

## Gender Studies: Domestic Violence in Central Asia

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### ANNOTATION

Domestic violence is a hot topic in Central Asia. In all countries of the region (Kazakhstan, Uzbekistan, Tajikistan, Kyrgyzstan, and Turkmenistan), domestic violence still requires a comprehensive (re) solution. This article examines the root and socio-political impact of domestic violence in the region. Three small case studies and discussions were presented to reflect the essence of the issue. It was also found that gender research is needed in Central Asia due to the historical and epistemological position and nature of the region. It was found that there is no clear statistics base on domestic violence in Central Asia, and the measures taken differ in theory and practice. Our findings confirm the relevance of creating a real and clear statistical database for in-depth study of domestic violence, the collaboration of experts in various fields to examine the topic, and developments that can completely (re)solve the issues. Based on this topic, we hope that our study can be helpful in future research on gender issues in each Central Asian country, linking issues of oppression, gender inequality, and sexuality to several disciplines, such as sociology, feminist geography, economics, and psychology.

**KEYWORDS:** feminism, gender studies, third world women, domestic violence, Central Asia, feminist thought, resolutions.

### Article's profile:

**Background:** Central Asian countries are among the most painful areas for domestic violence. This study is relevant in the context of Third World Women, which is related to the topic of gender studies on a global scale.

**Object:** The purpose of this study is to analyze the topic of domestic violence in the selected area, study the relevant data, and provide a suitable study to address the problem.

**Methodologies:** Analytical study on domestic violence in the selected area, problem-based analysis, solutions. Examining existing studies and solutions. A study method aimed at increasing awareness is a controversial study to open the essence of the topic.

**Limitations and lack of data in studies on domestic violence:** It was found that there is no clear statistics base on domestic violence in Central Asia, and the measures taken differ in theory and practice. The available data and analytical statistics are found in very small amounts in official oral reports and journalistic interviews. This does not allow a complete examining the problem. If the data is limited, then there is a great need for accurate data on the total number of women in which area, how many religions, and what ethnicity or community.

**Results:** Our study examined whether we could analyze data that included details of domestic

violence in the selected area. Gender-based statistical analyzes or databases are not yet fully established. If there is accurate data on this, it will be easier to determine the cause of domestic violence in which area. Gender study requires a lot of work from researchers, psychologists, sociologists, and scientists to take the topic of women in society seriously in practice.

**Conclusion:** Our findings confirm the relevance of creating a real and clear statistical database for in-depth study of domestic violence, the collaboration of experts in various fields to examine the topic, and developments that can completely (re)solve the issues.

## INTRODUCTION

A broad consensus in support of the political philosophy known as liberalism has developed in most Western countries today, especially over the last two centuries. The main beliefs of liberalism are political democracy, restrictions on government authority, the development of universal human rights, legal equality of all adult citizens, freedom of speech, diversity of opinion, and the value of honest debate. Respect, respect for evidence and reason, separation from freedom of church, nation, and religion. These liberal values have evolved as ideals, and for centuries against oppression and many other forms of discrimination to respect them as much as we are still imperfect today. It took a struggle across. Thus, violence against women continues to be a global issue that transcends race, class, and socioeconomic status, as evidenced by the discovery that domestic violence is a major cause of women's injuries today. So, "gender-based violence is a borderless phenomenon" amongst them. People can be affected regardless of gender, age, location, education, wealth or social status, or other social demographic differences. According to statistics, one in three women in the world today suffers from violence (UN Women 2018)<sup>1</sup>. Violence prevents women from fully participating in society and has long-term consequences for women's families, communities, and countries. Central Asian countries have adopted strategies to combat violence against women and girls, but that remains an ongoing problem across the region. Almost 20~30% of Central Asian women are abused primarily by their spouses (UNDP 2018, Kirgizia Conference)<sup>2</sup>. The actual number may be higher and vice versa. This is because the data is often missing or out of date and the event is often not reported. The main reason given is that high levels of domestic violence are a combination of traditional patriarchal norms and stereotypes. In addition, in some parts of the region, the "habit" of early marriage and/or forced marriage, especially the abduction of brides, still exists. This is seen as a major obstacle to gender equality policy in Central Asia.

## LITERATURE REVIEW

Views on domestic violence are consistent with many feminists, especially radical feminism (*Alice Walker, 'The Color Purple 1982'*)<sup>3</sup>. There are two main similarities in domestic violence. The perpetrator is often male, and the victim is often female. It is easy to see that these crimes are related to feminist theory, as these crimes are committed against women and often by men. *Morrison (2000)* noted that violence against women is a global problem that transcends racial, class, and socioeconomic status, suggesting that domestic violence is

<sup>1</sup> <https://eca.unwomen.org/en/where-we-are>

<sup>2</sup> <https://www.undp.org/eurasia/press-releases/central-asian>

<sup>3</sup> *Walker, Alice, The Color Purple. Oxford University Press, 1982*

recognized as a major cause of women's injuries<sup>4</sup>. According to *Hanser (2002)*, women's free struggle included expectations in their marital relationships. At the same time, feminist theory served as the basis for understanding and resolving domestic violence. *Kate Shanley (1988)* has tackled the challenges faced by all women<sup>5</sup>, including *equal pay for equal work*, child health and well-being, reproductive rights, and in particular, domestic violence (Rose Marie Tong, *Feminist thoughts, 'Luana Ross'*, 2018, p.152). *Alison Jaggar (2005)* argued that the "acceptable definition"<sup>6</sup> of domestic violence is "terrorist acts". Indeed, domestic violence against women is a problem that needs to be treated immediately, like a disease or a virus in society. *Schwendinger (s) (1983)* argued in his research that women were more likely to be victims of violence because of the social instability inherent in capitalist societies<sup>7</sup>. As we are examining "Third World Women" issues in this article, it is no overestimation to say that domestic violence is an emergent problem in Muslim society. In the article, we raised the issue of domestic violence against women in the Central Asian region. In Muslim societies, the topic of domestic violence is particularly relevant. We believe that the existing research on this topic should be based on science. Thus, *Lisa Hajjar (2004)* took an analytical approach to the problem of domestic violence in Muslim communities in many areas such as the Middle East. *Hajjar* specifically highlighted what's influencing domestic violence. She debated the historiography of the problem of domestic violence and impunity. Also, she emphasized that the most important issue for understanding impunity is the relationship between religion and government power<sup>8</sup>. *Chandra Mohanty et al., (1991)* also edited a paperback that covered parts related to our topic<sup>9</sup>. What is commendable in it is that it skillfully links feminist geography and Islamic fundamentalism to the theme of women's oppression. Besides that, *Andrea Duranti (2007)* challenged (domestic) violence in Islamic societies, detailing terms such as *prejudices*", "*countermyths*", and "*uncritical Third World exaltation*"<sup>10</sup>. The role of Muslim women in society and their families as "girl," "wife," and "mother" she appealed to Simone de Beauvoir's "*slavery status*"<sup>11</sup>. emphasizes issues related to women's clothing in society and families. She also represented the epitome of inequality in the Mediterranean patriarchal society, which was raised from an early age because of its "natural fate." In addition to that, we need to remember that *Nancy Lubin (1981)* raised the topic of *ideal women's liberation* in the Central Asian region. In her scholarly paper, ("Women in Soviet Central Asia: Progress and Contradictions" 1981, JSTOR) she connected

<sup>4</sup> *United States v. Morrison, 2000, 529 US 598, p.31.*

<sup>5</sup> *Kate Shanley, "Thoughts on Indian Feminism," in Gathering of Spirit: A Collection by North American Indian Women, ed. Beth Brant (Ithaca: Firebrand Books, 1988), 213-215; also see Luana Ross, "Indigenous/Feminisms."*

<sup>6</sup> *Jaggar, Alison. 2005. What is terrorism, why is it wrong, and could it ever be morally permissible? Journal of Social Philosophy 36 (2): 202-17. CrossRefGoogle Scholar*

<sup>7</sup> *Schwendinger, J. L., & Schwendinger, H. (1983). Rape and inequality. Beverly Hills, CA: Sage.*

<sup>8</sup> *Lisa Hajjar, 2004, Religion, State Power, and Domestic Violence in Muslim Societies: A Framework for Comparative Analysis., Law & Social Inquiry., JSTOR, Vol. 29, No. 1 (Winter, 2004), pp. 23-26., Published By: Wiley.*

<sup>9</sup> *Mohanty Chandra, et al., 1991, Third World Women and the Politics of Feminism., edited paperback., Published by: Indiana University Press.*

<sup>10</sup> *Andrea Duranti, 2007., Becoming "woman" in the Muslim world: echoes of Simone de Beauvoir's thinking., volume 23., pp.106-107. <https://www.jstor.org/stable/151335>*

<sup>11</sup> <https://www.thoughtco.com/simone-de-beauvoir-and-second-wave-feminism-3530400>

the topic of *female emancipation* (freedom) with *deep religious norms* and the issue of *traditional society*, emphasizing *domestic violence and solutions*<sup>12</sup>.

### BRIEF HISTORY AND THOUGHTS RELATED TO THE TOPIC

Looking at the situation of women in Central Asia, until 1991<sup>13</sup>, some argue that the pre-Soviet “patriarchal society” had a clear division of roles between men and women. For example, only men were in “power”, and women were excluded from many fields. For instance, the issue of domestic violence against women advanced in the pre-Soviet era (let’s take 200 years before 1900), against the pure essence of Islamic teachings, prejudices, and abuse of various “newly-created traditions”. In particular, the arrival of religious fanatics and bureaucrats in sensitive and responsible positions, such as state judges, rulers, and religious advisers to the mosque leader, has created “serious isolation of women” in society<sup>14</sup>.

During the Russian-Soviet era, the “Women's Liberation Policy” was implemented under the pretext of “modernizing” the position of women (in society). Gender equality was also stipulated in a court law, but in Central Asian Soviet society men's dominance in science and art continued. Most women were restricted to household chores while men remained in political and economic power. In Central Asia, women appeared in literature and art, but women's rights were not originally restored. To be precise, women had to choose large amounts of cotton even at night (from 300 kg to 1 ton per day)<sup>15</sup>. But since the Soviet era came to power, old-fashioned prejudices prevented women from “protecting” themselves from education and participating in society as free individuals. Also, we should mention that a Muslim man overstressed the fear that his wife would be “corrupted” or “becomes treacherous”. On the one hand, it concerns “protecting the honor and dignity of women”, and there were enough people in society to willingly “consume” these ambitions. Of course, to say that ignorance and/or arrogancy, as above, has pervaded absolute society, that absolute women have remained oppressed, and that all men have become oppressors and possessors of power, is the opposite of common sense (i.e., against the healthy reason).

### CENTRAL ASIA: DOMESTIC VIOLENCE

Domestic and gender-based violence is an urgent issue in Central Asia (CA). The CA includes six countries: Uzbekistan, Tajikistan, Kazakhstan, Kyrgyzstan, Turkmenistan, and Afghanistan. For example, Tajikistan can be seen as a region that addresses domestic violence and its negative effects on women and children (UNDP-2018). Domestic violence and gender-based violence are generally widespread not only in Tajikistan but throughout Central Asia. From “the kidnapping of brides”<sup>16</sup> in Kyrgyzstan (UN News-2022) to the suicide of women in Tajikistan (EurasiaNet 2018)<sup>17</sup> and the “demands” for the bride's

<sup>12</sup> Nancy Lubin, 1981, *Women in Soviet Central Asia: Progress and Contradictions* 1981, JSTOR., <https://www.jstor.org/stable/151335>

<sup>13</sup> *Because all Central Asian countries became independent in 1991.*

<sup>14</sup> *The dissolution of Tamerlane's Empire & the rise of the Russian Empire.*, November 2018., [https://www.tidridge.com/uploads/3/8/4/1/3841927/the\\_dissolution\\_of\\_tamerlane\\_\\_\\_the\\_rise\\_of\\_russia.pdf](https://www.tidridge.com/uploads/3/8/4/1/3841927/the_dissolution_of_tamerlane___the_rise_of_russia.pdf)

<sup>15</sup> Derek Edward Peterson, 2013, *When a Pound Weighed a Ton: The Cotton Scandal and Uzbek National Consciousness.*, Ohio University, Master thesis.

<sup>16</sup> <https://news.un.org/en/story/2022>

<sup>17</sup> <https://eurasianet.org/the-conundrum-of-tajikistans-female-suicides>

virginity in Uzbekistan<sup>18</sup>, “the problem is deeply rooted in the perception of women's property in society”. According to the UN Women's Organization, about 30% of women in the Republic of Kyrgyzstan and 20% of women in Kazakhstan are abused primarily by husbands. One in five women in Tajikistan is a victim of domestic violence and there are no national statistics on Uzbekistan (UNDP and UN Women 2018-2020).

### CASE STUDY SERIES

#### Case study N1: Domestic violence related stories and discussion.

Unfortunately, in society, women are often oppressed, and mentally-physically abused. Here's a look at some of the real-life stories below. The stories are taken from the speeches of women who spoke to media reporters<sup>19</sup>.

#### Story N1: *"Don't mention your parents' name in front of me and stand up while I'm speaking to you!"*

*"I did what my husband told me to do. I didn't walk out the threshold until he let me go out. My husband didn't like my participation in public events (as an active woman). When I was a new bride, my mother-in-law took my cell phone and said, "You must forget your parents". Only once a week, on Fridays, I was allowed to make a call to my family on my husband's handphone. I could only talk for 2 minutes. As a bride, I felt like a stranger in that house. At home, I felt like I was trapped by wolves. ... During my pregnancy, suddenly, I missed my parents at night and asked them to allow me to call them in the morning. "Don't mention your parents' name in front of me and stand up while I'm speaking to you." ... The situation hasn't changed since I had a baby. One day, suddenly my husband changed. "Invite your (women) friends to our home so that you can have a party," he said. I simply believed his words and called my 3 friends (who are actresses) home. Then I found out why my husband had allowed inviting them. He got to know my friends closely and gave them money that had not been given to me. I was even more offended by my friends; I could not forgive them. But that's not all. ... "*

#### Story N2: *"I lost my fetus after my husband kicked my belly"*

*"My husband was very jealous of me. Because I'm a singer. (But) Excessive jealousy makes you so anxious. My husband used to say, "Wherever you go, make sure our wedding ring must be visible when you hold the microphone." One day in a hurry, I forgot to wear my wedding ring. When I came back from the TV concert, he said, "Why you didn't wear the ring, I told you about?" And, he started to beat me, even though I was pregnant. As a result, my fetus has been killed".*

#### Story N3: *"He punched, strangled, and injured me"*

*"From the first day after our wedding, various rumors have begun upon me. I could not imagine my future with that family after such discrimination. Because my husband was beating me and suffocating me. He even dragged me from my parents' house to his car in order to bring me home. If a man raises his hand to his wife once, he will do it again and again, knowing the woman's weakness".*

<sup>18</sup> [https://factsanddetails.com/central-asia/Uzbekistan/sub8\\_3d/entry-4705.html](https://factsanddetails.com/central-asia/Uzbekistan/sub8_3d/entry-4705.html)

<sup>19</sup> <https://daryo.uz/2022>

**Story N4: "After hitting my head with a hard object..."**

*"I got married when I was 17. My husband became an alcoholic. One day he came home and hit me on my head with a hard object. When I saw that my head was bleeding, I angrily went to my father's. My father saw my condition and asked what had happened. Then he came to my husband and asked, "Why did you hit my daughter?" My husband laughed and said it was "a family affair". My father angrily hit him. Then my husband swore, "I will not drink, and if I do it again, I will sit on the dead body of my child." Sadly, my 4-year-old daughter died because he couldn't keep his oath. I could not stay in that family after such dark days".*

**Story N5: "My husband wasted my money and hurt me"**

*"I got married too late. My husband was 7 years younger than me. My husband wasted my money and hurt me. Not only my husband but my mother-in-law was also a hypocrite. My mother-in-law spoke well in my face and on the phone ordered my husband to hit me. Once I said, 'When are we going to have a baby? I want a baby,' then suddenly he kicked hard my belly".*

So, you had already five stories based on real life. If you look at the stories, women have endured oppression for fear of a change in the situation in terms of economic instability, and/or lack of housing or dignity. These stories can actually be unpleasant matters to spread because you have understood from the stories that physical, mental, economic, and even sexual violation has taken place. Needless to say, no one is immune to such a situation in the family! This can be observed in any household, regardless of the family's social and material status, wealth, national, cultural, or religious affiliation. In addition, statistical studies show that worldwide, domestic violence can occur in both heterosexual and homosexual relationships, with one partner or even children<sup>20</sup>. Society's view of who should control the family and how it will undoubtedly contribute to the rise in violence against women. Society has long believed that a wife should be subordinate to her husband and have very limited rights. In the last few centuries, husbands have had almost unlimited control over their wives' behavior. Violence against women is one of the major social mechanisms of today, forcing women to take subordinate positions to men. Violence against women reflects the structure of subordination and power and the depth of gender differences.

**Case study 2: "New" Uzbekistan's policy on gender equality in CA**

At a time when New Uzbekistan's<sup>21</sup> reforms are focused on the priority of human interests, it must be acknowledged that "there are still a large number of family quarrels in which men do not recognize women's rights". So far, Uzbekistan has adopted 25 pieces of legislation in the field of gender equality and women's participation in political processes (Media release). Besides, it is "for the first time in the history of Uzbekistan", that the number of women in the national parliament has reached the level set by the United Nations (Official reports by Media-2020).

The Law of the Republic of Uzbekistan namely "On Guarantees of Equal Rights and Opportunities for Women and Men" adopted on September 2, 2019,<sup>22</sup> was approved as legal

<sup>20</sup> <https://www.un.org/en/academic-impact/examining-domestic-violence-around-world-cost-doing-nothing>

<sup>21</sup> Since 2016, new President of the Republic called that: "New Uzbekistan".

<sup>22</sup> <https://www.lex.uz/>

protection, a legal guarantee for the role of women in society. It is said that the law “focuses on the urgency of legal relations, which for thousands of years has always been relevant to the issue of inequality between women and men in society” (Media analytic report). It can also be seen that the number of female candidates for leadership positions has increased significantly in the New Uzbekistan reforms.

According to statistical analysis, 10,399,854 people or 52.4% of the people on the single electronic voter list in Uzbekistan are women. Of the 266 members of the district election commissions conducting the election of the President of the Republic of Uzbekistan, 103 (39%) and 76,070 (46.4%) of the 142,044 precinct election commissions are women. Currently, 7 out of 21 members of the Central Election Commission (33.3%) are women. Also, 15 out of 74 proxies of the candidates for the President of the Republic of Uzbekistan (20%) and 22,420 (42%) out of 53,717 observers of political parties were women. In addition, according to the citizens' self-government bodies, 3,834 out of 10,733 people, or 36%, are women. A total of 1,672 local and foreign media outlets were reportedly accredited during the presidential election campaign. The fact that 476 (28.5%) of them are women shows that women are also interested in covering the election process. The above figures show that the role of women in the election process is growing not only as a participant but also as an organizer<sup>23</sup>.

However, in Uzbekistan, the notion that “the role of women is in the kitchen has not yet completely disappeared”. According to media analytic reports close to the government, “therefore, the law provides for the issuance of protection orders to victims to protect them from oppression and violence”. It was noted that rehabilitation and adaptation centers for victims of violence have been established in the regions. The Women's Committee's single hotline (#1146) in the country has been set up, and a system for receiving women's appeals 24 hours a day is working. The goal of the 24/7 format hotline is to help women: for example, if a husband-and-wife fight, the husband uses force or violates his wife, and if this is proven (by local police), it will be possible to limit the husband's direct or indirect contact with the (oppressed) woman for a month (The Women's Committee of Uzbekistan-2019).

There are 197 centers for the rehabilitation of victims of violence and suicide prevention in Uzbekistan. According to the Republican Center, as of December 2019, more than 21,000 applications were received from citizens (Local government press services). So far, however, the centers have not collected comprehensive data to analyze the situation with violence. However, in official interviews with the media, “*an electronic journal for the collection and analysis of statistics has been developed*”. However, the development and analysis of gender statistics is one way to achieve equality in this field. In addition, accurate and complete information will help raise public awareness of violence against women. The lack of such information does not allow us to assess the effectiveness of efforts to address this issue.

### **Case study 3: Domestic violence is strongly prohibited in Islam**

Some claims to blame ‘Islamic teaching and/or traditions’ as a cause of women’s oppression in Muslim communities. Central Asia is a predominantly Muslim region. That means most of the population is Muslim. Many feminist theorists and researchers in the field of Third-World Women, of course, refer to Muslim women or cultures and/or traditions based on Islamic teaching. In fact, any violence against women is criticized in all intelligent societies,

<sup>23</sup> <https://saylov.uz/en/news/2021/11/23/gender-tengligi-va-ayollarning-saylovlardagi-orni-2>

including Islam. The use of force against women is aggression. Especially in Islam, there is no force, violence, no beatings, no kicking that can be used against women/girls.

In Islam, it is essentially impossible for a man to beat/kick/hit his wife. God has given special instructions in the Qur'an that men should be patient in such a situation. Some books cite a single verse as evidence that beating women are allowed in the Holy Book of Islam (Quran). Even, it is not at all permissible to force women to hold on, to beat them if they do not obey. To be precise, in one verse of the Holy Book, the treatment of a couple's quarrel is referred to, and the Arabic word translated "leave alone" is "zorb" meaning to place or reinforce one thing over another. The meaning of the word "zorb", which is always used for everything, varies according to what is hit or strengthened. The word "Zorb" has about thirty different meanings and translations<sup>24</sup>. But some translators often give the word a meaning: beat or hit. According to current pious religious scholars<sup>25</sup>, however, if the meaning of the word "beating" in the translation is appropriate - "beating" does not mean severe beating, breaking limbs, or other injuries. When one of the pious scholars of the past was asked about the meaning of the beating allowed in this verse, he said, "Pushing with a miswak<sup>26</sup> or a finger slightly". Thus, because of the misinterpretation of some of the words in verses of the Holy Book (Quran), injustices such as raising their hands to women and forcing them to submit with force and violence have been tolerated<sup>27</sup>. In short, unforgivable mistakes have been made because of the interrelated verses in the Quran being interpreted in isolation and not being able to read and understand the relevant verses together<sup>28</sup>. As a result, the process of treating women as slaves and concubines has emerged in Islam, and a rule has been devised for those men can exercise this wrong right. So, it should be noted that we did not quote as much as possible from religious texts in terms of the fact that our research topic was not on religious background. In fact, you have many beautiful teachings in authentic Islamic texts<sup>29</sup> that "the best of you (among men) are those who treat women well"<sup>30</sup>. So, following the teachings of Islam, it is worth recalling that the Declaration of the Rights of Women was first adopted in 1791 during the French Revolution, demanding the rights of women. The doctrine was successful first in the legal field and then in the political field (such as vote and elections). But according to critiques, those who carried out this doctrine, year after year, forgot about the nature of women and led them to masculinity, to pay attention to the rights of women. As a result, women have become an element of entertainment in society, advertising material, that is, the object of demonstration. Instead of opposing the oppression of women, feminism itself added oppression to the oppression of women and taught, encouraged, and organized not only men but also women to oppress women. However, this is not our conclusion. Everyone draws their own conclusions from this subsection.

## REVIEW

Addressing the issue of domestic violence in Central Asia has never been easier. Domestic

<sup>24</sup> Al-Azhar University <http://www.azhar.edu.eg>

<sup>25</sup> [https://en.wikipedia.org/wiki/Category:Sunni\\_Muslim\\_scholars](https://en.wikipedia.org/wiki/Category:Sunni_Muslim_scholars)

<sup>26</sup> Teeth cleaning twig – very tiny and small, see again: <https://en.wikipedia.org/wiki/Miswak>

<sup>27</sup> <https://zaytuna.edu/> also see [https://en.wikipedia.org/wiki/Zaytuna\\_College](https://en.wikipedia.org/wiki/Zaytuna_College)

<sup>28</sup> [https://en.wikipedia.org/wiki/Hamza\\_Yusuf](https://en.wikipedia.org/wiki/Hamza_Yusuf)

<sup>29</sup> [https://en.wikipedia.org/wiki/List\\_of\\_hadith\\_books](https://en.wikipedia.org/wiki/List_of_hadith_books)

<sup>30</sup> <https://sunnah.com/>



violence in all countries of the region, (Kazakhstan, Uzbekistan, Tajikistan, Kyrgyzstan, and Turkmenistan), still requires a comprehensive (re)solution. Also, it is important to implement the gender equality policy promised in Uzbekistan. Due to the historical and epistemological position and nature of the region, gender studies in Central Asia are necessary. We believe that more dialogue and collaboration are needed between scholars, artists, and trustworthy activists. Eliminating the artificial division between theory and activity can be an effective attempt to create a meaningful theory.

Table 1. Domestic violence causes and statement

Countries	Specific causes	General causes	Comments
Uzbekistan and Tajikistan	Regional customs Exaggeration in the “completion” of traditions, and/or who is acting better against each other	Local traditions or customs and after-marriage events.  Religious prejudice.	In the field of cinema, or media <i>domestic violence</i> is raised, but it is not enough to solve the issue.
Kyrgyzstan and Kazakhstan	Bride kidnapping	The education and behavioral upbringing of women are not actively regulated.	A separate detailed study may be required to examine this topic.
Turkmenistan	Unclear data. Because this state represents a much more closed situation for the world community.	Still, social stereotypes are anxious.	

Source: UNDP, Media-Press releases-2021

So, the roots of domestic violence in CA are more closely linked to traditional customs and prejudice. This can be also seen in the background of the stories above. Research topics on domestic violence are overshadowed by the fact that women’s rights, freedoms, education, and gender equality issues in the region are a source of spreading information about this issue, “either” by strangers or by local individuals who are “hard to believe”. Because it is difficult to make a clear analysis because of two different guesses. First, the sources of information are local but not recognized by public assets, or scientists. Second, if there are such local trustable activists, they *are considered* suspected of being manipulated or of some threat to state security and public solidarity. Note: “because such activists are knowledgeable and ethical, a trustworthy person who understands and knows people’s ethnic and religious values very well”.

## SUMMARY AND CONCLUSION

Thus, violence against women is a global problem that transcends racial, class, and socioeconomic status, indicating that domestic violence is recognized as a major cause of women’s injuries. So, the Third World Women issue is really important. The issue of domestic violence in Central Asia needs a painful and urgent solution. Because there are also cases where the “acceptable definition” of domestic violence is compared to “terrorist acts”. You can see this in more detail through the stories and links provided. As a source of

domestic violence in Central Asia, you can see the problems of misinterpretation of religion, abuse of traditions, and prejudice. This is because the issue of domestic violence against women is associated with the failure to adhere to the pure essence of Islamic teachings in the pre-Soviet and Soviet eras, allowing superstitions and various irrational traditions to take root in society.

One in five women in Tajikistan is a victim of domestic violence, and there are no statistics on this in Uzbekistan. However, Uzbekistan's policy on this issue deserves recognition as legal protection and a legal guarantee of the role of women in society. This is because violence against women remains a global problem that transcends racial, class, and socioeconomic status. Although Central Asian countries have adopted strategies to combat violence against women and girls, this remains an ongoing problem throughout the region. In Central Asia, for example, Tajikistan can be seen as a region in need of overcoming domestic violence and its negative consequences. If viewed silently, violence prevents women from full participation in society and leads to long-term negative consequences for women's families, communities, and countries. "Who controls the family in society" is a problematic view, and "how do gender studies contribute to the increase in violence against women?" – is a relevant question. To end such issues, socio-political activism on gender rights plays an important role: cooperation in the media, film, journalism, scholars, and scientists, cooperation in the promotion of human rights, and women's interests. In addition, misconceptions about Islamic teachings have led to injustices such as the assault on women and the subjugation of them by force or coercion. To address this issue properly, it should be left to accredited religious scholars. Measures to prevent political pressure and manipulative media attacks are also important when it comes to (re)solutions. Besides, we suggest that a concrete database should be created so that it will be easier to define the core of the problem and how to solve it. Based on this topic, we hope that this article will help in future research on gender issues in each Central Asian country, linking issues of oppression, gender inequality, and sexuality to several disciplines, such as sociology, feminist geography, economics, and psychology.

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