

The Place and Role of Women in the Formation of the Family Institute

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Abstract

The article analyzes the problems of women, highlighting the emergence of various non-governmental organizations fighting for women's rights and freedoms, the feminist movement that began in Europe in the XIX century. Inspired by the idea of rescuing a woman from the "four walls" and the ideas of the great French Revolution, A. Condorcet raised the issue of emancipation of women and promoted the equality of women with men.

Keywords: women, inhuman experiments, mass movement, political platform, discrimination against women, feminist behavior, intellectual activity, matriarchal relations, image of women, woman-warrior, woman-hunter, woman-goddess.

It is not easy to say exactly when and from what geographical latitude the role of a woman in the formation of the institution of the family begins, but scientific observations suggest that she connects this process with matriarchy. The oldest settlements are named after Olduvai, in which archaeological sources found indicate that the first human society existed 1.75 million years ago. Identified using a specialized isotope method and recognized by people of World science, men and women hunted together in these residences, but Hadur women, sick and elderly people, children were left in huts, they did not participate in the hunt. Homo habilis (archanthropus) as the first who mastered, mastered the Olduvai way of life, could not live alone, hunt and leave offspring. It's hard to say when the idea of leaving generations appeared in his game, but the biological factor obviously played an important role. Therefore, it is unlikely that primitive life, which existed earlier than 1.75 million years, will leave a certain trace in the formation of a society of personality. This trace, of course, influenced the formation of the personality of society through the biological factor. Matriarchal relations and lifestyle entered their final form by the time of the Upper Paleolithic[1]. The huts found in the process of archaeological research, the pace at which the image of women in them is reflected, the images on the rock indicate that the matriarchal lifestyle was decided. These relations were occupied by almost all peoples, ethnic groups, for this reason, in their historical and cultural development, many three epics, fairy tales and songs glorified women as women warriors, women hunters, women goddesses.

Although most of the problems related to the women's problem have been solved, it has been worrying men, the state and researchers since the nineteenth century. Feminist movements that originated in Europe in the nineteenth century have created various non-governmental organizations that fight for women's rights and freedoms. Inspired by the ideas of the Great French Revolution, A. Condors raises issues of women's emancipation and advocates that women should be equal in rights with men. The famous philosopher, economist and sociologist J. St. Mill supported this movement, emphasizing that the distribution of labor in his work "On Women's Labor" (1869) could not be the basis for the exploitation of women's labor. In general, the problem of women is becoming a serious problem by the twentieth century, it begins to strive to solve it on an international scale[2]. The theory of the three "K" (Kirche, Kuche, Kinder, that is, church,

kitchen, children), which arose in Germany at the beginning of the XX century, marked the beginning of a movement towards limiting women to the family hearth. This theory was later supported by the Fascists, allowing them to conduct inhumane experiments on women in places occupied by the Third Reich. This means that the problem of women is not only a dry look, an idea or a sub-idea, it can become a mass movement, a political platform when the necessary moment comes. This is also evidenced by the history of the fight against discrimination against black women, which occurred in the United States and continues to this day.

Feminist behavior in the United States also emerged under the influence of the French Revolution. In 1848, American women won the right to own private property among men. Until now, in "democratic America" (the phrase of Alexis de Tocqueville), women could not become owners of private property, they had the prevailing opinion that they were not inclined to acquire knowledge, individual activity, competition. And women were allowed to join trade unions in 1880. In 1920, the women's movement was able to achieve the right of women to participate in elections. But the restriction of the rights and freedoms of black women, their use only on plantations, in such works as street cleaning, still continues. "In the United States, it is still seen as an imperfect workforce for women when hiring", the experts write. A few years ago, the United States tried to pass a law that states that women are equal in number with men. After a long debate, on March 22, 1972, the U.S. Senate passed an amendment to the U.S. Constitution prohibiting discrimination against women by 8 votes against and 84 votes in favor. This bill was renamed the "Equality Act". In order for it to become law, it had to be ratified by the State legislatures, but this did not happen. The authorities of many states did not support the "equality Act". Thus, there are currently no legal or practical norms on women's equality in the USA"[3]. The United Nations declared 1976-1986 the Decade of Women. He called on all states to fight discrimination against women, but these calls, especially in the US, remain problematic for black women. Companies such as McDonalds and Kentucky Frayd chicken, which cook food quickly, seem to free women from family worries, while in fact they "kill the institution of the housewife" in women, according to Angela Davis, an advocate for the rights of black men, a philosopher[6].

The Declaration on Combating Discrimination against Women adopted by the United Nations General Assembly in 1967, the World Conferences of International Women's Organizations held in Nairobi (1976), Beijing (2006), and the conventions adopted at them on combating discrimination against women indicate that the issue of women is still on the agenda, the role and role of women in society. Today, all nations, countries that strive for civilization, development, are focused on solving the problem of women, but conservative views, experience in family traditions want women to be housewives. Conservative approaches to the distribution of labor in the family, the reproduction of women and the upbringing of children have emerged from such a public consciousness that their change is a problem that ends with one blow, not work. Goho is pleased that the girls themselves are attached to the family, to their children, see their social function in the family, the purpose of life, the upbringing of their children, putting them on their feet above any external obligations. When conflicts in social relations escalate, when economic development declines, women seek salvation primarily from their family, husband, and live in anticipation of men's support. Therefore, any changes in social relations, in society affect women who are prone to impulsive perception of existence, life, through them the institution of the family. Observations show that this effect often acquires a negative, destructive character, as a result of which the family experiences the Crimean situation, divorces increase, the number of orphans increases, theft of property, housing becomes a tradition.

Therefore, when countries that have turned the strengthening of the institution of the family into their domestic policy are looking for effective ways to reduce the negative consequences of this impact, to turn the family, women into active subjects of social transformations, transformational processes.

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