

DOI: 10.52363/passa-2023.1-4

UDC: 351:323.4

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FORMATION OF MODERN IDEAS ABOUT GENDER AND GENDER RELATIONS IN SOCIAL SCIENCES

The article analyzes the theoretical and methodological foundations of the political analysis of the gender resource of state policy and management. The formation of the concept of gender as a category of socio-humanitarian knowledge is determined and the political nature of gender relations in modern society is shown. Particular attention is paid to the political theory of feminism as an attempt to overcome male hegemony in political theory and the formation of gender political science as a new direction of political science. All this made it possible to raise the issue of the need to take into account the gender factor in politics in general and in state policy and management in particular.

Keywords: *gender, gender relations, gender policy, gender studies, inequality of gender groups.*

Formulation of the problem. The political factors that determine the relevance of the topic are related to the diversification of the nature of state power in modern society and the participation in political processes of social groups that challenge the current state of affairs through political communication with the state through various forms of civil and political activity. At the same time, the reduction of any forms of inequality existing in society - ethnic, religious, regional, demographic, cultural, etc. becomes the resources for the development and strengthening of the legitimacy of the state in the conditions of plebiscitary democracy.

One of the varieties of social inequality is the inequality of people based on gender, more often called gender inequality. Its decline contains a significant potential that can be used for the development of the political system, its democratization and solving the problems of public administration. That is why the issue of gender equality and consideration of the emergence of such a phenomenon as inequality requires more careful consideration.

Analysis of recent research and publications. The number of multifaceted publications in the field of state gender policy indicates an urgent need to improve existing ones and the feasibility of developing and implementing new approaches to improving this system. The works of specialists Hrytsiak N., Levchenko K., Melnyk T., and Sverdliuk Ya., are devoted to the study of the essence of gender issues.

Presenting main material. The emergence of the concept of "gender" in the social sciences is connected with the development of gender psychology, which at first rigidly fixed the dichotomy of male and female, then in the 1930s and 1960s. a "psychology of sex differences" emerged, and in the late 1970s, as biological determinism waned, studies of "sex differences" emerged, suggesting that these differences may have no biological basis at all.

The logical consequence of this was the introduction in the 60s of the 20th century. sexologist J. Mani, the term "gender" to distinguish "sex" as a phenotype from sexual-genital, sexual-erotic and sexual-procreative qualities of the individual. They proposed a step-by-step scheme of gender formation, which begins with the formation of the cXX or XY chromosome set in a human embryo and ends with the formation of the sexual self-awareness (gender identity) of an individual. Thus, a system of sex characteristics arose: genetic, gonadal, hormonal, somatic, mental and civil. [3]

West and D. Zimmermann give this definition of gender. "Gender is a determination based on the use of socially accepted biological criteria to classify individuals as male or female. The criterion for classification can be genitalia at birth or chromosomal type before birth." At the same time, gender as a category loses its dichotomy, as biologists and endocrinologists who study hormones claim that "female

and male gender are no longer two opposite, mutually exclusive categories. Rather, gender is perceived as a continuum composed of chromosomal sex, gonadal sex (implementation of reproductive function), and hormonal sex, operating in the presence and under the influence of different environments."

Modern psychologists, developing the concept of gender, went even further. They claim that the matter is not limited to the presence of two sexes in Homo Sapiens, which differ in their roles in the reproduction process.

"Practically each of the determinants of gender, writes H. Lagonda, can develop in one of two, and one of four directions. A sign can be formed as male, female, genderless or bisexual." When analyzing the psychosexual orientation of an individual, we can talk about such options as heterosexuality, homosexuality, bisexuality, and asexuality. Starting with the research of S. Bem, it is generally accepted that the gender role learned by a person can also be represented by four categories: masculine, feminine, androgynous and undifferentiated. [1]

All this does not cancel the basic understanding of men and women as "certain naturally and unequivocally categories of being with obviously different psychological and behavioral preferences that can be predicted from reproductive functions", but it allows us to understand the huge variety of life situations related to human sex.

The psychology of sexual differences, from the standpoint of the gender approach, differs from research in the field of differential psychology by schemes proposed to explain the recorded facts of differences between men and women. From the standpoint of the gender approach, they are perceived as "determined by socio-cultural, rather than natural and biological factors." So, if the level of aggressiveness is related to the biological process of the production of male hormones, then the friendliness and sociability of women are social traits formed during socialization, which are not determined by hormones. Male mathematical abilities also develop through socialization through a hidden curriculum.

Summarizing, we can say that "Gender is the activity of organizing situational behavior in the light of normative ideas about attitudes and actions that correspond to the

category of gender." "The need for methodological separation of sex from gender was determined by the widespread opinion and belief that differences in the behavior of men and women, their social positions are the result of biological, that is, sexual differences; seeking to analyze how sex and gender interact in the life cycle process; understanding that the social is more subject to change than the biological." [5]

At the same time, there is a growing awareness that differences within gender groups, for example between women of different ethnic groups or different classes, may be even more significant than the biological differences between women and men of the same class. Theorists of gender analysis question the obviousness of the very categories "man" - "woman" in sociocultural analysis. J. Scott, for example, writes: "Man and woman are both empty and overflowing categories. Empty because they have no ultimate transcendent meaning. Overcrowded because even if they appear fixed, they nevertheless contain within them alternative denied or repressed definitions.'

It is important to emphasize that in psychology and sexology, the recognition of the plurality of gender and gender identities was a step towards expanding the concept of the norm, the methodology of the research did not fundamentally change. For sociology, the transition from essentialism (as an idea of the immutability and biological determination of male and female nature) to the theory of social construction of male and female roles led to a paradigm shift in the study of men's and women's problems. Gender began to act not so much as a differentiating factor as a stratifying factor in social interactions, because in the gender approach "there is always a thesis about the unequal distribution of resources on the basis of assigned gender, about the relationship of dominance-subordination, exclusion-recognition of people whom society assigns to different categories of gender ".[4]

Summarizing the discussion regarding the semantic content of the term "gender" in social science and the subject of gender studies, we can note that:

- the word "gender" has three guises (term, concept and category), and only in academic feminism it "grows" to the status of a category, which explains the relations of dominance and subordination of some subjects;

- there are two traditions of using the word "gender" in science: gender as a social characteristic of a biological entity in the sex-role concept and gender as an independent social category in feminism, which involves accounting for the power dimension of the system of social relations, and both types of such studies will be gender-based;

- every researcher has the right to choose one or another interpretation of the word "gender", but he must "clearly articulate his methodological position in this subject field." If "the researcher does not articulate it, then what he does will not be science."

Thus, two alternative (mutually exclusive) approaches to understanding gender and, accordingly, to the subject of gender studies were formed in domestic socio-humanitarian knowledge. In the sex-role concept, gender is a social characteristic of a person's biological essence. In academic feminism, based on the theory of social construction of reality, it explains the relations of dominance and subordination of social groups of men and women. [7]

It is necessary to emphasize that the sex-role theory of gender does not problematize the relations between men and women and does not see their conflict, because it does not raise the question of the power dimension of these relations. For her, the idea of mutual complementarity (complementarity) of articles is the main one. The main role of a man in the family and society is instrumental, and a woman's is expressive (emotional). Interacting within the family, men and women complement each other, ensuring the reproduction of future generations.

Gender studies, on the contrary, from the very beginning emphasize the hierarchical positions of men and women in society and emphasize the social construction of this hierarchy, which makes it possible to ask questions about its reconstruction in order to achieve greater social justice in society.

The dividing line is determined by determining the nature of female and male roles, whether they are biologically or socially defined. Gender-role theory believes that a woman's reproductive abilities make the role of mother the main one in her role set, potential motherhood makes all women attentive, caring and compassionate, there is an innate maternal instinct. [2]

The theory of social construction of gender states that women, in particular, mothers, are not born, they become them in the course of gender socialization. The biological act of carrying and giving birth to a child does not automatically make a woman a mother. She is assigned this social role, but it is not at all necessary that she wants to play it and can play it well. Women are kind, caring and considerate not because of their chromosomal set and ability to bear children, but because society requires them to be considerate and considerate through the system of gender norms, the transmission of gender ideas, stereotypes and attitudes. And similarly, men are not born strong-willed and professionally active, they become so by adhering to sociocultural ideas about masculinity.

In other words, the existing gender complementarity in society is a result of gender socialization, and not a consequence of biological differences between men and women. However, this complementarity does not mean equality, that the prevailing gender ideas in society are patriarchal in nature, consolidating the leading role of men in society and limiting the sphere of self-realization of women to the private sphere.

The key theme of the gender analysis of social relations is the inequality of opportunities for gender groups, which is determined both by existing stratification systems and by the gender picture of the world of individuals, based on patriarchal ideas.

The concept of "structure" is considered the main explanatory category for any manifestations of social life and distinguishes four dimensions of the social structure: normative, ideal, and the dimension of interests (life opportunities). These dimensions are not separate and independent. On the contrary, they are closely related. Each dimension of the structure, taken separately, significantly influences the others and is influenced by them.

Such phenomena as legitimation, axiological justification of inequality, exploitation, domination can be explained as a consequence of the influence of normative structures on interest structures. The normative dimension of the social structure is a network of inherent commonalities of norms, values, and institutions. Measuring interests (life opportunities) is the distribution of access to public goods: wealth, power, prestige,

knowledge, etc. The specific property of this dimension is that it logically inevitably generates hierarchical inequalities for people. [6]

As a result, the world of the "supernature of things" turns out to be divided into male and female, public and private, active and passive. This is how male domination is formed, the power of parents is patriarchy. A woman, thanks to her "natural essence", should be the progenitor and keeper of the hearth. At the same time, practices related to biological and social reproduction are underestimated by society and women are denied professional ambitions. As P. Bourdieu writes, it is enough to express them to a woman, and what was naturally confessed to men, instantly acquires the status of unreal with the help of irony or soft condescending kindness. In this, the influence of the normative dimension of the social structure on the inequality of life opportunities is manifested, which is interesting for us. A woman, "ordained by nature" to procreate and work in the private sphere, is not allowed into the public sphere, her life opportunities do not extend beyond household management. Men, in turn, are "destined by nature" to participate in social games, the most important of which are power games. Their self-realization is possible only in the public world. To be a man, "means to immediately find yourself in a position that contains power and privileges, but at the same time duties and all the obligations inscribed in the concept of masculinity as a kind of aristocracy." [3]

In the sphere of politics, androcentrism of culture turns into a resource of power. Discussing the image of the "real man" of Ukrainian politics, they write that labeling political actors "as feminine or as masculine entails attributing to them the corresponding qualities and the corresponding place in the social hierarchy. Treating the feminist as second-rate and subordinate; masculinization of Ones and feminization of Others".

There are many misunderstandings, myths and superstitions about gender in the mass consciousness. Moreover, many consider gender and everything related to it to be a fiction of Western feminists, a foreign ideology that corrupts immature minds. Recently, thanks to the efforts of a number of radical public organizations (primarily religious), gender also acquires negative connotations with homosexuality, and the struggle for gender equality is represented by these organizations as a struggle for the rights of sexual

minorities.

The thesis about the flourishing of pedophilia as a result of the adoption of "gender laws" is also not supported by the facts in the article. The authors bring together reproductive technologies, juvenile justice, surrogate motherhood, and children's sex education, and believe that all of this stems from the adoption of "gender laws." As mentioned, we do not have "gender laws" yet, but assisted reproductive technologies are already actively used. In fact, they are aimed at fighting infertility, and not at destroying the family, although their use, of course, has many ambiguous consequences: psychological, legal, social, economic, etc.

As mentioned, two alternative interpretations of the concept of gender have developed in the social sciences - gender-role and social-constructivist. Anti-feminists of a radical orientation firmly stand on the first and do not hide it, even they replace gender with sex, ignoring the socio-cultural content of gender and replacing the social characteristics of the individual with biological ones. [4]

The key defect of such considerations is their anti-historicism. Relying on objectively existing biological differences between men and women, anti-feminists argue "that the entire history of the human race, from the present to the earliest written texts, is a continuous record of Patriarchy. In every society, without exception, leadership is associated with a man, and taking care of children is associated with a woman."

However, historical and ethnographic facts show that the emergence of patriarchy and the monogamous family is connected with the formation of the institution of private property and the emergence of the state. It was the emergence of private property that raised the question of the necessity of transferring property as an inheritance strictly and unambiguously to certain heirs, gave birth to a monogamous family and parental authority.

Anti-feminists do not at all deny the fact of male domination, but consider it fair and beneficial to women. Moreover, the change of traditional gender relations and the gender contract "breadwinner-keeper of the hearth", in their opinion, will collapse the social structure and, first of all, will disrupt the process of reproduction of the population.

Conclusions. By summarizing the facts that really indicate the existence of discrimination against men in Ukrainian society (forced conscription into the army, stricter criminal prosecution, falsification of rape facts, ban on seeing children after divorce, lower proportion of men among university students, higher retirement age) somehow indicate them as facts of discrimination of the stronger sex by women, completely ignoring such an actor of gender relations as the state, which established many of those norms that are interpreted as discriminatory. From the point of view of gender theory, the macro-level of gender relations is replaced by the intergroup one.

Another thing is that in contrast to power, which is studied by political scientists, the bearers of which are political institutions, power as a subject of gender studies is both already and broader. Already because it is considered only through the prism of relations between people as representatives of different sexes, more widely because this power permeates all spheres of life without exception, not limited to the framework of political institutions, as it has a socio-cultural nature. The concept of "gender" was introduced into the social sciences in order to dilute the concept of biological (anatomical and physiological) and sociocultural differences between men and women. Because of this use of the term "gender" requires going beyond purely biological (sex) differences between men and women. Recognition of the existence of the social dimension of gender, ie. presence of specifically female and male statuses, roles, norms and values raised questions about the historical nature of this specificity, as well as about the mutual influence and relationship between male and female in culture and society.

The existence of different methodologies for the analysis of the relationship between men and women and the interpretation of the obtained results became the basis for the formation of two conflicting discourses regarding gender inequality and women's problems - feminism and anti-feminism. Inequality and power relations between men and women permeate all spheres and levels of society, from the family to the state. Given this, the issue of determining the content of gender concepts, norms, rules, and patterns of behavior that prevail in society becomes a political issue, because it affects the foundations of "male dominance".

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