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understanding of history. Moreover, by acknowledging the biases and perspectives of historians, we can work towards a more reflective and self-aware approach to the study of history.

The theory of Constructing History offers a valuable framework for understanding the construction and interpretation of historical narratives in Central Asia. By recognizing the constructed nature of historical narratives, we can gain a more nuanced and critical perspective on the past, and can work towards a more inclusive and comprehensive understanding of Central Asian history. Moreover, by acknowledging the biases and perspectives of historians, we can work towards a more reflective and self-aware approach to the study of history in the region.

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WOMEN'S MOVEMENT AS A FACTOR IN FORMATION OF A CIVIL SOCIETY

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Human rights, their genesis, social roots, purpose is one of the eternal problems of the historical, socio-cultural development of mankind, which has always been in the focus of political, legal, ethical, religious, and philosophical thought. In different epochs, the problem of human rights, invariably remaining political and legal, acquired either a religious, or ethical, or philosophical sound, depending on the alignment of social forces, culture and traditions.

The relevance of the study is directly related to the most important feature of the women's movement: having arisen as a socio-political movement for the equality of men and women, the

women's movement has grown into a movement for social progress, and the tasks and goals that the participants in the movement set for themselves concern not only women, they significant for the development of society as a whole along the path of humanism.

Feminism, whose ideas and values challenged the most fundamental notions of traditional political thought, has succeeded in establishing gender studies and gender concepts as important subjects in a number of academic disciplines and in raising awareness of gender issues in public life in general.

The beginning of the 18th century is a period of some retreat from the ideas of female rationality and equality with men. The idea of cultivating female «weakness» (the expression «weaker sex» appeared) then gained particular popularity among the privileged classes. But by the middle of the century, the critical voices of the French Enlightenment contributed to the exposure of the myth of a woman as an unequal being of a «second-class» man.

From the middle of the XIX century women also participated in the struggle for national liberation in the workers', socialist, and communist movements. According to Chafez and Dvorkin, it was still a struggle for equality and the liberation of men [1. p. 39].

It should be noted that since the 1890s. the word «feminism» was used in the Western world as a synonym for the concept of "women's emancipation" (lat. emancipatio - liberation from dependence, oppression, prejudice). Feminists or feminists were those who supported the idea of women's emancipation. Under the emancipation of women is understood the desire to equalize the rights of both sexes, proceeding from the idea that initially all human individuals were equal among themselves and that the inequality of the sexes owes its origin to the forcible subjugation of women by men. The term "emancipated woman" ("emancipation de la femme") appeared in the era of the July Revolution of 1830 [2, P. 118].

The basic concept of feminist theory was the concept of «gender», which is still the subject of discussion in the philosophy of feminism. In the Oxford Handbook of Philosophy, «gender» is understood as «a term introduced with the aim of emphasizing the social aspect of the difference between the sexes». When one speaks of «gender», one proceeds from certain socio-cultural definitions of the concept of a woman and a man and presupposes an initially established difference in their social position.

Liberal feminism seeks equality through liberation, it does not demand a change in the system, despite the fact that it may conflict with those elements of it that, in its opinion, are suppressive or hostile to women's self-determination.

Radical ideology agrees with the following points: women have historically been the first oppressed group; oppression of women is the most widespread and most violent form of oppression. Radical feminism usually calls for an end not only to capitalism, but also to change the family, at least as an economic institution and an institution for raising children. The direction of the separatists (lesbian feminism) proposes to add to this the denial of heterosexuality.

Thus, we can consider a patriarchal society as divided into two "classes" - men and women, in which the ideology of the "class" of men dominates. But the oppressed class is endowed with "class consciousness" - its own view of the social order, which is unjust for it. It is this consciousness that allows him to criticize the existing system and look for ways to change it. In this context, feminism can be called class consciousness, the task of which is the liberation of oppressed women, or their emancipation. Based on these aspects of Marxism, "social feminism" seeks the roots of women's oppression in the class nature of society. He seeks to develop a strategy to overthrow male supremacy and capitalism and thus restructure gender relations in society.

The women's movement as an organized movement began later: in the USA in the 1840s, in England - in the 1850s, in France and Germany - in the 1860s, in the Scandinavian countries - in the 1870s-1880s.

Feminism became widespread in the Western world in the 80s. XIX century, and the history of its development covers several stages.

Usually, two peaks of movement are distinguished: the first wave - the end of the 19th - the beginning of the 20th century, the second wave - the 1960s-1970s. This periodization is based on American-European history, but even in relation to it there are other periodizations. In particular, A. Rossi (A. Rossi) has three peaks of feminist political activity in the United States: the first - 1840-1860, the second - 1900-1920 and the third from the 1960s. [3, P. 3].

First stage took place from the second half of the XIX century to 20s of the XX century. It is considered the birth of feminism, where initially its tasks were associated with the struggle for the granting of voting rights to women, and its supporters were called suffragists (from the English suffrage - the right to vote). Suffragism originated in England, and later became widespread in the USA, Germany, France, etc. For the first time in world history, women were given the right to vote in New Zealand and Australia in 1893. The first country to give women not only the right to vote, but also to be elected, was Finland (1906). Later, similar processes took place in Norway, Denmark, and in 1918-1920. - in Belgium, Germany, Poland, Canada, USA, etc [4, P. 44].

This stage was called "early feminism" or first wave feminism. In the scholarly literature, first-wave feminism was defined as "equality feminism" and became a struggle for women to have the same rights that men already had. The women's movement of this wave covered many countries, but it was not aimed at the abolition of the gender system and did not differ in mass character.

The first wave of the women's movement swept many countries, but the movement was not mainly aimed at changing the existing gender system and in few places reached a mass scale.

Basically, it can be said that feminism as an ideology and activity dates back to the time of the French Revolution, when women's political clubs arose in 1790 (banned three years later).

Throughout the 18th century, women in European countries took an active part in society. The mass of women worked for themselves and enjoyed economic independence; commoners were free to visit public places, and secular ladies, organizing their salons, tried to intervene through their visitors or their friends, in order to participate in politics. The general demands of all women were freedom from despotism, women asked for recognition of their rights to civil life - to education, to work, to respect in the family and society.

In the second quarter of the 19th century the demands of feminists in different countries began to take the form of public companies and actions. At first, in Europe and the United States, the issue of women's access to higher education was in first place (in Asia, Latin America and the Middle East, where there were few literate women, the issue of women's education was raised by men). Then there was the issue of legislative reforms. Everywhere women fought against double standards in relation to the sexes, for reforms in the field of property rights, divorce, and the opportunity to work. The next step was to raise the issue of the right to vote for women as a means to ensure legislative reforms [5, P. 238].

In France, women's struggle for the right to vote forced them to add their demands to the general criticism of the social order: during the revolution of 1848. there was made a new unsuccessful attempt to include the demand for women's equality in the general list of democratic reforms. In Germany, Louise Otto-Peter, one of the founders of the General German Women's Union (1847), became an exponent of the ideas of women's equality at that time. After the defeat

of the revolution of 1848. German women also withdrew from politics, their societies were banned and newspapers were censored. In England, the women's movement was more fortunate: in the 40s. in Sheffield and Manchester - the centers of radical opposition - organizations appeared that demanded equal rights for women and men and continued their activities until the end of the 19th century [6, P.77].

Important issues in this period of history were the right to education, the opportunity to work, the right to divorce, property rights, etc. Activists in the struggle for women's equality in the middle of the 19th century relied on the idea of inequality as a consequence of some mistake, legislative imperfection and considered it necessary to draw public attention to this problem.

The most successful was the women's movement in the United States. In 1848 in Seneca Falls, New York, 68 women and 32 men, members of the Anti-Slavery Movement, signed the Declaration of Positions and Resolutions Concerning the Status of Women. Having stated the requirements for granting women the rights to property, education, paid work and participation in the political and religious life of society, the Declaration became a turning point in the history of American and world feminism, initiating the formation of its liberal reformist direction. Thus, at the first conference on women's rights, the slogan was formulated: «All men and women are created equal», questions of equality in education, inheritance, property, and the right to divorce were raised (this conference is considered the first feminist). [7, P.173].

Since the middle of the 19th century, the opposition between the liberal European and American movement for women's rights and Marxism has begun. The views of K. Marx and F. Engels laid the foundation for the socialist and Marxist trends in feminism that developed later. The theme of women's labor has always been at the center of attention of Marxists. Their followers promised them a one-time solution to all problems if women workers and workers' wives supported the social revolution they were preparing, which would eliminate the oppression of all social groups [8, P. 4].

Marxism was the first in the world history of ideas to consider the problem of coercion not as a unidirectional process, but as a process of interactions in which the oppressed also participate (in classical Marxism - the proletarians, and in Marxist feminism - women) [9, P.167].

From the middle of the 19th century in both the Old and New Worlds, educated women of the privileged class began to actively participate in public life, demanding political equality. The main centers of the struggle for it turned out to be in the second half of the 19th century. in England and the USA, which is why the English term "suffragism", meaning suffrage in general, went down in history as a definition of the political trend in feminism [10, p. 31].

The beginning of the women's movement in Russia (1859-1904) is associated with attempts, firstly, to provide women with opportunities for professional employment, and through it, economic independence, and secondly, the struggle for their access to higher education. Advanced Russian society followed the events in France, where women raised their voice in the general demands for liberation from despotism. The emergence of a new attitude towards women in society, originating in the era of Peter the Great, reinforced the emergence of women of a new type - ready and striving to participate in public life [11, p.134].

Thanks to the development of women's charity in Russia in the 19th century, many women's needlework, educational houses and "schools for daughters of all ranks" appeared. In the 1940s, the first commercial schools for women appeared in St. Petersburg and Moscow. In the early 1850s. a number of advanced Russian intellectuals got acquainted with the debates unfolding in the West about women's equality. For the first time in the journal «Sovremennik» in 1852. the demand for equal rights for women in socio-political life was voiced. Thanks to this article, the

"women's issue" received citizenship rights in literature and began to be perceived not as a separate problem, but as one of the manifestations of social disorder [11, P.131].

In the 20th century, the geography of the women's suffrage movement expanded significantly. In Russia, its scope coincided with the revolutionary events of 1917, when, as a result of the February Revolution, women won the right to vote. In Turkey, the law on suffrage for women was adopted in the mid-30s of the 20th century, even earlier than in France (1944).

In the current period of the third wave of the feminist movement, it does not represent a single whole, in its very ideology there are many currents, the very names of which indicate the difference in their goals and methods of action: liberal feminism, socialist, post-colonial, third world countries, Eastern, etc.

During the third wave of feminism, one of the main issues for the women's movement is the question of identity: whether there is a special female essence or not. The ideology of cultural feminism (heir to the radicals) builds successful collective action based on the presence of a special female essence. Poststructuralists, asserting a social-constructivist approach, limit the possibilities of struggle with discursive problems, leaving no room for action. However, these are problems of a later period.

In the post-war period, the concept of femininity was widespread, narrowing the possibilities of personal growth. It was at the moment when new career and educational opportunities opened up that women began to leave educational institutions, preferring to fulfill only one, traditional role. Stereotypes turned out to be so strong that women have lost even the idea of their capabilities. This led to a crisis of identity and personal growth - the problem that many people have and which was then considered masculine. The fate of a woman was seen as determined by biology, and therefore it was not assumed that a woman could have problems of identity and growth.

The third wave of the women's movement can also be characterized by the fact that it included two directions: the first fought for the activation of women in public life, and the second opposed the so-called "male chauvinism". In some Western countries, there is already an opinion that the second direction is "totalitarian" in nature and men are subjected to infringement, since many women, representatives of organizations and movements, allow very radical and aggressive expressions against men.

In the modern world, women are becoming more and more active participants in social and political life, which is associated with changes in society: with the transition to a market, democratization, informatization, and an increase in personal potential. Globalization allows women to expand their understanding of the world, their capabilities, their mission, not only as homemakers. The difference in the directions of these movements, their goals and objectives is associated with historical, cultural and national characteristics. Therefore, initially, the development of the women's movement here is not associated with protests against a powerless position, but with a reaction to changes in public life and the desire for active involvement in it, expanding the space for women's activities outside the family. In a similar aspect, these movements are not directly associated with the feminist movements currently functioning in developed countries, especially in the United States, which seek to present «feminine» as a kind of fetish that requires the provision of special literature for women, the leveling (this applies especially to linguistic concepts) of gender roles, that influences the spread of anti-feminist sentiments.

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UDC 327.5

SOCIAL CONFLICT THEORY: SOCIAL CONFLICT IN MODERN SOCIETY

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This article examines the theories of social conflict and their role in modern society. The varieties of social conflicts are given and the reasons for their occurrence are explained. Examples of interethnic conflicts are given, the importance of socio-economic conflicts and other classifications of social conflicts are explained.

Key words: social conflict , interethnic conflict, socio-economic conflict

Social conflict is an integral part of the life of people, peoples and countries. This problem has been gaining color for a long time and many historians have paid attention to this phenomenon. There are many theories about social conflict, some argue that social conflict is not only negative, but also brings positive aspects to society, such as strengthening social systems and a certain stability. Some say that the social conflict lies in the fact that one group in society has power and it is exercised at the expense of another group that does not have this power.

Starting from the XIX century, this problem began to interest not only historians, but also became the subject of study by sociologists. In this regard, it is called "the sociology of conflict".