

Furkat entered the history of literature not as a herald of the new century, and as a creative heir of classical literature. The period of the poet's life in Tashkent has played an important role in changing of his worldview. He got acquainted with the European lifestyle that was day-to-day part of life in society, and it has found its artistic expression in his work.

In works such as "Gymnasium", "Science", "Nagma basmi", "Exhibition", "Suvorov", he wrote about the ideas of the enlightenment and patriotism. He draws the following conclusions about the properties and the huge role of science in people's lives:

Jahon bastu kushodi ilm birla

Nadur dilning murodi ilm birla [2,45]

Thus, Furkat became a passionate advocate of modern education and culture, new thinking and a new lifestyle.

Furkat rejoiced in the achievements in the field of science and technology, was interested in all the news occurring in public life and wanted to life were introduced innovations such as electricity, telegraph, print, club, advertising, photography:

Necha ish ilmila bunyod qildi,

Xususan telegraf bunyod qildi [2,78]

"In his enlightening verses Furkat embodies the image of a patriotic person who thinks about the happy future of his country, and constantly promotes the need of science and modern culture in the making of this future" [3,4].

The work of the poet on the romantic and social-moral topics include high quality of a perfect man, human love and is associated with noble feelings of loyalty, devotion, modesty, tolerance, humanity, patience and similar features and express the aspirations of the poet, his complaints about unfair times, his philosophical observation of life, his humanistic views, his passion for people of art.

Although the poet wrote more gazel and muhammas in the classical genre, he attributes the internal contradictions of the person changes in social life. He brings together social insights and enlightenment within the poem. The poet uses familiar

symbols to express the poetic value of his work, revealing its new aspects:

Davri gardun inqilobidin base g`amnokman
Dulrabo, bir jom ila tab'imni chog' etsang netar?
[2,160]

This quatrain, too, on the one hand, shows the influence of classical predecessors, but on the other hand, it is possible to notice the creation of a new poetic descriptions, associating himself with the state of the day.

Actually giving the gazelles social spirit started from Navoi's poetry. This tradition, which was continued by Babur and Agahi, became the essence of the work of Furkat.

Analyzing the work of Furkat, we came to the following conclusion:

- Changes in the content in our poetry, the rise of social spirit began with the work of Furkat

The volume of the topic was updated, and themes such as a gymnasium, an exhibition, Suvorov were added to our poetry. For the first time in Uzbek poetry, Furkat not only used Russian words, but also used them instead of rhymes.

In conclusion, we can say that since the second half of the XIX century there have been changes in the ways of expressing new themes and ideas included in poetry. Literary language and means of expression have become closer to reality. In contrast to romanticism, which describes the dreams and hopes of life, the image of vivid, realistic scenes, the adaptation of the literary language to the tastes of readers has increased. This served as the basis for the emergence of new Uzbek poetry.

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COMPARATIVE ANALYSIS OF INTERNATIONAL AND NATIONAL LEGISLATION ON THE ELIMINATION OF VIOLENCE AGAINST WOMEN

Abstract. This article is a comparative analysis of international legislation in addressing violence against women. This article outlines the role of a number of international organizations and national legislation in securing the rights and legal interests of women. Examples and conclusions are given to illustrate the importance of measures to eliminate violence against women.

Key words: discrimination, convention, declaration, international norms, guarantee, equal rights.

Over the past decades, the issue of equality between women and men has been the subject of increased attention on a global scale. The Universal Declaration of Human Rights, adopted by the UN in 1948, states that everyone has all the rights and

freedoms proclaimed in the Declaration, without any distinction regarding race, color, gender, language, religion, political or other beliefs, national or social origin, property, estate or other status [2].

The need for states to take measures aimed at promoting the rights of women, including their participation in public and political life, was officially recognized in 1979 when the UN General Assembly adopted the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) [3].

This convention, called the “International Bill of Women's Rights”, refers to the most widely supported international treaties: to date, 189 countries have ratified it. An ad hoc expert committee periodically reviews the implementation of this convention by member countries. A number of measures to be taken in accordance with the plans of the Convention:

- legal elimination of violence against women;
- provide women with equal rights with men;
- adoption of social measures to ensure the equal rights of women with men;
- ensuring equal rights for women to participate in public and political life;
- changing social and cultural patterns of behavior that will protect them from discrimination.

Participants in the Fourth UN World Conference on Women, held in Beijing in 1995, noted that progress in achieving gender equality was insufficient. In this regard, governments have adopted the Beijing Platform for Action, which identifies the most important and worrisome factors affecting women's empowerment.

An integral part of the Beijing Platform for Action has been the recognition of the importance of women's participation in political life. This document calls for urgent action to address the difficulties and obstacles that stand in the way of improving the status of women and empowering women globally [6].

The Beijing Declaration and Platform for Action is an important step towards a clear understanding of the need to turn the goals of CEDAW into real change. These documents recognize not only the essential fairness of the participation of representatives of both sexes in the decision-making process, but also the fact that without the participation of women in politics, it is likely that their interests and needs will not be taken into account.

In addition, the documents emphasize that mainstreaming the needs of women at all levels of decision-making is essential for achieving the goals of equality, development and peace. The global Agenda 2030 and the Sustainable Development Goals, endorsed by UN member states on September 25, 2015, reiterated the need to integrate the interests of women in global development programs.

For example, Goal 5 provides for the full and effective participation of women and the creation of equal opportunities for advancement at all levels of decision-making in political, economic and public life.

In addition, Goal 10 is dedicated to reducing inequality within and between countries and indicates the need to continue to combat the root causes of inequality by promoting the active participation of all people in social, economic and political life, regardless of their age, gender, physical capabilities, or race, ethnicity, origin, religion and economic or other status.

In one of the latest publications of UN-Women, it was emphasized that achieving equal rights requires work in three interrelated areas: “correcting the unfavorable social and economic situation of women; combating stereotypical attitudes, stigma and violence; increasing the active role and participation of women, as well as taking into account their opinions” [1].

The statistics give an idea of the situation of women in general, but there are special groups of women that are influenced by multiple negative factors related to their particular characteristics or status - for example, age, color, ethnicity, gender identity, condition health, language, national, ethnic or social background, physical or mental abilities, religion or belief, sexual orientation. The UN Beijing + 20 review notes that progress is particularly slow where women and girls are subjected to multiple and cross-discrimination. Among other things, these women, as a rule, are very little represented in politics.

Indeed, all other legal documents, such as the Constitution of the Republic of Uzbekistan, indicate that men and women have the same rights. Nevertheless, in many countries of the world, although the rights are officially registered, in practice they mean nothing. One of the main reasons for this inequality is the low level of legal literacy.

These legal guarantees can also be accepted by the international community at a certain level. International documents are also binding on countries that have not ratified international treaties, conventions, covenants.

The Constitution of the Republic of Uzbekistan provides for the observance of the principle of state sovereignty and universally recognized international human rights, as well as the implementation of international treaties ratified by it and the Convention on the Elimination of All Forms of Violence against Women. [4].

The Law of the Republic of Uzbekistan “On Interstate Agreements” provides that Uzbekistan is obliged to ensure the implementation of international agreements, which are in absolute terms, and that the authorities must take all practical measures to ensure their implementation (Article 27.28) [5].

As a rule, the laws of the Republic of Uzbekistan stipulate that if the international agreement of the Republic of Uzbekistan establishes other rules, such as those provided for by the legislation of the Republic of Uzbekistan, the rules specified in the agreement apply.

However, it should be noted that the norms of international law in the field of human rights, including women's rights, are not directly applied, which can be applied in practice after they are included in national legislation through principles, norms and procedures. The practical implementation of international procedures in the legislation and in the activities of state bodies dealing with human rights is called implementation.

Judges can rely on international treaties that have been ratified by the state and can apply them when making decisions. However, the number of cases where law enforcement agencies apply the provisions of international treaties and the Convention on the

Elimination of All Forms of Violence against Women is insignificant. This is about the need for a wider application of the norms in judicial practice.

Violence itself is an unpredictable, unlawful act of discrimination against a person on the basis of. If every action, word or action of a man prevents women from exercising their rights, this is regarded as an act of violence against women.

Article 46 of the Constitution of the Republic of Uzbekistan, which enshrines the guarantees of equal rights for men and women, has an important concern. The Constitution of the Republic of Uzbekistan enshrines the principle of equality of men and women, and article 18 states that "all citizens of the Republic of Uzbekistan have equal rights and freedoms, regardless of their status. Privileges should be established exclusively by law and should be consistent with the principle of social justice".

An analysis of the legislation of the Republic of Uzbekistan shows that a number of other normative acts enshrines the rights of women, as article 3 of the Family Code of the Republic of Uzbekistan states: "All citizens have equal rights in family relations. Any direct or indirect restriction of rights, the establishment of direct or indirect advantages during marriage and interference in family relations, is not allowed depending on gender, race, nationality, language, religion, social origin, beliefs of personal and social status and others circumstances "[7].

Article 6 of the Labor Code of the Republic of Uzbekistan contains rules prohibiting forced labor relations. In accordance with it, all citizens have equal conditions for the possession and exercise of labor rights. Any restrictions on labor relations by gender, age, race, nationality, religion, language, social origin, property and status, religion, worldview, affiliation and quality of work and other factors not related to work, installation is unacceptable and is a force [9].

A person who considers that he or she has been subjected to ill-treatment in accordance with this article may sue for compensation for moral and material damage.

It should be noted that in accordance with article 141 of the Criminal Code of the Republic of Uzbekistan, violation of equality of citizens is a crime [10].

The provisions of the Convention on the Elimination of All Forms of Violence against Women (CEDAW) are also embodied in the norms of the criminal, electoral code, laws on education, healthcare, labor law, etc.

Significant measures are being taken in the Republic of Uzbekistan to ensure the rights and legitimate interests of women. Of great importance in the protection of women's rights is the adoption of the Law of the Republic of Uzbekistan of September 2, 2019 "On the Protection of Women from Harassment and Violence" [8; 633]. According to the latest estimates, around the world, 30% of women have experienced violence throughout their lives.

The main meaning of this law is that it provides a clear understanding of the activities of state bodies,

public organizations and civil self-government bodies in protecting women from various forms of harassment and violence.

In addition, this law reflects the main directions of state policy in the field of protecting women from harassment and violence:

- development and implementation of gender programs, government programs and strategies to protect women from violence;
- creating an atmosphere of intolerance and violence against women in society;
- ensuring the protection of the rights, freedoms and legitimate interests of women from persecution and violence;
- increasing legal awareness and culture in society, strengthening the rule of law;
- creation of effective organizational and legal mechanisms for the prevention, detection and suppression and violence against women;
- taking measures to address the causes and conditions leading to harassment and violence against women;
- predicting collaboration between government agencies, civil society institutions, non-governmental non-commercial organizations and other civil society institutions to prevent harassment and violence against women.

In conclusion, the general situation of women in most countries is improving, while significant progress has been made in education and health. However, much remains to be done in such important areas as economics and politics. Most women are still denied access to finance and power. Understanding how changes are happening and how women can achieve equal rights is very important not only from the point of view of justice, but also from the point of view of achieving greater progress in society and the development of representative democracy.

A thorough analysis of the obstacles faced by women is required, as well as a strong political will to overcome these obstacles, including through the adoption of a number of special measures.

Moreover, there is a need to combat prejudices in society that deter women from participating in labor and politics and from successfully advancing in these areas. The recognition of the fact that women rightfully have a place in all spheres of life, including in public life, is a necessary factor long-term changes in relation to women and their role in society.

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ВНУТРЕННЯЯ РЕЧЬ КАК ОСОБАЯ ФОРМА ЯЗЫКОВОЙ КОММУНИКАЦИИ (НА МАТЕРИАЛЕ ХУДОЖЕСТВЕННЫХ ПРОИЗВЕДЕНИЙ АНГЛИЙСКИХ АВТОРОВ)

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INTERNAL SPEECH AS A SPECIAL FORM OF LANGUAGE COMMUNICATION (ON THE MATERIAL OF ARTWORKS OF ENGLISH AUTHORS)

Резюме. Настоящая статья посвящена интересной и актуальной в современном языкознании теме. В начале статьи дается ясное и четкое терминологическое обоснование внутренней речи как специфическом лингвистическом явлении. В дальнейшем, точнее, на протяжении всего хода работы, периодически (при необходимости) она сопоставляется или противопоставляется автором внешней речи. Из материалов статьи следовало, что оба понятия имеют целый ряд специфических признаков. Но, по понятной причине, приоритет отдается нормативам и законам функционирования внутренней речи.

В статье выделены её наиболее характерные особенности: предметность, субъективность, объективированность, единство понятий, целостность, структурность, константность, активность, категориальность, осмысленность и т.д. Однако главный упор был сделан на обобщенности, ситуативности и фрагментарности. Причём обосновывается, что непосредственно в контексте эти признаки не противоречат друг другу, но, напротив, дополняют.

Перечисленные признаки ярко характеризуют внутреннюю речь как языковой феномен. Структура внутренней речи – начиная с отдельных фраз, предложений или ССЦ, порою напоминает связку темы и ремы, когда изначальный смысл высказывания принадлежит теме, а её дальнейшее раскрытие – соответственно реме.

Summary. This article is devoted to an interesting and relevant topic in modern linguistics. At the beginning of the article, a clear and precise terminological substantiation of internal speech as a specific linguistic phenomenon is given. In the future, more precisely, throughout the course of the work, periodically (if necessary) it is compared or contrasted by the author of external speech. From the materials of the article it followed that both concepts have a number of specific features. But, for obvious reasons, priority is given to the norms and laws of the functioning of internal speech.

The article highlights its most characteristic features: objectivity, subjectivity, objectivity, unity of concepts, integrity, structure, constancy, activity, categoricity, meaningfulness, etc. However, the main emphasis was placed on generalization, situationality and fragmentation. Moreover, it is substantiated that directly in the context these signs do not contradict each other, but, on the contrary, complement them.

The listed signs vividly characterize inner speech as a linguistic phenomenon. The structure of internal speech - starting with individual phrases, sentences, or SSC, sometimes resembles a bunch of topics and rhemes, when the original meaning of the statement belongs to the topic, and its further disclosure is corresponding to the reme.

Ключевые слова: внутренняя речь, коммуникация, эмотивное пространство, языковые установки, предметность, структурность, константность, категориальность, обобщенность, ситуативность.