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## THE ATTITUDE OF SOCIETY TO DISABLED PEOPLE IN SOCIO-POLITICAL LIFE

**Abstract:** The article reveals the attitude of people to people who are lack of abilities on basis of historical and theoretical aspects. Therefore, the article covers various sources of attitude towards disabled people. The main purpose of the article to show that disabled people are also human as ordinary, but they are born differently.

**Key words:** disabled people, society, attitude, relationship, role of state.

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### Introduction

According to the data, nowadays on the planet there are more 1 billion people, which is 15 percent of the world's population is considered to be disabled people and more than 100 million of them are children. According to the World Health Organization (WHO), the number of disabled children is about 785 million who are over the age 15 [1].

The attitude towards disabled people shaped by the historical development process of any nation and nation's specific mentality. And the level of justice in every society is measured by the high attention to disabled people and the level of well-being of the living conditions created for them in the country.

If we analyze attitude to people with disabilities, then its history comes to back to BC periods. The attitude to them is the mentality of nation based on characteristics of period, the attitude approached differently. The initial relations to disabled people were formed on the basis of the religious aspects. It was normal, due to there were similarities between the mythical worldview and philosophical thought. The congenital disability was condemned by society according to religious traditions and was considered a sign of unhappiness [2].

In the predictions of Omen Series Summa Izbu situations that related to the birth status of a person or animal with any physical defect were described in ancient Messopotamia in the 2000 years BC, as

follows "If woman gives birth of deaf child, the king loses throne. If woman gives birth of child who possesses six fingers, enemy plunders property of king. If woman gives birth of child who is smaller by the shape of body, it causes to unpleasant consequences. If woman gives birth of healthy child, the state flourishes in the palace [3]. Therefore, born weak or physical defected children were killed. Even, in Sparta, born children with disabilities were thrown to ravines.

According to the legislation of ancient Rome, blind, deaf and paraplegic children were not inherited and were deprived of the right to marry them in order to prevent the reproduction of unhealthy offspring [4].

And in ancient China, the main emphasis was placed on a philosophical analysis of the social status of disabled people. Especially in the views of the Confucius, it is shown clearly.

In Lun Yuy's book was written "The physical defect does not play a key role in determining human dignity, but rather it plays an important role in the development of mind and spiritual worldview of person" which was converted into a book after his death by his followers. The views of Zhuan See's are also similar to Confucius and he was considered the first person who could measure the social criterion of disabled people. In China, the special attention was provided to disabled people.

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The “Avesto”, which is considered one of written information sources of history ancient Central Asia, mentioned issues of disabled people. There provided views on basis of the spirit of its period and emphasized on treatment of disabled people and its prevention, and provided to increase the cultural promotion of medical treatment among people.

In the “Vendidad” part of Avesto, the names of the following diseases are listed and reflect on the sources of their occurrence: death comes suddenly, heat, malaria, headache, ajan (ажан), ajhu (ажху), snakebite, duruk (дурук, хафақон), khafaqon, jinx, spirit of mood, tumor and cancer. Most of them is not due to follow to clean and negligence of it, but the illnesses tumor and cancer are cited due to “Arhiman created with the intention of drying out the human race on earth”[5]. Moreover, it is cited about utopian country “paradise without disability, illness and mental retardation” that creating by Akhura Mazda.

And the immorality and madness of Angra manyu were regarded as the image of darkness [6]. In Avesto the treatment and prevention of disability were attached to factors special importance originality of reproduction. Firstly, it was taken into account that the young men and girls who are going to build a family will be flawless, healthy in all respects. Secondly, it is forbidden for pregnant women not to suffer, not to get upset, eat more fruits, meat, eat only the provision found in honest labor evasion.

In VII century BC, our ancestors used the following methods of treatment in the field of Medicine: in the presence of the ceasefire there were established special medicines (polyclinics) and health centers (hospitals), they were under the jurisdiction of the state and expenses were covered from the property of the foundation. Be being under control of the state, the treatment ways had been improved undoubtedly. Some healers treat patients with the support of good spirit and supporting divine power, while others treated with the power of their own knowledge, other healers mastered the treatment of the patient with the help of a crochet, another healer says that all marzilines were treated by means of ointments made from various herbs [7]. The treatment to diseases that caused to disabilities were conducted differently. For example, if the mental retardation was treated with a prays, while various tumor diseases were treated with the help of a tick and herbs.

By the middle centuries, influence of religion in the formation of attitudes towards people with disabilities was enhanced. Especially in Europe, due to religious views and impact of priests disabled people were regarded as the servant of devils. In their opinion, the mind of disable people had been controlled by various evils.

Therefore, people who had any defects in their body, along with witches, were burned in the fire according to the decisions. Even, as a result of the establishment of centers that separate people with

disabilities from society, caused them to live separately. In the theaters of Paris, Venice and Schtrolzun, various performances had organized in order to bully disabled people. In the cities, various competitions had been organized between blind people and animals. Sometimes such competitions ended with the death of the blind people [8].

However, in the Ottoman Empire, persons with disabilities were considered useful persons in the Sultan's Palace. At nights, deaf servants were used, especially in order not to raise noise and communication with them was carried out only by gestures. These statements were stated in scientific novels of many European scientists who had traveled to Ottoman. The British traveler John Sanderson in his adventures cited the statistic information that deaf slaves working in the Sultan's Palace in Constantinople in all areas in the XVI century [9].

Michelle Bauder also noted notes that from the sixteenth century in the Ottoman Empire. His writings were based on the statements of other writers, mentioning the life of the palace in the reign of Ahmed I and the majority of Sultan Ahmad servants were deaf and numb [10]. The German doctor and traveler Nehtigal and French governor Henry Gaden (1870-1909) in his memoirs titled “Deaf and dumb servants in the Sultan's palace”, Sultan Abdul Hamid had been stated that deaf bought deaf and dumb slaves from slave markets even in distant countries even from Darnfur [11]. Moreover, Nehtigal cited that disabled slaves had been paid more than ordinary one [12]. The deaf and dumb was brought only as a slave. They did not have any privileges and rights.

In Central Asia, unlike Europe, the attitude of care towards disabled people on the basis of Islamic religious beliefs, it has become an integral and inseparable part of spiritual values. The beginning of the Middle Ages was characterized as penetration of religion. In the holy book of Muslims Qur'an Karim is cited that Allah knows without doubt your every charity you spend and every vow you give, and there is no helper for the tyrents. It is very good if you give alms in a transparent way. And if you give it secretly, it is better for you, and you will be blessed with the sins that you have done” [13].

Moreover, the rights of disabled people were cited in “Bakara” sura within the framework of property relations and applied to practice on this basis. For instance, “O believers, let's make a note if you do debt treatment with each other, let a secretary among you write with justice, if a person who is in debt is unable to write without saying or if the person who is in debt is either incompetent, let the representative should be two men, even these two men cannot be involved as witness, find one male and two women (if one of them forgets, one reminds to her)”[14]. Therefore, the Qur'an Karim is cited as the legal document for protection disabled people that provides

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for the rights of them and protects them in merchandise affairs.

Another such beautiful work belongs to famous faqih, imam Burhoddin Ali ibn Abu Bakr Margilonie's book that is "Hidoya". The "Hidoya" has gained its fame among Muslim community and cited as the most regarding book among faqih scholars. There are many reviews have been written on "Hidoya". Ubaydullah Ibn Mas'ud, a relative of Mahmoud Ibn Ubaydullah, who was born in Kerman Bukhara wrote review to "Vigoyatur Riva".

Moreover, it is said that the fact that a mute person can marry a wife, get divorce, sell something, buy something and make an understandable inscription and sign about revenge is considered equal in strength to the fact that he makes a statement with the language. But if, with an inscription or a sign, the sentence is imposed on a person at a level where it is necessary, for example, insulting, committing adultery, drinking alcohol, committing theft in such cases dumb person is not punished and hands are not cut. Because, the confession of person is in doubt. Therefore, suspicion is not punishable. At the level of the inability to speak the language, the scribes said about the whistle man: "if the whistle of the tongue is carried away, even if the gestures are understood marriage, divorce, the inscription of the six-satt vs the disposition as well as proof of revenge will also be taken into consideration as the sign is taken into account in neki of the mute person"[15].

Farabi was one of the first scholars who created a doctrine about the origin, goals and tasks of society in the conditions of the Middle Ages. In this doctrine, many issues of social life were covered in particularly, state administration, education, morality, enlightenment, religion, war and reconciliation, labor, etc. In his work titled "The City of virtuous people", Farabi emphasized that the rights disabled people to work should be provided by state. According to the work, the justice is expressed primarily in the proper distribution of good that belongs to all the inhabitants of the city and in the full preservation of wealth of those distributed. These are good things, riches, health, respect for honor, careers and other similar things, everyone of these should take a piece of himself, it is unfair to take more or less of these. If a little touches, then it is injustice against a person, if he takes a lot then to the people. That is, it is injustice in relation to others. Anyone who has taken his share should keep it with caution. It is wrong to use this share in such a way that it does not benefit either itself or the people" [16].

Therefore, there are no poor people in the virtuous state. However, there may be disabilities and patients. In order to provide them with finances, the funds must be allocated from the state treasury. Within the framework of the facility it is necessary to attract them to profitable employment [17].

In virtuous state, even disabled people should be able to work in accordance with strength. Everyone should be engaged in only one activity that matches his/her ability. Everyone should be engaged in profession. This idea might be thought that on basis of Plato's beliefs. According to Plato, the work is done in a timely manner, without distractions from another job, in accordance with its natural abilities, everything can be done in greater quantities, better and easier.

The state does not force its population to engage in a lot of work for three reasons:

1. Any person is not suitable for performing any work and craft, it is necessary to make an appointment on the ability and specialty to work.

2. If a person is constantly engaged in some kind of work or craft, he improves and become knowledgeable and skillful in this field.

3. Adding two jobs prevent them from doing so in a timely manner due to the need to do a lot of work in a certain period of time [18].

After independence of the Republic of Uzbekistan, special attention was paid to the social protection of disabled people. The First President of the Republic of Uzbekistan I. Karimov stated that "Before the introduction of the market mechanism, measures for social protection of people should be implemented. It is necessary to provide timely assistance to people, especially those in need, socially disadvantaged, orphans, children, pupils, pensioners and disabled people, single mothers, large families and low-income families if the state protects its people". One of the first laws adopted in the first months of our independence was the adoption of the Law on Social Protection of Persons with Disabilities in the Republic of Uzbekistan on November 18, 1991. The adoption of the law is confirmation of state's attention to disabled people.

As a result of reforms during the years of independence, a system of protection of disabled people has been formed and the legal framework has been improved, for instance, the following decrees have been accepted to improve status and protection of disabled people, Decree of the President of the Republic of Uzbekistan as of January 25, 2002 No.3017 "On strengthening social support to needy strata" Decree of the President of the Republic of Uzbekistan as of July 30, 2011 No. 892 Decree of the President of the Republic of Uzbekistan No.1542 "On additional measures to further enhance the social protection of lonely elderly, pensioners and disabled in 2011-2015" of the President of the Republic of Uzbekistan No.2705 as of December 28, 2016 Decree of the President of the Republic of Uzbekistan as of August 2, 2017 "On additional measures to further improve the system of state support" Decree No. 5006 "On measures to radically improve the system of state support for persons with disabilities" and the adoption of the Decree of December 1, 2017. It implies that the state is always care about its nation.

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In conclusion, the gradual and consistent measures in our country are important for providing

disabled people with the necessary conditions to live, study, work and earn their rightful place in society.

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