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## PHILOSOPHICAL THINKING AND GENDER ISSUES

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**Introduction.** The task of philosophy in the 21st century is to overcome antitheticality both in the answers to the «eternal» philosophical questions and in their formulation. The traditional relationship between the general and the individual, the individual and society, the possibility and reality, the project and its implementation, the new and the old, intuition and rationality, expression and aggressive means, male and female becomes in the newest philosophy, first of all, a gender theme, in relation to which a new style of philosophical thinking is formed.

Gender studies influenced such philosophical schools as phenomenology, the logic of the development of its main ideas. Husserl, Merleau-Ponty, St. George, Heidegger focused the idea of phenomenological research on bodily experience, meaning, significance, the language of expression or expressiveness itself. Various concepts of gender studies try to give an analytical study of subjectivity. Some of them are close to feminist issues, others are guided by the trends of the latest philosophy.

**Keywords:** *Gender, philosophy of gender, genderology, feminism, philosophical thinking.*

Today, gender equality is included in the list of global problems of humanity, rising higher and higher in the world rankings every year. The problem of gender equality has existed for decades. The inequality of the sexes that still persists has shown that the problems of equality cannot be completely solved. Recognition of sex as not only a biological but also a social factor (gender), which acts, among other things, as the most important criterion for social interaction, allowed the scientific theory to form the concept

of «gender equality». In its most general form, it means the equality of the female and male gender in life-supporting types of social activity, given that society functions and develops in this direction. In our time, this topic is very relevant, since the problems of gender equality, as well as various aspects of improving the lives of women and men, are quite widely reflected in world public thought. They are considered by representatives of philosophy, sociology, psychology, political science, economics and other social sciences. Gender is a social sex. The dictionary of gender terms defines the word «gender» as «a set of social and cultural norms that society prescribes for people to follow depending on their biological sex.» Gender is a social aspect of relations between men and women, which manifests itself in all areas of public life, including politics, economics, law, ideology, and culture. Gender is a set of characteristics determined by the culture of society that identify the social behavior of men and women and the relationships between them. Sex is the biological differences between males and females. Genetic, endocrine and cerebral components of sex determine not the psychological differences between men and women, but the level of mental and motor activity of the body. They are associated with motor mobility, the ability to use muscle mass in a particular activity, excitability, reaction speed, etc. The combination of various characteristics of each level forms a variety of constitutional features of each person. Gender, therefore, is a natural, material phenomenon, it is the most important feature of human corporeality, thanks to which a person belongs to the world, and not only the material, but also the social. Social role, i.e. gender, can be changed. In modern social sciences, there is a growing tendency to study the theoretical foundations of the

relationship between man as a generic being, society and nature, the historical evolution of gender foundations, aspects of gender analysis of internal and external factors that affect the life of the sexes and their statuses. The philosophy of genderology is useful for solving the problems of genderology and its research, genderology as a science that seeks to improve the status of the sexes. The philosophy of genderology can be defined as rational critical thinking about the path of man as a subject of gender in the Universe, the nature of gender in the Universe, and the comprehension of truth.

Gender equality is a free, conscious choice by men and women of their social roles regardless of biological sex. The prerequisites for the active study of gender and the formation of a new direction of knowledge are considered to be the mass feminist movement that arose in the mid-19th century, the «sexual revolution» of the 1960s, women's struggle for their rights in the 1980s and 1990s and the emergence of «women's» and gender studies in this regard. Since the mid-1960s, gender studies have been actively developing in the humanities - interdisciplinary research related to the study of gender relations, differences and similarities between different sexes, gender history, and gender representation in culture. Gender issues have many aspects of problematization. There are many value- and culturally oriented problems of fathers, families, mothers, children, parents in the field of cognition and life in general. They are interconnected and an interdisciplinary approach is useful for their solution. Interdisciplinary research in social sciences is traditional in the development of problems of the theory of culture, the study of a free personality. Already the founder of social anthropology B. Malinovsky called the scientific study of culture a doctrine that assumes knowledge of the sciences about man in general. The philosophy of genderology points to the free development of the individual as preserving the independence of choice of one's own individuality and one's own spiritual activity. In this process, the gender culture of a person becomes a condition for the formation of spirituality in interpersonal communication: industrial, family, international, national, professional, etc. And already by the end of the

twentieth century, a new branch of humanitarian knowledge was formed in science - genderology, which is an interdisciplinary field of research about a person as a representative of the male or female sex. Genderology is the study of the sexes, the science that studies the collective existence of the sexes, including the evolution of their social statuses. The main problem of genderology is what exactly is understood by the norms of male and female behavior and what is the nature of the relationship between the sexes, what determines this behavior and these relationships. Each person is a product of a complex interaction of heredity and environment. Throughout life, and especially during adolescence, there is a process of gender-role socialization, mastering certain behavior patterns. The philosophy of genderology in the format of methodology is addressed to the most general issues of gender development of society. This is a common fact of cognitive activity: mediation by social activity. Already I. Kant pointed out the dependence of conceptual activity on practice. Gender activity is the basis and goal of gender cognition. Solving gender problems of society from the standpoint of the philosophy of genderology can become a guideline in solving issues of social development in the era of rapidly changing social changes.

The possibilities and limits of gender cognition, the process of comprehending the truth are studied in the theory of knowledge of the philosophy of genderology. The process of gender cognition is a special form of spiritual and subject-practical activity. Gender cognition characterizes the process of mastering, preserving, developing and refining gender knowledge. The study of gender reality is the goal of gender cognition. The history of gender knowledge traces its sociocultural connection with the economic division of labor, gender forms of ownership, education, health care, politics and other forms of activity.

In the second half of the twentieth century, the ongoing processes forced us to intensify the search for new approaches to improving the structure of human society. The role of conscious regulation of social processes has increased, thanks not only to an increase in the level of organization of society, but also

to the development of such sciences as social philosophy, sociology, social psychology, etc. In such a situation, the question of a woman's place in modern society, the prospects for her wide involvement in the main strategies of social development could not be left aside. Many leading futurologists of our time talk about the possibility and necessity of increasing the role of women in all spheres of public life for the self-preservation of humanity. It is necessary not in words, but in deeds to single out a woman and family as an independent object of social influence in order, firstly, to help her integrate into the system of social relations and, secondly, to protect those who have not managed to realize themselves and are on the verge of physical and moral survival. As a result, a new science was identified - feminology. «Feminology examines the totality of socio-economic, political, legal, socio-cultural conditions that have developed in society for the implementation of women's common and specific interests with men, ensuring their life in all spheres of public life.» Feminology as a science is based on identifying patterns of social development of women based on the principles of humanism and egalitarianism, i.e. equality of opportunities, rights of women and men. In the narrow sense of the word, «feminology» is an independent socio-humanitarian science about the position and social roles of women in society, all aspects of their life. The difference between genderology and feminology is that the scientific interest of the former is aimed at studying the problems of the male and female sexes equally. The level of development of gender culture is inseparable from the social existence of civilizations. Economy, material production, standard of living largely determine the gender cultural life of society and the individual in the past and present. Therefore, issues of gender culture are a significant part of research in genderology and its philosophy. Gender culture is a social construction of sex, which distinguishes human behavior and life from natural biological forms of behavior and the life of the animal world. In this aspect, gender culture is part of the process of cultural transformations in people's lives. In the mature moral, ideological and emotional-volitional

development of a representative of the sex as an individual, the process of acquiring gender norms and values is internally necessary and has significant significance. Feminology proceeds from the fact that culture is characterized by: gender asymmetry, masculine dominance and gender inequality. Masculinity is a complex of behavioral characteristics, opportunities and expectations that determine the social practice of a particular group united by gender. In other words, masculinity is what is added to anatomy to obtain a male gender role. Thus, feminology, formed on the wave of the women's movement, focuses on women's issues. Gender equality is equal access of women and men to various resources and the equivalence of «women's» and «men's» professions, roles in society, equal attitude of society to the contribution of both to economic and demographic development.

The issues of gender culture, the life of the sexes have a long history in the history of civilization and science. A notable page in it is the issue of diffusion of gender culture. This issue has many facets. Diffusion of cultures is a subject of scientific interest of scientists of the past and present. With the formation of social anthropology in the late 19th - early 20th century, scientific research into family and marital aspects of the culture of peoples and the sexual life of various societies accelerated. Positivistic teachings on civilization mastered precise methods, achieved certainty in the results of studying diffusion, contacts, transfer, borrowing of family cultures of the peoples of the world. The conclusion about two gender cultures was generalized by F. Boas. Ancient types of family-kinship groups gravitate toward two, «fundamentally different forms observed in different areas of the periphery» - the maternal and paternal family and the kinship system in the history of civilization of the peoples of the world. In Russia, gender diffusion is considered in the aspect of the linguistic-communicative factor of gender relations. Models and unique examples of the spread of gender cultures are determined by the creativity in the life of the sexes. It is in gender cultures that monolithic social processes, parental, family, marital unions, which give stability to society in the past and in the present, are revealed.

The gender equality strategy is beneficial to both sexes: by changing the life of one sex for the better, it also changes the life of the other sex, making it more harmonious, healthy, and high-quality. Gender equality refers to both gender and sex. In terms of sex, women and men have functions and roles in society that are intended for them. Mother and father are equally necessary biological roles; without them, conception and birth of a child is impossible. In terms of gender, parents are not only a biological but also a social role. Parents have equal rights and bear equal responsibility for their child. Parenthood is not limited to motherhood. Fatherhood is not limited to earning money. There are no “women’s” and “men’s” responsibilities for child care and upbringing. Each couple distributes these responsibilities freely, responsibly, and in accordance with a particular situation. Today, women can do almost any job no worse than men, and men can do any job no worse than women. The labor market values not so much physical parameters or gender as knowledge, skills, and competencies of a person. Opportunities provided by gender equality: - increase in life expectancy and quality of life of men and women; - improvement in health and emotional state of women; - increase in significant female potential, which is in demand by society; - improvement in physical, psychological and spiritual state of children; - the number of talents and abilities manifested in the learning process will increase many times over, more people confident in their abilities with a desire for self-realization will graduate from schools and other educational institutions; - girls and boys will better understand each other and cooperate as equal partners from childhood, relationships with peers will become more humane and safe; - girls will become more independent and confident in their abilities, and boys - more sensitive and competent in relationships with others; - more mature and conscious choice of profession and life strategies for both boys and girls; - improvement in the economic stability of the state; - harmonious relationships in the family. From which we can conclude that gender equality contributes to stable socio-economic development of society. Inequality will slow down the economic

development of countries due to a number of reasons. First, gender inequality reduces the quality and potential of human capital. Human capital – resources of labor and knowledge – is the main factor and driving force of economic development. Gender stereotypes, vertical and horizontal segregation in the labor market, especially in the most promising sectors of the economy, reduce women’s opportunities to reveal their talents. Second, the gender gap in education reduces the human capital of the next generation. Third, gender inequality leads to the phenomenon of double burden for women as a result of the gender imbalance in the distribution of unpaid household labor. Unpaid labor includes housekeeping and caring for children and other loved ones. Women are usually the main “donors” of care, and the recipients, accordingly, are men and children. The problem is not only the imbalance itself, but also the invisibility of household labor and its contribution to the economy as a result of its absence in the system of national accounts. Fourthly, the low proportion of women in public and corporate management is not only a consequence, but also a factor of gender inequality, i.e. it contributes to the consolidation of gender stereotypes and the implementation of gender-neutral policies. The term «gender equality» does not mean that men and women become or should become similar, identical. Researchers do not call for men and women to become similar to each other. The point is that our ideas about «masculine» and «feminine», for example, about «a real man» and «a real woman», are nothing more than our ideas, and not immutable truths. It is important to remember that gender equality is the conditions under which men and women have not only equal rights, but also equal opportunities to realize their rights and potential to the fullest extent. Equality has long been considered mainly a women’s issue.

In fact, this is also a men’s problem. Perhaps the point is that most men see themselves not as a representative of a certain biological sex, but as a representative of the human race as a whole. Gender or male chauvinism is incompatible with democracy and a civilized society and state. In fact, the problem of equality is a basic question, a question of what kind of society we are building.

Women feel blatant discrimination on the basis of gender, despite the fact that the structures of our society, built with a gender approach, are freed from systemic barriers to full female economic and social participation. However, in real life, stereotypes about women's abilities and their role functions in life prevent women from advancing in both non-traditional and traditional spheres of employment. It is difficult for women not only to get a job, but even to be heard. Until the role of men is reconsidered, no significant changes are possible. And for this it is necessary to change both the social ideal and everyday consciousness, which is a very difficult task, which can be accomplished only by the joint efforts of the women's and men's liberation movements. First of all, it should be realized that masculinity cannot be identified with such distorted ideas as rudeness, insensitivity and cruelty. Gender cognition is mediated by gender cultural diffusion. Gender cultural diffusion - the production of gender artifacts through the cultural institutions of one's own social organizations in contact with a representative of the opposite sex or gender social community - is characterized by the interpenetration and interaction of gender artifacts of the subjects, participants in the contact. A noticeable part of the spread of gender cultures in the process of gender cultural diffusion is the spread of part of the gender material and spiritual values of one gender society in another or other gender societies with their own sets of gender material and spiritual values. Thus, gender cultures are integral components of the cognition and life of society and man. The process of gender cognition is represented by intellectual, emotional-sensory, physical (biological), motivational aspects and is necessarily mediated by gender cultures in the family, society, and enterprise. In the process of intellectual development of the world, the formation of the gender culture of the individual is mediated by the self-conscious mind. The process of gender cognition is represented by the intellectual development of the individual, and requires a developed worldview of the representatives of the sexes. Gender knowledge is formed in the midst of social, family life and at work. The practical source of gender knowledge is family, parental life, motherhood, fatherhood,

childhood. In these societies, gender concepts, gender judgments, and gender conclusions are formed.

Aggressiveness becomes a quality that characterizes the male sex, and thus it claims to be a social ideal for men, while the other half takes it as a criterion for assessing the male personality. Such a vision is fraught with the threat of destroying the individual and society and is as dangerous in its error as defining the concept of «femininity» by such stereotypical qualities as submissiveness, passivity, obedience and irrationality. In modern science, it is generally accepted that the decisive role in the formation of gender differences is played not by biological sex, but by those social and cultural meanings that society attributes to the fact of anatomical differences. This approach allows us to look at the problem of gender equality in a new way. Since gender differences are socially and culturally constructed, then, on the one hand, this allows us to put forward the task of eliminating gender discrimination where the basis for discrimination is biological sex (for example, in the labor market, where the reproductive role of women is often the basis for professional discrimination). On the other hand, the existence of real gender differences between women and men in life is the basis for limiting people's rights on the basis of gender. The best way to eliminate gender inequality is to actively declare it. Inequality can be in the form of hiring or training only representatives of one gender to perform a certain role, wage differences, discrimination, bullying and harassment. Gender minorities can experience obvious discomfort at work. People must eliminate such discomfort and create a safe working environment for everyone. Let's consider some simple steps to create gender diversity and equal rights in the workplace: - ensuring that each employee is aware of the equal rights of different genders, these can be various kinds of seminars where each employee can understand what gender is and why the company adheres to a gender equality policy, in addition, this will help bring the whole team closer together; - providing childcare, maternity benefits and childcare support to both women and men; - recognizing the contribution of women at entry levels and drawing

attention to women in leadership positions; – implementation of fair and equal remuneration and recognition for every employee regardless of gender, race, sexual orientation, ethnicity, etc. Basically, all the largest companies are non-state, so the recommendations apply specifically to this type of companies. According to the law, much of this has already been implemented in state-owned enterprises, but private ones, trying to save money, forget even about the most basic things: such as childcare and career advancement. Much also depends on the management itself, so it is necessary to start destroying the gender imbalance from the very top. According to the Global Gender Gap Report for 2021, the gender gap in the workplace will not narrow over the next 135 years. These are forecasts, but we can change these forecasts if we start taking significant steps to overcome the gap. The literature suggests the main directions for eliminating gender inequality that the organization's management can implement: Tell employees about unconscious gender biases. This will help identify discrimination and avoid such behavior towards minorities. In addition, people should express their opinions on gender equality and promote it with enthusiasm.

Appoint a diverse recruiting team. The recruiting team needs to have a diverse and inclusive mindset and focus on attracting more women to entry-level and leadership positions. Research shows that having an expanded shortlist of candidates for open positions helps with gender diversity because it allows managers to think outside the stereotypes associated with the job role. Also, keep an eye on your recruiter's level of diversity when reviewing applications and resumes. Make sure there is no discrimination from the start. Ensure that your company has an equal pay policy. Start conducting company-wide audits early to review the salaries paid to men and women in the same positions. This will bring you one step closer to equality in the workplace and increase inclusivity in the workplace. Provide flexible working, allow employees to work remotely. Providing employees with the flexibility of choice is a great way to promote equality in the workplace. This "flexibility" works as a strategy to retain female employees as it allows them

to maintain a work-life balance. Create equal opportunities for training and development. There are many benefits for a company when it prioritizes the advancement of women, including higher revenue growth, increased innovation in the workplace, and increased customer satisfaction. Additionally, when women have more opportunities to learn and advance in their careers, they tend to be more confident in taking on leadership positions. Focus on employee well-being and mental health. Many employees suffer from stress, anxiety, and depression due to work pressure or discrimination. You need to address these issues and help your employees combat them to stay physically and mentally healthy. Maintain mentor-mentee relationships. Allow your employees to participate in mentoring programs. Such programs benefit both the mentor and the mentee. Allow minorities and women to take on mentor positions to improve their leadership skills. Additionally, when women mentor men, it breaks down stereotypes, gender bias, and misogyny in the workplace. These inverted gender roles are a prerequisite for diversity, equality, and inclusion, which will help your company eliminate gender inequality in the workplace. Gender stereotypes in the workplace are inevitable, but you can try to reduce them.

Gender is a construct, and it is not only about men and women. All sorts of differences make us unique, but we must learn to respect each person as he or she is. Thus, in this work, the theoretical aspects of studying the concept of gender, sciences that deal with the presentation of information and the elimination of gender problems, as well as the concept of gender equality and the problems that humanity faces at the present stage of social development were considered. In the course of the study, the differences between the concepts of «sex» and «gender» were considered and it was revealed that sex and gender are not the same thing. Sex is the biological differences between female and male individuals, while gender is the social differences between women and men. Sex cannot be changed. Gender roles can be changed. Two sciences were also considered - genderology and feminology. Genderology is based on the problems of both sexes, while feminology

deals exclusively with the problems of women. Feminology is the basis not only of various feminist trends and groups, but it is also the basis of genderology. Feminological problems are classified by the UN as global, and therefore a huge number of studies are being developed on women's issues in order to revise existing models that influence the state of knowledge about the social status of women and preserve the system of values that promote inequality. The issue of gender equality is also analyzed - equal legal status of women and men and equal opportunities for its implementation, allowing individuals regardless of gender to freely use their abilities to participate in the political, economic, labor, social, public and cultural spheres of life. Gender equality is a problem not only for women, but also for men. Gender inequality hinders the development of societies and countries, worsening their global position, and it is not without reason that this problem is considered global and is deeply considered by UN members. To mitigate the problem, it is necessary to change both the social ideal and everyday consciousness, which is a difficult task that can only be accomplished through the joint efforts of the women's and men's liberation movements. Recommendations were given for eliminating gender inequality in the workplace, which will help improve the performance of the team in the IT sphere. Since the IT sector is currently the fastest growing, improving the position of women in IT will help set an example for other industries. And although inequality still exists, it is gradually decreasing, opening up more and more opportunities for women to develop and grow. Thus, we can state the fact that the problem of gender equality has deep roots and still exists at the current stages of society development. Due to gender equality problems, many countries cannot improve their potential and fully develop. Attempts to eliminate the problems have been made by various scientists, but even having issued special rules to regulate the situation, gender inequality will not go away. People need to learn to accept the equality of social individuals, respecting the rights of both women, men, and other gender varieties. At the moment, we are witnessing the formation of a new social consciousness in the field of gender

relations. Gender equality makes our personal life more harmonious and happier, and our society - more fair, humane and effective.

Gender concepts are thoughts about essential aspects of gender existence. They are expressed in the form of a phrase – close relatives – or a separate word – great-grandmother, etc. Gender judgments are thoughts in which something is affirmed or denied. They are expressed in the form of sentences. Gender inferences are a type of gender rational cognition, represented by two or more gender judgments and the inferential knowledge derived from them. The theoretical level of gender knowledge combines systemic, verified gender knowledge. This type of knowledge is most useful in solving the most common and pressing problems of gender societies. The process of gender cognition is inherent in the emotional and sensory development of the individual. Gender relations and gender actions are mediated by specific feelings: gender sensations, gender perceptions and gender ideas as types of sensory cognition of the sexes. Gender sensations are a type of psychological acts that arise in a gender society due to the senses: maternal tenderness, parental affection, etc. Gender perceptions are represented by an image that is formed in the psyche of a gender subject in direct contact with a phenomenon of the surrounding world. For example, a nursery in the parents' home appears in the child's psyche as mental images and is a gender perception. Gender perceptions fixed in memory and extracted from it in the process of gender cognition are gender ideas. Gender ideas about a gender phenomenon can arise outside of direct contact with this phenomenon. The image of the parental home in any place of residence of the subject appears in his memory as a gender idea. The conclusions of the philosophy of genderology confirm the ideas of a natural connection between gender cognition, gender culture and the development of society. There are no gender cultures without society, just as there is no harmony in society without gender cultures: people must acquire gender knowledge that allows them to engage in gender actions and gender relations. Gender cultures are realized historically, relying on the powerful potential of material and spiritual values developed by

representatives of the sexes in the past and present. The combination of many cultures in the culture of the sexes is a noticeable feature of the gender culture of motherhood, fatherhood, family, childhood, parenthood. The expression of the free development of a cultural personality is the conscious formation of needs for gender spiritual values - moral, ideological, aesthetic and others. The global process of development of gender values is really present in the development

of the culture of different peoples of the world and the social life of the peoples of the world. The unity of the general cultural development of mankind is possible in the process of developing universal gender values, caring for motherhood, family, childhood, fatherhood and parenthood. The world - a single family - one of the most ancient and remarkable ideas of thinkers of the past and present, does not lose its appeal in the history of civilization.

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### **ФИЛОСОФСКОЕ МЫШЛЕНИЕ И ВОПРОСЫ ГЕНДЕРА**

#### **Резюме**

Задачей философии XXI века является преодоление антитетичности как в ответах на «вечные» философские вопросы, так и в самой их постановке. Традиционное соотношение общего и единичного, индивида и общества, возможности и действительности, проекта и его реализации, нового и старого, интуиции и рациональности, экспрессии и агрессивных средств, мужского и женского становится в новейшей философии, прежде всего, гендерной темой, по отношению к которой формируется новый стиль философского мышления.

Гендерные исследования повлияли на такие философские школы, как феноменология, логика развития ее основных идей. Гуссерль, Мерло-Понти, Сртр, Хайдеггер сосредоточили идею феноменологического исследования на телесном опыте, смысле, значении, языке выражения или самой выразительности. Разнообразные концепции гендерных исследований пытаются дать аналитическое исследование субъективности. Некоторые из них приближаются к феминистской проблематике, другие ориентируются на тенденции новейшей философии.

На сегодняшний день гендерное равенство входит в список глобальных проблем человечества, с каждым годом поднимаясь все выше и выше по мировому рейтингу. Проблема гендерного равенства существует не последние десятилетия. Сохраняющееся до сих пор неравенство полов показало, что проблемы равенства невозможно решить до конца. Признание пола в качестве не только биологического, но и социального фактора (гендера), выступающего, в том числе важнейшим критерием общественного взаимодействия, позволило научной теории сформировать понятие «гендерное равенство». В самом общем виде оно означает равенство женского и мужского гендера в жизнеобеспечивающих видах социальной деятельности при том, что общество функционирует и развивается в этом направлении. В наше время данная тема очень актуальна, так как проблемы гендерного равенства, так же, как и различные аспекты улучшения жизнедеятельности женщин и мужчин, нашли достаточно широкое отражение в мировой общественной мысли. Они рассматриваются представителями философии, социологии, психологии, политологии, экономики и других общественных наук. Гендер – социальный пол. Словарь гендерных терминов определяет слово «гендер» как «совокупность социальных и культурных норм, которые общество предписывает выполнять людям в зависимости от их биологического пола». Гендер — это социальный аспект отношений между мужчинами и женщинами, который проявляется во всех областях общественной жизни, включая политику, экономику, право, идеологию, культуру.

Выводы философии гендерологии подтверждают идеи закономерной связи гендерного познания, гендерной культуры и развития общества. Не существует гендерных культур без общества, как нет гармонии общества без гендерных культур: люди необходимо усваивают гендерные знания, позволяющие им вступать в гендерные действия и гендерные отношения. Гендерные культуры реализуются исторически, опираясь на могучий потенциал материальных и духовных ценностей, выработанных представителями полов в прошлом и современности. Сочетание многих культур в культуре полов является заметной особенностью гендерной культуры материнства, отцовства, семьи, детства, родительства. Выражением свободного развития культурной личности служит осознанное формирование потребностей в гендерных духовных ценностях – нравственных, мировоззренческих, эстетических и других. Мировой процесс развития гендерных ценностей реально присутствует в развитии культуры разных народов мира и общественной жизни народов мира. Возможно единство общекультурного развития человечества в процессе развития общечеловеческих гендерных ценностей, заботы о материнстве, семье, детстве, отцовстве и родительстве. Мир – единая семья – одна из самых древних и замечательных идей мыслителей прошлого и современности, не теряет своей привлекательности в истории цивилизации..