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ALEKSANDR FILONIK. ARAB WOMAN: FROM OLD DOGMAS TO NEW REALITIES. PART 2

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Abstract. The basis of the Muslim community is the family, and Islam has always called on Muslims to strengthen this main pillar of their existence in the complex world by increasing their numbers as a guarantee of success and prosperity. For centuries, this truth has been ingrained in the minds and has become an integral part of the ideas that have been perceived by many generations as a guide regulating family life and structure, as well as the place of women in it and determining their role and functions on the demographic vector. A similar set of problems is closely associated with the phenomena that accompany the life of women in modern Egyptian society. In the life of women in the family and marriage,

many things are still subordinated to traditionalism, which in many respects does not meet modern views on the role of women in everyday life and outside the home and is at odds with the course towards modernization of the country. In light of these imperatives, some modern aspects of the position of women in Egyptian society, the interpretation of their rights within the framework of legal marriage norms and traditions, the attitude of the authorities to the problem of the place and role of women in society are analyzed. The state's position on issues of family and public morality is assessed. The approach to expanding female employment in the economy and the circumstances that force the masses of women to fully immerse themselves in housework are considered.

Egyptian Woman: A Long Road to Equality

Against the backdrop of the processes unfolding in modern Egyptian reality in society and in power, there is growing concern about the tenacity of a consciousness that denies recognition of women's right to choose their place in society in accordance with their ideas about their place in it and their own vision of their future, in accordance with their abilities, talent and calling, while remaining a mother and a wife, performing her inherent functions. However, even today it is difficult to cross the boundaries of the extended family structure, which historically has prepared for women a predetermined path of serving the family and clan.

There are still many rigorists in the country who are ready to defend their views, but are not ready to defend them publicly in the hope of the tenacity of the patriarchal foundations and, in part, perhaps, realizing that their ideals are not eternal and will be rejected by time, even if the supporters of patriarchal existence will violently protest against new trends, especially those that have already sprouted in the new social and political environment.

While traditional and modern principles coexist in a single channel, in which women's initiative is developing, on the one hand represented by groups of activists who represent the future of a more significant part of the female population, and on the