

## DO WOMEN NEED RIGHTS? MASS MEDIA AND THE CURRENT STAGE OF DEVELOPMENT OF THE MOVEMENT FOR GENDER EQUALITY

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**Abstract:** The study presents the historical background of the emergence of the movement for gender equality, analyzes the specifics of current activity. The main modern thematic directions of the movement are identified, such as the fight against physical and sexual violence, as well as the topic of prohibitions on abortion, which provokes discussions and public protests. The political thesis about the "collective blindness" of journalism to the facts of violence has been refuted, the opinion of the female public on a wide range of gender equality issues has been revealed — on the right to abortion, the need for wider participation in public services and in business. The publication was prepared with the assistance of Doctor of Philology, Professor A.A. Antonov-Ovseenko.

**Key words:** feminism, gender equality, the right to abortion, physical violence, sexual violence, mass media, journalism..

### 1. Introduction and hypothesis. History and modernity

In the scientific community, there is a different vision of at what historical stage of human development the first movements for gender equality arose. At the same time, it is initially necessary to determine which of the two genders, male or female, should have fought for their rights in the distant historical past. Some researchers believe that matriarchy reigned at an early stage of human history (from Latin. mater — mother + Greek. agshe — power) is a supposed form of primitive communal system, which is characterized by the dominant position of women both in domestic affairs and in the external environment. Another part of scientists believes that the Stone Age period (50-20 thousand years ago) was gender neutral, that is, «the relationship between men and women did not have social significance at that time» (Krykova, 2008). And since various branches of science, such as ethnology, archaeology and anthropology, have not provided

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convincing evidence of the existence of matriarchy, by the 70s of the twentieth century, most anthropologists came to the conclusion that matriarchy was invented by the Swiss lawyer, sociologist and philologist I.J. Bachofen (1815-1887), and is essentially the myth of a distant period of human development. An additional imbalance in the development of historical theories is introduced by the American feminist anthropologist Rian Eisler, who argues that matriarchy did not really imply the dominance of women, but partnerships between women and men, which were destroyed with the advent of «technologies of war», which established the superiority of brute force (Krykova, 2008).

However, the legacy left by the famous poetess Sappho, a native of the island of Lesbos, who lived and worked in the VII-VI centuries BC, suggests that the problems of gender equality were clearly manifested already in her time — at least in Western culture. And the fact that, for example, in the Russian-speaking space, not only the work, but also the life of Sappho, including the activities of her women's circle, aroused the interest of such famous writers as K.D. Balmont, V.I. Ivanov, N.S. Gumilev, G.V. Ivanov, O.E. Mandelstam, M.I. Tsvetaev and others, modern researchers explain by a whole «complex of reasons that stimulated this interest: 1. the struggle for women's equality and, as a result, the strengthening of the role of women in social and cultural life; 2. the appearance of a whole galaxy of young, talented poetesses to varying degrees, to almost each of whom the definition of “Russian Sappho” was applied by fans; 3. a sharp increase in suicidal moods, educated media and whose propagandists could not pass by the apocrypha of Sappho's suicide as a result of unhappy love for the handsome Phaon; 4. the fashion for eroticism that arose in artistic and aesthetic circles in its various manifestations, including homoerotic ones; as you know, the phrase “lesbian love” itself came from the name of the island of Lesbos, on which the legendary poetess created her fias — a religiously mystically oriented school of music, singing and dancing for girls» (Moiseeva, 2020).

Over time, the vivid image of the poetess Sappho transformed into a steady symbol of women's struggle for their rights — both for the right to choose a sexual partner and for equal rights with men in public and cultural life. This image remains the same even now, but over the period from the time of Sappho to the present, the list of problems that arise on the way of women to realize their rights has significantly expanded.

The purpose of this study was to identify the main thematic areas of the current stage of development of the women's movement for their rights. Another goal was to refute or confirm the thesis about the «collective blindness» and indifference of journalists to the facts of violence, including sexual violence, against women and girls under the age of majority in the global film industry.

As a hypothesis, we propose a thesis according to which if earlier, during the intensification of women's movements in recent history, their main thematic focus was the equal participation of women in politics, then in business, today specific problems such as the right to abortion and sexual violence are becoming increasingly relevant.

## 2. Methods and materials

Based on the purpose of this study, which consists in identifying the main thematic areas of the movement for gender equality, and an additional goal, which consists in refuting or confirming the thesis of the «collective blindness» of journalism to the facts of violence against women, the methods and materials used here were composed of several blocks.

Firstly, the large block of materials used here should include research on the historical past of the movement for gender equality (Markhinin, 2016; Moiseeva, 2020), devoted, among other things, to the activities and work of the ancient Greek poetess Sappho.

Taking into account the involvement of the mass media in the discussion of the studied problems, a large block of selected materials refers to publications (broadcasts) in various transnational and national mass media. Euronews and France 24 publications highlight the activities of the cinematic community aimed at drawing attention to the facts of violence against women (Violences, 2024; Césars, 2024). Publications of the national media of the Central Asian region, such as nova, are devoted to the same topic Nova24.uz, gazeta.uz (Ex-Minister, 2024; Mother, 2023).

The realization of the right of women to terminate pregnancy as one of the leading topics of the modern movement for gender equality required the involvement of scientific publications dedicated specifically to this problem: the specifics of the realization of the right to abortion are discussed in the studies of V.A. Bugaev and S.A. Derevyankina (2017), somatic rights are discussed in the work of I.V. Goncharova (2018). This block of materials used should also include publications in the media that highlight the discussion around this specific problem, such as the confirmation by the Arizona court of the law banning abortions a century and a half ago (Supreme, 2024), mass protests in Poland against bans on abortions (Belyashin, 2020) and activities the new composition of the parliament, aimed, on the contrary, at their legalization (Chodownik, 2024), etc.

The main empirical research method used in this work was a questionnaire: 117 respondents participated in the survey «Media presentation of women's movements in Central Asia: Gender war?», dedicated to identifying the opinions of respondents (only women participated) on the right to termination of pregnancy, the

level of women's participation in public services and in business different age categories.

In turn, one of the main theoretical research methods was a comparative analysis of the survey results obtained in the course of this work (Rasmuhamedova-1, 2024) and published in a previous study with the participation of the authors (Rasmuhamedova & ot-2, 2024).

### 3. Results and discussion

#### 3.1. *Physical and sexual violence: the «collective blindness» of journalism?*

At the end of February 2024, Euronews media holding devoted a story to actress Judith Gordres' speech before a committee of the French Senate, during which she proposed the creation of a parliamentary commission to investigate sexual and gender-based violence in the film industry (Violences, 2024). This was preceded by another performance of hers — at the 49th Cesar Award Ceremony in early February 2024: there she called on the «inquisitive family» of French cinema to «face the truth» regarding male violence against young actresses, and both of these performances were «warmed up» by the lawsuits filed by the actress, directed by Benoit Jacot and Jacques Doyon for sexually and physically abusing her in her teens. The actress spoke about her suffering and the condemnation of <...> the director, «who, whispering, drags me to his bed under the pretext that I need to understand who I really am. It's nothing compared to 45 takes, two disgusting hands on my fifteen-year-old chest» (Césars, 2024). Moreover, a few hours before the opening ceremony, the new Minister of Culture, Rachida Dati, accused the press of «collective blindness, blindness that lasted for years» regarding sexual violence in French cinema (Césars, 2024).

However, the attempts of actress Judith Godresh and Minister Rashida Dati to take the place of the poetess Sappho in the souls of their compatriots and become new symbols of women's struggle for their rights seem unsuccessful: in fact, the press covers the problems of gender equality with sufficient scrupulousness, especially the problems of violence against women, adolescents and children. Moreover, even the press of Central Asia, where previously, under the influence of traditions (the rule «do not take litter out of the house»), this topic was practically not paid attention, today it turned out to be involved in the general process. So, in summer of 2024 almost all types of Central Asian mass media covered in detail the trial of former Minister of Economy of Kazakhstan Kuandyk Bishimbayev, accused of murdering his wife Saltanat Nukenova.

According to investigators, on the night of November 8-9, 2023, Bishimbayev beat 31-year-old Nukenova to death in the Bau restaurant in Astana after an argument. According to the

prosecutor's report, Nukenova died of a traumatic brain injury. There were multiple bruises on her face and body, and her nose was broken. The court found Bishimbayev guilty and sentenced him to 24 years in prison. At the end of the process, in May 2024 information portal Gazeta.uz reported that «the Bishimbayev case has received wide resonance both in Kazakhstan and abroad. For the first time in the country's history, the trial was broadcast online. In April 2024, President of Kazakhstan Kassym-Jomart Tokayev signed a law on the criminalization of domestic violence. It was popularly called the "Saltanat law"» (Ex-Minister, 2024).

The Central Asian mass media cover in detail other cases of violence against women. So, in April 2024, the portal Nova24.uz reported the death in the Tashkent region of a woman, a mother of two children, who, unable to withstand regular beatings and bullying from her husband, jumped out of the window of an apartment on the 5th floor of a multi-storey building (In Tash region, 2024); a year earlier, the Uzbek press reported another case suicides: «The mother of the girl who committed suicide persuaded her to endure beatings from her husband. In the evening, her husband beat her again, and the next day she hanged herself in the yard» (Mom, 2023).

The European media cannot be blamed for keeping silent about the facts about violence against women: examples of widespread coverage of the activities of actress and director Judith Godresh suggest the opposite. Thus, the term «collective blindness» used by the French Minister of Culture Rachida Dati in her assessment of the attitude of the journalistic community to the facts of violence cannot be called true: the mass media cover in detail the cases of violence and the subsequent course of trials. Various media outlets report that the political debate on violence against women is far from over. Representatives of the upcoming Women 20 summit (next we will talk in more detail about the W20 as one of the organizational structures of the movement for gender equality), which will be held in Brazil, were invited to a kind of general rehearsal of the debate in the Italian parliament. At the meeting with politicians, human rights defenders discussed several important topics, for example, how to concretize the empowerment of women. They criticized the first anti-violence bill in the history of the EU (Gender, 2024).

### *3.2. The right to abortion: cannot be prohibited*

Since the emergence of various beliefs among mankind, a woman's right to terminate pregnancy has repeatedly become the object of fierce opposition. But even modern scientists, abstracting from religions, do not always unambiguously assess the possibilities and necessity of terminating pregnancy. The researchers focus,

among other things, on the status of the embryo and two approaches to its assessment: «some thinkers argue that life begins from the moment of conception, even an unformed fetus is a person and has all rights, like every person; others, including most scientists and doctors, say that the embryo is not a full—fledged individual due to its physiological and psychological characteristics of intrauterine development» (Bugaev; Derevyankina, 2017). Based on the difference in moral and legal assessments in different countries, women achieve different levels of success in their struggle for the right to terminate pregnancy.

France has become the first country in the world to enshrine women's right to abortion in the country's basic law. On March 3, 2024, the information portal of the France24 media holding reported: «Deputies and senators gathered at the Congress in Versailles overwhelmingly approved on Monday the inclusion of voluntary termination of pregnancy in the Constitution, and France became the first country to do so directly. <...> “Abortion will always remain a right in France, and this historic vote does us honor. Thanks to this decisive act, France is thus reunited with its universalism, which transcends party differences”, she welcomed the vote Yael Brown-Beer, President of the National Assembly and the first woman to preside over this Versailles Congress» (L'IVG, 2024). Moreover, immediately after this historic vote, the head of the LFI parliamentary association, Matilda Pano, announced the introduction of a text ordering the government to include this right in the Charter of Fundamental Rights of the EU.

However, the joy of the adoption of the act on the introduction of the right to abortion (IVG) into the French Constitution is limited: the constitutionalist Benjamin Morel, who attended the Congress in Versailles, estimated that it would take «five to ten years» to measure the still «unclear» legal framework for the inclusion in the Constitution of the «guaranteed freedom» to resort to abortion. «The scale of this reform is still very vague. We know that we cannot back down when it comes to abortion. Tomorrow, the law that will return to voluntary termination of pregnancy will be recognized a priori unconstitutional, he explained. To what extent does the Constitutional Council or even an administrative judge act as a guarantor of abortion conditions? The concept of a guarantee in “guaranteed freedom” indicates rather control by a judge, but the concept of freedom and inclusion in article 34 of the Constitution relate to the powers of Parliament... Thus, there is uncertainty about the powers of the judge in the degree of control over the use of abortions» (L'IVG, 2024).

In another European state, the situation has been developing in the opposite direction until recently: in October 2020, various media outlets reported on mass protests by Polish citizens against

the ban on abortions, since on October 22, 2020, the country's Constitutional Court banned abortions even due to incurable fetal disease, effectively banning all types of abortions in the country. As the media reported, «the decision was the next stage of the conservative policy that the ruling Law and Justice party has been pursuing in the country since 2015. However, this time the initiative faced not just the discontent of a significant part of society, but mass protests that began immediately after the court decision and have continued to grow since then. Protesters block roads, and the police disperse demonstrators with tear gas» (Belyashin, 2020). However, two years later, the vector of development of the situation in this country has changed exactly the opposite. After the pro-European coalition led by Polish Prime Minister Donald Tusk during the communal elections on April 7, 2024 consolidated the result achieved in the parliamentary elections in October 2023 (Coalition, 2024), «Polish MPs approved four bills on the legalization of abortion, <...> one of the main election promises of the ruling coalition led by Donald Tusk. According to pro-abortion activists, this is a necessary and long-awaited measure» (Chodownik, 2024).

On the other side of the globe, in the USA, the situation is also ambiguous. So, according to media reports, in 2024, «almost all abortions have been banned in the state of Louisiana since the US Supreme Court abolished the federal guarantee of abortions in the summer of 2022. The issue of abortion should strongly influence the presidential election in November, which, if no surprises occur, should pit Democrat Joe Biden against Republican Donald Trump» (États-Unis, 2024). Then the Russian news service of the Voice of America radio station reported that Arizona could become another state where abortion would be almost completely banned — after «the Arizona Supreme Court ruled that the state could enact an 1864 law criminalizing any abortion, except in cases where pregnancy threatens a woman's life» (Supreme, 2024).

The situation with the ban on abortions is equally ambiguous in Italy, where «the far-right government of Georgia Meloni <...> adopted a controversial measure allowing anti-abortion activists to gain access to public clinics in Italy, which is an important step to gain access to voluntary termination of pregnancy. Opposition associations and parties accuse the authorities of wanting to question the 1978 law on the decriminalization of abortion» (Gabel, 2024).

Researchers rightly believe that for most women, the right to an abortion is primarily a moral issue. After all, we are talking about the beginning of human life, about the right of a woman. Can this be regulated by law? At all times, women have found

ways to terminate pregnancies and get rid of embryos. However, there has always been and will always be a powerful anti-abortion lobby in the world, and in some countries there is still a ban on this right of a woman (Goncharov, 2018). This means that the struggle of women for the right to terminate pregnancy is not over and will continue in different parts of the world with varying success.

### *3.3. The Movement for Gender Equality: organizational structures*

The story of 52-year-old Judith Godresh's accusations against Benoit Jacot and Jacques Doyon of harassment against her at the age of 15 did not end in February 2024. Already in May, her short film «Me Too» was shown twice at the Cannes Film Festival: at the opening of the Special Look program, at the Palais des Festivals — only for accredited persons, and at the Cinéma de la Plage, with free access for viewers, tourists and residents of Cannes. This became an event of the festival in advance, seven years after the start of a high-profile trial with accusations of harassment against actresses by American producer Harvey Weinstein and five months after a landmark speech in France by actress-director Judith Godresh. «A way to give face to thousands of victims», she told Agence France-Presse (Femmes, 2024).

However, the above scandalous details of gender-based violence relate directly to a specific area of the film industry: here, through large-scale broadcasts at film festivals, using the example of Judith Godres, it becomes possible to openly discuss these problems, and there are opportunities for their resolution in the future. But of course, the problems of gender equality are not limited to the field of the film industry. What other platforms exist for their discussion and resolution?

Since 2015, during the Turkish presidency, the G20 summits have become such a platform: at the summit in Turkey, Women20 (W20) was established as the official G20 assistance organization. From the first days of its work, its goal was to include gender equality issues on the agenda of the G20 for high-level discussion and development of commitments. And in February 2024, in Rome, the working group on the preparation of the next such meeting, scheduled for November 2024 in Brazil, discussed the need to include the topic of gender-based violence in the summit plans. The Euronews media holding devoted a story to this, saying that «violence against women remains a serious social problem both in Italy and in other countries. To combat this phenomenon, the problem is being studied by the organization “Women of 20” (W20), one of the independent groups of the “Big Twenty”. <...> On the agenda is the question of how to promote the emancipation of women, as well as the European directive currently being developed, which aims to combat violence against women, but



raises the question of the lack of a common definition of rape» (Les violences, 2024).

The EU region has its own platforms for solving gender equality problems: in addition to parliamentary and government structures, it is the European Institute for Gender Equality (EIGE), an autonomous body of the European Union. Among other things, EIGE is engaged in the development of an annual gender equality index. The index, which evaluates countries by a number of specific characteristics from 1 to 100, in 2023 «exceeded 70 points for the first time, showing an increase of 1.6 points since 2022. The increase in the overall EU score is the highest annual increase since the first edition of the ranking in 2013» (Gender Equality, 2024).

### *3.4. Do women need rights? Opinion of the rights holders*

In the course of this study, the authors implemented a survey entitled «Media presentation of women's movements in Central Asia: gender war?», which was attended by 117 respondents of the following age categories: 74.4% — 18-25 years old; 16% - 26-35 years old; 6% — over 46 years old; 3.4% — 36-45 years old (Rasmuhamedova & ot-1, 2024). The vast majority of respondents, 91.5%, are engaged in studies and work, while 75.2% of the total number of respondents turned out to be unmarried (taking into account the predominance of the age index of 18-25 years, it can be assumed that these are most likely female students); 16.2% are married; 8.5% are divorced.

Upon completion of the formation of a set of demographic characteristics of the respondents, the authors moved on to the essence of the matter. When asked how important marriage plays in their lives, 42.7% of the respondents replied that they consider marriage «not a prerequisite» (which is a high indicator for respondents in Central Asia who are influenced by Islamic traditions); 31.6% leave marriage to chance («we'll see there»); 25.6% consider marriage to be «the purpose and meaning of life». The results of the answer to the question about the role of men in the life of the respondents were indicative: 94.9% believe that a man should be an «equal partner in everything»; 3.4% consider a man to be an «obstacle» in life; only for 1.7% of the respondents, a man is «king, god and lord» (Fig. 1).



Fig. 1. The role of a man for you

Even more revealing was the result of the answers to the question of whether women's right to terminate pregnancy should be realized («The right to abortion: it cannot be prohibited»): 62.4% believe it is necessary to allow women to terminate pregnancy; 18.8% believe that women do not have the right to terminate pregnancy («prohibit»); 18.8% of respondents relate they are indifferent to this — they joined the «I don't care» answer option, which most likely indicates that such respondents simply have not yet encountered difficult life situations (Fig. 2).

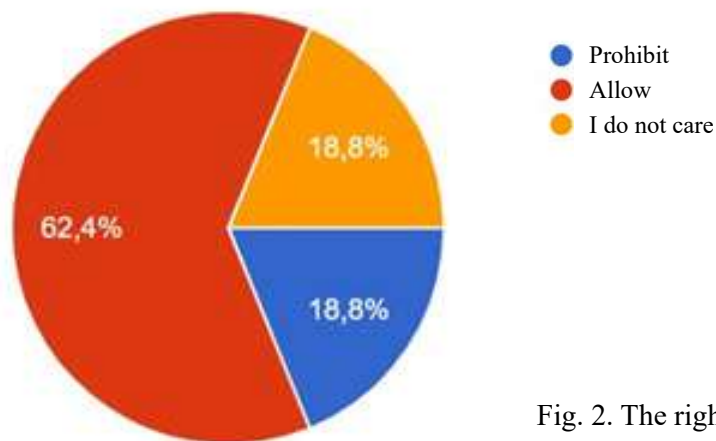


Fig. 2. The right to abortion: cannot be prohibited

At the same time, the results of the answer to the question about the right to terminate pregnancy are dissonant with part of the survey results from our previous publication, also devoted to the problems of gender equality: then the majority of respondents (51.6%), answered what the importance religion and traditions have for them, replied that they consider this factor to be the main life guideline (Rasmuhamedova & ot-2, 2024). Given that abortion is undesirable, but rather a forbidden procedure in almost any religion, such an answer contradicts the way in the course of this study, the vast majority of our respondents replied that they consider it necessary to allow women to terminate pregnancy (recall, this is 62.4%). Where did this contradiction come from? We believe it came from the difference in age categories: in the previous survey, only 40.7% of the participants were under the age

of 18-25, whereas in this study 74.4% of the participants belong to this category.

Based on these indicators, it seems necessary to formulate a conclusion that female youth in Uzbekistan think more progressively on issues of gender equality in general and in the sense of the right to termination of pregnancy in particular.

The majority of respondents in the course of this study — 67.5% want to have children, and comparing this indicator with the indicator of those who advocate women's right to abortion — 62.4%, suggests that the majority of respondents treat motherhood responsibly, that is, they believe that pregnancy should be planned, not accidental. At the same time, 12% answered the question about wanting to have children negatively, and 20.5% have not yet decided.

When asked whether a woman should work, 42.7% of respondents answered positively, 57.3% left it to the discretion of the rest ("optional"), and none of the respondents answered negatively: that is, a smaller proportion of women experience the desire for compulsory labor during their lifetime.

At the same time, 60.7% are sure that women should be more represented in the civil service and in business, 37.6% showed indifference ("as it turns out"), and only 1.7% believe that women have nothing to do in the civil service and in business (Fig. 3).

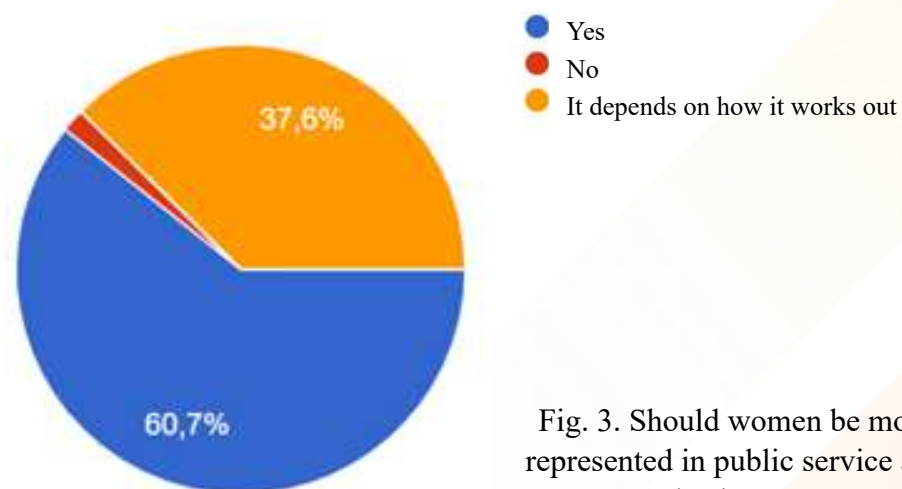


Fig. 3. Should women be more represented in public service and business?

Comparing this indicator with the previous indicator of those who leave the obligation to work at the discretion of others (57.3%), that is, they admit that it is not necessary for a woman to work, suggests that some respondents are confident that their rights to participate in civil service and business should be represented by other women, not themselves.

#### 4. Conclusions

The purpose of this study, announced at the beginning of the work, was to identify the main thematic areas of the current stage of development of the women's movement for their rights. We have revealed that, firstly, resistance to violence, not least sexual violence, on the part of the male part of the population, and, secondly, a large-scale global discussion around the right to abortion has become one of such relevant areas.

In addition, we managed to achieve another goal of the study — to refute the thesis put forward in the cultural environment about the «collective blindness» and indifference of the journalistic community to the facts of violence, including sexual violence against women and girls under the age of majority, both in the global film industry and in everyday life. Moreover, in the course of the work, using examples of specific publications in the mass media, close attention was shown to the discussed problems of the press in the Central Asian region, where previously, under the influence of Islamic tradition, this topic was practically not paid attention.

Our hypothesis, also voiced at the beginning of the work, was thus confirmed. Earlier, during the intensification of women's movements in recent history, their main thematic focus was the equal participation of women in politics (women, in particular, have been seeking the right to participate in elections for a long time) and in business. This area remains on the agenda — in the European Union, for example, appropriate quotas have been introduced for the participation of women in the boards of directors of European companies: their share should be at least 40 percent (Rasmuhamedova & ot.-1, 2024). However, along with this, specific topics such as the right to abortion and sexual violence are becoming increasingly relevant today.

And here it is necessary to return to section 3.4, containing the results of the survey under the title «Media presentation of women's movements in Central Asia: a gender war?», and to respond positively to the question asked in the title (and in section 3.4) of this study: «Do women need rights?». Yes, based on the collected opinions, it should be concluded that women consider it necessary to have rights equal to those of the male part of the population. In addition, we recall that a comparative analysis of the answers to the question of this study on the right to terminate pregnancy with the respondents' answer about the meaning of religion and traditions from the previous study (Rasmuhamedova & ot.-2, 2024) revealed a contradiction, which lies in the fact that, on the one hand, the majority of respondents 51.6% consider religion and traditions their main life guideline, and, on the other hand, 62.4% advocate the realization of women's right to

terminate pregnancy. We believe that such a contradiction arose from the difference in the age categories of the respondents and are inclined to conclude that female youth in Uzbekistan think more progressively on issues of gender equality in general and the right to termination of pregnancy in particular. We also consider it necessary to attribute the presence of double standards to an additional reason for the contradiction: on the one hand, girls and women strive to demonstrate the desire to be «correct» believers, and, on the other hand, deep down, they do not want to follow all the canons of religion.

An important conclusion should also be attributed to the fact that the majority of respondents treat motherhood responsibly, that is, they believe that pregnancy should be planned, not accidental. This conclusion allowed us to make a comparative analysis of the indicators of those who want to have children — 67.5% with the indicator of those who advocate the right of women to abortion — 62.4%.

The problem is complicated by the fact that, according to scientific developments, by 2050, in three quarters of the world's countries, the birth rate will not be sufficient to maintain the population at its current level. By 2100, most countries will be affected. «Fertility is declining worldwide», the scientific journal *The Lancet* summarizes this work, noting that more than half of the countries already have a fertility rate that is too low to maintain their population levels: «in the future, the birth rate will continue to decline worldwide», *The Lancet* notes (La fertilité, 2024). The study is based on data from the Global Burden of Disease, an extensive program funded by the American Bill and Melinda Gates Foundation and aimed at combining health data from most countries. The researchers not only assessed current fertility rates in these countries, but also tried to calculate future developments based on numerous predictive variables such as educational attainment or infant mortality.

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AYOLLARGA HUQUQLAR KERAKMI? OAV VA JINSIY TENGLIK  
HARAKATINING HOZIRGI BOSQICHI.

**Annotatsiya:** Tadqiqot gender tengligi uchun harakatning paydo bo'lishining tarixiy asoslarini va hozirgi faoliyatning o'ziga xos xususiyatlarini taqdim etadi. Harakatning jismoniy va jinsiy zo'ravonlikka qarshi kurash, shuningdek, abortni taqiqlashga qarshi siyosiy muhokamalar va ommaviy noroziliklarni keltirib chiqarish kabi asosiy zamonaviy tematik yo'nalishlari belgilab olindi. Jurnalistikaning zo'ravonlik faktlariga "jamo'a ko'rliigi" haqidagi siyosiy tezis rad etildi, ayollar hamjamiyatining gender tengligining keng ko'lamlil masalalari - abort qilish huquqi, ishda kengroq ishtirok etish zarurligi haqidagi fikri aniqlandi. davlat xizmatlari va biznesda. Nashr filologiya fanlari doktori, professor A.A. Antonova-Ovseenko.

**Kalit so'zlar:** feminizm, gender tengligi, abort huquqlari, jismoniy zo'ravonlik, jinsiy zo'ravonlik, ommaviy axborot vositalari, jurnalistika.

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## НУЖНЫ ЛИ ЖЕНЩИНАМ ПРАВА? МАСС-МЕДИА И СОВРЕМЕННЫЙ ЭТАП ДВИЖЕНИЯ ЗА ГЕНДЕРНОЕ РАВНОПРАВИЕ

**Аннотация:** В исследовании представлены как исторические предпосылки возникновения движения за гендерное равноправие, так и специфика текущей активности. Выявлены основные современные тематические направления движения, такие, как борьба с физическим и сексуальным насилием, а также провоцирующая политические дискуссии и массовые протесты общественности запретов на прерывание беременности. Опровергнут политический тезис о «коллективной слепоте» журналистики к фактам насилия, выявлено мнение женской общественности по широкому спектру проблем гендерного равноправия — о праве на аборт, необходимости более широкого участия в работе государственных служб и в бизнесе. Публикация подготовлена при содействии доктора филологических наук, профессора А.А. Антонова-Овсеенко.

**Ключевые слова:** феминизм, гендерное равноправие, право на аборт, физическое насилие, сексуальное насилие, масс-медиа, журналистика.

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