

Feminism and the Concept of Gender Equality and its Social Philosophical Content

Sobirova Zilolaxon

Fergana State University, Associate Professor of Philosophy

Abstract:

The article deals with the concept of feminism and its ontological genesis and epistemological essence, primarily related to the struggle for human rights and freedoms.

Key words: feminism, democracy, ideology, political movement, gender equality

INTRODUCTION

The view of the issue of women as a social problem is related to feminism. In 1779, the French philosopher J. Condorcet laid the foundations for a movement for women's social and political rights in Europe and later in the United States through the Declaration on the Granting of Civil Rights to Women and the Olympiad de Guig Declaration on Civil and Women's Rights. From this period, the concepts of "feminism" and "feminist" emerged. In fact, the term "feminism" is derived from the French word *feministe*. "Femina" means woman.

MATERIALS AND METHODS

According to A.A. Huseynova, feminism is seen as a movement to protect the socio-political equality of women. "Feminism promotes the struggle for women's equal rights with men in the economic, socio-political and cultural spheres, as well as their active participation in socio-political life ...) is the main goal" [1]. While feminism expresses the idea that women have equal rights and opportunities with men in the socio-political and economic spheres of society, ideologically it is a cultural movement against the equal rights and opportunities of women and discrimination against women in all its forms. In the narrow sense, feminism is an attempt to make the "first enslaved woman" in human history an equal subject of society. While the ontology of feminism is the construction of society on the basis of "subject-subject" rather than "subject-object" relations, the nihilistic worldview of women in the human mind and the change of stereotypes constitute its gnoseology (or rather sociology)"[2].

RESULTS AND DISCUSSION

In the scientific literature, this ontological genesis and epistemological essence of feminism is interpreted primarily in connection with the struggle for human rights and freedoms. The various socio-political movements that emerged in the nineteenth century, the widespread spread of views on human rights, lay the foundation for feminism. Therefore, by the middle of the 19th century, the issue of women was recognized not only in books but also in the politics of states. Liberal laws were passed in Germany and Austria, and women were able to participate in certain areas of domestic life (municipal elections, school and lyceum administration, hospital life, etc.). By the middle of the twentieth century, women had full political rights, and their participation in political life was widely discussed at European councils and UN symposia".[3]

Negative attitudes and views on feminism are not lost because of the lack of correct perceptions of it.

This is manifested primarily in the form of discrimination. For example, the World Economic Forum analyzed the status of women in social life in terms of their participation in economic life, economic opportunities, role in political power, education, and health. According to him, the necessary conditions for women have been created in Sweden, Norway and Iceland. In these countries, discrimination against women has been completely eliminated, and the socio-political activity of women is at a level envied by other countries. According to the above indicators, Latvia is in 11th place, Lithuania - 12th, Estonia - 15th, Russia - 31st, and the United States - 17th. The last places are occupied by Egypt, Turkey and Pakistan.

Sometimes when it comes to feminism, the number of women in national parliaments is referred to. From a practical point of view, this is one of the achievements of the feminist movement. However, it is not observed that members of parliament have fought for their gender rights and come up with significant initiatives to eliminate discrimination. It is therefore difficult to call women who are members of parliament as supporters of feminism. It is also doubtful that 17-20 per cent of its members will succeed in ending discrimination against women and enacting laws to ensure gender equality. Women elected from political parties with a majority of men cannot fail to represent their interests in parliament, that is, men.

Feminism is not an effort to ensure the dominance of women, women. As soon as the number of women in the public administration system reaches 10-12%, both men and lower-level female employees become jealous, protesting and rumors spread. This shows that society is not ready to accept that feminism is a struggle for equality. A.A. Huseynova expresses the right view when she says that "feminism is an attempt to oppose the domination of one sex over another" [5]. "Feminism is not just a homosexual movement made up of women. It includes all humane men who have made democratic ideas and the protection of human rights the essence of their lives." [6]

Although there is no feminist movement in Uzbekistan, there are public figures and scientists who defend the rights and freedoms of women and deal with the issues of increasing their participation in public and political life. In addition, in Uzbekistan, the state itself is an initiator of increasing the participation of women in socio-political life, society and state building. History has shown that the feminist movement occurs when the issue of women is forgotten, men are predominant in the system of government, and there are obstacles to women's participation in public and political life. In Uzbekistan, the state itself has begun to overcome these barriers and increase the socio-political activity of women.

"Feminism is the opposite of all social phenomena that contradict the biosociological nature of man, including inhumane reality, such as transgen" derism, lesbianism, homosexuality, prostitution (prostitution)," human trafficking [7]. In recent years, such inhumane, contradictory phenomena of human biosociological nature have increased, and the media, and even some countries, are paving the way for this [8]. The most tragic thing is that such cases are supported by some international organizations, and some politicians, with their indifference and irresponsibility, allow them to escalate [9]. Trafficking in human beings has become one of the global problems of the Republic of Uzbekistan.

Feminism expresses cultural-psychological phenomena between the sexes, their relationship to socio-political existence. Therefore, it does not consist only of intimate relations between the two sexes [10].

Understanding feminism as an act against intimate relationships also leads to misconceptions. True, intimate relationships between the two sexes can be built on different interests (economic, political, aesthetic, biological, etc.). Conflicts and conflicts between the sexes sometimes occur as a product of these interests, but they cannot deny that males and females are species that need each other not only

biologically, but also sociologically. Socio-historical development, phylogeny, the necessity of the family as a social institution, and the fact that it requires intimate relations between the two sexes, refuses to see them as absolutely contradictory, antagonistic, savage subjects. Feminism is not against these socio-historical experiences, it does not deny intimate relations between men and women (right, radical feminists are opposed to intimate relations, but they are not a significant current in feminism), but in the socio-political being admits that he has. These peculiarities do not serve as a basis for contrasting the two species, but they acknowledge that there are certain differences in their attitudes towards socio-political existence, in management activities [11].

Feminism is a political theory in itself. According to him, women have the ability to change the socio-political entity more than men and know the technology. No matter how strong, far-sighted, cunning, and politically inclined men are, they create their socio-political views under the influence of women, sometimes with their direct participation. They are also able to follow people with their bold actions, strategic games, and "vulnerable demands."

CONCLUSION

The women's wing of political parties in Uzbekistan is a manifestation of political feminism in socio-political practice. True, they do not call themselves a feminist movement, but in their political parties they deal with the protection of the interests of women, their involvement in public life.

While feminism is a social movement that expresses women's struggle for their rights and freedoms, "gender" is a concept that refers to the relationship between a man and a woman. The genesis of this relationship dates back to the early stages of society formation. Since that time, it has gone through aristocratic, monarchist, feudal-patriarchal, theological, liberal stages. The attitude towards women was relevant for each period as a manifestation of the attitude towards society, including men. Because the subjects of the attitude towards women were men; it was natural that the attitudes of men, who held a leading position in social life, towards women were of gender importance [13]. Therefore, the main actors in gender relations have always been men. [14]

The "philosophy of gender" is based on the following fundamental ideas. The first is that male and female are two sexes of the same species. Although their ontogenesis is common, their attitudes toward their surroundings, the universe, and their functions are different. These functional, psychological differences divide man and woman into two beings, the subject (object). Second, in the long process of socio-historical development, the male was engaged in hunting, and the female in the "maintenance of the furnace", shaking the family, raising children, which led to differences in their attitudes to life. Third, the differentiation of family responsibilities does not deny that men and women are equal. But as long as a woman tends to shake the family, as long as she wants to fulfill this duty, no discrimination should be sought from it. Forcing a woman out of the family, out of control of social life, is a disregard for her rights and desires. According to V. Alimasov, "After all, someone has to do family tasks and work?" 13.

References

1. Huseynova A.A. Civil society and women. Bukhara: Agro Print, 2009. –P.52.
2. That work. –B.52-53.
3. Safaeva S. The issue of women: social and national aspects. –Tashkent: Uzbekistan, 2003. –P.34-35.
4. World Economic Forum. 01.02.2007
5. Huseynova A.A. Civil society and women. Bukhara: Agro Print, 2009. –P.53

6. In the same place.
7. In the same place.
8. See Flint L. Sex, loj and politics. Golaya pravda. –M.: AST Moscow, 2006. –S. 26-60.
9. See Malerin V. Natashi prodayutsya. –M.: INTER-PRESS, 2006. –S. 7-18.
10. See Sovremennaya zapadnaya filosofiya: Slovar. –M.: Politizdat, 1991. –S. 308-309.
11. See Millet K. Sexual Politics. –N.V., 1970; Feminism and Political Theory. - L., 1986; Friedan B. Joe feminine Mystique. –M.Y., 2006; Feminism in general and literature. –M.: Grifon, 2006.
12. See Bryson W. Political theory of feminism. –M.: Ideya-Press, 2001. –S.17-24.
13. А л и м а с о в В. Гендер фалсафаси. –Тошкент: Фалсафа ва ҳуқуқ инст. нашр., 2007. –Б.28.