

## THE EMERGENCE OF THE WORLD WOMEN'S MOVEMENT

Kamalova Khatira Sabirovna

Doctor of Philosophy (PhD) in Sociology, Associate Professor,

Department of Social Sciences, Karakalpak State University named after Berdakh

e-mail: khatira\_sab@mail.ru

Allamuratova Serehan Janabaevna

Assistant of the Department of History of Uzbekistan and History of Karakalpakstan

Karakalpak State University named after Berdakh, Nukus, Uzbekistan

### ANNOTATION

If we pay more attention to the meaning of the Decree of the President of the Republic of Uzbekistan "On ways to support women and strengthen the institution of Shanarak (family)", the place of impartiality for our people is not only a free and prosperous way of life, but clearly visible. After all, from the earliest days of impartiality, care for women, increasing their political activity, developing their professional, physical, mental and intellectual potential, orienting girls to modern professions, attracting them to sports, attracting them, attracting them to sports rose to the level of public policy.

Our populist President Shavkat Mirziyoyev during his visit to Karakalpakstan in previous years, paid special attention to these issues. The President's visit to the Women's Home in Khojeli and his instructions on how to deal with the unfavorable conditions there were a clear demonstration of the care and attention paid to women.

The Action Strategy of the President of the Republic of Uzbekistan on the five pillars of development for 2017-2021 is aimed at improving the state and society, ensuring the rule of law, further reforming the judicial system, economic and social development, democratization and liberalization and the implementation of five important principles, such as the provision of religious tolerance, well-thought-out, mutually beneficial and pragmatic foreign policy, each of which, of course, has a special role for our women.

**Keywords:** feminist movement, gender identity, femininity, masculinity, social processes, traditional views, information society.

### INTRODUCTION

Today, the notions and values of the role of women and men in society, related stereotypes and social processes have become especially relevant. Because in today's world, in order to ensure peace and stability, there is a need to seek the ideals of a non-violent life, the core of all human values. In this case, it is important to look at gender issues from a traditional perspective. This is because the processes and stereotypes about the social role of the sexes are shaped by deep-rooted notions that have been passed down from generation to generation. These notions have evolved over a long history of social development and have different aspects: historical, economic, political, psychological and religious.

Current socio-economic, cultural and political changes in Karakalpakstan require reconsideration of many social issues. The most important issue in their work is gender.

Karakalpakstan's transition to a market economy has exacerbated gender inequalities. Therefore, in the modern worldview, the feminist factor is actively involved and requires a reconsideration of the barriers of modern civilization. In today's information society, it is important to investigate the traditional system of values of the Karakalpak people in relation to the evolution of the system of perceptions of the place and role of men and women in society, the identity of the people, gender identity.

As a result of the lack of attention paid to gender identity and socialization, many exercises have emerged in society today. In fact, the results of "asexual" pedagogy and psychology were not long in coming, and while today's boys have lost their masculine qualities of stability, courage, and toughness, our modern girls lack tenderness, gentleness, and politeness. In addition, the problem of gender culture raises the following issues in today's education: the lack of a culture of interaction between boys and girls, the narrowing of ideas about the ideals of men and women, men's indifference to child rearing, lack of sexuality awareness, the backlash of their tools, the fact that girls are masculine, and that our boys are feminine.

Therefore, we believe that special attention to gender issues, which are beyond our attention, is a topical issue today, and first of all, it is necessary to study the history of gender.

In order to supplement the content of the concept of gender, it is necessary to determine how it manifests itself in scientific theory and its place in social programs. Defining this, of course, leads to the concept of "feminism" (femina - Latin woman). The word feminism refers to the movement of women in the West, that is, in England and America, which appeared in the 80s of the XVIII century. Feminism is about gender-based oppression, anti-sexism, and the loss of all the dominant system. Therefore, these experiences prevent women from concentrating on one social issue.

Feminism is more of a contradiction in terms of correctness and evaluation. Firstly, it is a uranium-based uprising aimed at preventing women's inequality in the field of social law, giving women the opportunity to vote, get an education, and engage in professional activities equally with men. Secondly, to theoretically strengthen the ideas and slogans of the experienced women's uprising, to make sure that there is a lot of "women's research" in the fields of history, sociology, political science, linguistics, and philosophy. The two meanings of "feminism" are inextricably linked.

Feminism reflects the experience of women around the world over the centuries: for hundreds of years in the family and in society, men still dominate, women are subject to them, and direct discrimination on the basis of gender still exists today. As for the concept and discussion of feminism, it would be appropriate to talk about the most feminist.

## MAIN PART

The emergence of early feminists was influenced by the discrimination of women in eighteenth-century Europe and the formation of the liberal ideology of the time. Early feminism has led to the development of the class racial hierarchical theory. Everyone in society has the right to be born, to have the truth, to be happy and to be free. However, the word "man" was used only for men. Because at that time it was skeptical of the woman's sanity. Here is a feminist uprising against such stereotypes.

The regulatory reforms of previous feminists require that women be given natural rights from

birth. They failed to understand that discrimination was appeared in culture but tried to prepare regulations and normative acts for social change and equality with men, rather than for the transformation of the type of culture. Their interpretation is intended to prove that men and women are equal.

Early feminists have two different views: the first is that men and women are equal and there is no difference between them, and the second is that they believe in social reform and change in the legislature. Feminists saw this as a way out of male exploitation that lasted for several centuries. At that time, the concept of "gender" was not used. [4]

One of the most well-known feminists was Mary Wallstonecraft, an Englishwoman known for her role in protecting women's rights. In this work, Mary shows her life experience of suffering. As a child, he was beaten by his drunk father, witnessed the difficult life of his father, and wrote a book describing the difficult fate of women's lives at that time. In this work, Mary says, there is a widespread belief that "a woman is created for a man." [7]

Mary Wallstonecraft opposes this principle, which has been in place for centuries. He urges theorists to argue that raising the status of men. First of all, his contemporary, the famous French philosopher Zh.Zh. Rousseau's novel Emil or about education, declares that he does not agree with the principles of shaping men and women. According to Rousseau, while men need to be active, strong-willed, and courageous, women, on the other hand, have other "angelic" qualities of obedience, listening, and tolerance. Walstonkraft said that such a concept would lead to the disenfranchisement of women in society and their voluntary submission. "It has been tested that a woman's character is a soft, resilient character, and that she is a toy that lifts his spirits when he is tired of various thoughts". [8]

The English feminists created an important condition for the release of the woman from the "captivity": financial freedom offered to work for a living. Mary Wallstonecraft was convinced that if a woman went beyond the confines of domestic life and rose to the personal subject of service, she would be able to prove her intelligence and talent. However, he "doubted that the descendants of today's poor slaves could bring up a free generation so that they could show their talents and deeds in a broad way, for which there should have several generations". [3]

Similarly, Lucy Stone, one of the first American feminists in the United States graduated from Oberlin College and devoted all her energy to the cause of women's liberation. In addition to attending classes, she took part in protests, emphasizing that education, religion and marriage in all respects degrade women. He wrote that men are relieved of this, for example, a woman is forced to marry a man she does not love in order to provide for herself. She does not feel true love in such a marriage, first of all the man suffers. The inclusion of this in the complex of gender ideas can be considered a brilliant idea of the original feminist. [6, P.137-188]

Lucy is not limited to writing and telling. She and Henry Blackwell were married to each other with full equality and mutual respect. In their marriage ceremonies, they denounced discrimination against women in the statutes: "Providing masculinity to women, caring for children and charity; private ownership of property and use of women's real estate, disposal of the products of women's services". [2] In this way, Lucy and her husband discovered the equality of marriage in the statutes, which is not yet included in the statutes.

There were men among the feminists. This means that feminist ideas can be expressed by both sexes. The most famous feminist of the nineteenth century was John Stuart Mill of England.

[9, P.1-2] It is worth paying attention to his biography. As a member of parliament, he demanded that civil servants (of course, men) be given equal suffrage for women. Her fiancé, Harriet Taylor, had been battling stereotypes with Lucy Stone for several years. Their marriage was a model for all men. John Stuart Mill co-wrote feminist ideas with his wife in "The Exploitation of Women". Mill criticized men in his writings. He believed that a man, whether he was rich or a genius, would still control his wife and use violence.

Thus, early feminism highlighted important issues in the rise of women: the individuality of women, the lack of honor and impartiality; the right to education and professional activity, the right to participate in public life.

He considered the latter as a major issue in early feminism, as the uprising raised the status of suffragism. The women clearly showed courage by risking their lives with their dignity. Many men opposed their ideas. Thus, it became clear that feminism is an uprising that focuses on dominance, sexism, and has its own theory.

Feminism has three types of stereotypes: liberal, radical, and cultural feminism. Now let's look at each of these types of feminism. Liberal feminism is an uprising against social inequality and the elimination of forms of exploitation, against sexist oppression, and major changes in the relationship between the two sexes.

The Problem of Feminine Subjectivity: Simona de Beauvoir [5] and Betty Friedan [1] call the very feminism "liberalism" because it does not see the need to transform culture as a major issue. Their motto was to fight for equal rights and freedom.

## RESULTS AND DISCUSSIONS

Liberal feminism is the concept of the Frenchman Simona de Beauvoir, a valuable theoretical researcher. He turned his attention from the question of inter-ethnic law to the question of the subjectivity of the woman, but did not understand the need to transform the form of culture. Beauvoir's book, *The Second Gender*, is a more in-depth theoretical study than the concept of philosophical existentialism, but it is written in a clear, fluent, journalistic style that every reader can understand.

This book covers all aspects of women's lives, showing a gallery of women's views in the context of cultural history: women in history, its economic situation, the lack of education, women, mothers, social activists.

Initially, Beauvoir's work had a direct impact on the formation of gender theory, as this book was first written by a philosopher. Secondly, although Beauvoir does not use the term genes, it does in fact link the concept of sexual socialization. Last but not least, the myth that a woman has a place in society, that is, that she was created by nature to be a mother, and therefore that biology determines their place in society, is revealed.

Sigmund Freud, on the other hand, made the position of "biological determinism" clear in his theory of sex. In his famous thesis, "biology is fate", and the biology of women is a little weaker than that of men. Simona de Beauvoir, a female theorist, strongly criticized the state of "biological determinism", which male theorists considered impossible to change the biological differences of the female sex.

Simona de Beauvoir's thesis on the social structure of sex was supported by social processes. Beauvoir repeats over and over again that she is not born a woman, she is formed. Children are

not born knowing their gender. The child sees his face in the mirror and begins to recognize themselves, not their gender. At the age of 3-4, these boys and girls live outside the sexes. It focuses on the differences between the formation of a girl and a boy. When he caresses, kisses and adorns girls, he treats children harshly, so some of them even want to be girls. [5]

This is where the sexual social structure begins. Through a guided process, the girl's upbringing is based on the real myth of the woman, the "myth of femininity." "From birth, the child lives among people, and the girl is convinced of the place of the girl from the first steps of life", that is, through a certain system of stereotypes, literature, folklore, the order of life. Contradictory issues in the upbringing of children will be considered. For example: he is a father, the owner of the village, he owns the land, invents something, rules the country, and in order to achieve something in life, a girl has to be taken care of.

The girl looks at her mother and shapes her feminine destiny. When a boy is brought up by his parents, as a result of separating him from the girls and putting him above all else, all masculinity becomes a wonderful symbol in his eyes. Beauvoir asserts that a woman's behavior is not determined by anatomical differences, that is, that "a delicate woman is a deterrent to passive life, which develops in her from the first day of life." [5]

Beauvoir reveals the structure of gender inequality in all its historical aspects, illustrating it with the above examples of the social structure of gender. He sought to uncover the causes of gender inequality. The meaning of the woman was, in fact, full of contradictions. The main contradiction of women's destiny is that women, unlike men, are divided into feminine and personal qualities. She must be beautiful to conceive, in accordance with the myth of a real woman, created for childbearing. However, the person who seeks freedom and self-expression remains the owner of life. These two roles are opposite to each other: the personal, intellectual dream ceases to be attractive, and therefore the idea of its "complete" immaturity is formed in the woman.

In the history of mankind, only the domestic role of women is valued, and self-development in society is completely ruled out. Beauvoir said that in the term "philosophical existentialism", when it comes to the meaning of man, it is only about man. And the meaning of the dream is perceived as a flow that goes beyond its limits and cannot be understood by the mind. It is believed that the woman has a personal history, no religious affiliation. "The world has never been equal to both sexes." [5]

Historical events, scientific discoveries, travels, socio-economic and political actions are evaluated by the results of the actions of the men who ruled the world. Although personal dreams were significant, they were out of history, and their destiny was decided by men and male ideology and culture.

Thus, radical feminism is the right to own one's body. We attribute the views and concepts of early feminists Simona de Beauvoir and Betty Friedan to liberal feminism. In fact, while women are strongly committed to equal suffrage, others are more concerned with women's human rights. Their central challenge is to test "biological determinism", to exclude differences in women's practices, and to include women in professional and social activities by raising them to the level of being able to defend their lives as freely, impartially, and independently as men. However, it turns out that a woman who has the opportunity to engage in professional activities with the right to vote is in a more difficult situation than before. She now competes in the social

service field, which is performed by men, and in the domestic service, as well as in the role of the mother, she carries both burdens equally. Some wanted to make a choice: either a career or a family, but most were involved in a two-way service, which had no effect on "self-determination".

### CONCLUSION

Thus, at the end of the 60s, the patience of women who enjoyed social equality was exhausted. Then, they began the "women's revolution" in Europe and America. The women joined the "movement groups" - "Empathetic Women" (England), "Red Socks", "Bread and Flowers" (USA), "Shuazir" (France) - and joined the youth environmental protests.

The ideological platform of these uprisings differed greatly from that of liberal feminism. If liberal feminists wanted to deny the feminine difference and imitate mankind, exactly the man, the radicals again raised their marvels and the difference between the imaginary world and the imaginary sex for women. If liberal feminists make every effort to integrate into the world of male culture, the radicals, on the contrary, consider all existing social institutions as a product of the patriarchal system, that is, at all levels of men and women - exploiters (men) and exploiters (women). Radical feminists, therefore, see their mission as a struggle to free themselves from male domination and control, first and foremost, from sexual harassment, and to take control of their own bodies. Constraints of radical feminism: patriarchy, femininity, body, sexuality, power.

And in such a contradiction, cultural feminism emerges, and special attention is paid to the differences between men and women, and the feminist theory is formed that reveals the dignity of women. This theory, which was far from political in its content, aimed to create a culture of femininity in accordance with the unique lifestyle of women. As Brooke points out, [3] socialist-oriented feminists were the first to use the term cultural feminism to criticize the violence of radical feminism.

This term was first used with a negative view of culture. Cultural feminism focuses on the fact that women do not strive for political action on an equal or class basis, on the contrary, it is aimed at presenting themselves as individuals, creating an alternative way of life.

From the point of view of cultural feminism, women are women, so they are inclined to upbringing and love peace. By avoiding biological determinism, feminists of this movement are able to change society by creating a traditional imaginary culture, as well as creating this culture, and want to replace the rich values of patriarchy with the educational values of women. Their worship of goddesses, belonging to the matriarchy, led to the development of women's religion, women's literature and art.

For patriarchal theory, the patriarchal structure of society was the starting point, as much of today's society has influenced the development of patriarchal politics. The social content of patriarchal society's emphasis on biological differences between men and women has been curtailed.

The very notion of "patriarchy" was expressed as a form of administrative relations in which women, as a group, were dependent to men in society and to their husbands in the family. The fact that she is second in patriarchal society and does not have such a high status, "public" and "private property", that is, describes a clear dichotomy of the two branches of life in society. In

it, the distinction between social divisions and individual divisions is stereotyped, and large-scale administrative relations, including the monopolization of "private" deported women and "public" divisions, are characterized by male subordination. As a result, women became enslaved and often subjugated to men.

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