



Women's Rights in Government of a Democratic Society

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ABSTRACT

The article discusses issues such as increasing women's employment, improving material security, and ensuring that states develop their own strategies in this regard.

Keywords:

Democracy, Gender, Political Activism, National Law, Economic Commission.

Introduction

Democracy means the rule of the people. "Democracy refers to a state and society in which the supreme power belongs directly to the people and is exercised by the will of the people" [1]. True, there are more than 50 definitions of democracy that are widely used in the scientific literature. But in all of them it is recognized that the state, power, government and the people, the will of the majority, social control are interrelated socio-political realities.

There are the following universally recognized aspects of democracy:

"First, in a democratic society, citizens actively participate in governance that takes into account the universally recognized values and principles of democracy in each country and nation, based on the characteristics of national and cultural heritage, and recognizes and protects the rights of citizens.

Second, democracy in general respects the authority of the majority and the will of the minority in the interests of all.

Thirdly, in its detailed analysis, democracy is both the people's view of their freedom and independence, the arbitrary

restriction of the interests and rights of each individual, and the protection of citizens from such actions, as well as a form of citizen self-government." [2]

Materials and methods

The rights and freedoms of women's social and political activism are seen as a reflection, a product of recognized documents. It is called "human rights" in international law. "The principle of respect for human rights," writes academician A.Kh. Saidov, "was established in 1945 with the adoption of the UN Charter as one of the basic principles of international law." It is not mentioned in the Charter among the principles of international law. "[3] However, in international law, fundamental human rights instruments have been adopted. These documents include the Universal Declaration of Human Rights (1948), the International Covenant on Economic, Social and Cultural Rights (1966), the International Covenant on Civil and Political Rights (1966) and the Optional Protocol (1986 and). 1992). These documents include the Convention on the Political Rights of Women (1979), the Law on

the Citizenship of Married Women (1957), the Convention on the Reduction of Statelessness (1961), and All Forms of Discrimination against Women. Convention on the Elimination of All Forms of Discrimination against Women (1979-1981) and the Declaration on the Elimination of Violence against Women (1993).

Results and discussion

Women's rights are an integral part of human rights, so their rights are considered in the international human rights system.

According to the Universal Declaration of Human Rights, everyone, regardless of gender, race, nationality or social origin, should participate in the governance and socio-political life of the country in which he or she lives. He or she may reject or propose this or that method of governance, and participate in the formation of higher governing bodies through elections. These are the political rights of man, and it is the duty of the states that recognize the Declaration to ensure them [4].

The 1952 Convention on the Political Rights of Women (UN, December 20, 1952) states:

- equal participation of women and men in all elections;
- election to governing bodies, positions;
- In accordance with national law, women have the same rights as men to work in public bodies or public administration without any restrictions [5].

The issue of women was specifically addressed at the International Women's World Conference in Mexico in 1975, the Second World Conference convened in Copenhagen in 1980, the Third World Conference in Nairobi in 1985, and the Fourth World Conference in Beijing in 1995. They discussed a wide range of issues, including women's equal rights with men, employment, involvement in the management of public and state affairs, the fight against discrimination, the achievement of gender equality in the family, and developed strategic objectives.

The above international documents have been signed by more than 130 countries, which are committed to compliance and full implementation of their legal norms.

Nevertheless, the issue of women remains one of the global challenges. "The transition of many countries to a market economy has complicated the lives of citizens," he said. In most countries, unpaid work takes women about twice as long as men. Even in developed countries, women make up up to 31 percent of the official workforce and 46.7 percent worldwide.

In developed countries, more than 55% of the total food production is grown by rural women. The volume of unpaid housing and public works for women is estimated at 10% to 35% of the world's gross domestic product ... [6].

According to S. Safaeva, a candidate of philosophical sciences, based on information published by international organizations, first of all, the UN: "Poverty, in particular, has a negative impact on the situation of women. It is no coincidence, then, that the term "poverty feminization" became popular in the mid-1990s. Experts from the European Economic Commission noted that in the mid-1990s, 43 per cent of working women belonged to the group of low-income individuals. At the same time, the figure among men was 16 percent. The proportion of women in the ranks of the poor is still high. In particular, among retirees, they are twice as many as men, and 94% of single-parent families are headed by women." [7]

At the World Women's Conference in Beijing, issues such as increasing women's employment, improving material security, and ensuring that states develop their own strategies in this regard were discussed. However, it is difficult to implement these recommendations in practice, to develop a special state strategy in this regard, to improve the socio-political life. If we look at the number of women in the world's parliaments, this is immediately apparent. For example, if women make up 41.4 percent of the Scandinavian parliaments (they are closer to 50 percent in the Netherlands and Sweden), 19.0 percent in the lower house of the European OSCE (excluding Scandinavia), 18.8 percent in the upper house, and 20 percent in the United States (above), 7 and 20.1 per cent, in Africa 17.3 and 21.2 per cent, in Asia 16.9 and 14.8 per cent, in the Pacific Basin 12.9 and 31.8 per cent, and in the Arab

states 9.6 and 7 per cent, respectively. 0 percent. Worldwide, they account for 17.9 percent and 16.7 percent, respectively. It is clear that the position and number of women in national parliaments is not yet high. Although more than half of the country's population is women, their election to national parliaments is around 17.7 percent.

The seats in the national parliaments for women are as follows: in Sweden, 164 out of 349 are women, 687 out of 138 in the lower house of the Democratic People's Republic of Korea, 646 out of 126 in the lower house of the United Kingdom, 750 out of 148 in the upper house, and in the German lower house. 194 out of 613, 15 out of 69 in the upper house, 609 out of 219 in the Cuban parliament, 109 out of 630 in the Italian lower house and 45 out of 322 in the upper house, 577 out of 105 in the French lower house, 330 out of 60 in the upper house, in Indonesia 550 out of 64, in India 541 out of 49 in the lower house and 243 out of 24 in the upper house, 549 out of 50 in Turkey, 42 out of 500 out of 500 in the Democratic Republic of Congo and 5 out of 108 in Libya, 468 out of 36 in Libya and Egypt. 8 out of 442 in the lower house and 264 out of 18 in the upper house, 132 out of 400 in the lower house of the Republic of South Africa and no The number of members in the chamber is 22 out of 54. The Republic of Uzbekistan ranks 67th among the above countries. In the lower house of the national parliament, 21 out of 120 seats are held, and in the upper house, 15 out of 100 seats are women. The last countries are Micronesia, Nauru, Oman, Palau, Qatar, Saudi Arabia, the Solomon Islands, and Tuvalu. "In general, in most countries of the world, women's participation in national legislatures is much weaker. Although the law enshrines the equal right of men and women to vote and stand for election in self-proclaimed democracies, the gender composition of national parliaments does not correspond to the composition of the country's population. In the early days of parliamentarism, the non-participation of women was a historical fact, and the prevailing view was that "politics is a man's business." Such views, which have been ingrained in the minds of the population for centuries, still prevent women from fully

participating in the political life of the country ... "[11]

Conclusion

It is important for democracy to have equal rights in elections and to be elected. Experience shows that women did not have this right until the second half of the twentieth century. Therefore, their activity in social and political activism in national parliaments, development and adoption of laws, establishment of public control over state bodies, the system of governance, raising the political knowledge, consciousness and culture of women is not noticeable. Even women elected to parliaments do not fully feel that they are an active subject of socio-political existence, a person influencing the system of society and public administration, a force. The cause of these cases should be sought not only in the socio-political entity, the system of public administration, but also in the mentality, lifestyle and way of thinking of women. This is why researchers sometimes conclude that a woman's socio-political activism is entirely dependent on the woman herself. Even the candidate of philosophical sciences SK Ispulatova concludes that "a woman's liberation from addiction is complete and depends only on her, on the development of self-awareness, that is, on self-esteem as a woman" [11]. At the same time, the researcher seeks to contrast woman and man, noting the antagonistic qualities rather than the search for harmony between them in accordance with democratic principles. Such an approach is found in the works of many researchers.

One of the most common and universally recognized manifestations of democracy is freedom, liberty. There is not only harmony and closeness between freedom and public administration, but also a certain contradiction. This contradiction lies between the unconditional and timely fulfillment of the requirements of the system of public administration and the free, voluntary nature of socio-political activity. As any social organism, the system of public administration follows the relations of subordination, the unconditional execution of the decision made. State-specific

centralized governance will not be effective without these requirements, so it will require full implementation of its guidelines. The free, voluntary nature of socio-political activity does not always meet this requirement. For example, the self-governing bodies that should be established in labor unions do not always correspond to the perceptions and methods of operation of private property owners.

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