



## The Importance of Increasing the Socio-Political Activity of Women for the Development of Civil Society

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### ABSTRACT

Studying the problem of women and the mechanisms of increasing their socio-political activity is one of the current issues of today. Because it is difficult to solve almost any problem of modern civil society, even the task of building a great country in the future, without the participation of women. We rely primarily on the young generation to build a great country in the future. Raising a child begins with proper family education. What kind of people our sons and daughters in the family grow up to be depends above all on our respectable women. Therefore, it is impossible to imagine life and development of society without women. They are the leading forces of the society, skillful and capable trainers, kind and intelligent educators.

### Keywords:

woman, studying, UN, human rights.

For example, when we hear the words "strong woman", we think of Tomaris, Bibikhanim, Saraymulkhanim, Nodirabegim, Zebuniso, Uvaisiy, Zufiyakhanim, who became the pride of the nation as the honored figures of their time in the history of the Uzbek people. Because in the east, there are definitions and descriptions of a woman and her tenacity, patience, beauty, and manners in many sources.

In Central Asia, the role of women in the Islamic world in general, for example, the German scholar Annimaris Schimmel, in her work "The image of women in the Islamic world", specifically focused on the role of mothers Khadija and Aisha in the promotion of Muhammad to the prophethood, and the role of Bibikhanim in the creation and management of the Great Empire during the time of Amir Temur. Also, in many sources, it is written that

when Amir Temur fell into a difficult economic situation, Mrs. Sarai Mulk always came to his aid and showed a way out of the difficulty [1]. Jalaluddin Rumi writes in his work "Suhbat al-abror" that women are superior to men in terms of sexual differentiation. In this work, he compares a woman to the sun, and a man to the moon. In the original meaning and essence of this lies the honoring of women.

Also, in the works of our great ancestors Abu Nasr Farabi, Alisher Navoi, Amir Temur, Zahiriddin Muhammed Babur, Abdulla Awlani, Abdurauf Fitrat, attention is paid to the issue of the image of women and their position in society. For example, Alisher Navoi's works dedicated to glorifying the image of women and strengthening their position state: "There are a lot of women on earth who have praised the world with their intelligence, bravery and

wisdom, beautiful face, attitude and patience, kindness and loyalty" [2].

In the period of decline in socio-political and spiritual life that occurred in Turkestan in the XVII-XIX centuries, superstitions and heresies were on the rise. Judging women as dependent on their husbands and as weak began to prevail. From the end of the 19th century and the beginning of the 20th century, modernists advocated increasing the role of women in social, political and economic processes in the renewal of society. For example, the works of the Crimean-Tatar enlightener, one of the founders of the Jadidist movement, Ismail Gaspirinsky, "Doru-r-Rohat Muslims", "The Land of Women" and others can be an example of this. In the works of Ismail Gaspirinsky, the issue of women, her place in society, her role in the education of the future generation and other issues began to appear from 1880. In particular, one of the main directions of the "Tarjiman" newspaper, which he published, was focused on the issue of Muslim women. In his published articles, Gaspirinsky repeatedly highlighted the issues of Muslim women's disenfranchisement in society, their inability to turn to sharia courts in order to protect their rights due to family injustices, through life examples. These issues are especially evident in his artistic work. The fact that the place and role of a Muslim woman in society is written in novels and stories by Gaspirinsky, such as "Doru-r-Rohat Muslims", "Letters of Farangistan", "Letters of Sudan", "Land of Women", shows how serious the author is to women's issues [3].

Ismail Gaspirinsky created the image of a female judge who has the voice to decide family issues along with a man in the work "Doru-r-Rohat Muslims". Without the consent of a female judge, any family dispute cannot be legally resolved, and the decisions made do not have legal force. In the story "Country of Women", Gaspirinsky changes the place of men and women in society and depicts the first as subordinate to the second. In the land of women created in the play, a man is forced to cover his face, take care of children, prepare food, and do housework. In short, in that country, a man was "in the status of a

woman" in contrast to our society. With this, Gaspirinsky raised the issue of the real role of a Muslim woman in society and put this issue on public discussion.

Abdulla Qadiri, a great writer and creator of our country, who lived in the first half of the 20th century and was a representative of the Jadidism movement, did not know the life of his people through others and from books, he directly talked to people and absorbed their special aspects. A. Qadiri's historical novels "The Past Days" (1926) and "The Scorpion from the Altar" (1929), which are the creative jewels of A. Qadiri, are explained by his desire to understand the past of his people, his patience, hard work, and the heroic struggle of the people towards freedom and independence. The author's works reflect the social and moral life of Turkestan society at the threshold of two centuries, the fate of the nation and women, and the tragedy of the time. Because in these works of Abdulla Qadiri, the position of a woman in society is very low, it is clearly described through the image of the daily life. Literary scholar Ugoq Dzhorakulov expresses the following thoughts about the image of Kundosh: "First of all, neither Eastern classical literature nor European traditional novels had a tradition of working with this image (like a lover-lover-rival) in an epic plan. It was Qadiri who had to bring it into the composition of the great epic work in the form of a pamphlet, and absorb it into the great artistic concept of the novel. Secondly, since the first readers of the novel knew very well what the day was, and deeply understood every detail of it, this image was required to be relatively perfect, to resemble reality. The image of Kundosh in the first Uzbek novel was developed in such a tense and complicated situation for both the novel world and the readership" [4].

Various social and political movements that arose in the 19th century, and the wide spread of views on human rights, created a basis for feminism. Therefore, by the middle of the 19th century, the existence of the women's issue was recognized in the politics of the states. Under the influence of women's political movement, liberal laws were adopted

in North America, New Zealand, Australia, Finland, Norway, Sweden, England, Germany, and Austria in the 1970s and early 20th centuries, and women had the opportunity to participate in some areas of social life. By the middle of the 20th century, women had full political rights, and the issue of their participation in political life was widely discussed at European councils and UN symposia.

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Since the end of the 20th century, the process of protecting women's rights has become more active and has become a huge global and international issue. In order to achieve gender equality between men and women in society, the UN General Assembly adopted several documents, including the Convention on the Elimination of All Forms of Discrimination Against Women. As noted in this international document, to this day, there are cases of discrimination against women based on their gender, putting up barriers, and to eliminate these cases, and to achieve social equality between men and women, it is necessary to change their traditional role in the family and society, because child rearing is done by women and men. , requires the responsibility of the whole society. Despite the fact that gender equality issues have been the object of scientific research of philosophy and other social sciences at various stages of society's development, we cannot say that even by today's modern era, this issue has not been fully resolved. Because the problem of gender equality, especially the issue of women's social status, is getting more and more intense with the passage of time. But despite these problems, gender equality issues are gradually being solved in modern civil society, that is, today the place and position of women in society is rapidly increasing. In particular, this process can be observed in the increasing role of women in the economic, political, cultural and social life of almost all countries of the world. However, there are some shortcomings

in the process of adaptation of women to the political and socio-economic conditions of modern society.

To date, the process of development and modernization of civil society in Uzbekistan is the reason for increasing the position of women in society. Decree of the President of the Republic of Uzbekistan No. PF-5325 of February 2, 2018 "On measures to fundamentally improve activities in the field of supporting women and strengthening the family institution" has once again increased the opportunities of Uzbek women and organizations operating in their field. With this Decree, to increase the socio-political activity of women, to create conditions for them to realize their abilities and opportunities in various fields and sectors, to ensure unconditional observance of their rights and legal interests, to provide comprehensive support for motherhood and childhood, as well as family special attention was paid to strengthening the institution. The main purpose of the adoption of this Decree is to take the provision of women's rights and legal interests to a qualitatively new level, as well as to strengthen their place and position in the family and society, to create conditions for the full manifestation of their potential, and to improve the socio-spiritual environment in families. To date, more than 500 NGOs dealing with issues of socio-legal support of women and their families are operating in our republic. According to the data of 2018, more than 8700 NGOs were officially registered by the Ministry of Justice of Uzbekistan, and about 600 of them are women's organizations. If we analyze the growth rate of the number of women's NGOs only in 2015-2017, 328 women's NGOs operated in our republic in 2015, and 595 in 2017 [5]. Based on the analysis of these data, it can be said that in recent years, the activities of the 3rd sector, which is considered the basis of civil society development in our country, that is, NGOs and especially women's non-governmental non-profit organizations, are gaining momentum.

Also, protection of women's rights and freedoms, legal interests in the whole world is becoming more important nowadays.

Increasing social-economic and political-legal activity of women in particular is becoming a demand of the times.

In addition, in the national legislation of all countries in the world, special importance is attached to ensuring human rights and freedoms, in particular to protecting the life, health, honor and dignity of a person from various criminal attacks. , recognition of their inalienable rights is the basis of freedom, justice and total peace" [6]. But despite this, nowadays in most cases, the society observes cases of harassment, violence and use of force against women in various spheres, that is, at work, in studies, in the relationship between women and men in the family. In this case, the fact that a woman considers long-term discrimination, abuse and violence as a normal way of life, often in the form of family conflicts, is becoming an urgent problem. This problem is of global importance because the victims understand the harm done to them as a normal life, the secret of their family is not revealed or the family is not broken, and they do not turn anywhere in order not to spoil the reputation of their parents or spouse, which ultimately leads to tragic consequences. What does the word "Concept of Violence" that is widely used in social relations today mean? The concept of violence is a violation of women's life, health, sexual integrity, honor, dignity, and other rights and freedoms protected by law by exerting physical, mental, sexual, or economic influence on women or threatening to use such influence measures. illegal action (inaction) is understood [7].

International attention to women's rights in society began in the last years of the Second World War, with the adoption of the "Universal Declaration of Human Rights" by the United Nations on December 10, 1948, and it was confirmed that the rights stated in Article 2 of it apply equally to men and women without any restrictions. . After that, the adoption of the "Declaration on the Elimination of Discrimination against Women" and the "Convention on the Elimination of All Forms of Discrimination against Women" by the United Nations in 1967 is evidence of increased attention to women's rights. The declaration of

1975 by the UN General Assembly as "International Women's Year" and the declaration of 1976-1985 as "Women's Decade" became the basis for putting women's rights as a matter of principle all over the world. In 1985, the concept of "gender equality" was given a new meaning at the International Conference on the Status of Women held in Nairobi (Kenya). In 1993, the International Conference on Human Rights held in Vienna put the issue of "Women's human rights as an integral part of universal human rights" on the agenda, and in 1993, the Declaration "On the fight against violence against women" was adopted. Protection of human rights and freedoms, protection of his life, health, dignity and other legal interests are given priority both at the international level and in our national legislation.

The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) is an international treaty adopted by the United Nations General Assembly in 1979. This convention is defined as the international law on women's rights, it was created on September 3, 1981 and ratified by 189 countries. In Uzbekistan, this convention was ratified on August 18, 1995.

Article 46 of the Constitution of the Republic of Uzbekistan confirms that men and women have equal rights. In order to ensure the implementation of this constitutional norm, our country joined the conventions "On the elimination of all forms of discrimination against women", "On the political rights of women", "On the equal promotion of men and women for work of equal value". .

Over the past years, more than 15 normative legal documents on the fundamental strengthening of the protection of women's rights have been adopted in our country and aimed at implementation. In particular, the laws "On guarantees of equal rights and opportunities for women and men" and "On protection of women from oppression and violence" were adopted.

A number of decrees and decisions adopted by the President of our country have assigned tasks related to women's rights to state organizations and increased their

responsibilities. The decision "On measures to further strengthen guarantees of women's labor rights and support entrepreneurship" is one of such important documents.

The Committee on Women and Girls and Gender Equality Issues was established in the Senate of the Oliy Majlis. A separate commission on issues of ensuring gender equality was established, and it was decided that it would annually provide information to the Oliy Majlis of the Republic of Uzbekistan on the state of affairs in the field of equal rights and opportunities for women and men.

Two laws passed in recent years in our country can be recognized as the biggest reforms in the field of comprehensive support of women, protection of their rights and interests, and the legal basis created for this system.

On September 2, 2019, the Law of the Republic of Uzbekistan No. LRU-561 "On the Protection of Women from Harassment and Violence" was adopted and became the legal basis for regulating relations in the field of protection of women from all forms of harassment and violence.

The following basic concepts are used in this Law: sexual violence, violence, economic violence, mental violence, harassment, victim of harassment and violence, protection from harassment and violence, prevention of harassment and violence, protection order. Also, this law defined the rights of victims of harassment and violence, the main directions of the state policy in the field of protection of women from harassment and violence.

The powers of the Cabinet of Ministers of the Republic of Uzbekistan, local state authorities, internal affairs bodies, labor bodies, state education management bodies, state health system management bodies, the State Committee for Family and Women of the Republic of Uzbekistan in the field of protection of women from oppression and violence are clear. At the same time, norms regarding the participation of Citizens' self-government bodies, non-governmental non-profit organizations and other civil society

institutions in the protection of women from harassment and violence have been reflected.

In general, by the efforts of our state, concrete measures have been developed to further raise the status of women, and to ensure their active participation in the field of state and society construction. The implementation of these measures depends on the activity of civil society institutions, and their broad involvement in this process and strengthening of their activity is one of the future tasks of the social policy of our state.

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