations to change their strategies, their processes, their working patterns. As a whole we can say that the organizations have evolved in their own way to combat the scenario. The COVID 19 has badly affected the economy of the world and hence has affected drastically different organizations belonging to different sectors. An efficient and safe work place is the necessity of this period and in order to tackle this global economic crisis, many organizations have identified opportunities in the form of the technological interventions and brought about a Metamorphosis in their working environment.

It has been very well said that “Necessity is the mother of invention” and keeping this in mind many strategists have identified Work from Home concept as a boost not only for the company but also for the workers, which allows them to save their time, energy and also helps to avoid their daily commute. This has led to the identifications of many new software and applications which are going to make Work from Home Strategy a successful Model for the upcoming future.

According to Gutman, (1988) the changes in technology has constantly shaped and restructured the association between work and home. This concept is not new, most Americans worked at home before the Industrial Revolution. Agendas and responsibilities were set by the period, family members often worked together, and periods of intense activity were often followed by celebrations and rest.

Industrial development transformed this, substituting home work with factory and office jobs for men and for single women. The shift was not at all that easy, and the grievances of the agriculturalists and craftsmen who moved from home to plant work were almost a mirror image of the problems facing today's at-home workers. (Seward, 1978)

It has been reported that people were facing difficulties in accepting parting from family, with their absence for family requirements and ceremonies, with regulating to fixed time schedules, and with being under observation at work. (Cowan, 1997; Das & Kolack, 1989; Gordon, 1978; Gutman, 1988; Wilensky & Lebeaux, 1986)

Before Second World War comparatively rare poor married women, worked for wage away from the home, and some of the married women took part in the cash economy generally worked at home, undertaking part-time work. (Anderson, 1988; Tilly & Scott, 1987)

As per U.S. Census Bureau, (1998) in current eras, improved job prospects and the women's movement have added more married women and mothers in the offices and factories, and some earlier male-conquered expert white-collar occupations have become more gender cohesive.

The working couples have become common, and nowadays number of single parent families headed by women has also amplified (Mintz & Kellogg, 1988; U.S. Census Bureau 2000; 1998).

There are cultural prospects and patterns of discrimination from prior periods, impacts public awareness and the distribution of household tasks, work outside the home has turned out to be the normative pattern for women by the end of the twentieth century (Reskin & Padavic, 1994).

Technological changes again restructuring the association amid work and home, in some cases reversing the historical flow of workers from home to office. (Bailyn, 1988)

But Covid-19 is having deep unavoidable impact on how we live and how we work. To deal with this pandemic situation “social distancing” is the only alternative. Considering the present situation, we are reorganizing work, although with the understanding that this is going to be a temporary arrangement. This has led to “WFH” to carry out the organisational activities and to look after the country’s economy. Many Non-IT companies also entrenched this in their work culture. They also think that every situation has a solution what matters is, our continuous effort and adaptability.

A study done in 2017, found that an average range of worker are accepting to work from home even if with 8% less pay. But now by looking at different criteria like social distance, secure environment and for safety purpose, many employers allowed to WFH, which shows the flexibility of organisation's workforce. Flexibility includes geographical flexibility, where they can work safely from their home and at the same time achieved organisation goal combined with personal growth of the employee.

WORK FROM HOME (WFH) STRATEGY

WFH approach allows employees to work independently so there will be self motivation, focus, self-discipline and concentration. It will be flexible tool for the firms, when they will move with this concept according to business needs.

Toffler (1980) stated that Flexibility in workplace have that capacity to convert the pre-industrial cottage into a post-industrial electronic cottage, for which employees can achieve a balanced situation between work and home. Work life balance concept has proved itself strongly which turned the work into an "unbounded activity" to "anytime and anywhere" concept said by Kurland and Bailyn, (1999). Marx (2003) highlighted the perspective of work from home to control both time and human in the company which impacts productivity of the company.

Hackman and Oldham (1976), the possibility to work from home will increase employee's autonomy and motivation level so that they can schedule and organize their work which will showcase their work effort. Gariety and Shaffer (2007), analysed about the impact of WFH on wages, salary structure and working frequency of workers. WFH strategy is emerging as the new work culture with continuous support of IT infrastructure and is also enhancing the balance situation between professional life and personal life of the employees said by (Van Horn & Storen, 2000). Employees become stress free and relaxed when they work from their home and productivity and efficiency also increases, studied by (McClintock, 1985). Shamir and Salomon (1985) stated that advancement of technologies help employees for better information gathering and in effective communication. Flüter Hoffmann (2012) most of employees in other countries working from their home before this situation and they are doing it very effectively and productively.

Increase in productive will found because of less workload and less disturbance of co-worker in WFH concept (Golden & Veiga, 2008). Grough, (2012) stated that regardless of normal job, now home based work is a common term for companies. Home worker, telework and telecommute are some term to address the "Work from home" concept. (Mehorta & Biggeri, (2005);Teh, Ong & Loh, (2015); Ng & Khoo, 2000) Guest (2002) terms like work-life, work-family and work-home are explained the different activities outside work but they all referred as work home. Subramaniam, Overton and Maniam (2015) defined terms like Flexible working arrangements, (FWAs) are related to works as flexi-time, teleworking, working from home, career break and permanent part time etc. Jang (2009) researched about this where he found that employee who has a flexible and supportive work schedule show higher level of work life balance, which gives positivism to them.

While Working from Home, employees are able to meet family demands and responsibilities. (Troup & Rose, 2012) Those who have their family can help their children in their progress and guide them for their development also. This will strengthen relationship between family members peacefully. (Kossek, 2011) Reduction of operating cost and sharing of fixed expenses can have a huge profit and saving with WFH strategy (Halpen, 2005). Employees can schedule their work time and accommodate other tasks depending upon their convenience though WFH strategy (Ng & Khoo, 2000)

WORK FROM HOME STRATEGY: A GAME CHANGER FOR OTHER SECTORS

WFH is a game changer, which is giving a respectable and considerable decision to the company. Many companies are able to save their revenue and productivity is also getting enhanced by this strategy.

IT Industry

Most of the software companies have gone for accepting Virtual Workplaces as their proactive strategy with the focus on generating employee benefits and profit maximization even during the lockdown period.

Presently TCS has proclaimed that it will move 75% workforce to WFH permanently by 2025. To work safely, it is working the entirety of their work by the assistance of SBWS (Secure borderless work spaces) working model. Because of which it will lessen their infrastructural facilities, upkeep changes inside the organization.

In Wipro, On April 15, 2020, 93% of their workforce were permitted to telecommute who are apart of various projects internationally where they are drawing in their customers through the method of video conferencing. They give an adaptable work routine to their employees who are managing costumers through Customer Relationship Management exercises, sales and marketing department activities and so on.

Infosys also follows this WFH process for their efficiency; around 93% of employees were telecommuting since April 15, 2020.

It shows that, over 90% of Employees telecommute in top IT firms of India. At the point when you take a gander at various ventures, they are additionally working easily with this technique in their separate field.

Education Industry

After this pandemic situation, education sector was also affected badly. And this created a hurdle in teaching process. Most of the students faced numerous problems as a result they lagged behind their studies. Initially many educational institutions could not afford online classes for which student faced problems. In the meanwhile, many other institutions took an initiative to provide good quality education to their students, where their faculty members are working from their home with the help of different software tools like MST, Zoom, Impartus etc.

Let's consider some institutions, which are using this WFH strategy to provide their student a good educational environment. Amity University, one of the reputed educational institutions with many Universities spread across the world has also adopted this WFH strategy. Where they provide different facilities to their students in the field of education with the help of Micro Soft Team. An account has been created by the university for each and every student, where the student has access to different classes conducted by the university in MST. In which their faculty members facilitate the students by providing different informative webinar, online classes, Presentation etc. They also focus on their student's health, that is why they also conduct yoga classes, zumba classes for their students through MST even during this lockdown. Every day the classes are scheduled by which both teacher and student get an opportunity to directly contact each other. Teachers are also able to share different valuable PDF, PPT, and Assignment with their students while working from home.

It has been a good way of communication between teacher and student, where teachers are given a chance to do the work from home. Through this concept only they are able to engage their student in different educational platform during this pandemic also.

Another institution, Centurion University of technology and management, also conducted online exam with the help of Impartus software. Where they directly connect with their students and conduct online classes by uploading PPT, PDF related to their course. For this WFH strategy only, students don't suffer when it comes to their education.

Entertainment industry

Entertainment industries are also showing their involvement in this WFH concept. Many actors, editors, writers are working from their home safely and contributing even in this lockdown. They are working on different content creation, strategies for post covid-19 world. Even reporters of this industry are also working from home by connecting themselves with their audience through different media. They are the one who provide all needful information about the world to us.

Employee who was working for different TV shows, magazine, News channels, PR companies are also adopting WFH system in their work schedule. So, and without setting their foot out they are working securely inside their homes easily. A recent survey by Airtasker said that WFH not only enriches productivity and revenue but also it provides a healthier lifestyle to their employees, which create a win-win situation also for them during this COVID-19 outbreak. In this survey they also found that around 29% of respondents had very hard time in maintaining work life balance.

Pharmaceutical industry

In pharmaceutical industry work from home plays an important role in these pandemic situations. Generally, many employees used to perform field work before the lockdown. After the announcement of complete lockdown across the country, many pharma companies engaged their Employees to work from their home. Some companies adopted numerous ways to be in touch with their customer i.e., doctors, clients to promote their brand. Initially some companies conducted virtual training sessions on brand usages, IPM (Indian Pharmaceutical Market), pharma marketing objectives, promotional strategy and discussing on compliance in digital media per accomplishment of various activities. In Many pharma companies all these discussions and training are conducted through different app like Zoom and Microsoft teams. All these functions are carried out by the help of this WFH policy, where they focus on various ongoing activities and future marketing tactics to meet the covid-19 situation. Various types of customer engagement programs and webinars are conducted and scheduled on different academic subjects which help them to utilize their time in an effective way.

A research proves that many IT companies and others spend 60-65% from their fixed cost in company's maintenance premises, so when employees work from home these costs are saved. Compensation is also an important part of the company's policy. They compensated their employees based on the location, cities value that is cost of living, so when they will introduce this process for a long-term basis, they can easily reduce that cost and can use that in other profitable work. By this many company's HR department and HR consulting Firm are working on their salary structure, insurance policy etc to meet their goal. Different softwares are used by the team and staff of companies to work spontaneously. When companies will think from organisation standpoint, then operating this concept with proper guideline and strategy will help them to get success in this world.

SOME DIFFERENT STRATEGIC WORK AND BEST SOFTWARE TOOLS TO EXECUTE WFH CONCEPT

PRODUCTIVE WORKS	SOFTWARE TOOLS	BENEFITS
<u>Project management</u> (It is a practice in which team work together to obtain their project goals within a time period.)	➤ Proofhub ➤ Trello ➤ Monday.Com ➤ Workfront	➤ Clients, stockholders are getting connected by these tools from different regions. ➤ It keeps every sector in an organized form.
<u>Real Time Communication</u> [RTC is used for web conferencing with the help of different management tools to communicate ongoing information with project members.]	➤ Zoom ➤ Skype ➤ Slack	➤ Accessibility is found, where teams are staying informed easily. ➤ Relevant messages and task are circulated.

<u>Collaboration</u> [It is a process where a team work together to complete a specific task.]	➤ MST ➤ Google Drive ➤ Confluence	➤ When someone failed to work remotely, it provides a connection with them to share files & documents. ➤ They are able to work with their team efficiently.
<u>Team Monitoring & Management</u> [Here they supervise team work, whether they are doing it rightly or not. And show a path to get success in their goals.]	➤ Jotform ➤ Officevibe ➤ Hubstaff	➤ WFH staffs can engage their customers through these tools and can conduct survey and other important activities for productive result. ➤ Team engagement, alerting, team motivation will be found as a result of it.
<u>Remote Access Software</u> [It provide live recording, shadowing and monitoring facilities to the team.]	➤ Splashtop Business Access	➤ Applicability ➤ Accessibility

Table 1: Different Strategic work and best software tools to execute WFH Concept

POLICY INTERVENTIONS FOR WORK FROM HOME

WFH is becoming pervasive and reasonable, with the presence of a high bandwidth communication infrastructure. As most of the white collared workforces in the cities have adequate broadband to provide excellent on-demand video-conferencing on general-purpose laptops, PC's, iPad and smartphones. WFH has fabulous potential to decrease traffic, thus pointedly dropping air pollution, improving work-life balance by reducing the travel time. On the other hand, it is also contributing to enhancing national productivity and efficiency by utilising the travel time more effectively. There is saying that "there is a race among communication and transportation, we say that communication is endearing, as it would significantly decrease job-related transportation". This is going to become even more fruitful, with the approaching rollout of 5G network connectivity.

But, to make this transformation an everlasting effect and not to be short-lived, there is a requirement of substantial regulations and policies to be aligned. To start with, one has to describe obligations more aggressively. Suppose there is a broadband outage at a technical worker's home, which may lead to failure of a critical system which was being supervised by that technical worker, as a result it leads to huge losses or casualty. So, in this scenario that would bear the accountability of such an incident! Or in some cases where a business organisation ends up losing a contract only because key personnel could not take part in a video conferencing due

to broadband outage? So here the concern is that what should be the Service Level Contracts and what should be the controlling framework that would aid guarantee to the business organisation whose workers move to a WFH regime?

Other concerns are regarding how does an organization accomplish confidentiality clauses and data protection clauses when the data is reaching to the employees who are at work outside their office premises? No doubt there are security tools to guarantee that the data cannot be taken away from the laptops and devices issued by the organisation, but if someone takes the picture of those information from the screen of the laptop and then an OCR are run on the top of those pictures? How does an organization guarantee that its workforces are obeying the agreements that the organization has contracted to? What would be the appropriate guidelines or provisions that an organization can follow under such circumstances where the member of staffs are outside the premises of the organization, indulges in data associated misuse?

This would correspondingly infer that various current contracts with customers and clients would need to undergo substantial changes, particularly on the data associated clauses, where data would need to move outside of the office locations, to the homes of the assigned workers, if we need to shift to a Work from Home Economy.

Organizations as well as Government would need to provide incentives to support WFH, which not only keeps precious dollars for the organization by reducing the real estate requirements of the office, but also decreases nationwide costs by increasing the usage of existing resources (worker's home), while decreasing usage of expensive imported petroleum. Hence, there is a requirement to introduce a new framework where the organizations have to compensate the employees for working from home for the additional expenses at home such as electricity usage, telecom usage, office supplies etc. It should be guaranteed that such compensation do not imposed any kind of taxes, direct or indirect. It would also infer that description of residential regions would need to be fine-tuned to safeguard that such work practices are not construed to be in abuse of the local government's zoning regulations.

DISCUSSION

Before Corona, it was observed that around 50% of employees preferred to go to the office for their work. But if you analyse the current situation then most of the people would prefer to stay back at home for their work. Although WFH is not a new concept but this situation made people realized that WFH can be a strategic decision for them and for their firm. Now more than 50% of employees are working from their home safely. Companies are planning to do this WFH policy in a continuous basis as it is giving positive response for their workforce and work culture.

By doing work from home, it has been observed that communication level of employees become high and lots of employees are working on their soft & hard skills from different online sites. As a result, they are doing different courses to improve their digital skills like email marketing, web analytics, SEO. So it has provided an opportunity to upgrade their different skills.

About 2/3 of the workforce of 4.3 million ITBPO across the country have shifted to WFH model to provide services uninterrupted during this lockdown. Experts are also suggesting that companies are likely to go with this model permanently in future. NASDAQ listed analytics

firms and BPO service, which has about 70% of its employees in India, looking forward to adopt WFH approach on a long-term basis.

WFH approach is also a human challenge. As many services need face to face interaction with their target customer to work properly, so they should ensure that they do not lose that connection with them. There could be challenging situations for employees if they don't have good infrastructure at their home like broadband line, network connection. Many companies don't allow smart phone to employee's desk during working hours, so in this they don't have control in these activities. On other side, there are some people who are not aware about different software, so it is creating a barrier in their work. In some areas network issues are found, so there is a negative outcome from employees as they are not able to work from their home smoothly.

During the Work from Home strategy, employees have a numerous issues regarding the behavioural aspect which may lead to a situation, where it would be difficult for to keep their Work Life Balance. Female workers who have to lead a traditional role at home may be the ones who would be badly affected by this concept.

CONCLUSION

With advancement of information and communication technology, WFH strategy is also utilizing flexibility by different companies. WFH concept is a popular trend for different international companies likes Amazon, Xerox and Dell. So this give benefits to both employees and employers. Companies are trying to innovate various strategies to resume work productivity. Many Non-IT company's employees are not aware about different software, now they are working over their skills and trying to make it happen for their improvement.

WFH would lead to formation of new categories of local industries that support WFH, such as facilities for local high-speed printers, local meeting rooms, services for delivering samples/printouts from one WFH worker to another WFH worker etc. We have certainly been pushed into a bold new world by the arrival of the undesirable pandemic. We would need to now rapidly work out the mechanisms to make this regime work in a much more stable and justifiable manner and the government regulatory framework and policies would either make India a front-runner in WFH or would leave the country gasping to catch up with the rest of the world. As we all are moving towards a different world, we have to fix our workforce accordingly so that there will be sustainability. With this WFH strategy companies will able to prove themselves in this competitive market place. To do this in an effective manner employee should be properly trained in different fields so that their efficiency will increase. Although this is a big crisis for all, companies are starting to visualize the future of the workplace and they are working on it to take advantage of this relaxation period. It has its own merit and demerits. Hence, the organizations based on their strengths and weaknesses, have to find their future opportunities and threats and accordingly frame their future strategies.

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THE RELATIONSHIP BETWEEN PIR AND MURID IN SUFISM

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ABSTRACT

The article describes the development of the theoretical foundations of mysticism at the beginning of the IX century the formation of practical, spiritual and psychological exercises of the Sufis, the methods of self-education and tempering, the emergence of sects with their own clear rules and hierarchical structure in the XII century. Sufism, which at first seemed to be the personal spiritual life of the Sufis, gradually became a socio-social state. Until the end of the X century, the relationship between teacher and student was informal, and the students, who made the idea of spiritual purification and attainment of God the main idea, sought to learn from several master-sheikhs at the same time. From the XI century onwards, however, the relationship between teacher and student became more serious, the distance between them increased, and the demands on the student intensified.

KEYWORDS: *Transoxiana, Pir (Old, Religious Mazhab, Founder Of The Sect), Murid (Follower, Disciple), Mystic, Jilani, Jami, Sufi, Greed, Sect, Rabbani.*

INTRODUCTION

The matter of a person and his upbringing, the development of a mature person has long been in the center of attention of Eastern scientists and thinkers. The peculiarity of the works of great scholars is that they combine advanced ideas, the teachings of Islam and mysticism. There is no doubt that their ideas about man and his purpose in life, about a perfect society, a perfect man, will serve as a basis for the perfection of the national idea. The study of the mystical heritage, which is an integral part of the spiritual heritage of our people, in particular, the main views of the sects and their teachings, human, humanity, the spiritual maturity of man, various spiritual threats to immorality, egocentrism, "popular culture" nurtures them as possessors of a mature

worldview. Unfortunately, in recent years, some people in the world see the sect as a career, an increase in wealth, an increase in the number of murids. They distort the essence of Islam and misinterpret its vital teachings.

It is clear that at the beginning of the IX century, the theoretical foundations of mysticism were developed, the practical, spiritual and psychological exercises of the Sufis, methods of self-education and training were formed, and from the XII century sects began to form with their own clear rules and hierarchical structure. Initially, mysticism, which seemed to be the personal spiritual life of the Sufis, gradually became a socio-social state. Till the end of the X century, the relationship between teacher and student was informal, and the students, who made the idea of spiritual purification and attainment of God the main idea, sought to learn from several master-sheikhs at the same time. By the end of the X century, the emphasis had been on educating the Sufi, supporting him both materially and spiritually when necessary, and developing the rules and etiquette of pir-muridism. From the XI century onwards, the relationship between teacher and student became more serious, the distance between them increased, and the demands on the Taliban increased. A teacher in charge of educating a group of Taliban has become more responsible to his students and has become more rigid: distribution to cells, interpretation of dreams, determination of penalties, issuance of a specific official document at the end of education.

The main findings and Results

Around the famous Sufis, the creation under their leadership of the institute of teachers (sheikh, pir, murid) and Talib (the word “murid” in Arabic means “Willful”) led to the emergence of sects. Each sect had its own rituals, conditions, rules, and separate khanaqahs based on a special system. It was during this period that a process of transformation took place in mysticism: mysticism, which was characteristic of the upper class, now extended to the lower classes as well. At the same time, along with madrassas, which mainly educated the upper classes, khanaqahs and sects became independent religious institutions and became educational institutions for various segments of the population.

Willpower, that is, discipleship, is the will to please God, the inspiration to reach Him. The murids, as mentioned in the Qur'an, “are those who call on their God in morning and evening, seeking His face”. The disciple becomes a murid of the sheikh in order to achieve that will. He pledges allegiance to his master to confirm the discipleship and strengthen it with the covenant. At the same time, a teacher-student agreement is concluded between the sheikh and the murid. In taking the pledge of allegiance, both of them put their hands into the lake and the sheikh vowed to perform his duty of devotion sincerely, and the murid to be a faithful disciple of his master.

The Sheikh is embodied as a person who can be an example in every deed for a follower joining a sect. He is the one who guides, teaches and helps his student to solve his problems. Therefore, it is necessary to follow all the instructions of the sheikh, to connect with him with all his heart, to know him as a spiritual father and teacher. It is said in the teachings that the more a murid is attached to a sheikh, the faster his path will be. However, in the sects, especially in Naqshbandi, the “bond” is widespread, which is a means of maintaining the spiritual presence of the murshid and the continuity of the murid's spiritual position, even if the murid is not at the same time physically accompanied by the murshid. In particular, the link to new start-up taxes was the basis for self-regulation. It is believed that the murid communicates with Muhammad (s.a.v) by communicating with the sheikh, and through him through Allah. According to researchers, the

prevalence of Naqshbandi in the Near, Middle and Far East is not related to the social system and political conditions in the region, rather, the main reason for this was the fact that the sect was developed with a special focus on each person (student) in the education system and a clear standard of the educational process.

Ahmad Jami states the following about the need for a spiritual preceptor in order for a person to reach perfection: “Unless a person’s inner (insightful) eyes are painted with the trumpet of truth, he will not be able to see the imperfections of the external world, nor will he be able to comprehend or feel the mysteries of reality. All his deeds are imitation ... ” In order for the “passenger” to follow the path of Truth, he must absorb the highest levels of knowledge and inner knowledge, and correctly perform all the tasks encountered on this path. According to the Sufis, human cannot follow this path on his own, and he needs a spiritual teacher, a mentor, a guide, and he will attain perfection only with the help of his master. According to the teachings of Sufism, the main characteristic of a murid is selfishness, that is, being a seeker, holding the skirt of a murshid perfect and unconditionally following what he says. A disciple without a permit cannot be reached. Because it is difficult for a person to control himself, until someone is guided and guided, the problem will not be easy. Even the best intentions, if there is no guide, will not bear fruit, and the pleasure in the heart will be spent in the wrong way, and love will turn into rebellion.

The researchers note that the institution of sheikh-murids is well developed in Khorasan and Transoxiana, various associations have been formed around the sheikh and attempts are being made to attract new people to it. Sheikhs have played a major role in the socio-political and cultural life of the province. Although they had their own separate rooms, they spent much of their time in solitude and had a great influence on the community through their murids. Most of them were enlightened, knowledgeable people with organizational skills. Sheikhs are seen as people who are glorified as people close to God, who can prophesy, and who show the way to “reach” the Truth. At the same time, in the process of formation of sects, there were false Sufis who tried to spread various heresies, encouraged not to perform Shari'a practices, and tried to assimilate Shia and inner beliefs. Abulkarim Qushayri (986-1072), Abulhasan Hujviri (d. 1077) and other scholars tried to prove through their works that mysticism is a science, concept, doctrine and way of life that is in line with Sunni Islam. In particular, the propagandist of the traditional moderate path of mysticism, Qushayri, describes in detail the relationship between murshid and murid - manners and conditions, procedures in the chapter “Recommendations to murids of the” Treatise” and shows the importance of the teacher for the student. У ўз фикрларини Абу Yazid confirms this by saying, “Whoever does not have a teacher, then his imam is the devil.”

The main focus of Ahmad Jami was on the qualities of the sheikh, managing the murids and ensuring their transition from Sharia to a sect. He stated that a murshid must master 14 sciences in order to attain the Truth, for without the following sciences he has no right to lead: tawhid, enlightenment, shari'ah, khitab, vajd, samo, status, reward, treatment, enlightenment ar-ruh, enlightenment al-akil, enlightenment al-heart, enlightenment an-nafs, tahzib al-akhlaq. Ismail Haqqi Bursawi, in his “Covenant”, lists 235 qualities necessary to achieve the status of a sheikh. In particular, a deep knowledge of the Shari'ah sciences, the ability to perform the leech according to the method of a particular sect, and the ability to cultivate murids, that is, to educate people, and so on.

In turn, “etiquette” books of mystical sources describe in detail the traits required from the murids. In particular, the duties of the murids are defined as: to begin this work (murid) with devotion and sincerity; throwing away the love of the world from your heart and turning your heart to Allah; never reveal a secret to anyone other than the sheikh; to avoid the temptations that come to the heart during remembrance, solitude, and heaven; enduring hardships; engaging in dhikr ordered by the sheikh and paying attention to dhikr of the heart; striving for the further development of religious knowledge and morals, in this regard the struggle against lust; to be careful in following religious commands and prohibitions, and so on.

Of course, a follower must be able to accept all the teachings and duties given by the preceptress and apply them in his life. In this case, the mentor will impart knowledge and dhikr according to the ability and condition of the student. As the disciple's devotion increases, so does his sense of the joy of faith. The murid is then taught to jihad against his nafs. In doing so, he must perform the obligatory prayers, fasting, zakat, and hajj in full; matters of treatment: marriage, trade, etiquette of doing good to parents and relatives; supererogatory prayers: supererogatory prayer, supererogatory fasting, giving alms, sitting in i'tikaf, supplication, remembrance and recitation of the Qur'an; The pillars of mujahideen are taught: the wisdom of silence, hunger, vigilance, and forgiveness. If these actions are performed as in the pamphlet, it will be easier for the murid to reach the highest levels of spiritual education. The procedures developed by each sheikh were the basis for further strengthening the position of the leader of this sect.

Abdul Qadir Jilani (1077-1166), the founder of the Qadiriyya sect, said that the duties of the new educator should be based on the correct faith, that is, on the Salafis, companions and adherent of the sunnah of the prophets and messengers, guardians and righteous persons recognized by this sect; Strict adherence to the Qur'an and the Sunnah of the Prophet, performing the prescribed deeds and turning away from the forbidden deeds, and making the Qur'an and the Sunnah two flying wings on the way to the Truth; he emphasizes that in the heart of a murid there should be trust, approval, belief in the sheikh, that there is no better person in his land. In the matter of the etiquette of the Jilani murid before the sheikh, the disciple does not seem to disobey the orders of his master inwardly, the one who apparently disobeys is disrespectful, and the one who disobeys inwardly commits suicide. The murid states that in such cases, he should repeat verse 10 of "Surat al-Hashr" over and over again. Also, according to Jilani, if a murid knows that an unlawful act has been committed by the sheikh, he will have to inform the sheikh by giving an example related to the subject. Because a murid can openly offend the sheikh and cause him to hate himself. Even if he sees something wrong with the sheikh, he should not talk about it, keep it a secret, and blame himself, not his teacher. He should seek a solution to this problem from the Shari'ah, and if he cannot find an excuse, he should pray to Allah to forgive his sheikh, ask for knowledge for him, and pray for his protection from small and big sins. The murid should not believe in the sheikh as an innocent person who does not commit any sins, thinking, "My sheikh will leave this job soon, this is a test for me". Because the sheikh may have committed this wrongdoing as a result of negligence and error, and in time he may be promoted to a higher rank. The murid must receive spiritual nourishment from the sheikh's conversations, seek wisdom, not be separated from the sheikh in any case, always seek fault from himself, correct his obscene behavior towards his teacher, and see him as a means and means between Allah and himself, a way and a reason to reach him. .

Jilani explains the relationship between the sheikh and the murid using the example of an ordinary person who dreamed of seeing the king. He said that anyone who wanted to see the

sultan should find one of the special people in the king's service, around him: "While the official gave him full information about the sultan's customs, he should know how to behave in the presence of the king, how to talk to him, and even what gifts to give him. , so he teaches to do everything according to his own manners and arch, otherwise he will not achieve his goal, he will be expelled from the palace ... The essence of the above example is that the ruling that Allah has imposed on the earth is the same. That is, one is a sheikh, another is a murid, one is the owner and the other is his owner ... This has been the case from Adam to the present day, and has always been a community of teachers and learners". The murshid, on the other hand, should not want to benefit from the murid's wealth and service, should not hope for anything from Allah in return for giving him manners, and should not covet anything. After all, the murid came by himself without choice and involvement, it is a gift from Allah. The murid should keep the murid's secrets, and if he notices any action contrary to the Shari'ah, he should advise himself alone. After all, the murid came by himself without choice and involvement, it is a gift from Allah. The murshid should keep the murid's secrets, and if he notices any action contrary to the Shari'ah, he should advise himself alone.

Ahmad Sirkhindi Faruqi Rabbani (1564-1624) in his work "Maktubot" introduced many innovations in the theory and practice of Naqshbandi, in particular, the issues of "dhikr", "unity", "feast and Murid etiquette". Ahmad Sirkhindi, well-known as Imam Rabbani, was engaged in teaching the disciples the external and internal sciences and bringing them to the pinnacle of perfection. Thousands of students and murids were educated in the circles of knowledge around him. He states on the issue of the number of sheikhs that a murid can learn on the path of wuslat that Imam Rabbani will be allowed to choose another sheikh if he wants to change the guidance of the murid. Sheikh Bahauddin Naqshband said, "If a person wears the murid of a murid from a sheikh, he cannot accept it from another murshid. But at the same time, he has the right to learn the teachings of the sect from another sheikh and to converse with another. But it would be a great thing to get all three from one sheikh. "

The renowned thinker and writer Hussein Waz Kashifi (1442 / 46-1505) emphasized the need for an ideal pier in mysticism and gave detailed information about the conditions, pillars, norms, necessity, evidence, light, etiquette and signs of sheikhism. Among the pillars of sheikhship is that the sheikh should have perfect enlightenment, be able to grasp the ability of a murid with a glance, and if a murid goes astray from the path of the sect, give him spiritual support and ease his problem, he says that he should abandon riya and tama, that the light of compassion should shine in his heart, and that he should put the interests of the murid and the common good before his own interests. The writer also pays special attention to the manners of a murid and his conditions, and describes his qualities, the pillars, qualities, ore, ornaments, ghushl, capital, and law of the murid. He knows that the decoration of pir-murid is "service and fidelity from the murid, and devotion from the pir". It is known that in his works, the writer analyzed society and people and called them to live honestly, to be the right word, not to deviate from the path of religion.

We see that in the practice of feast and muridism, the following three things are emphasized: the first is teaching to speak, the second is the wearing of a hirka, and the third is the interpretation of dhikr. According to Sheikh Saididdin Fergani, there are two types of khirqah: the khirqah of the will and the khirqah of the sacred. The will of the leech, that is, the leech of the leech, is taken from a single pir. Will of will - refers to a specific person's leech. The sacred hirka can be obtained from many sheikhs. Such veils, kullo and shirts were also considered sacred gifts. The

dhikr of interpretation is also taken from a single sheikh, but the teaching of conversation can be obtained from any sheikh. There were specific rituals and requirements for wearing a hijab and interpreting dhikr.

Kashifi, on the other hand, detailed the benefits, timing, conditions, purpose, etiquette, rules, virtues and many other qualities of the murshid when he accepted the murid into his “category”. Sufis saw the hirqa as a means of killing the nafs and reforming the soul, forgetting worldly interests. After all, the main purpose of discipleship was to purify one's morals, to kill one's nafs, to build one's self, to eradicate arrogance. As a result of the ascension of the disciple in the hands of the pir, the love for God increased and the love of the world became insignificant.

The relationship between pir and murid was formalized in the Sufi community. The murid, educated by the sheikh, must now obtain written or oral permission - permission - for exile. In the mysticism of the late Middle Ages and beyond, it is observed that in addition to the fact that many students are educated in one sheikh, students also learn from several sheikhs. But in sects such as the tijania, it was emphasized to hold the skirt of only one sheikh.

The Sufis were unanimous on the question of a teacher: a teacher is needed, without a murshid he can go astray, violate the principles of Sharia and harm himself and his other brothers. Non-Piri Sufis were called Uwais, that is, followers of Uwais Qarani. Abdurahman Jami quoted Fariduddin Attar in “Nafahot ul-uns” as saying, “There is a group of sheikhs in the sect who do not need a formal teacher, who can be educated directly through the Sunnah of the Prophet”.

Among the representatives of the malomatia sect there is a need for a tax feast in which the main emphasis is on the issues of the nafs and its investigation. But in the footsteps of the piri he found, he lost his “way” and lost everything he had achieved. Hakim al-Tirmidhi (820-932) described this situation as “The Punishment of one Who Seeks the Creator from the Creatures” and advises him not to turn away from Mujahideen until Allah guides him, and to be patient and not deviate from this path.

CONCLUSION

During the XIV-XV centuries great changes took place in the organizational structure of the sects. With the expansion of the sects, the sheikh of the sect could no longer conduct the process of teaching the murids alone. As a result, the sheiks delegated some of their duties to their assistants, the predecessors and caliphs. They, in turn, spoke on behalf of the sheikhs, carrying out propaganda work among the masses. The sheikhs of the far-flung branches of the sect also operated almost independently. At the same time, by the XV century, false sects led by illiterate, ignorant sheikhs, far removed from Islamic teachings and the rules of the Shari'a, which turned mysticism into a source of income, also proliferated. Kashifi describes them as follows: Therefore, a person who can be a guide, who knows the conditions and pillars of pirlik (sheikhhood) well, should be chosen as pir, as Mawlawi Rumi said, “there are many demons in human form, so it is impossible to give a hand to everyone”.

Sheikh Rifai said: “Scientists and Sufis have one goal. What Sufis achieve with a lot of prayer and a little knowledge, scholars achieve with a lot of knowledge and a little prayer”. In this case, the “little knowledge” of the Sufis is no less than the knowledge that the Shari'ah has made obligatory on every muslim, and the “little prayer” of the scholar is no less than what is prescribed in the Shari'ah. Therefore, the scribes say that it is the right path for everyone to throw the average in both science and prayer and in all matters in general. After all, they argue that

mediocrity is a state that does not bother a person to do anything, does not prevent him from living as an active member of society. The teachings of mysticism about the pursuit of spiritual and physical maturity, humanism, morality and ethics, education, high human values, humanity, honesty and purity, self-control, patience and maturity do not always lose their educational value.

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PEASANT VOCABULARY IN THE LANGUAGE OF TAMDY KARAKALPAKS

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ABSTRACT

The article discusses the differences in the vocabulary of Karakalpaks in the Tamdy region. First of all, a brief overview of the data and research related to the study of the Tamdy Karakalpak dialect. Tamdy Karakalpaks have been engaged in animal husbandry for centuries, so in their colloquial language there are many words and concepts related to it. Therefore, learning the language of Tamdy Karakalpaks is a very important issue in science.

KEYWORDS: *Tamdy Karakalpaks, Peasant Vocabulary, Elibay, Taelibay, Calendar, Moon, Pleiades.*

INTRODUCTION

The Tamdy region is called "Elibay" or "Taelibay". A large part of Karakalpaks has been living in this region for centuries. The first works on the history and ethnic composition of the Tamdy Karakalpaks are known from the works of S. Amirlan [1]. Several materials of the researcher on this issue have been published in the press and on Internet sites. According to the researcher: "Tamdy administrative zone was formed in 1920 as part of the Amu Darya branch of the Republic of Turkestan. In 1921 it became part of the Tortkul district of the Amu Darya branch. Until 1928 it belonged to Konyrat district. In 1928, due to the dissolution of the districts, the Tamdy region was directly reorganized as a district of the Karakalpak region. Mynbulak was designated as its center. Then the district center was moved to Tamdybulak.

Tamdy district has been transferred to Bukhara region since 1943 as a temporary pasture. In 1982, with the formation of the Navoi region, a new administration was transferred to this region.

The main population of the region is Karakalpaks and Kazakhs. The indigenous people are Karakalpaks. Currently, about 60 percent of the population are Kazakhs, more than 35 percent are Karakalpaks, and the rest are other nationalities. Educational work in the area is conducted in

Kazakh, Karakalpak, Uzbek and Russian languages. Tamdy district includes Tamdybulak, Zh. Balyimanov, Ayakkuduk, Keregetau, Keriz, Birlik farms. Livestock-breeding is the main source of livelihood for the population [2].

Main part

Due to the fact that the vast majority of the local population is engaged in animal husbandry, their language has more lexical resources. At the same time, many words used in the vocabulary of Tamdy Karakalpaks have their own peculiarities from the language of the Kazakh people, who work together in this region. This, of course, is due to the fact that the language of the Tamdy Karakalpaks was formed in this center. S. Amirlan also pointed out such differences in his works [3; 4, pp. 11-13]. Here we focus on the use of some concepts and words, mainly related to peasant life.

Historically, Tamdy Karakalpaks, also known as "Elibays", were studied, articles and theses were published [5; 6; 7; 8; 9]. Nevertheless, the vocabulary of Tamdy Karakalpaks is still one of the most unexplored topics. From this point of view, in this article we will give a brief overview of the history of the Tamdy region, as well as some differences in the spoken language of the local Karakalpaks.

In Tamdy Karakalpaks, depending on the main living conditions of the population, mainly "peasant calendar" is used. It calculates the lunar calendar. This type of lunar calculation differs from the system of solar counting (hamal, saur, zhawza, saratan, haset, etc.), which in science is called the "peasant calendar". Although the "peasant calendar" of the Tamdy Karakalpaks has some similarities with the similar calculations of the neighboring Kazakh and Uzbek peoples, in some months there are differences in the conditions of the land and the center of speech.

The old term of the word "calendar" in the local Karakalpak language was "saigat", and the accountant who conducted the census was called "saigatshi" [10, p. 30]. Folk legends tell about the famous Asan Saigatshi. In the past, Karakalpak accountants such as Abdal Saigatshi, Sabiy Saigatshi, Nurhat Saigatshi, Hoshan Saigatshi, Kosan Saigatshi, Syndar Saigatshi were widely known in that environment [3, p. 4]. In the Karakalpak dialect, the term "saigatshi" is pronounced as "esapdan", in Kazakh as "esepker", "esepshi", and in Uzbek as "hisobdon", "dugal", "tajribakor" [3, p. 3-4; 11, p. 5].

In Tamdy Karakalpaks, the first month of the year is called "Az". In Kazakh dialects, the first month of spring is called "Nauryz". According to the traditional calculations of the Karakalpak people, the beginning of the year and the first day of it is called "Nauryz", but in the conversations of Tamdy Karakalpaks it is called "Zhylbasy". [3, p. 3; 12, p. 1]. In connection with this, Karakalpaks celebrate Nauryz as a holiday "Zhylbasy".

The second month of the year is called "ko'giyek" in this region, "ko'kek" in Kazakh conversations, and "ko'k-ko'k" among Uzbek shepherds [3; 4, p. 21; 13; 11, p. 45]. Shepherds usually associate this month with the beginning of spring. In Tamdy Karakalpaks, September is called "kyrgyek" or "kyryk uyek". Kazakhs say "qyrkuyek" and Uzbek shepherds say "qiygirak" or "qyrq uyoq". [4, p. 25; 13; 11, pp. 28, 45]. However, the interpretation of the origin of the names of this month varies from nation to nation. Many legends about them have survived among the people. Many terms are used equally in the lexicon of related peoples, such as Kazakhs and Karakalpaks. However, there are significant differences in their calculation system. For example, the type of census that is performed in connection with the intersection of the

Moon and the constellation Ursa Major at the same intersection: "Togal" or "Togys esaby" [3; 12, p. 4].

The beginning of the togys began with the month of zhuzek (zhauza). According to this calculation (saigat) in Taelibai there is more than one togys. The locals call it "Kosany togys" or "Karakalpak togys" [12, p. 4]. This is because the Karakalpak calculation was used in the calculation of the Kosan saigatshi. Togys is often odd numbers and is associated with "twenty-three togys", "twenty-one togys", "nineteen togys", and at least "three togys". The Karakalpak people have a proverb that says, "Every month of Pleiades is winter", "If Pleiades is seen at home, it will be summer in three months". [14, pp. 273-274]. These concepts are the result of experimenting with the Togys account, that is, the constant observation of the collision of the constellation Pleiades and the Moon in the direction of motion. It is said that Pleiades and the Moon come side by side, and Pleiades' disappearance is called the "crescent moon". The origin of the terms "Togal", "Togys esaby" is associated with this phenomenon.

Among the peasants, those who had a perfect knowledge of the star system were called "zhuldyzshy" ("astrologers"). [13; 12, p. 7]. The astrologers remind the peasants of when to move, when to travel, and so on. Strict observation of the time of appearance of individual stars was a prerequisite. This is because the motions of the peasants are due to the celestial phenomena of the star. That is why there is a warning "Do not go against the star" and "Let the moon rise on your right, let your star rise on your left."

There are also differences in the names of some stars between Tamdy Karakalpaks and Kazakh peasants. For example, the two stars located near Temirkazyk are called "Akzhorga" and "Kokzhorga" in the traditional notion of Tamdy Karakalpaks, but in Kazakh they are called "Akbozat", "Kokbozat". In Karakalpaks with seven constellations, which look like a ladle or a spoon when ascended to the sky, the term "Zhetigen" or "Zhetikarakshy" is used, while in the Kazakh people only the term "Zhetikarakshy" is used. In the past, the main task of the Tamdy Karakalpaks was to protect the outskirts of the country. Therefore, the proverb "Jetigen jerge kirmey, jigiske uyqı joq" (A young man does not sleep without setting the Big Dipper) is true. [12, p. 10].

The Karakalpaks call Jupiter "Myrryk", and the Kazakh peasants call it "Esekkyrgan". According to legends, the appearance of the star Myrryk in the life of peasants caused a lot of trouble. Among the Karakalpaks, the saying "Today was a miserable day" is also connected with the birth of this star. [3, p. 8].

In Tamdy Karakalpaks, the state of worshiping, greeting and praying to the Moon is strong and many lexical units related to the birth of each month are preserved. In the practice of calculating each day of the month, it is customary to count "one new moon", "two new moons", "three new moons", "four new moons". This marks the beginning and fullness of the moon. The middle of the month is called "full moon" [12, p. 15]. The moon is the main sky lamp for grazing animals at night, so it is very important for farmers. Concepts, words, and phrases related to the moon are much more common in the spoken language of Tamdy Karakalpaks than in Karakalpaks of Aral Sea and are often used in everyday life.

CONCLUSION

In general, the vocabulary of Tamdy Karakalpaks contains a wealth of information related to the traditional peasant calendar. Comparing them with such materials in the life of related peoples,

the study is of great scientific value. In turn, this, of course, opens up new aspects of Karakalpak dialectology.

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A SPATIO-TEMPORAL ANALYSIS OF POPULATION GROWTH, DISTRIBUTION AND DENSITY IN KURSEONG TOWN, DARJEELING DISTRICT, WEST BENGAL

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ABSTRACT

The assessment of the relative potentiality of an area for its economic growth is possible through its study on spatial-temporal analysis of population growth, distribution and density of population. As human population, a powerful geographical factor on the earth's surface, determines the economic pattern of resource utilisation, the measurement and forecasting of changes in population is of utmost necessity for the task of providing food, medical and educational facilities, employment, housing etc. for the increasing population of an area. The paper focuses on the basic nature and characteristics of population growth, distribution and density of Kurseong Town. Kurseong, being a sub-divisional headquarter has experienced a sizable population growth in the last few decades. The purpose of the study is to highlight the trends of population growth and analyse the distribution and density of population as well as to predict the expected future population of Kurseong Town. The source of information regarding population has been procured from Directorate of Census Operation, Government of India, Darjiling. Different statistical techniques such as decadal growth rate, index of population growth, population projection etc. have been used for the present analysis. It has been observed that the town experienced a positive growth of population, though at a slow pace in some of the decades. The population of the town is unevenly distributed in different wards and is not always proportional to the ward area. Population projection reveals that there will be a sizable increase in present population size in the near future.

KEYWORD: *Population Distribution, Population Growth, Population Density, Population Projection, Sustainability, Wards Wise Disparity.*

INTRODUCTION

Trewartha is of the opinion that numbers, densities and qualities of population provide the essential background to geography. According to him, any neglect to the study of population will seriously hamper the study in geographical science as population being the pivotal element, all other elements are oriented around it (Hassan, 2005). Population size and economic development are intimately associated as the consequences of population growth increasing faster than the means of subsistence has a strong impact on social and economic thoughts. All the indicators of development in an area are directly or indirectly related to the size and structure of its population and changes (Mehta, 1996).

For understanding the interaction of the level of living of urban population with the level of urban amenities, the knowledge of different components of population is necessary. The socio-economic conditions of an area are strongly influenced and governed by the different demographic attributes. The demographic and economic data constitute the hub of the planning processes which helps in preparing plans for the development of a town with regard to future estimation of demand and supply, employment, poverty, housing, education, health etc (Mehta, 1996). The analysis of urban population of Kurseong town in terms of its growth, distribution and density are vital for sustainable urban planning in the process of providing appropriate urban service infrastructure.

REVIEW OF LITERATURE

A review of some literatures relevant to the issue taken up has been attempted for the present study. Various scholars have studied the process of urbanization and levels of development with different methodologies and viewpoints in the past and at present. The urbanisation as a process in its multi-dimensional perspective – the growth patterns of different size class towns and their comparison, the trends of urbanisation and its relationship with related developmental indicators, effects of urbanization analyzing the associated major problems, impact of socio economic and demographic factors on the level of urbanisation, regional pattern of urbanisation, spatial and temporal pattern of urbanisation, urbanisation process in terms of the degree of concentration, the pattern and distribution of urban population, the issues of migration, employment and unemployment etc. – has been analysed at the state, block and district level by statistically illustrating the composite urban index and allotting ranks, the growth rate and percentage of urban population and computing exponential growth rate, degree of urbanisation, scale of urbanisation and population concentration, Gini Concentration ratio and Lorenze Curve in the context of planning for formulating an urban policy for sustainable development by scholars such as Chauhan (1966), Hanumappa (1981), Sati (1998), Sivaramakrishnan, Kundu and Singh (2005), Shafiquallah (2001), Krishnaiah and Ramanaiah (2002), Mazumdar (2005), Ahmad and Ali (2006), Khan and Nasir (2007), Saini, (2008), Alam, Nandi and Malik (2009), Megeri, Kadi and Kengal (2012) to exemplify a few.

Rao (1981) after conducting a comparative study of the demographic characteristics of migrants in Warangal and other class I towns of Andhra Pradesh identified high ranked and low ranked areas with the application of modified form of Social Area Analysis technique. He opines that instead of adopting same type of urban planning policy for the city as a whole it is necessary to adopt plans on the basis of social areas as he finds that Warangal city has both a zonal and sectoral distributional pattern of demographic characteristics as well as different social areas. Similarly, K. M. Kulkarni (1981) examines the demographic and occupational characteristics,

economic flow patterns and movement patterns including commuting patterns for work, shopping and recreation in relation to the social areas in Nasik city with a discreet use of quantitative methods. The author (1984) again studied the process of crowding in Ahmedabad city analysing the demographic and economic characteristics, social amenities and its impact on social well being and health.

OBJECTIVES

The major objectives of the study are i) To find out the temporal demographic change in Kurseong town since its inception and to study the reasons for the same, ii) To analyse the spatial distributional pattern of population in Kurseong town and iii) To estimate the expected future population of Kurseong town and iv) To assess the changing pattern of population density in the study area and identify the problems raised by increasing density.

DATA BASE AND METHODOLOGY

The study is based entirely on the secondary data. Population and related data at the district, subdivision and ward level have been collected from census publications, covering the period from 1891 to 2011 and various other government institutions. For the present analysis, the appropriate statistical techniques have been used to analyse the data with regard to population growth rate, percentage to total natural increase, population density and decadal variation for deriving meaningful generalisations keeping in view the objectives of the study.

$$\text{Population growth rate} = \frac{\text{Present population} - \text{Previous population}}{\text{Previous population}} \times 100$$

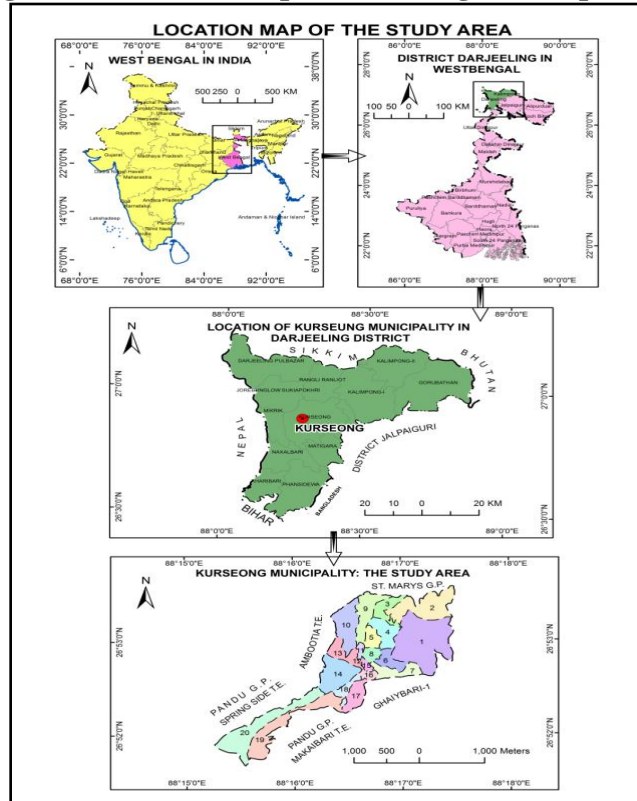
$$\text{Percentage to total natural increase} = \frac{\text{Individual natural increase in population}}{\text{Total natural increase in population}} \times 100$$

Future population growth has been computed by calculating the mean estimate of linear growth, geometric growth and exponential growth. The arithmetic density is the most commonly used measure of population density which is calculated by dividing the number of people by the total area, expressed as persons per square kilometre or persons per square mile. Population density is a measurement of the number of people in an area or in other words it analyses the diversity of man's distribution in space. The formula used for calculating Population Density is Population density = $\frac{\text{Total ward population}}{\text{Total ward area}}$

Further, the Concentration Index is calculated algebraically as follows:

$$CI = \sum_{i=1}^n (p_i - a_i) / 2$$

Where, CI is the Index of Concentration, p_i denotes population of a ward divided by total population of the Municipality and a_i denotes the area of the given ward divided by the total Municipality area. Maps have been prepared with the help of advanced G.I.S. software Arc GIS 10.3.1.

Figure 1: Location map of Kurseong Municipality

STUDY AREA

The study area is the administrative headquarter of Kurseong subdivision which is situated at $26^{\circ} 51'42''$ N to $26^{\circ} 53'36''$ N latitude and $88^{\circ} 15'12''$ E to $88^{\circ} 17'32''$ E longitude in Darjeeling district of West Bengal. After the establishment of Darjeeling as the first municipality in 1850, the possibility of developing Kurseong as a satellite town or a supplementary hill station to Darjeeling attracted public attention, which led to the formation of Kurseong Municipality, the second municipality in the district on 1st May 1879.

The Bengal Municipal Act of 1900 divided Kurseong town into six wards with its population of 2836 (male - 1797 and female - 1039). From that time it started gaining popularity as a hill station and in 1891, it was made a headquarter of the sub-division including the Terai and a portion of the hills. Kurseong Municipal Board was reconstituted in 1936. Consequently, various measures were taken by the government to provide urban facilities to this newly emerging town. At present it covers a total area of 7.85 km^2 consisting of 20 wards.

RESULTS AND DISCUSSION

DISTRIBUTION OF URBAN POPULATION

In the words of Hauser (1959), without the knowledge of spatial distribution and arrangement of population in an urban area, it is difficult to provide community facilities for economic development in the long run regional planning. Distribution of population refers to the exact pattern of spacing of individual units over the earth's surface (Hassan, 2005). The rate of urban population growth in Kurseong town is observed with regard to time and space. The town covers an area of 7.85 km^2 (2011) accounting for 5.11% of the total urban area of the district. The town

recorded the total population of 42446 in 2011 which comprise of 14.53% of the total urban population of the hills of Darjiling district and 5.83% of the total urban population of the district as a whole. The population of the town is unevenly distributed in 20 municipal wards. A significant relation exists between the population and the area of the ward because of its potentiality to accommodate either larger or lesser share of the town's population.

TABLE 1: WARD WISE AREA AND POPULATION OF KURSEONG MUNICIPALITY, 2011

Ward	Area in km ²	Total population (2011)	Ward	Area in km ²	Total population (2011)
1	1.54	1344	11	0.06	1115
2	0.78	1935	12	0.01	1663
3	0.26	2466	13	0.28	1850
4	0.32	4233	14	0.59	2240
5	0.17	2000	15	0.05	927
6	0.22	1619	16	0.09	1704
7	0.30	2310	17	0.28	3059
8	0.13	2162	18	0.15	2268
9	0.43	2906	19	0.74	2520
10	0.55	2126	20	0.90	1999

Source: Kurseong Municipality Office

Table 1 shows that Ward 1 covers the largest area (1.54 km²) whereas Ward 12, the lowest (0.01 km²). Areas under reserved forest and government departments in the former and forming a small part of the CBD with commercial activities in the latter case is attributed to their respective size. 75% of the total wards are small and very small in area ranging from 0.30 to 0.59 and less than 0.30 km² respectively. Most of these smaller wards are either

TABLE 2: WARD WISE CATEGORIES ON THE BASIS OF AREA AND POPULATION, KURSEONG MUNICIPALITY, 2011

Area in km ²	Category	Wards	Population	Category	Wards
< 0.30	Very small	3, 5, 6, 8, 11, 12, 13, 15, 16, 17, 18	< 1500	Very low	1, 11, 15
0.30 - 0.59	Small	4, 7, 9, 10	1500-2120	Low	2, 5, 6, 12, 13, 16, 20
0.59 - 0.88	Moderate	2, 14, 19	2120-2740	Moderate	3, 7, 8, 10, 14, 18, 19
0.88 - 1.17	Large	20	2740-3360	High	9, 17
> 1.17	Very large	1	> 3360	Very high	4

Source: Collected and Computed from Census of India, 2011

centrally located in the most congested core of the town or are in their close proximity. Wards 1 and 20 fall under very large and large category which are located in the peripheral area of the town – Ward 1 in the northeast and Ward 20 in the southwest. The area of the wards is not always proportional to its population in Kurseong Municipality. 50% of the total wards record

population higher than the town average (2122). Wards 4, 9 and 17 with very high and high population, fall under small and very small category with regard to their area. These wards are located away from the town centre.

Trend of urban population

The growth of population in any area is an index of its socio-economic development, historical and cultural setting and political beliefs (Chandna, 2011). It is necessary to know, in quantitative terms, the number of people living in a town at a particular time and the rate at which the population of a town has been growing over time for future guidance. The analysis of past demographic change is important for providing any future presumptions (Baxter, and Williams, 1978).

At the time of its inception in 1879 Kurseong Municipality had a total population of 2836 (Rai, 1979). Since then it has experienced a positive growth of population, though at a slow pace in some of the decades such as 1941, 1961, 1981 and 2011. There was 1105% increase in the total population of Kurseong Municipality from 1891 to 2011. Considering the population size, it was a class VI town in 1901 and became a class V town within a decade. With further increase in its population size the town attained the status of class IV town in 1951 and finally the status of class III town in 1991 which continues till date. According to 2011 census the total population of the study area is 42,446.

In all the decades from 1891 – 2011 the growth of population in the town as well as in the district hill-urban and district urban have been positive. During 1891-1901 and 1901-1911 Kurseong town recorded the growth rate of 26.89 percent and 24.73 percent respectively. This was due to the development of uninterrupted communication in the hills through the laying of Cart Road and the railway line which facilitated quicker transport of varied goods in bulk as well as the people. The population growth was almost stationary during 1911 – 1921 to 1931 – 1941. The low population growth in Darjeeling hills caused by influenza epidemics, natural catastrophes and the decreased in-migration from the surrounding areas

TABLE 3: GROWTH OF POPULATION (1891-2011)

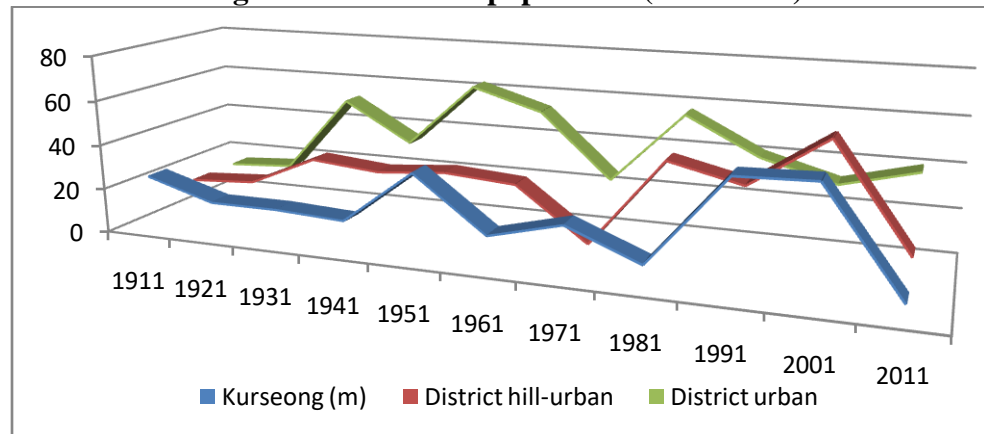
Year	Population			Population growth in percentage		
	Kurseong (m)	District hill-urban	District urban	Kurseong (m)	District hill-urban	District urban
1891	3,522	17,667	17,667	-	-	-
1901	4,469	21,393	21,393	26.89	21.09	21.09
1911	5,574	24,579	24,579	24.73	14.89	14.89
1921	6,445	28,703	28,703	15.63	16.78	16.78
1931	7,451	37,412	43,479	15.61	30.34	51.48
1941	8,495	47,677	58,164	14.01	27.44	33.77
1951	11,719	62,001	94,481	37.95	30.04	62.44
1961	13,410	79,166	1,44,637	14.43	27.69	53.09
1971	16,425	82,728	1,80,212	22.48	4.50	24.60
1981	18,008	1,19,067	2,82,153	9.64	43.93	56.57
1991	26,758	1,62,343	3,96,060	48.59	36.35	40.37
2001	40,019	2,57,176	5,20,877	49.56	58.42	31.51
2011	42,446	2,92,064	7,27,963	6.06	13.57	39.76

Source: Census of India

TABLE 4: DISTRIBUTION OF WARDS IN DIFFERENT CATEGORIES OF POPULATION GROWTH (2001-2011)

Growth percent in	Category	Wards	Number of wards	Wards (%)
< -3.40	Very low	1, 2, 7, 13, 14, 15	6	30
-3.40 – 16.60	Low	4, 5, 8, 9, 10, 11, 16, 17, 18, 20	10	50
16.60 – 36.60	Moderate	6, 12	2	10
36.60 – 56.60	High	19	1	5
> 56.60	Very high	3	1	5

Source: Collected and Computed from Census of India, 2001 and 2011

Figure 2: Growth of population (1891-2011)**TABLE 5: WARD WISE PERCENTAGE VARIATION IN POPULATION GROWTH AND SHARE OF POPULATION TO TOTAL POPULATION, KURSEONG MUNICIPALITY (2001 – 2011)**

Wards	Population		Growth in percentage*	% to Total Population	
	2001	2011	2001 – 2011	2001	2011
1	1756	1344	-23.46	4.39	3.16
2	2235	1935	-13.42	5.58	4.56
3	1236	2466	99.51	3.09	5.81
4	4043	4233	4.699	10.10	9.97
5	2059	2000	-2.87	5.15	4.71
6	1328	1619	21.91	3.32	3.81
7	2917	2310	-20.81	7.29	5.44
8	2112	2162	2.37	5.28	5.09
9	2698	2906	7.71	6.74	6.85
10	1996	2126	6.51	4.99	5.01
11	1018	1115	9.53	2.54	2.63
12	1226	1663	35.64	3.06	3.92
13	2244	1850	-17.56	5.61	4.36
14	2323	2240	-3.57	5.80	5.28
15	1136	927	-18.397	2.84	2.18

16	1580	1704	7.85	3.95	4.01
17	2753	3059	11.12	6.88	7.21
18	1988	2268	14.08	4.97	5.34
19	1610	2520	56.52	4.02	5.94
20	1761	1999	13.52	4.40	4.71

Source: Collected and Computed from Census of India, 2001 and 2011

During 1911-1941 (Das and Bhuimali, 2011) left a significant impact on the town's population. The town experienced a higher growth rate than the district hill-urban and district urban during 1891-1901, 1901-1911 and 1981-1991. The highest (49.56%) and the lowest growth (6.06%) rate of the town were during 1991-2001 and 2001-11 respectively. Distinct acceleration in urbanisation process of Kurseong Municipality is evident from the fact that during 1981 – 1991, the growth rate of Kurseong Municipality was highest (48.59%) among the hill urban centres of the district (Darjeeling-26.84%, Kalimpong-34.44%). The town again recorded the highest growth rate of 49.56% during 1991 – 2001 (Darjeeling: 46.72%, Kalimpong: 10.73% and Mirik: 30.18%) among hill urban centres. The growth of population in the town shows that the town recorded nearly 122% growth rate during 1981 – 2001. This high growth rate is attributed to both natural increase as well as migration from the surrounding areas and neighbouring countries which are attributed to the increase in the number of good English medium schools, development of urban facilities, extension of health care facilities and the promotion of tourism industry. However, the population growth of the town fell down immensely in 2001 – 2011 (6.06%) and this is attributed to the factors such as the preferability of having less number of children, emigration of youths in search of better employment opportunities and settlements of senior citizens in and around Siliguri for easy access to better health care facilities after their retirement as is evident from the field observation.

During 2001 – 2011, thirteen wards have recorded positive growth of population and negative growth of population are noticed in as many as seven wards. The growth of population was extremely high (99.51%) in Ward 3 and excessively low in Ward 1 (- 23%) and Ward 7 (-21%). A remarkable population growth, above 55% is observed in Wards 3 and 19 which together constitute 156% of the total overall growth of the town. The factors attributed to the positive growth of population in different wards are natural growth and immigration. The reason for low growth in Ward 7 is due to steep and difficult terrain, unsuitable for human settlement. The reason for the negative growth of population in some wards is due to the reshuffling and further subdivision of some of these wards post 1998.

In 2001 the share of population to the total population of the town was highest in Ward 4 (10.10 %) and lowest in Ward 11 (2.54 %). In 2011 Ward 4 (9.97 %) has maintained its position whereas share of least population has shifted to Ward 15 (2.18 %). The town has witnessed very fluctuating trend with regard to natural increase in population and percentage share to total natural increase. The lowest natural growth rate (-56.06%) is observed in 2008 – 2009 and this is attributed to the political unrest in the hills spearheaded by GJMM for a separate state of Gorkhaland which was at its peak. The normalcy soon returned to the hills in the succeeding year when the natural growth rate was highest (137.93%).

Future population growth

The approximation of the size and characteristics of the future population is incorporated in all development plans, be it a social, economic or cultural (Srinivasan, 1998). The necessity always

exists for the town planners about the information of future population so that accordingly the transport facilities, housing and other urban facilities could be generated to cope up with the ever increasing population. To make the projection more reliable and error free as far as possible, methods of linear growth, geometric progression and exponential growth have been applied for estimating the town's future population. As the initial data used as the base to make the projections has to be error free as far as possible, the year 2001 has been taken as the base year for calculation since very high urban growth rate (49.56%) took place in Kurseong Municipality during 1991-2001. Considering the geometric progression, linear and exponential growth the future population of Kurseong Municipality has been estimated for 2021, 2031, 2041 and 2051.

Table 6: Number of births and deaths, Kurseong Municipality (2004-2013)

Year	No. of births	No. of deaths	Natural increase in population*	Increase in percent*	% to Total natural increase
2001	314	198	116		5.26
2002	370	207	163	40.52	7.39
2003	597	213	384	135.58	17.41
2004	390	199	191	-50.26	8.66
2005	365	195	170	-10.99	7.71
2006	365	264	101	-40.59	4.58
2007	387	241	146	44.55	6.62
2008	289	223	66	-54.79	2.99
2009	230	201	29	-56.06	1.31
2010	273	204	69	137.93	3.13
2011	295	224	71	2.90	3.22
2012	305	234	71	0.00	3.22
2013	339	234	105	47.89	4.76
2014	402	223	179	70.48	8.11
2015	423	194	229	27.93	10.38
2016	326	210	116	-49.34	5.26

Source: Collected and Computed from Census of India and Municipality Office, Kurseong

TABLE 7: POPULATION PROJECTION OF KURSEONG MUNICIPALITY

Year	Actual population	Linear growth	Geometric progression	Exponential growth	Mean estimate
2001	40019	-	-	-	-
2011	42446	-	-	-	-
2021	-	45020.18	45020.09	45019.84	45020.04
2031	-	47750.47	47750.28	47749.75	47750.17
2041	-	50646.35	50646.04	50645.21	50645.87
2051	-	53717.85	53717.42	53716.24	53717.17

Source: Collected and Computed from Census of India, 2001 and 2011

Density of population

The morphological as well as the functional aspects of an urban settlement is greatly shaped by the processes generated by urban density as it is an expression of the ratio between population

and land and is the most important element of population (Sharma, 1985). The number of people proportionate to the amount of land is of fundamental concern in population study as man and land are the definitive constituents in the life of human society (Koshal and Tiwari, 1996). Population density is a synthesis of all geo-economic conditions and it is an ongoing process which with its dynamic nature determines the level of concentration and the resultant crowding and dissemination in spatio-temporal perspective. The density of an area increases proportionately whenever there is an increase in its population over a period of time with its area remaining unchanged. Similar situation has been witnessed by Kurseong Municipality too. The population density of the town at present is 5407 persons per km² (2011) spread over an area of 7.85 km². A scenario of a small congested hill town supporting population more than its carrying capacity is clearly depicted from the aforementioned figure. According to 2011 census the density of population of the town is 5407 persons per km² which is higher than the district's urban (4743) and district hill urban average (2838).

TABLE 8: DENSITY OF POPULATION, KURSEONG MUNICIPALITY (1901 – 2011)

Census year	Population density (persons/km ²)	Difference in density (persons/km ²)	Census year	Population density (persons/km ²)	Difference in density (persons/km ²)
1901	1042	-	1961	2655	-365
1911	1299	257	1971	3252	597
1921	1502	203	1981	3566	314
1931	1920	418	1991	5299	1733
1941	2189	269	2001	7925	2626
1951	3020	831	2011	5407	-2518

Source: Census of India

Ward wise density of population

Table 9 reveals that in 2011 Wards 12 and 1 have the highest (1,66,300 persons/km²) and the lowest population density (1,344 persons/km²) respectively. Wards 11, 15 and 16 record a population density of over 18000. 50% of the wards record density ranging between 6,000 and 18,000 persons per km² and 30% of the wards has density below 6000. The decrease in the number of wards in the higher density category may be attributed to the increase in ward area. The wards with high density are centrally located whereas the wards located in the periphery have low population density. Figure 4 reveals that the population density of many wards of the town exceeds the maximum level as laid down by URDPFI guidelines (7500 persons /km²).

TABLE 9: WARD WISE POPULATION DENSITY, KURSEONG MUNICIPALITY, 2011

Wards	Density (persons/ km ²)*	Wards	Density (persons/ km ²)
1	873	11	18583
2	2481	12	166300
3	9485	13	6607
4	13228	14	3797
5	11765	15	18540
6	7359	16	18933
7	7700	17	10925

8	16631	18	15120
9	6758	19	3405
10	3865	20	2221

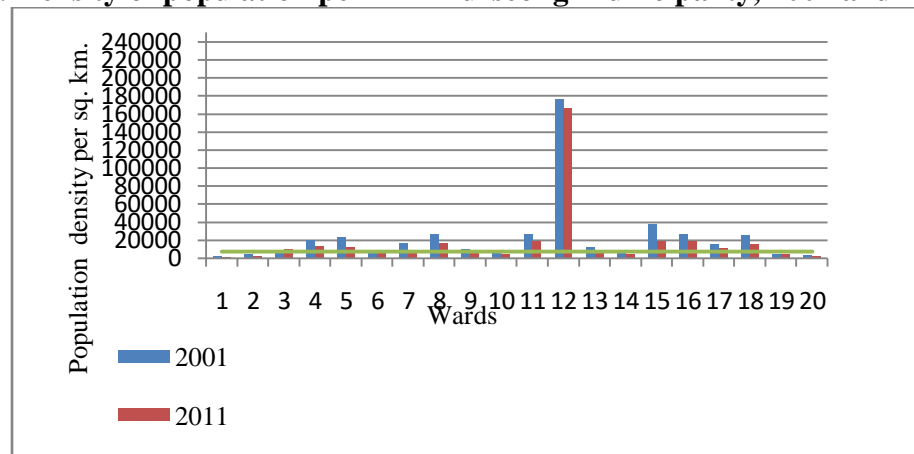
Source: Collected and Computed from Census of India, 2011

TABLE 10: SPATIAL VARIATION IN POPULATION DENSITY, KURSEONG MUNICIPALITY, 2011

Population density (Persons/km ²)	Category	2011	% to Total wards
< 6,000	Low	1, 2, 10, 14, 19, 20	30
6,000-12,000	Moderate	3, 5, 6, 7, 9, 13, 17	35
12,000-18,000	Moderately high	4, 8, 18	15
18,000-24,000	High	11, 15, 16	15
➤ 24,000	Very high	12	5

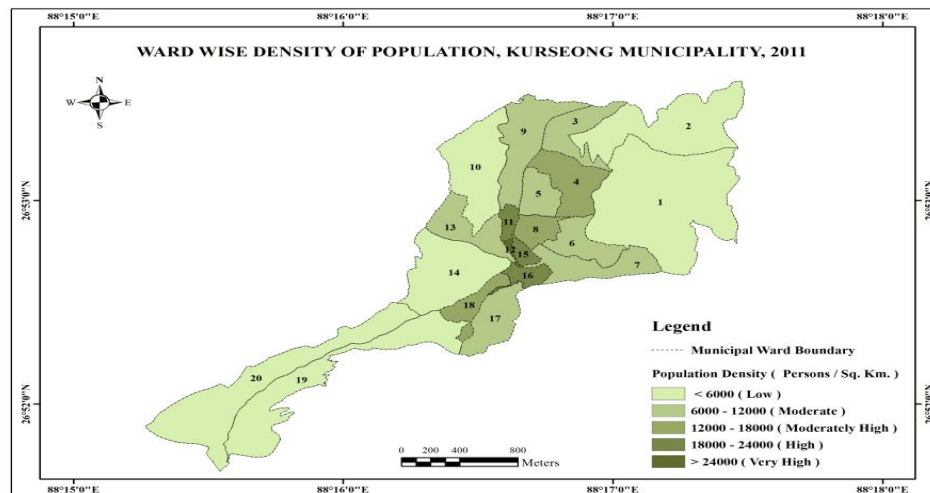
Source: Collected and Computed from Census of India, 2011

Figure 3: Density of population per km² Kurseong Municipality, 2001 and 2011



Source: Census of India, 2001 and 2011

Figure 4: Ward wise density of population, Kurseong Municipality, 2011



Collin Clark (1951) along with other scientists has successfully produced evidences in support of his fundamental law of decline of population density with the increase of distance from the city centre in the former stage and differential rate of decline in the later stage. Clark's model of declining density patterns with increasing distance from the city core have proved to be a good fit not only for the western cities but for the non-western cities as well (Singh, 1985). According to Berry (1963), the land near the centre is more expensive. Since land availability and extensive use increase with distance from the city centre, population densities also decline with the distance.

Measure of Population Concentration

As stated by Rogerson and Plane (2012), the spatial concentration of population has been of great interest of study for the demographers, population geographers and regional scientists. For ensuring equitable distribution of services in each ward, the information with regard to the number of persons involved in movement for achieving a balanced distribution of population in different wards of a town is of vital importance for the planners. To examine the changes in population concentration, an index formulated by Hoover in 1941 is the most widely accepted and used method in determining the concentration or deconcentration tendencies of an area's evolving population distribution till date. The Concentration Index (CI) is an important tool for quantifying the distribution of population of a point at a given time. It measures how concentrated or deconcentrated a population is by measuring what percentage of that population would have to move in order to redistribute the population evenly.

TABLE 11: INDEX OF CONCENTRATION AND GINI CONCENTRATION RATIO, KURSEONG MUNICIPALITY, 2011

Sl. No.	Wards ranked by density	Population (P_i)	Area (A_i)	Density (km^2)	Proportion		$p_i - a_i$	Cumulative Proportion		$P_i(A_i+1)$	$A_i(P_i+1)$
					(p_i)	(a_i)		P_i	A_i		
1	1	1344	1.54	873	3.17	19.62	-16.45	100	100	8038.22	9683.36
2	20	1999	0.9	2221	4.71	11.47	-6.76	96.83	80.38	6673.50	7405.14
3	2	1935	0.78	2481	4.56	9.94	-5.38	92.12	68.92	5433.56	6034.76
4	19	2520	0.74	3405	5.94	9.43	-3.49	87.57	58.98	4339.23	4814.52
5	14	2240	0.59	3797	5.28	7.52	-2.24	81.63	49.55	3431.51	3783.51
6	10	2126	0.55	3865	5.01	7.01	-2.00	76.35	42.04	2674.72	2999.11
7	13	1850	0.28	6607	4.36	3.57	0.79	71.34	35.03	2244.79	2346.57
8	9	2906	0.43	6758	6.85	5.48	1.37	66.98	31.46	1740.73	1892.23
9	6	1619	0.22	7359	3.81	2.80	1.01	60.14	25.99	1394.27	1463.69
10	7	2310	0.3	7700	5.44	3.82	1.62	56.32	23.18	1090.59	1179.66
11	3	2466	0.26	9485	5.81	3.31	2.50	50.88	19.36	816.69	872.72
12	17	3059	0.28	10925	7.21	3.57	3.64	45.07	16.05	562.67	607.76
13	5	2000	0.17	11764	4.71	2.17	2.55	37.86	12.48	390.70	413.88
14	4	4233	0.32	13228	9.97	4.08	5.90	33.15	10.32	206.94	239.18
15	18	2268	0.15	15120	5.34	1.91	3.43	23.18	6.24	100.40	111.34
16	8	2162	0.13	16631	5.09	1.66	3.44	17.84	4.33	47.72	55.19
17	15	927	0.05	18540	2.18	0.64	1.55	12.74	2.68	25.974	28.25

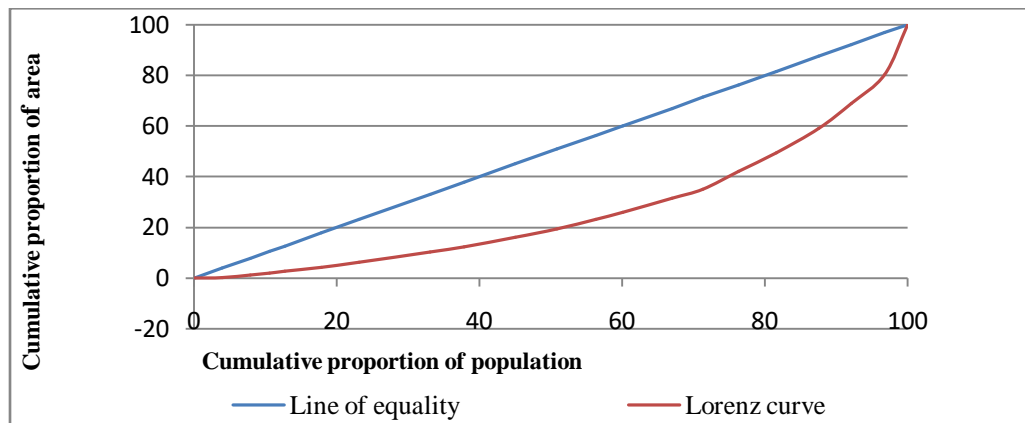
18	11	1115	0.06	18583	2.63	0.76	1.86	10.56	2.04	13.45	16.17
19	16	1704	0.09	18933	4.01	1.15	2.87	7.93	1.28	1.01	4.99
20	12	1663	0.01	166300	3.92	0.13	3.79	3.92	0.13	0	0
		42446	7.85		100.00	100.00	72.64			39226.68	43952.03

Difference :
4725.35

Gini concentration rate : 0.472535

Source: Collected and Computed from Census of India, 2011

Figure 5: Lorenz Curve showing population concentration in Kurseong Municipality, 2011



In 2011 Kurseong Municipality had a concentration index of 36.32%. Therefore, in order to get a uniform population distribution in different wards of the town and to produce a perfect correspondence between area and population size, 36.32% of the town's population required an inter-ward movement and have to be redistributed in all the wards. The overall concentration found in the curve may also be measured in terms of the ratio of the area between the Lorenz curve and the diagonal line, and the total area of the triangle formed by the two axes and the diagonal line which is Gini's concentration ratio (Lepcha, 2015). Kurseong Municipality had a Gini's concentration ratio of 0.47 which denotes that 47% of the area under the diagonal line lies above the Lorenz curve. This indicates a fairly high degree of segregation or unequal population distribution. The inequality in the distribution of population in Kurseong Municipality is also exemplified by the fact that 6.24% of its area supports nearly a quarter of its population (23.18%), 19.36% of its area holds half of its population (50.88%) and 42.04% its area supports more than $\frac{3}{4}$ th of its population (76.35%).

Divergent views have been expressed around the world regarding whether rapid population growth reduces or accelerates the pace of development. The opinion regarding the population growth and its effects on development is rather contradictory. Some opine that population growth rather than being a hindrance is a pre-requisite for development in countries with unexploited or less exploited natural resources whereas to others, population growth acts as a main impediment in achieving the goals of development in developing countries with poor economy and are therefore, frightened of its alarming effects on the economy. The analysis of various problems associated with population growth, therefore, becomes significant in a hill town like Kurseong characterised by limited levelled land for habitation owing to difficult topography where population growth has been mostly rapid in the past decades (1981-1991 and 1991-2001).

FINDINGS AND RECOMMENDATIONS

Kurseong town comprises of about 14.53% and 5.83% of the total population of Darjiling District hill urban and Darjiling district urban respectively. The population of the town is unevenly distributed in 20 municipal wards and is not always proportional to the ward area. Twenty five percent of the total wards fall under moderate, moderately large and large category with respect to their area whereas fifty percent of the total wards fall under moderate, high and very high category with respect to their population. The town experienced a positive growth of population, though at a slow pace in some of the decades such as 1941, 1961, 1981 and 2011. There was 1105% increase in the total population of Kurseong town from 1891 to 2011. The town attained its present status of class III town in 1991 which continues till date from its earlier status of class VI in 1901, V in 1911 and IV in 1951. The highest population growth rate was in 1991 – 2001 (49.56%) and the lowest in 2001 – 2011 (6.06%). Further, the town experienced a higher growth rate than the district hill-urban and district urban during 1891-1901, 1901-1911 and 1981-1991. The temporal variation in the growth rate is well noticed in different wards of the town also. During 2001-2011, thirteen wards have recorded positive growth and seven wards have recorded negative growth of population.

According to 2011 census, the population density of Kurseong town is 5407 persons/km² which is higher than the district hill urban (2838 persons/km²) and district urban average (4743 persons/km²). A scenario of a small congested hill town holding population more than it can sustain, is clearly depicted from the said figure. The maximum increase in density of Kurseong Municipality was recorded during 1981 – 2001. This was a result of the restoration of peace in the region after the first Gorkhaland agitation in 1986 which led to the in-migration of people from the surrounding region for better economic prospects and better life style. However, in recent decade there has been a decline in population density due to increase in the size of municipal area and the recent trend of settling down in the nearby Siliguri town and its surroundings for greater prosperity and better living standard. The disparity is also noticed in the density distribution of different wards of the town. The wards with high density are centrally located which are highly congested with high commercial activities whereas the wards located in the periphery with larger area have low population density. The Concentration Index of the town in 2011 reveals an unevenness of population concentration as a quarter of its population is concentrated in 6.24 % of its area, half of its population in 19.36% of its area and more than three-fourth of its population in 42.04 % of its area. The population density that exists in different wards of the town is far above the maximum level as laid down by URDPFI guidelines.

CONCLUSION

High pressure on land in the town is discernible from the fact that fourteen wards together having less than 36% of the town area support about 71% of the total town population. The differences in land-population ratio are due to differences in the density of population which varies on account of the nature of land, type of land use, urban amenities and rental variations. Further, very high population density that exists in different wards of the town is far above the maximum level laid down by the URDPFI Guidelines. Owing to scarcity of land and ever-increasing demand for space, old wooden single storeyed light houses have been replaced by multi-storeyed RCC buildings especially in the CBD area to accommodate more population. This marked vertical expansion has resulted into increased congestion in the urban core and the mushroom growth of slums characterised by many substandard houses in the central and in-hostile parts of the town.

A prompt action is required from the side of the civic authorities for checking high rate of migration from the surrounding rural areas as Kurseong Municipality is carrying a burden which is far beyond its carrying capacity. The town lies in the geologically and ecologically fragile zone where the rise of vertical expansion gives way to slope instability and has resulted in landslides and associated phenomena of different intensities and dimensions. This has threatened the regional development of the area. The tremendous pressure of population on land as well as on the civic amenities is well discernible from the acute water scarcity, problem of waste disposal, traffic congestion, poor sewage and housing condition, narrow roads, lack of parking space etc. which is due to improper planning, faulty land use practices and various developmental activities defying the prohibitions by the Municipality's laws. Therefore, before the population of Kurseong town explodes and population density becomes a major hindrance in the path of its development, it is necessary to curb such high growth of population for its sustainable existence.

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EVALUATION OF THE EFFECTIVENESS OF TREATMENT OF RICKETS IN CHILDREN BY GAS-LIQUID CHROMATOGRAPHY

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ABSTRACT

This article examined 87 patients with rickets aged 1 to 2 years. All patients were divided into 2 groups. Traditional therapy was used for group I (38 patients) of children with rickets. Group II of children with rickets (49 patients) received apricot oil and aevit on the background of traditional treatment. Significant abnormalities in fatty acid content were found in children with rickets. In order to correct the dysmetabolism of high fatty acids in children with rickets, it is recommended to prescribe apricot kernel oil and aevit in addition to traditional therapy, which ensures high effectiveness of therapy.

KEYWORDS: *Rickets, Dismetabolism, Fatty Acids, Apricot Oil, Aevit, Traditional Treatment, Modified Method Of Treatment.*

INTRODUCTION

Relevance. In recent years, gas chromatography has been one of the methods for determining markers of metabolic processes in the human body. In this regard, a special place is occupied by fatty acids, the determination of which is easily performed by gas-liquid chromatography [1].

We have developed a method for determining fatty acids in various pathological conditions, which includes the selection of the stationary phase and optimization of separation conditions [2,3]. This technique was used to study the fatty acid composition of blood serum in children with various pathologies and studied the features of lipid metabolism in patients with vesicovaginal fistulas [4-10].

Rickets is not only a pediatric, but also a medical and social problem, the essence of which is a violation of the General metabolism, phosphorus-calcium, lipid metabolism, disorders of the mineralization of the skeleton and the functional state of internal organs and systems [11-17]. The use of this technique for evaluating the effectiveness of combined use of vegetable oil and antioxidants in the complex treatment of rickets is relevant from the point of view of the choice of corrective therapy.

Purpose of research. Evaluation of the effectiveness of treatment of rickets in children using apricot oil and aevit by gas-liquid chromatography

MATERIALS AND RESEARCH METHODS

To achieve this goal, 87 patients with rickets were examined. Of these, 42 patients with rickets were observed in the children's polyclinic No. 1 in Samarkand and 45 children with rickets, burdened with pneumonia and hypotrophy, who are being treated in the hospital No 2 in Samarkand. The control group consisted of 10 practically healthy children.

The composition of higher fatty acids in the blood serum of children with rickets was determined by gas-liquid chromatography [3]. To identify the separated methyl esters of fatty acids, the method "witnesses" and the method based on the structural group components "sorbent-sorbate" were used. As a result of identification, the following fatty acids were found in the blood serum: C(16:0) – palmitic, C(16:1) – palmitoleic, C(18:0) – stearic, C(18:1) – oleic, C(18:2) – linoleic, C(18:3) – linolenic, and C(20:4) – arachidonic. The content of fatty acids was determined by the method of internal normalization.

EXPERIMENTAL PART

The results of the study and their discussion. The examined patients were divided into 2 groups. Group I of children (38 patients) with rickets received the traditional method of therapy. The results of the study are presented in table 2.

II - group of examined children with rickets (49 patients) received apricot oil and aevit against the background of the traditional method of treatment. The results of the study are presented in table 1.

TABLE1 Состав и содержание жирных кислот сыворотки крови у детей с рахитом

Fatty acids	Control	During examination	P<
C (16:0)	28,17±1,37	30,87±1,53	0,01
C (16:1)	2,70±0,22	1,38±0,64	0,05
C (18:0)	26,13±1,32	28,03±1,04	0,01
C (18:1)	0,90±0,13	0,66±0,6	0,01
C (18:2)	33,32±2,51	29,73±2,34	0,05
C (18:3)	2,41±0,45	2,58±0,50	0,01
C (20:4)	3,56±0,60	2,68±0,60	0,01

Note: P is the significance of the difference between the indicators in the group of patients and healthy people.

A study of the composition of higher fatty acids in the blood serum was carried out in children with rickets (group I - 38 sick children with rickets) who were on the traditional method of treatment and group II (49 sick children with rickets) - when the traditional method of treatment was combined with the use of modified therapy.

The results obtained for determining the content of higher fatty acids in the blood serum of children with rickets in comparison with the data of healthy children are presented in Table 2.

TABLE 2 COMPOSITION AND CONTENT OF FATTY ACIDS (IN%) IN BLOOD SERUM DEPENDING ON THE METHOD OF TREATMENT

Fatty acids	Control	Treatment method Traditional ModifiedМетодлечения			
		Traditional		Modified	
		M±m	P<	M±m	P<
C (16:0)	28,17±1,37	28,96±1,28	0,01	28,21±1,31	0,1
C (16:1)	2,70±0,22	1,62, ±0,43	0,01	2,55±0,30	0,1
C (18:0)	26,13±1,32	27,67±0,82	0,20	26,75±0,80	0,1
C (18:1)	0,90±0,13	0,76±0,10	0,20	0,92±0,10	0,1
C (18:2)	33,32±2,51	30,74±2,10	0,50	33,12±1,80	0,1
C (18:3)	2,41±0,45	2,11±0,45	0,05	2,73±0,45	0,1
C (20:4)	3,56±0,60	2,10±0,51	0,05	3,26±0,40	0,1

Note: P - relatively healthy

The examined children with rickets, who received traditional treatment, showed a wide range of fluctuations in the studied parameters of lipid metabolism.

Lipid imbalance is probably due to the fact that the effect of specific therapy in the body is primarily aimed at correcting phosphorus-calcium metabolism, therefore, the studied parameters of lipid metabolism did not normalize, which required their further correction.

As can be seen from Table 2, the performed method of treatment showed its high efficiency, which is confirmed by the obtained data: C (16: 0) - $28.21 \pm 1.31\%$, C (16: 1) - $2.55 \pm 0.30\%$, C (18: 0) - $26.75 \pm 0.80\%$, C (18: 1) - $0.92 \pm 0.10\%$, C (18: 2) - $33.12 \pm 1.80\%$; C (18: 3) - $2.73 \pm 0.45\%$; C (20: 4) - $3.26 \pm 0.40\%$, i.e. under the influence of the modified treatment, the parameters of the fatty acid composition returned to normal in the majority of patients.

CONCLUSION

Thus, it was revealed that children with rickets have significant disorders of fatty acid metabolism. To correct the dismetabolism of higher fatty acids, along with traditional therapy, it is recommended to prescribe apricot oil and aevit, which ensures high effectiveness of therapy in children with rickets.

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ETHICS IN IMPLEMENTATION OF GREEN

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ABSTRACT

One recounts that the North-South Divide still exists pertaining to Green Sustainable Environmental negotiations. The South Asian Economies are plagued with problems of high population and density per kilometer. Thus they operate under 'Treadmill of Production'¹ model. The concept is backed by 'Nation States' as livelihood is at question. The opportunities of Green Business all over the world has brought in the concept of 'Ethics' in implementation. This is because 'Ethics' is to be defined in reference to level of economy. The study of social science is impregnated in society. Thus Ethics is relative to economies but it follows certain principles and consumerism movements. These further are complicated by the modus-operandi of implementation.]

KEYWORDS: *Ethics, Libertarian Extension, Ecological extension, Conservation ethics, Gaia Hypothesis, Liberal Consumerism, Responsible Consumerism, Critical Consumerism, Radical Consumerism, Deep Ecology, Social Ecology, Eco-Socialist, Eco-Feminist.*

INTRODUCTION:

Ethics may be defined as a study of what is right or good in conduct². It is general theory of conduct and considers the action of human beings with reference to their rightness or wrongness, their tendency to good or to evil. The name of 'Ethics' is derived from a Greek terminology. Similarly, the term 'Moral Philosophy', which means the same thing as Ethics is derived from the Latin mores, meaning habits or customs. Here, therefore this terminology will be interchangeably used with Ethics.

One finds that the Natural process and Anthropogenic process have four stages of changes namely, 'Exploitative', 'Conservation', 'Release' and 'Reorganisation'. The nature and anthropogenic process follow each other, i.e., suppose it is a tidal phase and these activities are evident³. Therefore ethics by default exists in Nature and the logical Anthropogenic process follows. But is it that the Anthropogenic activities are always benign, no and the default ethics

leads to degradation of environment. Examples need not be stated since lot of water has flown down the river. Therefore is the reason of ethics and its implementation in the world of green business.

The question that arises is of perfect and imperfect obligation as testimony of conduct. The obligation that can be codified or precisely referred as 'duty' and the other part that is left comparatively vague is referred as 'virtue'. The duties are of three types. At first place, those duties that are part of the laws of State/Authority (ies), violations of which leads to penalty or fine (in terms of money). The second type are those that may not be part of law but nevertheless, every good citizens may be expected to follow. The third types are those duties which we demand of some, but not of others; which different individuals can be expected to fulfill in varying degrees. The author is delving into each of the three types in detail.

A. First types of Green Related Duties in Case of India

The act of good conduct is defined through implementation of the following acts pertaining to environment. There are over two hundred central and state statutes that have some bearing on environment⁴, in most of the cases the environmental concern is incidental to the Law's principal object.

The Environment Statutes are regarded as 'beneficent' legislation, enacted to advance directive principles of state policy contained in Article 48A of the Indian Constitution.⁵ Being a beneficent legislation, it is the duty of the court to adopt and interpretation favoring ecological preservation. Some of the main Green Acts are the following:-

- 1) The Air (Prevention and Control of Pollution) Act of 1981.
- 2) The Water (Prevention and Control of Pollution) Act 1974.
- 3) The Water (Prevention and Control of Pollution) Cess Act of 2003.
- 4) The Wild Life (Protection) Act of 1972
- 5) The Public Liability Insurance Act of 1991.
- 6) The National Environment Tribunal Act of 1995.
- 7) The National Environment Appellate Authority Act of 1997.
- 8) The Mines and Minerals (Regulation and Development) Act 1957.
- 9) The Indian Forest Act and Amendment 1984.
- 10) The Forest (Conservation) Act of 1980.
- 11) The Insecticide Act of 1968 (Insecticide Rules of 1971)
- 12) The Atomic Energy Act of 1982.
- 13) The Factories Act of 1948 (Amended 1987)
- 14) The Environment Protection Act of 1986.

The National Environment Protection Policy Act of 1969.

The Acts lead towards the duties of dos and don'ts for the public and the state. Incidents monitored and evaluated under clauses of these acts state the validity of the conduct to be typified as **ethical** or not and violations call for Indian Penal Code enforcement or the penal fines

under civil jurisdictions. The author is only a researcher of management and therefore has reserved himself from critical evaluation of the acts.

B. Second types of Green Duties

These are the various ethical guidelines that form part of Environmental Ethics. Vardya and Grosch, recognize three categories of environmental ethics as described below⁶;

1. The libertarian extension;- This states that the individual rights is extended to all non-human objects (i.e., non-human animals and inanimate objects). This means that all individuals should be given the right to an uninterrupted freedom of existence. The essence of this ethics therefore dwells in the fact that beings do not have to have some intrinsic value.
2. Ecological extension:- This view point is in tune to the essence of the Gaia Hypothesis, emphasis is not placed upon individual rights but upon the interrelatedness of all entities in the geophysical structure of the planet impregnated with essential diversity. To summarize this subscribes to 'eco-holism'.
3. Conservation ethics:- In regard to this view what transpires is that conservation is for the benefit of humankind. The environment has an instrumental value in which it is seen as a means and not an end. It is a means of gaining pleasure and profit. This is most common form of moral reasoning over the environment and the most common purpose of environment policy irrespective of the levels of economy in the world.

C. The third type are those duties which we demand of some, but not of others; which different individuals can be expected to fulfill in varying degrees. Antonides and Van Raaij⁷ have distinguished different types of consumerism in reference to underlying political and social commitments. Such commitments hold good for green consumerism. The following are the types enumerated below:

1. Liberal consumerism which focuses on looking after the rights and increasing the powers of the consumers in the markets.
2. Responsible consumerism, that focuses on the societal responsibility of consumers.
3. Critical consumerism which focuses on the questioning some features of the prevailing consumption system, e.g. demanding legislation and government action for better and safer products.
4. Radical consumerism that focuses on attacking the capitalist ideology of consumption, i.e., the inequity that prevails in the society.

The consumer behavior to the green product is definitely a social and cultural phenomenon as well, since social marketing point of view in relevance to the issue cannot be ruled out. Hence the 'level of cooperation' in countries of large democratic society are need the of the hour.

The third type of a duty that is impacting the green marketing as well in a changed post-industrial paradigm as stated by Cotgrove⁸ of socio-political and economic complexity of the phenomenon is actually addressing the domain of marketing i.e., the value.

One would like to map it as under:

Types of duties in reflected in consumerism	Domain of marketing
Liberal consumerism	Defining the market and understanding the values
Responsible consumerism	Determine the value proposition
Critical consumerism	Deliver the value
Radical consumerism	Monitoring the value

The three types of ethics are implemented by the following groups of political outfits, who map these ethics within their idealism. Human beings are political beings and they do have biased approach. These motivations may be capsuled in the politics of 'Deep Ecology', 'Social Ecology', 'Eco-Socialist' and 'Eco-Feminist'. The same lines have been followed by the Green Marketing practitioners.

The 'Deep Ecology' believers have a focus on strong sustainable approach. They tend to give this flavor to their conclusion. Such marketing research suggests that people who are to use green need to compromise on product features as well as pay more. Those who are in social ecology advocate maximum individual autonomy and give weightages to decentralization of the society. They oppose the concept of nation state. Such marketing researchers would often recommend self-help groups to handle the problem of spreading green. The third group of researchers are those who toe the line of eco-socialist integrate the ecological principles with political theories of socialism. According to them the developed world should pay more for non-eco friendly products than the people of the developing economy and nature's economy. Similarly, some others feel that feminists are better keepers of green and thus they are better trustees of green products. Those having allegiance to this thought and are also advocates are referred as eco-feminist.

SUMMARY:

The author has stated the different ethics which on the environmental platter of post-industrial paradigm as stated by Cotgrove holds good and finds its ventilation in the academic output and the activism of four groups of political maneuvering. It the commonness of the ethics is the anthropocentric viewpoint in case of all the three types. The convergence of the three types shows that non-human beings are to be given the same moral standing as that of the human species.

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METHODOLOGY FOR CALCULATING THE RATIONAL COMPOSITION OF THE MOBILE WORKSHOP FOR PERIODIC MAINTENANCE OF AGRICULTURAL MACHINERY

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ABSTRACT

This article provides ideas on the methodology for calculating the rational composition of the mobile workshop for periodic maintenance of agricultural machinery and the firm service point of the regional service center, established in a particular district.

KEYWORDS: *Agriculture, Branded Technical Service, Branded Technical Service Point, Depreciation Allowances.*

INTRODUCTION

The Firm Service Center (FTSP) of the Regional Service Center for Foreign Agricultural Machinery (FTS), established in a certain district, eliminates malfunctions of machine-tractor parks and farm machinery in the district and adjacent areas, uncomplicated. corrects malfunctions, performs maintenance operations after 250 and 500 motor hours [1, 2].

The effectiveness of the services provided by the FTSP largely depends on the qualitative and quantitative composition of the mobile workshop staff. The qualitative composition of specialists (plumbers, technicians, engineers) is easily selected depending on the level of complexity of the

work required to be performed. Substantiating the rational number of mobile workshop staff is not an easy task - targeted research will be required [3, 4].

The minimum number of employees - 2 (at the same time the duty of the driver of the service car is also assigned to the technician - mechanic and plumber - repairman) - is determined based on the convenience of work and compliance with safety regulations. The rational structure of the workshop provides a minimum of specific costs x_c (sum distribution person / hour) per unit of work

$$x_c = x_y + x_u \rightarrow \min, \quad (1)$$

in this x_y – specific costs associated with operating a mobile workshop;

x_u – specific costs for the wages of a workshop plumber and mechanic.

Other types of costs (depreciation allowances under FTSP, salaries of specialists, energy payments) were not taken into account in the target function as they did not depend on the number of workshop staff. Thus, in order to solve the problem, it is necessary to assess the impact of the number of employees on the use of a mobile workshop and the amount of specific costs associated with the salary of a mechanic and a plumber. To do this, we first produce a formula for workshop productivity.

The mobile workshop is the product of his shift work when he visits the areas where the machinery works every day w_{kc} shift duration (t_{cm}) is directly proportional to: $w_{kc} \propto t_{cm}$. Number of workshop staff Number of workshop staff (n_x) more work is done, ie productivity increases: $w_{kc} \propto n_x t_{cm}$. Shift time when the workshop is stopped for technological reasons or moves from one area to another within a shift (t_{cm}) a certain part of, expressed by the K_{Π} coefficient, is wasted: $w_{kc} \propto n_x K_{\Pi} t_{cm}$. It takes $2L / V_K$ time for the workshop to cover the average distance (L) from FTSP to the regions at V_K speed on arrival and departure. In addition, the workshop also breaks down as a vehicle ($\eta_{\Pi} < 1$). The resulting shift time is the value of t_{sm}

$$\eta_{\Pi} \frac{2L}{V_K} \text{ the share decreases: } t_{cm} - \eta_{\Pi} \frac{2L}{V_K}.$$

$$w_{kc} \propto n_x K_{\Pi} (t_{cm} - \eta_{\Pi} \frac{2L}{V_K}) \text{ or } w_{kc} = n_x K_{\Pi} (t_{cm} - \eta_{\Pi} \frac{2L}{V_K}), \quad (2)$$

in this n_x – number of workshop staff ($n_x < 1$); K_{Π} - reduction rate taking into account the time lost due to technological reasons and the transition of a mobile workshop from one farmer to another ($K_{\Pi} < 1$); t_{cm} – shift duration, hours; η_{Π} - the coefficient or readiness factor that evaluates the workshop as a vehicle ($0 < \eta_{\Pi} \leq 1$); L – Average distance from FTSP to farmers' areas, km; V_K - average speed of the mobile workshop, km / h.

K_{II} the coefficient taking into account the time lost by the workshop for technological reasons K_T coefficient and time spent moving from one area to another during the shift (τ_{cM}) We write the expression (2) as follows [5]

$$w_{KC} = n_x K_T (t_{cM} - \eta_{II} \frac{2L}{V_K} - \tau_{cM}). \quad (3)$$

K_T The following expression is appropriate for

$$K_T = 1 - \frac{\Delta t_{cM}}{t_{cM}}, \quad (4)$$

in this Δt_{cM} - time lost for technological reasons.

(4) $\Delta t_{cM} = 0$ if, $K_T = 1$. In this case $w_{KC} \rightarrow \max$.

$$\Delta t_{cM} = 0,5 t_{cM} \text{ if } K_T = 0,5.$$

$$\Delta t_{cM} = t_{cM} \text{ if } K_T = 0 - \text{The machine is idle during the shift, ie } w_{KC} = 0.$$

It should be noted that the workshop lost during the shift τ_{cM} it is not possible to derive a functional relationship that determines the average value of time, because it is difficult to mathematically express the probable completion time of the work performed by a workshop in a particular area with a certain shift productivity. Therefore, the following permissions were adopted in resolving the issue:

- 1) the number of shifts of the workshop from one area to another is equal to the number of serviced farmers' areas;
- 2) the volume of one gallon of work performed in all areas is the same and equal to the average value;
- 3) The distances from one area to another are the same and equal to the average value.

Given this, the average time (hours) lost in the shift of the workshop during the shift

$$\tau_{cM} = \tau_K / m_c, \quad (5)$$

in this τ_K - time spent moving from one area to another, hours; m_c - the number of shifts required to complete one gallon of workload (I).

τ_k time was spent preparing the mobile workshop for work τ_T move with time τ_x equal to the sum of the times: $\tau_k = \tau_T + \tau_x$. The distance between farmers' areas L_ϕ when

$$\tau_k = \tau_T + \eta_{II} \frac{L_\phi}{V_K}. \quad (6)$$

Number of shifts

$$m_c = \frac{H}{w_{kc}}. \quad (7)$$

Substituting (7) into (5),

$$\tau_{cm} = \frac{\tau_k w_{kc}}{H}.$$

We put this expression in (3)

$$w_{kc} = n_x K_T (t_{cm} - \eta_{II} \frac{2L}{V_K} - \frac{\tau_k w_{kc}}{H}) = n_x K_T (t_{cm} - \eta_{II} \frac{2L}{V_K}) - n_x K_T \frac{\tau_k w_{kc}}{H}$$

. From this $w_{kc} (1 + n_x K_T \frac{\tau_k}{H}) = n_x K_T (t_{cm} - \eta_{II} \frac{2L}{V_K})$ or

$$w_{kc} = \left(\frac{H + n_x K_T \tau_k}{H} \right) = n_x K_T (t_{cm} - \eta_{II} \frac{2L}{V_K}) \text{ or}$$

$$w_{kc} = n_x K_T (t_{cm} - \eta_{II} \frac{2L}{V_K}) \frac{H}{H + n_x K_T \tau_k} \quad (8)$$

or

$$w_{kc} = n_x K_T (t_{cm} - \eta_{II} \frac{2L}{V_K}) K_w. \quad (9)$$

(9) K_w - Coefficient of reduction of workshop productivity during a shift:

$$K_w = \frac{H}{H + n_x K_T \tau_k}. \quad (10)$$

As can be seen from expression (10), $H + n_x K_T \tau_k > H$ or $n_x K_T \tau_k > 0$ when $K_w < 1$.

Specific costs associated with using a mobile workshop X_y (sum / hour) includes: for its renovation X_p , for repair and maintenance X_T and to purchase fuel and lubricants X_e , that is

$$X_y = X_p + X_T + X_e. \quad (11)$$

(11)

$$X_p = B_k (\alpha_k + E_M) \delta / I_{\tilde{u}}, \quad (12)$$

in this B_k – book value of the mobile workshop, soums; α_k – annual allocation rate for workshop renovation; E_M – normative coefficient of efficiency of capital investments; $I_{\tilde{u}}$ – the annual volume of a particular type of work performed by the workshop, hours.

(12) $\delta = I_{\tilde{u}} / I_{\text{ю}} - I_{\tilde{u}}$ annual of the workshop $I_{\text{ю}}$ coefficient taking into account the share in the load.

$I_{\tilde{u}}$ size shift work productivity w_{kc} (hours) number of annual working shifts (S_u) The product of ($I_{\tilde{u}} = S_u w_{kc}$) expressed in the form and put in (12)

$$X_p = B_k (\alpha_k + E_M) \delta / S_u w_{kc}. \quad (13)$$

(11)

$$X_T = P_T L_{cm} / w_{kc}, \quad (14)$$

in this P_T – the norm of allocations for self-repair and maintenance of the workshop, soums / km.

(14)

$$L_{cm} = 2L + L_{\phi cm} \quad (15)$$

L_{cm} – average moving distance of the workshop during the shift, km; $L_{\phi cm}$ – average distance of shifts within a shift, km.

Given the first permissibility adopted above,

$$L_{\phi_{cM}} = L_{\phi} / m_c. \quad (16)$$

By substituting and simplifying the expressions (7), (15) and (16) to (14), we obtain the following

$$X_T = \frac{2P_T L}{w_{KC}} + \frac{P_T L_{\phi}}{I}. \quad (17)$$

X_e expression:

$$X_e = \rho_e f_e L_{cM} / w_{KC}, \quad (18)$$

in this ρ_e - specific fuel consumption, kg / km; f_e - fuel prices, soums / kg.

X_e for both X_T If we follow the steps above,

$$X_e = \frac{2L\rho_e f_e}{w_{KC}} + \frac{L_{\phi}\rho_e f_e}{I}. \quad (19)$$

We put the expressions (13), (17) and (19) into (11)

$$\begin{aligned} X_y &= \frac{B_{\kappa}(\alpha_{\kappa} + E_M)\delta}{S_u w_{KC}} + \frac{2P_T L}{w_{KC}} + \frac{P_T L_{\phi}}{I} + \frac{2L\rho_e f_e}{w_{KC}} + \frac{L_{\phi}\rho_e f_e}{I} = \\ &= \frac{1}{w_{KC}} \left[\frac{B_{\kappa}(\alpha_{\kappa} + E_M)\delta}{S_u} + 2L(P_T + \rho_e f_e) \right] + \frac{L_{\phi}}{I} (P_T + \rho_e f_e). \end{aligned}$$

According to (8) w_{KC} we continue the simplification by putting the expression

$$\begin{aligned} X_y &= \frac{[B_{\kappa}(\alpha_{\kappa} + E_M)\delta S_u^{-1} + 2L(P_T + \rho_e f_e)](I + n_x K_T \tau_K)}{n_x K_T (t_{cM} - 2\eta_{II} LV_K^{-1}) I} + \frac{L_{\phi}(P_T + \rho_e f_e)}{I} = \\ &= \frac{[B_{\kappa}(\alpha_{\kappa} + E_M)\delta S_u^{-1} + 2L(P_T + \rho_e f_e)] I}{n_x K_T (t_{cM} - 2\eta_{II} LV_K^{-1}) I} + \frac{[B_{\kappa}(\alpha_{\kappa} + E_M)\delta S_u^{-1} + 2L(P_T + \rho_e f_e)] n_x K_T \tau_K}{n_x K_T (t_{cM} - 2\eta_{II} LV_K^{-1}) I} + \\ &+ \frac{L_{\phi}(P_T + \rho_e f_e)}{I} = \frac{1}{n_x} \frac{B_{\kappa}(\alpha_{\kappa} + E_M)\delta S_u^{-1} + 2L(P_T + \rho_e f_e)}{K_T (t_{cM} - 2\eta_{II} LV_K^{-1})} + \end{aligned}$$

$$\begin{aligned}
 & + \frac{[B_K(\alpha_K + E_M)\delta S_u^{-1} + 2L(P_T + \rho_e f_e)]\tau_K}{(t_{cm} - 2\eta_{II}LV_K^{-1})H} + \frac{L_\phi(P_T + \rho_e f_e)}{H} = \\
 & = \frac{A}{n_x} + \frac{[B_K(\alpha_K + E_M)\delta S_u^{-1} + 2L(P_T + \rho_e f_e)]\tau_K + L_\phi(P_T + \rho_e f_e)(t_{cm} - 2\eta_{II}LV_K^{-1})}{(t_{cm} - 2\eta_{II}LV_K^{-1})H} = \\
 & = \frac{A}{n_x} + \frac{B_K(\alpha_K + E_M)\delta S_u^{-1}\tau_K + 2L(P_T + \rho_e f_e)\tau_K + L_\phi(P_T + \rho_e f_e)(t_{cm} - 2\eta_{II}LV_K^{-1})}{(t_{cm} - 2\eta_{II}LV_K^{-1})H} = \\
 & = \frac{A}{n_x} + \frac{B_K(\alpha_K + E_M)\delta S_u^{-1}\tau_K + (P_T + \rho_e f_e)[2L\tau_K + L_\phi(t_{cm} - 2\eta_{II}LV_K^{-1})]}{(t_{cm} - 2\eta_{II}LV_K^{-1})H} = \\
 & = \frac{A}{n_x} + \frac{B_K(\alpha_K + E_M)\delta S_u^{-1}\tau_K}{(t_{cm} - 2\eta_{II}LV_K^{-1})H} + \frac{(P_T + \rho_e f_e)}{H} \left[\frac{2L\tau_K}{(t_{cm} - 2\eta_{II}LV_K^{-1})} + \right. \\
 & \quad \left. + \frac{L_\phi(t_{cm} - 2\eta_{II}LV_K^{-1})}{(t_{cm} - 2\eta_{II}LV_K^{-1})} \right] = \\
 & = \frac{A}{n_x} + \frac{B_K(\alpha_K + E_M)\delta\tau_K}{(t_{cm} - 2\eta_{II}LV_K^{-1})HS_u} + \frac{(P_T + \rho_e f_e)}{H} \left[\frac{2L\tau_K}{(t_{cm} - 2\eta_{II}LV_K^{-1})} + L_\phi \right]
 \end{aligned}$$

$$\text{or } X_y = \frac{A}{n_x} + C, \quad (20)$$

in this

$$\begin{aligned}
 A &= \frac{B_K(\alpha_K + E_M)\delta S_u^{-1} + 2L(P_T + \rho_e f_e)}{K_T(t_{cm} - 2\eta_{II}LV_K^{-1})}, ; \\
 C &= \frac{B_K(\alpha_K + E_M)\delta\tau_K}{(t_{cm} - 2\eta_{II}LV_K^{-1})HS_u} + \frac{(P_T + \rho_e f_e)}{H} \left[\frac{2L\tau_K}{(t_{cm} - 2\eta_{II}LV_K^{-1})} + L_\phi \right],
 \end{aligned}$$

Specific costs of workshop staff salaries

$$X_u = \frac{an_x t_{cm}}{w_{KC}}. \quad (21)$$

(21) to (8)_{w_{KC}} We put the expression:

$$X_u = \frac{an_x t_{cm} (H + n_x K_T \tau_K)}{n_x K_T (t_{cm} - \eta_{II} \frac{2L}{V_K}) H} = \frac{an_x t_{cm} H}{n_x K_T (t_{cm} - \eta_{II} \frac{2L}{V_K}) H} + \frac{an_x t_{cm} n_x K_T \tau_K}{n_x K_T (t_{cm} - \eta_{II} \frac{2L}{V_K}) H} =$$

$$= \frac{at_{cm}}{K_T (t_{cm} - \eta_{II} \frac{2L}{V_K})} + \frac{an_x t_{cm} \tau_K}{H (t_{cm} - \eta_{II} \frac{2L}{V_K})}.$$

We divide the pictures and denominators of fractions into t_{sm}

$$X_u = n_x \frac{a \tau_K}{H (1 - \frac{2\eta_{II} L}{V_K t_{cm}})} + \frac{a}{K_T (1 - \frac{2\eta_{II} L}{V_K t_{cm}})}$$

or

$$X_u = B n_x + D, \quad (22)$$

in this

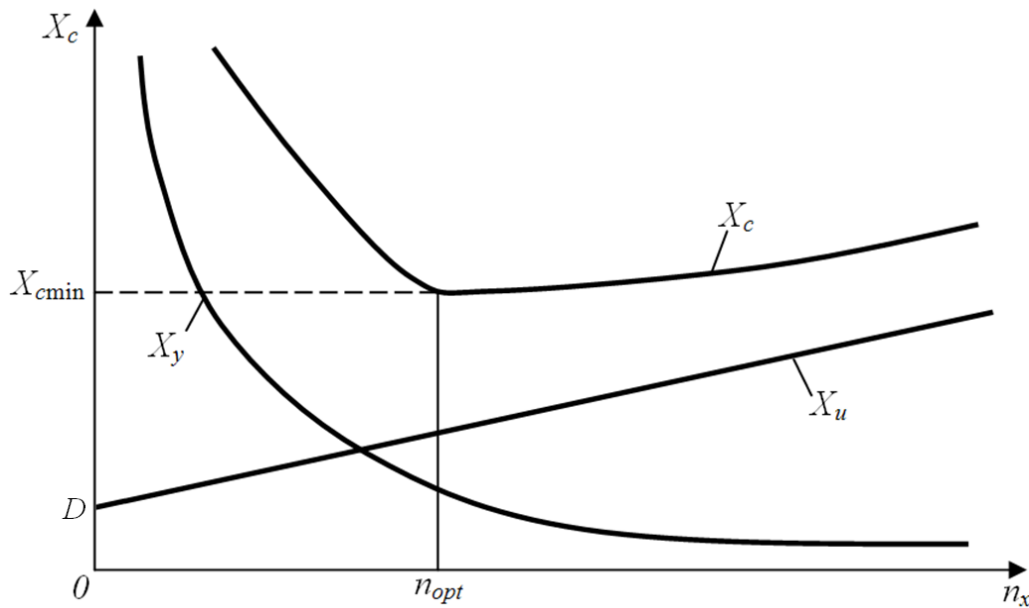
$$B = \frac{a \tau_K}{H (1 - \frac{2\eta_{II} L}{V_K t_{cm}})}, \quad D = \frac{a}{K_T (1 - \frac{2\eta_{II} L}{V_K t_{cm}})}$$

(20) on X_y and by adding the expressions X_i according to (22), we obtain the formula for determining the total specific X_s cost in the use of the workshop

$$X_c = X_y + X_u = \frac{A}{n_x} + C + B n_x + D \text{ or}$$

$$X_c = \frac{A}{n_x} + B n_x + (D + C). \quad (23)$$

We construct theoretical graphs of functions (20), (22) and (23) (Fig.).



Graphs of change in the specific costs of a mobile workshop depending on the number of employees

As can be seen from the graphs, the specific cost function associated with the use of the workshop increases with the number of employees (n_x) $X_y = \frac{A}{n_x} + C$ monotonically decreasing, wage costs $X_u = Bn_x + D$ and increases with the law of straight lines.

To construct a graph of the change in x_s , we check the function (23) to a minimum, viz

$$X_c = \frac{A}{n_x} + Bn_x + (D + C) \rightarrow \min. \quad (24)$$

From (24) we obtain the product of n_x :

$$X'_c = -\frac{A}{n_x^2} + B. \quad (25)$$

(24) to find the stationary points of the function $X'_c = 0$ find the roots of the equation

$$-\frac{A}{n_x^2} + B = 0 \rightarrow n_x^2 = \frac{A}{B} \rightarrow$$

$$n_{x1} = \sqrt{A/B}; n_{x2} = -\sqrt{A/B}.$$

(25)

$$X_c'' = \left(-\frac{A}{n_x^2} + B\right)' = \frac{2A}{n_x^3}.$$

X_c'' we find the values of at points n_{x1} and n_{x2}

$$X_c''(n_{x1}) = \frac{2A}{n_{x1}^3} = \frac{2A}{(\sqrt{A/B})^3} = \frac{2B}{\sqrt{A/B}};$$

$$X_c''(n_{x2}) = \frac{2A}{n_{x2}^3} = -\frac{2B}{\sqrt{A/B}}.$$

Apparently, $X_c''(\sqrt{A/B}) = \frac{2B}{\sqrt{A/B}} > 0$, $X_c(n_x)$ function $n_{x1} = \sqrt{A/B}$ has a minimum at the point.

(24) $n_{x1} = \sqrt{A/B}$ minimum value at the point

$$X_{c\min} = \frac{A}{\sqrt{A/B}} + B\sqrt{A/B} + (D + C)$$

or

$$X_{c\min} = 2\sqrt{AB} + (D + C). \quad (26)$$

Hence the optimal number of employees $n_{opt} = n_{x1}$

$$\begin{aligned} n_{opt} = n_{x1} &= \sqrt{\frac{A}{B}} = \sqrt{\frac{[B_K(\alpha_K + E_M)\delta S_u^{-1} + 2L(P_T + \rho_e f_e)]}{K_T(t_{cm} - 2\eta_{II}LV_K^{-1})} \cdot \frac{H(t_{cm} - 2\eta_{II}LV_K^{-1})}{a\tau_K t_{cm}}} = \\ &= \sqrt{\frac{[B_K(\alpha_K + E_M)\delta S_u^{-1} + 2L(P_T + \rho_e f_e)]H}{K_T a \tau_K t_{cm}}}. \end{aligned} \quad (27)$$

The value of δ in equation (27) can also be determined approximately as follows

$$\delta = S_u / H_K, \quad (28)$$

in this S_u - the number of shifts per working day; H_K - the total number of working days in a year.

Such simplification does not have a negative effect on the accuracy of the calculation, but it does make the solution of the problem a bit easier. Given this, the optimal number of employees

$$n_{opt} = \sqrt{\frac{[B_K(\alpha_K + E_M)I_K^{-1} + 2L(P_T + \rho_e f_e)]I}{K_T a \tau_K t_{cm}}}. \quad (29)$$

X_cgraph of, n_{opt} and corresponding to it X_{cmin} The value is shown in the figure.

CONCLUSION

The proposed method is to balance the workshop with the optimal number of mobile workshop staff (B_K), the rate of annual allowances allocated for its renovation (α_K), normative coefficient of efficiency of capital investments (E_M), the norm of depreciation allowances per unit distance of the workshop (P_T), specific fuel consumption (ρ_e), fuel prices (f_e), the average value of a gallic work done in the regions (I), the number of working days in a year (I_K), The average distance from the FTSP to the farmers' areas (L), the coefficient of stopping of the workshop for technological reasons (K_T), tariff rate of 1 hour's salary per employee (a), the time it takes the workshop to move from one area to another (τ_K) and shift duration (t_{cm}) depending on

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GENDER NATIONAL ACTION PLANS IN ADDRESSING GENDER NEEDS: THE CASES OF BANGLADESH AND PAKISTAN

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ABSTRACT

The significance of Gender National Action Plan (GNAP) lies in the acknowledgement of gender equality as a means to socio-economic development of a country. GNAP is essentially an expression of commitment towards gender equality. GNAPs represent commitment by the governments to mainstream gender equality in society through all its programmes and policies. Such commitment reflects political will in favour of making necessary investment and reforms in social, economic, political, legal and administrative infrastructure, as necessary to ensure gender equality. Bangladesh and Pakistan are two signatory countries of Beijing Declaration. These countries have developed policies and national machineries to implement them. However, there has been little analysis of to what extent these plans were addressing women's triple role and to what extent they support to meet practical gender needs and strategic gender needs. This study aimed at investigating the extent to which GNAPs can take into account of the triple role played by women and addresses the practical gender needs and strategic gender needs. Given that both of countries hold strong patriarchal ideologies implementation phase is likely to be disappointing. However, it is interesting to observe that between two countries, Bangladesh has achieved considerably greater success in closing gender gaps where Pakistan is one of low performers in this area. Now the question is what determines this difference in performance. The success of Bangladesh can be attributed to mostly international pressure externally and presence of strong civil society internally, pushing for gender equality.

KEYWORDS: *Infrastructure, Ideologies, Considerably*

INTRODUCTION

Understanding of gender needs and interests is crucial for mainstreaming gender concerns in public policies and programmes. Necessitated by academic concern for decades and pressures from international communities, countries around the world had been trying to develop and implement frameworks for gender equality. Beijing Declaration and Platform for Action (*BPfA*) taken in 1995 in the 4th World Conference for Women, is one of the most crucial framework for gender equality and change. *BPfA* obliged the signatory governments around the world to develop a National Action Plans (NAP), by end of 1996 for reducing gender inequality and advancement of women. GNAPs represent the commitment by the signatory governments to make necessary investment and reforms in social, economic, political, legal and administrative infrastructure to ensure gender equality.

This study aimed at investigating the extent to which GNAPs can take into account of the triple role played by women and addresses the practical gender needs and strategic gender needs. For the purpose of analysis two countries from South Asian region, Bangladesh and Pakistan were chosen as cases.

The analysis found notable initiatives taken by both of the countries in the sphere of strategic gender needs, especially reforming the legal, administrative and political infrastructure in favour of women. However, it is also observed that irrespective of similar type of policy interventions taken, achievements in reducing gender gaps in these two countries are not same. While Bangladesh has been championing in reducing gender inequality, Pakistan had been ranked among the lowest achievers in closing gender gaps. The national machineries in place to implement the national and international commitments are found to have unclear scope in terms of monitoring responsibility in both countries.

The question is what is determining the success of reducing gender gap? Is it the political will, the administrative capacity, strength of civil society or pressure from international community that is the key reason in this difference? Investigating the 'why' question primarily identifies that the success in gender gap reduction can not be seen in isolation. Both Pakistan and Bangladesh are signatories of many regional and global conventions. Initiatives for gender equality can be seen in the broader context of international pressure and pursuance on national government.

The first part of this report introduces the background, key concepts and debates, research objectives and methodology of the study. The second part of the report discusses GNAPs of two chosen countries and major initiatives taken to address the plans to investigate the extent to which these plans address women's practical and strategic gender needs.

Background

Beijing Declaration and Platform for Action (*BPfA*) is one of the most significant expressions of commitment by international community towards gender equality. In the fourth world conference on women in 1995, 189 governments from around the world had declared their commitment to reduce inequality between men and women through signing this document. In *BPfA*, the signing governments declared their determination to advance the goals of equality, development and peace for all women, dedication for addressing the obstacles and commitment for equal rights and dignity of women and men (Annex, *BPfA*). This framework was subsequently endorsed by the United Nations General Assembly in 1996. Since then it had been considered to be the most crucial framework for gender equality.

The *BPfA* was an outcome of worldwide recognition that due to decades of discrimination against women, inequality prevails between men and women in the society and measures needed to be taken to reduce such inequality. It is essentially a positive affirmation of women's human rights, demanding economic and political empowerment of women and necessitating functional plans by the governments to promote women's equality (Bunch and Fried, 1996). As UNWomen puts, it is 'the most progressive blueprint ever for advancing women's rights', the 'defining framework for change'.

The Beijing Declaration establishes twelve interrelated critical areas of concern that are of high priority and require attention from actors to achieve political, social, economic, cultural, and environmental security for all. These critical areas of concern include poverty; education; health; violence; armed conflict; the economy; power and decision-making; mechanisms for women's advancement; women's human rights; mass media; the environment; and, the girl child. For each area of concern, strategic objectives were proposed. Development of institutional machinery to implement the commitment made in *BPfA* is one of them.

Among the critical areas of institutional mechanisms for the advancement of women is the focus of this report. In the declaration, the primary responsibility of implementing the strategic objectives is upon the government (para 293, *BPfA*) where it obliged the governments to develop a National Action Plans (NAP) by end of 1996 (para 297, *BPfA*). Simply seen, *BPfA* has tasked governments to devise national systems that would assist women's empowerment (Metcalf 2011).

Broadly, the significance of GNAP needs to be understood as part of acknowledgement of gender equality for socio-economic development of a country. Dollar and Gatti (1999) in their analysis of hundred countries over the past three decades found econometric evidences of gender inequality with slower economic growth. Ester Boserup (1970) is one of the early feminist economists, who linked women's status to economic independence. She is often cited as the pioneer in attracting policy attention to women in terms of their productivity as equal to men (Razavi, 1997). Besides, economic policies often have adverse effects on women. In the discussion of adverse effects of apparently gender neutral structural adjustment programme on women, Elson (1995) found that these policies are imbued with male bias and proved bad not only women but sustainable development in general.

Deconstructing Gender National Action Plan (GNAP)

Gender National Action Plan (GNAP) is essentially as an expression of commitment by governments towards gender equality. The key concerns in GNAPs evolve more or less around equality, empowerment. Different countries have used the term differently. For instance, The National Action Plan for Gender Equality of Macedonia sees it as a strategic document of the government outlining the aim, process, actors and measuring indicators for gender equality in the Republic of Macedonia. The National Action Plan for Gender Equality (NAP-GE) of Ethiopia defines it as a framework for Ethiopian government to advance commitment to gender equality. The Pakistan's National Plan of Action (NPA) for Woman is described as the implementation matrix that identifies actions and actors required for improvement of legal, social and economic situation of women and girls. In the fifth periodic report by Bangladesh to UN, the National Action Plan for Women's Advancement is described as an emphasised strategy to mainstream the issue of women's advancement in government policies and programs.

It appears that different words are used to describe GNAPs by different government. However, the key objectives are more or less same. GNAPs represent explicit commitment by the government to mainstream gender equality in society through all its programmes and policies. Such commitment reflects political will in favour of making necessary investment and reforms in social, economic, political, legal and administrative infrastructure, as necessary to ensure gender equality.

From a theoretical point of view, Moser's (1989, 1993) conceptualization of gender planning proves to be useful in defining GNAP. Although her conceptualization of gender planning refers to a new planning tradition, it benefits understanding GNAP. According to Moser (1993), the goal of gender planning is the emancipation of women from their subordinate position and achievement of equality, equity and empowerment. Such goal is reflected in the GNAPs discussed earlier in the paper. The underlying conceptual rationale for gender planning is that men and women play different roles in the society and have different interest and needs. Gender planning emphasizes on recognizing and addressing such difference in roles, interest and needs (Moser 1989).

Women's Role, Interests and Needs

Moser (1989) identifies three key roles played by women in the society: the productive, the reproductive and the community management role. She terms them as the 'triple role of women'. According to her, due to the triple role played by women, they have different needs than men. Development planning often fails to address the differences between the needs of women and men and risks missing key determinants for their wellbeing. Addressing the limitation of traditional planning process, Moser (1989) calls for legitimization of a new planning tradition-gender planning, that incorporates the awareness of women's productive, reproductive and community management roles and addresses different needs of men and women.

Moser (1989, 1993) has suggested that there are two key needs of women: practical needs and strategic needs. She draws her conceptualization of genders needs from Molyneux's (1985) distinction of women's interest, the prioritized concern, into the practical interest and strategic interest. She then turns these into planning terms women needs, practical gender needs (PGN) and strategic gender needs (SGN). Identifying gender interest facilitates translating them into gender needs. Here, gender interest is the core concern, the goal, and gender needs are the means to achieve the goal (Moser 1993).

According to Moser (1993), practical gender needs rise out of concrete conditions women's experience and usually is a response to an immediate perceived necessity felt by women in a given context. Practical gender needs meet the survival goal. Example of such needs may include employment, health care facilities, safe drinking water, nutritious food and supplement, child care support and sanitation. Strategic gender needs (SGN), on the other hand, rise out of the needs to overcome women's subordination to men in a society. Strategic gender needs related to reduction of gender based inequality, discrimination and violation of human rights in divisions of labour, power and control in the society. Measures include legal provisions to ensure human rights, equal employment opportunity and wages, women's control over their bodies, property right, elimination of domestic violence, participation in the political sphere, access to credit.

Gender Planning Process: Policy, Planning and Implementation

According to Moser (1993) a 'planning process' includes three key stages of activities: policy making, planning the process of implementation and actual implementation. Gender planning, similarly refers to the interrelated stages of gender policy, gender planning and the organization of implementation.

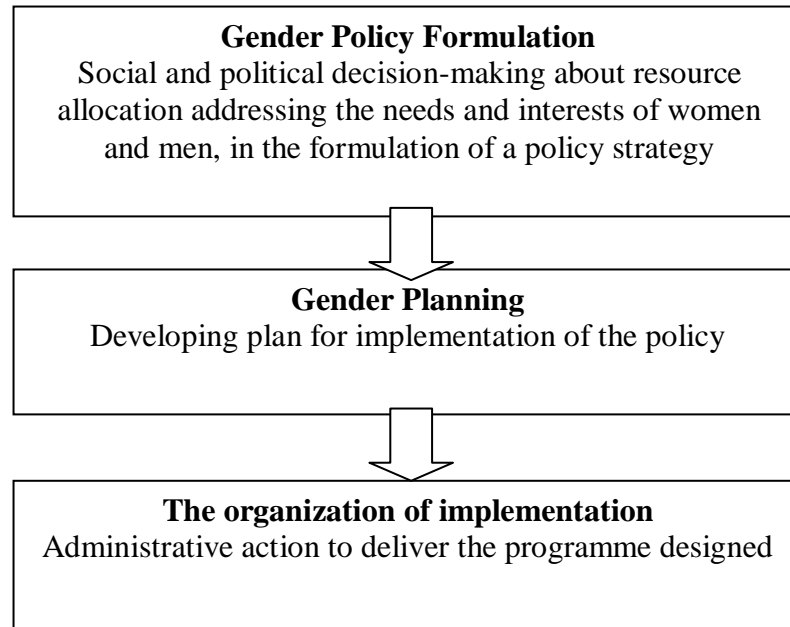


Figure 1: Gender Planning. Source: Based on Moser (1993)

The stages of planning depict a hierarchy of activities where formulation of gender policy is the first stage for addressing particular issue or concern. In cases where a particular gender concern is not addressed in the gender policy it is likely that that concern will not be reflected in the planning process and implementation stage. This means that to understand the extent to which GNAPs reflect strategic gender needs requires starting the assessment from the policy content, the extent to which strategic gender needs are addresses in existing gender policies.

Bangladesh and Pakistan are two signatory countries of Beijing Declaration. These countries have developed policies and national machineries to implement them. However, there has been little analysis of to what extent these plans were addressing women's triple role and to what extent they support of meet practical gender needs and strategic gender needs. It is beneficial to study GNAP from the perspective of gender planning as it recognizes different obstacles faced by women and men and has immense potential to contribute is reducing gender inequality. This study has focused on the extent to which Bangladesh, and Pakistan incorporates gender aware planning process. Such study can contribute to inform policy process in addressing strategic gender needs for social transformation. GNAP creates condition for private actors, individual and organizations, to develop and promote gender equality.

Study Objective

The main objective of this study was to investigate whether GNAP takes into account of the triple role played by women in the society and address the practical gender needs and strategic gender needs. The specific objectives of this research were:

- a) Identify policies that addresses practical gender needs and strategic gender needs
- b) Critically consider the governance structures of a states equality institution.
- c) Identify determinants for success in reducing gender inequality.

METHODOLOGY

This study has considered gender roles and gender needs as complex social constructs and has followed qualitative method of enquiry. Qualitative method was chosen based on the reasoning of Creswell (2013) that qualitative methods are useful in researches that intends to explore and understand a social problem, when the concept needs to be understood and little empirical research is found on the topic. Due to the complexity of gender analysis, following a qualitative approach was expected to allow the flexibility of identifying deviated conclusion from this research.

This study has used the case study strategy of inquiry by which an enquirer can explore in depth a program, event, activity, process or individuals (Creswell 2013). Following the reasoning of Yin (2003) case study was chosen for this research, as it aimed to a. answer the 'how' and 'why' questions, b. explore the influence of the contextual conditions, and c. boundaries between the phenomenon and context was not clear. Based on the discussions in the previous section it can be contended that using Case Study is expected to better facilitate to gain in-depth understanding of the case of GNAP in Bangladesh. Following the categorization of Stake (1995) the case study can be considered as *instrumental* that was expected to provide insight into the issue and to refine current theoretical understanding.

Secondary data was the main source of data source in this research. Scholarly articles, policy papers, newspaper articles, government circulars, organization documents from non-government organization, research reports and statistical reports was be used as data source. The selection of documents and sites was purposeful to help in understanding of the problem in question.

Analysing GNAP and Gender Needs: The cases of Bangladesh and Pakistan

GNAP in this study is defined as the explicit commitment by the government in favour of the agendas set forward in BPfA. It is a time-bound commitment by the government to invest in socio economic and political infrastructure and remove obstacles that limit women's contribution in development. The following analyses GNAPs of two South Asian countries, Bangladesh and Pakistan to investigate the extent to which GNAPs take into account of women's practical and strategic gender needs.

Women in Bangladesh: Understanding the Context

Like many other developing countries, the women of Bangladesh have been deprived and discriminated against due to the deep-rooted patriarchal social system, norms and practices.

There had been numerous initiatives with explicit commitment towards gender equality and advancement of women. The constitution of People's Republic of Bangladesh upholds women's right to equal treatment and equal opportunities. Bangladesh is signatory of major international

conventions and charters, agreeing to provide equal opportunity of men and women. The government participated in and pledged to implement the action undertaken in 1st, 2nd, 3rd, and 4th World Women's Conference, participated in the World Summit in 1992 for Environment and Development in Rio-de-Janeiro, the World Conference on Human Rights in Vienna in 1993, and the World Summit for Social Development in 1995 in Denmark.

In 1984, to further the progress made at these summits, the Bangladesh Government was even one of the first countries to ratify CEDAW (Convention on the Elimination of all forms of Discrimination Against Women), with reservations. Primarily, Bangladesh had reservation on Article 13(a), 18 16 (1)(c) and (f), 19 and Article 2, which requires examination of constitutions, laws, and policies and the enactment of a legislative and administrative framework to implement the Convention. Bangladesh withdrew the reservations to Articles 13(a) and 16 (1)(f) in 1997 but has not withdrawn the Article 2 or 16 (1)(c) reservation. Reservation on article 2 is based on the argument that it conflicts with sharia law.

In the ranking of Global Gender Gap index 2017, by the World Economic Forum, Bangladesh ranks 47th among 144 countries. In 2016, Bangladesh was at the 72th position which means the country has progressed further in reducing gender gap.

TABLE 1: ECONOMIC AND POLITICAL STATUS OF WOMEN AND MEN

Economic and political status of women	Women	Men	W/M ratio
Labour force participation	45.1	83.3	0.54
Estimated earned income	2,364	4,776	0.50
Legislators, senior officials and managers	13.2	86.8	0.15
Professional and technical workers	29.1	70.9	0.41
Literacy rate	69.9	75.6	0.92
Political empowerment			
Women in parliament	20.3	79.7	0.25
Women in ministerial positions	6.3	93.8	0.07

Source: World Economic Forum Global gender Gap index Report 2017

However, little real progress is seen in social transformation. Policy initiatives that challenged the existing socio-cultural subordination of women to men are resisted strongly. Forty percent of the Bangladesh population lives under the poverty line and two thirds of them are women. Fundamental religious groups consistently speak and demonstrate against advances in women's rights and development, and, because of that, political parties in power and the opposition are afraid to anger these religious groups who will take to the streets in protest and violence.

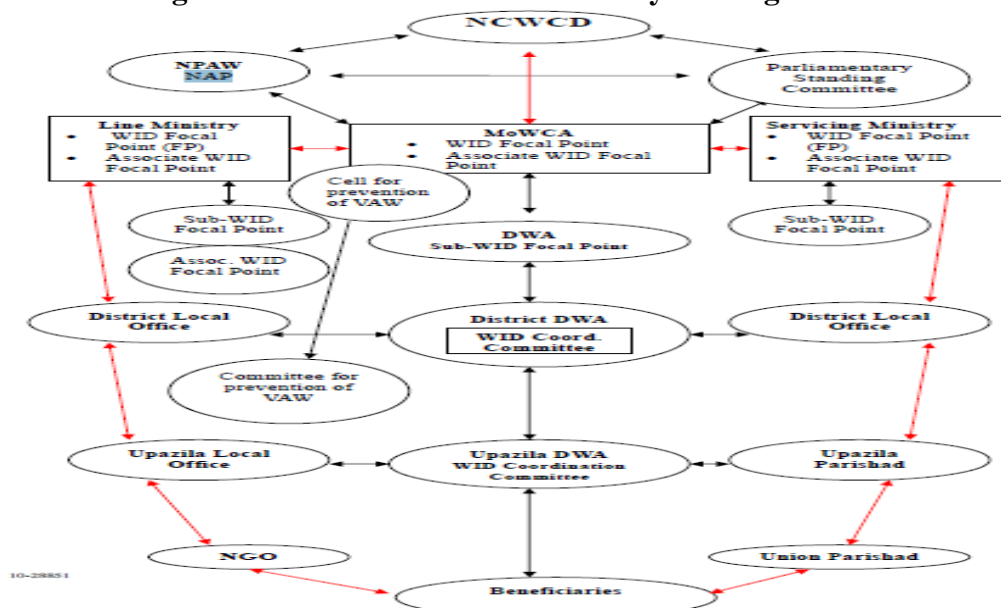
The scale and social dimension of crimes against women has changed, although did not reduce significantly. The nature of violence against women includes battering, abduction, rape murder, acid throwing. From January 2014 to December 2017, a total of 17,289 cases of women and child rapes were recorded throughout the country. The total number of victims in those cases was 17,389, of which 13,861 were women and 3,528 children (the State Minister of Bangladesh. 19 February 2018).

TABLE 2: COMPARISON OF ECONOMIC OPPORTUNITIES OF WOMEN AND MEN IN BANGLADESH

Economic Opportunities of women and men	Bangladesh	
	Female % of female employment	Male % of male employment
Employment in agriculture	62.1	32.9
Employment in Industry	16.2	22.6
In service	21.6	44.4
Unemployment	7.2	3.2
Waged and salaried worker	28.6	43.8
Contributing family worker	37.7	4.7

Source: World Bank

The National Action Plan (NAP) for Women's Advancement was developed in 1998 after the formulation of the National Policy on Women's Advancement in 1997 (MoWCA, 2014). In 2011 a new policy was formulated and the National Action Plan for the National Women Development Policy 2011 was developed (MoWCA, 2014). A National Council for Women Development (NCWD) was established in 1995 as the highest policy making body for monitoring and overseeing women and children related activities in various sectors. This council is chaired by the Prime minister, including member from various sectors and civil society. The Ministry of Women and Children Affairs (MoWCA) acts as the focal agency in implementing NAP with support from Department for Women's Affairs (DWA) and the Jatiya Mahila Sangstha (JMS). MoWCA has developed sector Specific action plans in line with the NAP. The Women Development Implementation and Evaluation Committee (WDIEC) was established in 1998 to monitor the progress of the NAP, headed by the Minister of the MWCA. There is an Inter-Ministerial Coordination Committee for the National Programme for the Prevention of Violence and Dowry.

Figure 4: National Women Machinery of Bangladesh

Looking at the national machinery one thing becomes clear that the process is of implementing NAP is mostly hierarchical and top-down. Commissions and committees are formed followed by formation of numerous committees and groups at numerous levels. It is also not clear how these committees and commissions harmonize and work together. There seems to be an overlap in the monitoring mechanism. Based on the 4th periodic reports of States parties 2011, the NCWD monitors the implementation of NAP and implementation focal is MoWCA, in this case the Minister of MWCA being chair of WDIEC has a possibility create confusion and bias in effective monitoring of the process.

Women in Pakistan: Understanding the Context

A study conducted by the Asian Development Bank described the status of women in Pakistan. It depicts that the social and cultural context of Pakistani society is predominantly patriarchal where men and women are conceptually 'divided into two separate worlds'. Where home is seen as the legitimate ideological and physical space, men are seen as dominant in the world outside the home. The ideological demarcation of honor, purdah, based on religious foundation, sets the boundary for women, limiting mobility of women (Asian Development Bank).

TABLE 3: COMPARISON OF ECONOMIC OPPORTUNITIES OF WOMEN AND MEN IN PAKISTAN

Economic Opportunities of women and men	Pakistan			
	Female employment	% of female	Male employment	% of male
Employment in agriculture	73.1		33.8	
Employment in Industry	14.2		26.2	
In service	12.4		40.0	
Unemployment	6.7		3.0	
Waged and salaried worker	24.8		42.8	
Contributing family worker	54.7		15.0	

Source: The World Bank

Pakistan is signatory of a number of international human rights conventions relating to equal treatment and equality between men and women: The Universal Declaration of Human Rights (1948), Discrimination in Employment and Occupation 1958, The Forward-Looking Strategies for the Advancement of Women (1985), Beijing Platform for Action, Fourth World Conference on Women, Beijing, 1995. Pakistan ratified the Convention on the Elimination of All Forms of Discrimination Against Women, (CEDAW) in 1996, with general reservations regarding dispute resolution mechanism and supremacy of the Islamic Constitution of Pakistan (UNICEF 2009).

In Pakistan the nature of violence against women includes rape, murder, battering and humiliation, prostitution and trafficking. In a recent news report it was stated that in Pakistan 70% women and girls experience physical or sexual violence in their lifetime by their intimate partners. Also 93% women experience some form of sexual violence in public places in their lifetime (The Express Tribune, 4 July 2018,). The key obstacles in the way of reporting violence are unrest, targeted killing of the legal fraternity, weak law enforcement, absence of rule of law and overall social, cultural and religious barriers (Bilgrami, 4 July 2018).

In the ranking of Global gender Gap index 2017 by the World Economic Forum, Pakistan ranked 143rd among 144 countries. It had closed just under 55% of its overall gender gap. It remains in the same position it was in 2016, indicating that the country had not achieve meaningful progress in this year.

TABLE 4: ECONOMIC AND POLITICAL STATUS OF WOMEN AND MEN

Economic and political status of women	Women	Men	W/M ratio
Labour force participation	25.7	85.7	0.30
Estimated earned income	1,610	8,695	0.19
Legislators, senior officials and managers	3.0	97.0	0.03
Professional and technical workers	22.1	77.9	0.28
Literacy rate	44.3	69.1	0.64
Political empowerment			
Women in parliament	20.6	79.4	0.26
Women in ministerial positions	0.0	100.0	0.00

Source: The World Economic Forum Global gender Gap index Report 2017

In Pakistan, the National Plan of Action (NPA) for Woman was launched in 1998. The key area of focus in the NPA includes poverty, health, violence, armed conflict, and the human rights of women. A number of initiatives followed by the NPA, including the National Policy for Development and Empowerment of Women in March 2002 that aimed at formulation and implementation programs for women's empowerment. These include the formation of a National Commission on the Status of Women, and efforts towards a reproductive health policy (2000).

Here the national focal machinery for implementing NPA is the Ministry of Women Development (MoWD) and its Provincial Women's Development Departments (WDDs) at the provincial level (see annexure). Besides, it has a National Commission on the Status of Women (NCSW), established in 2000 to review legal provision affecting women's status and right. MoWD implements different projects for advancement of women. The project titled 'Working Toward Achieving the National and International Commitments on Gender and Poverty Issues' (NICGAP) 2005 was itself part of implementation of the NPA. The cabinet approved 'Gender Reform Action Plan (GRAP) at the national level and provincial levels are in place since 2007.

To support the implementation of GRAPs there are Gender Development Sections (GDSs) established in Finance Division, Establishment Division, Planning and Development Division, Ministries of Law and Justice and Information and Broadcasting. Here, the role of GDSs is to develop capacity of planning and implementing gender aware policy and programmes (4th periodic reports of States parties 2011). Within the GDSs of Finance Division a Gender Mainstreaming Committee is established to address gender inequalities and strengthen implementation of international commitments for Gender Equality (4th periodic reports of States parties 2011).

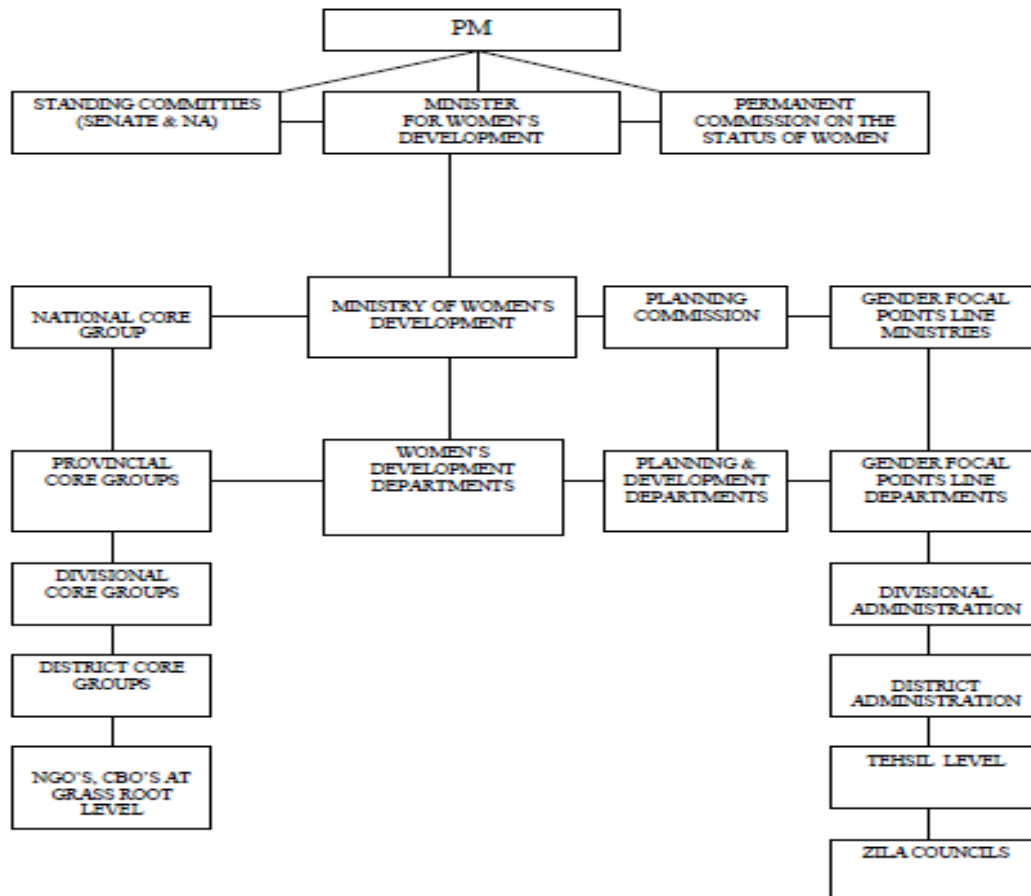


Figure 6 : Mechanism of National Women Machinery in Pakistan

The mechanism of functioning of the national women machineries in Pakistan shows similar trend like Bangladesh. According to the 4th periodic reports of States parties (2011) the role of NCSW is to review legal provisions affecting women, where it again says that the commission is expected to provide input in policy making. It also confusing that the National Steering Committee on Gender Mainstreaming that is established to supervise and monitor the implementation of the NPA is at the same time expected to assists MoWD, where MoWD is the implementing agency of NAP.

The monitoring mechanism is still not clear as it was expressed by the UN Committee on the Elimination of Discrimination Against Women in its Concluding Comments on Pakistan's periodic reports, made in June 2007. The report also has rightly shown concern on the lack of authority and human and financial resources and capacity of MoWD to coordinate with women's organizations. However there has been increase in the scope of activities of MoWD. The pilot projects titled 'Jafakash Aurat' Projects are being implemented by MoWD in public private partnership to facilitate economic empowerment. Also a three-year National Program for promoting political participation of women was implemented by MoWD (4th periodic reports by Pakistan 2011).

GNAP, Gender Needs and Social Transformation

This section of the report intends to analyse the critical areas in the GNAPs in Bangladesh and Pakistan and see to what extent the GNAPs have addresses women's gender needs. More specifically the aim is to see whether the initiatives taken by the government have addressed strategic gender needs, necessary for brining social transformation.

The table in the following page analyses GNAP and initiatives addressing practical gender need and strategic gender needs. The above table depicts gender policy, plans and initiatives addressing gender needs. It depicts that since the ratification of CEDAW, BPfA and formation of GNAPs, Bangladesh and Pakistan has come long way. There are impressive initiatives that took place for reforming and creating legal, administrative and political infrastructure in favour women. Apparently, these initiatives seem to have acknowledged women's multiple roles and practical and strategic gender needs.

According to the fifth periodic report of Bangladesh (2003) the NAP Bangladesh explicitly states that it addresses the sex roles and stereotyping and sets clear strategy to redress them. Noticeably, most of the major initiative took place in the sphere of addressing strategic gender needs, which frequently is considered by feminists as women's 'real' interests (Molyneux, 1985). Implemented effectively, these initiatives could turn out to be the stepping stones for women's emancipation from current subordinate position and consequent social transformation.

However the formulation of strategic interest as a form of interest will be effective only when full account of the practical interests taken (Molyneux, 1985). On the other hand meeting practical gender needs will also not automatically result in the satisfaction of strategic gender needs (Moser 1989).

KEY FINDINGS

The key findings from the analysis of the country contexts, GNAPs and initiatives taken for gender equality are:

- Formulation of policy was not preceded by plans. GNAPs necessitated formulation of the gender policies in both Bangladesh and Pakistan.
- Prioritized areas of concerns in the GNAPs have shown considerable understanding of gender practical and strategic needs.
- Numerous initiatives are prioritized in the area of practical gender needs.
- Considerable initiative for legal provisions and reforms were undertaken, that are crucial for meeting gender strategic interests.
- There are similarities of interventions prioritized in the GNAPs of Bangladesh and Pakistan.

The analysis depicts large similarities in the initiatives taken by Bangladesh and Pakistan. Given that both of countries hold strong patriarchal ideologies implementation phase is likely to be disappointing. However, it is interesting to observe that between two countries, Bangladesh has achieved considerably greater success in closing gender gaps where Pakistan is one of low performers in this area. Now the question is what determines this difference in performance. One of the significant reasons are international pressure externally and presence of strong civil society internally, pushing for gender equality.

GNAPs, International Influence and Constituency Building

The success of GNAPs can not solely be credited to commitment of the governments of Bangladesh and Pakistan. It needs to be seen as part of broader context of national commitments and regional and global agreements. Both Pakistan and Bangladesh are signatories of UN Convention and are in regular pressure to translate them into reality.

The following figure is developed to illustrate the context within which initiatives for gender equality are taken in Pakistan and Bangladesh:

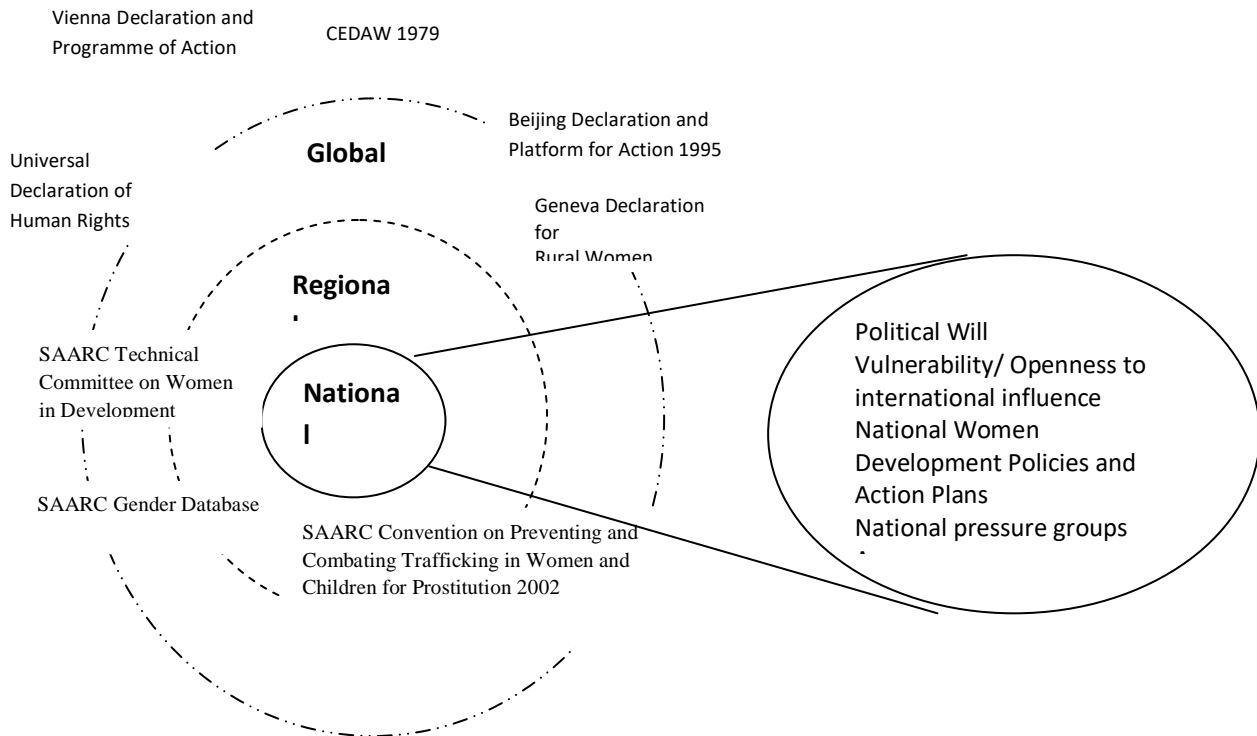


Figure 7: Broader Context for Gender Equality Initiatives. Source: author's interpretation.

This can be explained by the study done by Gray, Kittilson, and Sandholtz (2006) on the impact of global norms and institutions on the life and status of women. In the study of 180 countries they have found that in cases where domestic environment are open to international influence the outcomes for women improve. The most significant influence they found to be ratification of CEDAW that lead to increased literacy, participation in the economy, and representation in parliament. They also concluded that participating in international organizations and treaties it has an influence in shaping national attitudes and can act as mechanisms for change (Gray, Kittilson, and Sandholtz 2006).

While GNAP is significant it is also true that constituency building is also necessary to permeate the understanding at grassroots. Moser states that state intervention alone can not remove causes of gender inequality in the society (Moser 1989).

CONCLUSION

This study aimed at explaining the significance of GNAP while focusing on providing a clear definition, analyse GNAPs in terms of its capacity in addressing women's gender needs. The main argument was that GNAP needs to be considered as *gender planning* and explicitly address

practical gender needs and strategic gender needs. Both of these needs need to be carefully analysed and context specific constraints need to be identified. While it is necessary to be part of global agenda, it is also necessary to translate the global plan of action into a context specific plan. This will ensure that the socio-political, legal and administrative reforms can actually remove the constraints in way to meeting women's gender needs in that particular country. From the perspective of achieving gender equality strategic gender needs to be emphasized as they are related to the needs of emancipation of women from a subordinate position in relation to men and lead to social transformation. However this can not be done by the central government machinery alone. Especially, in country contexts where the national women machineries operate under difficult technical and political constraints. On the one hand national women machineries need to be strengthened in terms of their skills in identifying gender needs and translating them in the planning process. On the other hand women organizations at local level need to be part of organizing demands from grassroots. A hierarchical, top-down process of GNAP implementation is rarely likely to lead to social transformation that is required for women's emancipation from a subordinate position.

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REPAIR AND MAINTENANCE FACILITIES OF THE FIRM TECHNICAL SERVICE POINT

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ABSTRACT

This article provides feedback on the repair and maintenance facilities of the Company's technical service point. The equipment and service vehicle equipment to be installed on the sections of the repair shop were selected based on the types and number of parts and components of tractors, combines and agricultural machinery that are quickly out of order during the agro-technical seasons. Repair shop. This workshop has turning, welding, battery charging, patching and plumbing sections. Electric, gas and contact welding equipment is installed at the welding site. The battery charging area also has racks that store batteries that have been removed from cars.

KEYWORDS: Agriculture, Service Centers, Farms, Maintenance.

INTRODUCTION

It is known that foreign companies such as Klaas, John Deere, Keys New Holland, which produce tractors and agricultural machinery, not only export their equipment to other countries, but also provide them with branded maintenance services.

For example, Keys New Holland (USA) carries out branded maintenance activities with the help of Service Centers established in each region of the country. Service centers have offices (with communication facilities), warehouses, central repair shop (stationary workshop), mobile workshops (special service car) and other repair and service facilities.

Service centers are mainly located in regional centers. In the event of a breakdown in foreign equipment operating in the fields of farms operating in the districts, operators call a mobile workshop from the Service Centers. The mobile workshop travels 30-50 km, even 100-150 km, and reaches the field where the faulty car is parked. The mobile workshop mechanic rectifies the fault and returns to the Service Center again.

Chronometric studies show that it takes 2-4 hours to fix a single fault in a car. 1.5-3.0 hours of this is the time of departure - arrival. The cost of repairing the car includes not only the cost of spare parts and labor costs of the mechanic, but also the cost of the road traveled. Naturally, the longer the distance between the Service Center and the field, the higher the cost.

In order to address these shortcomings, it is recommended to establish a branded technical service point (FTSP) in areas far from the Service Center [1]. However, the types and composition of FTSP repair and maintenance facilities are not substantiated [2].

This article is aimed at finding a scientific and technical solution to this topical issue.

The study uses existing methods, procedures and rules for calculating the types and composition of facilities for repair and maintenance of machines.

The equipment and service vehicle equipment to be installed on the sections of the repair shop were selected based on the types and number of parts and components of tractors, combines and agricultural machinery that are quickly out of order during the agro-technical seasons. These types and numbers were determined as a result of chronometric studies conducted on the field work of technical means.

Based on the results of the research, we accept the composition of FTSP repair and maintenance facilities as shown in Figure 1.

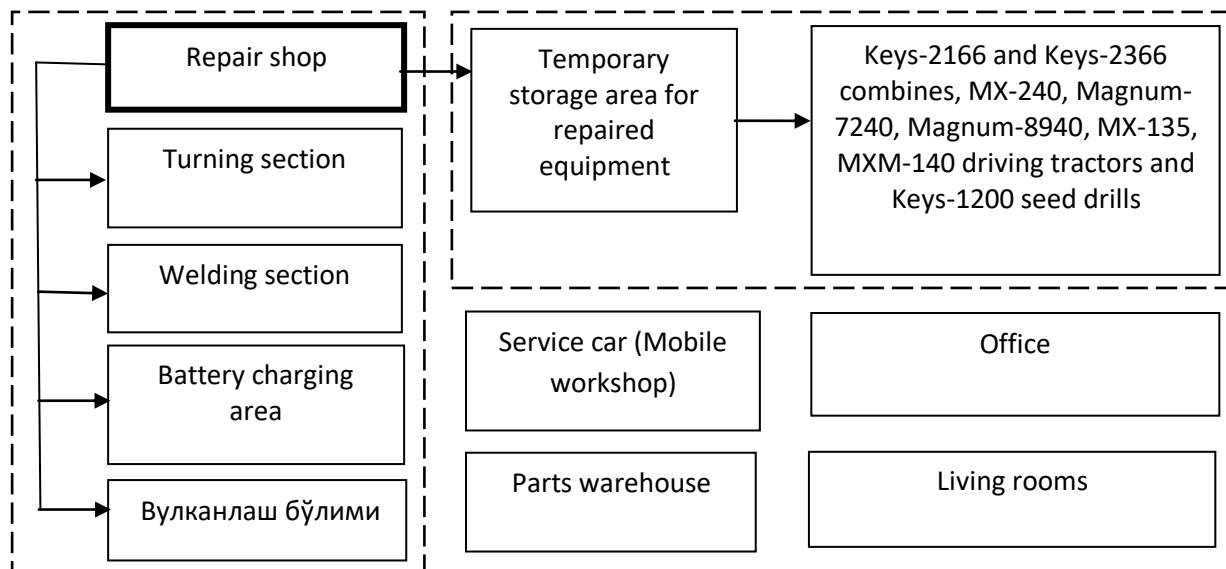


Figure 1. Proposed repair and maintenance facilities of the FTSP

Repair and maintenance facilities include: Office, by means of communication.

FTSP mechanic - an engineer or technician-mechanic with higher or secondary special education. At the same time, the service also acts as a car driver.

Warehouse. It also serves as a dispatcher.

Mobile workshop (Figure 2). The mobile workshop will carry out maintenance work on the machines working in the field, assess the technical condition of the combine components and parts, identify faulty parts, troubleshoot in the field, adjust the parts, stock all the necessary equipment and spare parts. For example, the set of tools for control and adjustment of the engine of tractors and combines (KI28092.01, KI120M.02), the set of control of combine parts and electrical equipment (KI28120M.01), the set of control and adjustment of hydraulic transmissions of the combine (KI28120M.0), a set of tools and switches for repair of electrical equipment (KI-5920M).

List of spare parts that must always be kept in the SM mobile workshop stock: segment 112074A1, finger 1307299S2, bearings 663557K91, belts 193923S4, 186509S2, 156816S91, high pressure hose 128053A1, high pressure tubes 181, 1399S, blades 186140S91, injectors, fine cleaning filters 87802927, 87802921, 87803442, coarse cleaning filters 87802923, 87802445, engine oil 17221900, engine oil filter 919562, antifreeze filter 100304, cooler

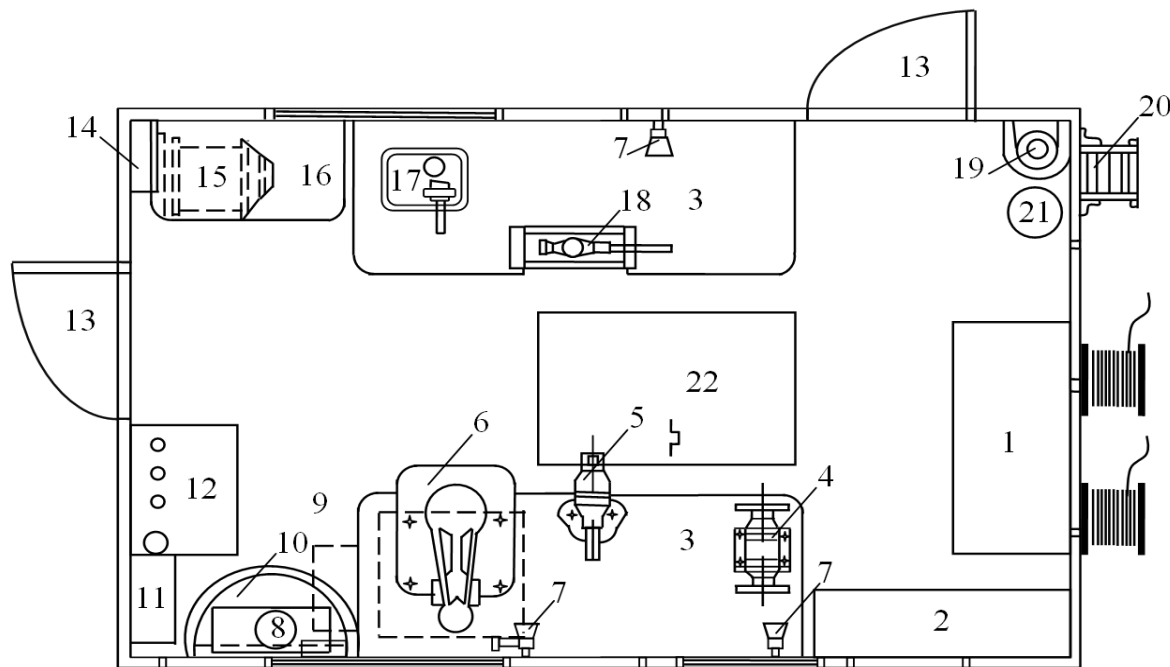


Figure 2. Mobile workshop equipment layout plan

1 welding machine; 2 parts box; 3rd plumbing workbench; 4 sharpening machine; 5-tiski; 6 drilling machine; 7-table lamp; 8-first-aid kit; 9th set of tools; 10 hand wash area; 11 set of control measuring instruments; 12th place for storage of fuels and lubricants; 13 doors; 14 main electrical box; 15-generator; 16-folding chair, 17-injector inspection device; 18-hydraulic press; 19-oxygen cylinder; 20 lifting device; 21-acetylene gas cylinder; 22 under-body box.

filter 335341A1, coarse air filter 86998333, fine air filter 869983332; QOV, transmission and reducer oil 17291900, transmission hydraulics oil filter 1329214S1, solid 17431721.

Workers (welder - 1 person, lathe - 1 person, plumber - 1 person). They can work on a permanent basis or temporarily pass through the district MTP with an employment contract.

Parts warehouse. The warehouse will be stockpiled with fast-running parts and components of modern equipment. For example, for a grain harvester "Keys-2166": segment blades, auger belt, motovilo chain; wheel tires; bearings of all brands; rotor belt; engine liner-piston group; crankshaft; components and details of electronics, electrical and hydraulic systems; engine, transmission and hydraulic oils.

The stock of spare parts in the warehouse is renewed throughout the year, depending on the composition of parts and components that will soon become obsolete in the equipment (tractor, combine harvester, cotton picker, etc.) that will carry out future agro-technical measures.

Repair shop. This workshop has turning, welding, battery charging, patching and plumbing sections. Electric, gas and contact welding equipment is installed at the welding site. The battery charging area also has racks that store batteries that have been removed from cars. At the plumbing section, the machines brought to the shop are washed, disassembled, repaired, assembled and hardened.

The area of temporary storage of repaired equipment is hard-surfaced and can be open or closed. Corrosion-resistant machines are placed in open areas for short periods of time. Sophisticated equipment such as grain harvesters, cotton pickers, pneumatic seed drills must be stored indoors.

CONCLUSION

A branded technical service point, which will be established in remote areas, is an effective base for repair and maintenance. This point, which will be established on the territory of a particular district machine-tractor park, will provide services not only to farms in their district, but also to farms in neighboring districts.

Service work should include: periodic maintenance of vehicles after 250, 500, 1000 motor hours; preparation of machines for work before agro-technical seasons; field adjustment of machine parts; troubleshooting; preparation of machines for post-season storage; training of operators.

The composition of the objects of repair and maintenance of the firm technical service point should be selected depending on the type of equipment on the balance of farms and other agricultural producers in the area, the number and frequency of failures, types of parts and components.

Mobile workshop equipment should be selected in such a way that most of the faults that occur in complex machinery such as drive units, grain harvesters, cotton picking machines are eliminated by the mechanic in the field.

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SOME ISSUES OF PERIODIZATION OF THE HISTORY AND CULTURE OF CENTRAL ASIA OF THE EARLY IRON AGE

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ABSTRACT

The article examines the problems of chronology of the first Iron Age in Central Asia, based on archeological and written sources. In particular, the age of archeological sites in the Merv oasis, Surkhandarya valley, southern Tajikistan and Kashkadarya, Zarafshan, Khorezm oases is compared with the example of the Yazddepa monument.

KEYWORDS: *Sughd, Greater Khorezm, Ancient Bakhtiya, Herirud, Ekbatan, Midia, Zarafshan, Kuktepa, Afrosiab, Achaemenids.*

I. INTRODUCTION

In 1959, the well-known monograph by V.M. Masson "Ancient agriculture of Margiana" was published, dedicated to the results of research on the settlement of Yaz-Depe, located in the Merv oass (Margiana) [7]. Stratigraphically consistent, well-distinguished archaeological complexes of the Yaz-Depe settlement were very successfully combined with the neighboring Bactrian-Margian archaeological complexes and they were useful for dating synchronous monuments of neighboring regions [1; 11; 13; 14]. Indeed, the Yaz-Depe monument very well reflected the main stages in the development of cultures, from the Early Iron Age, to the conquest of the southwestern regions of Central Asia by the troops of Alexander the Great.

II. METHODOLOGY

The article relied on primary historical sources in the study of the issue under study. The events described in them were supplemented on the basis of auxiliary historical sources. At the same time, the authors of historical sources were criticized for their involvement in the events and their personal views. The method of comparative analysis has been widely used in advancing scientific hypotheses on unknown dates of historical events. It was based on the theory that historical events develop in an interaction of cause and effect. The interregional impact of

historical events was also studied in this style. The article examines the problems of chronology of the first Iron Age in Central Asia, based on archeological and written sources. In particular, the age of archeological sites in the Merv oasis, Surkhandarya valley, southern Tajikistan and Kashkadarya, Zarafshan, Khorezm oases is compared with the example of the Yazdepa monument.

III. DISCUSSION

During the excavation of the monuments of the Merv oasis, the Surkhan valley, the southern regions of Tajikistan, Uzbekistan, the Kashkadarya valley, Zarafshan and the Khorezm oasis, archaeologists synchronized with the Yazdepa complexes.

What was the stratigraphic situation at this site? In the layers of the Yaz-I period, mainly stucco ceramics were encountered, with a small proportion of pottery ceramics typical of the complexes of the ancient city culture of Margiana. However, the proportion of pottery ceramics to the upper layers is gradually increasing. The shards of the vessels are red, the clay is well elutriated, usually without impurities. Many vessels are round-bottomed, engobes are applied to the upper third, while the lower part retains the red color of the shard. But, one of the most striking features defining the entire Yaz-I complex was the presence of hand-made vessels; some of the fragments had brown or light brown painting. The ceramics showed mainly geometric patterns, sometimes with images of various animals, goats, deer, etc.

During the Yaz-II period, almost all the ceramics of the southern regions of Central Asia were made on a potter's wheel, the admixture of chamotte in the dough disappears, the shard is made of well-elutriated clay. Bank-shaped vessels with a beveled bottom are becoming popular. The shards of the vessels are red, the clay is well elutriated, usually without impurities. Many vessels are round-bottomed. Particularly characteristic are the presence of cylindrical pots, with a slightly widening body and round-bottomed lower part. If you look closely at the pottery ceramics of the Yaz-II complexes, they always recall the tradition of making vessels of the Bronze Age in the south of Uzbekistan and Tajikistan. Such vessels were characteristic of the Sapalli culture complexes of the Bronze Age in the south of Uzbekistan. Engobes are applied to the upper third; the lower part retains the red color of the shard. But, one of the most striking features defining the entire Yaz-I complex was the presence of painted ceramics.

During the Yaz-II period, almost all the dishes were made on a potter's wheel, the admixture of chamotte in the dough disappeared, the shard was made of well-elutriated clay. Jar-shaped vessels with a beveled bottom are becoming popular. Even khums and khumchi, they also had a rib at the bottom. Hum rims had a characteristic hook-shaped profile. This is the most distinctive feature of the Yaz-II complex from the Yaz-III complex. Archaeologists conducting excavations at synchronous monuments in other regions have always looked at the found pots or jugs for the presence of hook-shaped rims in these vessels.

During the Yaz-III period, it continues the traditions of the Yaz-II complex. But now the beveled parts of the jar-like vessels are getting close to the beveled vessels. In general, we do not see any significant changes between the ceramic forms of the Yaz-II and Yaz-III periods. G.A. Koshelenko also wrote about this, noting "it is possible that the Yaz-II and Yaz-III ceramics represent one ceramic complex" [4: 184].

The main dating findings of the Yazdepa assemblages were the presence of bronze arrowheads, two-pointed petiole with spike-like curved ends, and laurel-shaped socketed arrows during the

Yaz-I period. In the Yaz-III period, the same, but three-feathers [7: 40-41], and by that time the date of such arrowheads was known from the burial mounds (For a general overview, see Medvedskaya I.N. 1972, p.76-89) both in Central Asia and in the southern regions of Russia.

Later, studying the stratigraphy of Yaz-Depe, and the monuments of other neighboring regions, they began to create their own columns. In particular, on the territory of Northern Parthia, at the sites of Ulugdepe [15] and Elkendepe [5]., two stratigraphic columns that are quite close to each other were compiled.

As noted by archaeologists who have studied the stratigraphy of the material culture of northern Parthia in this region, individual fragments of molded painted ceramics first appear in the layers of the Late Bronze Age, and the cultural layers of both Ulug-Depe and Elkendepe almost completely repeat the stratigraphy of Yaz-Depe. It was especially necessary to emphasize the rims of hums and humchs, which had beak-shaped profiles. Almost the same stratigraphic situation can be observed in the Serakh oasis of the Tejen river, which arose on the basis of the water [9].

Among the above-mentioned territories, Northern Bactria is a region where a stratigraphic column was developed at two sites Kyzyltepe [11-12] and Kuchuktepe [1]. Indeed, the stratigraphic sequence and synchronicity of the North Bactrian complexes with the Yazovsky complexes is beyond doubt, especially during the Yaz-II period.

As for the identification of the Yaz-II and Yaz-III complexes, at present I doubt that the Yaz-II complex will be repeated in other regions, in particular, on the territory of Sughd and Khorezm. This suggests that indeed the main features of the Yaz-II and Yaz-III complexes have been identified for the districts on the left bank of the Amu Darya and in these regions there are workshops for the production of pots, hums and jugs with hooked rims. The rest of the ceramic forms among the Yaz-II and Yaz-III complexes "do not work" as the main feature of the above-mentioned complexes.

If we look in detail at the typology of synchronous ceramic complexes, we will see that all the main types of vessels made on a potter's wheel are of the same type. In the south of the Amu Darya, this ceramic scale really works, in the territory of northern Bactria "hooked rims" already make up a small percentage in comparison with the southern side of the Amu Darya. At the same time, in the territory of Kashkadarya and Samarkand Sughd, the Yazdepe scale Yaz-II and Yaz-III does not work.

Really hooked corollas, besides Margiana itself, northern Parthia are also found in Bactria. This indicates the presence of a ceramic school, ceramic workshops that made completely identical dishes, the "habits" of these workshops also included making cylindrical-conical vessels with hook-shaped rims. Such workshops or masters could exist within one state, or one ethno-cultural community. The most important condition for an ancient potter would have been the presence of a consumer and the absence of a language barrier.

Apparently in the Yaz-II period there was an ethno-cultural community within Margiana and Bactria, especially since the common culture of these two regions can be traced back to the Bronze Age [14]. It includes the territory of Sughd in this ethno-cultural community.

Perhaps, indeed, the territory of Sogd was part of the Bactrian-Margian ethno-cultural community during the Yaz-II period. But in this territory, no one managed to distinguish a real ceramic complex with hook-shaped rims of hums and cylindrical-conical hums. However, the

general forms of hums, jugs, bowls and cups, the presence of 30% to 50% molded vessels are characteristic features of the Sogdian complexes and they are completely identical to the Yazov complexes.

For more than 15 years, the Uzbek-French expedition led by F. Grenet and K. Rapin carried out stationary excavations of the Kuktepa settlement located at 35 km from the north of Samarkand. Excavations carried out at this site have shown that on the territory of this settlement one can see the continuous development of layers from the era of the culture of stucco-painted ceramics up to early Hellenism, except for a few moments of temporary devastation and re-revival of life.

A detailed stratigraphic study of the Kuktepa settlement showed that its territory was acquired by the agricultural population. This can be seen even from the numerous stone sickles of the Chust type. The population acquired the territory of Kuktepa completely empty, which is why they left numerous dugouts, or semi-dugouts, dug into the mainland loess. In some cases, there were also earthen buildings. In particular, at Excavation 4, a corridor was discovered with four more rooms adjoining it on both sides. All these buildings were built from pakhsa. A large pit was discovered next to these rooms, which at one time was used as a furnace for casting bronze. Stone matrices for casting bronze knives and separate fragments of slag associated with the production of bronze were found from the filling layers [10]. Apparently, they were engaged in the production of bronze at this facility for a very long time, as evidenced by the presence of small fragments of slag, both in the lower layers and on the upper layers. The presence of several reconstructions, destruction only within Kuktepa-I is explained by the presence of these tribes' main production potential - bronze production.

During the period of Kuktepa-II, monumental buildings of flat-convex bricks appeared. This is the "residence of the ruler" and "cult complex", which constitutes the main core of the ancient city on the territory of Kuktepa. Ceramic forms of the Kuktepa settlement in the Kuktepa-II period are still in molded ceramics. Some vessels traditionally have paintings reminiscent of the Kuktepa-I period, while on the territory of Kuktepa there is no pottery-made pottery similar to the ceramics of Bactria and Margiana.

Since the Kuktepa III period, two powerful square platforms, raised from flat-convex bricks, appear. Around Kuktepa a powerful external monolithic wall appears, surrounding more than 100 hectares of area. This empty area was apparently used during the war to preserve the population and livestock.

After the capture of Central Asia by Alexander the Great, the territory of Kuktepa was used as a military garrison.

Apparently, at the end of the 5th, or at the very beginning of the 4th century. BC, a defensive wall of a corridor-gallery type of square bricks is being built. After a while, this wall was completely destroyed, and in place of the ruins of the old wall, another wall of square bricks is being erected. Several large houses were built on the territory of Kuktepa and used as barracks for the military.

After the capture of the territory of Kuktepa by the Greeks, life on this object lasted no more than 50 years, after which the ancient city perishes.

Somewhat later than the 1st century BC and 1st century AD the territory of the settlement was successfully used for burial of the cattle-breeding population. As for the chronology of material culture, quite good observations were made on this score. In particular, both ceramics and the entire material culture of the Kuktepa-I complex finds the closest similarity in the Burguluk

complexes and is part of the general zone of distribution of the culture of hand-painted ceramics. The total thickness of the cultural layers of the Kuktepa I period ranges from two to three meters in places to 5-6 meters. At the present time, several small stages of destruction, desolation for short periods and the re-emergence of life have been revealed at this object. But the continuity of the traditions of the culture of the Kuktepa I period was never broken.

Many researchers find an analogy to Burguluk ceramics in the complexes of the Chust culture.

In the materials of the conference dedicated to the 2200th anniversary of Tashkent, an article by L. Sverchkov and N. Borofk was published, which states the proximity of the material culture of monuments of the Yaz-I type with the monuments of Sintala and Kukhu located in the Tarym oasis north of the Takla-Makan desert [16].

IV. RESULT AND CONCLUSION

Back in 1956, V.M. Masson put forward an assumption about the possible influence of China on the culture of Fergana [6], and moreover, in 1962, Yu.A. Zadneprovsky noting the proximity of the ceramics of the Chust culture to the complexes of painted ceramics of the Mashan period in northwest China. In the same work, he records a number of parallels of gray-polished ceramics and stone sickle knives of Fergana and Xinjiang, especially the Sintal settlement in the northeastern part of the Tarim Basin [2-3]. This, of course, indicates a cultural affinity with Fergana than Margiana and Bactria, but at the same time, the Chust culture of Fergana played a huge role in the origin of the culture of molded-painted ceramics of Central Asia, the lower layers of which date back to earlier periods than the date of the lower layers of Bactria and Margiana.

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A GRIM AFTERMATH OF CORONA PANDEMIC ON THE INDIAN TOURISM SECTOR

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ABSTRACT

This paper investigates the impact of COVID-19 on the tourism sector of India. With an ideology of 'Atithi Devo Bhava', tourism sector has grown eloquently in the last two decades. The Tourism Sector plays a pivotal role in the extensive economic growth of a developing country like India, being a vital instrument of employment generation and a critical source of Foreign Exchange Earnings (FEEs). However, the Tourism Sector is in a severe state of distress and economic fallout due to the COVID-19 pandemic. This paper attempts to evaluate the performance of the Tourism Sector on its two paramount pillars-Tourism Revenue and Foreign Tourists Arrivals (FTAs), which have radically declined in the past few months due to the aftershocks of Coronavirus and provide some plausible remedies to the major obstacles faced by the tourism sector during the pandemic.

KEYWORDS: *Tourism Sector, Foreign Tourist Arrivals (Ftas), Tourism Revenue, COVID-19 Pandemic, Foreign Exchange Earnings From Tourism*

INTRODUCTION

India is amongst the fastest growing tourist markets in the Asia-Pacific Region. India is immensely rich in cultural and heritage value and picturesque scenic views and backgrounds making India one of the world's most attractive tourist destinations. With the onset of the 'Atithi Devo Bhava' Campaign meaning Guest is God, launched as a part of the "Incredible India" movement, India has become a hotspot for tourists. Tourism is the largest service sector in India emerging as one of the most important key-drivers of the Indian economy generating 42.673 million jobs or 8.1% of total employment of India and contributing approximately 10% of India's GDP, as calculated by The World Travel and Tourism Council in the year 2018. According to

The United Nations Educational, Scientific and Cultural Organization (UNESCO), India has 38 World Heritage Sites making India an exotic tourist destination. But due to the onset of global pandemic COVID-19 (formerly known as Corona Virus), the ever-growing and crucial Tourism Sector has gone in a state of complete standstill. COVID-19 originates from Wuhan, China where its first case was identified in December 2019. In India, the first case of this contagious disease was diagnosed on January 30, 2020. COVID-19 virus is primarily a result of close contact between people with common symptoms consisting of fever, fatigue, cold, and shortness of breath. The advocated preventive measures include maintaining distance from people (also known as social distancing), hand washing regularly, and wearing a face mask in public. The worst affected sector under this global crisis is Tourism Sector with a complete shut down in all its operations be it its geographical segments - inbound, outbound and domestic or almost all its verticals - corporate, MICE (Meetings, Incentives, Conferences & Exhibitions), heritage, cruise, adventure and leisure. Operations of all restaurants and hotels have been indefinitely shut for nearly 2 months now resulting in a state of absolute shock and disbelief. There is absolutely no cash flow expected for the sector with the ongoing restrictions on international and domestic flights. To minimize some of the financial loss caused by this global pandemic situation, honorable Finance Minister, Ms. Nirmala Sitharaman has announced a mega 20 lakh crore package that focuses on making India 'self-reliant.' But this package completely ignored the plight of the tourism and hospitality sector with absolutely no relief for the sector. With the tremendous loss in revenue and no mention in this package, tourism in India now needs a miracle to survive and thrive in these adverse circumstances. The Federation of Associations in Indian Tourism & Hospitality (FAITH), the apex body of India's travel and tourism sector is closely monitoring this severe situation and is constantly giving its recommendations to the Government for the revival of the Tourism Sector adversely reeling from the COVID-19 pandemic.

RESEARCH METHODOLOGY

This paper is prepared with the support of secondary sources like magazines, reports, newspaper, and the like.

Role of Tourism Sector in India

The Tourism Sector is one of the crucial industries for India that boosts up the Indian economy. To understand the role of the tourism sector, it would be apt to assess tourism based on three indicators: (i) share of tourism in GDP, (ii) Foreign Exchange Earnings (FEEs) from tourism, and (iii) Top ten popular states/UTs for tourism.

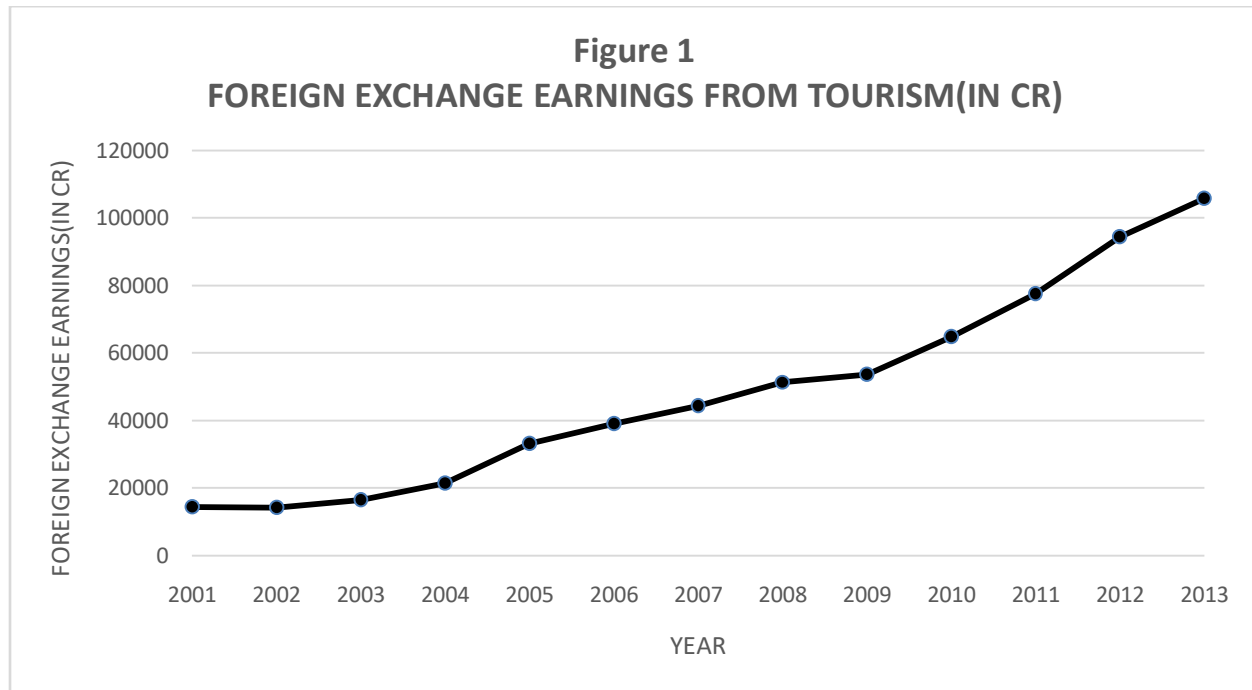
Table 1 shows the contribution of the tourism sector in the GDP of India. From table 1, it can be observed that the Tourism Sector has been consistently contributing around 5% to the GDP for about four financial years.

TABLE 1 SHARE OF TOURISM IN GDP

Year	Share in GDP (in %)
2013-14	5.68
2014-15	5.81
2015-16	5.1
2016-17	5.06

(Source: Annual report 2019-20, Ministry of Tourism)

The Tourism Sector is one of the major sources of Foreign Exchange Earnings. Figure 1 depicts that since 2001 the Foreign Exchange Earnings (FEEs) from tourism has increased substantially.



(Source: National Accounts Statistics)

Table 2 shows the top ten states popular states/ UTs of India for tourism. Tamil Nadu, Maharashtra, Uttar Pradesh, Delhi, Rajasthan, West Bengal, Punjab, Kerala, Bihar and Goa which together constituted more than 85% of total foreign tourists visit in 2018.

TABLE 2 SHARE OF TOP 10 STATES/UTS OF INDIA IN NUMBER OF FOREIGN TOURIST VISITS IN 2018 (REVISED)

Rank	State/UT	Foreign Tourist Visits in 2018	
		Number	Percentage Share
1	Tamil Nadu	6074345	21
2	Maharashtra	5078514	17.6
3	Uttar Pradesh	3780752	13.1
4	Delhi	2740502	9.5
5	Rajasthan	1754348	6.1
6	West Bengal	1617105	5.6
7	Punjab	1200969	4.2
8	Kerala	1096407	3.8
9	Bihar	1087971	3.8
10	Goa	933841	3.2
Total of Top 10		25364754	87.9
Others		3507630	12.1
Total		28872384	100

(Source: Tourism Statistics at Glance- 2019, Ministry of Tourism)

The above discussion aims at establishing that tourism is one of the cash-cows for the government. The Tourism Sector has grown considerably since 2000. Tourism in India is a source of Foreign Exchange Earnings (FEEs) and is an instrument of employment generation. So, it becomes rudimentary to analyze the effect of COVID-19 on this sector.

Impact of COVID-19 on the Tourism Sector

For about a decade, the Tourism Sector has grown significantly and acted as an active agent of growth in the Indian economy. However, tourism is one of the hard-hit sectors due to the COVID-19 pandemic. To understand the impact of COVID-19 it is necessary to examine the COVID-19 status at the state level and then analyzing the impact of COVID-19 on two major macroeconomic variables of tourism: (i) Foreign Tourist Arrivals (FTAs) and (ii) Tourism Revenue.

Status of COVID-19

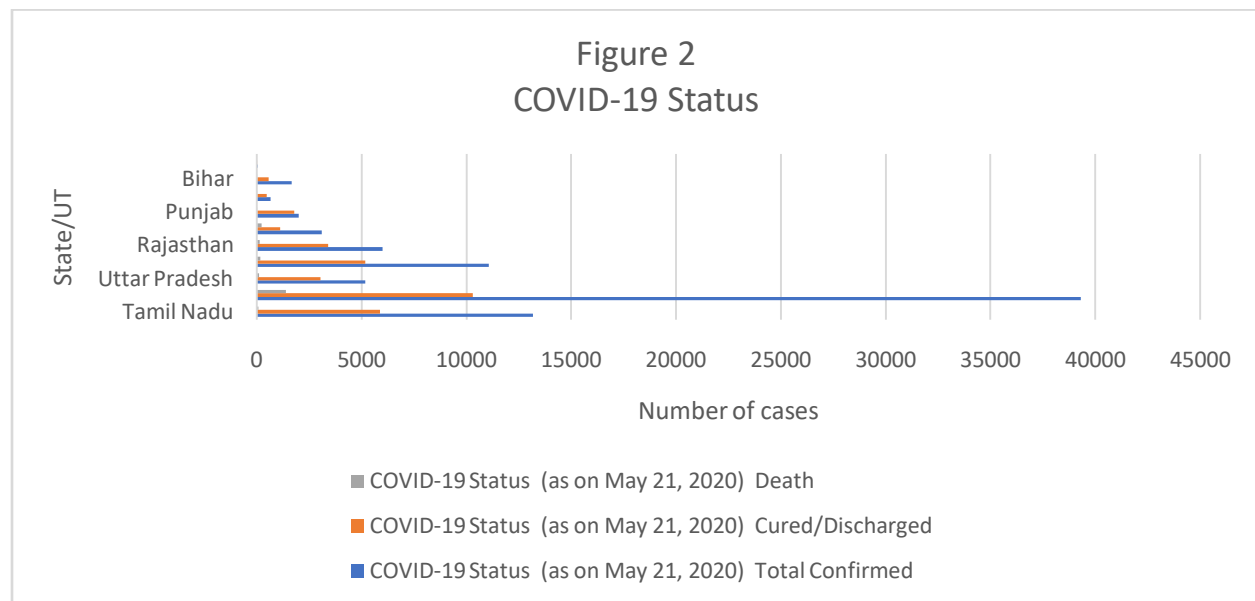
To understand the status of COVID-19 it would be better to look at the top ten states as mentioned in table 3. It is so because these states constitute 87.9% of Foreign Tourist Arrival (FTAs) and will be severely affected.

TABLE 3 COVID-19 STATUS IN THE TOP 10 STATES LISTED BY THE TOURISM MINISTRY IN TABLE 2

Rank	State/UT	COVID-19 Status (as on May 21, 2020)		
		Total Confirmed	Cured/Discharged	Death
1	Tamil Nadu	13191	5882	87
2	Maharashtra	39297	10318	1390
3	Uttar Pradesh	5175	3066	127
4	Delhi	11088	5192	176
5	Rajasthan	6015	3404	147
6	West Bengal	3103	1136	253
7	Punjab	2005	1794	38
8	Kerala	666	502	4
9	Bihar	1674	571	10
10	Goa	50	7	0

(Source: <https://www.mygov.in/covid-19>)

Figure 2 shows the status of COVID-19 in Tamil Nadu, Maharashtra, Uttar Pradesh, Delhi, Rajasthan, West Bengal, Punjab, Kerala, Bihar and Goa which together constituted more than 85% of total foreign tourists visit in 2018. From figure 2, it can be observed that Maharashtra has maximum number of COVID-19 cases among the top ten states. With the rising number cases of COVID-19 in the states which contributes considerably to the tourism sector, Foreign Tourist Arrivals (FTAs) will decline massively.



(Source: Bar Graph made by author by using data from <https://www.mygov.in/covid-19>)

It is important to introduce one caveat here. The number of cases shown here does not depict the untested patients. So, the number of active cases might be higher than quoted by the government sources. Undeniably, both foreign and domestic tourists will refrain from traveling. Such a situation will lead to a fall in Tourism Revenue, which is detrimental to the economy.

Impact of COVID-19 on macroeconomic variables of the Tourism Sector

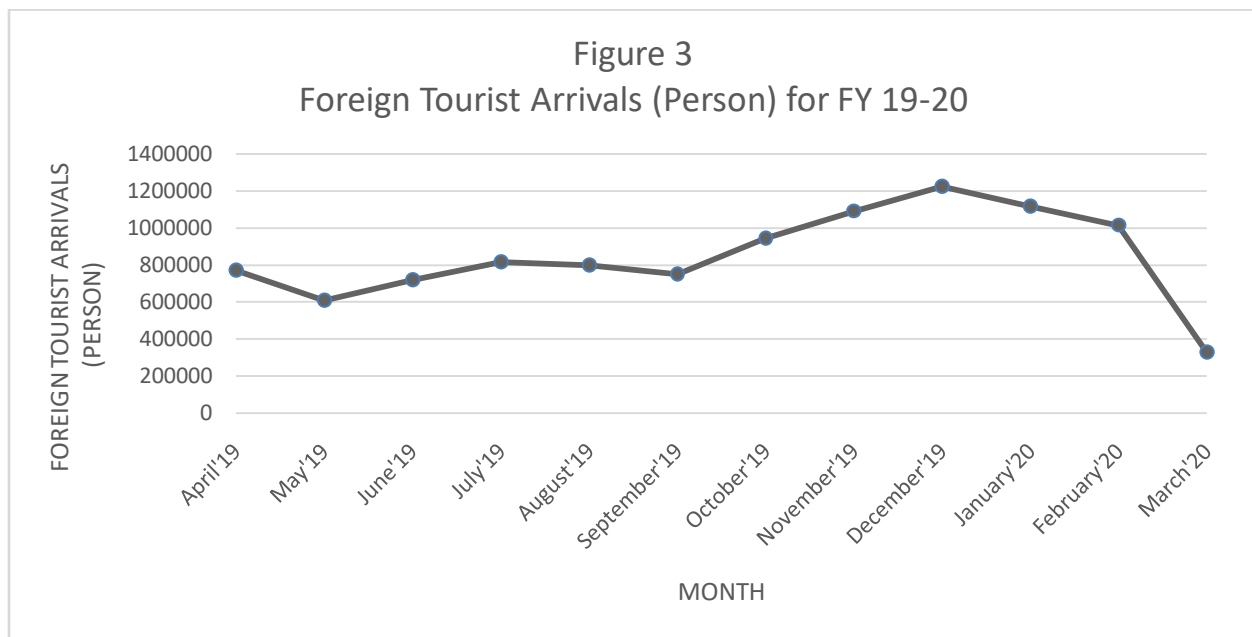
Foreign Tourists Arrivals (FTAs)

Table 6 depicts the monthly Foreign Tourists Arrivals (FTAs) for the financial year 2019-20. As shown in figure 3, there was a continuous growth in the Foreign Tourists Arrivals (FTAs) from the months April to December 2019. However, due to the onset of COVID-19 in the country from January 2020, Foreign Tourist Arrivals (FTAs) started to decline considerably with a huge downfall of 687170 FTA's in March 2020.

TABLE 4 FOREIGN TOURIST ARRIVALS (PERSON) FOR FY 19-20

Month	Foreign Tourist Arrivals (Person) for FY 19-20
April'19	771353
May'19	610590
June'19	721015
July'19	817455
August'19	798587
September'19	750514
October'19	944233
November'19	1091946
December'19	1225672
January'20	1118150
February'20	1015632
March'20	328462

(Source: <https://www.ceicdata.com/en/indicator/india/tourism-revenue>)



(Source: Drawn by author using data from table 4)

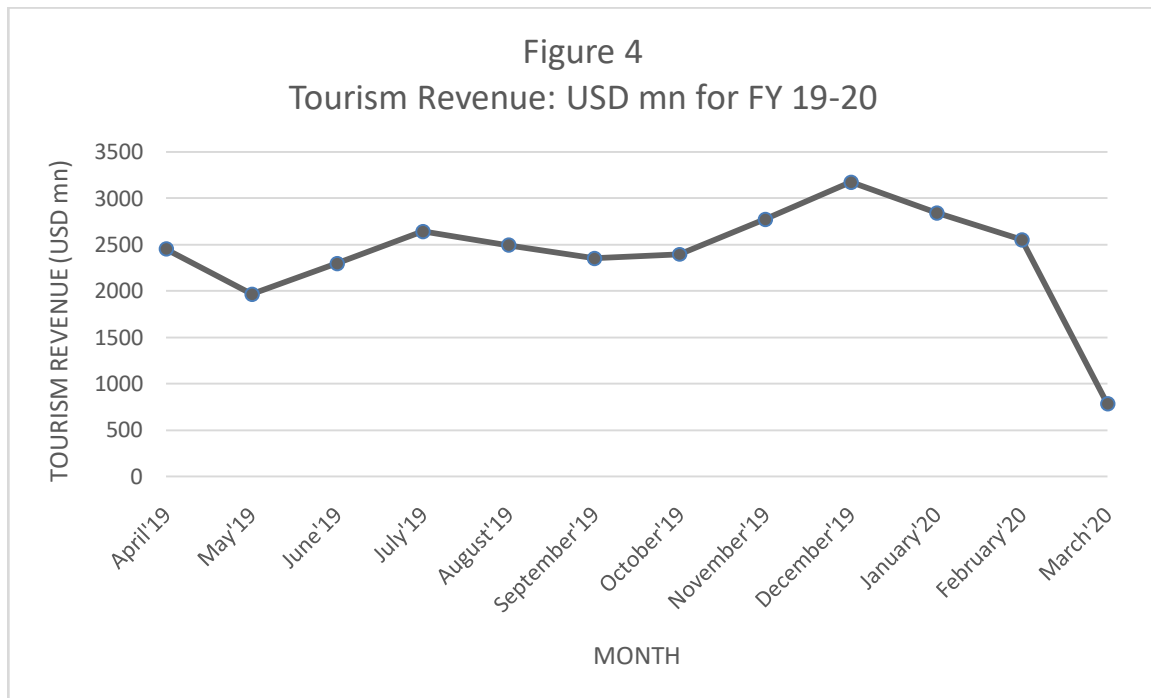
Tourism Revenue

Figure 4 indicates the monthly Tourism Revenue for the Financial Year 2019-20. As depicted in the chart, the Tourism Revenue had a steady and constant growth from April to December 2019. But this revenue started to decline in the months of 2020 because of the onset of COVID-19 globally. Tourism Revenue fell drastically in the month of March 2020 to 785 million USD. Due to COVID-19 Tourism Revenue has declined severely.

TABLE 5 TOURISM REVENUE IN (USD MILLION)

Month	Tourism Revenue for FY 19-20
April'19	2456
May'19	1968
June'19	2299
July'19	2644
August'19	2497
September'19	2355
October'19	2399
November'19	2776
December'19	3177
January'20	2844
February'20	2557
March'20	785

(Source: <https://www.ceicdata.com/en/indicator/india/tourism-revenue>)



(Source: Drawn by author using data from table 5)

Implications

Fiscal Deficit

Finance Minister, Ms. Nirmala Sitharaman has announced a mega 20 lakh crore package that focuses on making India 'Self-reliant' and often referred to as 'Atma Nirbhar package'. The finance minister along with MoS Anurag Thakur pointed out that the Atma Nirbhar package rest upon five pillars: Economy, Infrastructure, Technology-driven systems, Demography, and Demand. However, due to the sluggish performance of various sectors, the revenue from taxes will dwindle. This will lead to fiscal deficit and inflationary pressures on the economy. Reserve Bank of India (RBI) in their press release dated May 22, 2020, mentioned the following:

"The inflation outlook is highly uncertain. As supply lines get restored in the coming months with gradual relaxations in the lockdown, the unusual spike in food inflation in April is expected to moderate. The forecast of a normal monsoon also portends well for food inflation. Given the current global demand-supply balance, international crude oil prices are likely to remain low although they may firm up from the recent depressed levels. Soft global prices of metals and other industrial raw materials are likely to keep input costs low for domestic firms. Deficient demand may hold down pressures on core inflation (excluding food and fuel), although persisting supply dislocations impart uncertainty to the near-term outlook. However, volatility in financial markets could have a bearing on inflation. These factors, combined with favorable base effects, are expected to take effect and pull-down headline inflation below target in Q3 and Q4 of 2020-21."

Layoffs and Financial losses in the Hospitality & Tourism Sector

In an update letter by the Federation of Associations in Indian Tourism & Hospitality (FAITH) to the Ministry of Tourism and Prime Minister Office (PMO) following has been mentioned:

"This is one of the worst crisis ever to hit the Indian Tourism sector impacting all its geographical segments- inbound, outbound & domestic, almost all verticals- leisure, adventure, heritage, mice, cruise, corporate & niche segments. The whole tourism value chain across hotels, travel agents, tour operations, destinations, restaurant, family entertainment venues & air, land & sea transportations."

The tourism sector and the hospitality sector go hand-in-hand. Anurag Katriar, President NRAI (National Restaurant Association of India) commented:

"This is a crisis situation, in the restaurant business 50 per cent of revenue is used to cover the fixed costs, in the current situation with restaurants shutting their shutters there is zero cash inflow. In simple terms, the owner is paying from his own pocket to sustain, but very few will be able to carry on like this, others will crumble under pressure."

Small establishments, which will not be able to cover up their fixed cost might shut permanently. These small establishments constitute a part of the informal sector and employ a high number of workers in India. Closure of these establishments will result in unemployment.

The Atma Nirbhar package has also disappointed the tourism sector. With no support from the government the sector will resort to layoff. Federation of Associations in Indian Tourism and Hospitality (FAITH), has estimated 30-50 million job losses because of the COVID-19 pandemic.

From the above discussion, it is clear that every segment of the tourism sector is hit hard, and the future is also not so bright. The recovery of the Tourism Sector will be slow. However, the layoffs in the tourism sector are inevitable.

Remedies

1. Encouraging Domestic Tourism

Covid-19 cases are on a rise globally jeopardizing the top-performing tourist countries like the USA, Singapore, and Italy. India is no way behind whereby the international flights are restricted amidst the lockdown period limiting the Foreign Tourists Arrivals (FTA's) in the country. In a statement issued to the media, Federation of Associations in Indian Tourism & Hospitality (FAITH), the apex body of India's travel and tourism sector, said:

"The international inbound tourists, inbound and VFR -- (visiting friends and relatives) and the outbound travel will remain mostly non-performing due to international flight restrictions and tragic impact in most key markets' tourism markets of India"

Given the fact that international flights are not going to be resuming soon, only domestic tourism can help limit the blow of this global crisis to some extent. By promoting domestic tourism, the Tourism Sector in India can recover from this extreme position of standstill and can hope to thrive.

2. Waiver of Fixed Charges and Statutory Liabilities

A complete waiver of all fixed charges including Equated Monthly Installments (EMI's) on bank loans, fixed electricity charges, and other Statutory Liabilities such as excise duties, fees, property taxes, and other levies without any sort of penalties or accumulated interests is sought after. Also appealed is renewal of all licenses, permissions and permits expiring in the Financial Year (FY) 2020-21 without any fixed charges or penalties.

3. Refund and Ease of GST and other Tax Liabilities

To help manage the working capital crisis of the Tourism Sector, the Government must refund the GST collected for the Financial Year (FY) 2019-20 and also provide relaxation for the GST of Financial Year (FY) 2020-21 by making this sector tax-free for 2020-21. This will limit the stress on the revenues of the Tourism Sector and will ensure the survival of the sector adversely reeling from the COVID-19 pandemic.

4. Establishment of a Tourism Revival Fund

Covid-19 has bought the Tourism Sector to a complete halt with absolutely no cash inflows. Therefore, setting up a tourism revival fund is a sought-after relief for the sector through which the sector can pay the salaries of the employees. This can give direct benefit to each unit thereby preventing financial and job loss.

CONCLUSION

Being an instrument of employment and prime source of Foreign Exchange Earnings (FEEs), tourism is a vital sector for the Indian economy. Undoubtedly, all the sectors are witnessing a tremendous loss due to the outbreak of COVID-19. However, many sectors have resumed their operations after a two-month long lockdown, but tourism sector is still rendered to a grinding halt.

Tourism Sector is still dealing with the crippling blow caused by the COVID-19 pandemic and has seen a massive decline in the Foreign Tourist Arrivals (FTAs) as well as Tourism Revenue since the onset of COVID-19. Even after allowing the resumption of tourism activities, the tourist influx post COVID-19 pandemic will drop. Furthermore, on the societal front, the qualms of Social Distancing are not going away any sooner, giving an even harsher blow to the sector.

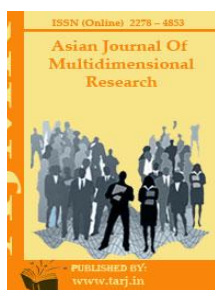
In such a situation of enormous revenue loss, layoffs are inevitable. However, the pandemic has given an opportunity to the sector to re-shape itself by reflecting upon its cost structures and emerging leaner as well as more innovative. With due support from government, the next 10 to 12 months might prove to be less bumpy for the sector to survive what right now feels like a nightmare to the sector.

The existing policies needs to be re-appraised and steps must be taken to revive the over-stressed sector. The sequential recovery of Tourism Sector will be gradual but eventually the sector will have to figure out a way to re-imagine and redefine itself.

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ON EDUCATIONAL PROCESSES IN THE MADRASSAH OF MIRZO ULUGBEK

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ABSTRACT

Mirzo Ulugbek, like many rulers in world history, made a worthy contribution to the development of science of his time. As ruler, he built madrassahs and attracted influential scientists of his time to these madrassahs. The article describes the madrassah built by Mirzo Ulugbek and the educational process in the past..

KEYWORDS: Samarkand, Bukhara, Gijduvan, Ruler, Scholars, Dargah, Devon, Library, Encyclopedia, Philology, Morphology, Syntax, Adno, Avsat, Methodology.

INTRODUCTION

One of the features of our time is the growing interest of the general public in understanding the historical past of themselves and of all humanity. This phenomenon is quite normal. The contradictory reality of the present requires a return to the maze and an objective assessment of all its pros and cons in order to learn a lesson for the future, find answers to the many questions of the day and understand the hidden meaning of history.

From this point of view, Movarounnahr's rich millennia-old past is one of the most striking examples of this. This vast region in the Eastern hemisphere has its classic place in the historical pages of world civilisation. Many memorable pages in this history are linked to such great figures as Amir Temur and Mirzo Ulugbek who lived in the Middle Ages.

Main Body

As supreme ruler of Movarounnahr, Mirzo Ulugbek sought to remain faithful to the will of his grandfather Amir Temur, patron of science, and to continue his traditions with dignity. According to the sources available to us, he has taken measures in his internal policy to improve the social and economic situation of people and to further raise Samarkand's status as a major centre of science, culture and education.

The Board of Ulugbek (1409–1449) was characterised by the flourishing of science and art. All efforts of scientists, artists, builders and craftsmen served the development of Samarkand. In order to promote culture, Ulugbek built three gymnasiums in Samarkand, Bukhara and Gijduvan.

In a sense, the social and political situation in Central Asia at the end of the 14th and beginning of the 15th centuries, as well as the scientific environment at that time, influenced the formation of Ulugbek's world view.

Uluh Beg Madrassah in Samarkand was built between 1417 and 1420 and was one of the most famous madrassahs in Movarounnahr and Khorasan. The madrassah was two-storey and had 55 rooms. Each room was designed for 2 students and consisted of three rooms: a hostel, a study room, a boiler room (for food and other products).

Much attention was paid to the appearance of the Ulugbek Madrassah. There were four large minarets in the madrassah building. The inscriptions on the building looked like unusual patterns. Inside, there is a courtyard surrounded on all four sides by a high wall, with the doors of the rooms where students and teachers live.

Ulugbek involved scientists, artists and experienced architects of his time in building the madrassah. Issues related to the construction of the madrassah were discussed. Ulugbek wanted the madrassah to meet all the requirements of life, and in fact, unlike other madrassahs, the classrooms were spacious and light and the walls were decorated with various paintings. He attached great importance to the observance of health and hygiene rules. Ulugbek planned to build a bathroom, hairdressing salon and kitchen around the madrassah.

Alisher Navoi wrote in his book *"Hayrat-ul-Abror"* that many young people from different cities came to Samarkand in the hope of finding Ulugbek's help. Because Ulugbek has always helped those who wanted to learn. Ulugbek spent a lot of money opening a madrassah for children from poor families. For this purpose, he assigned an assignment (stipend) to children from poor families and all students.

The main document that defines the economic and spiritual status of a madrassah is its foundation. It provides information from the madrassah director and madrassah teachers in various disciplines about the tasks (scholarships) given to students according to their level (adno, avsat, a'lo), from internal discipline to books in madrassah repair and library.

In madrassahs, it is usually four days a week - Saturday, Sunday, Monday, Tuesday; two days - Wednesday, Thursday, self-reading days; and Friday, the day off. The study lasted six months a year, and as a rule the school year started on the first day of the test month (21 September) and ended on the first day of the month of Hamal (21 March). The rest of the months students were busy doing their homework.

The madrassah teaching methodology deserves special attention. Mirzo Ulugbek often resorted to the method of discussion in the teaching process. Indeed, the method of discussion led, firstly, to a deepening of the learner's speech and, secondly, to a deeper understanding of the subject. Mirzo Ulugbek not only taught the students, but also trained madrassah teachers and observatory staff, held discussions and thus improved his qualifications.

Ulugbek madrassah hosted 100–150 students on a regular basis. Almost all great scientists of Samarkand: Kazizoda Rumi, Mirzo Ulugbek, Shamsiddin Muhammad Khafavi, Giyasiddin Jamshid Kashi, Alauddin Ali Kushchi, Mavlono Muhammad, Jamshid Birjandi, Avaz Kirmani,

Miralib Chalof Abdul Saifrangaman and Mavlon Chalabi Saifrangaman Asrorhoja Abdumalik taught Samarkand literature.

Ulugbek attached great importance to the teaching of exact sciences. He stressed the need to include natural sciences in madrassah teaching. For this purpose, Ulugbek has included mathematics, astronomy, medicine, geography, history and other subjects in the madrassah programme.

The madrassa community made its voice fly away. Not only young people from Movarounnahr, but also from Marwa, Herat, Badakhshan, Kabul and other cities came here. Samarkand madrassah gradually turned into a university.

The morphology and syntax of the Arabic language is much deeper and longer in the madrassah. Since all the works taught in madrassahs in all subjects and their comments are almost all written in Arabic, perfect knowledge of the Arabic language was required. The encyclopedia of Oriental pedagogy by Unsurulmaoni Kaikovus "*Kobusnoma*", "*Siyar ul-muluk*" ("Politics") by Nizamulmulka, "*Gulistan*" and "*Boston*" by Sheikh Saadi was also studied in depth in the Madrassahs.

Not all students were able to obtain the Hatmi Kutub and Sanad (certificate) of the madrassah. Firstly, the attention and demand for academic subjects was so high that many students studied for 20-25 years, and some dropped out before completing their studies.

The manuscript collection of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan has a certificate issued by Rumi Shamsuddin Muhammad Balkhi, a madrassah teacher at Ulugbek Kazizoda madrassah, who successfully completed his studies. In addition to emphasizing the potential and persistence of this student in the study of natural sciences, it lists the names of the sciences that he studied in depth in the madrassah.

CONCLUSION

Finally, at Ulugbek madrassah, students were not classified by academic year. However, at the time of the division of Waqf income they were divided into three types: first "*adno*" (small - first 2 years), second "*avsat*" (average - next 3 years) and third "*a'lo*" (high or excellent - last 3 years). Thus, according to the Ulugbek reform, the training period is set at 8 years. Scholarships were suspended for those who could not complete their studies during this period, after which they continued their studies at their own expense.

As we can see, Ulugbek madrassah raised representatives of science and art from their time. There is no doubt that Ulugbek's success in educating mature people who left a significant mark in various fields of science was the result of his introduction of new teaching methods. This shows that Ulugbek madrassah was the only institution of higher education that was very different from madrassahs of that time.

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IMPROVING APPLIED ARTS TEACHING IN HIGHER AND SECONDARY SPECIAL EDUCATION (ON THE EXAMPLE OF SAMARKAND CARVING SCHOOL)

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ABSTRACT

The article describes teaching forms and methods at Samarkand carving school in professional colleges, used work methods and the peculiarities. On these experiments basis, students will be able to identify opportunities in carving art educational study, to determine the carving science place in the applied arts, to study the teaching carving process. We would like to express some thoughts on the practical testing of our lesson plans and applied art study improvement on the example of Samarkand carving school. Decorative art reflects the things that exist in life (for example, flowers, life plates, etc.). However, they do not have an independent character, but are associated with a particular item content and shape and serve to decorate it.

KEYWORDS: *Applied Art, Carving School, Pattern, Fine Art Activity, Freelance Artist, Applied Decoration.*

INTRODUCTION

At the ongoing reforms heart in the independent Uzbekistan education system is training goal fully modern and competitive personnel. After all, higher education system main goal is to train personnel with high intellectual potential, who can meet the world education requirements, in a modern environment. Folk art serves to develop students' artistic taste, as well as to form in them life perception culture and an aesthetic attitude towards them. It helps students to direct their artistic inclinations in a practical way, and then to understand the aesthetic ancient works nature and modern applied and decorative arts, to have the right attitude to household appliances and clothing. Introducing students to imagery in folk artists work helps to develop an aesthetic attitude to existence. The folk arts study is of great importance not only in the students' aesthetic attitude formation to life and the range expansion of artistic thought, but also in the visual creative students' activity. As students create an art work on a theme related to the ancient people life, they are immediately exposed to household utensils (suzana, rugs, tray, dish, plates,

teapots, bowls, boxes, ewer, la'li (small metal tray), sand, clay, box, teapot, table, array, etc.), wood and plaster carvings. In doing so, they gain knowledge and folk understand. Folk art works serve to meet people's daily lives needs, to add beauty to the surroundings, gardens, houses exterior and interior. This art device differs from art in that it is directly adapted to people needs, and is associated with the objects content used in human life. Decorative art reflects the things that exist in life (for example, flowers, life plates, etc.). However, they do not have an independent character, but are associated with a particular item content and shape and serve to decorate it. Applied art works are created as a product of a more free-thinking way of thinking, and it is aimed at adding interest to the environment. Examples include silent columns, doors, gates, and colorful patterns and reliefs on the outside and inside of walls.

Folk applied art originated in ancient times and developed in folk handicrafts field, becoming the oldest developed and living art form. It is known that in specialized educational institutions, the main focus is on "carving" in the applied arts field. On these experiments basis, students will be able to identify opportunities in carving art educational study, to determine the carving science place in the applied arts, to study the teaching carving process. We would like to express some thoughts on the practical testing of our lesson plans and applied art study improvement on the example of Samarkand carving school. Speaking of applied arts, the sources we have studied observed and conducted, aimed at increasing the students' knowledge and activity in vocational education systems in the carving field. One of the main conditions for the effectiveness of the work depends on the quality of the lessons [1-3]. One of the conditions that depend on the each teacher skills is each teacher's ability to determine the students' role in the carving lessons development. One of the main features of the applied arts classes in educational institutions is that the lessons are more creative. This is because the lessons organization in this subject is based on students' characteristics psychological memory, vision, hearing, perception, as well as the abilities of such students [4]. In each lesson, it is a constant task to gain a deeper understanding of the topics and their meaning. There is a great opportunity to study the teacher-student tradition work, which has been going on for centuries, to teach the experience of Samarkand carving school in the applied art classes of vocational schools. In the introducing process and teaching students to applied arts, various patterns in the architectural buildings of Samarkand, pattern compositions on applied art works are unique. Studying them in vocational schools today is also important from an educational and spiritual point of view. It is also important to increase students' knowledge and interest in the profession. The applied arts teaching in the vocational education system also provides an opportunity to develop continuous practical work. Because applied art is the basis of Samarkand carving development. The study of Samarkand patterns and the artisans work is also a key factor in the next generation continuity. It is important that Samarkand carving has a long history and many masters in its development. That is why there is a need to study the work of Samarkand carving schools, and it should always be taught to young people. It is necessary to help vocational education students in the art and pedagogy field to master the secrets of Samarkand art schools. Based on this, it will be necessary to increase the number of teaching hours for applied arts in educational institutions. Then, carving traditions in applied art will continue and develop. In applied art field in educational institutions specializing in applied art, it is necessary to study the path, history, elements and various nuances of Samarkand master painters. This can be achieved through in-depth study and research. Vocational training should not be limited to classes, but should include regular meetings, trips, evenings and events. Efforts should be made to introduce students to the achievements of Samarkand painters. Basically, it would be better if it was conducted in colleges

with specialized educational systems in applied arts field. It is a time requirement to prepare for these processes from schooling time [5]. We consider our research conclusions and analysis to be the main condition for applied art teaching development. If Samarkand continues carving tradition and is deeply taught in vocational education, it would have a positive impact on its development.

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POSSIBILITIES OF MAKING NEW TYPES OF FABRICS FROM IVY YARNS OBTAINED FROM FIBROUS WASTE IN CLUSTER TECHNOLOGIES

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ABSTRACT

As a result of the introduction of new types of fabrics from fibrous waste yarns in the proposed cluster technologies in the country, along with the production of cheap and competitive products that can replace imports, the textile industry has the opportunity to use fiber waste from cotton and chemical fibers. will be a new step.

KEYWORDS: Linear Density, Yarn, Tanda Yarn, Backing Yarn, Weaving Loom, Fabric, Capillary Level, Bleaching Rate, Dye, Finished Fabric.

INTRODUCTION

In the textile enterprises of the light industry of the republic, for the production of finished products from raw cotton, we all know that the existing fiber is first separated from the seeds, then the fiber is spun and sent to spinning mills, where it is spun and woven into raw materials. These processes are carried out in separate enterprises, and the cost of the final product is high. The main reason for this is that the management of enterprises is separate [1].

The main source of solving this problem, as noted by the President, is the use of competitive modern compact cluster technologies. The production of high quality, competitive products in

the world market as a result of the application of new technologies is the most important task of the textile industry [2].

In this research work, at the same time, short-stranded yarns were prepared from fibrous wastes generated in enterprises and their properties were studied. The composition of these yarns consists mainly of 85% fibrous waste and 15% of core fiber made of pure fiber, the outside of which is formed by wrapping with fibrous waste. The strength of the twisted yarn is provided by the core yarn, and its appearance is formed by the fibrous waste wrapped around it [4].

Children's belts, flannel and bumazey fabrics, which are currently produced in textile enterprises, are mainly made of individual yarns, and in many cases they do not reach the specified time when the hair is combed and removed [5].

In solving this problem, ivy and baked yarns were used as backing under production conditions. Raw fabric was made for the body yarn using 25 tex cotton yarn. The physical and mechanical properties of fabrics are given in Table 1 below.

TABLE 1 PHYSICAL AND MECHANICAL PROPERTIES OF TISSUES

The linear density of the rope is T, tex	Fabric Eni, see	Density for 10 cm.		Breaking force Kg		Elongation, in%		Elongation, in v%		The weight of the fabric is in g	
		body	behind	body	behind	body	Behind	body	Behind	body	behind
69	107,6	260	159	50	71	13	20	6,1	8,2	210,6	195,2
cf/d	108,6	260	161	51	78	13	22	7,0	7,4	208,7	192,8
c/d	108,7	256	161	49	68	13	21	5,2	8,2	210,3	193,5
c/p	105,9	264	159	50	66	10	18	4,3	7,4	167,7	158,3

As can be seen from the table, the properties of raw fabric made of baked yarn meet the standard requirements, while the properties of fabrics made of ivory yarn are found to be higher than these requirements.

In addition, the amount of yarn breakage was checked for one hour during the fabric preparation process on the loom. There were a total of 10 breaks in the ivory thread: 6 of them in the tan thread, 4 in the back; there are a total of 15 breaks in the baked yarn, 8 of which are in the back of the 7 tanda yarn. The productivity of the machine is 3.54 m per hour. in the baked yarn it was 3.01 m / h.

From the above cases, it can be seen that the performance of the fabric made of ivory yarn was high [6].

After that, the prepared fabrics were washed, bleached, steamed and dried in the machine LBOKS FIRM "Kyoto".

The moisture content (capillary) and bleach content of the fabric leaving the machine were checked in accordance with the specifications. It is shown in Table 2 below.

TABLE 2 CAPILLARY TEXTURE AND AMOUNT OF BLEACH

Fabric composition	Moisture content, mm	The amount of bleach in color, in%
XB-50 VIS-50	72	78
XB-50 PF-50	70	74
US-33,333 PF-33,333 VIS-33,333	72	85
XB -67 VIS-33	64	71
In accordance with the specifications	60-70	70-78

As can be seen from the table, laboratory tests for all samples meet the requirements of the specifications and it was found that the moisture content is higher than the standard [7].

In order to improve the properties of the fabric, special attention is paid to the fact that the moisture content of the fabric does not fall below the established norm. To do this, it was passed through an emulsification machine in the technological process.

After that, the process of removing the fabric hair (vors) was carried out using a combing unit. Samples of the fabric obtained from the twisted yarn gave a satisfactory result in a single transition, and the fabric obtained from the twisted yarn was removed repeatedly, repeatedly, in the first comb, the woven fabric came out unsatisfactory. When we changed the parameters of the machines, the appearance of the material deteriorated.

The following dye composition has been prepared for the materials specified in idagi 2829 ARTICLE in a separate design for floral printing on fabrics:

- | | |
|------------------------|-------|
| 1. Reactive black 2 /1 | 16 kg |
| 2. Active yellow 2/1 | 12 kg |
| 3. Olive Cibakron 2/1 | 16 kg |
| 4. Tseron Ali 2/1 | 16 kg |

After that, the fabric was dyed and dried by printing a picture flower in № 2829 ARTICLE. The fabrics are stretched along the neck as a result of passing through a series of aggregates. After passing each aggregate and machine, the fabric is expanded in width with the help of a sweetener. If this process is not carried out, the fabric will not meet the standard requirement. That is, it becomes narrow [7].

Fabrics made from lavsan fiber waste did not absorb the dye well, the other two options did not change the color of the selected fabrics. Therefore, it is necessary to choose a different dye composition for lavender fibers.

It is also recommended for the production of technical fabrics made from lavsan fiber sorting. The physical and mechanical properties of the finished fabrics are given in Table 3.

TABLE 3 PHYSICAL AND MECHANICAL PROPERTIES OF FINISHED FABRICS

The sample is average								Fabric shrinkage, %	
Width V cm, with chromosome	Weight, 1m ²	The number of iplpr in 100 mm		50x200 Breaking force		Elongation at break			
		body	behind	body	behind	body	behind	body	behind
COTTON AND VISCOSE WASTES									
86,7	207,1	320	158	54	41	14	42	5,5	4,6
		COTTON AND LAVSAN WASTE							
86,5	225,2	332	152	59	60	11	48	6,0	4,0
		COTTON VISCOSE AND LAVSAN WASTE							
85,0	214,8	331	157	55	41	12	47	5,0	4,0
		PRODUCTION OF COTTON VISCOSE FIBERS							
91,6	163,5	308	158	44	32	10	30	4,7	3,1

As can be seen from the table, the physical and mechanical properties of the fabric made of spun yarn are lower than those of the fabric produced at the enterprise. Fabrics made of twisted yarn were in demand in all respects, which became the basis for the production of new flannel fabrics.

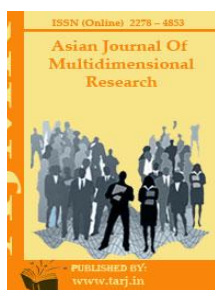
CONCLUSION

1. Samples of HB / VIS, HB / PF, HB / VIS / PF fabrics were prepared in order to study the consumption characteristics of twisted yarns made from new types of fibrous waste.
2. The study of the physical and mechanical properties of the finished fabrics of the new flannel type obtained as a result of research showed that the fabrics meet the standard requirements and in some respects even exceed these requirements.
3. Cotton is divided into high-efficiency products as a result of the production of velvet yarn from viscose fibers and new flannel fabrics made from it.
4. Now, as a result of the development of new flannel fabrics in compact cluster technologies, it will be possible to establish a technology of seamless processing.
5. Taking into account that up to 85% of the fabrics made of twisted yarns from new types of fibrous waste are fibrous waste, the cost of Flanel fabric will be reduced by 50-80%. Due to this, the highest efficiency can be achieved in the enterprise.

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THE EVOLUTION OF THE FORMATION OF THE IDEOLOGICAL WORLDVIEW OF THE SOCIETY OF CENTRAL ASIA IN THE PRELITERATE PERIOD OF HISTORY

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ABSTRACT

In the article, the author reflects the evolution of the formation of the ideological worldview of the society of Central Asia in the pre-literary period of history, through the prism of burial and temple traditions. Shows cult-mythological features of both settled agricultural and steppe tribes (later nomads) of Central Asia. Reveals, in chronological order, the formation of elements of temple traditions from ancient times among the peoples of Central Asia.

KEYWORDS: *Funeral Rite, Stone Age, Bronze Age, Early Iron Age, Central Asia, Sanctuaries And Temples, Settled Agricultural And Steppe Cultures, Early Nomads.*

INTRODUCTION

The study of spiritual processes taking place in Central Asia in ancient times attracts the attention of researchers from all over the world. The changes that took place in the spiritual life of the ancient society of Central Asia were directly related to migration processes, which ultimately led to the diversity and symbiosis of cultures. After all, Central Asia is considered a region where tribes with sedentary agricultural and nomadic traditions lived since ancient times, having passed a long way of interactions and mutual influences. Reconstruction of the world outlook of society in the non-literate period of history is a difficult task, and therefore, the study of burial complexes, from the Bronze Age to the Early Iron Age, allows us to determine the picture of cult and religious traditions. The relevance of this research work is that a comprehensive study of the funeral rite of the entire Central Asian region was carried out to restore the worldview, religious and mythological traditions of the ancient society of Central Asia.

MATERIALS AND METHODS

In the article, the author uses the principles of chronological, comparative, systemic analysis, as well as the methods of historicism and objectivity. These methods significantly reveal the content and determine the specifics of this research work.

DISCUSSION

The Turkestan circle of archeology amateurs made a significant contribution to the formation and development of archaeological and oriental studies in Central Asia as a whole. He annually published "Minutes of meetings and messages of members of the Turkestan Circle of Archeology Amateurs" (PTKLA), on the basis of which we can today say that the study of the ideological worldview of Central Asian society began at the end of the 19th century. For example, in 1892 V.V. Radlov was the first in Kazakhstan (Semipalatinsk) to begin excavating Bronze Age burials on a scientific basis [3, p9]. Already at the beginning of the 20th century, B. Ye. Kastalsky published the finds of ossuaries found near Samarkand, which raises the question of the originality of Zoroastrianism in Central Asia [8, Appendix]. P. P. Ivanov in 1926 - 1927 began to explore the monuments of Kyrgyzstan (Issyk - Kul), including the mounds of early nomads. Since 1929, began to study the territory of Turkmenistan. In the second half of the 40s of the last century, A. N. Bernshtam discovered and studied the monuments of Saka culture in the Eastern Pamirs and the Tien Shan. Since 1941, under his leadership, a systematic archaeological study of southern Kyrgyzstan began. Stationary excavations of the Tagisken burial ground were carried out under the leadership of M.A.Itina in 1961-1963. A. K. Akishev in 1969 - 1970 discovered the Issyk mound, which made it possible to study "the originality of art and mythology of the early nomads of Semirechye" [14, p24]. The merit of I. N. Khlopin is that he fully studied the Sumbar burial ground, which showed changes in ideological views in the society of Central Asia, that is, he revealed that the inhabitants of South-West Turkmenistan in the Late Bronze Age had a belief in the after life , for example, the position of the deceased facing the entrance [16, p72]. V. I. Sarianidi in his research put forward the assumption that the population of Margiana had religious cults, which later became the basis of Zoroastrianism. Studied the early temples and sanctuaries of Northern Gonur (Margiana) [12, p21 - 22]. A. Frankfort put forward an "alternative" hypothesis, which does not link the origin of the BMAC with the Indo-Aryans or with the Indo-Iranians. He also emphasizes the connection between the "civilization of the Oxus" and the proto - Elamite world (early 2500 BC) [15, p117 - 118]. V. I. Ionesov notes that undercut, catacomb, pit graves were characteristic of the Sapalli culture [7, p9 - 10, 16 - 17]. T. Sh. Shirinov studied the Jarkutan temple, which was associated with the cult of fire and water. He paid great attention to the study of the altars [18, p74 - 75]. T. Sh. Shirinov and A. A. Askarov believe that the Jarkutan temple is Indo-Iranian and the appearance of Zoroastrianism in Bactria is associated with the Indo-Iranian religious environment [19, p42]. R. Kh. Suleimanov, studying the spiritual life of the Central Asian society, established that "by the middle of the 2nd millennium BC. in the eastern zone of Central Asia, Indo-Iranian traditions were formed, which later create the Vedic cult tradition, and in the western part of Central Asia, the Avestan cult traditions. " He also believes that the tribes of the Andronovo culture "could have been carriers of the Indo-Aryan language and the Vedic tradition" [13, p226 - 227]. N. A. Avanesova made a significant contribution to the study of the Buston VI burial ground. She identified the main features of this necropolis and attributed it to the fire-worshippers of Northern Bactria. Identified the types of funeral rites. A feature of the Buston VI burial ground is "the presence of partial and fractional burials - dissected anatomical segments". Determined that the

development of the solar - fire cult occurs at the final stage of the Sapalli culture. She noted that Buston VI is "a cult-funerary complex of the temple order. It is considered to be the earliest form of an open temple" [1, p17 – 28,515]. Thus, many researchers made a significant contribution to the study of the problem of the formation of an ideological worldview in Central Asia from the Bronze Age to the Early Iron Age, some of whom continue to deal with this issue today. These include: Masson V.M., Khlopin I.N., Sarianidi V.I., Vinogradova N.M., Bernshtam A.N., Gorbunova N.G., Hamburg B.Z., Sprishevsky V.I., Itina M.A., Vishnevskaya O.A., Askarov A.A., Suleimanov R. Kh., Shirinov T. Sh., Shaydullaev Sh., Anarbaev A.A., Filanovich M.I., Maksudov F.A., Zadneprovsky Yu.A., Avanesova N.A., Baipakov K.M., Ternovaya G.A., Ionesov V.I., Kukushkin I.A., Margulan A. Kh., Galochkina N G., Akishev K.A., Karimova G.R., Sultanov E.G., Maryashev A.N., Vainberg B.I., Tashbaeva K.I., Frankfor A., Bendezu-Sarmiento H., Luillier J., and many others.

Results. In the Bronze Age, an ideological worldview continued to form in Central Asian society, which evolved and improved more, relying on primitive cults and beliefs. During this period of history in Northern Bactria (Sapalli stage) (Uzbekistan) there were such graves as: undercut, catacomb, pit [7, p10]. Cenotaphs were actively used for burying animals and grave goods. The crumpled posture of the deceased prevails. The tradition of ritual burial of sheep and joint burial of humans and animals is disappearing. At the Dzharkutan stage, cemeteries are formed. The traditions of burial in hums and cenotaphs with anthropomorphic figurines cease to exist. There is a rite of burial of people on the stomach. Animal sacrifices are declining. By the middle and second half of the 2nd millennium BC in Northern Bactria, animistic beliefs continue to exist in the funeral rite.

In the middle of the 2nd millennium BC catacomb structures (Sumbar burial ground) appear in the Southwest of Turkmenistan. The catacomb type of burial is the original local culture [16, p91]. During this period, the tradition of burying domestic animals in Margiana was widespread.

The steppe tribes of the Bronze Age are characterized by their own specific features of the addition of the religious and cult system. The main burial rites are cremation and corpse placement, while closely associated with the cult of fire. The tribes of the Andronovo culture believed that fire cleansed the human body of various impurities, contributed to the revival of a person and protected from evil spirits. The transition period is characterized by the burial ceremony of the deceased in a sitting position. During the Early Bronze Age in the northern regions of Central Asia, there was a funeral rite and a rite of animal sacrifice at the grave. The Andronovites had such forms of burial structures as: stone boxes, earth graves covered with stone slabs, cysts, log cabins or wattle fences. In addition, along with the cult of the Sun that existed during this period, the cult of the Moon and the stars came to the fore among the early nomads. The belief in the afterlife and the cult of ancestors was strongly developed.

At the final stage of the Sapalli culture, changes take place in the funeral-ritual system under the influence of the occupation of steppe herders. For the Sapalli culture, fire in burials became a new phenomenon, which subsequently led to the development of a solar-fire cult. The cult of fire is associated with the creation of special sacral sites for non-funeral purposes. Sacrifices were characteristic of the veneration of fire. Burial ground Bustan 6 is recognized as a necropolis of fire worshipers [1, p6]. Fire becomes a mediator between the world of the living and the world of the dead. In this burial ground there were rituals of inhumation of body parts, ritual mutilation, cremation.

For the southern regions of Central Asia (Northern Bactria) of the Early Iron Age, namely the sedentary agricultural population, there is a lack of graves, i.e. buried on the surface, but in a crumpled position. The rite of excarnation (cleansing of bones from flesh) is approved [6, p39].

In southern Bactria (Tajikistan), fire in funeral traditions is considered not as a motive associated with fear of the deceased or the desire to rid the soul of the body, but as a way to go to ancestors, to their places of residence in the sky.

The lower reaches of the Amu Darya and Syr - Darya are currently becoming a zone of mixing of the Timber and Andronovo cultures, but with a predominance of andron. The idea of cosmogony, based on the universe and being in both aspects, continues to develop (religious buildings were erected according to the principle of a circle in a square and vice versa). In the Northern Tagisken (lower reaches of the Syr - Darya), a funeral ritual based on imitation of a fire can be traced. The fire personified the fiery renewal of the Universe. Consequently, the cremation ceremony imitated the fiery renewal of the soul [9, p99; 11, p68 - 76]. Khorezm (lower reaches of the Amu - Darya and Karakalpakia) is being formed as the center of steppe cultures. Subsequently, there is a movement of pastoral tribes to the south and southeast of Central Asia. Penetrating into the urban environment, they mix and form a symbiosis in the south of Central Asia.

It should be noted that in the second half of the 5th century BC in many regions of steppe Eurasia, changes began to occur in the funeral rite. These changes were associated with the migration processes of nomadic and semi-nomadic tribes.

In the Aral Sea region, during the Early Iron Age, there were rituals of cremations and corpses (elongated, on the back). Fire was used. In addition, the region is characterized by the spread of the art of the "animal style" under the influence of the Kazakh-Siberian version. Fire played an important role in the burial rite of cremations with ground structures, and did not play any role in burials in ground pits. With the deceased, funeral equipment was placed in the grave. The burial of a horse is considered an important element of the burial rite among the nomads of the Early Iron Age. If the horse was absent, then the horse harness was buried. Cults of the dead and ancestors were formed, which testifies to the manifestation of care for the deceased and belief in the existence of the "kingdom of the dead." There was a cult of the Sun, which also manifested itself in a funeral rite (stone rings - enclosures surrounding the graves). Among the steppe tribes of Uzboy in the Saka period, burials in crypts prevailed, which were used for collective burials. It should be pointed out that the burial rite of the Early Iron Age is characterized by the presence of a "Scythian triad" (weapons, bridle set and animal style).

The monuments of mountain bronze from the Northern Tien Shan have preserved stable burial traditions that arose as a result of the resettlement of steppe tribes from Altai and Siberia.

In the Pamirs in the Saka period there was a cult of the river. The burial ceremony in the Pamirs was also based on corpse placement, only in a crumpled position, with the body of the deceased being painted red. This funeral tradition is partly related to the rites of the Tuva population [10, p99].

Along with the funeral rite, temple traditions, which also have their own evolution, play an important role in the reconstruction of the spiritual life of society. The main elements of the temple tradition are: a cult hearth, altar, sanctuary, ritual meal, special storage for the cleansing

fire, temple, sacrifice. In this case, all elements are set in the chronological order of their occurrence.

It is important to remind that a sanctuary or temple in a settlement is a symbol of the unity of the inhabitants of this settlement. The image of the deity of nature began to serve as the main symbol, since vast collectives needed images of a more general and higher order than their ancestors. This could happen when the gods separated from the phenomena they personified and acquired an anthropomorphic appearance. Only then were they able to settle in the temple - a house that had all the characteristics of a household, only on a different scale [4, p227].

It was found that the podium-type hearth discovered in Altyntepa is the first of all the southern Turkmen monuments of the Bronze Age [20, p7]. In addition, a special storage for the cleansing fire has been opened in Margiana.

In BMAK, shrines are replaced by temples that date back to the end of the 3rd millennium BC. During this period, in Margiana (Turkmenistan) and Northern Bactria, temples of the proto-Zoroastrian type (Jarkutan Temple) [5, p54] began to form, associated with the worship of such cults as the Sun, Fire, Haoma, Water.

The cult of Mithra penetrated the territory of Northern Bactria from Margiana. Confirmation is the Jarkutan temple, which is similar in monumental architecture to the Togolok 21 temple, built in honor of the solar deity (possibly Mithra) [17, p31]. In addition, the cult of Mithra, which existed in Northern Bactria, mixed with Indian solar cults. The presence of a cult of fire in Northern Bactria cannot be denied, since this cult has been characteristic of both settled agricultural and steppe tribes since ancient times.

During the construction of temples and mausoleums among the nomadic tribes during the Early Iron Age, a cruciform layout was used ("cross" - that is, a cross inscribed in a circle).

The Saks also had a cult of the leader (the Issyk mound) (Kazakhstan) [2, p39 - 48]. In general, the Saka tribes had Sun worship at the center of their religion. The nomads of Semirechye and the Tien Shan did not have special temples, but there were open-air sanctuaries. Animal sacrifice was used as a sign of respect for the elements. It is important to note that the nomads used mounds, which, according to Indo-European mythology, were interpreted as a microcosm. In the Saka period, animism, totemism, and magic continued to exist. Also in this period, the lowland nomads and mountain pastoralists of Uzboy had sanctuaries associated with the cult of fire.

CONCLUSION

Thus, in the course of the research conducted, some conclusions can be drawn:

- The historiography of the research issue shows a deep scientific interest that began in the second half of the 19th century and continues to this day;
- It was revealed that in the cult-mythological system of the society of Central Asia from the earliest times the cult of fire and the Sun dominated;
- It was determined that in the Bronze Age, the first proto-Zoroastrian temples began to form among the settled agricultural tribes;
- found that in the early Iron Age, nomads began to develop mythology and cults based on Vedic traditions;

- it is shown that in the course of the historical development of Central Asian society, its ideological worldview becomes more complex.

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DESTRUCTIVE SECTIONS AND THEIR IMPACT ON YOUNG MINDS' SPIRITUALITY

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ABSTRACT

The article analyses the concept of a sect, reveals the characteristics of destructive sects and discusses the impact of such sects on the spiritual development of young people. It presents different approaches to the concept of sects, defines the concept of destructive sects and emphasises the negative impact of such sects on the lives of people and society. It also emphasises that destructive sects in their missionary activities pay great attention to young people whose consciousness is not yet sufficiently developed and who have no life experience, and who seek to become spiritually dependent by capturing their mind, outlook and heart. It is said that involving young people in such sects can lead not only to their spiritual impoverishment, but also to the decline of national spirituality and irreparable social crises. At the same time, suggestions were made on what to focus on in protecting young people from the threat of destructive sects and their influence.

KEYWORDS: *Sect, Destructive Sect, Totalitarian Sect, Cult, Missionary, Spiritual Impoverishment, Dependency*

INTRODUCTION

Escalating globalization accelerates the decline of national spirituality and the acceleration and development of human life. Today, people face serious ideological and informational threats. In particular, the ideological immunity of destructive sects also threatens the survival of nations as independent actors in the future as a result of their orientation towards young people who have not yet formed. In Uzbekistan, destructive sects engaged in missionary activities are also trying to take control of young people by turning them into "mankurts" or "biorobots", who submit unconditionally to their community. One of the most pressing tasks, therefore, is to determine the impact of such sects on young people's spirituality and develop appropriate measures against them.

Today, not only around the world, but also religious tolerance, interfaith respect and mutual understanding are becoming basic principles of life. The Constitution of the Republic of Uzbekistan guarantees freedom of conscience and establishes the basic principles of relations between the secular State and religion. On this basis, in accordance with the law, there is freedom of religion for people living in our country with different world views and lifestyles. However, the activities of destructive sects have a negative impact on freedom of conscience and the free exercise of rights by citizens, leading to a decline in their faith and spiritual impoverishment. It is therefore essential to analyse the activities of such destructive sects and study their negative impact on young people's spirituality. All the more so because the activities of such sects are currently very dangerous and the ideological struggle is taking on a new face.

The essence of the sect concept and the essence of destructive sects

Unfortunately, to date there is no generally accepted definition of the term "sect". There are dozens of definitions of the term, which is mainly due to the fact that each expert defines and evaluates the phenomenon according to his or her world view. This is why the position of the author of the definition and his approach to this problem is of great importance.

In the Uzbek explanatory dictionary: "Sect [lot. sect - doctrine, flow, school] 1. 1. Sect, profession; group separated from the main, dominant religious direction. 2. A narrow group of people limited by their interests and opinions, separated from the majority "[1, p. 475], and in the encyclopedic dictionary of philosophy: "Sect (Latin sect school, stream, doctrine) is one of the religious associations. The sect usually emerged as an opposition movement against existing religious movements. Sect is characterized by the promotion of certain ideas, principles, values and rules "[2, p. 360]. In both dictionaries the term "sect" is considered as a religious association with negative connotations. At the same time, we see that it was seen as an opposition movement against existing religious movements, separated from the dominant religion.

In addition to the above, the concept of "sect" deserves attention and definition by scientists of the republic. Among them, Prof. A. Ochildiev and J. Najmiddinov said: "A religious sect is a religious group that operates differently from the official beliefs of the main recognized religious sects. This concept also refers to groups acting under the banner of religion without any connection with existing religions and denominations "[3, p. 21], M. Musayev, noting the destructive nature of a sect: " ... sectarian organizations are destructive structures that use exploitative, manipulative (human) means "[4, p. 29].

Professor Pakhrutdinov, reflecting on threats, equates sects with religious extremism. It also contributes to the transition to some mystical "new way of life" by denying the traditional way of life and instilling it in people's minds, forcibly introducing their way of life and thinking into the hearts of benefactors; undoubtedly doing the work of a "great leader", including and educating people who are completely alienated from the nation, national roots and historical memory; unconscious about an idea and justifying any disastrous tools, etc. means that this is characteristic of all sects. The author argues that "sectarians do not interfere in the political process or declare their political aspirations as an open programme" [5, p.66]. It is true that sects, although they pursue political goals, focus on the spiritual sphere. But this does not mean that sects do not interfere in the political process. They use them for any purpose, because they impoverish people spiritually and turn them into Manchurians who submit to them unconditionally.

The concept of a 'sect' has been studied more widely by foreign researchers, and approaches to it also vary. While some authors reveal the destructive nature of the concept of a cult, others express a positive attitude towards it. Today, authors associated with the Orthodox religion play a leading role in the study of sectarian activity in Russia. This is not surprising, as Orthodoxy is the traditional religion of Russia, and it is natural for the Orthodox Church to fight for its followers. In particular, Professor V. Chernyshev. The term sect comes from the Latin "secta" - way of thinking, school, doctrine, party. Over time, the term "sect" in everyday speech is increasingly associated with the verb "secare" - to separate, cut off. In this way, a sect can be understood as a closed religious group or a special religious community, separate from the traditional church or traditional religion, pursuing its own interests "[6]. D. Sokolov: "A totalitarian sect is a special organisation. It will not always be religious (there are also commercial sects), but it will definitely have some internal ideology, which remains a mystery for those who do not devote themselves to this cause. The consciousness of the members of a common sect is fully subordinate to its leaders. The unlimited power and money given to organizations by adepts who have no analogues in the outside world make up the content of any sect"[7]. In both definitions, the concept of a sect is used in a negative sense, focusing on the fact that it is a closed religious group pursuing its own interests, acting for unlimited power and money.

Western Protestantism uses the terms "sect" and "cult". The term 'sect' does not have a negative connotation in the West, and some branches of Protestantism (e.g. some Baptists) openly call themselves sectarians and use the term in a positive sense, while the term 'cult' has a negative connotation. Well-known Protestant theologian Walter Martin defined 'sect' as 'a group of people who differ in religious beliefs and rituals prevailing in a given society' [8, p. 11]. This is 1) a religious group that differs sharply in one or more aspects of faith or ritual from religious groups generally accepted in our culture; 2) it is a specific person or community of people united by a biblical interpretation' [8, p. 11]. Timothy Miller also said that the concept of sects refers to dissident groups that are usually separated from other, usually traditional religions (they often refer to the intention to restore beliefs or traditions that were previously in a religion but later left behind by denomination). Their relationship with traditional religion and culture is less good, and they are often under the direct guidance of one charismatic leader"[9, p. 1]. It can be seen from the above definitions that the authors do not have a negative attitude towards the concept of a sect, but instead use the concept of a cult.

It should be noted that the term "totalitarian sect" is less common in the West, and the term "destructive cult" usually refers to such religious organisations. Russian theologians often use the terms "totalitarian sect" and "destructive cult" as synonyms for religious organisations whose activities are aimed at exercising full control over the lifestyle and consciousness of their members.

In our view, Professor A.I. Osipov provides a better definition of the term "totalitarian sect". In the opinion of this researcher: "Totalitarian cults, destructive organisations, destructive sects are different names for the same thing. The word "totalitarian" must be familiar. It means complete, comprehensive coverage. A totalitarian sect is an organisation based on the hierarchical principle of iron discipline, subordinate to leaders. The leader of this organisation, using hidden and explicit methods of psychological influence, seeks to change the mentality of its members by establishing full control over their consciousness, behaviour and way of life, allowing them to keep their members dependent and use them for selfish purposes. "[10, p. 42].

Based on the above, it is very difficult to give an unambiguous definition of the term 'sect'. It can only be described in terms of how it is viewed. At the same time, it should be noted that the above definitions also have aspects that express commonality. The common denominator is that sects are a closed religious group that is under strict control, regardless of whether it is separated from or opposes the traditional religion, regardless of their manifestation. As a rule, all sects carry out hidden psychological violence aimed at their spiritual world, emotions and physical condition, while keeping their followers unconditionally under the control of the leader and doctrine.

In this way, a destructive sect in the public interest separates itself from or opposes this traditional religion, seeking illegal wealth and unlimited power, controlling the minds, actions and lives of its members without the consent of its members. a non-existent, closed authoritarian religious organisation. Firstly, destructive sects without the voluntary consent of their members secretly influence their consciousness, feelings and will by all means, invading even the most hidden corners of their minds and depriving them of their right to self-determination. Secondly, destructive sects refuse to ask questions or allow independent critical thinking, undermine individual independence and freedom and form addictions. Thirdly, sects see money as a means to achieve a goal, power or selfish goals of leaders who place their interests above the interests of society. Such sects also act aggressively against the established social norms, order and culture in society, even considering the family as their enemy. Therefore, destructive sects that do not give adherents the right to choose, harm their mental and physical health and have characteristics of a false religion threaten the stability of society.

In destructive sects, religious life is carried out according to specially developed rules and regulations. Some of these sects have turned into large international business corporations with branches in different parts of the world. They are organised as a pyramid. Instructions and publications from top to bottom, reports from bottom to top and money transfers are a feature of the most destructive sects. Most destructive sects are illegal criminal organisations. The missionary activities of such sects threaten not only the interests of traditional religious confessions, but also the national security of states.

Impact of sects activity on national spirituality

In modern ideological processes, the struggle for people's minds and hearts has brought spiritual influence to the fore. In this war, destructive sects are fighting against both national spirituality and traditional values. Because any national spirituality is a serious obstacle to forces that rely on moral values that have been created over the centuries and try to instil social concepts that are alien to any nation. Therefore, the first task of ideological warfare is to weaken national spirituality.

Today, the threat to national spirituality from the missionary activities of destructive sects is becoming more and more dangerous. Sectarians who do not go the wrong way to achieve their goals declare themselves to be "true believers" and try to establish full control over national spirituality, moral values and way of life of peoples, promoting others on this path of "salvation".

Professor S. Otamuratov stresses that threats to spirituality are long-term, not short-term, and writes: "... Before threats to spirituality suddenly arise, the factors associated with them are formed gradually, and their potential for impact. as a result of its expansion, it becomes a force and leads to the beginning of the process of spiritual disintegration from within. On the contrary, its exacerbation comes out of hell and forms symptoms of spiritual decay not only "from within"

but also "from outside" [11, p.261]. From this point of view, it is clear that threats to spirituality do not arise in the short term, but cover a long period and continue uninterruptedly.

Today, as a result of threats to spirituality, we see that spiritual poverty is taking place, the national values of nations and their own lifestyles are being violated, and morality, family and social life are in serious danger. Given that religion is inextricably linked to national spirituality, people's transition from one religion to another has led to a break from national spirituality. As a result of the missionary activities of destructive sects, national spirituality, moral values, traditional religion and belief system are undermined, which leads to the separation of people from their national spirituality. In this sense, destructive sects are considered a threat to national spirituality.

Today, the use of the spiritual factor by destructive sects in pursuit of their own interests has become a strategic task. The main reasons for this are as follows: a) a person, nation, people and country without spirituality automatically becomes obedient to others. This is why today national spirituality has become an object of threat; b) National spirituality is, on the one hand, a reflection of a nation's world view, consciousness and thinking, and on the other hand, a source of their formation and development. Depriving a nation of them instead of absorbing other spiritual qualities makes the nation dependent on itself; c) due to the fact that today the occupation of other countries' reserves with combat weapons is becoming more and more dangerous. Because when it becomes clear that the launching of any weapon can cause a great tragedy not only for those who do not have it, but also for those who intend to use it; g) the fact that weapons can be compensated for within a certain period of time, but that the destruction of spirituality is difficult if the consciousness, psyche, outlook and soul, which are the basic elements, are restored; d) The missionary ideas promoted in the world today by destructive sects that have emerged mainly in the West are supported by Western politicians who seek to ensure the obedience of all humanity on Earth. It should be noted that they have sought to establish their world domination through spirituality.

Spirituality has now risen to the level of satisfying the economic, social and political interests of destructive sects. Missionaries are trying to establish their control over national spirituality using all their strength and capabilities. This situation manifests itself as a systemic phenomenon in modern society. People are affected both by the call of missionaries from destructive sects themselves and by a set of missionary movements formed on the basis of various means aimed at a subjective goal.

A. N. Sirovatkin, a researcher who studied the destructive impact of non-traditional religious movements on the spiritual security of modern Russian society, said: "While emphasizing the dialectical necessity of such actions, one cannot ignore the fact that many of them are destructive and threaten the spiritual security of Russian society" [12, p. 3]. Professor V. Chernyshev states: "The teachings and activities of many destructive sects have a negative impact on human spiritual life" [6]. According to analyst I. Polonsky, "sects can be used to destroy national culture. It is no secret that a person who joins a sect or religious sect does not consider himself or herself connected with the national community. A sect replaces not only his family, but also his people, his nation and his homeland"[13]. The Metropolitan of Leningrad and Ladoga Ioann (Ivan Matveyevich Snychev) argued that the purpose of spiritual totalitarianism, like political totalitarianism, is to gain control over people, but only through religious beliefs. Indeed, missionaries of destructive sects are trying to establish spiritual totalitarianism by destroying, misleading young people, who are the future of the state, the nation, and thus bringing the

country to spiritual decline. This, in turn, creates opportunities for the developed countries that support them to become more dependent on developing countries. By taking advantage of these opportunities, they achieve spiritual domination over the peoples and nations of the world based on concrete plans. On the other hand, spiritual domination enables the developed countries to form a self-persuasive, spiritually poor and crippled crowd. The world, devoid of itself, easily submits to others and is forced to follow in their footsteps. As a result, such people will become the basis for the developed countries to rule the world through the spiritual factor..

The impact of destructive sects on the spiritual maturity of young people

As the missionary movement of destructive sects mainly targets young people, studying them is becoming more and more relevant. In a sense, young people represent the future of the country, so the mood, behaviour and well-being of young people is a barometer that measures the overall moral, ideological and socio-psychological climate in society. The country's present and future development prospects will depend on the level of education of young people. Because they are not only the workforce, but also heirs to their ancestors, builders of the future, but also protect the interests of the state and further enhance its prestige.

A distinctive feature of destructive sects is that their activities are aimed at the social transformation of society. The leaders of such sects reveal changes in the mood of society, the shortcomings of this "transient world", pretend to be "saviours" and "moral truth". All sects have their own ideas about "changing humanity for the better" and creating an ideal society. Usually, all models of 'salvation' consist of the transition of all humanity to a form of 'spirituality' and worldview promoted by the members of this sect. In this process, destructive sects cannot achieve their goals without involving young people in their ranks. This is due to the activity of young people as well as their prospects. Young people are a social group that plays a leading role in society. As President Mirziyoev noted: "Today's world youth is the largest generation in the history of mankind in terms of number, as they number 2 billion people. The future and prosperity of our planet depends on how our children become human beings"[14]. Although the direction young people take in the right direction serves the creativity and development of society and the country, their neglect and abandonment encourages them to follow the ideas and objectives put forward by various religious and political movements. This is why destructive sects pay great attention to young people in their missionary efforts. They seek to establish world domination in the future as a result of their spiritual impoverishment and obedience to them.

The need for national and spiritual security increases in the context of the escalation of destructive sects' missionary efforts. This requires, above all, developing the spirituality of young people and strengthening their ideological immunity. Because the spiritually poor are unable to analyse the essence of the missionary activities of destructive sects, their intended goals and interests. As a result, they can join the foreign ideas promoted by these sects.

The impact of destructive sects on young people's spirituality is as follows. Firstly, such sects, unlike traditional religions, promote an "attractive" lifestyle in line with the rebellious spirit of young people. The fact that young people do not have sufficient life experience and their inclination to an economically highly developed Western way of life increases their interest in promoting sects and allows them to believe lies. In this sense, this situation allows sectarian missionaries to capture the minds, world views and hearts of young people. The subordination of the mind, outlook and soul to the will of sects, on the other hand, makes any age follow in the footsteps of others; secondly, the fact that missionaries from various destructive sects easily

penetrate into the moral, spiritual and moral world of young people is also explained by the fact that national education lags behind today's rapid development and lags behind in satisfying and attracting the needs of young people; thirdly, the prevalence of an imitative youth-oriented mentality, a strong tendency to imitate what the media or the internet see, also leads them to the trap of missionary activities indirectly carried out by sects. These situations increase the opportunities for young people to be involved in sects hidden behind false religions, false cultural development and other false goals. Thus, the "attractive" promotion of the missionary movement in winning the minds, worldviews and hearts of young people by destructive sects, the inability of national education to meet the needs and attractiveness of today's young people, and the use of destructive sects create great opportunities. The aggravation of this situation among young people is, on the one hand, a serious obstacle to the growth of young people themselves and their harmonious development, and on the other hand, a serious threat to the future of the nation and the stability of the country.

The spiritual and physical health and personality of young people affected by destructive sects suffer from hidden mental abuse and uncontrolled consciousness under the guise of sermons, rituals and ceremonies. Intentional forced management of the psyche and behaviour of people without their consent, controlled by certain psychotechnical methods, is carried out by missionaries to achieve selfish goals. Professor M. Singers formulates six basic principles for the process of programming thinking that takes place in sects: 1) keeping the person in the dark about what is happening and how it will change over time; 2) controlling the personal social and physical environment, especially personal time; 3) creating a sense of systemic need for help; 4) preventing personal actions that reflect the social identity of the past by managing a system of rewards, punishments and experiences; 5) managing a system of group ideology or belief and a system of rewards, punishments and experience to promote group behaviour; 6) working in a closed logical system and authoritarian structure that does not allow expressing opposing views and cannot change without the approval of the leader [15]. After all, with the help of a comprehensive system of prohibitions, the whole life of the members of a sect is regulated in detail and a wall of alienation is established between the sect and the rest of the world. They are completely subordinate to their superiors, forced to drop out of school or work, break ties with relatives and friends and devote their lives to the sect. In this way, innocent young people are turned into modern slaves.

CONCLUSION

- Given that youth spirituality is an integral part of society's spirituality, the conquest of the minds, world views and hearts of young people by a missionary movement carried out by various destructive sects also creates an irreparable spiritual crisis in society and the country. Those who have been under the influence of sects for a long time are in many ways similar to each other, like the "mankurt" or their team, who have lost their self-esteem as a result of reduced thinking abilities, slowed psychological development, weakened mental strength and rational thought, feelings of guilt, fear of becoming "bio-robots", who unconditionally obey their leaders. The increased exposure of young people to destructive sects leads to threats to the stability of society and the security of the country. If the ideas and beliefs promoted by destructive sects take root in the minds and hearts of young people, if they rise to the level of faith, national spirituality will fail and eventually the nation will become dependent on others. That is why they are trying their best to capture the minds and hearts of people, destroying traditional religion, national spirituality, national consciousness, moral values,

centuries-old ancestral heritage and trying to replace them with knowledge and behaviour, artificially formed destructive sects.

The following conclusions can be drawn from the results of the research and analysis:

- Destructive sects deprive people of their national and religious foundations and instead introduce their beliefs, ideas and views into people's minds. As a result, they threaten the national and spiritual development, public security and stability of the country;
- Exposure to the sects missionary movement is the result of the interaction of two forces: the methods used by missionaries for recruitment and the personal protection of a potential client. It is clear that people with high spirituality, strong ideological immunity and strong faith can react adequately to missionary propaganda and ensure their safety.
- The activities of destructive sects engaged in active missionary movement pose a serious threat not only to the development of our national spirituality, but also to social and political life. Unfortunately, to the present day the problem of religious sects in our country has not been scientifically studied and its impact on people and society has not been studied. This, in turn, makes it difficult to understand the scale of the threat of sects and their negative impact on national spirituality.
- It is difficult to understand the threat and consequences of destructive sects in a timely manner. Since the sects' missionary movement does not attack directly, but acts in silence, it first weakens the mind and worldview, influences people's religious beliefs, conquers their psyche, and then begins to achieve its main goal. This process takes place gradually and eventually leads to the collapse of human spirituality and society.
- It is necessary to inform our citizens, especially our young people, about the threat of destructive sects that propagate foreign beliefs and cultures and undermine our national identity, undermining our national spirituality. To this end, we need to organise education and upbringing in a rational way, in particular, to organise and implement national education to the extent that it can prevent growing threats. Because national education is an important factor in the preservation of the nation.
- On the basis of the data obtained, we believe that the following recommendations should be taken into account in order to prevent the threat of destructive sects:
- Law enforcement agencies, various state and social structures together with religious denominations in the fight against illegal religious activities and the missionary movement of destructive sects, focusing on creating a healthy environment for dialogue between religious denominations and ethnic groups, ensuring unity and a sustainable future for all nations in society;
- It would be advisable to develop a social and legal policy regarding the activities of destructive sects in society and to adopt a law on missionary activities. It is also necessary to improve existing legislation, introduce the concepts of religious sects and totalitarian sects into legislation, and define and regulate the criminal structure of the missionary movement carried out by destructive sects. At the same time, it is necessary to improve the effectiveness of law enforcement agencies in preventing, detecting and eliminating crimes committed by destructive sects, and strengthen international cooperation in establishing a religious and spiritual balance.
- It is necessary to strengthen the activity of family and public youth training institutes. In this regard, it is important to establish effective cooperation between state and non-state

organisations, and to further strengthen the mechanism of cooperation "family, community and educational institution";

- It is of practical importance to establish a rehabilitation centre for victims of spiritual and psychological violence for those saved from destructive sects, in cooperation with the prosecutor's office, the religious committee and the health care system.

Only in this way it will be possible to prevent the threat of destructive sects to the spiritual maturity of young people, to national spiritual development and to cut off the traces of various evil political games aimed at such threats under the guise of religion.

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CLINICAL COURSE OF CHRONIC VIRAL HEPATITIS C IN CHILDREN

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ABSTRACT

In the following article clinical course processes of chronic hepatitis C in children is analysed. The incidence of seropositivity is identified. The authors have analysed the arginase activity of saliva which maintained the indices of chronic hepatitis. The existence of a hematosalivation barrier in the body, the presence of a metabolism between blood and saliva, as well as the homeostatic role of these biological fluids for each other - all these facts make saliva capable in some cases of replacing blood in laboratory tests. Thus, the accumulated literature data indicate that the chronic hepatitis C virus may remain asymptomatic for a long time, but a number of extrahepatic manifestations in the oral cavity can be detected in patients.

KEYWORDS: *Chronic Viral Hepatitis, Public Health Problem, Liver Dysfunction, Sjorgen's Syndrome, Precancerous Conditions, Dysbiotic Processes*

INTRODUCTION

Viral hepatitis C (HCV) is currently one of the urgent public health problems due to its prevalence in the population, the high incidence of liver cirrhosis and hepatocellular carcinoma, the development of extrahepatic manifestations that determine the difficulties in diagnosing the disease and its treatment. According to WHO estimates, in 2015, 1.75 million new cases of HCV infection were recorded worldwide (23.7 new cases per 100,000 people). WHO estimates that approximately 399,000 people died from hepatitis C in 2016, mainly from liver cirrhosis and hepatocellular carcinoma (WHO Newsletter, 2019). Hepatitis C virus causes 20% of all cases of acute hepatitis, and chronic HCV infection is responsible for the development of 70% of cases of chronic hepatitis, 40% of all cases of terminal cirrhosis of the liver, 60% of hepatocellular carcinoma and 30% of the causes the patient is referred for liver transplantation [9, 10]. Of interest is the fact that infection with hepatitis viruses, including HCV, is also possible through the oral mucosa, for example, with kisses. It has already been proven that hepatitis B and C viruses are transmitted by all body fluids - up to 30% hepatitis B virus and up to 5% hepatitis C virus [29].

Salivary transmission of hepatitis B and C viruses can be one of the non-parenteral modes of transmission [19]. Of particular interest is the presence of the virus in the saliva of patients with chronic viral hepatitis C (HVHS).

To date, a large number of studies have already been accumulated devoted to studying the amount of hepatitis C virus RNA in the saliva of patients with chronic hepatitis C (HCV) [17, 28].

Liver dysfunction can manifest itself with various changes in the oral cavity, namely, in the form of ictericity of the mucous membrane, bleeding disorders, the presence of petechiae, a tendency to hematomas, gingivitis, gingival bleeding (even in response to minimal trauma), hepatic odor from the mouth, cheilitis, smooth and atrophic tongue, xerostomia, perioral rash, soreness of the oral cavity [30].

According to various authors, patients with hepatitis C are prone to tooth decay, suffer from a loss of self-esteem due to poor aesthetics of the oral cavity, and sometimes experience difficulties with nutrition due to an unsatisfactory state of the oral cavity. All this leads to a decrease in the quality of life [22].

In a study by Coates E.A. et al. (2000) studied the state of the oral cavity in patients with chronic hepatitis C compared with patients without HCV markers. Patients were between 25 and 50 years old. Although there were no significant differences between the groups, nevertheless, HCV-infected patients were more likely to have problems associated with the state of periodontal structures. So, in half of patients with HCV there was a decrease in the amount of saliva secreted. 71% of patients with HCV showed a decrease in quality of life due to the presence of significant pain in the oral cavity [22].

In recent years, the relationship between HCV and the development of lichen planus, which also affects the mucous membrane of the oral cavity, has been proven, and the frequency of occurrence varies depending on the geographical region. So, the most typical development of this pathology is for the South European region and Japan [18, 20].

Given that seropositivity for anti-HCV in patients with lichen planus is much higher, for example, in Israel, all patients with lichen are regularly tested for antibodies to HCV [33].

HCV is known to affect the salivary glands, but the exact nature of this effect remains to be fully understood. It is believed that hepatitis C virus causes shergen-like syndrome. There are suggestions that HCV is the cause of Sjogren's syndrome, but this is controversial. It is unclear whether the virus can cause a similar pathological condition; primary Sjogren's syndrome or HCV is directly responsible for the development of Sjogren's syndrome in a specific subgroup of patients [21].

Increased prevalence of HCV infection in patients with squamous cell carcinoma of the oral cavity was discovered back in 1995 by Nagao Y. and coauthor [26]. A 2004 study in the United States showed that 21% of 99 patients with squamous cell carcinoma had HCV markers [27].

It has been shown that HCV does not affect the survival of such patients [24].

In another study from Japan [32], the authors found an increase in the incidence of HCV in patients with oral cancer, but this difference was not significant after the data were adjusted for age.

However, HCV is a common cause of cirrhosis, which, in turn, can be an independent risk factor for oral cancer [31].

On the other hand, it has been shown that precancerous conditions such as leukoplakia and oral epithelial dysplasia are not associated with HCV infection [20, 25].

Special attention should be paid to the issues of periodontal tissue lesions in HCV.

The pathogenesis of periodontal diseases is based on serious violations of microbiocenosis in combination with dysfunction of the body's immune system against the background of generalized inflammatory, dystrophic and vascular changes [5].

It is known that the development of periodontal pathology is influenced by concomitant chronic diseases of the liver and hepatobiliary system, which currently have a predominantly viral nature [2, 3, 7].

According to a study by Farghaly A.G. et al. (1998), cases of periodontal disease were noted more often in children with hepatitis markers than in the group of patients in whom hepatitis markers were not detected. At the same time, hepatitis C markers were detected more often than hepatitis B markers (26% and 13% versus 22% and 8%, respectively). Also, in patients with periodontal disease, unstimulated saliva showed a higher degree of detection of HBsAg, anti HBc, anti-HCV or both anti-HCV and / or anti-HBc than in the control group (100% versus 66.7%, 50% against 23.5%, 23.1% against 0.0% and 42.3% against 18.2%, respectively) [23].

As one of the pathogenetic factors that can induce numerous clinical and laboratory phenomena described in CVHB and CVHV, a number of researchers consider endotoxin of gram-negative bacteria, causing the development of a complex of pathophysiological, immunological and other biological processes [6, 11, 12].

The main anti-endotoxin barrier is the liver [2, 6].

With the development of dysbiotic processes in the oral cavity, as well as with other pathological processes in the gastrointestinal tract, the intake of endotoxin into the systemic circulation increases, which can cause an increase in intoxication syndrome and aggravation of chronic inflammation in the tissues [6, 11].

In his research, Fazylova Yu.V. showed that the level of specific antiendotoxin antibodies in patients with CVD against CVHB and CVHC is an integral indicator of immunological deficiency and indicates the development of systemic endotoxemia as a result of microbial aggression associated with the severity and prevalence of periodontal disease and activity of chronic viral hepatitis [14].

Of particular scientific interest is the study conducted by S. Kolesov. et al. [8], dedicated to the study of salivary arginase activity in children with HVHV and KhVGS.

As you know, arginase catalyzes the hydrolysis of arginine with the formation of ornithine and urea. Since disruption of urea synthesis leads to an increase in the amount of ammonia in tissues, it is generally accepted that the level of arginase activity reflects the degree of detoxifying liver function [4, 15].

In addition, there is evidence that in clinical studies, the determination of arginase in blood serum can be used as a specific marker that allows you to detect liver damage at an earlier stage

than in the study of aminotransferases, which is important for the correct treatment of liver diseases including chronic hepatitis.

It should be especially noted that at present, an increase in researchers' interest in arginase can be expected, since it is proved that this enzyme can act as a limiting factor in the formation of nitric oxide in the body, a unique messenger whose biological role is very large: the physiological effect of NO varies from modulation of the vascular system to the regulation of immune processes and control of neuronal functions [1].

In addition to the liver, arginase activity was also found in other organs, tissues and substrates of the body, including saliva [16]. The existence of a hematosalivation barrier in the body, the presence of a metabolism between blood and saliva, as well as the homeostatic role of these biological fluids for each other - all these facts make saliva capable in some cases of replacing blood in laboratory tests. Especially attractive is the use of saliva for pediatric practice, since obtaining oral secretions is accessible and non-traumatic.

According to the results obtained by the authors, the average values of arginase I (liver arginase) in the blood serum of children with chronic viral hepatitis B and chronic viral hepatitis C were added 8.01 and 10.35 ng / ml, respectively. The average values of the arginase activity of saliva in the group of children with chronic viral hepatitis B turned out to be two times higher than the level of this indicator in patients with chronic viral hepatitis C and amounted to 82.34 and 33.24 mmol / hr / ml, respectively. The authors concluded that the arginase activity of saliva is due to the enzymatic activity of the arginase isoenzyme from the salivary glands and is not related to the activity of arginase I (liver arginase). The decrease in the arginase activity of saliva in children with chronic viral hepatitis C, apparently, is an extrahepatic manifestation of chronic viral hepatitis C, and is characterized by changes in the dental status characteristic of this disease.

It is known that half of patients with chronic hepatitis C have extrahepatic manifestations of the disease, including damage to the oral cavity: they have a high incidence of symptoms of periodontal disease, there has been a periodontal disease and gingivitis (and in patients with chronic hepatitis C, these diseases represented mainly by generalized forms of severe and moderate) [13], lymphocytic sialadenitis.

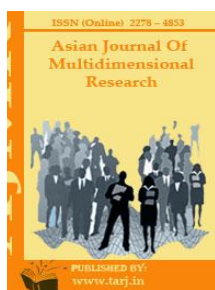
The authors of the study believe that the need to combat infection is a biochemical mechanism that ensures a decrease in salivary arginase activity during periodontal lesions of the oral cavity. According to literature [1], arginine, not utilized by arginase, is used for the synthesis of nitric oxide, one of the functions of which is both direct participation in the fight against infection and stimulation of the immune response to it. Due to this, a peculiar dynamic relationship between aggression factors (oral infection) and the body's defensive reactions is established in the patient's body.

Thus, the accumulated literature data indicate that the chronic hepatitis C virus may remain asymptomatic for a long time, but a number of extrahepatic manifestations in the oral cavity can be detected in patients. In this regard, the dentist plays an active role in detecting HCV infection. Further research is needed to identify a possible relationship between oral pathology and HCV.

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CONTRADICTIONARY DEVELOPMENT OF BUKHARA DURING THE SOVIET PERIOD

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ABSTRACT

This article provides information on the situation in the city of Bukhara during the changes in the city after the establishment of the Soviet government in this region. It analyzes the development of the social infrastructure system of Bukhara, the construction of new enterprises, cultural and residential houses. At the same time, the “cleaning work” in the “old” part of the city is described.

KEYWORDS: *Urban Building, Infrastructure, Reform, Empire, Invasion, Housing Cooperative, Red Teahouse, Repair Mechanics, Microdistrict, Stagnation, Communication, Soviet House, Communal, Bukhcomstaris, Uzcomstaris*

INTRODUCTION

The development of urban planning and urban culture is one of the most pressing issues in the socio-economic and cultural development of society and their study is one of the most influential topics in science.

Bukhara is an ancient city that has been world-famous for centuries as the center of enlightenment and religion of the East. The city is known not only for the development of science, education, culture and trade, but also as a major administrative center of Turkestan. At one time, this city was the capital of the Samanids, Shaibani, Ashtarkhanids, the Emirate of Bukhara and the Bukhara People's Soviet Republic. Capitals, large trade and cultural centers, such as the city of Bukhara, play an important role in the development of the state, and various historical periods are reflected in the appearance of the city. In this regard, the changes in the city of Bukhara and the culture of urban planning were particularly evident during the Soviet era.

The city of Bukhara before the conquest of the Russian Empire consisted of four parts: the Ark, the county, and the rabot and market. The city was surrounded by a high wall about 12 km long and could be entered through 11 gates. Almost all the streets, including the ones facing inwards

from the city gates, came to the market. After the invasion, like many other cities in the country, including Tashkent, Samarkand, and Kokand, there were changes that differed from those of the Middle Ages, and these cities split into two parts, the Old City and the New City. The same thing happened in Bukhara.

After the coup d'etat of October 1917, Soviet government was established in Bukhara, and historical events in Turkestan had a profound effect on the subsequent fate of the Emirate's capital, Bukhara. The capital of the emirate, Bukhara, was heavily bombed by air and ground from aircraft and artillery. On September 1-2, an armored train on the railway to Bukhara's Karshi Gate fired 12,000 shells at the city near Samarkand, Sheikh Jalal, and Namazgoh gates, and 11 airplanes bombed the city for three days. In addition, the city of Bukhara was hit by chemical shells. More than 800 kilograms of gunpowder were buried under the city's Karshi and Samarkand gates, and red soldiers stormed into through the collapsed gates. "After the fighting, it became clear that many buildings and structures were destroyed by fire. 34 passages, more than 3,000 shops, about 20 palaces and 29 mosques were destroyed by fire. From Hazrat Imam Gate to Guzari Nazarchaga, Kafirabad, Ughlon Gate, Kalon Masjidi, from Zindon to Tukimduzi Bath, from under the minaret to Suzangaran Dakha, from Flower Market, Lattafurushlar Rasti, from Registan to Puli Oshikonam. One third of the Mehtari Arif passage in the south of Bukhara, half of the passage in front of the Karshi Gate, Halfway through the lunch gate was destroyed. The opposite gate also burned down. Many Bukhara residents lost their property and many families were killed. About 3,000 yards were set on fire in the city. Bukhara burned for about 20 days. 300 buildings were destroyed by artillery shells and bombs over the Ark Aliy, destroying valuable property," wrote Muhammad Ali Baljuvani¹. This led to the complete destruction of the city.

On October 6-8, 1920, the Bukhara People's Soviet Republic was proclaimed to replace the Emirate of Bukhara, which was occupied in 1920. After that, in Bukhara, under the leadership of F. Khodjaev, practical work was carried out for a short time. Democratic reforms were introduced in the newly formed republic, and modern education and medical systems were established. These reforms began to affect the city's infrastructure. The government headed by F. Khodjaev led the opening of various educational institutions in the late 1920s and early 1921 in order to establish the education system. In particular, in the summer of 1921 in Bukhara there were 17 primary schools, 2 girls' schools, 3 orphanages, 1 craft school, 1 workshop, 1 music school, 1 political school.² At the same time, evening courses were held in 5 places, one of which taught in Persian, Turkish, Russian and German languages, and 120 people studied there.³

From the 1921-1922 academic year, the first Darul Muallimin (teachers' school) was opened in Bukhara⁴. The period of study at the Darul Muallimin was 2 years and there was an "ahzori" - part-time department. Students admitted to the Preparatory Department were required to be at least 15 years old and no older than 22 years of age, and full-time and part-time students enrolled in the main courses were required to be between 16 and 25 years old.

Since the earliest years of the republic, work had been done on the establishment of theaters, libraries, museums, clubs, teahouses, kindergartens in cultural institutions. On the development of theatrical art in Bukhara, the theater building "Orphan" was built in the Old Bukhara in 1921 and summer theater performances were organized on Registan Square.

By the end of the 1920s, the government of the BSSR had taken steps to establish a state library with literature in different languages under the supervision of education.⁵ It is a central library

with many multi-volume books in Uzbek, Tatar, Turkish, Tajik, Arabic, Russian, and Hebrew. By 1924, the library had 43,000 volumes in Uzbek, Persian, Tadjik, Turkish and Arabic, 20,000 volumes in Russian and 1800⁶ volumes in Hebrew.

In addition, on November 8, 1922, the first museum in Sitorai Mohi Xosa was opened in Bukhara. The museum was called "Qori Yuldosh Museum". The opening of a museum in the capital of the BSSR was one of the most important measures taken by the government. In 1923-1924, 5 clubs and 10 red teahouses were opened to attract the population to cultural life.

On January 15, 1938, the Bukhara region was formed. The region covered an area of 144.2 thousand square kilometers, and a large part of the territory was occupied by the Kyzylkum desert, located in the northwest. The center was Bukhara.

The Bukhara City Renovation Plan was approved in 1939, and the outbreak of World War II caused the issue to be extended to later years. At a joint meeting of the twentieth session of the Bukhara Regional Council of Deputies on October 10, 1946, a special resolution on this issue was adopted.⁷

Of particular importance is the construction of housing among the material resources of the city's infrastructure. Housing is not only one of the most important social issues, but also one of the factors determining the living standards of the population. In particular, in the first years after the Second World War, along with all sectors of the urban economy, great importance was attached to the construction of housing and the repair of existing buildings. According to the sources, in 1948 the plan for the repair of housing in Bukhara was implemented by 69%.⁸ In 1956, the construction of 33 houses, a hotel for 75 people, a bathroom and a school was started in Bukhara.⁹

The Soviet government's 1957 resolution on "The Development of Housing Construction in the USSR" set the goal of completely eliminating the housing problem within 10 to 12 years.

The resolution of the Central Committee of the USSR on "The development of large-panel housing in the Uzbek SSR in 1959-1964" aimed at industrialization of housing construction, efficient use of time, improving the quality of construction and lowering prices.¹⁰ The volume of housing in Bukhara also increased. In 1958, the housing stock in the city was 368 thousand square kilometers, and in 1967 it reached 510 thousand square kilometers. Due to the need to fully provide the population with housing, housing cooperatives were established in Bukhara and other cities of the republic.

One of the measures taken during the Soviet era was to provide workers with free housing, in order to prevent workers' "dissatisfaction" and to "link" them to the enterprise, to provide them with workers for production. Those who voluntarily resigned or were fired, their homes were taken back from the convicts¹¹. Accommodation for workers had to be built by the enterprises themselves. As a result, there was a need for enterprises to provide housing for workers. In addition, the construction of houses by factory workers was widely used.

During this period, the health care system also gradually developed. In the 1920s, the number of hospitals in the city was small, and most of them were located in commercial establishments, rather than in specialized medical facilities. From the mid-1930s, the number of medical facilities in the cities increased. However, there are many problems in this area, including staffing, especially local staffing.¹²

In 1946, 30 medical facilities were registered in Bukhara, and by 1965 their number had reached 50. It is also possible to see that the number of medical staff grew. In particular, in 1947 there were 95 doctors and 226 nurses in the city, and in 1958 there were 256 doctors and 1000 nurses.¹³.

As of 1966, Bukhara had a 250-bed city hospital, a 200-bed children's hospital, a 125-bed infectious diseases hospital, six polyclinics (three of which were for children), 12 doctors and 25 paramedics. That year, 322 doctors and 1,059 nurses worked in the city.¹⁴.

Hundreds of people had the opportunity to rest in the sanatorium for 100 people, which was established in the middle of the century in the former residence of the Emir of Bukhara.¹⁵.

The city of Bukhara was one of the largest cultural centers, where the number of socio-cultural institutions grew. Great attention was paid to the development of cultural life of the city. In 1959, the first People's University of Culture was established in Bukhara.¹⁶. The Abu Ali Ibn Sino Regional People's Library, the Regional Musical Drama Theater, many clubs and cinemas in the city served as a cultural entertainment for the population. In the late 1960s, the city had 7 libraries and 9 cinemas. In 1966, one million 759 thousand people used the services of cinemas. There was a 50-hectare park of culture and recreation named after S. Kirov in the city.¹⁷.

The opening of a natural gas field in Bukhara region was one of the factors that led to the expansion of opportunities for urban development, in particular, industrial production and population growth. This led to significant changes in the city's General Plan. In 1962, under the leadership of architect V. Chunikhin, changes were made to connect the territory of industry, housing, architectural monuments with the city center and external highways.¹⁸.

In 1959-1965, a textile factory was built in the city. The plant produced 100 million meters of melange fabric a year. In 1965, a repair and mechanical plant was built in Bukhara and the All-Union Industrial Association Uzbekgazprom was established. A brewery, a macaroni factory, and a cocoon factory, which were launched in 1958, began their operations. The city was also famous for the products of industrial enterprises, including the Karakul plant, which was in great demand in the world market. The cotton gin produced by the city's ginnery was exported to other countries.

The development of the city of Bukhara in the Soviet era was based on the socialist system of economic management, the systemic system, the centralization of the management of the national economy. For this reason, the work was carried out in the interests of the center. The semi-finished products produced in the factories under construction served the development of the Union.

In 1974, one of the largest enterprises of light industry of Uzbekistan, a cotton mill, was opened in Bukhara. In 1976, there were 35 industrial enterprises in Bukhara¹⁹.

Thus, during the Soviet era we can see practical changes in the infrastructure of the city of Bukhara. This is especially true in the new part of the city, where the old city lagged behind in development. During this period, Bukhara's life became complex and contradictory, and its creative and negative aspects were intertwined. Also, many socio-economic issues of the city, as well as its problems and shortcomings remained unresolved.

It should be noted that in the mid-1920s and 1960s, most of the old courtyards, passages and architectural monuments along the inner part of the city's ancient defensive wall were

demolished along with the wall. In the 1960s, when new two- and four-story dwellings began to be built on the lower side of the defensive wall, the "New City" and "neighborhood" began to be used in relation to the area.

The Registan Square in front of the Ark Fortress and the monuments near it were removed. In addition, the monuments of the XVII century, including the Poyanda-biy paternal mosque, which is second only to the Kalon mosque, as well as the Dor ash-shifo, Bazar gusfand, Khoja Nihol, Shodimbiy madrasas were completely destroyed²⁰. The fourth and fifth trade mountains, Toki Ordfurushan and Toki Tirgaron, which are monuments of the 16th century and are located in the south-western part of the region, were also demolished. New buildings have been erected in its place, including the current 6th school specializing in history and the buildings of the regional department of internal affairs. Eighty percent of the buildings inside the Ark Fortress were destroyed. Some of them were destroyed during the Red Army's attacks in 1920, while the rest were gradually destroyed. Today, only 20 percent have arrived

During this period, the Kalobod madrasah, built in the 16th century by Khoja Sa'd Juibori, a large part of the city's defensive wall and 9 of its 11 gates were removed. The area from the Sheikh Rangrez Pass near the Karshi Gate to the Great Kokila Pass was demolished and modern buildings were rebuilt. Significant changes have taken place in the historical topography of the passes of Karshi, Mazar-i-Sharif (Naqshband), Samarkand, which rise in the direction of the gates of Qazi Nuriddin, Imam Qazikhan, Karakamol, Mir Tokhuri. The three gates mentioned above have been completely removed. In this area there is a children's hospital, a grenade factory, a bus station and other buildings, in the historical area between the gates of Samarkand and Hazrati Imam, a taxi park, a furniture store, a district, the Institute of Teacher Training, partially new settlements were built. Between the gates of Imam and Oghlan there are historical passages named Hossa Pulod, Nazarcha, Kofar-rabot, Hodja Qurbon, Qazi Mir Hashim, Askarbi, as well as a swimming pool, a house, a mausoleum of Oghlan Ata. One of them is a modern two-storey building for teachers and the building of the Bukhara Regional Executive Committee (former College of Culture).²¹. At the beginning of the 20th century, Sheikh Jalal had a small tomb, a mosque-house and a swimming pool in the 18th century. All of these buildings, as well as the Sahib-zoda, Mirakon, and Khoja Chorshanba passes, which are adjacent to Sheikh Jalal's pass, were demolished. It is clear that the "reforms" of Soviet-era construction have damaged the historic old part of Bukhara, giving the southwestern part of the city a completely different look.

It is no exaggeration to say that Bukhara became a construction site in 1970-1975. The reason is that in recent years there has been a dairy plant, a car park, a city hospital, a pedagogical institute, a Soviet house, a house of political education, a house of trade unions, more than 300,000 square meters of housing, a large-format cinema, two hotels for 700 people. "Kommunal" hotels with 380 beds, built in 1976²²), 4 schools with 5200 seats, kindergartens with 2030 seats, other industrial and cultural facilities were built and put into operation.

The increase in the number of construction sites in the social sphere also affected the city's infrastructure. There were S.Orjonikidze State Pedagogical Institute with about 7,000 students, a branch of Tashkent Polytechnic Institute with 2,300 students, 2 secondary special schools with 8,700 students and 7 vocational schools with more than 300 workers of different professions annually in the city in 1976²³.

In those years, there were 33 general education schools in the city, with more than 3,100 students, as well as 8 working-class youth schools, which enrolled 2,400 people. There were 73 pre-school educational institutions in the city, where 12,000 children were educated.

The Museum of History and Local Lore, founded in 1972 in Bukhara, also played an important role in the cultural life of the townspeople. During this period, the city had 28 libraries, 10 cinemas and 15 clubs.²⁴.

In 1976, an earthquake shook Bukhara. The disaster severely damaged the city's economy. In order to rebuild the damaged areas, builders were hired from all over the country and began to build multi-storey houses of the same type.

Since the 1970s, industry has also stagnated, with production declining and growth slowing. The economy of Bukhara did not go beyond the interests of the republic and the Union. Factories and plants in the area supplied raw materials, and products were made in Russian factories.

In 1987, a new shoe factory was opened in Bukhara²⁵. From 1980 to 1990, a textile factory was built in the area, one of the largest eastern markets in the city was completed, a radio house was commissioned and in 1989 the Bukhara Medical Institute was opened.

In conclusion, during the Soviet era, the reconstruction and modernization of the city of Bukhara underwent a contradictory stage of development. Many modern buildings, parks, industrial enterprises, plants and factories, textile mills have been built in the city. Engineering, transport, communications and logistics services have been launched. As a result, Bukhara has a modern appearance. But along with these achievements, the "old" part of the city - the historical monuments - was treated carelessly and in a destructive way. It has led to the disappearance of historical gates, mosques and madrassas. Although the Bukhara People's Soviet Republic and the post-Bukkomstaris and Uzkomstaris were responsible for the preservation and repair of architectural monuments in the post-Soviet period, the state budget did not cover the cost of repairing a large number of architectural monuments. The foundation of the mosque and madrasah was completely abolished in 1923. After that, mosques, madrassas, religious and educational institutions were deprived of regular maintenance. Since the earliest days of Soviet power, historical monuments have been neglected. Some madrassas were used as hotels (Kokaldosh madrassahs) and communal residences (Modarikhon madrassas). The condition of most of the monuments and mosques deteriorated due to the fact that the repairmen carried out repair work on the architectural monuments, which were considered important by the leaders. Soviet-style residential buildings throughout the city were built in a palatal style, including industrial enterprises, including a meat processing plant and an oil refinery.

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CONCEPT OF MYTHOLOGY REPRESENTED IN FINE ARTS OF UZBEKISTAN

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ABSTRACT

The article is dedicated to researches made on concepts of mythology which is represented in fine arts of Uzbekistan of the period of Independence. Whole mythological range of investigating this issue was collected, systemized and generalized for the first time in the article. It contains paintings on themes of humanity, legends of ancient cities, epics, mysticism, angels, prophets, fortune telling, dreams and mirages.

KEYWORDS: *Mythology, Epos, Painting, Adam and Eve, Tumaris, Al Khidr, Sufi, Anaxita, Ahura Mazda, Zoroaster, Humo, Alpamish, Anthropomorphic, Cult*

INTRODUCTION

The spiritual changes that occurred at the end of the 20th century served as new impulse in re-opening new pages in fine arts. A big number of works were created based on the myths in history of painting art. Due to artistic freedom which was dominated in the society, artists became independent in choosing the themes for their creative practice. There were created new artistic principles, various styles and instruments of expressions for creating myth such as epic, cult and religious images. Artistically harmonizing their worldview about theology, secrets and wonders of the universe, images of anthropomorphic and zoomorphic creations, the origins of mankind, the cult of worshipping and philosophy of Sufism artists started creating new works. These types of themes which sufficiently affect the emotions, consciousness and thinking of the audience, were interpreted differently by the artists. The variety of the mythological images demonstrates us that artistic imagination was constantly developed.

Main part

It is well known that some types of canons are observed in fine art practices. Heroes of legends, saints, angels, demons, goddesses, giants and other divine creatures have their own symbols. In this regard most of the mythological images were accepted as a standard. However in modern art

of Uzbekistan mythological images are represented according to artists' own inner world and artistic thought.

Very big number of artists addressed to the epic poem "Alpamish" which is one of the central compositions in Central Asian folklore. Artist Muborak Yuldashev gives preference to exaggerated and overstated, fairytale type method portraying the hero. Javlon Umarbekov in his illustrations for the new edition of the poem addresses to the geometric forms while chooses avant-garde style and emphasizes national peculiarities of heroes. Sobir Rakhmetov created the portrait of the hero which is departing for the battle on a horse and looks sufficient compared to the canvas. The image of Alpamish fulfilled whole space. In comparison the style of the painting there may be observed stylistic similarity with Caravaggio. Erkabay Masharipov depicted national hero as a young man from Surkhandarya. Orif Muinov demonstrates the legendary hero under the moonlight embracing his lover Aybarchin expressing true faith. Analyzing these works we may observe that each artist tries to find solution relying on his own ideas and artistic thoughts.

Also there is an emphasizing of artistic decorativeness. This style of depiction was applied in Imyar Mansurov's work named "Adam and Eve", which is based on tales about the paradise. By that reason artist tries to emphasize ripe apples of heaven. Alisher Mirzaev depicted the same theme – "Adam and Eve" in scaled – decorative style in triptych. While Rikhsitilla Akramov created a composition with dark blue background and placed figures of naked Adam and Eve in the centre asymmetrically. They are divided by the tree of knowledge where they tasted its sinful fruit.

Artists of Uzbekistan often address to mythologies of western cultures. The theme of Abduction of Europe also was interpreted differently. Bakhodir Jalolov created memorable image in cubism while Vladimir Kim tried to produce his work replicating early cave landscapes of our hunter ancestors. Nodir Shaabdurakhmanov depicted his images in a rare style of wall painting of ancient cities giving notions of the East. Dilshod Azizov in his picture on the same theme used realistic style in small size.

There are different approaches in creating the image of princess Tumaris among the cultures of Ancient Turan. Regardless her martial status Orif Muinov emphasized her feminine nature and portrayed her on a bright yellow background as a tender woman. Rustam Hudoyberganov used realistic approach and depicted Tumaris before the fight holding her shield and sword in hands and golden crown of the princess which is decorated with the image of a lion in the centre. Imyar Mansurov in his artwork which is also devoted to princess Tumaris has chosen decorative style and built his plot on the story when Tumaris killed Kir who conquered her motherland. The princess was depicted holding her enemy's head in her right hand and sword in the other, just before drowning the head in the vessel filled with blood.

There is also an image of Al Khidr who is known as a patron of happiness and luck in Islam. The work "Saint Khidr" created by Asliddin Isaev composition is built on a spiral and Saint Khidr well known among Muslims as a "moral symbol" of patience placed in the centre. Main image of Khidr bringing light in his right hand dressed in blue and white colors placed in the centre of the spherical composition. According to old beliefs Khidr is known as a head of "caravan of life" and in Sufism he represents an ideal person who obeys to God's will.

The image of the dervishes who had an ascetic lifestyle is expressed from different angles. Fayzulla Akhmadaliev's work called "Dervish's life" portrays the life of dervish, devotion to

Allah and questions of ascetics¹. The image of the dervish has plastic solution and color proportions by shape. The work “Dervish” created by Bakhodir Yuldashev based on applying tendencies of Eastern miniature to modern changes the image of the dervish portrayed sitting in the maelstrom of lyric and poetic experiences. Akmal Nur’s work by name “Mejnun” in rectangle frame with yellow and golden background where a fish with red apple in its mouth yearning upwards - has deeply hidden symbolism. In such works as “Birds”, “Autumn joy”, “Awakening”, “Flight of the fish” created by Jamal Usmanov symbolism of Sufism and subtlety of the image can be observed. The bird is a symbol of sufi’s soul and its desire to reach its essence before disappearing in eternity. This explains the meaning of the work “Bird’s language” which stands for language of Sufi’s. The series of works “Seven planets” by Usmanov has the same symbolism.²

Also images of angels with divine nature were created in painting. In Rikhsitilla Akramov’s work called “Angel” artist tries to retell the belief that each newborn baby has its own angel. Sleeping kid and mother, morning, blue sky, water and everything around represents unique world. The image of the kid who is guarded by his angel represents the traditions of the Renaissance. Heroes of the picture are brightened by the light. Bright and decorative colors used in the picture.³ Azad Yusupov tried to find artistic solution through the images of men, angels and demons in his work “Angels and demons”. White and black colors symbolize good and evil, blue – endlessness and warm colors symbolize the life. Shakhnoz Abdullaeva turned nationality into main criteria in her work “Angel”.⁴ The work “Light of surah” by Zebuniso Sharipova is based on the abstract understanding in cubism. The bearing of the human into this world is followed by light. How the light will spread from childhood till the adolescence in man’s heart depends only from him. These are positive and negative, black and white factors which lead this light. The artist showed the meaning of the work through contradicting colors.⁵ Lekim Ibragimov’s work “Thousand angels and one picture” was included into Guinness’ book of records. The images of angels and horses were created artistically. Niyozali Kholmatov in his work “Sufis”⁶ depicted a transition from the first stage to the latest – seventh stage of consciousness in blue sky. The composition retells the tradition of Sufism where follower of this philosophic movement should pass through seven stages of desires in order to reach the spiritual perfection. Sufi is depicted in white clothing with a fire around his head in turban.

Analyzing the artwork created by the artists of Uzbekistan we may observe that the theme of worshipping the fire was spread widely from different angles and stages. In certain, Tura Kuyazov has created several works such as “Anaxita” and “Axuramazda”. In portrait “Zoroaster” artist tried to emphasize the outlook of the main hero through yellow and reddish colors, which is teaching people his philosophy with eyes full of wisdom. Orif Muinov created the portrait of Zoroaster where the main image is in deeply thoughts looking at the viewer. He is holding the rules in his hands and the holy book “Avesto” is near him. The flame near him symbolizes the cult of fire and the Sun. On the background there is a large white circle which symbolized the Sun. Muborak Yuldashev created the work by name “Prophet Zoroaster” where the hero portrayed as a wayfarer who is riding legendary red camel with wings. In the morning twilight the sand dunes are crossed by the head of the caravan on a camel. The moon is lighting the way of caravan in desert through the clouds. The head of the caravan with a big khorezmian cap in his lightened head and holding a stick leading people forward.

The image of the goddess Anaxita became the symbol of accomplishment and abundance in Zoroastrian religion. In Tura Kuryazov’s artwork called “Anaxita” goddess bringing kindness to

people is depicted in white clothing. Such dignity as kindness and humanity depicted through the image of khorezmian beauties. Soft gazes, face expressions, local skullcaps and variety of jewelry elaborate each other harmoniously. As a main symbol of the work was chosen the mulberry tree on the background of the composition, which was planted by the Ogaxi. At first sight it looks like a usual tree but observing it closely we realize that it is on the shape of fairy bird Humo. By this element artist tried to give explanation to a phrase “divine tree”.⁷

Large mural “The Truth of Avesto” created by Mirali Maxmudov at the Uzbek State Museum of History author created soft lyric and poetic feelings. In the centre of the composition there is an image of Zoroaster for expressing the deep meaning of the ancient study. The hero is holding a jug filled with water, the Sun is behind him and Anaxita is on his left side on a cart with four horses. On the lower part of the composition author depicted the image of conqueror Zaxxak’s son, who eats human brains and grew up as two snakes after being bitten by snakes according to legends.⁸

As we can see from the given examples, mythological themes in painting of new era opened new opportunities for artists. As a result the number of people who are interested by these legends rising year by year. There are new talented artists who are getting professionals along with famous masters. We should emphasize the fact that the works created on these topics may be learnt as independent trend in development of fine arts of Uzbekistan and this trend will reach new levels in future.

CONCLUSION

A series of thematic images was formed in the paintings of the independence period. Artists have created a variety of paintings based on their imagination, level of artistic thinking and individual skill. Most importantly, they were able to choose the topic freely. In particular, hundreds of images of different appearances were depicted to create the image of the heroes of epic epics.

Based on the results of the study of works on mythological themes created in the new period, it was found that the number and quality of works in this area has increased, new plastic research has been observed. The analysis shows that the works created on these topics have a special place in the development of fine arts in the late twentieth and early twenty-first centuries.

Thanks to the freedom of creativity bestowed by independence, our artists have narrated the beginnings of humanity, legends of ancient cities, legendary princesses, epic heroes of oral epics, ifs, mystical narrations embodying Islamic philosophy, Sufis, saints, sheikhs, sheikhs, sheikhs. certain experiences have been accumulated in the expression of dervishes, dhikr, prayer, fairy tales, fortune-telling, dreams, mirage, Western myths, the plots of written epics, and fire-tablets. Different views, means of artistic expression and imagery were widely used in the interpretation of these themes.

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THE USE AND PARTICULAR FEATURES OF CIVIL-LEGAL CONTRACTS IN THE FIELD OF PECUNIARY SERVICE IN THE ACTIVITY OF THE INTERNAL AFFAIRS ORGANS OF THE REPUBLIC OF UZBEKISTAN

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ABSTRACT

This article analyzes the role, importance, and particular features of pecuniary service contract by internal affairs organs, as well as participation of internal affairs organs in the contractual relations. Moreover, proposals and recommendations are made on the basis of the viewpoints of law scientists.

KEYWORDS: *Service, Pecuniary Service, Pecuniary Service Contract, Freedom Of Contract.*

INTRODUCTION

The exchange of goods and services in modern market economic relations is one of the decisive factors in the successful development of society. Currently, it is natural that the rapidly evolving demands of social life require the emergence of the new types of services that serve the interests of society.

The establishment of the contractual relationship is one of the legal forms of providing services. In addition, the principle of “freedom of contract” plays an important role in the market economy. Because, the contract as a form of legal regulation serves as a means of expressing and formalizing the will and actions of the participants of the contract [1, 222].

It should be noted that in recent years, the scope of contractual relations in the system of internal affairs organs is expanding. This is because the strengthening of the system of effective use of civil law contracts in the sectoral networks of internal affairs organs is one of the important factors that serve both the development of the sphere and the full satisfaction of the needs of individuals and legal entities as customers. It is obvious that social relations arising on the basis of contracts with the participation of internal affairs organs are not regulated by the administrative and criminal procedural law, however the related process are regulated by the

civil law. The legal nature of these agreements is reflected in the regulation of the relationship between their subject and the participants and in the determination of their conduct. Essentially, services and proprietary relations are the object of contracts with the participation of internal affairs organs. Their participants are independent and equal according to the law, as in other civil contracts.

Main Part

According to A.V. Maksimenko, divisions of internal affairs organs participate in the contractual relations not only as governing bodies, but also as the subjects of civil law - legal entities.

The equality of the opposing sides appears in the equal opportunity to make an agreement and determine its terms, as well as in the bilateral distribution of rights and obligations. Possible conflicts are solved in the court [2].

Therefore, contracts don't not only regulate proprietary relations between the sides, but are also the important means of determining the real needs of the services market. On balance, contract is not only the legal fact, but also the legal document intended for regulation [3, 156]. It is essential to note that pecuniary service contracts with internal affairs organs also serve to achieve the main purpose of their activities, in particular, for prevention of crime.

In fact, pecuniary service contract plays a significant role in maintaining public order and public safety in the crowded places, ensuring the safety of tourists and tourist groups at the objects where public events take place and preventing crime where public gatherings on the basis of pecuniary service contract in the serving area of the staff of internal affairs.

This is because it is impossible to fully control over the entire population or tourists and tourist groups in densely populated areas by the internal affairs inspector. Therefore, in these cases, the contractual-legal relations of legal entities with the relevant departments of internal affairs organs serve for the prevention of crimes.

It can be stressed that the contract currently has not only the status of the main regulator of economic relations, but also the status of the universal regulator. Therefore, the strengthening of the principle of "freedom of contracts" in civil law can be seen not only in the national law system of Uzbekistan, but also in the civil law of the CIS and developed countries. Certainly, as Kh. R. Rakhmonkulov rightly points out, market relations require that the obligation arises on the basis of the contract [4, 480].

Simultaneously, it is crucial to improve the legal status of internal affairs organs as a legal entity in accordance with the development of society in the market economy. Hence, the tendency to expand the participation of internal affairs organs in civil-legal relations is apparent. Since the economic interests and needs of internal affairs organs cannot be fully met without associating civil relations.

Therefore, the constantly emerging pure economic needs indicate the need to expand their participation in civil relations in the implementation of the main activities of the internal affairs organs, as well as to ensure the quality performance of law enforcement functions.

The internal affairs organs must meet the following requirements in order to associate the civil-legal relations:

Firstly, internal affairs organs cannot associate the civil-legal relations as structures of state authority, because civil relations are built only on the basis of the equality of their participants;

Secondly, it is necessary to have the status of the subject of civil law, and the choice of subjective form requires the status of the legal entity as rigidly defined by the norms of the Civil Code in order to associate the civil relations.

Taking into consider the abovementioned factors; we are convinced that the internal affairs organs need a certain form that meets the requirement of equality of participants in civil relations in order to participate in civil proceedings.

The need to expand the participation of the internal affairs organs in civil-legal relations is the topical issue. This can be explained by their active participation in the performance of contractual obligations, the expansion and change of the scope of contracts. The objective provisions for this are the followings:

- The connection of internal affairs organs with the possibility of obtaining additional income;
- The need of the state for the participation of these subjects in contractual relations;
- Conformity of the main activities of internal affairs organs to the nature and content of contractual relations.

It is worth mentioning that the specifics of the normative regulation of contracts with the participation of internal affairs organs (orders, instructions) are “red tape” and, accordingly, complex in nature and characterized by certain degree of imperative. So, it can be noted that the participation of internal affairs organs in contractual relations is “auxiliary” and complements the functions of these organs.

The association of internal affairs organs into civil-legal relations can be explained, first of all, by the emergence of new relationships and goals in the activities of this organ. In our opinion, the association of internal affairs organs into contractual relations and, consequently, the acceptance and efficient performance of obligations increase the level of material support of internal affairs organs.

Particularly, it is important to provide internal affairs organs with the necessary tools to carry out professional activities at the same time. This creates an objective need to look for new internal means of financing the sphere.

The participation of some branches of internal affairs organs on the contractual basis is aimed at addressing relevant issues and has the right to take part as an independent legal entity in making contracts with other subjects of civil law.

Although, the contracts concluded by internal affairs organs are based not only on the general norms of civil law, but also contain interdepartmental rules regulating certain types of contracts.

Actually, as emphasized by Z. K. Sokova, the procedure of concluding contracts for the protection of objects are implemented as the general rules of civil law. However, the adoption of the administrative act regulating the contract may indicate the presence of certain administrative-legal elements in the contract itself [5, 2].

Based on these perspectives, it can be said that the contractual-legal relations concluded with the participation of internal affairs organs differ from other contractual-legal relations by their specific features.

Nevertheless, currently the development of modern market relations requires economic independence and the independence of its subjects, minimizing the role of administrative-legal

rules, increasing the role of dispositive norms of civil law in contracts with the participation of internal affairs organs.

Nonetheless, the internal affairs organs, as the separate subject of civil-legal relations, introduce special elements that are not specific to these relations. Because in many cases, the cases that are specific to the method of civil regulation are based on the authority and subordination of the sides, rather than on administrative and legal features.

However, in our opinion, the priority basis of contractual relations should be the principle of freedom of internal affairs organs as the legal entity, based on mutual consent and proposal of the sides, rather than the specifics of the administrative-legal method. Because the principle of freedom of contract is of special importance in civil-legal relations.

At the same time, the growing importance of pecuniary service contracts by internal affairs organs requires a rational definition of the issues of need and supply, the correct solution in these relations.

Indeed, the specificity of this contract is primarily determined by the degree to what extent it meets the needs of diverse with different purposes, large number of services provided in different areas of activity. The only feature that is unique to all of these services can be explained by the fact that the results are in non-material, namely non-raw form.

It has been chosen unique scheme to regulate contracts that are the subject of pecuniary services is not coincidence in the Civil Code of our country. In particular, contracts regulating more than ten types of services are divided into separate sections (for example, "Assignment", "Mediation" contracts, etc.).

In addition to, a separate chapter ("Pecuniary services") has been created to regulate other types of pecuniary services. It should be noted that this chapter comprises six articles that apply to any service contract and differ in three specific features (the subject of the contract is the organization of services; fee-for-service; application to types of contracts not specified in the CC).

It is also no coincidence that the list of service areas listed in the second part of the Article 703 of the Civil Code is incomplete. In other words, other services may be also the subject of pecuniary service contract.

It contains, first of all, the expression of service that is implied in the paragraph 1 of this article; second of all, services defined in the sections of contract, passenger, luggage and cargo transportation, freight expedition, bank deposit, bank account, accounts, assignment, mediation, trustworthy management of property and savings should not be included in the scope of this code [6, 35-37].

Chapter 38 of the Civil Code does not contain a clear-cut definition, unlike the rules regulating other civil-legal contracts, on who can participate as an executor or customer in the pecuniary service contract. Of course, this may be due to differences in the subjective content, depending on the type of services provided, the possibility of applying the relevant provisions of the Civil Code and other regulations, as well as the provisions of the collective contract.

Chapter 38 of the Civil Code does not contain also an explicit instruction regarding the public nature of certain types of service contracts. However, the Article 358 of the Civil Code stipulates

that pecuniary contracts, such as communication services, medical services, and hotel services, are collective contracts [7, 84].

It is noteworthy mentioning that the norms on pecuniary service contract of the Civil Code (Articles 703-708 of the Chapter 38) have general characteristics and do not fully regulate all aspects of the relationship arising in the process of providing services, and therefore, it is legally strengthened to use on the basis of pecuniary service contract the general rules on contract and rules on household contract of the Article 708 of the Civil Code if the rules are not contradict to the rules of this chapter.

In fact, like a contract - pecuniary service contract has its own subject matter and involves the performance of an action according to the customer's order. But it is essential to substantiate that there are also important differences between them. For example, if the main purpose of the contract is to receive and pay for the particular result, unlike, the material result of the action is not considered the subject in the pecuniary service contract. In other words, this contract is not divided into the stages such as receiving and submitting the result. The main obligation of the executor is to perform certain actions or activities, while the customer is to pay for this service [7, 86].

Notably, pecuniary service contract is applicable to contracts for communication services, medical, veterinary, auditing, consulting, information services, education, tourism and other services, according to the Article 703 of the Civil Code.

Based on the above analysis, in our considered views, general rules for the regulation of pecuniary service contracts in the system of the internal affairs organs should include such as contracts (for example, contracts on expertise, scientific research and information in the sphere of the activity of forensic-expert, maintaining public order and public safety in the crowded places, monitoring of tourists and tourist groups, including traffic, ensuring road safety at public events and public gathering places, transportation of passengers on buses at interregional, intercity, international and tourist routes at night, as well as the groups of children, secondary schools and educational students of secondary-special educational establishments, the creation of psychological service centers in the system with the ability to provide pecuniary services to the population and the maintenance of public order in the material-cultural heritage objects.

Furthermore, the results of the analysis of the fact that pecuniary service contracts by internal affairs organs do not fully comply with the principle of freedom of contract and require that these rules must be stipulated in the legislation.

Based on the above considerations, the following conclusions can be drawn:

Taking into consideration the development of civil law, it is necessary to improve the legal status of internal affairs organs and the mechanisms for fruitful regulation of the use of pecuniary service contracts in the sphere are the requirements of the current rapidly evolving period.

In this regard, it is indispensable to implement organizational-legal measures intended for developing the regulatory framework, the system of departmental and legal regulation of contractual relations, based on the particular features of the activities of internal affairs organs, including:

Firstly, the normative documents on the activities as a legal entity and the subject of the civil law of the internal affairs organs should be improved and systematized.

Secondly, it is necessary to adopt guidelines regulating the procedure for concluding and executing contracts by the Ministry of internal affairs and its departments.

Thirdly, it is expedient to revise the existing legal system regulating the organization of contractual activities of the internal affairs organs and to develop and introduce new normative-legal documents of civil-legal regulations governing contractual relations with the participation of patrol and public security provision units.

All in all, the expansion of the range of services provided to the individuals and legal entities in the activities of internal affairs organs, increasing the role of pecuniary service contracts is the requirement of the time and plays an important role not only in the development of the sphere, but also in providing the needs of the population, the socio-economic prosperity of our country.

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THE RATIO OF POWER BETWEEN THE PRINCES PRETENDING FOREIGN ON THE EVE OF THE DEATH OF AMIR TEMUR

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ABSTRACT

The article examines the position of the princes in power on the eve of the death of Amir Temur, the balance of forces and opportunities between them. Based on the information in historical sources, some comments have been made on the factors that influenced the decision of the issue of the Crown Prince and the position of the ladies and the great emirs on this issue.

KEYWORDS: Amir Temur, Crown Prince, Father, Khalil Sultan, Pirmuhammad Mirza, Shahruxh Mirza, Sultan Hussein Mirza, Amir Shohmalik, Amir Sheikh Nuriddin, The Ratio Of Forces And Opportunities, Khurasan, Kabul, Ghazni, Kandahar, Tashkent, Otrar.

INTRODUCTION

On the eve of the death of Amir Temur, information about the internal situation in the Samarkand Palace, the problem of the Crown Prince, the possibilities of the princes vying for the throne are contained in a number of historical sources.[1; 2; 3; 4; 5; 6; 7]. Of course, the questions we are talking about are not directly mentioned in these sources. Analysis of the information provided in them allows us to draw some conclusions.

A number of scientific studies on related topics have been published [8; 9; 10; 11; 12; 13; 14; 15; 16; 17; 18; 19; 20; 21]. They say that after the death of Crown Prince Muhammad Sultan Mirza in 1403, the appointment of a new Crown Prince was postponed, Pirmuhammad Mirza was elected Crown Prince by Amir Temur, and Shahruxh Mirza's position in this situation was expressed. But the question of the balance of power between the princes vying for power has not been studied separately.

METHODOLOGY

The study was based on primary historical sources. It was noted that the sources of the history of this period were mainly created during the reign of Shahruxh Mirza, the authors were under the influence of the ruler, the need for a critical approach to information about the events associated

with him. One of our main methodological directions has been to take into account and study the fact that historical events develop in interaction, that there are causes that underlie each reality.

DISCUSSION

The struggle for the throne, which began after the death of Amir Temur, threatened the development of the Timurid kingdom. Sahibkiran relied on his sons, grandsons and great rulers to run the state. These forces, which were the backbone of the kingdom, became rivals in order to gain more of the inheritance. Below we look at what their chances were in the fight for the throne.

Khalil Sultan was born in 786 AH, in the beginning of 1384 CE, in the city of Herat [1: 103; 2: 129]. He was the third son of Amir Temur, the son of Mironshah Mirza, who was the governor of Khorasan at that time, and was younger than Abu Bakr Mirza and Umar Mirza. Khalil Sultan's mother, Khanzoda Beg, was considered a highly respected princess in the Timurid court not only because she was Genghis Khan, but also because she was intelligent and thoughtful. There are some very brief sources in the sources about the childhood of Khalil Sultan, who was brought up in Samarkand by the Saraymulkhanim, who was famous in Samarkand as the highest queen of the Timurid court [1: 110].

The image of Khalil Sultan has reached us through the Spanish ambassador Clavijo [26: 158].

From a young age, Khalil Sultan was brought up not only in military service, but also in science and poetry. It is no coincidence that in historical sources, Khalil Sultan was glorified as a prince of good morals, gentleness and elegant quality [28: 7-8].

Alisher Navoi in his work "Majolisun nafois" tells the story of Khalil Sultan, who was an interlocutor of scholars and poets, and who also wrote poetry [27: 170-171]. Based on the matla quoted by Navoi, it can be noted that he wrote in Turkish.

The beginning of Khalil Sultan's military career is associated with the Indian campaign of 1398-1399. The Battle of Panipat, near Delhi, was the first time that Khalil Sultan's military prowess was recorded in historical sources. According to Yazdi and the Shamis, Khalil Sultan was the first to attack the enemy. It is also worth noting that the 15-year-old prince attacked his fighting elephants with his soldiers during the battle [1: 207; 2: 251].

Historians T. Fayziev and B. Akhmedov in their works note that in addition to this example of bravery, Khalil Sultan also showed the skills of a commander. [12: 172-173]. The battle motifs cited in these works are also included in Clavijo's diary [26: 129].

After this battle, Khalil Sultan took an active part in all the military campaigns of his grandfather, including the "seven-year march".

After the end of the Ankara war, Khalil Sultan was sent by Amir Temur to lead the defense of the northeastern borders of Transoxiana [1: 262; 2: 337]. According to both sources, Amir Temur began the next stage of preparation for the Chinese march as soon as the Ankara War ended in 1402. Preparation for the march is entrusted to Khalil Sultan. He reached Turkestan and settled in Aksulat. There are no reports that he ran towards the Chinese border. Therefore, he should have been mainly concerned with securing the roads leading to China in the northeastern part of Transoxiana and resolving supply issues so that the army would not face a problem when it started its journey.

When Amir Temur arrived in Samarkand in 1404, Khalil Sultan, together with the great emirs, went to Sahibkiran and took part in a kurultai organized on the pretext of a wedding. The congress will discuss the Chinese march and give instructions on organizational issues. According to sources, 200,000 troops will be mobilized for the Chinese march [1: 293]. Khalil Sultan will be in charge of the right wing of the army. This information appears to indicate that Khalil Sultan would be one of the most important commanders in the future march, with one-third of the army under his command.

Amir Temur left Mironshah Mirza, Abobakr Mirza, Umar Mirza to rule the western part of Iran, Pirmuhamad Mirza, Rustam Mirza to rule the Persian province, Shahrukh Mirza to rule Khorasan, and Mirza Muhammad to rule Afghanistan and North India. Sultan Hussein Mirza, 25, Khalil Sultan, 21, Ahmad Mirza, 17, Ahmad Ulugbek, 11, and Ibrahim Mirza, the son of Amir Temur's daughter Ogi Beg, took the Chinese march with them. Considering that Mirzo Ulugbek was appointed Amir Shohmalik and Ibrahim Mirza was appointed Amir Sheikh Nuriddin, it was decided that they would be in the center, in the presence of Amir Temur. It is clear that Amir Temur had high hopes for Sultan Hussein Mirza and Khalil Sultan in the Chinese march. This was a sign that Khalil Sultan's position in the palace of Amir Temur was growing.

But all of a sudden, problems arose in Khalil Sultan's private life, which had a major negative impact on the prince's reputation. Khalil Sultan secretly marries a concubine Shodmulk [1: 294]. Amir Temur had married Khalil Sultan to his niece. It was also actually a sign of attention to him and hope for the future. He was also so close to Khalil Sultan's wife, Amir Temur, that he was able to approach her in person. In this case, it is natural that Amir Temur was offended by his grandson. But despite this frustration on the eve of the Chinese march, Amir Temur prefers not to punish Khalil Sultan, one of the key figures in his future military journey. Although Khalil Sultan still remained the leader of the right wing of the army, his reputation in the presence of Amir Temur was severely damaged.

However, Amir Temur suddenly fell ill shortly after moving to Otrar, and as a result of a week-long illness, Sahibkiran's condition worsened day by day. On the eve of Amir Temur's death, he announces his will, that is, the appointment of Pirmuhammad Mirza as his successor [1: 296]. The emirs and haram people, led by Amir Shah Malik and Amir Sheikh Nuriddin, who were in the presence of Amir Temur at that time, swore allegiance to the will. At the same time, they suggested summoning the emirs led by Khalil Sultan, who was in Tashkent, so that Sahibkiran could hear the will in his own language. This could have been important in preventing future conflicts. But Sahibqiran says that time has passed and he wants to see Shahrukh Mirza. Probably, Amir Temur wanted to explain to Shahrukh Mirza about the appointment of Pir Muhammad as his successor. After that, the disease worsened and Amir Temur died on February 18, 1405 [2: 401].

The death of Amir Temur led to the beginning of a fierce struggle for the throne among the Timurid princes. The right of Pir Muhammad Mirza, who was appointed as the successor under the will of Amir Temur, was not recognized. Before embarking on an analysis of the power struggle between the Temurids, it is expedient to analyze the status of the princes on the eve of the death of Amir Temur, the courtiers, government officials and the army.

At the time of Amir Temur's death, the oldest prince was Mironshah Mirza, the third son of Sahibkiran. Born in 1366, Mironshah Mirza was 39 years old at that time. The prince, who ruled Khorasan from 1380 to 1381 and from western Iran from 1393, was famous for his vast

experience in governing, and for his commanding ability and courage, which he demonstrated in almost all of Amir Temur's campaigns[2: 112, 181]. However, in 1396, Amir Temur lost confidence in him due to the deterioration of his health due to a fall from a horse and the deterioration of his health[12: 165-169]. In 1399, Amir Temur dismissed Mironshah Mirza from all positions. But because of his military potential, he was allowed to participate in the "seven-year march". It is clear from the above that Mirza Shah was not among the contenders for the throne.

In terms of age, the next was Pir Muhammad Jahangir. Jahangir Mirzo, the eldest son of Amir Temur, the father of the prince, who was born in 1376, and his mother was Bakht Mulk aga begim. Bakht Mulk Oga Beg, one of the tribes with a high position in the Chigatay nation, was from the Yasavuri and was the daughter of Amir Ilyas Yasavuri [1. 81]. Sahibkiran also paid great attention to Pir Muhammad Jahangir and in 1384 married him to the daughter of Shah Shuja, a Persian king, a representative of the Muzaffarid dynasty [1. 103]. In 1392, Pir Muhammad was given to Jahangir along with Balkh, Kabul, Ghazni, Kandahar provinces up to the Indus River [1. 141]. He took an active part in Amir Temur's "five-year", "Indian" and "seven-year" marches. He also had extensive experience in government and the military. Also, the fact that Pir Muhammad was the oldest claimant to the throne among the princes, with the exception of Mironshah, was of great importance according to Turkish tradition [29: 11-12].

His fourth son, Shahrukh Mirza, who was 27 years old at the time of Amir Temur's death, was born in 1377. His mother, Uncle Turkan, is an uncle [29. 5], and little is known about this woman. Shahrukh Mirza's military career, like that of Pir Muhammad Mirza, began with a "five-year march" and was first demonstrated at the age of 16 in the battles against Shah Mansur, the Persian ruler [2. 118]. In 1394, 17-year-old Shahrukh Mirza Amir Temur was sent to rule Samarkand while continuing his "five-year" march [1. 172]. He worked as a deputy of Samarkand until 1397. The prince, who had gained experience in governing the capital, was only then appointed governor of Khorasan [1: 187-188]. Shahrukh Mirza, who was not involved in the Indian march of 1398 because he had just been appointed governor of Khorasan, took part in the "seven-year march" from 1399 [1. 194]. But in 1404, some unpleasant events took place for Shahrukh Mirza. In the Khorasan office, there was arbitrariness in tax collection, and the tax obligation was violated [29. 10]. However, Shahrukh was not found guilty in these cases because he was on a walk with Amir Temur at that time. However, Shahrukh Mirza will not be summoned to the kurultai held in the late autumn of 1404, when the question of the Crown Prince should be considered. X. Fayziev explained this situation by the fact that Shahrukh Mirza was not considered worthy of the throne [29. 11]. Sharafuddin Ali Yazdi noted that according to Amir Temur, Amir Temur should stay in Khorasan for the security of Iraq and Azerbaijan [1. 290]. In our opinion, H. Fayziev's views on this issue are well-founded.

Also, when H. Faykhiev fell from the list of candidates for the throne, Shahrukh Mirza, who was devoted to reading books from a young age, could not come to the attention of Amir Temur as a mature commander and statesman [29. 11]. We also agree with him that this may explain the transfer of Khorasan, a relatively safe territory surrounded by the Timurids, to Shahrukh Mirza.

From the above analysis, it can be seen that Pir Muhammad Mirza Kabuli was most likely to be appointed as the Crown Prince due to his age, experience in management, being the son of Amir Temur's eldest son Jahangir Mirza, and being the brother of the late Muhammad Sultan. This is evidenced by the fact that he was invited to the congress in the fall of 1404. It was at this congress that Pir Muhammad was expected to be proclaimed crown prince. But for some reason

Amir Temur postpones the appointment of the Crown Prince. This may have been due to the fact that Pir Muhammad Mirza had been in his possession since 1399 and had lost contact with the great emirs around Amir Temur.

Although the fact that Shahrukh Mirza was not invited to the last congress in 1404 shows that he was considered unworthy of the monarchy in the eyes of Amir Temur, in fact, his position in the palace was high. This is due to the fact that Shahrukh Mirza was the only son of Amir Temur, who was engaged in state and military activities, and the great emirs, especially Amir Shahmalik and Amir Sheikh Nuriddin, who became close to Sahibkiran in recent years, and the people of the harem, as well as his ability to gain sufficient experience in management and military affairs. Shahrukh Mirza's slowness in decision-making, his prudence, his tendency to follow the advice of the majority, and his influence among religious scholars were also appreciated by many, especially the great emirs. The appointment of Amir Shahmalik and Amir Sheikh Nuriddin as sons of Shahrukh Mirza's sons Mirzo Ulugbek and Ibrahim, who lived in the palace of Amir Temur, and the gift of Fergana, Tashkent, Sayram, Ettisuv and East Turkestan to these princes meant a lot. It was especially noteworthy that Khalil Sultan and Ahmad Mirza, who had been participating in military campaigns with Amir Temur for several years, had not yet been handed over to any regional administration.

Under such circumstances, Khalil Sultan could only rely on the army under his command. For the prince, who had gained a great reputation among the army for his military commanding ability and courage, this was a unique but great opportunity. After the Shod Mulk incident, Khalil Sultan's stubbornness, the predominance of personal inclinations over domestic life, and his ability to downplay political issues in the face of personal inclinations, led to his decline in position before Amir Temur and among the courtiers. At this point, it can be said that the fact that the Shod Mulk incident was widely reported, albeit covertly, among the army, contributed greatly to the further increase of his fame among the army.

CONCLUSION

In short, on the eve of the death of Amir Temur, Shahrukh Mirza's chances of seizing power were practically high. Although the appointment of Pir Muhammad as his successor slightly increased his chances, he was hampered by the fact that he did not have much influence between the great emirs and the palace. Although Khalil Sultan was in third place in terms of capabilities, the only advantage was that he had at his disposal a significant part of the army that participated in the Chinese march and many emirs who secretly competed with these great emirs because they had such the same experience as Amir Shakhmalik and Amir Sheikh Nuriddin. there was a side.

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