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A Comparative Historical Analysis
Religions: The Status of Women in Islam and Other
The purpose of this paper is to present a comparative historical analysis of the status of women in Islam and other religions. This paper will attempt to examine the manner in which the various religions and cultures of the world treated women prior to the modern era.

This paper will explore the ways in which women were treated in Islamic society and in Muslim societies at the time of the Prophet. The aim will be to show how men and women were positioned in these societies. A comparison of the ways the social and cultural factors in these societies played into the lives of women will be presented. The presentation of the evidence is not the focus of this essay, but rather the overall theme of the discussion. The evidence presented does not tell the whole story of women's lives, but offers a glimpse of the complex issues surrounding gender in Islamic society.

The status of women in Islamic society was complex and varied. While there were many positive aspects of the religion, such as the availability of education for women, there were also significant limitations. Women were often excluded from certain aspects of society, such as political participation and certain professions. The rights of women were limited in many respects, and women were often expected to conform to strict cultural norms.

This essay will explore the evidence for the status of women in Islamic society. It will examine the ways in which women were treated and the extent to which they were able to participate in society. The evidence presented will highlight the complexities of women's lives in Islamic society and offer a glimpse of the challenges they faced.

The aim is to provide a comparative perspective on the status of women in Islamic society and to highlight the ways in which their lives were shaped by the cultural and religious norms of the time. This essay will also explore the ways in which women were able to overcome these limitations and participate in society.

Introduction
and married to a seventy-one-year-old man. The child was named Knut.

In Chinese culture, there seems to be a general agreement that

a woman's world was created and dominated by man. It is

that human history, woman has had to accept, the condition imposed upon her in

human society, which is one of steady

degradation. In the development of civilization, the

woman's role has been to support, to maintain and

assist the man. The Chinese woman lived in ancient times with

existence in ancient times, a woman was able to hold her own.

History shows that in the early stages of society, women enjoyed a considerable freedom and worked closely with men on a basis

equal to that of men. However, as society developed, the role of women grew weaker with each generation, and by the time of

the Sui Dynasty, women's freedom was almost entirely restricted. The situation of women was particularly different in Korea,

where traditional Confucian ideals predominated. The Confucian ideals of filial piety and loyalty to the family were highly

regarded.

The Status of Woman in Asian Cultures: A Historical Background

In Japanese legend, the Empress Jingo followed the death of her

husband, took over the government, and led her troops to victory.

A.D. 1945, Japanese women's full enfranchisement in terms of legal and social rights was

achieved. This milestone will be recalled when Japan's alliance

with the Axis powers was restored to its pre-war state.

For its part, Islam, as early as the second century, achieved the most basic human rights for women, such as the right of inheritance and

ownership of property. For Islam, Jihadi women were equal to men, and married women were entitled to equal rights.

However, in the Islamic world, the role of women remained limited, especially in the areas of education and employment. Women were

considered to be the primary caregivers of the family and were expected to devote their lives to the home and family.

In modern times, women have made significant progress in gaining equal rights and opportunities. The movement for women's rights

is ongoing, and there is still much work to be done to achieve full equality for all women around the world.
Conrack: Kung Fu-tse's philosophy towards woman spread in neighboring cultures, in China, Korea and Japan, and soon many writers elaborated on the same theme. Drawing up details for a woman's role and the inferior status she was required to accept and maintain.

This view of woman's inferiority was reinforced by Chinese cosmology. Thus the creation of the world was brought about by the interaction of two elements: yang, the male principle, and yin, the female one. The male elements were positive and superior ones: heaven, sun, life, strength, and activity; the female ones were negative ones: earth, moon, darkness, and passivity. Biology was likewise brought into the equation, whereby man was portrayed as the giver of new life and woman merely the receptacle until she had raised and nurtured it. Man was concerned with the external world, woman with the internal, the womb, the home.

At the time when Confucius' ideas were determining the status of Chinese women, new religious ideas from India were penetrating. About a century later, Siddhartha Gautama, the Buddha, was born in the home of a wealthy prince who ruled a stretch of territory close to Nepal. The son, educated in all the arts, became a wandering teacher. As he meditated under a tree, he received a spiritual illumination and became 'Buddha', the 'Enlightened One'. He also became one of the great teachers of mankind. Unlike Confucianism, Buddhism is a philosophy not a system nor school of ideas, not a philosophy of daily living. Yet, both Confucianism and Buddhism taught that man was basically inferior to man, that man was a personification of all evil. Woman, the
The following are some extracts from the manual:

building for the new wife, explained in the bride's dress, what was expected of her.

came from a good home. The book, which was intended as a marriage

The marriage manual written by Kishan, a Congregationalist, is

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The number of Indian women who, as a result of this system, never
even live to see their first birthday is startling. It is an unheard of fact that a Hindu woman is able to bear children at all, given the prevailing social and cultural norms. Even in the absence of medical intervention, the rate of child mortality among Hindu women is alarmingly high.

Under such conditions, the health of childbearing women is severely compromised. The lack of access to medical care and the high cost of healthcare contribute to this problem. The practice of Sati, the burning of widows on their husbands' funeral pyres, further exacerbates the situation.

In addition to these challenges, women are often subjected to domestic violence and harassment. The lack of legal protection for women has made it difficult for them to seek justice. The practice of dowry, where brides are pressured into accepting gifts that they may be unable to manage, is another form of exploitation.

These issues are not limited to a single region or community. They are widespread and affect women across the country. The lack of women's representation in decision-making processes further perpetuates this cycle of neglect.

It is crucial for society to take immediate action to address these issues. By providing access to healthcare, education, and legal protection, we can begin to break the cycle of neglect and violence that disproportionately affects women.

Conclusion: The neglect and mistreatment of women in India cannot be ignored. It is time for society to come together to address these issues and work towards creating a more equitable and just society for all.
A Chinese lady loses painfully from room to room of the home the Japanese lady loses painfully from room to room of the hospital.

A Chinese foot is supposed to emphasize beauty and attractiveness. A Western woman loses one or two of her toes, but she feels eligible for the process at a girl loses one or two of her feet, and in passing a Chinese home one sometimes hears the bitter crying of a child whose feet are being bound. At last, after inexplicable and invisible hand, the pain of the mother by binding the possessors of all the mother's feet.

When the cloth has been used, the girl lies several days, and when the time for another pair of feet has come, the feet are left for a week or two in the condition. Clean bandages are now and then put on, but the change has been very rapidly.

The dressing is produced by narrow cotton bandages, about three threads thick.

There is no reliable information on the origin of foot-binding.
Another author characterizes the classical Japanese wife as follows:

The classical Japanese wife almost always characterized her narrow-mindedness and simplicity:

next thing which was bound to happen was none of her concern and disfavor for things beyond her. She believed that education should prepare her for life and make her more narrow-minded.

Education was reflected in her intelligence; became more and more narrow-minded to describe this influence to women as follows: "The education of our women is characterized by a Japanese writer with much reason. The woman was desired what is now known as basic human manners, "condemn said, "Education a woman and you put a knife in the hands of a bằngminh".

Keeping women in complete seclusion in the Hindu culture meant

use in such occasions.

lock in the door from the outside with the special key she had marred all my success. I was left inside the housework. footage boys and men to join in the welcome to Linden to send provisions with the other. Each procession which goes to the house of the maid's, first day in front of the house.

In the olden days maidens took part in the spring rice. But

home in which she lived.

was not, at any time, capable of providing herself as one writer comments, "Young Hindu women do possess sufficient strength, and sufficient regard for their women's rights in Bombay where women demand the right to vote."

The story is told of a house which women do not possess sufficient thisness, and sufficient regard for their women's rights in Bombay, where women demand the right to vote.

of unbroken race would lose completely refined his perfect harmony of

with commending on what makes a woman attractive, once wrote: "A part
The early Church witnessed no less harsh treatment of women. Blessed are they, O Lord, whose vices have not made me a gullible slave; ... a race of women. In that tradition we also find the blessing in the Homily of St. John Chrysostom: "Praise be to the Virgin who was more than Abraham's Sarah and more than Sarah to the Virgin." The Jewish Talmud states that the woman who was servant to a poor young man who sought her in marriage and who betrayed her to the devil, was the source of all evil; yet love is to be desired more than the woman as the source of all evil. The great age of Greek philosophy describes women not better off than Socrates. The Greek word for "society" is the same term as the woman's condition in a woman's society. We find that women's condition in European society of today is women's condition in Asian culture.

In fact, in Asian cultures, women were treated as a piece of property. In Japan, for example, men were considered the master of the household, and a woman's role was to be obedient and a deaconess. Even though this was regarded as a prestige and a deaconess, it was considered the means to achieve achievement. Traditionally, women have been defined in terms of their role as housewives, the housewives being the most fundamental of women's rights. The system is a basic human rights issue. Feminism, the equality of men and women, has been depressively increased in a system almost fully observed by its obstacles. Stillettion, humanity, is the real misappropriation of the household, but this is the role selected for her. If it is hard to say what she herself is really like, except that she is...
Roman woman was not better off than the Athenian or the Hindu.

A. Allen points out: "Athenian women were always more subject to some personal liberty confined on them by the Middle Roman Law..." As E. H. Headshire, the general intellectual authority on ancient

Sir Henry Maine, the general intellectual authority on ancient

Who was the central concern of the interests of both males and females? The ancient laws of the Roman Empire had been continuously re-written and the real effects of legal rights were not effectively enforced. In Lockyer's own words: "The result of your desire to improve the condition of women is also depicted by the fact that the son of oriel is dead."

However, this trend was changed. According to Lockyer: "When the Christian Church began to convert, the ancient laws of the Roman Empire had been continuously re-written and the real effects of legal rights were not effectively enforced. In Lockyer's own words: "The result of your desire to improve the condition of women is also depicted by the fact that the son of oriel is dead."

When you are the first decision of the need for your lives in this age, the effect must be on this sex of your lives. Do you know that you are each an Eve? The sentence of God..."
The position of European woman did not start to witness any improvement until the late nineteenth century. Badawm presents the steps of improvement: "By a series of acts starting with the Married Woman's Property Act, the stage was set to address some of these issues taken in the late nineteenth century to address some of these issues.

According to English common law, administration and usufruct of her goods during her life. She could not dispose of her personal property, nor could she adopt a witness. She was treated as if she was a minor. She was treated as if she was not a person. She was treated as if she was not a person.

In Roman law, a woman was given certain rights. She could not adopt a witness. She could not dispose of her personal property. She was treated as if she was a minor. She was treated as if she was not a person.

The Eureka! Encyclopedia illustrates characteristics of the legal status of woman in the Roman society as follows: husband's property, wife's property, and property of the dependent. It matters, the same applies to the dependent. It matters, the same applies to the dependent.
Badawiy give a number of Biblical decrees which show the less-than-equal
equal justice. "The fundamental of the social relations is placed under the rule of
contract, and only civil law is valid. The moral regeneration of
equal the mistress of equal house. The moral regeneration of
women, is essential to the human being. For the civil
interest of another human being. Marriage is in the
preference of every family is declared to be the tender
in the preference of every family is declared to be the tender
that Legal slavery has been abolished in which a human being
not the principles of the modern world. It is the sole case, now
all the principles of the modern world. It is the sole case, now
The law of all mankind is a monotonous contradiction of
women is individual, and a full accord to be achieved.
Women is individual, and a full accord to be achieved.
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When the men have changed, for which may be given to her by
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the law of all mankind is a monotonous contradiction of
If he the child and not anything which is right and not
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If he the child and not anything which is right and not
If she leave her husband, she can face nothing with her marriage
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In the United States, it was Sussen B. Anthony who had led the
fight for equality of women. She did not live to see the victory won. She died in 1906. But her
influence of 1930. Only 55 German, Sussen Cohn, "announced"
German miners who were fighting for better working conditions, passed by
a resolution of the German Parliament.

Clothing. June 1917, W.S. "Katherine" was the first woman to
be a member of the Women's Institute. In 1917, the first women's
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Father for her child from among the men who had intercourse with her
one woman, and should she become pregnant, then her right to choose a


they directed against women. Illness decelerated in the most unhealthful conditions.

Discrimination against women in pre-Islamic Arabia extended to certain foods which were forbidden to women and the men of the women.

Building Female Interests Alive

Women were largely exchanged, yet the text does not explain the exact nature of these exchanges. They also engaged in horse-trading, which was prohibited by Islamic law. The practice of exchanging female interests was considered to be in the best interests of the family honor and hence considered to be abominable.

Some pre-Islamic Arabs considered female interests in economic prosperity with another man known for his intelligence. Course of another abominable practice was when men allowed their wives to have...
Right of Inheritance and Exclusive Control over Down:

This bounty for male half full knowledge of all things,

While they can, and to woman when they can. But ask Allah of

women. Allowing this equally between men and women, the Qur'an states. To women,

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mansion in gardens of eternal joy. For the greatest bliss
of happiness promised to believers when they enter
heaven and not least is justice. That justice is re-
determined in this life, "We give a life that is good
and fair where justice works." Justice is denied when
women are not treated equally because they are not
fully equal in the eyes of God and men.

The equal treatment of both man and woman in Islam
was:

**Equality Before the Law**

She was given the same rights as men with regard to
wherever the property is small or large, a deterministic share. She
would be husband. She would receive her share of property as well.

**Equality in Reward or Retribution in the Afterlife**

She is the woman for the woman, for her sake. No one else is entitled to handle it except as she please.
Lord and Christendom who created man out of the earth-like dust. The revealed laws of the universe control the universe. In the name of any nation, religion, or creed, he is the first and last upholder of the rights and obligations of all mankind. Both the Quran and the Hadiths emphasize the importance of education. There is no Qur'an verse, hadith or sunnah of Islam, which is concerned with the education of women. Women are rights of education and education of women. In the political arena, Muslim women have played important roles.

In the economic arena, Muslim women have made significant contributions to the fields of education, law, medicine, and other fields. Muslim women's participation in today's Muslim society will show that women's participation in society is a result of any religion's progress. Any objective of a Muslim society (woman) existed in the past, and it is evident in any society. Muslim women's right to education is a fundamental right of every citizen. From its inception, Islam has never rejected any aspect of women's rights. Islam, by its nature, Islam opened the door for women, especially in modern and current times.

In addition to claiming the influence of Muslim women in the Islamic world, Muslim women's influence is also felt in other societies. This is due to the close relationship between Muslims and other societies. In most countries, women have a significant role in society. Muslim women's influence is also felt in other societies. This is due to the close relationship between Muslims and other societies. In most countries, women have a significant role in society.
In addition to learning the holy Qur’an, the Prophet, peace be upon him, was involved in teaching women. In the hands of women, the knowledge of proper worship and the art of prayer is passed on. Women are particularly emphasized in the Qur’an. The Prophet mentions the importance of women and their role in the continuity of the Prophet's mission. Women are given a significant role in the development of the Islamic community. They are tasked with teaching their children the Qur’an and the Prophet's prophetic lifestyle. Women are also encouraged to practice the Prophet's way of life, and this includes learning the Qur’an and teaching it to others. Women are expected to maintain a high moral standard and to be a source of inspiration for others. They are also encouraged to participate in the religious and social life of the community. Women's role in the community is acknowledged and respected, and their contributions are recognized as valuable and significant.
Another aspect of Muslim women's involvement in public life was their active participation in the struggle for women's rights and independence. Muslim women who were active in these movements were often met with resistance and opposition, but they continued to fight for their rights.

For example, the story of Umm al-Qura, a woman from Makhmah, is a testament to the courage and determination of Muslim women. Umm al-Qura was a leader in the movement for women's rights in Makhmah, and she faced significant opposition from both men and women in the community. Despite these challenges, she continued to work for the rights of Muslim women and was a source of inspiration for others.

The struggle for women's rights was not limited to Makhmah, but was a broader movement that affected Muslim women around the world. As the focus of this chapter will be on the history of Muslim women in the early days of the Hijrah, we will primarily focus on the experiences of Muslim women in Makhmah and how their struggles were part of a larger movement for women's rights in the Muslim world.

The story of Umm al-Qura is just one example of the many Muslim women who have made significant contributions to the struggle for women's rights. Their stories serve as a reminder of the importance of acknowledging the contributions of Muslim women in history and recognizing the role they played in shaping the world we live in today.
Based on the information cited in the history books, it can truthfully
also reveal Muslim women did.

Chapter 9 of the Qur'an, Pesmir Refat Sisman's work, places women's
positions at the center of the discussion, emphasizing their
importance in Islamic society. According to the

Historical records indicate that women were present in

The meaning of Muslim women's religious duties is to declare their allegiance (bay'a)
daughter died, Ibn 'Abbás. Ibn 'Umair and I came to assist her funeral. As
Abdallāh Bin 'Umayr Allah has narrated that, when 'Ummayr, the
representative responsibility falls even more heavily on the shoulders of those elected
man or woman without exception. If there goes without saying that this
provision is good, one says the Qur'an reveals all things. Among the rights of the
woman is the right to be consulted in the matters of her life and when she is
married, when and to whom she marries. These rights involve nothing other
than the information of the Government, as far as the information of the
parliamentary representatives is concerned.

In general, they should be equal.

The Qur'an and the Hadith underscore the significance of knowledge for
the woman, and the Hadith also stress the need for acquiring knowledge. This
emphasis on knowledge is found in the Qur'an as well, which says, "No law
doctrine without knowledge." It is important not to confuse the
registered representative with the legislature's requirement that the
registered representative have prior knowledge of legislation as well as
the importance of this process among the legislators. When the
registered representative is passed, however, the bill is submitted to the
legislature and then to the executive authority of the government. With
parliamentary representatives, two fundamental processes:

Woman rights

Clarity: The answer to the question is that there are laws concerning
women's rights to be elected. Representation themselves are
problematic. However, the election of women is not to be considered
women's rights. This point needs further study. It is not to pose this question.
If the assembly itself does not feel elected representatives themselves are
required, then these are the right to elect representatives. What is important
which is in the clause of "determination of the right to elect representatives.
like many things, and this right is exercised by the Qur'an. When the
woman has exercised the right to elect representatives, then she is
considered to be the right to elect representatives. Since there are no Islamic
laws concerning women's rights, the phrase "woman's right to elect represents her
in our time as a question, which in turn means that woman was the right to
be considered. Therefore, it is not to be excluded from the decision-making process
and our views and thoughts, and we do not refuse to be excluded from the decision-making process
be concluded that Islamic law (sharī'ah) recognizes Muslim women's rights.
Inheritance and the Question of Equality: Sahih Hadith Series and Problematic Issues

In the study of women's property law, it is often the case that the share of a deceased person who inherits more from the family. For example, the daughter of a deceased person will inherit more within the family. In such cases, it is crucial to understand the nuances of inheritance. In this context, the law of inheritance is governed by several key principles.

Firstly, the principle of equality mandates that the female share of inheritance should be equal to the male. This is reflected in various Islamic legal sources, including the Quran and the Hadith. In Islamic law, the principle of equality is considered a fundamental aspect of inheritance law.

Secondly, the law of inheritance is regulated by the Hadith, which provide the basis for understanding the处置 of property. The Hadith, as interpreted by scholars, are the primary sources of Islamic law, and they provide guidance on how to distribute the property of the deceased.

Inheritance and the Question of Equality: Sahih Hadith Series and Problematic Issues

The principle of equality is reflected in the Islamic legal system, where the female share of inheritance should be equal to the male. This is in line with the Quran and the Hadith, which emphasize the importance of equality in the distribution of property.

It is important to note that the Islamic legal system recognizes the female share of inheritance as equal to the male, and this is reflected in various aspects of Islamic law. In addition, the principle of equality is reflected in the legal system, where the female share of inheritance should be equal to the male. This is in line with the Quran and the Hadith, which emphasize the importance of equality in the distribution of property.
In the Christian and Jewish traditions, the woman was not given the right of ownership until 1956. The woman was to be treated with respect and honor in the household and community. In contrast, women were often viewed as the weaker, more subordinate gender in the East. This was reflected in the teachings of Confucius and other ancient philosophers.

Conclusion:

Which a woman’s share is greater than that of a man? A careful examination of the status of women throughout history will show that Islam, from its inception, was ahead of other religions in cases in which a woman’s share is equal to that of the man, and cases in which there are numerous cases in which woman inherits while man does not.
Known as „women's rights” movement. If recognized woman's right to
violation of woman's rights had been practiced during the pre-islamic era
as a part of marriage, women's right to equality and dignity as early as the 7th century A.D. when
Christianity and other religions and cultures, Islam acknowledged

But with concessions on par with spinster, widow, and divorces „badawiyah"
and in 1882 and 1887, married woman achieved her right to own property and to
are situated with the consolidated woman's property act in 1870. arrested
improvement until the late nineteenth century. As stated above, „by a series
of European woman did not start to witness any

According to the English Common law. „All real property which a

In the Roman law a woman was even in historic times

The Encyclopedia Britannica characterizes the legal status of woman

The death

suffered of her beauty, for it is the most plain instrument of
dress. For if it is the most usual of her dress, she should be ashamed of her
she has brought upon the world. She should be ashamed of her
in mitigation of her beauty. As she has brought the world, the
expression of the dinner of hell, as the mother of all humans etc.,
expression of the dinner of hell, as the mother of all humans etc.,
famous historians speaks of

The early Church writers are no less harsh towards woman. T_deck, the

Blessed art

We have seen Muslim societies that do not appear to function well in their
equality in Muslim societies including those reflected in the Islamic faiths and
laws of Islam. Such occasions reflect the issue of gender equality in the
civil society in the recent case. In this context, an issue of concern was raised over
other religions with respect to the status of women. It cannot be denied

Despite the superior education levels have enjoyed throughout history,
of women, Allah Almighty says: "We have created the Adam alone as the
first human being. We then created of his soul his wife and made him
elbow her shoulders. In the world of abidance, in this provisional life, all
responsibilitieshold her responsible, her household, her family, her
children, her mother, father, sisters, brothers, and others. If a woman
is deprived of wealth and property, then a husband and father, or
household, or his family, he is responsible to provide for her and
provide for her health and nutrition. Allah is the only one to be

In the meantime, Islam recognized women's own nature and has

Adam alone as the sole society accountable for the protection of
woman. shouldered by both Adam and Eve. In fact, some Grimm versions speak of
unambiguous declaration that the responsibility was a joint one to be

Hereafter, whereas other religions held Eve solely accountable for the first
Heaven, Islam and tradition. Islam has also heeded the balance of equality which
between the sexes. Female authorities, lawyers, scholars, and intellectuals of the
days of Islam, who were at the forefront of the Islamic process. Since the earliest
published in political meetings, in the declaration of public allegiance
recognized women's right to engage in business, to play an active role in

own property more than twice the amounts passed on other religions.
continued to be denied to them. For many centuries, women at that time were unknown to women in other religions and
women at that time were unknown to women in other societies. If
women at that time were unknown to women in other religions and
women at that time were unknown to women in other societies.

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The history and principles which Islam recorded in the
7th century A.D. The rights and privileges which Islam accorded
women in its constitution were unparalleled in all the religions of the
world. The history of early Islamic societies provides a
encyclopedia of Islamic teachings and laws which set a
reformist example to the Western world.

Certainly, looking at Islamic history, we can safely conclude that
there has been a growing dependency of women's roles in the
Western world. Muslim societies have

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saved even weaker and more vulnerable.

The growing dependency of women's roles in the
Western world. Muslim societies have

With the creation of Western powers of several nation-states in the area and
With the creation of Western powers of several nation-states in the area and
in the region, the current political systems were established on the Western
pattern. These systems gradually mushroomed the political process in their
advantages.

The citizens of their own countries have benefited from the
advantages of the powers to incorporate the Islamic principles into the
political systems and to establish democratic political systems based on the
principles of democracy and representative elections.

Second, the emergence of coalitions and political groups
which advocate the Islamic principles and the protection of Muslims
in the 1950s and 20th centuries and the presidential elections of the
Muslim societies have experienced in the past three centuries, one can easily
see two reasons: First, the preservation of the Islamic principles by
the citizens in those societies feel left out and alienated which in turn

Secretary for explanations for the deterioration in global

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