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THE ROLE OF WOMEN IN HISTORICAL AND MODERN SOCIAL LIFE

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ABSTRACT

This article discusses the historical roots of women's rights, religious views, the situation and problems of different periods, as well as the formation of modern approaches and today's reforms in this regard.

KEYWORDS

Theology, women's rights, anti-feminist, religious principle, religious view, Law of Manu III, Hero of Socialist Labor, Heroine, youth book, women's book, soft loan, targeted grant.

INTRODUCTION

The issue of women has finally become extremely relevant and important in all periods of human civilization. This can also be witnessed in various

religious, national myths and legends. In some of them, the issue of women has even been raised as the main topic. The courage of heroine Tomaris, the queen of the Massagets, who fought valiantly against the Persian ruler Cyrus II, is a clear proof of our point.



However, it should be noted that in all eras and nations, the issue of equal treatment of women remains a serious social problem. There is no source in any of the world's religions that recognizes that women are equal to men in social life (except for their equality before God) and that they can participate equally in the work of the state, church, and religious institutions. "Theological literature, on the other hand, is based on the anti-feminist views of men on women. It is clear from this that religious views also have much in common.

MATERIALS AND METHODS

A woman had no right other than marriage and inheritance in ancient India. She was considered to have an unclean principle, a weak character, a bad moral, and the law of Manu III forced her to be dependent on her father as a child, her husband in her youth, her son after her husband's death, or a man from her husband's relatives. Even in some places, a woman was forbidden to live after her husband died. She and her late husband had a tradition of burning her alive. The Timurid ruler, Zahiruddin Muhammad Babur, the founder of the Baburi dynasty in India, recorded in the historical literature that he put an end to this "tradition". In Christianity, however, it was mainly viewed with contempt for women until the 5th century, in which the woman was interpreted as a creature close to the devil who misled men. In Roman society, the cause of all unrest and disorder was sought from the woman. The need to be careful of her beauty is that she (i.e. the woman-D.A.) is recognized as a weapon of the devil for conspiracy and pride. In England, however, the woman could not even touch the Bible, let alone read it. It was not until the time of King Henry VII (1509-1547) that women began to read the Bible. If in ancient and medieval times women were treated as described above, in the

new era we will see that new social views have significantly improved and the role and status of women in society has improved in a sense. With the exception of some areas where the remnants of the medieval feudal system have survived. In the relatively new era of the former Soviet Union, where communist views prevailed, and despite various forms of social and cultural repression, much has been done by government leaders to promote women's equality. Although the ultimate goal and essence of this was to increase the workforce, it had opened the door to real opportunities for women.

It should be noted that the role of women in the social life of the country, in the national economy has been brought to a new level and new approaches have been implemented. At the threshold of the XXI century, it is important that women become an active social layer in society, have equal rights with men, and work together in government, in all enterprises, organizations and institutions. For example, during the former Soviet Union, in 1953, 112 women were elected to the Supreme Soviet of the USSR and the Supreme Soviet of the Uzbek SSR. More than half of all educators and doctors in the country were women. Half of the specialists with higher and secondary special education were women. 135 women were awarded the title of Hero of Socialist Labor. 78 women professors, 1113 associate professors, 122 doctors of sciences, 3786 candidates of sciences, 14 thousand scientists were women. One out of every two MPs, one out of every four Heroes of Socialist Labor, is a woman. The KPSS has more than 5 million female members. We can see that half of those employed in the national economy, and 60 percent of those with higher and secondary special education, are women. In addition, 75 percent of public educators are women. Women make up 53 percent of the country's population, and there are more than



400,000 heroic mothers. The United Nations drafted the Convention on the Political Rights of Women on December 20, 1952, seeking to implement the principle of equality between men and women enshrined in the UN Charter. In order to equalize, an article 11 convention was adopted. The main texts of the Convention in Chinese, English, French, Russian and Spanish are said to have the same force. This convention is stored in the archives of the United Nations.

Today, as in all countries of the world, many reforms are being carried out in the social sphere, as well as in all spheres in Uzbekistan. In particular, a number of legal and regulatory documents, a systemic action plan have been developed to provide comprehensive support to women. At the same time, special attention is paid to issues such as increasing the activity of women in society, ensuring their employment, creating various benefits for needy women, first of all, ensuring their status and worthy place in the family. For this purpose, a special institute dealing with women's equality has been established under the Senate of the Supreme Council of the Republic of Uzbekistan, which has essentially the same status as the Ombudsman (Commissioner for Human Rights). It was noted that on October 8, 2020, the head of state will form a "youth book" and a "women's book" in each mahalla, district and region in order to support the population in need of social protection, especially youth and women, in a pandemic in Uzbekistan. The task is to test this reform project in the Republic of Karakalpakstan, the city of Tashkent and a city and district of each region, i.e. 28 regions. It is planned to allocate \$ 100 million from the Fund for Reconstruction and Development to provide vocational training and financial support to young people and women through non-governmental vocational training centers. Of this amount, 10 million

will be spent on vocational training of young people and women, and 90 million will be allocated for the provision of soft loans to those who have completed training courses and received a certificate. It was noted that young people and women will receive a subsidy of up to 1 million soums for education. As a result of these practical reforms, the Ministry of Higher and Secondary Special Education has created a number of facilities and allocated 4% of targeted places from the state budget to recommend women to study on a grant basis for the training of higher education. In particular, the Presidential Decree "On measures to further improve the system of support for women, ensuring their active participation in public life" announced the increase in the number of state grants for higher education for women to 2,000.

CONCLUSION

In conclusion, the issue of attention and care for women is an example of the high culture of every nation and people. It is not for nothing that this has been mentioned many times in the hadiths. Well-known publicist Victor Hugo once said, "Whoever defends women's rights defends the rights of the child, in other words, he defends the future."

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