

THEORETICAL METHODOLOGICAL BASIS OF THE FORMATION OF SOCIAL RELATIONS TOWARDS WOMEN IN SOCIETY

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Abstract. *This article describes the period of formation of social relations towards women in the society. At the same time, special attention was paid to the development of women's rights, and opinions were expressed in this regard.*

Keywords: *women's rights, Plato, patriarchy, feminism, Levirate custom, Napoleonic code, United Nations.*

The problem of human rights is one of the most urgent problems of the world community today. Especially in the 21st century, when attacks of terrorism and extremism have intensified, ensuring such rights is becoming a priority task not only for individual countries, but also for the wider international community. For this purpose, international documents are being developed and adopted, countries are also creating international mechanisms. Because today's reality shows that states and international organizations should take a more serious approach to these problems. The situation in the sphere of observance of women's rights as an integral part of human rights is also of great concern to the world community. Despite some progress in achieving equality between women and men, true equality for women in some societies still remains a dream.

Women have had a dominant position since the beginning of primitive times. During the emergence of classes, the rise of production and the maturation of private property relations led to changes in the state of the sexes. The new order of division of labor between the sexes was the initial basis for this. In contrast to manual farming, plowing the land and raising cattle remained the domain of men's activity. Women are also forbidden to approach domestic animals. Even in places where the previous directions of economic activity have been preserved, their new development has undoubtedly increased the importance of male labor. All this led to three important consequences:

1. Exclusion of women and girls from the main types of economic activity, participation in public production;
2. The transfer of almost all means of production to the control and ownership of men led to the economic dependence of women;
3. After that, a woman began to be considered a free woman and dependent on her husband.

The desire of men to leave their property to their children is the basis for the transition of kinship from mother's account and inheritance to father's account and inheritance. These are the main reasons for the changes in the status of the sexes that took place in most of the peoples of the world during the emergence of classes and the establishment of patriarchy, which is accompanied by the transition to patrilocality everywhere. When a woman gets married, she falls into a foreign environment, and at the same time, she cannot join the clans of the land and loses contact with her clans to a certain extent. Later, in some societies, a woman officially entered the family, but the

tradition of her inequality followed. He stayed away from public gatherings, court hearings and cultural gatherings or participated in them silently. A series of specific patriarchal guidelines for women appeared, that is, to give way to men, not to go to places where men gather, not to be seen in other public places unless necessary, etc. Unnecessary invisibility in public places led to the alienation of women from the people, which was later confirmed by the Muslim religious law of Sharia. In some societies, male dominance and women's lack of full rights were not established until the emergence of early states, even then significant aspects of women's influential status were preserved. These were countries that mainly practiced manual agriculture, which showed the importance of the division of labor between the sexes and the effect of changes in the status of the sexes on property relations. In family life, patriarchal arrangements were established, reflecting the inequality of men and women, adults and children. The custom of levirate provided such an order that a widow continued to belong to her husband's family even after his death. The reduction of a woman's property and inheritance rights led to the fact that in many nations only her dowry was considered her property. A woman's right to children is also limited, that is, in cases of divorce, the children stayed with their father or returned to their father when they grew up. There is also a special patriarchal etiquette in family life, according to which a woman should eat food after a man, show all kinds of attention to her husband and his older relatives and others. Even in primitive times, the issue of women was considered a complex process. At first, during matriarchy, the position of women was higher than men, and by the time of patriarchy, the position of women fell to the second place after men. Over time, her rights have decreased compared to men's. Great philosophers and scientists also expressed many opinions about women and their social status. In particular, Plato's attitude towards women is expressed by conflicting opinions.¹¹ On the one hand, they are very negative, because he considered women to be inferior beings. He understood that the love of men for women is nothing compared to the respect and friendship of men for men. According to Plato, if a man is indecisive, cowardly, and impure during his life, after his death, his soul turns into a woman. On the other hand, Plato also shows positive views: in the perfect state that he describes, a woman can participate in all activities alongside a man. Plato emphasizes that women should be freed from their livelihood and evaluates their mental activity as equal to that of men. (Women could also be philosophers and warriors). He emphasized that raising a child is an equal responsibility of both sexes.

"During the long historical development, women not only participated in social and cultural life, but also created a unique culture. It can also be called "women's culture".

In world practice, a whole mechanism of social activity of women's development programs has already been developed. In particular, in 1988, under the leadership of the European Development and Management Department, a number of training programs were distributed in developing countries for the development of women's entrepreneurial abilities.

If all members of the society, including women, are not provided equal opportunities with men in all spheres of life, i.e. economy, politics, social life, it cannot be said that the tasks of ensuring women's rights are being solved positively in this society. Therefore, by the 21st century, various international conferences are being held in the international arena to protect women's rights. They study the problems of women's rights and develop proposals and recommendations aimed at ensuring wider participation of women in society and the implementation of all their rights. On the basis of such proposals and recommendations, international agreements are being developed and signed by the states, which must be implemented by the states. They include the

1967 Declaration on the Elimination of Discrimination against Women, the 1979 Convention on the Elimination of All Forms of Discrimination against Women, and the International Convention on the Political Rights of Women, the UN Declaration of 1993 "On the elimination of violence and oppression against women", the documents of international organizations such as the International Labor Organization and UNESCO can be cited as examples.

It should be noted that, in addition to the above-mentioned international documents, international mechanisms aimed at protecting women's rights are also being formed. An example of this is the UN Committee on the Elimination of Discrimination against Women, established on the basis of the Convention on the Elimination of All Forms of Discrimination against Women. The Optional Protocol to the Convention on the Elimination of All Forms of Discrimination against Women entered into force on December 22, 2000. In New York, June 5-9, 2000, Women in the Year 2000: Equality between Women and Men, development and peace" was held a special session. This session allowed the government and civil society to share useful experiences, consider current problems, and develop political directions for achieving equality between men and women.

In short, the international and national legal framework and mechanisms aimed at the special protection of women's rights show that the concept of women's rights has emerged today and that a separate field of human rights has been formed based on this concept. Also, women's rights are not only distinguished as a separate type of human rights, but at the same time, as inalienable rights of human rights, they are becoming more relevant today. International legal protection of women's rights and freedom, discussion of women's problems and their solution including international conferences, international documents on women's rights and international mechanisms for the protection of women's rights.

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