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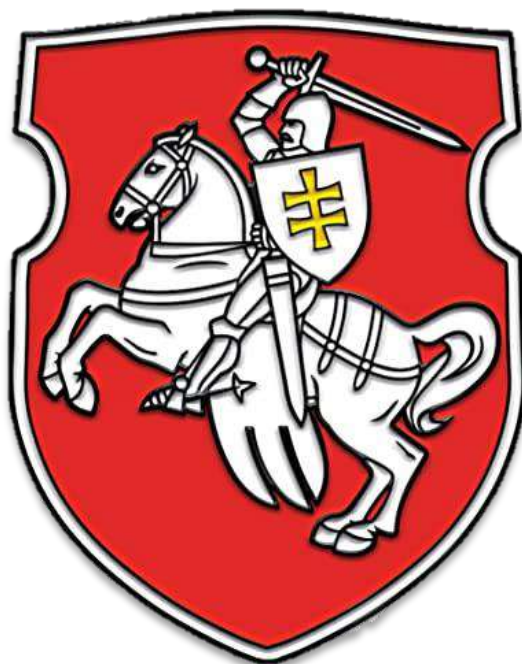
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БЕЛАРУСКАЯ міжнародная навуковая
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**«ІНАВАЦЫЙНЫЯ ДАСЛЕДАВАННІ Ў
НАВУЦЫ»**

**Зборнік артыкулаў вучоных Цэнтральнай Азіі
Выпуск 12, частка 2**



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ІНАВАЦЫЙНЫЯ ДАСЛЕДАВАННІ Ў НАВУЦЫ: зборнік навуковых артыкулаў Міжнароднай навуковай канферэнцыі (30 ЖНІВЕНЬ 2022 г.) – Мінск, Беларусь: «АІД», 2022. Частка 2.

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Зборнік складаецца з навуковых даследаванняў вучоных, аспірантаў і студэнтаў, якія прынялі ўдзел у Міжнароднай навуковай анлайн-канферэнцыі «ІНАВАЦЫЙНЫЯ ДАСЛЕДАВАННІ Ў НАВУЦЫ». Які адбыўся ў Мінску 30 ЖНІВЕНЬ 2022 года.

Матэрыялы канферэнцыі рэкамендаваны для навуковых работнікаў і выкладчыкаў вышэйшых навучальных устаноў. Яны могуць быць выкарыстаны ў адукацыі, у тым ліку ў працэсе навучання ў аспірантуры, падрыхтоўцы да атрымання ступені бакалаўра і магістра. Рэцэнзаванне ўсіх артыкулаў выканана экспертамі, матэрыялы абаронены аўтарскім правам. Аўтары нясуць адказнасць за змест, вынікі даследаванняў і памылкі.

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ЎЗБЕК ТЎЙ МАРОСИМИ ВА УНИНГ ТАДҚИҚИ

Касимова Зухрахан Фатхиддиновна

АДУ тадқиқотчиси

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Аннотация: Мақолада тўй маросими фольклорига оид қарашлар баён этилган.

Калит сўзлар: фольклор, тўй маросими, ўзбек маросим фольклори.

XX асрнинг сўнгги чорагида атоқли ўзбек фольклоршуноси, академик Тўра Мирзаев ўзбек халқ тўй маросим қўшиқларидан лапар жанрининг ўзига хос хусусиятлари, тўй маросими фольклори таркибида ижро этиладиган «ёр-ёр», ўлан каби жанрлардан фарқли томонларини илмий асослаб берди. Устоз фольклоршуноснинг 1990 йилда ҳаммуаллифликда чоп этилган дарслигида ҳам ўзбек халқ тўй маросими фольклори, унинг жанрлар таркиби борасида алоҳида назарий мулоҳазалари баён этилди.

Ўзбек фольклоршунослигида маросим фольклори масалаларининг илк фундаментал тадқиқотчиси, таниқли фольклоршунос Б.Саримсоқов ўзининг «Ўзбек маросим фольклори» номли тадқиқотида тўй маросим фольклори оилавий-маиший маросимлар таркибида ўрганилиши таъкидланади. Маросим фольклори тушунчаси, Б.Саримсоқовнинг белгилашича, икки муҳим компонентни – маросимнинг сюжети (кечиш тарзи ва бажариладиган ҳатти-ҳаракатлар) ҳамда унинг сўз (вербал) узвини ўз ичига олади

Рус фольклоршуноси К.В.Чистов ўзининг картографик усулни қўллаш методикасига доир назарий қарашларини “Маросим ва маросим фольклорини картографиялаш муаммолари” номли мақоласида тўй маросимига оид этнофольклористик манбаларнинг таҳлили мисолида баён қилди.

А.В.Гуранинг тўй маросимлари фольклори ва терминологиясини тадқиқ этишга доир ишларида маросим сакрал ва ўйин характерида бўлиши, қизларнинг никоҳга кириши муносабати билан аёллар қаторига ўтиши ва унга нисбатан аёл атамасининг қўлланиши, умуман, тўй маросимлари инсон ҳаётининг бир босқичдан бошқа бир босқичга ўтиши таъминлаши борасидаги қарашлари фольклоршуносликда муҳим аҳамият касб этди.

Фольклоршунос Нозим Қосимов 1998 йилда ҳимоя қилган “Ўзбек халқ лапарлари (жанр спецификаси ва бадиияти)” мавзуидаги номзодлик диссертациясида ўзбек халқ лапарларининг жанр хусусиятлари, лапар жанрининг генезиси ва тадрижий тараққиёти лапарнинг ижро ўрни ва шакллари, лапарлар таснифи ва бадиияти масалаларини тадқиқ этди.



Шунингдек, Олим ўзбек халқ ўланлари бадиияти борасида ҳам изланишлар олиб борди . У ўлан тўй маросим фольклорининг энг оммалашган жанри эканлигини, бу жанр намуналарида ўзига хос бадиий бўёқдорликнинг ёрқин намуналари учраши борасида тўхталиб ўтади.

Ўзбек никоҳ тўйлари маросим фольклорида “келин салом” кўшиқларини фарғона водийси материаллари мисолида тадқиқ этган фольклоршунос О.Исманова Ўш вилояти ўзбек никоҳ тўйи маросими фольклорининг ўзига хос хусусиятлари, ўзбек-қирғиз фольклор алоқалари, “келин салом” жанрининг келиб чиқиш тарихи, тўй маросим фольклорида тутган ўрни ва бадиияти масалаларини тадқиқ этди . О.Исмонова таниқли фольклоршунос М.Жўраев билан ҳамкорликда “Қизил гулнинг ғунчаси” номи остида “келин салом” кўшиқларини эълон қилди .

1990 йилларда ўзбек халқ тўй маросими фольклорини ўрганишга қизиқиш янада ортди. 90-йилларнинг бошларидан Хоразм никоҳ тўйи маросимлари фольклори борасида хоразмлик тадқиқотчи Н.Қуранбаева изланишлар олиб борди. Олима “Хоразм тўй кўшиқлари” мавзусида Хоразм тўй маросимлари фольклорини тизимли тадқиқ этди. Унинг тадқиқотида никоҳ тўйидан ташқари бешик ва суннат тўйлари кўшиқлари ҳам ўрганилган эди. 1998 йилда таниқли фольклоршунос С.Рўзимбоев раҳбарлигида номзодлик диссертациясини ҳимоя қилди.

Тўй маросим фольклорини тўплаш, ўрганиш ва нашр этиш ишлари истиқлол йилларида бир мунча жонланди ва изчиллаша борди. Хусусан, Бухоро никоҳ тўйлари ва мотам маросимлари фольклорини ўрганишда самарали натижаларга эришилганлигини таъкидлаш жоиз. Бу силсилада О.Сафаров ва ўз шогирдлари Д.Ўраева, Д.Нарзуллаева, Ф.Ҳайитовалар билан Бухоро никоҳ тўйларига хос саломномахонлик, табулар, жарлар, қизалоқларнинг баҳорий ўйинлари, мотам маросимига хос йиғилар, йўқловлар, ўлим аллалари, ўлим ёр-ёрлари намуналарини ёзиб олишди, уларнинг сара намуналари асосида “Тўй муборак, ёр-ёр” тўплами тартиб берилди, нашр этилди . Мазкур тўпланда “тўй муборак” кўшиқлари, “жар”, “олқиш”, “келин ўтирсин”, “ёр-ёр -ёрон” туркум кўшиқлари, келин салом ва куёв салом кўшиқлари мужассамлашганки у ўзбек фольклоршунослигида тўй маросим фольклори ўрганишда муҳим фактик материал сифатида катта аҳамият касб этади.

Янги аср ўзбек фольклоршунослигида мазмуний ўзгаришлар билан муайян қийинчиликлар даврига тўғри келди. Расмий ташкил этиладиган фольклор экспедициялари тўхтади, бироқ фидойи



фольклоршуносларимиз ўз ҳисобларидан халқимизнинг нодир оғзаки асарларини тўплаш ишларини давом эттирди. Фидойи фольклоршунос М.Жўраев Ўзбекистоннинг турли ҳудудларига фольклор экспедициясига бориб, эл оғзидан ўзбек халқ никоҳ тўйи маросим қўшиқлари, урф-одатлар ва улар билан боғлиқ айтимларни ёзиб олди. Олимнинг 2003 йилда эълон қилган “Остонаси тиллодан” номли китобида никоҳ тўйи маросим қўшиқларининг янги вариантлари ўз аксини топганди . Ҳассос фольклоршунос М.Жўраев ўзбек никоҳ тўйи маросим қўшиқларини тўплаш ишларини давом эттирди ва 2016 йилда шогирди Л.Худойкулова билан ҳамкорликда “Икки кўнгил бир бўлса” номи остида ўзбек никоҳ тўйи маросим қўшиқларидан “ёр-ёр”ларни тўплаб нашр эттирди .

Фольклоршунос С.Мирзаева Андижон вилояти тўй маросимлари фольклорида “ёр-ёр”ларнинг ўрни борасидаги изланишлари самараси ўлароқ, 2010 йилда “Ўзбегим “ёр-ёр”лари” ўқув қўлланмасини университетлар ва педагогика институтлари ўзбек тили ва адабиёти таълим йўналишлари талабалари учун ўқув қўлланма сифатида чоп эттирди .

Ўзбек фольклоршунослигида янги асрда тўй маросим фольклори материалларини ўрганишда тўй маросимларини никоҳ, бешик ва суннат билан боғлиқликда алоҳида-алоҳида ўрганишга, маросим айтимларининг жанрлар кесимида тадқиқ этиш ҳамда тўй маросим материалларида ҳудудий локал хусусиятларни инобатга олган ҳолда тадқиқот объекти сифатида ўрганишга жиддий эътибор қаратила бошланди. 2010-йилларда М.Муродова, Ш.Имомназароваларнинг тадқиқотлари шулар жумласидандир . М.Муродова тадқиқоти “Тўш қайтарар”, “келин ўтирсин” маросими ва унинг қўшиқлари, “куёв ўтирсин” удуми ва қўшиқлари, никоҳ тўйи олқишлари билан боғлиқ янги материалларни таҳлилга тортади.

Мамлакатимиз мустақилликка эришгандан сўнг ўзбек тўйи маросими фольклорини тўплаш, илмий ўрганиш ва нашр этиш борасида салмоқли ишлар амалга оширилган. Тўй маросими фольклорининг ўзига хослиги ҳамда бадий хусусиятлари ва жанр табиати М.Алавия, Б.Саримсоқов, О.Сафаров, М.Жўраев, С.Давлатов, Н.Қуронбоева, О.Исмонова каби олимларнинг илмий йўналишидаги изланишлар давом этиб, фольклоршунос Л.Худойкулова “Сурхондарё тўй маросим қўшиқлари”ни тадқиқ эди. Олима томонидан Сурхон воҳаси тўй маросим қўшиқлари этнофольклористик тадқиқ этиш билан бирга воҳанинг никоҳ тўйи маросим фольклори материаллари изчил тўпланиб чоп этилди . Олима



илмий изланишлари натижаларининг аҳамиятли томони унинг Сурхон воҳаси никоҳ тўй маросимларида учровчи “куёв синар”, “куёв кийинтирар”, “ўтин ёрар”, “тўққиз товоқ”, “қари илик”, “тўн кийгизар”, “узанги бардор”, “кампир ўлди”, “ипак илув”, “бет очар”, “эшик илув”, “чимилдиқ узар” каби локал удумлар ва улар билан боғлиқ фольклор материалларини фольклоршунослик фанига тақдим этди.

Юқорида санаб ўтилган илмий тадқиқотлар ишлари тўй маросим айтимлари, уларнинг жанр табиати ва бадиияти борасидаги илмий кузатишларга бағишланганлиги билан характерлидир. Ҳозиргача Бухоро кўшиқлари материаллари асосида О.Сафаров, Д.Ўраева, Д.Ражабов каби таниқли бухоролик фольклоршунослар ташаббуси билан “Бойчечак”, “Қоракўллик куйчилар”, “Алла-ё алла”, “Тўй муборак, ёр-ёр”, “Эл суярим, алла”, “Бухор элда гул сайли” каби бир неча йирик кўшиқлар тўпламлари нашр қилинган.

Ўзбек фольклоршунослигида тўй халқ маросимлари махсус ўрганилган бўлса-да, у билан боғлиқ урф-одатлар мазмуни, ижро ўрни ва пайти ҳақида ўзбек ва бошқа халқлар фольклоршунослигида баъзи маълумотлар учрайди. Жумладан, ўзбек тўй маросими кўшиқлари ҳақида дастлабки илмий мулоҳазаларни таниқли фольклоршунос Музайяна Алавия илгари сурган. Бу ҳақда унинг “Ўзбек халқ маросим кўшиқлари” монографиясида, О.Сафаровнинг “Оила маънавияти”, “Ўзбек халқ оғзаки поэтик ижоди” дарслигида ҳамда олимнинг Д.Ўраева ва М.Қурбоновалар билан ҳамкорликда яратилган “Ўзбек фольклори ва этнографияси” дарслигида маълумот берилган.

Хуллас, тўй маросим кўшиқларининг ўрганилиши борасидаги мулоҳазаларимизни қуйидагича умумлаштирамиз:

1. Ўзбек тўй маросим фольклори жанрлари дастлаб XI асрнинг йирик тилшуноси Маҳмуд Кошғарий томонидан ёзиб олинган. Кейинчалик тўй маросим кўшиқлари борасидаги мулоҳазалар А.Навоий асарларида қайд этилди.
2. XX аср бошларида мамлакатимизга турли миссиялар билан келган сайёҳлар, этнографлар томонидан тўй маросимлари, ўзбек никоҳ тўйлари ва оила институти моҳияти ўрганилди. Натижада, ўзбек тўй маросимлари фольклори материалларини ёзиб олиш зарурати кун тартибига қўйилди.
3. Ўзбек тўй маросимлари фольклори XX асрнинг иккинчи ярмидан ўрганила бошлади. Дастлабки монографик тадқиқот М.Алавия томонидан амалга оширилди. XX асрнинг охирлари ва янги асрга келиб, ўзбек



фольклоршунослари тўй маросим фольклори материалларини, жанрлар,
локал белгилар кесимида тадқиқ этдилар.



КЛАССИФИКАЦИЯ ПАТОЛОГИЧЕСКИХ НАРУШЕНИЙ ПАМЯТИ

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АННОТАЦИЯ:

В статье представлена подробная информация о патологических заболеваниях, связанных с памятью, и их причинах. Объясняются виды нарушений памяти и их классификация. Эпизодические и стойкие нарушения памяти объясняются на примерах.

Ключевые слова: Патология, амнезия, конфабуляция, антероградная амнезия, ретроградная амнезия, антероретроградная амнезия, псевдореминисценция, гипермнезия, гипомнезия, фиксационная амнезия, анэхофория, стресс, гиповитаминоз, болезнь Альцгеймера, алкоголизм.

Введение: Нарушение памяти – патологическое состояние, связанное с невозможностью полноценно сохранять, накапливать и использовать информацию, полученную в процессе восприятия окружающего мира. Нарушение памяти (эпизодическое или постоянное) – одно из самых распространенных расстройств, знакомое практически каждому человеку и способное существенно ухудшить качество жизни. По статистике, регулярными нарушениями памяти (в разной степени выраженности) страдают около четверти всего населения Земли.

Основная часть: Различные заболевания в организме могут вызывать ухудшение памяти. Нарушения памяти особенно часто встречаются при заболеваниях нервной системы и психических заболеваниях.

Среди расстройств памяти особое место занимают конфабуляции (ложные воспоминания). При этом больной вспоминает события, которых он не переживал, так, как если бы он пережил их в реальной личной жизни. Такое состояние часто возникает при поражении области лба и при тяжелых психических заболеваниях. Наиболее распространенным типом нарушения памяти является амнезия. Потеря памяти называется

амнезией. Он имеет следующие виды. Антероградная амнезия – больной ничего не помнит с момента развития болезни.

Ретроградная амнезия – больной забывает все, что было до болезни, забывает место жительства, место работы, профессию, больной с большим трудом доносит значимые сведения о своей прошлой жизни. Больные ретроградной амнезией — «люди без прошлого». Эта тема отражена в художественной литературе и фильмах. Комбинированное наблюдение ретроградной и антероградной амнезии называется антероретроградной амнезией. Патологическое увеличение памяти называется гипермнезией, и это состояние часто встречается при психических расстройствах, особенно при шизофрении. Другой тип нарушения памяти — псевдовоспоминание. В этом случае забытое место информации в памяти больного заполняется предшествующими событиями. Например, пациент, который несколько дней лечился в больнице, говорит, что вчера я ходил на концерт. Больной действительно пошел на концерт, но в другой раз. Псевдореминисценция также является ложной памятью. Иногда то же самое происходит и с психически здоровыми людьми, то есть стирается четкая граница между переживаниями перед человеком и увиденными во сне событиями. В этом случае события во сне полностью или частично впитываются в сознание человека так, как если бы они происходили наяву, или реальные события кажутся увиденными во сне.

Гипермнезия: ненормальное улучшение памяти, при котором человек помнит и может вспоминать множество событий и информации в течение длительного периода времени.

Гипомнезия: частичная потеря памяти (может быть временной или постоянной).

В зависимости от того, какой компонент памяти больше поражен, могут наблюдаться следующие симптомы:

Амнезия фиксации: частично нарушенная или полностью утраченная способность фиксировать текущие события и новую информацию.

Анефория: трудности с своевременным вспоминанием ранее изученной информации.

Результаты и обсуждение

Можно выделить следующие главные причины нарушения памяти:

- общие астенические состояния, как следствие стрессов и переутомления, соматических заболеваний и сезонного гиповитаминоза;



- алкоголизм: нарушение памяти вследствие не только поражений в структурах головного мозга, но и общих нарушений, связанных с токсическим действием алкоголя на печень и сопутствующим гиповитаминозом;
- острые и хронические нарушения кровообращения головного мозга: атеросклероз мозговых сосудов, инсульт, спазм сосудов головного мозга и другие, возрастные нарушения;
- черепно-мозговые травмы;
- опухоли головного мозга;
- болезнь Альцгеймера;
- психические заболевания;
- врожденная умственная отсталость, как связанная с генетическими нарушениями (например, синдром Дауна), так и по причине патологических состояний во время беременности и родов.

Резюме: Для того, чтобы человек был здоров как психически, так и физически, он должен беречь себя от вышеперечисленных заболеваний и вести здоровый образ жизни. Следующие амнезии развиваются постепенно и вызывают другие виды заболеваний, угрожающих жизни человека, поэтому желательно избегать любых расстройств.

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THE IMPORTANCE OF ONLINE JOURNALISM TODAY

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Annotation: this article is written about points that prove that online journalism is related to the media of the current era.

Keywords: online, global, newspaper, internet, media:

Although the media began to use the internet at the beginning of the 21st century, until that time there were various disputes over whether it was a full-fledged media. During the years of the global network's entry into the life of the media, the conflict of concepts on this topic will last longer. The fate of various positions that recognize the internet as a media tool makes it possible to more rationally understand the changes that the media are facing today and modern journalism in general affects the content of the topic. Among some of its researchers, it is worth noting that the conflicts on this issue are ongoing, since their surroundings are characterized by an unconscious tension. Russian scientist Akopov says that there will be no exaggeration if the internet is interpreted as a global media. He argues that the approach to computer electronic networks as a new media is also a question of typologizing this type of mass media. In contrast to him, Davidov denies the concept of the internet media, describing the internet as the next Information carrier, and media has a common field in which carriers can be divided into types. It also considers the environment as well as the body, which allows to eliminate conflicts between the types of information carriers and summarize their advantages in a single media. Some experts, on the other hand, support another opinion. According to a number of observations, so far the internet cannot enter into competition with traditional media. This review, which everyone has surpassed them according to some criteria due to its technical capabilities, has several grounds. Firstly, not all the inhabitants of the planet are equally used by the online media, and secondly, the word internet interest is about such a type of journalistic activity that is theoretically not fully formed as journalism. A group of scientists say that the role of newspapers or other traditional media is determined by internet connections, while predicting the future of traditional media in the era of the internet at an early stage. Local researchers recognize that the possibilities of Information Technology provide quality research in the traditional press of Uzbekistan. Obviously, the use of technologies in the usual mass media system





provides additional opportunities for the transmission and distribution of information, creating methods of new forms of mass informational influence. Some believe that a new means of information delivery will allow the traditional media to be reborn. This opinion is justified by the fact that the media, considered typical for the media, view the internet only as a source of information, and as a result, their level relies significantly on enrichment. Other scientists believe that technological capabilities will turn the network into a fully promising, but to a lesser extent, an alternative non-traditional media. And in a number of European countries and the United States, a decrease in the audience of readers is felt by traditional press publications therein. Analysts, on the other hand, emphasize that in response to this situation, the media is obliged to radically change in order to survive in such conditions. According to scientists from the Association of publishing and technology should have all the appearance not only in print, that is, in order to maintain its position in the media, the transfer of information through two or several means of passing through the voice from the distribution of information through one channel. From theorists, in thought, in editorial offices, practicing experts believe that each type of media has its own task, and it is this trait that ensures their uniqueness.

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CHALLENGES AND SOLUTIONS IN THE IMPLEMENTATION OF THE STATE POLICY FOR THE SUPPORT OF YOUNG WOMEN AND THE PROTECTION OF THEIR RIGHTS AND INTERESTS

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Annotation: This article discusses the benefits provided to young women in our society by the legislation adopted in our country and the existing problems in women, as well as ways to solve these problems.

Keywords: Women's Support Law, Conditions, Privileges, Rights and Freedoms.

Respect for women is an ancient value of the Uzbek people. The role of women in the lives of great commanders, statesmen and great dynasties has been invaluable in our history. Among the women who left an indelible mark on the history of the nations of Central Asia were Sitorabonu (mother of Abu Ali Ibn Sina), Gavharshodbegim (mother of Mirzo Ulugbek), Saraymulkhanim (wife of Amir Temur), Kutlunigorkhanim (grandmother of Babur Mirza), Gulbadanbegim (daughter of Babur), Wali Orifakhon (mother of Bahauddin Nakshband), Robia Balkhi, Kurbonjon Dodkho, Zebuniso, Nodirabegim, Anbar atin Uvaisi. A number of researches about their spiritual as well as moral world and their role in the social, political and military processes of that time have been done. We are also proud to mention such famous women as Zulfiyakhanim, Sora Eshontorayeva, Tamarakhonim, Mukarrama Turgunbaeva, Saodat Kobulova, Fozila Sulaymonova, Muzayyana Alaviya, Buritosh Shodiyeva, who introduced the voice of the Uzbek people to the world in the recent past. If we put it into the words of the President of the Republic of Uzbekistan, I.A.Karimov, “.. there are many criteria in the world that reflect the prestige and cultural level of the state and society. But there is a criterion that clearly reflects the spiritual maturity of any nation and people, which is determined by the attitude of society to women. In this sense, it is exactly safe to say that a nation that honors, respects, and upholds women will gain a reputation as a nation that demonstrates and affirms its high culture and noble values.”

At all times, women had to defend their rights and freedoms. Even after given opportunities to study and pursue careers without any restrictions, social old-fashioned opponents are still confronted with people who openly say that women are only for the family. Some people accept this, some are against public opinion, and there are still others who turn a blind eye to such words. They are





used to it, but nobody knows when this will end. Obedience is a quality that is highly valued in Eastern countries, including ours. This often stops the development of the girl's personality and sometimes ruins their life.

It is worth noting the efforts being done in our country to create the necessary conditions for the role of women in socio-political and economic life, as well as to increase their activity and initiative in various fields and sectors, to ensure their legitimate rights and interests. We have achieved success in this area during the years of independence, and the regulatory framework is being strengthened. About a hundred of national and international legal acts aimed at protecting the rights and interests of women have been adopted in our country. The guarantee of their observance is the Constitution. Every year, special state programs are approved and consistent work is carried out to improve the living conditions and quality of women in our country. Last year, in February, the President signed a decree aimed at radically improving the support of women. Clear tasks were set to increase the socio-political role and activity of women, timely identification of women in difficult living conditions, implementation of practical measures for their employment, effective prevention of delinquency and crime among women and to improve their legal culture and strengthen their spiritual and moral values. It is safe to say that there are radical changes in the lives of our women today because of the implementation of this decision. According to this resolution, research is being conducted on the points mentioned, and the rights and interests of women are being protected and their problems are being solved. Coming to this day, women in need of social protection and people with disabilities have been provided with targeted assistance and preferential housing. In addition, various exhibitions and fairs are organized to attract them to entrepreneurship, and vacancies are offered depending on the situation of our women. Besides that, a number of women in the neighborhood are regularly involved in crime prevention activities. However, there are still many problems. The reason for this is the low level of legal literacy and awareness. The educational work carried out is not always effective. Often, some women are so intimidated by their spouses, relatives and parents that they do not even dare to defend their rights. Women often explain the traces of domestic violence by their sudden collapse. This is due to the fact that our women do not know their rights and there are some superstitious ideas in our society that women and men are not equal. In this context, the adoption of the Law "On Guarantees of Equal Rights and Opportunities for Women and Men", which consists of the regulation of relations in the field of equal rights and





opportunities for women and men lays the groundwork for the prevention of violence in our society. The resolution reflects the concept and types of discrimination against women in gender equality, the powers of the authorities, participation in public administration, obtaining loans for employment and hiring, and measures to prevent such violations of gender equality in entrepreneurship. Equality between women and men is guaranteed by the basic laws of many democracies, including the Constitution of Uzbekistan, as well as a number of international instruments, agreements, conventions and declarations concerning human rights. These include the UN Charter (June 26, 1945), the Universal Declaration of Human Rights (December 10, 1948), the Covenants on Civil and Political Rights, and international covenants, including a number of international agreements constituting the international system of human rights protection adopted by the UN in 1966. They set out nearly 70 international standards that make up the common concept of human rights for men and women. In addition, a new mechanism has been developed to protect the rights and interests of women in our society and to find solutions to their existing problems, to protect them from oppression and violence. The Law of the Republic of Uzbekistan "On Protection of Women from Oppression and Violence" was adopted. This law, which came into force on September 3, 2019, was developed in accordance with the Presidential Decree of March 7, 2019 "On measures to further strengthen the guarantees of women's labor rights and support entrepreneurship." The purpose of this law is to protect women from all forms of oppression and violence in marriage, workplaces, educational institutions and elsewhere. Regulation of relations in this area, as well as ensuring legal and social protection of victims of oppression and violence are also important objectives of the law. The victim of harassment and violence now has the right to file a complaint with the relevant authorities and organizations or the court about the harassment or threat of harassment or violence. They also have the opportunity to receive free legal advice in special centers, through the hotline.

All of the above-mentioned laws provide a basis for women to have a place in our society and to be able to say their own voice. Ensuring that these laws are enforced and that women demand their rights will prevent them from being discriminated against and facing problems in our society. Meetings with women in the community to find solutions to the problems that are currently plaguing women can also help to prevent problems by organizing surveys among them. In addition, a special mechanism needs to be developed to further empower



women, including maternal and child health, entrepreneurship and other benefits for women. Pressure and violence against women have a negative psychological impact on their psyche. For this reason, improving the services of psychologists for women who have suffered from violence and oppression will help them stay spiritually healthy. The spiritual and physical health of women in society is a guarantee of a healthy generation in the future.

Having a baby in everyone's home brings joy and happiness to this family. There are sparks of hope and good wishes in the hearts of parents. As the child grows older, the dreams of the parents expand with him. When a child is born, parents must first pay attention to the child's upbringing and career. When a baby girl is born, she needs to be taught sewing, housekeeping, and child-rearing. This work should be taught not only by mothers but also by women in the whole neighborhood. After all, in our country it is called "seven neighborhood parents for one child." The role of the community and neighbors in the upbringing of children is invaluable. At this point, we can't help but remember another proverb: "Cock crows, As the Old/so does the young" . First of all, if the family and the neighborhood are peaceful and orderly, and if they are an example to others, then, of course, a child brought up in this environment will be disciplined. We all know that national traditions, values and customs play an important role in education. Of course, parents are responsible for passing them on to the next generation. This, like the problems, falls on the shoulders of not only the mother but also the father. The most important things a parent should teach their daughter are to be able to communicate properly and sweetly, to speak and listen when needed, to laugh and be upset, to express themselves and to develop . Unfortunately, there are also many parents who do not pay attention to their children at all. Others put pressure on them with excessive controls and restrictions, which may predispose to very serious consequences.

In our society, education and upbringing are never separated. They are inextricably linked. But we can't help but list some of the shortcomings and problems that our girls face in their education. First of all, let's talk about the dress code of our girls because as there is a saying "Clothes make the man", our girls are beautiful with Uzbek national dresses. However, some girls are falling into the vortex of "popular culture", imitating European countries. In my opinion, they are forgetting our national fabrics like adras and atlases. It is also heartbreaking that our girls are losing their culture of communication, talking and answering your questions rudely and rudely. Among our girls, there are some good qualities, such as respect for others, kindness and help to loved ones.





If you look around , you will see that some of them forget to help their elderly grandparents, to lighten their burdens, and even to greet them. The etiquette of walking the streets is also becoming an unaddressed memory for some of our girls. So what makes our girls reach this level? What mistakes are made in the education and upbringing of girls?

The child receives education from the family, the neighborhood, and education from educational institutions. At this point, a pertinent question arises: "Is there a gap between education and upbringing?" This gap can lead parents to say, "My child is learning from a teacher," considering themselves to the 2nd level in terms of educating, or to not pay enough attention to their child, and some teachers' words like "It is enough to finish my lesson" are resulting from their superficial view of students' interests and talents. Unfortunately, today there is a minority of parents who take into account the education of children, especially girls, and their interest and talent in the profession, and in turn support them. Neglect of their children, even the large number of parents who don't care and share their love with their offsprings and the lack of meaningful organization of girls' leisure time, as well as the fact that they are not engaged in any work, cause great changes in the lives of our girls and create negative qualities in them. This, in turn, will cause many problems for our girls in their future life. At present, they are given opportunities like the introduction of 11-year compulsory education in all schools in the country and the creation of conditions for further voluntary education of students in vocational colleges. As taking into account the interests of some of the girls mentioned above, directing them to the profession can effectively help to prevent bad habits among girls. Today, a large number of our young people are using the created conditions wisely and effectively to acquire a profession. They are young people who spend their free time meaningfully as well as materially. It is gratifying that our young girls are among them. But now there are only a few parents who direct our daughters to the profession and take their interests into account. Because they direct their children not to the field they are interested in, but to the profession they want and earn a lot of money, it causes indifference to the profession among young people and a number of other problems. How can a person who does not love his profession become a professional? How does it benefit the people and society? The fact that parents do not allow girls to choose a profession and pursue this profession is damaging girls' interests in the profession. In addition, girls' lack of knowledge about their chosen professions is an obstacle for them to pursue this field. Currently, the untimely issuance of loans for our girls who want to start a business, as a result



of the negligence of some people, leads to the fact that girls do not engage in this profession. In addition, marrying our daughters without any training and education to profession has caused financial difficulties and disagreements in the family. It can also lead to divorce. There is no end to the list of such problems.

Now we need to do the following to solve these problems.

1. Development of a new mechanism for the education and vocational guidance of girls,
2. Establish a strong link between parents, community and educational institutions,
3. Strengthen the role of parents and teachers in educating girls,
4. Organize psychologist meetings with mentally depressed girls.
5. Organize electronic surveys in educational institutions to find out what profession girls want to have and interview parents on the results of surveys
6. Create an electronic "List of Professions" to prevent girls from hesitation in choosing a profession and provide more information about the activities of these chosen professions.
7. Conducting master classes with highly qualified professionals and specialists to help girls become professionals in their field.
8. Organize various professional competitions among girls.

The above-mentioned proposals will lay the foundation for the education of girls and their professional development and help them to overcome the difficulties that arise in their professional activities. Educated, intelligent girls will always have their positions in society and become leading professionals in their field. An enlightened woman is the path to the development of society, because she is the one who raises children and shapes their consciousness, worldview, level of knowledge. An educated woman first and foremost realizes that the wealth of the family is in a healthy and educated generation, investing in education and medicine and making a unique investment in their prosperous future.

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