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GENDER PROJECT OF THE FUTURE

Abstract. A special thematic issue in the journal "Anthropological Measurements of Philosophical Research" devoted to gender content is analyzed. The focus of the review is on new directions of thought and practical realization of gender justice. Prospects for further development of the mentioned topic are determined.

In the context of globalization processes in many countries of the world there is a significant influence of humanitarian inequality, rooted in the subconscious by the traditional distribution of gender roles. Such inequality hinders progressive changes in society, blocks the possibilities for self-realization of a person and the creation of his/her own projects of the future.

If we investigate the theoretical state of the gender problem, we have to admit that philosophy has fulfilled its function, and the further fate of this problem is shifted to state institutions, becoming part of socio-political practice.

However, the sharp theoretical differences regarding the gender subject attract the attention of philosophers all the more, because complex problems conceal the apophatic effect: the closer their solution in theoretical plan, the more difficult its practical implementation. In view of this, the editorial board of the journal offers a special issue devoted entirely to gender issues.

The feminist-minded part of society expresses dissatisfaction with the implementation of gender perspectives in the spheres of managerial, political and economic activity. Women's rights in the human rights system are not yet a priority and have not become an organic component of society because women constitute a minority of political power – managerial positions are predominantly occupied by the male part of society. The experience of women, despite the good education, non-standard way of thinking, unique female intuition, which has significant advantages in solving difficult problems is unfairly ignored.

In modern European countries, a female presence is increasingly felt in many spheres of governance, which violates the male power monopoly. It is women who have introduced new relationships in the policy, the abolition of the priority of open-ended force, which was based on the principles of social Darwinism and technological pragmatism. On the other hand, feminist and gender-based studies increasingly proclaim slogans about their independence, the material independence of women from men, which is achieved through their involvement in economic activity as a productive potential, as a necessary condition for their self-realization.

Such approach is detrimental to gender anthropology. In fact, we deal with the recurrence of an economic-formative approach, in which the social reproduction of a woman is replaced by material motivation, where a woman is not a goal, but a means of production. In this view, it is not the inner world a woman is focused on, where the existential values prevail and give her a special spiritual certainty, but the external world.

An example of such changes in value orientations can be women successful in business, management, politics, who should have special abilities to live in a competitive environment. Such women are forced to acquire such man's features as independence, cruelty, persistence, domination, etc., while the body "will remain the female's one." Studies by German sociologists have shown that almost one-third of talented female managers are single and childless women who have acquired the male psyche and lost their elegance, femininity, as part of their own self. Per-

haps for a successful society development, a woman needs to be able to realize what it means to be a woman and what she wants to be.

At the beginning of the new century, the process of significant relaxation of radical feminism began, which resulted in more tolerance in gender theory. In post-feminist concepts, attention is focused not on gender equality, but on gender differences, on the rise of women's uniqueness.

The researchers' attention was focused on the peculiarity of female subjectivity, which manifests itself in the peculiarities of female text, artistic creativity, differences in scientific approaches, epistemology, etc., as a reflection of the uniqueness of the female worldview itself.

A rigorous analysis of the everyday and literary language of artistic and poetic images has shown the originality of the female thinking algorithm, which presents women's subjectivity.

This opposition of the "male" and "female" worldview was directed at criticizing the archetypal linguistic structures and stereotyped language cliches that dominated in the imperious "male civilization" and embodied the perpetual oppression of women.

Since gender differences are caused by "phallogentric culture," the reproduction of gender equality was possible under the terms of changes in language structures, that is, the introduction of a gender-neutral language. Feminist linguistics was intended to reform the subconscious male language stereotypes and to widely introduce the neutral notions reflecting the profession into educational and socio-cultural practices.

Over the past decades in research literature, attention has been increasingly paid to the biological basis of a person. For a long time, the human body was left out of the attention of the socio-humanities, except the critical look at sexism. American researcher J. Butler drew attention to the human body, ignored in feminist theories that transformed gender into a "devastated concept". The metaphysics of the body, as a multiple-aspect semantic formation, reflected not only the human biological body but also the socio-cultural one, providing the opportunities for a new understanding of the relationship between masculinity and femininity, gender and sex.

Gender medicine emphasized significant differences between women and men. Comprehension of the new branch of anthropology was due to the influence of postmodern concepts on specific sciences, especially on the latest biological technologies. If earlier, according to medical protocols, women were treated in the same way as men, ignoring their hormonal and biochemical differences, today an individual gender approach aimed at longevity of women, improving their health, and improving the moral climate in families is becoming relevant.

Even before the great discovery of the human genome, it was considered that biological determinism had allegedly left the socio-cultural field of analysis forever, but recently it introduces a new perspective in understanding gender identity and self-identification. New biotechnologies have paved the way for unprecedented opportunities in terms of gender behavior, sex models of human and new methodological foundations for social constructivism. Today, a person has the right to independently determine his/her gender identity, the ability to change his/her body, which greatly complicates the ethical component of gender self-identification. This approach opens unpredictable perspectives in identity issues, which becomes the main thing in expanding social reproduction of future generations, pretending to bring about a practical harmonization of human existence.

From another perspective, the problem of the unity of men and women worries the society much more than their differences. The concept of gender intersubjectivity analyzes relations between sexes not only in quantitative descriptive parameters, but mainly at the level of the deep structures of human existence, revealing in the harmony of gender relations. Transcendental spheres of coexistence provide axiological potential and heuristic opportunities for social structure planning.

The idea of gender socialization, as going beyond the sexism, was comprehended by the American psychologist Sandra Bem, thanks to the introduction of the concept of androgyny-analysis, which was later deepened by the Ukrainian philosophers N. Khamitov and S. Krylova.

The proposed subject covers a significant segment in contemporary research, with a bias for transcendental sphere, where the ideal image of the integrity of the articles reigns. The strategy of androgynisation provides the basis for the transition from abstract binarity to existential, ethnocultural polyphony of the articles based on moral principles of mutual respect, balancing the male and female psychological qualities that are necessary for partnership and unity.

The androgynous approach cancels the polarity of the femininity and masculinity concepts, on the basis of which, for centuries, the modern was reproduced with its irresistible power asymmetry. Later in the postmodern interpretation, it is replaced by a relativistic approach. Gender anthropology prudently perceives a new methodology that claims to eliminate all contradictions and highlights the "universal existential nature of human."

One cannot notice that in the embodiment of the universal-human, the distinction between male and female is significantly reduced, their subjectivity and self-identity are leveled off. The proposed concept requires the definition of a fair, understandable criterion of "gender equality" taking into account the natural, civilizational and socio-cultural constraints in the process of social reproduction.

Therefore, it is advisable to focus on the concept of "gender justice" in the area of gender studies, as opposed to the one-sided approach to the concept of gender equality, which is often reduced to gender revenge. It is the gender justice that can become a methodological principle for the reproduction of existential unity and harmony of otherness as a spiritual basis for resolving contradictions in gender theory.

Editor in Chief

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