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# **АНТРОПОЛОГІЧНІ ВИМІРИ ФІЛОСОФСЬКИХ ДОСЛІДЖЕНЬ**

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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.

**Keywords:** gender; women's rights; gender identity; gender justice

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 *Anthropological Measurements of Philosophical Research* 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,



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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. Perhaps 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

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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 androgyne-analysis, which was later deepened by the Ukrainian philosophers N. Khamitov and S. Krylova (2018).

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 (Korkh, & Khmil, 2014). 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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*Ключові слова:* гендер; права жінки; гендерна самоідентифікація; гендерна справедливість

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*Ключевые слова:* гендер; права женщины; гендерная самоидентификация; гендерная справедливость

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## TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

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### THE ROLE OF BIOLOGICAL AND SOCIAL FACTORS IN DETERMINING GENDER IDENTITY

**Purpose.** The aim of this article is an analysis of the main versions of the biodeterminist tradition of resolving the issue of the nature of gender identity, as well as identification of the advantages of the new version of biodeterminism, which involves elements of social constructivism. **Theoretical basis.** Social norms determine the extent to which a person has the right to independently determine his or her gender identity, and even more so, to change his or her body according to such gender concepts. Social norms regulate gender relations in society and direct the gender behavior of individuals. However, social norms do not create either the human body, or those biological laws, according to which it functions. **Originality.** The biodeterminist theories of the gender were analyzed from the position of "weak" social constructivism. The role of social norms as a factor of gender self-certification, as well as a factor of control over social interference in the functioning of human corporeality is considered. The role of modern medicine as an increasingly influential institutional means of control over the functioning of human corporeality, and therefore, indirectly, and for the implementation of gender identity self-identification is revealed. **Conclusions.** According to the "weak" social constructivism the gender emerges as an integral result of biological, psychological and social construction. The role of personality in the design of the gender has historically grown, but this role can never exclude the influence of biological and social factors that are increasingly becoming the nature of biological and social technologies. Personality can become a victim of these technologies, but he/she can program them, or at any rate selectively use, combine, or to some extent adjust existing biological and social technologies.

**Keywords:** gender identity of personality; social norms; biological factors; social factors; corporeality; biodeterminism; social constructivism

### Introduction

One of the important varieties of social identity is gender identity. However, in the basis of gender identity, of course, there is also a biological component. Therefore, gender identity should be considered not only as social, but as biosocial. There is a fairly wide range of interpretations of this biosocial nature of the gender identity of a person – from the interpreting the role of the biological basis of the identity of the individual as being determined by the laws common to the whole nature of evolution and the theories of trans-humanism and post-humanism. Extreme variants of reducing gender identity only to a social or just biological basis appear as "strong" solutions to the problem of gender identity, while compromise variants, namely those that are added to the basic nature as inseparable elements of the opposite essence, act as "weak" versions of them. Extreme or "strong" pro-biologist position in the reso-

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lution of the nature of gender identity can be seen in the tradition of biological determinism (biodeterminism), while the extreme pro-social position, obviously, represents a "strong" version of social constructivism.

For convenience and rather roughly, all views on the issue of sex and gender may be divided into two large categories. The first category of views in the course of explanation of gender inequality is based on essentialism, i.e. the natural determination of gender differences, postulating Freud's "anatomy is destiny". The second category is described by Beauvoir's postulate "One is not born, but rather becomes, a woman", considering gender to be solely a sociocultural construct. It seems clear that said polar systems of views are extreme and one-sided, but at the same time make it possible to study the influence of biological and sociocultural aspects on formation of the gender hierarchy in their pure form.

Biodeterminists place the privileged value on sex: it is the biological sex that doesn't merely identify a human being as a man or woman, but also forms one's gender image and cultural features. American philosopher of science Garland Allen (2015) in *Encyclopædia Britannica* gives more wide explanation of the term "biodeterminism", but he still emphasizes direct biological causation: "...the term biological determinism has come to imply a rigid causation largely unaffected by environmental factors".

The specificity of our study will be that in the study of gender identity its *subject* will be biodeterminism, and its *methodology* – social constructivism.

Social constructivism is a theoretical direction, which states that all social phenomena are the result of social design and reconstruction, that is, the directed action of social forces in transforming reality into a socially significant and socially functional one. (Hejl, 2000, p. 109)

Ukrainian philosopher Mykhailo Boichenko (2018) notes: "social construction is usually perceived as a process and the result of the activities of the social constructor-designer, although it always concerns someone who is more powerful than individual person..." (p. 31).

British linguist Jim McKinley (2015) interprets social constructivism first of all as a socio-cultural strategy, not connected directly with biological factors: "Social constructivist theory asserts that people's ideas coincide with their experiences and that writers build on their socio-cultural awareness as a key point in identity construction".

But even for writers we should suggest that their experience has gender component. This component is totally absent in McKinley's cited article – and unfortunately this is not uncommon for studies in the field of the Arts and Humanities.

### Purpose

The aim of this article is analysis of the main versions of the biodeterminist tradition of resolving the issue of the nature of gender identity, as well as the advantages of the new version of biodeterminism, which involves elements of social constructivism.

## Statement of basic materials

### *Social norms and gender identity*

The gender identity of a person should be determined taking into account both his/her biological and social characteristics. The problem of gender identity should be considered in the context of solving the question of the extent to which the biological characteristics of the individual should be supplemented by his/her social characteristics, as well as redefined by the social needs of the individual. It is unacceptable to identify the gender identity without consideration of biological determinants; however, it is equally dangerous to treat biodeterminism as giving to the biological determinants an excessive or exceptional importance in defining gender identity.

The struggle for the individual's right to determine one's own gender identity has contributed to a more precise definition of one's social characteristics – political, legal, cultural, etc. This struggle appeared as a denial of traditional social norms and emerged as a social movement for the emancipation of the human body. However, the opposition of the liberated corporeality of the individual to the repression of social institutions does not reveal the essence of social reforms for the recognition of gender identity: as noted by Ukrainian philosophers Mykhailo Boichenko, Olena Yakovleva and Vitaliy Liakh (2018), modernization means first of all adoption of new social order of open access and "at the beginning of the establishing of such new institutions, the personal efforts of their co-authors are critical" (p. 57). To enable that a person to determine and develop his or her gender identity freely, it is necessary to establish new social norms that will protect such a right. The repressive right in this matter should be replaced by a liberal right. Old, traditional law appealed to simplified, superficial ideas about the biological nature of man. A new, liberal right should also be based on biology data as a science, but new, more complex and accurate data (Bazaluk, & Blazhevych, 2016, p. 26). This is primarily about new discoveries in the field of genetics. These discoveries are better than political movements falsifying the false concepts of old biological determinism. The existence of the old prejudices of social Darwinism, racism and other inadequate interpretations of biological determinism should not create the false impression that the conversion to biology as a source of data on a person prevents the establishment of one's adequate social characteristics.

At the same time, the biological component of gender identity was increasingly seen as more pliable than in its traditional interpretation. Sex has already emerged not as a constant, but as a variable, not as a basis for determining the gender, but as a derivative of gender identity. Social norms determine the extent to which a person has the right independently to determine his or her gender identity, and even more so, to change his or her body according to such gender concepts. Social norms regulate gender relations in society and direct the gender behavior of individuals. However, social norms do not create either the human body, or those biological laws, according to which it functions. Thus, if there is a certain social framework for establishing a gender identity, then there is also a certain biological framework for this.

### *The main branches of biodeterminism in the gender theory concerning gender identity*

As Russian biologist-theorist Vigen Geodakian (1994) notes, with the transition of people from mainly biological evolution to mainly social one, the pace of development increased. But having gained the unprecedented opportunity to change the environment, people are forced to change themselves. According to *Geodakian evolutionary theory of sex*, the division into sexes,

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more specifically, into conservative and operational components of the human biological system, is the solution of the conflict of simultaneous change and preservation of necessary information. The issue of sex and gender isn't overlooked by *deep ecology*, towards which *ecofeminism* tends in some of its propositions (Shevchenko, 2015). The key concept of deep ecology is ecocentrism, which is opposed to anthropocentrism and closely related humanism. The leading role in ecocentrism, just like in ecofeminism, is assigned to women. However if the latter is currently trying to combat stereotypes generated by essentialism, the former counts on female emancipation as a way to solve the demographic problem. Female emancipation, in the opinion of Russian biologist and ecofeminist Viktor Dolnik (2009), is the most painless tool of reduction of the human population size (p. 172). If ecofeminists stand for female emancipation as such, seeing an absolute value in it, *ecocentrists* focus their attention on emancipation of women from their "natural duty", more specifically, childbirth. Among biodeterministic concepts, the functional brain asymmetry (FBA) hypothesis or lateral specialization hypothesis deserves particular attention. American Professor of Psychiatry Deborah Paula Waber assumed that sexual differences in brain asymmetry may be caused by differences in the speed of physical maturation of sexes (Waber, 1976; Springer, & Deutsch, 1998). Geschwind-Galaburda Hypothesis explains sexual differences as a result of asymmetric brain development under the influence of testosterone levels in the blood of the mother of the child during pregnancy (Geschwind, & Galaburda, 1985, p. 428; p. 521; p. 634). The feminists, especially representatives of radical feminism, in particular "the feminism of special rights" turned to biology more than once in order to give reasons for their own views (Shevchenko, 2016, p. 227). It should be admitted that biodeterminists raise a number of important questions, relating to the specificity of male and female experiences conditioned by anatomy and physiology of each sex. Sexuality, childbirth, emotional experience of one's own body and many other topics found their reflection in the general scientific discourse and in humanitaristics in particular. Moreover, accentuation of attention on a human being who always has a specific sex shakes the established universal androcentrism, describing even an abstract individual as a man.

*The main contradictions between biological determinism  
and social constructivism on gender identity*

Summing up the foregoing, the following key polemic aspects between biodeterminism and social constructivism relating to the issues of sex and gender may be singled out:

1. Biodeterminists maintain that participation in the process of reproduction is the primary biological assignment of both men and women. In their opinion, it is secured at the anatomical level and by sexual characters (Males, 2004, p. 110). However, in society, we can observe the control of person over his/her sexual life and emancipation from childbirth.
2. Biodeterminism emphasizes the differences in anthropometric characteristics of men and women. American philosopher of feminism Alison Mary Jaggar (1983, p. 109) stated that mutual casual relations between biology and social customs made the idea of clear demarcation of nature and culture theoretically problematic.
3. The functional brain asymmetry hypothesis tries to explain cognitive differences between sexes and justify the division of gender roles, gender-based occupational segregation and, ultimately, gender inequality with the peculiarities of prenatal development, fluctuation of male and female hormones, speed of sexual maturation, etc. The theory of social construction of gender refutes said essentialism, emphasizing the fact that the majority of differences between men and women are of sociocultural and historical nature, rather than bio-

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logical one. 4. Attaching the decisive role to human reproductive function, biodeterminism is based upon sexual dimorphism, i.e. upon two opposite sexes – male and female. However the concept of sex becomes more complicated and is not limited only by the natural ability to reproduce future generations. The World Health Organization ("Gender, Equity and Human Rights", 2015) emphasizes that it is important to admit existence of people who do not fit into the binary system of categories of male and female sexes. The accent on reproductive processes makes mixed, transitional sexual forms invisible. Famous American feminist, professor of biology Anne Fausto-Sterling (2012) states at least five sexes: women, men, hermaphrodites (herms), feminine pseudohermaphrodites (ferms), masculine pseudohermaphrodites (merms), and a huge, extremely flexible continuum between these five categories. In the opinion of Ukrainian scientist Liudmyla Males (2004, p. 111), sex falls within the number of concepts that disappear. The very fact of discussion of biological and gender foundations of the male and female is the proof of the fact that existence of sex as a binary opposition is problematized. There is a clear change in the sexual culture of people, the socio-cultural status of articles, the transformation of images of femininity and masculinity (Pushonkova, 2015, p. 92). Anthony Giddens maintains that there is no evidence of existence of mechanisms that connect such biological forces with the complicated social behavior of men and women. (Giddens, & Sutton, 2013). One should take into account the latest biological research and development of new biological technologies that open up a new understanding of biodeterminism as opposed to the classical, old-fashioned understanding of it.

*Preventive medicine as a case of intervention in the bodily  
integrity of the individual: implications for gender identity*

An important example of the inevitability of involving social norms in defining gender identity is the case of determining the limits of the permissible intervention of medicine in the functioning and the integrity of the human body. After all, the issue of such interference and its limitations on the personality constantly arise during the gender identity. Is the person the owner of his/her body, can society and the state also to some extent interfere with its functioning or interfere with such interference – even if it is a personal interference with his/her own body? French researcher Luke Boltanski interprets the treatment of the disease in accordance with the agreed medical rules as a form of social control over the body:

The rules of conduct that a person has to follow and the totality of which are usually called "preventive" medicine are a manifestation of a certain philosophy and require those who perform them, certain attitude to life, and above all – to the time. Preventive medicine requires social actors to adopt a rational attitude to a disease that is embedded as an opportunity in human life and which can be put under control or overcome. (Boltanski, 1971, p. 221)



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Thus, in the best interests of the individual, namely, in order to more reliably protect one's health, society is increasingly anxiously interfering in the physicality of individuals.

For example, medical social institutions recommend mass vaccination as a means of taking control of the spread of certain diseases in society. Thus, the biological processes that occur in the body of the individual, were put under the control of social norms – in the common interests of society and individuals. This approach, the French researcher Robert Castel (1981), calls "risk management". Thus, as French anthropologist Frederic Keck and American anthropologist Paul Rabinow suggest, caring for the health of members of society is turning into a strategy for controlling the population:

Direct treatment of the disease is replaced by a study of the global context,  
a statistical assessment of the risk of becoming ill... Human bodies are only  
carriers of these statistical trends that go beyond their boundaries and which  
they must meet due to adapted behavior. (Keck, & Rabinow, 2016, p. 74)

Is not this a new manifestation of biological determinism? Interference in the affairs of human corporeality – even on medical grounds – looks like a threat to the right of the individual to dispose oneself of one's own body.

The situation is radicalized in the event of the transition of medical issues to the level of competence in genetics. On the one hand, the human genome is the property of all mankind, and information about it and its use are made by everyone – no one has the right to claim private property for such information. On the other hand, personal genetic data is a private property that a person may not disclose and could keep secret. But still, the person has the right also to disclose this information from a conscious will of one's own, and also to consent to the use of this information, as may be possible, and separate own genetic materials for the benefit of other persons – both on a commercial and on another basis. Keck and Rabinow (2016) suggest that the person should be regarded as the construct that one creates on the basis of those multiple variations that allow the human genome as a basic structure: "A gene can become a stage in which the bodies become visible as masks that turn them into an individual. ...the genome... is a certain anonymous structure, on the basis of which real persons can construct themselves" (p. 74). It is no doubt that such a design also includes the possibility of gender constructs. This is also confirmed by the fierce debate about the social norms that should be extended from traditional gender groups to new gender groups (for example, the right to create family with the use of genetic technologies to ensure biological reproduction of this family).

However, it is not necessary to make a direct determination between the establishment of gender identity and genetic data of the individual. As Mykhailo Boichenko and Victoria Pituley (2018) previously noted, "it is possible that the fluidity of social identity with the point of view of social systems is consistent with the fluidity of the identity of the personality, however, it is most likely that these are different types of fluid identity" (p. 80). It may be noted that the German social theorist, Nicklas Luhmann (2005), on the concept of social identity which these authors rely on, also mentioned the level of human self-organization at the level of the organism. Thus, it is more correct to speak of a certain correlation between fluid characteristics of human design at three levels: biological (organism), psychic (personality), social (social systems).

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At the same time, the method of self-designing by a person can only be successful if it avoids a conflict with the ways in which biological and social systems construct themselves.

### Originality

Social constructivism opens the prospect of a radical rethinking of not only the mechanisms for self-identity, but also the scope of such self-identification. Previously, the biodeterminist theories appeared as opponents of the gender theory and investigated those biological factors that seemed to be unaffected by human influence, nowadays, after decoding the human genome and due to the rapid development of gene and other biotechnologies, biodeterminism determines not so much biological barriers for the implementation of free gender self-identity, as biological means for it. Due to the consistent comparison of the solution of the problem of gender identity from the angle of view of social constructivism and biological determinism, the distinction between "strong" and "weak" social constructivism and the old and new understanding of biodeterminism has been achieved. Social norms should be seen as a factor in gender self-certification, not only through social technologies, but also through the social use of biological technologies.

### Conclusions

"Weak" social constructivism views the gender not as a permanent social, biological or socio-biological classification, but as a result of constant design and reconstruction of the personality of his/her gender identity using both social and biological technologies. At the same time, gender is the result of the functioning of all social systems available in society, and in particular the implementation of a special gender policy. Today, the field of medicine appears as the cutting edge of the meeting of the person's efforts to gain his/her own social identity and social pressure of society on the personality to ensure his/her successful socialization. Successful implementation of gender identity is a prerequisite for his/her health and happiness, as well as for the smooth functioning of social systems.

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## РОЛЬ БІОЛОГІЧНИХ ТА СОЦІАЛЬНИХ ЧИННИКІВ У ВИЗНАЧЕННІ ГЕНДЕРНОЇ ІДЕНТИЧНОСТІ ОСОБИСТОСТІ

**Мета.** Метою статті є аналіз основних версій біодетерміністської традиції вирішення питання про природу гендерної ідентичності, а також виявлення переваг "слабкої" версії біодетермінізму, яка залучає елементи соціального конструктивізму. **Теоретичний базис.** Соціальні норми визначають той ступінь, до якого особистість має право самостійно визначати свою гендерну ідентичність, а тим більше змінювати своє тіло згідно до таких гендерних уявлень. Соціальні норми регулюють гендерні відносини у суспільстві і спрямовують гендерну поведінку індивідів. Однак, соціальні норми не створюють ані людське тіло, ані ті біологічні закони, згідно яких воно функціонує. **Наукова новизна.** Біодетерміністські теорії гендеру проаналізовано під кутом зору "слабкого" соціального конструктивізму. Розглянуто роль соціальних норм як чинника гендерної самоідентифікації, а також як чинника контролю за соціальним втручанням у функціонування людської тілесності. Виявлено роль сучасної медицини як все більш впливового інституційного засобу контролю за функціонуванням людської тілесності, а отже, опосередковано, і за здійсненням гендерної самоідентифікації особистості. **Висновки.** З позицій "слабкого" соціального конструктивізму гендер постає як інтегральний результат біологічного, психологічного та соціального конструювання. Роль особистості у конструюванні гендеру історично зростає, однак ніколи ця роль не може виключати впливу біологічних та соціальних чинників, які все більшою мірою набувають характеру біологічних і соціальних технологій. Особистість може стати жертвою цих технологій, але може сама їх програмувати, або в усякому разі вибірково використовувати, комбінувати або до певної міри коригувати наявні біологічні та соціальні технології.

**Ключові слова:** гендерна ідентичність особистості; соціальні норми; біологічні чинники; соціальні чинники; тілесність; біодетермінізм; соціальний конструктивізм

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## РОЛЬ БИОЛОГИЧЕСКИХ И СОЦИАЛЬНЫХ ФАКТОРОВ В ОПРЕДЕЛЕНИИ ГЕНДЕРНОЙ ИДЕНТИЧНОСТИ ЛИЧНОСТИ

**Цель.** Целью статьи является анализ основных версий биодетерминистской традиции решения вопроса о природе гендерной идентичности, а также выявление преимуществ "слабой" версии биодетерминизма, которая привлекает элементы социального конструктивизма. **Теоретический базис.** Социальные нормы определяют ту степень, до которой личность имеет право самостоятельно определять свою гендерную идентичность, а тем более изменять свое тело согласно таких гендерных представлений. Социальные нормы регулируют гендерные отношения в обществе и направляют гендерное поведение индивидов. Однако, социальные нормы не создают ни человеческое тело, ни те биологические законы, согласно которым оно функционирует. **Научная новизна.** Биодетерминистские теории гендера проанализированы с точки зрения "слабого" социального конструктивизма. Рассмотрена роль социальных норм как фактора гендерной самоидентификации, а также как фактора контроля за социальным вмешательством в функционирование человеческой телесности. Выявлена роль современной медицины как все более влиятельного институционального средства контроля за функционированием человеческой телесности, а следовательно, косвенно, и за осуществлением гендерной самоидентификации личности. **Выводы.** С позиций "слабого" социального конструктивизма гендер выступает как интегральный результат биологического, психологического и социального конструирования. Роль личности в конструировании гендера исторически растет, однако никогда эта роль не может исключать влияния биологических и социальных факторов, которые все в большей степени приобретают характер биологических и социальных технологий. Личность может стать жертвой

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этих технологий, но может сама их программировать, или во всяком случае выборочно использовать, комбинировать или в определенной степени корректировать имеющиеся биологические и социальные технологии.

*Ключевые слова:* гендерная идентичность личности; социальные нормы; биологические факторы; социальные факторы; телесность; биодетерминизм; социальный конструктивизм

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## FEAR OF SOCIAL ALIENATION OF LOVE AS GENDER CHARACTERISTICS

**Purpose.** The paper considers the fear of social alienation of love. It is within the limits of psychoanalytic epistemology, the analysis of which will be presented in the article, the tendencies to monotony and universal solutions with an emphasis on ensuring the objectivity of the problem of gender alienation, to be more exact, the fear of love, which causes the gender process, are viewed most reliably. In view of the above the purpose of the paper is to investigate the conceptual contradictions associated with the reconstruction of basic measurements of the fear of alienation of love within different ideological approaches; to reveal the most significant contradictions that manifest themselves in the differences between secular and religious frames; to determine a philosophical and fundamental foundation for the types of fear: metaphysical, transcendental and social, which to some extent have influenced the development of a gender tradition. The paper investigates the fear of alienation of love, not as an instinct or psychological experience, or as a social factor, but as a correlation between the functional types of fear and the peculiarities of social and cultural processes, and it acts as a dependence of the European societies on the various functional forms of fear of love that influence the processes of social transformations. **Theoretical basis.** The authors determine that in the gender approach the subject, who is cognized, has specific desires and interests. The process of cognition is local, contextual, in which physiologically and spiritually the fear of alienation of love is closely linked to the conditions of existence of people, with the arrangement of social and individual life. In modern civilization, true love with some exceptions, is fleeting. It is now hindered by the burdens of life, and ideological settings, which go only from the "I", and not from the common "I and You", contributing to frustration and alienation. **Originality.** The emphasis is placed on the fact that the fear of alienation of love, as a way of identifying the essential characteristics of "I", acts as an existential, which concentrates on the sense-life range of problems. The range of problem in a single topic is in the "point I", surrounded by gender boundaries, it contains as a condition for its manifestation the personality distancing – free (self) or forced (isolation) consolidation and assertion of the autonomy of the individual. Alienation of love as an existential admits in the register of the intimate, intentional for self-perception, internal state to organize and identify with the "authentic I". **Conclusions.** The article establishes that gender identity under the conditions of modern socio-psychological crisis is associated with forming a special "picture of fear, anxiety, loneliness" as a part of that internal and external world, generated by alienation from society. The fear of alienated love acts as the essential existential of human being, which is a necessary existential condition of the existential tension that occurs as an antipode and a characteristic of courage, asceticism, and the "beginning of wisdom". The considered phenomenon of the fear of alienation of love is interpreted as the result of the ontological and gender alienation of a person who has lost a sense of security (due to the collapse of the value universe) and plunged into a continuous interindividual rivalry.

**Keywords:** gender; alienation; love; artefacts; religion; sex

### Introduction

The philosophical intentions and transformation of the existential of fear of alienation of love as the bases of human existence through an ontological prism are presented in the works by V. A. Andrusenko, N. A. Berdiaiev. There exists the direct analysis of the phenomenon of fear as an impulse that overcomes alienation (P. Haidenko, G. W. F. Hegel). It is also known the pre-existential conception of man's fear of the infinity of the surrounding world (B. Pascal).

Fear, as one of the common emotions, is analysed in psychology. In this case, fear is generally identified with anxiety A. Maslow (2004), Yu. Shcherbatykh, O. Berzin. In analytical

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psychology fear is viewed as a neurosis (C. Izard, K. Horney, S. Freud). The problem of fear has traditionally been considered from the point of view of the concept of alienation of man from the "true being", the means of production, and has been assessed exclusively negatively. Alienation bores the untrue forms of consciousness (myth, religion), mass culture based on the fear of M. Heidegger, P. Haidenko, O. Romanova, I. Yalom, T. Zakharova, N. Motroshilova, R. Herrmann, this phenomenon is considered as a social phenomenon that induces a person to existential alienation. The fear of alienation of love is in the metaphysical opposition, and it should be considered precisely in this perspective, which has particularly been noted by V. Shynkaruk and S. Krymskyi. In addition, the mentioned phenomena have been the subject of research by the domestic researchers B. Bykhovskyi, A. Huseinov, S. Mazaie, V. Melnyk (2017) etc. The abovementioned authors, although paying considerable attention to the existential aspects of alienation of love, however, have generally ignored this issue, which is related to socialisation and gender.

In this context, the fear is seen as a force that induces a person to self-fulfilling within a competitive society, driven by the desire to possess the objects of the material world. The concept of alienation of love is an integral characteristic that shows the separation of men and women from one another, about the deep, painfully experienced differences in thoughts, feelings and actions. Alienation is the gender expression of individuals, the pursuit of each of them for their own purposes. In the form of anxiety, it can destroy human life, but it cannot be completely eradicated (Bazaluk, 2017). A person must always balance between security and freedom, moving to the second as a value.

Man as such has been identified in many humanistic philosophical teachings with manly manners of being and thinking, and also a pronounced leader's tendency, which has certain alienation. The description and diversity of existing interpretations of alienation is due to the fact that science, above all, has not developed an integral concept of the very social subject – a person who at least could adequately explain the socio-psychological mechanism of the functioning of the subject. The value of studying alienation lies in its universality, due directly to its general methodological content as the rupture of the primordial unity of the social subject and any of its functions. By reconstructing the mechanism of alienation, one can simultaneously solve one more problem – to investigate the essence of the subject and its main functions, as well as such multidetermined phenomena as: the need for power, in love, conformism, aggression, deviance, anomie, etc.

So different in the physique the individuals cannot help but experience the problems of mutual perception and understanding. And the sexual instinct inevitably pulls two different halves to joining. Unity is created through conflicts and gender factors. However, conflicts in relationships of sensuality between men and women are naturally rooted, it cannot but be (Korkh, & Khmil, 2014). This is not a temporary difficulty, but a socio-cultural problem of the difference between female and male psychology, physiology of sexual relations. Conflicts are naturally rooted in the differences of the basic orientations, the way of existence, which are caused by the anthropological appointment of real men and women. On the one hand, this objection is correct – it is enough to have a look at the environment: all are concerned with seemingly quite different, purely concrete-life things, they have no time to abstractions (Kolesnykova, 2017). But on the other hand, under the conditions of a more detailed comparison, the similarities between women and men are increasing more and more.

Philosophy has described and researched thousands of variants of love, but has been able to distinguish only the only common feature of it, being loved for difference, for contrast, even for



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antagonism of inclinations, when the quality of one is filled, neutralised or corrected by the qualities of the other. But they also love on the similarity, on the identity of characters, of interests, which increases the stability of the lovers in the harsh circumstances of life. First of all, we declare a psychological model of the fear of alienation of love, because it is the understanding of its deep essence and its ontology that underlie any human relations, the perception of the world and the understanding of a person himself/herself and his/her predestination.

In general, the value of gender tradition can be determined by analysing the fear of loneliness in a socio-cultural context. The fear of alienation of love is a philosophical concept that reflects the deep inner state of the individual, a premonition of the change of the existence of human being, the future transcendental experience of self-implementation and self-development.

### Purpose

The purpose of the paper is to rethink the relation between what is cognized and that who cognizes, on the subject of the influence of the process of alienation and finding the ways to overcome them. However, the problem of gender comprehension of existentialism in general and the ethical analysis of existential categories of human existence (existentials) remains largely unexplored, which determines our interest and attention to this topic.

The fear of alienation of love is one of the integrative components of gender characteristics. The multidimensional nature of this phenomenon has resulted in a wide range of positions in relation to these issues. Sometimes they are of the confronted nature between the representatives of radical feminism, on the one hand, and orthodox scientism – on the other. So today we can talk about some convergence on both sides, which is manifested in searching for possible compromise solutions.

### Statement of basic materials

Today, for the gender identity, one of the main issues is the problem of alienation and the problems of love associated with it, which, from Hegel, has been studied as the development and formation of the individual consciousness of the subject of activity. Traditionally, it is believed that Hegel understood the objectification of the essential forces of man under alienation, the subject division, "appropriation" under overcoming alienation.

Hegel believes that:

Consciousness must be manifested in the activity only in order that what it is in itself should be for it, as the activity is forming the spirit as consciousness. An individual, therefore, cannot know what he is, until he has effectively turned himself into the reality. ... He must start immediately and, under some circumstances, must begin to work, without any reflection on the beginning, means, and end ... (Hegel, 1992)

According to Adam Schaff, alienation will exist as long as humanity will exist.

Heidegger divides the existence of the individual into his/her personal being, free being and non-personal, alienated being in some mediation. The personal existence is experienced in the

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face of danger, in the insurance of nothing or in such boundary situations, according to Jaspers, as death, love, suffering, in the critical situation it is revealed the gender role of the person – as he/she really is, and not only for others but also for himself/herself. Existentialism rightly emphasizes the gender division, which is not fully realized, however, which is especially noticeable in the philosophy by J.-P. Sartre, its irrational character is exaggerated. He does not have the distribution of human existence on his/her personal and non-personal, male and female as Heidegger's, but he has the concept of inadvertent self-deception (*bad foi*) ... The fear of alienation of love occurs when the very existence of the person becomes a problem, when human consciousness opens his/her transcendence to the person, reveals him/her to himself/herself as an eternal traveller, solitary, and embraced by horror. This property of the human soul cannot be considered either a local or peripheral, or a superficial or instantaneous phenomenon of human perception. And the problem lies in the fact that there is a certain approach to constructing a new concept of existentials and meanings of the fear of alienation of love, in which it is revealed not only as the ontological totality of the individual consciousness, but also as a process of ascending consciousness to itself through modes-stages: experiences, anxieties, horrors (Levchenko, 2018).

Within the framework of our approach, it seems important such a modification as a reflection of the mental phenomenon that acquires only specific forms of destructiveness in a person. We have got a direct analysis of such a phenomenon as an impulse that overcomes alienation (F. Nietzsche, V. Krasnykov). But this is always overcoming the limits, going beyond the space recognized as alienated and therefore dangerous. Yet such fears cannot be directly attributed to the fear of alienation. The fear of alienation of love is depressive, it is expressed in the desire for unity, whereas the "primitive", archaic consciousness is of a schizoid character, that is, it orientates the person to confront the invasion from the outside and tends to erupt. Cultural anthropology faces with this phenomenon in the cases when it is studying the ancient peoples and when it turns to the remnants of thinking in modern urban "jungle" (Danylova, 2018). These irrational fears are studied within theology and analytical philosophy.

Existential synthesis has ensured constructing within the framework of gender the concept of an alienated person who lives in constant anxiety, which is a social phenomenon, brought to universal neurosis. Under the conditions of personalisation of social relations there is a depersonalisation of personality (Bazaluk, & Blazhevych, 2016). The alienated personality loses contact with the world. Man does not need a social revolution, but above all a revolution of consciousness, in which he/she will overcome alienation and receive the human. That is why the gender representations always fluctuate between self-deception and the true being. First of all, human existence and, namely, gender begin with love! Thus, in gender relations there is a completely different attitude to love. Its sensory aspect goes away, and its place is taken by a good relationship towards a neighbour and care about him/her.

### Originality

The emphasis is on gender characteristics, which shows that the greatest threat is the "man without fear", in whom the fear of alienation of love cannot be curbed and suppressed, where some fears are changed by others. The fear of alienation of love occurs when the very existence of a person becomes a problem, when human consciousness opens his/her transcendence to a person, opens him/her to himself/herself as an eternal traveller, solitary, and embraced by fear. This property of the human soul cannot be considered either a local or peripheral, or superficial or instantaneous phenomenon.

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### Conclusions

Today, the fear of alienation of love is a formalised experience, a discursively expressed structure that acts on the horizon of culture and represents its classical product; whereas experience is a living system that is romantic in nature and prone to go beyond the cultural horizons of its content. The psychological viewpoint on the fear of alienation of love is important in this sense, because it allows to understand the reflexive nature of man in modifying the anxious states of grief, horror, and anxiety. Social and philosophical analysis of the fear of alienation of love can be of a psychological and religious character. The ontological approaches to the problem of fear centre on the problem of divine human nature to the transcendental one. From the point of view of this methodology, the fear can lead a person to the truth, consolidate society, restraining the aggression of the individual, as well as pushing him/her to spiritual self-realisation. However, the fear can also be understood as something that is the result of alienation, which impedes the reunification of man with the true being, and from the point of view of the gender identity is an immanent experience. In the life of a modern person there is a crisis of feelings.

It is proved that the fear of alienation of love is a state that acts as a synthetic existential-communicative entity, representing in a man a holistic complex of internal and external actions; the object of social fear is clearly defined, namely, the feeling is conditioned by external circumstances that constitute a threat to human life. The dependence of the completeness and worldview of the existence of a person in society on the existential potential of the fear is substantiated. The social subject is testing the state of the fear of alienation of love as a passive substance, which extends the limits of its quality. The first tendency is aggressive; the second one is passive. There is also an indifferent state in which the social organism as a system is neither active nor passive.

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## СТРАХ СОЦІАЛЬНОГО ВІДЧУЖЕННЯ ЛЮБОВІ ЯК ГЕНДЕРНА ХАРАКТЕРИСТИКА

**Мета.** Розглядається страх соціального відчуження любові. Саме в межах психоаналітичної епістемології, аналіз якої буде представлений у статті, найбільш рельєфно проглядаються тенденції до одноманітності та універсальних рішень з акцентом на забезпечення об'єктивності проблеми гендерного відчуження, точніше страху любові, який викликає гендерний процес. З урахуванням вищевикладеного, мета статті – дослідити концептуальні суперечності, що пов'язані з реконструкцією базових вимірів страху відчуження любові в межах різних світоглядних підходів; розкрити найсуттєвіші суперечності, які виявляють себе у розбіжностях світських та релігійних фреймів; установити світоглядно-засадничий фундамент різновидів страху: метафізичного, трансцендентного та соціального, які певною мірою вплинули на розвиток гендерної традиції. У роботі досліджується страх відчуження любові не як інстинкт чи психологічне переживання або соціальний фактор, а як кореляція між функціональними різновидами страху та особливостями протікання соціокультурних процесів і виступає як залежність європейських суспільств від різноманітних функціональних форм страху любові, які впливають на процеси суспільних трансформацій. **Теоретичний базис.** Автори визначаються, що в гендерному підході суб'єкт, який пізнається, володіє конкретними бажаннями й інтересами. Процес пізнання є локальним, контекстуальним, у якому фізіологічно і духовно страх відчуження любові тісно пов'язаний з умовами існування людей, з облаштуванням соціального та індивідуального життя. У сучасній цивілізації істинна любов, за окремими винятками, є швидкоплинною. Їй зараз заважають і тяго-

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ти життя, і світоглядні установки, які виходять тільки від "Я", а не від спільного "Я і Ти", сприяючи розладу та відчуженню. **Наукова новизна.** Акцентується увага на тому, що страх відчуження любові, як спосіб виявлення сутнісних характеристик "Я", виступає екзистенціалом, який концентрує смисложиттєву проблематику. Проблематика в єдиному топосі – у "точці Я", оточена гендерними межами, містить як умову свого прояву дистанціювання особистості – вільне (самота) або вимушене (ізоляція) закріплення й утвердження автономності особистості. Відчуження любові як екзистенціал допускає в реєстрі інтимного, інтенційованого на самого себе переживання, внутрішнього стану організовувати та ідентифікувати з "автентичним" Я. **Висновки.** У статті встановлено, що гендерна ідентичність в умовах сучасної соціально-психологічної кризи пов'язується із формуванням особливої "картини страху, тривоги, самотності" як частини того внутрішнього та зовнішнього світу, породженого відчуженням від суспільства. Страх відчуженої любові виступає сутнісним екзистенціалом людського буття, який є обов'язковою буттєвою умовою екзистенційного напруження, що виникає, як антипод і характеристика мужності, аскетизму і "початок мудрості". Розглянутий феномен страху відчуження любові тлумачиться як результат онтологічного та гендерного відчуження людини, яка втратила відчуття безпеки (унаслідок розпаду ціннісного універсуму) і занурилася в безперервне міжіндивідуальне суперництво.

*Ключові слова:* гендер; відчуження; любов; артефакти; стаття

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## СТРАХ СОЦИАЛЬНОГО ОТЧУЖДЕНИЯ ЛЮБВИ КАК ГЕНДЕРНАЯ ХАРАКТЕРИСТИКА

**Цель.** Рассматривается страх социального отчуждения любви. Именно в рамках психоаналитической эпистемологии, анализ которой будет представлен в статье, наиболее рельефно просматриваются тенденции к единообразию и универсальным решениям с акцентом на обеспечение объективности проблемы гендерного отчуждения, точнее страха любви, который вызывает гендерный процесс. С учетом вышеизложенного, цель статьи – исследовать концептуальные противоречия, связанные с реконструкцией базовых измерений страха отчуждения любви в рамках различных мировоззренческих подходов; раскрыть существенные противоречия, которые проявляют себя в различиях светских и религиозных фреймов; установить мировоззренчески-основополагающий фундамент разновидностей страха: метафизического, трансцендентного и социального, которые в определенной степени повлияли на развитие гендерной традиции. В работе исследуется страх отчуждения любви не как инстинкт или психологическое переживание или социальный фактор, а как корреляция между функциональными разновидностями страха и особенностями протекания социокультурных процессов и выступает как зависимость европейских обществ от различных функциональных форм страха любви, влияющих на процессы общественных трансформаций. **Теоретический базис.** Авторы определяют, что в гендерном подходе субъект, который познается, обладает конкретными желаниями и интересами. Процесс познания является локальным, контекстуальным, в котором физиологически и духовно страх отчуждения любви тесно связан с условиями существования людей, с обустройством социальной и индивидуальной жизни. В современной цивилизации истинная любовь, за отдельными исключениями, является скоротечной. Ей сейчас мешают и тяготы жизни, и мировоззренческие установки, которые исходят только от "Я", а не от общего "Я и Ты", способствуя расстройству и отчуждению. **Научная новизна.** Акцентируется внимание на том, что страх отчуждения любви, как способ выявления сущностных характеристик "Я", выступает экзистенциалом, который концентрирует смисложиттєву проблематику. Проблематика в едином топосе – в "точке Я", окружена гендерными пределами, содержит в качестве условия своего проявления дистанцирование личности – свободное (уединение) или вынужденное (изоляция) закрепление и утверждение автономности личности. Отчуждение любви как экзистенциал допускает в реестре интимного переживания, внутреннего состояния организовывать и идентифицировать с "аутентичным" Я. **Выводы.** В статье

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установлено, что гендерная идентичность в условиях современного социально-психологического кризиса связывается с формированием особой "картины страха, тревоги, одиночества" как части того внутреннего и внешнего мира, порожденного отчуждением от общества. Страх отчужденной любви выступает сущностным экзистенциалом человеческого бытия, который является обязательным бытийным условием экзистенциального напряжения, возникающего, как антипод и характеристика мужества, аскетизма и "начало мудрости". Рассматриваемый феномен страха отчуждения любви объясняется как результат онтологического и гендерного отчуждения человека, потерявшего ощущение безопасности (вследствие распада ценностного универсума) и погружившегося в непрерывное межиндивидуальное соперничество.

*Ключевые слова:* гендер; отчуждения; любовь; артефакты; пол

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O. V. CHUIKOVA<sup>1\*</sup><sup>1\*</sup>Odessa National Medical University (Odessa, Ukraine), e-mail mallena0707@ukr.net, ORCID 0000-0001-7062-0393**FAREWELL, "CASTRATED OTHER": GENDER MEDICINE AND DECONSTRUCTION STRATEGIES OF POSTMODERNISM**

**Purpose.** Objectives of the study are as follows: to remove the reduction of women to a metaphysical subject, to the "castrated Other" through the correlation of postmodern strategies and gender medicine; to institutionalize gender medicine as knowledge and practical activities that improve the quality and span of life of women based on the methodological application of deconstruction, complementarity, difference, "double writing", X-subject treatment and biomedical innovations; the perspective of gender medicine development is the implementation of the concept of "sovereign writing" of postmodern in individual treatment of a person. **Theoretical basis.** Shock value of the title means farewell to metaphysics in the complex of its derived concepts. The author criticizes the abstract, reduced, marginalized, deviant subject of classical metaphysics and its continuation in psychoanalysis (Freud, Lacan), explores the correlation of postmodern philosophy strategies and biomedical innovations. The allusion to the masterpiece of world cinematography Pasolini's "Ciao maschio" corresponds to the rhizomatic stylistics of the postmodern. **Originality.** After feminist transgressions, gender constructivism postmodern philosophy demonstrates a new subject and a new methodology, which formed gender medicine. Difference, distinction, complementarity, X-subject of treatment, chiasmatic movement, "double writing", "sovereign writing" organically turned over and reconstructed modern medicine in gender, biochemical, and hormonal innovative variations. **Conclusions.** 1. Based on the philosophy and biomedical innovations, a new direction has grown – gender medicine, which has removed the reduction of women to a metaphysical subject, "castrated Other", which has improved the quality of women's health and span of life. 2. Gender medicine in organic combination with the strategies of deconstruction, complementarity, difference, distinction as hormonal distinction, "double writing" as a "dual protocol" of treatment for the same diseases of men and women, the treatment of X-subject turned out to be "new wisdom", which improves the quality of health and span of life in everyday practice. 3. The prospect of the gender medicine's development is in the implementation of the "sovereign writing" as an individual treatment of a specific person.

**Keywords:** "castrated Other"; X-subject of treatment; gender medicine; postmodernism; double writing; difference; qualitative treatment; hormonal distinction; gender constructivism; sovereign writing

**Introduction**

Gender deconstruction of twenty-first century medicine is the dephallization of medicine, when the traditional metaphysical subject (father) is replaced by ... – no, not by the psychoanalytic binary opposition He (knowing and active) and She ("other" and passive) – by X-subject of postmodern and gender constructivism. Paraphrasing the words of J. Derrida (1994), X does not mean uncertainty, it is the chiasmatic movement of modern scientific knowledge, humanitarian and biomedical innovative cognition and experiment. The postmodern chiasmatic strategy – flexible and multiple, intersecting, diverging and converging – has created gender medicine of the XXI century, which includes in its development a female subject with female hormones, generally focuses on the hormonal distinction of patients. What for? Is it a victory of feminism? Or doctors tell the truth that they want to start treating women more effectively; that the treatment that prevailed in medicine until the twenty-first century focused only on the man, repressing the female hormonal distinction from the treatment protocol for common diseases.

### Purpose

Practical medicine in its development is concerned not only with the sex "at the bottom level", separated from the rest of the organism, which would be Freud's biodeterminism, or an abstract subject without sexual characteristics ("body without organs"), which would be "metaphysics". Its task is to remove the reduction of women to the metaphysical subject, to the "castrated Other". Modern practical medicine is pragmatic and wants to benefit all patients, wants to improve the quality of treatment, the quality of health, the life expectancy of not only men, but also women – we consider gender medicine in our study in this aspect. We do not consider other aspects of gender medicine, such as, for example, experiments on sex change, or experiments on unifying gender differences in the process of upbringing and education of children of preschool age (Chuikova, 2016, p. 191). We study the correlations of postmodernist strategies and gender medicine, which aims to improve the quality of treatment, quality of health, life expectancy not only for men (this was always performed, the man is a traditional subject of medicine), but also for women with the same diseases. The development perspective of the gender medicine is the implementation of the concept of "sovereign writing" of postmodernism in the individual treatment of a person.

### Statement of basic materials

During the twentieth century, the philosophical subject changed and, accordingly, the subject of medicine changed several times, the place of a woman in philosophy and medicine, the quality of her treatment directly depended on these changes. In traditional medicine, a unified approach was applied to a woman; a woman was reduced to a male subject, which in fact meant that a woman was treated as a man. The beginning of the twentieth century proclaimed the final move away from the binary opposition of the metaphysical abstract subject and the marginal subject repressed by it, which was a woman. However, a woman as something marginal continued to be reduced to the male subject and continued to be treated as a man. The exceptions were two areas: gynecology (sexology) and psychiatry. The beginning of the medicalization of the soul, the institutionalization of psychiatric clinics and education meant the emergence of a new binary opposition of the old metaphysical approach to a woman. So the metaphysical abstract subject is the Father of the "anatomical subject", "the woman as a castrated man" of Freud (1991), and then the "speaking (symbolic) subject", the "Other" and the "hysterical subjectivity" of Lacan (1997) which remained within the framework of the binary oppositions of metaphysics: He (knowing) and the "Other" (deviant, feminine).

A "knowing" doctor of medical sciences, professional psychiatrist Freud placed a sick woman in a sexual context and, thus, invented a "hysterical" – female hysterical subjectivity. Another interpretation of the female subject also came from the "marginal" (in the spirit of metaphysics), the "deviant" context of sexuality, namely: the castration complex, which is formed at the stage of overcoming the Oedipus complex (Freud, 1953). According to Freud, the boy successfully overcomes this castration complex, and the girl stays in it. It is on this difference in the formation of gender identifications, based on the difference in relation to the castration complex, in the structure of subjectivity that Freud's definition that the girl is a castrated boy is built.

In relation of the Oedipus complex to the castration complex, gender dif-

ference draws attention to itself, which is likely to have consequences. The



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girl stays in it for indeterminate amount of time and only late gets rid of it and even then not completely. Under these conditions, the Superego has to suffer, it cannot achieve the strength and independence that give it cultural significance, and feminists do not like being shown the consequences of this moment for the usual female character. (Freud, 1991, p. 369)

So, in a phallogocentric world order, women as "castrated men" are doomed to a repressed structure in the culture as a whole, both in theory and in practice, including medical care. In the twenty-first century, medicine is only beginning to treat a woman as a woman, and a man as a man, but the practice of treating women as "castrated men" as "Others" is still common. This is also confirmed by Freud's other work, where not only anatomical features are central to the formation of gender identity. The concept of castration becomes ambivalent: on the one hand, it is the gender sphere of the unconscious, on the other, it is not only biological, but also social determinants, based on symbolic threats of "castration" (for men, this is deprivation of power, post), "shortage" (for women this is doom to a defective attitude in society, to the role of the invisible person). "Ciao maschio" by the famous director Paolo Pasolini means the end of the power of the patriarchal world order based on the bio-logo-psychodeterminants in the spirit of Freud. "Farewell to the male" in this interpretation also mirrors the farewell to the defective, castrated notion of female subjectivity. Later we will add to this series a farewell with the "otherness" – the eternal "obscurity" of women for the masculine world (Freud, 1989, p. 382).

Lacan's psychoanalysis developed in the spirit of Freud's poststructuralism and criticism, but this did not save Lacan from the metaphysical binary opposition I – Other. For a man, a woman is always "Other", inevitably incomprehensible, and therefore always distanced, marginalized, deviant. The invention of female hysterical subjectivity continued, with the only difference that a woman can speak about herself (Kolesnykova, 2017). And for herself, because for a man, even a psychoanalyst, she is still an incomprehensible "Other" who is not clear what she is talking about. The structure of feminine subjectivity continued to be equated to the structure of hysterical symptoms, but the "Dora case" clearly demonstrated the masculine inability to either build narratively or interpret feminine subjectivity (Lacan, 1997, p. 148). Thus, the woman remains "Other", inaccessible for understanding, but accessible for repression. Lacan rejected Freud's biodeterminism and drew attention to the linguistic structures of the unconscious. So, Lacan formed the next stage – the female "speaking subject" who lives life on the symbolic level of social institutions and processes.

So, when the moment of understanding the gender difference in culture, in society takes place? One can find the approaches to understanding the differences in psychoanalysis. Lacan's gender identification of a child occurs "at the stage of a mirror" (Lacan, 1997, p. 7). If, for Freud, gender identification coincided with the oedipal stage and the castration complex, which reduced the social significance of women in all spheres without exception, then for Lacan the gender identification of the child coincides with the stage of the formation of the "narcissistic Self". At these stages, a girl finds herself in a "shortage" and acquires a "castration complex", and with this complex she enters the phallo-logocentric order of the cultural space organization, where she turns out to be repressed, superseded into a marginal position in society. So, at the beginning of the

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twenty-first century, gender medicine removed the dialectics of the binary opposition of metaphysical and psychoanalytic concepts, because modern strategies of scientific knowledge allow combining postmodern philosophy and biomedical innovations in the field of hormonal biochemistry and physiology. Construction of the X-subject of postmodern philosophy of gender medicine simultaneously accompanies the linguistic construction of the "double writing", which led the discoveries of biochemical hormonal distinction to the possibility of "double treatment protocol" separately for men and women with the same diseases based on the introduction of hormonal differences in gender medical discourse and practice. Men and women are now equal in their access to effective "sovereign" treatment. According to Derrida, to find "meaning" is to lose "sovereignty".

There is no core of meaning, there is no conceptual atom, and the concept

represents itself in the fabric of differences ... This writing – a major one –

will be called writing because it does not fit into the framework of logos

(meaning, domination, presence, etc.) (Derrida, 1994, p. 157)

The concept, which produces itself in the cloth of differences, this is relevant for the emerging gender medicine, which produces itself through the discovery of differences in hormones and effective wholesome treatment of "sovereign" patients without "domination" relationship of masculine order and "subordination" of women in this order even in such important issues like medicine and the life value. We walked away from the main metaphysical treatment standard.

To correlate a major writing with a sovereign operation is to establish

correspondence in the form of inconsistency, it means to write in a gap in

the text, it means to bring the chain of discursive knowledge into con-

formity with ignorance, which is not one of the moments of knowledge.

(Derrida, 1994, p. 155)

Thus, the next form of gender-oriented medicine, gender constructivism will be an "individual approach" to each specific person in his/her complex of biological "differences", which again correlates with the strategy of postmodern philosophy: takes the medicine away from "major writing" and leads to correlation with the concept of "sovereign writing".

A differentiated approach to the treatment of men and women is a feature of gender medicine and it directly correlates with Derrida's concept of difference. Difference is a strategy for overcoming the fundamental principles of metaphysics (presence, logos, identities), it is also an opportunity to "distinguish", "differentiate". Thus, difference is the production of differences, dialecticality, this is "permission" to see differences within one type of knowledge, and through this "gap" of meaning to reconstruct knowledge in combination with "breaks" in other types of knowledge, which turned out to be productive for both the natural sciences and for the emergence of "new wisdom" (Potter, 2002), and for practical benefits in treatment at the beginning of the twenty-first century. For example, Internet sources publish information that «Only two years ago,

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scientists at Northwestern University (USA) published a sensational article that women are 50% more likely than men to suffer from side effects of drugs. That some drugs do not act on them at all, while others, on the contrary, affect too actively, as in an overdose.... This is because the male sex hormone testosterone enhances the effect of the drug, but estradiol (the female sex hormone) has no such effect, because different hormones "control" men and women. And a competent therapist will never treat equally a man and a woman of the same age who came to him with seemingly "the same problem"» [<https://sites.google.com/site/dcpmsp5/zdorove/gendernaamedicina>].

"Differances" of biological and social sex gave us a "gender", gender sciences; biochemical, hormonal "differances" (testosterone and estrogen, etc.) launched a wave of innovative gender constructivism in medicine. Today, primarily physicians (Bogolepova, & Malofeyeva, 2014; Allen, Damasio, Grabowski, Bruss, & Zhang, 2003; Kolodyazhnaya, 2014; 2015;) write monographs and dissertations concerning gender differences in medicine. Thus, difference legitimized the production of differences in biochemistry, pharmacology and medicine in general.

Everyone knows that deconstruction consists of two steps: the first step turns it over, the second one reconstructs it. Feminism is the first step that raised the silent facts of the "healing" of women. Here is an example from many online sources: "The study showed that thousands of women die in vain from heart attacks, because they are simply treated worse than men. In England and Wales alone, according to conservative estimates, poor treatment resulted in more than 8,200 women dying within 10 years. The authors of the study found that many people, including doctors and patients, sincerely consider heart disease a male problem". [<https://www.medikforum.ru/medicine/1426-zhenshhin-lechat-xuzhe-chem-muzhchin.html>].

Feminism removed the male dominance hierarchy over female in medicine, where female was traditionally marginalized, declared deviant, driven into sexology, gynecology and psychiatry, remained within the framework of a metaphysically developed psychoanalysis that prevented medicine from moving further. Feminism carried out a transgression by its criticality and shock value of the truthful facts, it shaken the phallo-logocentrism of the world order. Then medicine moved to the step of gender reconstruction, to the new privileged concepts, it extracted all the reduced opportunities and conceptual resources from the once repressed structures and concepts. Thus, deconstruction, having overcome metaphysics, developed and organized the institutionalization of knowledge of a new type of relationship between philosophy and other sciences (Chuikova, 2016, p. 23). The facts of dissertation research, which specialize both in the medical fields of knowledge and social medicine, speak in favor of institutionalization, while philosophers and the humanities are lagging behind. The concept of a "new wisdom" of V. R. Potter (2002), biochemist and oncologist by profession, confirms the new type of philosophizing. Postmodern strategies show how philosophy intertwines with other sciences, including biomedicine: in immanence, in the horizontal position of development. Changing the vector to horizontal, we retain the philosophy's right to life in other sciences, we are talking about "correlations", about constructivism, about rhizomaticity (Deleuze, & Guattari, 1998). In addition, Derrida speaks of deconstruction in terms of chiasmatic doubling or intersection, the form of chiasma X, is not a symbol of the unknown, but rather resembles a kind of fork, a crossroads, with one line crossing the other and going further, which preserves the difference between the two movements due to their dissymmetric communication (Derrida, 1994). This is how the treatment X-subject of gender medicine was constructed.

The strategy of "complementarity" is also involved in the reconstruction of gender sciences after the transgression of feminism. We use complementarity as a strategy of composing self-sufficient concepts of female medicine with a female subject as a whole and male medicine with

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a male subject as a whole, which are added one to another, are combined into a whole one, and through this combination, the addition of one with another during treatment of identical diseases, the intersection of one whole with another whole creates X-subject of treatment. In this sense, "addition cumulates and accumulates presence" (Derrida, 1994). Also, another value is in replacement of the "shortage" in the woman, the addition performs the compensating function of the inferiority of the female subject, making it complete. Thus, the traditional value of the supplement, in which there are two fullnesses, two wholenesses, is added by the development perspective, which was originally laid, planned by the initial structural shortage. The initial emptiness of the structure suggests that the place of the absent principle will be taken by the addition. In this non-traditional sense, addition does not precede the principle, but takes the place of the missing principle (Derrida, 1994). Thus, the inclusion of hormonal and other biochemical differences between men and women into the general protocol for treating the same diseases is the complementarity that was assumed in medicine from the very beginning, but was absent.

### Originality

*Originality* of the study is to develop the concept of creating gender medicine based on post-modern philosophy strategies that have deconstructed the scientific paradigm and social system, having replaced the traditional metaphysics of the world phallo-logocentric system by gender differentiation strategies (both in social status and in the status of hormonal difference) as distinction, repetition, chiasmatic movement, X-subject, thus, changing the patterns of thinking and consciousness of the modern person, making possible biomedical innovations for practical implementation. The very fact of differentiation of biological and social sex (which, in fact, is gender) by the criterion of sociocultural figuration of gender, the official redistribution of social roles in medical practice and the classification of scientific research in medicine on gender basis refers to the refusal of medicine from metaphysics using the postmodern philosophy and its practical benefits. Many strategies of postmodern philosophy have deconstructed the culture, social order of phallo-logocentrism, opened the mental patterns of consciousness, thinking for the discoveries and inculcations of biomedical gender innovations that improve the quality of health into the ordinary practice. In this article, we only mentioned the difference, distinction, chiasm, X-subject, "double writing", complementarity, deconstruction as a whole, but examine the subject's deconstruction and the appearance of X-subject, "double writing" as a "double" treatment protocol separately for men and women with the same diseases. We mention the distinction as hormonal distinction, introduced into everyday medical practice as the basis for different treatment of men and women. The X-subject of treatment is the implementation of a chiasmatic approach to treating the same diseases (for example, the heart) in different ways in men and women based on hormonal differences that permeate the entire body in different variants in order to improve the quality of health and span of life.

### Conclusions

Modern medicine has become gender-related because it has undergone a series of strategies of philosophical postmodern constructivism, gender constructivism and, as a result, stopped treating a woman as a metaphysical abstract subject, or as a "castrated man" of Freud, the "Other" (of Lacan, who "has read Freud"), eternally distanced, incomprehensible, inaccessible for interpretation, which together gave us the ironic concept of the "castrated Other" with allusion to Pasolini's masterpiece of world cinematography "Ciao maschio". Binarism turns on a binary "fare-

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well" automatically: if the end of the patriarchal world ("male") comes, then its derivatives of binarity ("castrated Other") lose their relevance. Deconstruction of the metaphysical subject and psychoanalytic subjectivity, as a result of which gender medicine is organically implemented in the treatment of the X-subject, has become the leading strategy of the postmodern philosophy. The problem of self-representation of repressed feminine is solved through the strategy of "double writing", which is also constructivism in the field of "treatment protocol". In gender medicine, it shifted away from the standard and became "double", i.e. oriented to different treatment of men and women with the same diseases. The goal of gender medicine is more effective treatment, especially for women, because until the twenty-first century women were reduced to a metaphysical patriarchal subject, or to a castrated man, or to the "Other" that cannot be understood, or to hysterical subjectivity.

The X-subject strategy allows for biomedical innovations in the field of hormonal discrimination in a broad version of the treatment protocol for all diseases, but adjusted for the difference in gender. Postmodernism and gender medicine, having said goodbye to imaginary female subjectivities, focuses on deconstruction, complementarity, difference, X-subject of treatment, "double writing" for men and women with the same diseases, "sovereign writing" for individual approach of gender medicine of the future, biochemical, physiological innovations in medicine and starts to bring practical benefits, to treat women more effectively. Thus, the X-subject of treatment in gender medicine, the gender medicine, and the strategies of postmodernism in general, the prospect of a "sovereign writing" is humanism. Gender medicine turned out to be the "new wisdom" of the XXI century, which is humanistic in everyday practice to improve the quality of health and the value of life of any particular person.

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## ПРОЩАВАЙ, "КАСТРОВАННИЙ ІНШИЙ": ГЕНДЕРНА МЕДИЦИНА ТА СТРАТЕГІЇ ДЕКОНСТРУКЦІЇ ПОСТМОДЕРНІЗМУ

**Мета.** Завдання дослідження: завдяки кореляції постмодерністських стратегій прибрати редукцію жінок до метафізичного суб'єкту, до "кастрованого іншого"; на підвалині методологічного застосування деконструкції, додатковості, *difference*, розрізнення, "подвійного написання", Х-суб'єкту лікування та біомедичних інновацій інституціоналізувати гендерну медицину як знання та практичну діяльність, що поліпшують якість та довгостроковість життя жінок; перспектива розвитку гендерної медицини – реалізація концепту "суверенного написання" постмодерну в індивідуальному лікуванні людини. **Теоретичний базис.** Епатажність назви означає прощання з метафізикою у комплексі її близьких концепцій. Автор критикує абстрактного, редуктивного, маргіналізованого, девіантного суб'єкта класичної метафізики та її подовження у психоаналізі (Фрейда, Лакана), досліджує кореляції філософії постмодерну та біомедичних інновацій. Аллюзія на шедевр світової кінематографії "Прощай, самотній" Пазоліні відповідає різноматичній стилістиці постмодерну. **Наукова новизна.** Філософія постмодерну після феміністських трансгресій, гендерного конструктивізму демонструє новий суб'єкт та нову методологію, які сформували гендерну медицину. *Difference*, розрізнення, додатковість, Х-суб'єкт лікування, хізматичне рушення, "подвійне написання", "суверенне написання" природно перевернули і реконструювали сучасну медицину у гендерних, біохімічних, гормональних інноваційних варіантах. **Висновки.** 1. На базисі філософії і біомедичних інновацій з'явився новий напрямок – гендерна медицина, яка прибратила редукцію жінок до метафізичного суб'єкту, "кастрованого іншого", та підвищила якість здоров'я та довгостроковість життя жінок. 2. Гендерна медицина у природному поєднанні зі стратегіями деконструкції, додатковості, *difference*, розрізнення як гормонального розрізнення, "подвійного написання" як ведення "подвійного протоколу" лікування при однакових хворобах чоловіків та жінок, Х-суб'єкту лікування виявилася "новою мудрістю", яка у повсякденній практиці поліпшує якість здоров'я, довгостроковість життя. 3. Перспектива розвитку гендерної медицини – у реалізації "суверенного написання" як індивідуального лікування конкретної людини.

**Ключові слова:** "кастрований інший"; Х-суб'єкт лікування; гендерна медицина; постмодернізм; подвійне написання; *difference*; якісне лікування; гормональне розрізнення; гендерний конструктивізм; суверенне написання

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## ПРОЩАЙ, "КАСТРИРОВАННЫЙ ДРУГОЙ": ГЕНДЕРНАЯ МЕДИЦИНА И СТРАТЕГИИ ДЕКОНСТРУКЦИИ ПОСТМОДЕРНИЗМА

**Цель.** Задачи исследования: через корреляцию постмодернистских стратегий и гендерной медицины убрать редукцию женщин к метафизическому субъекту, к "кастрированному другому"; на базисе методологического применения деконструкции, дополнительности, *difference*, различения, "двойного письма", Х-субъекта лечения и биомедицинских инноваций институционализировать гендерную медицину как знание и практическую деятельность, повышающую качество и длительность жизни женщин; перспектива развития гендерной медицины – реализация концепта "суверенного письма" постмодерна в индивидуальном лечении человека. **Теоретический базис.** Эпатажность названия означает прощание с метафизикой в комплексе ее производных концепций. Автор критикует абстрактного, редуцированного, маргинализованного, девіантного субъекта классической метафизики и ее продолжения в психоанализе (Фрейда, Лакана), исследует корреляции стратегий философии постмодерна и биомедицинских инноваций. Аллюзия на шедевр мировой кинематографии "Прощай, самотний" Пазоліні соответствует ризоматической стилистике постмодерна. **Научная новизна.** Философия постмодерна после феминистских трансгрессий, гендерного конструктивизма демонстрирует новый субъект и новую методологию, которые сформировали гендерную медицину. *Difference*, различение, дополнительность, Х-субъект лечения, хізматическое движение, "двойное письмо", "суверенное письмо" органично перевернули и реконструировали современную медицину в гендер-

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ных, биохимических, гормональных инновационных вариациях. **Выводы.** 1. На базисе философии и биомедицинских инноваций выросло новое направление – гендерная медицина, убравшая редукцию женщин к метафизическому субъекту, "кастрированному другому", чем повысила качество здоровья и длительность жизни женщин. 2. Гендерная медицина в органичном соединении со стратегиями деконструкции, дополнительности, difference, различения как гормонального различия, "двойного письма" как ведения "двойного протокола" лечения при одинаковых заболеваниях мужчин и женщин, X-субъекта лечения оказалась "новой мудростью", которая в обыденной практике улучшает качество здоровья, длительности жизни. 3. Перспектива развития гендерной медицины – в реализации "суверенного письма" как индивидуального лечения конкретного человека.

*Ключевые слова:* "кастрированный другой"; X-субъект лечения; гендерная медицина; постмодернизм; двойное письмо; difference; качественное лечение; гормональное различие; гендерный конструктивизм; суверенное письмо

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## SOCIAL ASPECT OF HUMAN BEING

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## GENDER STRATEGIES AND POLITICAL LEADERSHIP

**Purpose.** The purpose of the article is to understand the issue of gender strategies of political leadership. **Theoretical basis.** The works of Ukrainian and foreign scholars helped to find out the specifics of male and female leadership. The article applied the latest methodology of androgyny-analysis. According to this methodology, sex has not only a biological, psychological and social, but also an existential dimension. So, the existential dimension of gender is soulfulness as an existential femininity and spirituality as an existential masculinity. These two beginnings may conflict and may be in harmony. Depending on this, we have constructive or destructive strategies for the development of both the personality and the relations between individuals. Constructiveness here means not only gender equality, but also gender partnership. **Originality.** In the context of modern gender anthropology and androgyny-analysis, it is found that as a result of the implementation of the strategy of existential sexism and existential hermaphroditism, political leadership becomes authoritarian, and sometimes also totalitarian, while the strategy of androgynism associated with gender partnership gives rise to constructive political leadership. **Conclusions.** Androgynous personality of a political leader, which balances the existential and psychological qualities of men and women, is able to reform the society and change the country for better.

**Keywords:** gender; gender strategies; gender partnership; gender anthropology; androgyny-analysis; androgynism; existential gender; strategy of existential androgynism; political leadership

### Introduction

Man's dominant role in political leadership has been self-evident for many centuries. Recently, the importance of a woman in political life is becoming more prominent and weighty. One can assume that it is the woman who is able to bring harmony and partnership into politics, because women tend to "horizontal", coordinate relations. It is important to understand that men and women in politics should enter into a gender partnership, rather than into antagonistic competition for leadership. Gender partnerships in politics are possible only if they go beyond the limits of sexism in the inner world of man and the relations between people to the androgenic integrity of the individual.

We live in the era of the highest development of the patriarchal civilization, but our era is at the same time an era of its deep and comprehensive crisis. This, with tragic eloquence, was shown by various religious and political conflicts of the XX-XXI centuries and, most importantly, the ways and means of their solution.

At the same time, changes occur in the depths of the patriarchal civilization (Scheler, 1994, p. 114). An important symptom of the evolution of patriarchal civilization is, in our opinion, the

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development of tolerance, which to a large extent signifies a fundamentally new relationship between men and women, which for centuries developed under the predominant manhood with its disdain for tolerance as antithesis of power and authority. Now we see the opposite situation: contempt for tolerance, which for thousands of years had been considered a feminine trait, in the present, is destroying power.

Under the pressure of these problems, philosophy is simply forced to "embed" the analysis of male and female in their problematics; the concepts of "gender philosophy" or "philosophy of gender and sex" today are quite logical. Moreover, it is logical to talk about the allocation of gender philosophy in a separate branch of philosophical research (Khamitov, 2000, p. 45). It opens up completely new opportunities for understanding the causes of crisis processes in the modern world and constructive political leadership able to overcome these crises.

However, relatively deep subconscious stereotypes about the inequality between men and women and the inability of gender partnership in public life and in politics, in particular, continue to evolve in Ukraine and in the world. The reason for this is that in Western culture, since the patriarchy was established, women and men are correlated as spirit and matter. In Aristotle's philosophy, this trend is formed in its archetypal manifestations and further permeates all realms of civilization and culture, reaching the logical conclusion in the works of O. Weininger.

But the opposition of men and women as spirit and matter in our time seems questionable. Men and women, in their higher meta-physical, and, more precisely, existential expressions, are more correctly interpreted as *spirituality* and *soulfulness*. Under spirituality, as an existential manhood, one can understand the ability to creativity and transcendence. Soulfulness, which appears to be an existential expression of femininity, is the ability to compassion and love. This is a cautious, gentle attitude to the person, family, society, world, which is aptly reflected in the Ukrainian word "Bereginya".

### Purpose

To analyze the connection of gender in the context of politics and comprehend the issue of gender strategies of political leadership.

### Statement of basic materials

Political leadership is such a leadership, which means a unique personal quality of a politician aimed at leading a society and changing people's lives. To find out what the gender dimension of this problem and, more specifically, gender strategies of political leadership can be, we turn to the methodology of androgyny-analysis (Khamitov, 2002, p. 23; Khamitov, & Krylova, 2018, p. 8).

According to this methodology, gender has not only biological, psychological and social but also existential dimensions. The existential dimension of gender is soulfulness as existential femininity and spirituality as an existential manhood. These two beginnings can come into conflict, but may be in harmony. Depending on this, we have constructive or destructive strategies for the development of both personality and relationships between individuals. Constructivity means not only gender equality but also *gender partnership*, which means the unity of politics and good (Mineva, 2018, p. 322). To comprehend this, first of all, we briefly analyze the evolution of the concept of "gender" and the development stages of the thought line that we could call gender anthropology.

The first stage of gender anthropology begins in the late 70's and lasts until the late 80's of the XX century. There is an interpretation of gender as a "social sex"; on this basis, the binary

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opposition "gender-sex" emerges as a confrontation between the social and the biological sex. This binary opposition is a logical result of the basic concept and, at the same time, ideologeme of the first stage of the development of gender anthropology – gender equality.

The approach that the barren awareness of certain gender stereotypes can save humanity from the crisis phenomena of patriarchal civilization is becoming quite popular. At the beginning of the XXI century, the utopian nature of this approach is becoming increasingly apparent, because gender stereotypes and roles have an extremely wide range of manifestations, which is determined by sociocultural and anthropological peculiarities of a country (Murgia, & Poggio, 2018, p. 256).

At the second stage in the gender anthropology development, gender roles are understood in the plurality of manifestations, and the concept of "gender" is interpreted more as "sociocultural sex" or "anthropocultural sex". At this stage, gender studies go beyond the gender sociology and become gender anthropology as such.

An essential feature of the second stage of gender anthropology is the emergence of *gender epistemology*, which analyzes the correlation of theoretical knowledge in culture with its gender dimensions. One of the tendencies of gender epistemology is becoming *feminist epistemology*, the main problems of which is "female subjectivity" and the consideration of scientific knowledge conditioned by gender stereotypes and traditions. In Ukraine, in this context, attention is drawn to the works of I. Zhrebkina, D. Bilenko, L. Stavitskaia, S. Pavlychko, N. Chukhim, etc. Gender epistemology is, in essence, gender epistemological criticism, since most authors focus on criticizing theoretical setting based primarily on the use of binary oppositions in methodologies with so-called "masculine orientation", which, according to critics of such an orientation, weakens the cognitive capabilities of the authors.

Within the third stage of the gender anthropology development, which begins in the late 90's of the XX century, there is a realization that the gender roles of a man and a woman are caused not only by social or cultural stereotypes, but are also *ontologically rooted*. And this rootedness cannot be called just biological, and its awareness tagged as "sexism" in the feminist sense of the word, which has become stereotyped. It turned out that some traditions and patterns of behaviour in the gender sphere are not stereotypes, but archetypes – *gender archetypes*, which are the eternal structural elements of the existence of men and women and the destruction or deconstruction of which can ruin this being. At this stage of gender anthropology, the critique of the phenomenon "unisex" in modern Western culture is being criticized as posing a threat to the survival of mankind as a species. In this semantic space, works by such authors as S. Bem, D. Spence, R. Helmreich, D. Stepp, as well as the explorations of Ukrainian researchers by Yu. Galustian, dealing with the problem of gender interaction in the modern polyethnic society, I. Golovneva, who studies the problem of creating gender roles.

In modern native philosophical anthropology, the third stage of gender anthropology is based to a large extent on the methodological achievements of metanthropology as the theory of ordinary, frontier and metafrontier levels of human existence (Khamitov, 2017, p. 394; Khamitov, & Krylova, 2018, p. 8). As a result, the actual problem of gender is undergoing transformation and ceases to be its only epicenter.

The theoretical achievements of the second and third stages of gender anthropology make it possible to withdraw from the abstract binary "gender-sex" to the understanding of the plurality of gender manifestations, depending on the culture of society and the personal and existential characteristics of man. An opportunity is opening to go beyond the boundaries of binary in comprehension of sex, considering it in the polyphony of biological, social, psychological and existential dimensions. In this way, gender anthropology becomes a philosophy of gender and sex.

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Nowadays, the gender philosophy is the branch of philosophical knowledge that explores gender not only as a psychological and sociocultural but also as an existential phenomenon (Khamitov, 2000, p. 45; 2004, p. 223). When we talk about modern gender philosophy in the context of the metanthropology methodology, this means that gender philosophy explores the existential gender – male and female as spirituality and soulfulness in the ordinary, frontier and metafrontier dimensions of human existence. Manhood-spirituality and femininity-soulfulness are interpreted in the metanthropology coordinates as existential modes that exist in every person, regardless of its biological and even psychological and social status. The interaction of these modes causes either the development of personality, or its depression.

Today, the concept of androgynism, which reflects the existential harmony of masculine and feminine origins, is heuristically productive (Khamitov, 2002, p. 23).

The concept of androgynism comes from Plato (1993), who creates a myth about androgynes – creatures that combine men's and women's traits and threaten the power of the Olympic gods by their might (the "Banquet" dialogue). For Plato, androgynism is the state of integrity, which gives man the divine features; the loss of such integrity (Zeus and Apollo cut the androgynes in half) is a loss of God-likeness. Conversely, the connection of the "halves" means the movement towards unity with the Absolute. This understanding of androgynism becomes archetypal for the western understanding of love. It can be found in the mystical and philosophical views of the Gnostics and J. Böhme. W. Solov'yov goes into the problem of androgynism, considering the idea of "Eternal Femininity" and comparing androgynism with love in its highest forms. M. Berdyaev defines androgynism as the spiritual integrity of masculinity and femininity.

In the XX-XXI centuries, the concept of "androgynism" enters both philosophy and psychology. American researcher S. Bem, who introduces the concept of "androgyny" (2002), analyzes feminine, masculine and androgynous parameters of a person. This marks a fundamentally new emphasis on understanding androgynism – not just as the interaction between man and woman in love, but also a personality that harmoniously combines manhood and femininity. This idea forms the basis of criticism of patriarchal culture and civilization and allows us to justify the idea of not only social but also psychological and existential equality of men and women (Krylova, 2011, p. 344).

If we move on relying on these ideas, one can draw an important conclusion: androgynism is not just an external or just an internal phenomenon. Androgynism is a strategy of combining the spiritual and emotional principles of an individual – existential manhood and femininity, which leads to their mutual growth and harmonization, both within the personality and in the relations between the personalities.

Now let us compare androgynism with other strategies combining masculinity and femininity, the determination of which is the theoretical core of androgyny-analysis, and on this methodological basis we will turn to the problem of modern political leadership.

Manhood and femininity (primarily in psychological and existential dimensions) can interact both constructively and destructively. It is possible to distinguish three fundamental strategies of interaction of existential manhood and femininity in the inner world of the individual and in the relations between the personalities.

1. The first strategy can be described as a *dominant strategy (sexism)*. In this case, the term "sexism" is used in a broader context than in traditional gender studies. We have not just a way of power-dominant attitude to a representative of another gender. Sexism is a way of power-attitude towards *one's self*, when feminine or masculine manifestations dominate *deep inside the individual*, and because of this we have a dominant attitude towards *the Other*. Consequently, sexism is such a rootedness in sex that suppresses a personality – both his own and the personality

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of the Other. In the inner world of a person we have a dominant manhood or femininity; given the *internal* nature of such dominant, as the prime cause of its manifestation in the external, communicative sphere, the indicated strategy can be defined as *existential sexism*.

A similar dominant is possible, both in case of correspondence of the existential and psychological dimensions of the sex to biological constituent (direct dominant), and in case of their contradiction (reverse dominant). This refers to a manful or feminine man and a feminine or manful woman.

In these manifestations of the dominant strategy there is such a disproportion to human development that leads to increased internal loneliness. Let us try to comprehend this.

In the case of direct dominant, we have a psychologically and existentially manful man and a psychologically and existentially feminine woman. By joining biologically and socially, such men and women become alienated in person, shrinking in their way of being in the world.

The concept of the reverse dominant expresses the existence of a feminine man and a manful woman; of course, we mean, first of all, psychological and existential, and not biological dimensions of femininity and manhood. Under the influence of patriarchal stereotypes, such people are doomed to indifference, disdain, and sometimes aggression on the part of both their own and the opposite sex. Today, a typical situation is when, under the pressure of social circumstances, a woman develops dominant man's traits within herself, suppressing femininity and soulfulness. As a result, she achieves social success, which provides safety and standard of living, but loses the fullness of life and becomes lonely. Overcoming of this loneliness requires a profound correction of both the growth rates of existential manhood and femininity, and the very strategy of such growth.

The strategy of existential sexism (dominant sex) can be seen in the figures of politicians who emphasize their masculinity or femininity. As a result, in most cases we have a manful woman-politician or a manful man-politician with such personal features: active, aggressive, firm, adventurous, purposeful, strong-willed, and strategic. At the same time such features as amenity, tenderness, soulfulness, flexibility are depressed. Such a one-dimensional politician achieves temporary successes, but their price is quite high due to lack of humanity; sooner or later he loses the trust of his voters.

2. The second strategy could be described as *hermaphroditisation strategy*. Hermaphroditisation is a process of mutual suppression of manhood and femininity for the sake of adaptation. This is the strategy of *middle sex*. Developing in such a strategy, a person or family (community) come to "equalizing" of their manhood and femininity by inhibiting their growth. The result of the hermaphroditisation strategy is *existential hermaphroditism* or *existential unisexism* – a conscious or semi-conscious process of deactivating both manhood and femininity, and spirituality and soulfulness in the life of a man or a woman.

A person or community with such a strategy sacrifices personality dynamics for the sake of adaptability and security. Freedom and love as values are displaced in the life by the values of justice and power. As a result, justice and power, in their alienation from the value-existential space of freedom and love, deform and lose contact with humanity.

A person with a strategy of existential hermaphroditism (unisexism) can be quite existentially and socially passive, but in extreme situations he or she turns into a fanatic.

Under certain conditions, existential hermaphrodite may also be a charismatic political leader, which leads fanatics. Such a person, denying both the spiritual and soulful dimensions of existence, is filled with *anti-spirituality* and specific *destructive creativity*, he not only uses, but also generates ideas that destroy humanity. In this case, we have a transition from the passive to the aggressive being of the existential hermaphrodite, which can have a rather developed will, erudition and intelligence, which are the result of the supersublimation of sexuality and the sup-

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pression of soulfulness. Indicative in this context is the phenomenon of a totalitarian leader, for example, Vladimir Lenin.

The modern political leader, who manifests the strategy of the "middle sex", becomes personally reserved, since the male and female beginnings in his inner world inhibit the development of each other. As a result, we see an aggressive political leader, or a political leader with tendencies of absurdity, regardless of whether he is a man or a woman.

3. The third strategy of interaction between men and women could be called *androgynisation strategy*, which generates such a quality of personality and relationships between individuals as *existential androgynism* (Khamitov, 2000, p. 45). This strategy can be called the strategy of *actualized gender*. In it, we have the most constructive solution to the contradiction of existential manhood and femininity in the individual, family and broader social relations.

Androgynisation is a deep actualization of the human personality and relationships between individuals; it means the harmony of the existentially male (spiritual) and existentially feminine (soulful) beginnings of human existence. This is the harmony that generates inner freedom and leads man to a combination of creative and successful social realization and love (Shynkaruk, 1994, p. 145). It is important to realize that existential androgynism is a strategy that leads to the harmonization of spirituality and soulfulness in their unity exclusively on the existential level; at the psychological level, behavioural compliance with the biological sex is considered to be productive.

The political leader, who chose the strategy of androgynism, harmoniously combines male and female traits in his personality. On the one hand, he is a strong, purposeful, active, steadfast, strategic politician, on the other hand, he is capable of showing amenity, tact, humanity and soulfulness. And this applies not only to the man as a political leader, but also to the political leader-woman (Gipson, Pfaff, Mendelsohn, Catenacci, & Burke, 2017, p. 32).

Exactly such a political leader is able to harmonize the society, bring it to consensus and constructive development in the difficult moments of history.

### Originality

In the context of modern gender anthropology and androgyny-analysis, it is found that as a result of the implementation of the strategy of existential sexism and existential hermaphroditism, political leadership becomes authoritarian, and sometimes also totalitarian, while the strategy of androgynism associated with gender partnership gives rise to constructive political leadership.

### Conclusions

The indicated triadic model of constructive and destructive gender strategies of political leadership can be supplemented by the binary model of the late S. Freud, who offers two basic human drives: a drive to life or a drive to Eros and a drive to death – a drive to Thanatos. If we apply this methodology to the subject of our study, one can conclude that there are politicians who unknowingly seek to die. Their being is fanatical and absurd, they tend to the destruction, the depreciation of the Other, the attitude towards the Other as an object; we can assume that this is partly the leaders with the strategy of existential sexism and, more often, with the strategy of existential hermaphroditism (unisexism). The political leaders who strive for Eros are capable of building, developing, creating, being tolerant, which is peculiar to holistic androgynous personality, aimed at gender partnership and partnership in general.

Also, a binary model for understanding the constructiveness and destructiveness of a person, including a political leader, is proposed by E. Fromm. Developing the ideas of S. Freud, he uses

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the opposition "necrophilia – biophilia". The necrophilic political leader is striving for war, death, suffering and pain that, according to E. Fromm, manifests itself already in childhood and quite often ends only in the very old age (Fromm, 2004, p. 635); the necrophilic tendencies can be compared with such gender strategies as existential sexism and existential hermaphroditism. While a biophilic politician is aimed at love, creativity, partnership and fruitful thinking, that admits his tendency toward androgyny.

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## ГЕНДЕРНІ СТРАТЕГІЇ ТА ПОЛІТИЧНЕ ЛІДЕРСТВО

**Мета.** Осмислити проблему гендерних стратегій політичного лідерства. **Теоретичний базис.** Роботи українських та зарубіжних вчених допомогли з'ясувати специфіку чоловічого та жіночого лідерства. В статті застосована новітня методологія андрогін-аналізу. Згідно з цією методологією, стаття має не лише біологічний, психологічний та соціальний, а й екзистенціальний вимір. Екзистенціальний вимір статті – це душевність як екзистенціальна жіночість і духовність як екзистенціальна чоловічість. Ці два начала можуть вступати у суперечність, а можуть бути у гармонії. В залежності від цього маємо конструктивні чи деструктивні стратегії розвитку як особистості, так і відносин між особистостями. Конструктивність означає тут не лише гендерну рівність, а й гендерне партнерство. **Наукова новизна.** В контексті сучасної гендерної антропології та андрогін-аналізу виявлено, що в результаті реалізації стратегії екзистенціального сексизму й екзистенціального гермафродитизму політичне лідерство набуває авторитарний, а подеколи й тоталітарний характер, тоді як стратегія андрогінізму, що пов'язана з гендерним партнерством, породжує конструктивне політичне лідерство. **Висновки.** Андрогінна особистість політичного лідера, яка врівноважує чоловічі та жіночі екзистенціальні й психологічні якості, здатна згармонізувати суспільство і змінити країну на краще.

**Ключові слова:** гендер; гендерні стратегії; гендерне партнерство; гендерна антропологія; андрогін-аналіз; андрогінізм; екзистенціальна стаття; стратегія екзистенціального андрогінізму; політичне лідерство

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**Цель.** Осмыслить проблему гендерных стратегий политического лидерства. **Теоретический базис.** Работы украинских и зарубежных ученых помогли выяснить специфику мужского и женского лидерства. В статье использована новейшая методология андрогин-анализа. Согласно этой методологии, пол имеет не только биологическое, психологическое и социальное, но и экзистенциальное измерение. Экзистенциальное измерение пола – это душевность как экзистенциальная женственность и духовность как экзистенциальная мужественность. Эти два начала могут вступать в противоречие, а могут быть в гармонии. В зависимости от этого имеем конструктивные или деструктивные стратегии развития как личности, так и отношений между личностями. Конструктивность означает здесь не только гендерное равенство, но и гендерное партнерство. **Научная новизна.** В контексте современной гендерной антропологии и андрогин-анализа выявлено, что в результате реализации стратегии экзистенциального сексизма и экзистенциального гермафродитизма политическое лидерство приобретает авторитарный, а иногда и тоталитарный характер, тогда как стратегия андрогинизма, связанная с гендерным партнерством, порождает конструктивное политическое лидерство. **Выводы.** Андрогинная личность политического лидера, которая уравнивает мужские и женские экзистенциальные и психологические качества, способна гармонизировать общество и изменить страну к лучшему.

*Ключевые слова:* гендер; гендерные стратегии; гендерное партнерство; гендерная антропология; андрогин-анализ; андрогинизм; экзистенциальный пол; стратегия экзистенциального андрогинизма; политическое лидерство

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**UDC [305: 005.3]-029:1**T. V. ANDRUSHCHENKO<sup>1\*</sup>, O. V. CHEREDNYK<sup>2\*</sup>, R. O. BELOZOROVA<sup>3\*</sup><sup>1\*</sup>National Pedagogical Dragomanov University (Kyiv, Ukraine), e-mail tanya\_atv@ukr.net, ORCID 0000-0001-6701-8035<sup>2\*</sup>Donbas State Pedagogical University (Sloviansk, Ukraine), e-mail 21raduga-duga21@ukr.net, ORCID 0000-0002-6547-267X<sup>3\*</sup>National Pedagogical Dragomanov University (Kyiv, Ukraine), e-mail renabel@ukr.net, ORCID 0000-0002-5032-6653**GENDER ASPECTS OF RELATIONSHIP IN THE SYSTEM OF MANAGEMENT**

**Purpose.** The purpose of this paper is the study of gender aspects of management and relationship between management characteristic and style of leadership from gender typing in order to improve management efficiency. **Theoretical basis.** To understand the influence of gender mechanisms on the organization's governance system, it turns out that there is a difference in the approach of women and men to management and leadership. The main characteristics of male and female leadership style, features in making management decisions regarding work and career are given. **Originality** of a paper is the further development in the theory of gender processes with application of interdisciplinary approaches in studying the phenomenon of gender, not from the point of view of the interactions between two large social groups (men and women), but as a social resource of an organization where men and women represent labor potential, rational use of which is the key to successful management in the organization. The social potential of Ukrainian women can become a valuable resource in a country, a region, and any social organization. **Conclusions.** In modern society, the unique experience of women's rule is ignored, indicating that they have significant and little used management potential. An analysis of gender interactions in management processes revealed the active desire of women for career growth and success in individual image. However, the transformation of the gender sphere in an organization reflects the preference of patriarchal relations, which is an obstacle to the advancement of women in the managerial structure and, accordingly, requires them to make significant efforts to achieve equal management opportunities with men. To ensure the effectiveness of the organization, it is necessary to take into account the gender factor and comply with gender balance in management positions.

**Keywords:** gender; management; power; social action; social potential; self-realization

**Introduction**

The main theoretical and methodological concepts and approaches devoted to gender relations, self-realization of women in the management system, were established in the context of philosophy, history, and sociological science. In their writings, the philosophers Aristotle, Plato, Socrates, and Fomus Aquinat considered women as lower beings in comparison with men. In the Renaissance, as a result of intellectual shift, a positive view of women is formed. In the age of Enlightenment, Jean-Jacques Rousseau admitted equal abilities of men and women, but was a supporter of traditional male power believing that the wife should be humble, obey to her husband and learn to tolerate everything from him, even injustice. Socio-philosophical and political concepts of the XVIII-XX centuries served as intellectual prerequisites for the development of feminism, which played a decisive role in the emergence of a fundamentally new scientific paradigm.

The basis of any social organization is not people in general, but men and women who fulfill their professional and status roles in the organization. Each of them seeks to achieve the desired status, success in the chosen field of activity, to make a career, to receive recognition from others. But gender asymmetry in all spheres of activity is a reflection of these processes.

**Purpose**

In view of the foregoing, the purpose of the article is to outline the social technologies for improving the management of the organization through the use and implementation of

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managerial capacity of men and women, ensuring career growth, confidence in the ability to hold managerial positions on the basis of healthy competition and professional ability.

### Statement of basic materials

The natural differences between women and men, perceived in world philosophy and as one of the fundamental foundations of life, as the development of human civilization passes from the scope of pure philosophical reflection in the sphere of socio-philosophical analysis. This shift is very closely related to the very development of the social philosophy of the XXI century, the change of ideas about the nature of the relationship, between the theoretical and methodological layers of social sciences, empirical generalizations and the actual philosophical comprehension of the totality of data in sociology, psychology, anthropology and other sciences. But, in our opinion, the main focus on the problem of "woman-man" affects the change in the position of women in the modern world, which can not be further aware of the positions that are characteristic for the philosophy and social science of past ages.

For centuries, typical ideas concerning the concept of "male" and "feminine" formed and built up, insults and roles inherent in one sex or another. These stereotypes apply to all gender representatives, regardless of individual characteristics, age or origin. They touch not only the personality traits, but also the features of behavior. The exceptional patriarchy of modern society gradually shifts away from the past. The new trend in management leads to the gradual consolidation of women in the field of prominent leaders (Tarkhanova, 2017). Active integration of female and male models of behavior creates preconditions and forms the conscious need to study the gender peculiarities of personality behavior in leadership and organizational and methodological aspects of management, depending on the gender of the head. "Hatred of one gender to another and propensity to low evaluation has always been a sign of the decline and degeneration of the individual, if he/she differs by this property, and even entire peoples, if this phenomenon is becoming widespread" (Bhattacharyya, 2018).

Manipulation that affects representatives of the opposite sex, creating a barrier to career development on a gender basis, choosing a man to head, sexual segregation in interpersonal informal communication are all indicators of unfavorable gender relations in organizations.

It can be said with certainty that the ratio of men and women in managerial positions is changing rapidly and more and more women are involved in managerial activity. It should be noted that while performing the same professional activity, men and women relate to it differently (Skiba, 2015). The former relate to a career as a prestigious position, while others, in part, perceive it as a way of self-actualization.

Women's leadership, as a part of the management system, that develops actively, attracts the attention of many researchers (Pologikh, 2016). There are many opposing views, concepts and research. During the analysis of academic and scientific literature, two main points were identified on gender differences in the management system. One of them is the firm belief in the so-called special, only women decision-making method, the exceptional style of leadership and its value system (Hirst, & Schwabenland, 2018). The other one excludes the difference on the basis of gender typing, which today is not quite accurate (Moskalyk, Baranovska, & Bulach, 2017). It is necessary to understand that they still exist.

Despite the weak distinction between men and women in terms of leadership effectiveness, one should not forget about identifying its situational specifics, where in one role and situation

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a man is more effective, in another – a woman, Peter Schoederbek says, a specialist in management (Schoderbek, Schoderbek, & Kefalas, 1990).

Schoderbek, From this it can be concluded that female executives succeed not as a result of copying the male style of management, but directly using a kind of use of their own abilities, the implementation of internal, only their inherent qualities of personality.

To understand the influence of gender mechanisms on the organization's governance system, it is important to distinguish between the approach of women and men to management and leadership. In this regard, there is a lot of controversy among scientists. Most of them believe that there is no significant difference in how men and women manage an enterprise, an organization (Bhattacharyya, 2018). And the others have the opposite opinion: the male style of leadership is still different from the female and it is more effective (Roberts, 2016). After analyzing the research of various domestic (Korkh, & Khmil, 2014) and foreign scientists (Miller, & Borgida, 2016), one can distinguish the differences that manifested in men and women in management: in the style of leadership, in decision-making, in relation to work and careers. It is important to note that these differences are largely due to the business and personal qualities of representatives of different sexes. For example, E. Dobner writes about the difference in leadership styles. He notes that men often pressure from the top down, thus showing their power, while women are developing solutions together with the team. And German professor G. Heller notes that men in their leadership pursue the goal, women look at people who must achieve this goal (Svergun, 2012, p. 22).

Thus, in professional activity, men and women can exhibit the same qualities, but in different management situations the degree of importance of showing these qualities will be different. Exploring gender differences in management, Yvonne Galligan points out that women choose a relationship-oriented leadership, because they are more emotional by nature and men are more focused on tasks, because they are more often characterized by persistence and perseverance. Also, the male style is more effective either in structured situations and in solving simple tasks, or in situations of high degree of uncertainty, and the female style gives the most efficiency in routine conditions. (Galligan et al., 2017). In part, women are more likely to cope with more responsible tasks than men. From Lisa Hart Shepard's (2018) point of view, male managers often choose an aggressive leadership style, believing that when the leader, according to criteria such as professionalism, experience, competence, resourcefulness, responsibility, willingness to take risks and speed in decision making, prevail over their subordinates, they must comply with his instructions. Andrea Miller and Eugene Borghid (2016) point out that men tend to use contract-style leadership, giving way to working relationships as a series of exchanges – agreements with subordinates in the form of awards for well-executed orders or punish for inappropriate behavior, they often use positional power, seek to increase their authority and improve the methods in leading their subordinates. Their methods are generally aimed at redefining the sphere of rules and norms. Yes, women use their unique ability to communicate and they manage not like men. They achieve success not despite the fact that some human traits have always been considered "female" and unsuitable for a leader, but because of this. Researchers agree only one difference between managers of different sexes: the greater interest of women managers in the relationship between people, which is more a plus in leadership of people. Women's managers not only bring together employees, but also can inspire them, demonstrating enthusiasm even with some minor successes, they are ready for non-standard decisions, to constructive (staffing) reorganizations, to change the methods of management in critical situations (Grishchenko, 2011).

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It is also possible to highlight the differences in making managerial decisions between men and women. Women in leading make decisions on the basis of more cautious strategies, make "balanced" and "cautious" decisions more often, rely on situational management, and male managers tend to a higher degree of risk, make "risky decisions" and prefer dispositional management. This is due to their confidence, the tendency to self-examination and independence in actions, a more pronounced need for self-affirmation. When making important managerial decisions, a woman-manager relies not only on her logic, but also on her intuition and feeling, which often leads to positive results. But at the same time, women tend to be emotional, and this can negatively affect work and making the right decisions. There is a number of differences and, above all, for male and female purposes (plans). If male plans for the future as a whole are of a uniform nature and are related to work, then women's plans are inherently fragmentary, they seek to combine career and marriage. At the same time, women differ in their plans in relation to the traditional role of wife and mother and the prospects of career growth, bending one way or the other, alternating goals or seeking to unite them (Shepherd, 2018). As socio-psychological studies show, women are not less than men interested in moving up the career ladder, but they face with more obstacles on this way. However, in today's society, as already noted above, there are still stereotypes and some contradictions. Therefore, the actual statement is that for women the path to managerial careers is connected with the overcoming of many obstacles, and for men – with the implementation of numerous opportunities.

Various publications devoted to gender issues suggest that from the point of view of leadership effectiveness, there are no fundamental differences between men and women, but they reveal the situational specificity of their manifestations: in some situations and roles, men are more effective, in others – women. Men and women perceive the situation differently and differently position themselves in the workplace. There are differences in perception, in the methods and means used to solve problems in the management style. In general, women tend to believe that the organization is functioning normally if everyone works as a part of the whole. Men, by contrast, believe that everyone is responsible for himself, and the work must be completed on their own. Women also tend to be more supportive and loyal in management, whereas men are more direct and aggressive. Active integration of male and female models of behavior in management creates preconditions and forms the conscious need to study the organizational and methodological aspects of management, depending on the gender characteristics of the behavior of the individual in the construction and implementation of management activities.

It is worth noting that in order to ensure the effectiveness of the organization's activities, it is necessary to consider and study the influence of the gender factor on the effectiveness of management activities. After all, in any team there are situations, problems, questions, when solving will be effective either by men or women. Therefore, for a competent and full-fledged functioning of the organization it is necessary to take into account gender specificity and to respect a gender balance in managerial positions, thus ensuring a competitive advantage. However, despite the fact that most business leaders are aware of this fact, only a handful of people take measures to establish such equilibrium. Among the large-scale Ukrainian organizations, there are still a few of those who have been included women into the leadership (Naumenko, 2017). It is necessary to rethink the current situations in the field of gender management, to develop a new management strategy. Modern organizations need to look closely at the experience of organizations that have managed to create a corporate culture focused on establishing a gender balance, thus they can provide themselves with a serious advantage in the competition.

### Originality

*Originality* of a paper is the further development in the theory of gender processes with application of interdisciplinary approaches in studying the phenomenon of gender, not from the point of view of the interactions between two large social groups (men and women), but as a social resource of an organization where men and women represent labor potential, rational use of which is the key to successful management in the organization. The social potential of Ukrainian women can become a valuable resource in a country, a region, and any social organization.

### Conclusions

So, by analyzing the gender aspects of the governance system, one can draw the following conclusion: in a European country and in the USA, a woman has more opportunities, more rights than in Ukraine. According to G. Sillaste, this is due to the fact that capitalism has developed in these countries for 200 years and during this time a woman's question was solved in the context of a market economy. However, in these countries, women's success is due not only to the achievements of the women's movement, but to the fact that human rights are better protected in these countries. Given the gender picture of management activity, innovations are currently needed in order to give women the opportunity to advance in their professional activities, fully implementing their talents and abilities, which will benefit the organization as a whole. In our opinion, a new differentiated approach is needed in order to create a gender balance in the organization. The management ensures public order, which provides success to those who have some aggressiveness, initiative, competitiveness, that is, male traits. To break through in these conditions, women partly have to simulate a model of male behavior. Women face with higher social barriers than men, which explain their backlog in the field of management promotion. The main barriers to women's professional self-realization are, first of all, gender stereotypes, which affect women themselves, as well as due to objective difficulties ("double" employment, unregulated working hours, and stereotypical thinking of male managers). Women who managed to break through the so-called "glass ceiling" continue to fulfill their primary responsibilities related to the upbringing of children, and strive to combine professional activities with the role of mother. We believe that changing traditional socialization and overcoming gender stereotypes at the level of consciousness of men and women, as well as political and organizational measures, in our society should contribute to the establishment of a fair and balanced model of women's participation in management at all levels of government. Self-development, the opportunity to improve their qualifications, gain experience, knowledge, connections, social effects of work, the opportunity to bring real benefits to society are significant indicators of the professional sphere for women.

High evaluation of professional merits of women in the form of decent career growth, trust in them from the leadership will stimulate the professional development of women themselves and increase the efficiency, humanist orientation and democracy of organizations. Women quickly gained experience in managing the organization, focusing on such qualities as high performance, responsibility, self-esteem, flexibility, creativity, intuition, emotional approach to solving managerial problems, the need and ability of constant self-affirmation, so they are able to cope with the tasks of effective management.

Yet a considerable part of purposeful, energetic, ambitious women, willing to work hard and persistently, does not scare that the profession of a manager requires a demanding workload,

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efficiency, perseverance in overcoming a significant number of barriers to achieve self-realization in professional activities.

The essence of the conceptual model in organization management using gender potential is that men and women working in a social organization, regardless of their position, seek professional growth, success and create a positive image around them. We distinguish the social structure of the organization with two axes – vertical and horizontal. Horizontal differentiation includes gender interpersonal relationships, and vertical differentiation is the social status of men and women of the organization. At the intersection of a career and image is success. Such model allows distinguishing four types of gender interactions in the management of an organization: autocratic, obediently dependent, critical, egocentric. The analysis of gender interactions in management has confirmed the low part of women in management, and the higher level of power is completely closed to the rotation of women. In our opinion, the superiority of male-style management in all its pluses still "suffers" from one-sidedness, which ultimately negatively affects management processes.

A social organization should not neglect well-organized skilled labor for both men and women. Since women realize that they work effectively on their workplace, contribute to the organization's activities, feel satisfaction from the possibility in realizing their abilities, strengthening their personal economic independence and from the possibility of improving the financial situation of the family. The reality of the 21<sup>st</sup> century asserts that a woman is truly successful when she has both professional self-realization and strong family relationships.

In our view, the management system only wins if it involves women, promoting the disclosure of their talents. We note that increasing the social potential of the organization can be due to the full inclusion of women in the management process. Women managers deserve to be appreciated, not to deny their rights, style of behavior that is more adaptive, socially wise, which provides constructive cooperation, mutual understanding and trust. The high managerial potential, possessed by women, can open up new opportunities for Ukraine to social and economic development.

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## ГЕНДЕРНІ АСПЕКТИ ВЗАЄМОВІДНОШЕНЬ У СИСТЕМІ УПРАВЛІННЯ

**Метою** статті є дослідження гендерних аспектів управління та вивчення взаємозв'язку особливостей управлінської діяльності й стилю керівництва від гендерної типізації з метою підвищення ефективності управління. **Теоретичний базис.** Для розуміння впливу гендерних механізмів на систему управління організацією виявляється різниця в підході жінок та чоловіків до управління та керівництва. Наведені основні характеристики чоловічого та жіночого стилю керівництва, особливостей у прийнятті управлінських рішень по відношенню до роботи та кар'єри. **Наукова новизна** роботи полягає в подальшому розвитку теорії гендерних процесів із застосуванням міждисциплінарних підходів при дослідженні феномена гендера не з точки зору взаємодій двох великих соціальних груп (чоловіків та жінок), а як соціального ресурсу організації, де чоловіки та жінки являють собою трудовий потенціал, раціональне використання якого – запорука успішного управління організацією. Соціальний потенціал, яким володіють українські жінки, може стати цінним ресурсом країни, регіону й будь-якої соціальної організації. **Висновки.** У сучасному суспільстві ігнорується унікальний досвід управління жінок, який свідчить про наявність у них значного і маловикористаного управлінського потенціалу. Аналіз гендерних взаємодій в управлінських процесах дозволив виявити активне прагнення жінок до кар'єрного росту, досягнення успіху в індивідуальному іміджі. Однак трансформація гендерної сфери в організації відображає перевагу патріархальних відношень, що слугує перешкодою у просуванні жінок в управлінській структурі і відповідно вимагає від них значних зусиль, направлених на досягнення рівних з чоловіками можливостей у галузі управління. Для забезпечення ефективності діяльності організації необхідно враховувати гендерний фактор і дотримуватися гендерної рівноваги на управлінських посадах.

*Ключові слова:* гендер; управління; влада; соціальна дія; соціальний потенціал; самореалізація

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## ГЕНДЕРНЫЕ АСПЕКТЫ ВЗАИМООТНОШЕНИЙ В СИСТЕМЕ УПРАВЛЕНИЯ

**Целью** статьи является исследование гендерных аспектов управления и изучения взаимосвязи особенностей управленческой деятельности и стиля руководства от гендерной типизации с целью повышения эффективности управления. **Теоретический базис.** Для понимания влияния гендерных механизмов на систему управления организацией оказывается разница в подходе женщин и мужчин к управлению и руководству. Приведены основные характеристики мужского и женского стиля руководства, особенностей в принятии управленческих решений в отношении работы и карьеры. **Научная новизна** работы заключается в дальнейшем развитии теории гендерных процессов с применением междисциплинарных подходов при исследовании феномена гендера не с точки зрения взаимодействий двух больших социальных групп (мужчин и женщин), а как социальный ресурс организации, где мужчины и женщины представляют собой трудовой потенциал, рациональное использование которого – залог успешного управления организацией. Социальный

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потенциал, которым обладают украинские женщины, может стать ценным ресурсом страны, региона и любой социальной организации. **Выводы.** В современном обществе игнорируется уникальный опыт правления женщин, свидетельствующий о наличии у них значительного и неиспользованного управленческого потенциала. Анализ гендерных взаимодействий в управленческих процессах позволил выявить активное стремление женщин к карьерному росту, достижению успеха. Однако трансформация гендерной сферы в организации отражает предпочтение патриархальных отношений, служит преградой в продвижении женщин в управленческой структуре и соответственно требует от них значительных усилий, направленных на достижение равных с мужчинами возможностей в области управления. Для обеспечения эффективности деятельности организации необходимо учитывать гендерный фактор и соблюдать гендерное равновесие на управленческих должностях.

*Ключевые слова:* гендер; управление; власть; социальное действие; социальный потенциал; самореализация

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## SOCIO-CULTURAL AND PHILOSOPHICAL-LEGAL DIMENSIONS OF THE GENDER IDENTITY PROBLEM

**Purpose.** Based on the comparative analysis of the European and post-Soviet countries, the purpose of the article is to study one of the manifestations of gender discrimination, namely the problem of gender equality in the sphere of labor. It involves the consistent solution to the following tasks: a) to emphasize the basic principles of gender international and legal policy; b) to reflect the praxeological dimension of providing the equal social and economic opportunities for men and women at current level; c) to emphasize the key criterion for ensuring the equality in socio-cultural sphere – equality in political life; d) to study the educational level of women and the possibility of self-realization in employment equal to men. **Theoretical basis.** The authors proceed from the standpoint that gender equality at the present stage has become a priority of legal policy and an important principle of the state (legal and democratic) of pro-European orientation. It is characterized in the legal plane, first of all, by the equality of the social roles of men and women, and the overcoming of the gender hierarchy of social ties, in which men are perceived as higher beings by their mental and physical abilities, and their activities are more significant and of priority in comparison with the activities of women. **Originality.** The authors have substantiated that in many economically developed countries the problem of providing a gender is still relevant, but most of the crisis problems in this area have found their legal regulation. The motivated position of the authors is that the level of education and professionalism of women cannot serve a reason for discrimination against women, which now exists in the economic and political sphere in the post-Soviet space. **Conclusions.** Gender stereotypes remain the priority in woman's keeping family household, which creates significant inequalities of women and men at the labor market. Specialized regulatory acts in the field of gender declare the equality of men and women, while labor law defines a number of norms and guarantees that complicate the employment of women. In order to improve the situation we propose to implement a number of measures, such as, creation and financial support of the programs at the state level for supporting maternity, family and childhood; examination of all normative acts and concerning the issue of gender asymmetry, and especially the norms of labor law; introduction of state monitoring of employment and income of persons as to the complying with the principle of gender equality; introduction of quotas for women's participation in political activities, in the work of the government and parliament, etc.

**Keywords:** gender; gender issues; gender identity; body; corporeality; man; woman; society; state; law; social philosophy; philosophy of law

### Introduction

In present conditions of state-building and law-making processes, the philosophical approach to comprehension of social reality in general, and the legal reality in particular, is actualized. Such an approach is based on the modern dimension of civil society, in which there are no forms of discrimination, that involves solving a number of socially significant problems of the modern age, among which it is necessary to highlight the important problem of the XXI century, which is discrimination on the basis of gender. In fact, nowadays there is a shift in the pivotal emphasis of the philosophy of corporeality toward the rehabilitation of the body, underlying its significance for the epistemological identity of a human. For example, in the course of scientific research of contemporary social philosophy and philosophy of law, the interest in such terms as "public body", "psychology of body", "philosophy of body", etc., is more and more increasing. A very important theme of the philosophy of the present, that is the mutual influence of the body and power, which the philosophers have repeatedly written about in their treatises and works,

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speaking about the key meaning of corporeality for the struggle for the primacy of both socio-religious and state-political institutions, is not neglected either.

Speaking about the concept of gender, it is necessary to immediately point out two dimensions of its interpretation in scientific research, as a consequence of social and legal relations in which the activity is regulated by gender norms, and as determination of power relations in which an attempt to regulate the power of men and subjugation of women is most often carried out. In this case, the authors of the article adhere to the position according to which the gender socialization as a manifestation of the formation of sexual identity is an important component of social and legal socialization. Therefore, it is reasonable to state that the problem of gender in the context of contemporary development of society, state and law, is multidimensional by its nature and involves conducting research at the interdisciplinary level. Moreover, nowadays in the Ukrainian socio-cultural space it is still necessary to state the separation of society from the stereotype of belonging of such personal qualities as courage, professionalism, activity, autonomy in decision-making, determination and self-confidence, exclusively to men.

In general, the philosophical way of interpreting the difference between genders involves, first of all, their ontological dimension, without neglecting, of course, the physiological identity of a man and a woman. Philosophy also focuses on the pursuit of such a plane of understanding of gender corporeality, in which the individual and physiological features of a human being are normalized. For example, gender equality is one of the key principles of a civilized international community, which obliges all member states to define the principle of gender equality at the legislative level, but its declaration is not provided with proper socio-economic and political guarantees, and as a result the practical scope of the implementation of the principle is far from ideal.

In its turn, the discrimination issue is the topical aspect of human social coexistence. One of the discrimination manifestations is the issue of gender asymmetry. It should be noted that, in general, gender equality was formed into an essential principle of legal support, it is the criterion of relating the state to social, legal and democratic one. Nevertheless, gender equality of men and women in the practical aspect remains a very substantial social and legal issue which needs the scientific grounding. Moreover, the issue of gender equality and non-discrimination is extremely large-scale and needs a separate analysis within a separate application sphere.

Considering the special importance of the gender equality issue in the scholarly circles, it has found the reflection in different aspects of its manifestation. As to the researched criterion of the equality principle reflection in the sociocultural and philosophical and legal dimensions among the latest scientific works, a group of some scholars should be outlined. Thus, P.A. Frazier and J.C. Hunt, describing the ways of achieving the gender equality, stated the following: "*by the ways in which gender and law interact, we assess the extent to which the law and human behavior solve the gender problem*" (Frazier, & Hunt, 1998, p. 1). Moreover, A. Masselot critically describing the recent legislative and policy initiatives in the field of gender equality in the European Union, stated that "the principle of gender equality should be applied in all areas of EU law as a fundamental right" (Masselot, 2007, p. 152). M. Szydło, researching the gender equality issue in three aspects: Economic Efficiency, Fundamental Rights and Democratic Legitimation of Economic Governance, came to the conclusion that "there is a large gap between the proportion of employed and well-educated women and those sitting on the boards of EU companies, and this gap should be significantly diminished because it is mandated by the EU fundamental right to equality between women and men" (Szydło, 2015, p. 97). It is also worth mentioning P. Kapotases's scientific work on the gender quota in the Greek politics in accordance with EU Law, in which he states that "gender quotas in politics are left beyond the European legal norms,

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and the election post is not considered to be employment" (Kapotas, 2009, p. 29). R.-T. Ford, considering jurisprudence in the sphere of employment discrimination, assumes that key concepts such as "discrimination", "intent", "causation", and the other prohibited grounds of discrimination refer to discrete and objectively verifiable phenomena or facts (Ford, 2014, p. 1381).

However, the issues proposed for the solution in the article, within the post-Soviet and European states have not been the subject of a modern scientific analysis, which determines the scientific novelty and importance of this paper.

### Purpose

Based on the comparative analysis of the post-Soviet countries, the purpose of the article is to study one of the manifestations of gender discrimination, namely the problem of gender equality in the sphere of labor. It involves the consistent solution to the following tasks: a) to emphasize the basic principles of gender international and legal policy; b) to reflect the praxeological dimension of providing the equal social and economic opportunities for men and women at current level; c) to emphasize the key criterion for ensuring the equality in socio-cultural sphere – equality in political life; d) to study the educational level of women and the possibility of self-realization in employment equal to men.

### Statement of basic materials

Gender policy is the determination by the international bodies and states of the main gender priorities and basic fundamental values, principles and directions of activity, appropriate methods and ways of their implementation, aimed at the establishment of equal rights, freedoms, creating conditions and opportunities, guarantees of equal social, political and economic status of men and women, as well as the development of gender democracy and the formation of the gender culture in society (Shevchenko, 2016, p. 61).

The beginning of modern gender politics was laid in the General Declaration on Human Rights, which in Art. 2 prohibits certain differences in legal approaches under the set of discrimination factors, among which a person's gender is also determined. The same point of view is expressed in Art. 2 of the UN International Covenant on Economic, Social and Cultural Rights and the UN International Covenant on the Civil and Political Rights. The member states of such Covenants have an obligation to provide equal rights for men and women in taking advantage of all economic, social, cultural, civil and political rights.

However, the international community states the fact that, despite the existing general international ordinances, the status of women is still discriminative, and it violates the principle of equality and respect for human dignity. In 1979 the UN Convention on the Elimination of All Forms of Discrimination against women, was adopted, which for the first time paid special attention to such form of discrimination as gender equality.

Summing up this document let us determine its key legal meaning. The key role of the Convention is that it:

- determined the issue of "discrimination against women";
- elaborated the main directions of policy in the sphere of discrimination against women and established the mandatory inter-gender equality aspects;
- comprehensively defined the non-discrimination policy, through the creation of primary conditions in the member states, among which is the policy in the sphere of change of the so-

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cio-cultural stereotype behavior, improvement of the level of public legal culture in the aspect of gender equality;

– indicated the equality of rights of men and women not only in the private family relations, but also in all aspects of social life "in political, economic, social, cultural, public or any other sphere";

– at the regulatory level determined a complex of rights and freedoms to ensure the principles of equality between men and women.

Thus, gender equality at the modern stage has become a priority of legal politics and an essential principle of the legal state. In the legal area it is characterized first of all by the equality of the social roles of men and women, overcoming of the gender hierarchy of social connections, in which men are perceived in advance as superior with regards to their mental and physical capacities, and their activity is considered more important and is prioritized as compared to women's activity.

International and regional regulatory framework in the sphere of socio-economic gender equality can be divided into the following groups:

Regulatory acts counteracting the illegal trafficking of women and forced prostitution, such as the recommendations of the Parliamentary Assembly of the Council of Europe: Recommendation 1325 (1997) "On the illegal trafficking of women and forced prostitution in the European Council Member States"; Recommendation 1450 (2000) "On violence against women in Europe"; Recommendation 1545 (2002) "On campaign against illegal trafficking of women"; Recommendation 1610 (2003) "On migration connected with the illegal trafficking of women and prostitution"; Recommendation 1611 (2003) "On organs trafficking in Europe"; Recommendation 1663 (2004) "On home slavery: servants, "au pair" persons and purchased wives".

Regulatory acts on labor conditions and equal remuneration for labor, amongst which is the Social Charter (reviewed), Convention No. 100 of the International Organization "On equal remuneration for men and women for the labor of equal value" (1953), Directive of the Economic Community Council "On compliance with the equality of men and women in issues related to the work, professional education, career development, and labor conditions" (1976), Directive of the Economic Community Council "On constant compliance with the equality of men and women in issues related to social insurance" (1978), Convention of International Labor Organization No. 156 "On equal attitude and equal opportunities for the male and female employees: workers with the family liabilities" (1983), Directive of the Economic Community Council "On implementations of the principle of equality of men and women in the system of professional social insurance" (1986), etc.

Regulatory warranties of maternity and appropriate conditions of combining the birth of children and women's labor: Convention of the International Labor Organization on maternity protection (reviewed in 1952) No. 103; Directive of the Economic Community Council "On the application of the principle of men and women equality in their activities, including agriculture, independent business activity, as well as the protection of women in employment, during the pregnancy and maternity period" (1986); Beijing Declaration (1995), Charter of the European Union on the fundamental rights (2000), Convention of International Labor Organization No. 89 on the night work of women in the industry (reviewed in 1948); Protocol 1990 to the Convention (reviewed) from 1948 on women's night work; Recommendation of International Labor Organization No. 13 concerning women's labor at night in the sphere of agriculture, 1921.

Despite the substantial attempts of the international organizations of different levels, the whole world community, as of now we still cannot state an appropriate or at least close to an appropriate insurance of equal socio-economic opportunities among men and women.

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National legislation of each separate state based on the general international standards determines the special legal norms, rights, liberties and warranties to provide for equal opportunities. Therefore, first of all let us conduct a comparative analysis of the regulatory basis of equality of rights according to the gender criteria. Obviously, in most economically developed countries the problem of gender equality remains topical, however, most critical issues in this direction have found their legal regulation. On the territory of the former post-Soviet states the discrimination according to the gender criteria is especially relevant. Therefore, the attention will be drawn to these territorial boundaries.

For the first demonstration of the issues of legal regulation of gender let us address the analytics which we unified into the Table 1.

Table 1

**Demonstration of issues in legal regulation of gender:  
the results of the analytical study**

Country	Presence of the constitutional norm which prohibits the discrimination according to the gender identity	Specialized regulatory act
Ukraine	Art. 24 of the Ukrainian Constitution	Law "On the provision of equal rights and possibilities for men and women" (2005)
Russia	Art. 19 of the Constitution of Russian Federation	There is no special regulatory act, however, starting from 2003 there is an intention to adopt the draft Federal Law "On the state warranties of equal rights and liberties of men and women and equal abilities for their realization".
Belarus	Art. 32, 33 of the Belorussian Constitution	There is no special law; since 2012 the draft law of the Republic of Belarus "On the Gender Equality" has been discussed
Kazakhstan	Art. 1 of the Kazakh Constitution	The Law "On the state warranties of equal rights and abilities for men and women" (2009)
Azerbaijan	Art. 25 of the Constitution of Azerbaijani Republic	Law "On the Warranties of Equal Rights between Men and Women" (2006)
Uzbekistan	Art. 18 of the Constitution of the Republic of Uzbekistan	No special act
Moldova	Art. 16 of the Constitution of Moldova	Law "On the insurance of equal possibilities for men and women" (2006)
Georgia	Art. 14 of the Constitution of Georgia	Law on Gender Equality (2010)
Armenia	Art. 15 of the Constitution of Armenia	On equal rights and equal possibilities for men and women (2013)

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Adoption of the constitutions of independent states for the first time activated the issues of gender equality. In contrast to the post-Soviet states, the states with a stable constitutional formation solved this problem at least half a century ago. Thus, in Germany, gender equality was fixed as a principle already in the Constitution of 1949 (article 3, chapter 2 and chapter 3, suggestion 1). Positive is the fact that all the countries being analyzed, have determined gender equality in their Constitutions as a key principle of functioning of the state and legal phenomena. Still some constitutional norms are formulated incorrectly. For instance, Art. 32 of the Constitution of the Republic of Belarus states: "Women are granted the same possibilities as men in obtaining education and professional training, in the work and career development, in the socio-political, cultural and other spheres of activity, as well as the creation of conditions for their labor safety and healthcare". The above mentioned vividly demonstrates the gender asymmetry, where the men are perceived as a certain positive standard, and women, as the persons who should achieve this standard.

The gap is not only in the constitutional declaration, but also in the specialized normative regulation. While the specialized acts about the equality of men and women were passed in Great Britain, Lithuania, Netherlands, Norway, Finland, France, Sweden and Japan in the 90s of the previous century, the situation is totally different in the post-Soviet area. Generally, the post-Soviet countries fall 15-20 years behind with regard to passing the regulatory act on gender equality. The crisis is also determined by the fact that several countries with vast territories and large population have not passed such an act at all (Russia, Belarus, Uzbekistan). Moreover, the scholarly community of such countries is at a stage of discussion about the necessity of passing such an act.

Analysis of the social life and social practices testifies to the fact that the society, which is still influenced by the Soviet system of the social and legal relations, often has a declarative nature of their legal norms. Moreover, this issue is manifested not only in the current topic, but also in other spheres of life. The key problem of the laws of post-Soviet countries in the sphere of gender equality is the declarative nature of its provisions.

The politics in the researched countries has always been considered a male issue. The level of civil society development has not achieved the conditions to provide for the appropriate political activity of women as of now. Concerning the political participation aspects as: 1) the right to vote and 2) the right to be elected, there is a certain imbalance. While there are no problems with the first criterion, as the Soviet system and its legal successors generally warranted and provided for the voting equality, the issue of women's active political activity remains outside the practical application till this day. The key factor, which hinders an efficient implementation of gender equality, remains the domination of the social stereotypes of predominantly patriarchal type of administration.

Analytically, we determined the women's coefficient in the operating national leadership. For instance, we selected Ukraine, as it was the first out of the post-Soviet states to adopt a specialized law on gender equality. The results of the authors' research have been unified into Table 2 (analytics as of May 20, 2018).



Table 2

**The ratio of women in the current national leadership (Ukraine):  
the results of the analytical study**

Name of the state Governmental Agency	General membership of the governing authority	Number of women in the governing agency	Percent (rounded to the whole)
Cabinet of Ministers of Ukraine	24	3	12
Ministry of Agrarian Policy and Food of Ukraine	6	2	33
Ministry of Regional Development, Building and Housing and Communal Services	6	0	0
Ministry of Environment and Mineral Resources of Ukraine	5	0	0
Ministry of Temporarily Occupied Territories and Internally Displaced Persons	5	0	0
Ministry of Internal Affairs of Ukraine	5	1	20
Ministry of Foreign Affairs of Ukraine	5	1	20
Ministry of Information Policy of Ukraine	4	1	25
Ministry of Culture of Ukraine	5	2	40
Ministry of Infrastructure of Ukraine	5	0	0
Ministry of Youth and Sports of Ukraine	7	0	0
Ministry of Defence of Ukraine	7	0	0
Ministry of Healthcare	5	2	40
Ministry of Social Policy of Ukraine	5	2	40
Ministry of Justice of Ukraine	8	1	12
Prosecutor General's Office of Ukraine	7	1	14
Security Service of Ukraine	7	0	0
The Constitutional Court of Ukraine	16	1	6
Regional State Administrations	27	0	0

The analysis proves that in eight ministries and governing state agencies there are no women in senior management at all. Besides, the general state approach to the problem is really disturbing. The spheres of education and healthcare are the only ones, which remain dominated by women. Generally, the percentage of women in the managerial personnel of superior and central state power of Ukraine constitutes to only 6 %. This demonstrates that for 13 years since the adoption of corresponding specialized acts the issue still has not found any progressive solutions.

In order to prove the representativeness of the Ukrainians' experience, let us address this particular problem in other countries. This time for the sample group we took government representatives. For instance, in Russia, out of 32 of the total members of government, there are 3 women. Such countries as Belarus (31 members of government), Turkmenistan (33), Armenia (22) are unified by the fact that there is only one woman in their acting government. In European countries such an index is much higher. In Bulgaria the governmental membership of men and women is equal (12 persons each), in Canada – 9 women, in Denmark – 8, in Germany – 7, and in Sweden – 13 (*Central Intelligence Agency*, 2017).

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The parliament does not show any other indexes. Amongst 450 people's deputies of Ukraine there are 51 women in the acting parliament. Most of them were admitted by quotas from fractions, parties and blocks. Only two women were admitted to the parliament under the majority voting system. We think that the reasons why women cannot appropriately compete with men in the political sphere are as follows: the limitation of women's sphere of activity by the household matters and family; limited biological time for a woman's political career, especially in the aspect of its combination with maternity; insufficient financial support; absence of the state traditions of women's leadership. The mentioned above reconfirms the unreadiness of the post-Soviet society for the change of traditional state and political values and traditions.

Therefore, the introduction of quotas to the elective positions is a particularly international practice. Unfortunately, no legislative act concerning the election laws contains a distinct indication to the quotas, the legislation is only a type of recommendation. In Art. 15 of the Law "On insurance of equal rights and possibilities for men and women" there is a statutory reference which determines that "political parties, electoral blocks during the nomination of people's deputies of Ukraine in the multi-mandate electoral constituency provide for the representation of women and men in the corresponding electoral lists" (*Verkhovna Rada of Ukraine*, 2005). Such a formulation of the legal norm is not very distinct, as it does not indicate the specific percentage quota, besides, there is no liability of the subject in case of non-fulfillment of such an ordinance. Therefore, in the acting Ukrainian parliament two fractions do not have any women at all.

Generally, the educational level of the younger generation of women is higher than that of men. The European index proves that the percentage of women aged 30-34, who obtained higher education, exceeds the level of men by 9.5 % (*Eurostat Statistic Explained*, 2018). The post-Soviet countries preserve such a tendency, that, for instance, in Moldova the level of young men's education is 6.9 % lower than the women's (*Eurostat Statistic Explained*, 2017), and in Armenia it is 5.9 %.

The gender equality principle in the area of work remuneration is especially obvious in the post-Soviet states. The level of the women's education is higher than the men's, however women are paid practically three times less than men. This fact could be explained by different production and industrial areas of employment, if statistics didn't prove otherwise. In such areas as financial and insurance activities, where the primary possibilities do not depend on gender – the level of women's salary amounts to 68 % from the income of men at the equal loading (according to the data of Ukrainian Statistics 16.5 ths. UAH for men and 11.2 ths. UAH for women (*State Statistics of Ukraine*, 2017)). Such a tendency is characteristic of most post-Soviet countries. Specialists with the higher qualification level in Russia for 2017 (*State Statistics of Ukraine*, 2017) men – 6,449, and women – 11,104. It means that the correlation is approximately 58 %. Moreover, men's salary is 72 % higher than the women's.

The possibilities in the sphere of women's employment first of all are corrected by the unemployment level in Ukraine. Thus, according to the statistical data the unemployment level in 2017 in the European Union Countries amounted to 7.7 % (*The Statistics Portal*, 2017). In Ukraine this index reaches 9.9 % (*State Statistics of Ukraine*, 2017).

In our point of view, the following categories of women inequality at the labor market should be singled out.

Absence of career development possibilities. The reasons for such inequality are constituted first of all by the fact that the post-Soviet society is not ready to provide equal possibilities of career development for men and women. Management positions, not only in politics, as it has already been shown earlier, but also in other areas, are occupied by men. Even in the area of edu-

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cation, which has always been women's qualification in these countries. Modern national researches testify to the essential feminization in the area (women's representation constitutes about 78.3 %), however, the amount of men and women differs at different stages of education hierarchy and at different levels of education. While the pre-school educational institutions are represented predominantly by women (98.6 %), in the teaching staff of higher educational institutions practically half of the teachers is represented by men. Women occupy the ordinary positions of teachers, lecturers and kindergarten teachers, however, the headmasters of secondary schools are represented by men almost by 40 %, and the rectors of the higher educational institutions by 90 % ("Strategy of gender equality in the sphere of education", 2017). There is a socially-psychological stereotype – a man is always a good manager and administrator. Statistics, however, show the opposite. Researches prove that companies with a greater share of women in the managerial staff are more successful: they are 10 % more profitable with regard to the equity capital and show 48 % higher operating result and 70 % higher growth of the shares value. The presence of at least one woman in the board of directors reduces the risks of bankruptcy by full 20 % (Clapon, 2017).

Gender-stereotyped values in the managerial field deforms the idea of a real picture of the functioning of an enterprise or institution, leads to incorrect management solutions and generally impacts the development of the economy and the state.

The shortcomings of the labor law. In the researched states the norms of the labor Soviet law have been preserved. For instance, in Ukraine there is a Code of Laws on Labor from 1971 where most of norms do not comply with the modern conditions of the labor market development in a competitive environment. The law contains a set of norms, which, are, supposedly, aimed at the warranty of women's labor, protection of maternity and family. However, according to statistics, they, in fact, hinder the employment of women and their competition at the labor market. For example, Art. 175 of the Code of Labor Laws prohibits using women's labor at tough works and works with the dangerous or harmful working conditions, as well as underground work; restricts women's work at night hours; Art. 176 prohibits the involvement of women, who have children under the age of three, in work at night hours, overtime work, at weekends, and business trips. Such norms facilitate the employers in avoiding the employment of women, especially young women of childbearing age and those with young children. Similar norms are contained in Art. 253 and Art. 259 of the Labor Code of the Russian Federation (*State Duma of the Russian Federation*, 2001), Art. 248 and Art. 249 of the Labor Code of the Republic of Moldova (Parliament of the Republic of Moldova, 2003).

The asymmetry of employment by different industries. There is a clear boundary between men's and women's professions in the post-Soviet countries. For instance, the correlation of the graduates in the area of science and engineering in Belarus is 43 ths. men against 17 ths. women (*Eurostat Statistic Explained*, 2018). The European Union states also demonstrate a gap, however, here it constitutes to 13 % on average.

The absence of a family and household gender parity. The stereotype, according to which the household work belongs to the woman, and on average, a woman works practically 4-6 hours more than a man, is that the household work is not considered as productive (Zbarzhevetska, & Samsonova, 2010, p. 256). Accordingly, the woman is not physically able and is limited in time for the same implementation as men. The child's upbringing and household work is not distributed within the couple evenly till now. The policy of balancing between work and family duties may at the same time reinforce gender inequality in terms of the division of labor in households and undermine gender equality in the area of employment.

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The Family Law acknowledges the equality of spouses, however, in the possibility of a divorce, in most cases the courts tend to leave the children with mothers, thus actually establishing their liability of upbringing. Only in 2018 the public register of debtors with alimony debts began to operate in Ukraine (*Ministry of Justice of Ukraine*, 2018), and it contains more than 75 thousand of electronic records.

The problem of employment inequality is complex. In the post-Soviet area there is a substantial problem in the field of actual warranty of children's upbringing. The level of coverage of children by pre-school educational institutions amounts to 57 %, which is conditioned predominantly by the lack of appropriate infrastructure, and the lack of places in the kindergartens (*State Statistics Service of Ukraine*, 2018). Predominantly, women shall stay at home to bring the children up, or agree to the minimum salary, partial employment, to receive work with flexible working hours.

Besides, the state does not provide for the possibility of qualification improvement, knowledge update for women who left their maternity leave. After giving birth to two children a woman, on average, falls behind with regard to the qualification level by 6 years, therefore, the knowledge and skills update is an essential element to ensure equal possibilities. No warranties, privileges or indications are provided for by the acting norms of law. Also the mentioned period of time essentially affects women's time in employment, and, correspondingly, their pension coverage. The child-care systems funded at the expense of the state, open possibilities for harmonization of the issues of combining work and family responsibilities with the aspects of gender equality. Under the conditions that child care is provided, men and women may compete at the labor market under equal conditions. There is an appropriate solution to this issue. Thus, in many states the quotas for women are provided at the publicly quoted companies, among which are Norway (2003), Spain (2007), Iceland and France (2010), Belgium and Italy (2011), the Netherlands (2012), Denmark (2013) and Germany (2014). As a result, the amount of countries with gender quotas at the publicly quoted companies, or at the state companies increased four times.

### Originality

It has been grounded in the article that in many economically developed countries, the issue of providing a gender is still relevant, but most of the crisis problems in this area have found their legal regulation. The motivated position of the authors is that the level of education and professionalism cannot be the reason for the significant discrimination against women, which now exists in the field of employment in the post-Soviet area.

### Conclusions

The post-Soviet countries, despite certain steps in the area of insurance of the gender equality principle traditionally remain on a primary level of discrimination. With the equal educational qualification the payment for the women's work and their demand at the labor market is much lower. Gender stereotypes remain the priority in woman's keeping family household, which creates significant inequalities of women at the labor market. Specialized regulatory acts in the field of gender declare the equality of men and women, while labor law defines a number of norms and guarantees that complicate the employment of women.

In order to improve the situation we propose to implement a number of measures:

- introduction of educational and cultural programs concerning the cultivation of the gender parity psychology for the young generation;

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- creation and financial support of the programs at the state level for supporting maternity, family and childhood;
- examination of all normative acts and by-laws concerning the issue of gender asymmetry, and especially the norms of labor law;
- introduction of state monitoring of employment and income of persons as to the complying with the principle of gender equality;
- introduction of quotas for women's participation in political activities, in the work of the government and parliament;
- equalization of the labor payment between the industries and reduction of differences in the content and payment of labor according to gender identity;
- creation and introduction of programs facilitating the development of women's small and medium business;
- creation of conditions as to the life-time studying, which, correspondingly, is connected with the necessity of adaptation to the requirements of the globalized society.

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## СОЦІОКУЛЬТУРНИЙ І ФІЛОСОФСЬКО-ПРАВОВИЙ ВИМІРИ ПРОБЛЕМИ ГЕНДЕРНОЇ ІДЕНТИЧНОСТІ

**Мета.** Метою статті є дослідження на основі компаративістського аналізу законодавства країн європейського та пострадянського простору одного з проявів гендерної дискримінації, а саме: гендерної нерівності у сфері праці. Це передбачає послідовне розв'язання таких задач: а) акцентувати, якими саме засадничими нормами регламентується гендерна міжнародно-правова політика; б) відобразити праксеологічний вимір забезпечення рівних соціально-економічних можливостей для чоловіків та жінок на сучасному рівні; в) наголосити на ключовому критерії забезпечення рівності в соціокультурній сфері – рівності в політичному житті; г) вивчити освітній рівень жінок та можливість рівної з чоловіками самореалізації у сфері зайнятості. **Теоретичний базис.** Автори виходять із позиції, що гендерна рівність на сучасному етапі стала пріоритетом правової політики і вагомим принципом (правової, демократичної) держави проєвропейської орієнтації. Ця політика у правовій площині характеризується передусім рівністю соціальних ролей чоловіків і жінок, подоланням гендерної ієрархічності соціальних зв'язків, у яких чоловіки зазнали сприймаються як вищі за розумовими та фізичними здібностями істоти, їхня діяльність є найбільш значущою та пріоритетною порівняно з діяльністю жінок. **Наукова новизна.** Авторами обґрунтовано, що у багатьох економічно розвинутих країнах проблема забезпечення гендера хоча й залишається актуальною, однак більшість кризових проблем

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у цьому напрямі знайшли своє правове регулювання. Мотивованою позицією авторів є те, що рівень освіченості, фаховості жінок не може слугувати причиною для дискримінації жінок, що нині існує в економічній та політичній сфері на пострадянському просторі. **Висновки.** Гендерні стереотипи залишають пріоритет жінки у веденні сімейного та побутового домогосподарства, що створює значну нерівність жінок і чоловіків на ринку праці. Спеціалізовані нормативні акти у сфері гендера декларують рівність статей, при цьому трудове законодавство визначає ряд норм та гарантій, які ускладнюють працевлаштування жінок. Для покращення ситуації пропонується втілити низку заходів, у числі яких: створення та матеріальне забезпечення на державному рівні програм щодо підтримки материнства, сім'ї та дитинства; експертиза всіх нормативних та підзаконних актів щодо питання гендерної асиметрії, особливо норм трудового права; запровадження державного моніторингу стану працевлаштування та оплати праці осіб щодо дотримання принципу гендерної рівності; уведення квот на участь жінок у політичній діяльності, у роботі уряду та парламенту тощо.

**Ключові слова:** гендер; гендерні проблеми; гендерна ідентичність; тіло; тілесність; чоловік; жінка; суспільство; держава; право; соціальна філософія; філософія права

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## СОЦИОКУЛЬТУРНЫЙ И ФИЛОСОФСКО-ПРАВОВОЙ АСПЕКТЫ ПРОБЛЕМЫ ГЕНДЕРНОЙ ИДЕНТИЧНОСТИ

**Цель.** Целью предлагаемой статьи является исследование на основе компаративистского анализа законодательства стран европейского и постсоветского пространства одного из проявлений гендерной дискриминации, а именно: гендерного неравенства в сфере труда. Поставленная цель предусматривает разрешение следующих задач: а) акцентировать, какими именно фундаментальными нормами регламентируется гендерная международно-правовая политика; б) осветить прагматический аспект обеспечения равных социально-экономических возможностей для мужчин и женщин на современном уровне; в) акцентировать на ключевом критерии обеспечения равенства в социокультурной сфере – равенстве в политической жизни; г) изучить образовательный уровень женщин и возможности равной с мужчинами самореализации в сфере занятости. **Теоретический базис.** Авторы исходят из того, что гендерное равенство на современном этапе стало приоритетом правовой политики и весомым принципом правового, демократического государства проевропейской ориентации. Эта политика в правовой плоскости характеризуется прежде всего равенством социальных ролей мужчин и женщин, преодолением гендерной иерархичности социальных связей, в которых мужчины заведомо воспринимаются как высшие по интеллектуальным и физическим способностям существа, их деятельность является наиболее значимой и приоритетной по сравнению с деятельностью женщин. **Научная новизна.** Авторами обосновывается, что во многих экономически развитых странах проблема обеспечения гендера хотя и остается актуальной, однако большая часть кризисных проблем в данном направлении нашли свое правовое регулирование. Мотивированная позиция авторов состоит в том, что уровень образованности, профессионализма женщин не может служить причиной их дискриминации, характерной для экономической и политической сфер на постсоветском пространстве. **Выводы.** Гендерные стереотипы оставляют приоритет женщин в ведении семейного и бытового домохозяйства, что порождает значительное неравенство женщин и мужчин на рынке труда. Специализированные нормативные акты в сфере гендера декларируют равенство полов, при этом трудовое законодательство содержит ряд норм и гарантий, усложняющих трудоустройство женщин. Для улучшения ситуации предлагается предпринять ряд мер, в числе которых создание и материальное обеспечение на государственном уровне программ по поддержке материнства, семьи и детства; экспертиза всех нормативных и подзаконных актов в вопросе гендерной асимметрии, особенно норм трудового права; государственный мониторинг состояния трудоустройства и оплаты труда лиц в отношении соблюдения принципа гендерного равенства; введение квот на участие женщин в политической деятельности, в работе правительства и парламента и т.д.



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*Ключевые слова:* гендер; гендерные проблемы; гендерная идентичность; тело; телесность; мужчина; женщина; общество; государство; право; социальная философия; философия права

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## **GENDER PARTNERSHIP AND TOLERANCE PHENOMENON**

**Purpose.** The article analyzes the role of such a phenomenon as tolerance in a partnership between a man and a woman, emphasizing its importance and necessity in their relations. The purpose of the study is to estimate the role of the tolerance phenomenon in the process of gender partnership. **Theoretical basis.** The works of domestic and foreign scientists contributed to estimate the function of tolerance during communication, cooperation and co-creation. In this paper the methodology of E. Fromm and N. Khamitov's metaanthropology is used. **Originality.** It was proved that the success of a gender partnership depends on how tolerant its participants are to each other. Besides this, it has been established that tolerance is the main criterion for gender partnership. The idea of tolerance is considered as the way to fruitful development of human relations. For the first time it has been determined that gender partnership can be manifested on the ordinary, frontier and metafrontier levels of human existence. Tolerance has its own specifics and a manifestation on each of them. **Conclusions.** Metaanthropology has helped to estimate the role of tolerance among men and women in the partnership process. So, it can be stated that tolerance is a basis for gender partnership that harmonizes the relationship among a man and a woman and makes them egalitarian. Only on the metafrontier level of human being tolerance can be manifestation of individual integrity. Sincere, open interaction and creative work with Other are formed on this foundation. Thus, gender partnership with inexhaustible, complementary potential is the vector of development of human relations.

**Keywords:** gender partnership; tolerance; united actions; communication; cooperation; co-creation; human relations

### **Introduction**

Relationship between a man and a woman has always been the focus of human relations. They are gaining particular relevance in our time when, in most countries, gender stereotypes have been changing through tolerance, which adjusts them, makes partner ones, raises awareness, respect and egalitarianism. As Romanian philosopher Andrei Pleșu rightly pointed out: "Tolerance is transformed from the need to live together well" (Pleșu, 2013, p. 14). At the World Economic Forum on the situation of women, it was noted that "there is a fundamental moral case for empowering women: it is self-evident that they must have equal access to health, education, earning power and political representation" ("The Global Gender Gap Report 2016", 2017, p. 1). And there are successes in this field. Indeed, the role of woman is changing. The ERA Progress Report 2018 (2019, p. 63) "Strategic engagement for gender equality 2016-2019" focuses on the already successful achievements in women's employment and participation in decision-making, but inequalities remain with men in the field of science, in particular in research activities. It is emphasized that there is a stereotypical bias concerning the fact that men are more involved in scientific activity than women. In the countries of the European Union, according to Gender and Precarious Research Careers, with the exception of Slovenia and Italy, for the purpose of gender balance in selection and recruitment at universities, when there are two equal candidates, preference is given to women. This was explained by the fact that the increase in the number of women in the team positively affects the working atmosphere and women are more inclined to cooperate than men (Murgia, & Poggio, 2018, p. 122). In Ukraine, this issue is in the focus of state gender policy. Minister of Education and Science of Ukraine L. Hrynevych at the Round Table "Institutionalization of Gender Education: Prospects and Risks" on December 5, 2016, says that:

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The main problem of developing gender education in Ukraine is insufficient understanding of this topic by society. The most important thing in politics is openness and engaging of new people. Only this can help to form in a society the understanding of what gender policy means, that it carries protection and respect for the dignity of every person, regardless of sex. (Hrynevych, 2016)

A woman gradually acquires rights in a society equal to those of a man. The scope of her activities is no longer limited to household management. Her presence is evident in all spheres of life: starting with culture, continuing with politics and even military affairs. So, in Ukraine, many young girls now serve at NGU on a par with boys, and the number of enthusiasts is growing year by year. And the participation of women in this only contributes to the common goal and the establishment of partnerships.

The philosophy of partnership as one way of interacting with the Other comes from the Renaissance, in particular the social contract of J.-J. Russo, based on the understanding of the Other. A. Saint-Simon, R. Owen. and Ch. Fourier made a significant contribution to the development of the idea of social interaction, emphasizing the role of cooperation. Weber's theory of ideal types is a continuation of the gender partnership theory. E. Mounier (1992) outlined the general concept of attitude to the Other, in which the main role is given to tolerance. M. Walzer points to the need for tolerance as a condition in gender relations (Walzer, & Abramov, 2000). Simone de Beauvoir (1997), in her work "The Second Sex", showed the difference between sex and gender and defined the role of a man in relation to a woman. The noteworthy are also the works of B. Dotti, B. Frieden, H. Cixous, G. Steinem, S. Bern, who contributed to the development of the gender theory. The ideas of tolerance, gender egalitarianism and joint action also do not leave indifferent Ukrainian scholars. Among the scientists who made a great contribution to the study of this issue should be noted I. Zhrebkina, N. Khamitov, S. Krylova, A. Polischuk, A. Laktionova, T. Govorun, V. Kravets.

### Purpose

To estimate the role of the tolerance phenomenon in the process of gender partnership.

### Statement of basic materials

Cooperation is a necessary condition for the development of society, in which the relationship between its members plays a decisive role. We will focus on considering such cooperation as a gender partnership. It is indispensable in all spheres of human life: political, economic, cultural, family, and is an indicator of the development of democracy in society. The ultimate goal of a gender partnership, which is to achieve the set goal, depends directly on how friendly the position of the man and woman in the cooperation will be – whether tolerance in actions and relations towards the Other will be demonstrated. Speaking about the role of tolerance in relationships, the Ukrainian scientist P. Saukh (2001) points out that "tolerance is a certain moral and practical reference point for the principles of integrating cultural and historical experience into a single sys-

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tem of values" (p. 179). Therefore, being tolerant means, above all, the ability to build partnerships with a representative of the opposite sex on the basis of respect for his/her personality, to understand the Other and to bring the opinion to the Other, regardless of the existing differences.

Thus, in a democratic society, gender partnership based on a tolerant attitude toward a partner of the opposite sex is not only a theoretical but also a practical correlation of the cooperation. It is in such relations that there is an urgent need at this stage of development of Ukraine as an independent state. It can be stated that in our country gender stereotypes are still prevalent, both in the political and economic spheres, and this is a consequence of being in the post-totalitarian system. Therefore, by creating and maintaining gender partnership in the country, a genuine, democratic, egalitarian society can be built.

To find out the essence of gender partnership, it is necessary to clarify the meaning of the phenomenon of "gender" in this phrase. What does the word "gender", so popular and often used in the language, mean? Let us consider the etymology and semantics of the term gender. In Latin, "gender" means a biological gender. The American psychologist John Money emphasized that this term was taken from the grammar of English. Another American scientist, Lisa Diamond (2015), points out that gender is one of the aspects of the debate on nature education (p. 17). The researcher A. V. Kirilina (2000) says that the English term gender, used in the language as a grammatical category, is now used in such sciences as philosophy, sociology, psychology, and others and emphasizes the socio-cultural category. Considering the use of the word "gender" in the Ukrainian language, we find that it corresponds to such words-synonyms – like sex and race. The differences between them lie in the field of their use. So, when we say "gender", we mean the social orientation of man. The term "sex" (ukr. "stat") for Ukrainians is most used, because it has a Slavic origin, is more in line with Ukrainian mentality and is therefore most often used in the language. The word "sex" is used to refer to the biological sex, and the genus is used in grammar as a general name for gender. Ukrainian scientist N. Khamitov notes that:

In the philosophy of sex, which is based on metanthropology, the concept "gender" describes the relationship between sexes in relation to the power and power roles of men and women, as well as the stereotype of the upbringing of men and women, while the concept of "sex" outlines the interaction between sex at the level of corporeality. (Khamitov, Krylova, Rozova, Mineva, & Lyutyy, 2014, p. 233)

Scientist T. Melnyk, describing the differences between the phenomena of "gender" and "sex", emphasizes:

Gender is different from the term "sex", that is, the ability to bear and give birth to children. Biological sex expresses the natural, biologically defined differences between a man and a woman. If sex is given naturally,

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the gender is constructed socially and due to the culture of society in a particular historical period. Gender characterizes both men and women as a product of socialization. (Aheieva, Kobelianska, & Skoryk, 2004, p. 12)

So, realizing the essence of the concept of "gender", we turn to the phrase "gender partnership".

The philosopher S. Krylova (2011) writes that a gender partnership is a "strategy of the life of a man and a woman, when relations with the opposite sex are based on understanding and tolerance". The scientist observes that during the gender partnership everyone occupies equal positions, respects and hears his partner, sees a personality in him, does not impose his point of view on the Other, but tries with arguments to defend it and, by working with the partner, to achieve successful results. Scientist adds that "the gender partnership frees a person from an endless struggle for power and revenge against the opposite sex, opening fruitful interaction". It should be noted that gender partnership is possible only when everyone changes himself, overcomes his narcissism and will be benevolent to the Other, will see in the Other like-minded and partner. The gender partnership can be manifested in communication, cooperation, co-creation. Let us try to figure out the role played by tolerance in the gender partnership.

To understand the features of gender partnership and the role of tolerance in it, we turn to the project of metaanthropology by N. Khamitov as a philosophy of ordinary, frontier and metafrontier dimensions of human existence.

In the ordinary dimension of human existence, man and woman create relationships primarily for their self-preservation and propagation. Tolerance helps to achieve the goal by bringing together the man and the woman, forming a relationship between them, which can subsequently grow into a family or become a partnering relationship. Tolerance at this level of human existence is manifested as a result of the vital need for partnership. If we talk about the family, it helps to preserve marital relationships and to reach agreement in relationships even when relations are based on the domination of one of its members, a man or a woman, which quite often happens in our time. S. Krylova (2011) writes about relations in everyday life: "Interaction of sexes takes place by the model "I – It" or "I – Object". Existentially, every person feels in his everyday life his breakup and half-life, sexual alienation. In this dimension, the woman feels that she is a woman, not a person, and the man focuses on his masculine role". Tolerance may even be manifested by fear of divorce felt by one of the spouses. For the sake of the family, men and women tolerate one another.

In public relations of the ordinary dimension of existence, men and women occupy in most cases an unequal position. And in the gender partnership, this may be accompanied by fear of a stronger person, or those who have a higher rank or a managerial position in relation to you. Therefore, tolerance can be manifested through the mercantilism of intentions, interests, or pragmatic goals. On this occasion, Italian researchers Nicoletta Marinelli, Camilla Mazzoli and Fabrizio Palmucci (2017, p. 59) write that during the cooperation men and women take decisions in different way, emphasizing that men are more confident and more optimistic and far-reaching, while women more rely on professional advice and the purpose of their activities is to make profit. But tolerance in such relationships between men and women makes it possible to see and understand differences in their views and actions, to avoid conflict situations, regardless of dif-

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ferences, to achieve the goal. It is tolerance towards the Other that makes people polite, although formally, allows to be partnerships, collaborate, and take mutually beneficial decisions.

In everyday routine where man is governed by the will to self-preservation and propagation, the deep motive of tolerance is fear and feelings of guilt (Khamitov, Krylova, Rozova, Mineva, & Lyutyy, 2014). Between the partners there is interaction on the principle of subordination, – chief – subordinate. Social partnership under the dominant subordinate communication collapses. Man shows tolerance in order to take the Other's fancy from which he depends; behave unprincipled, restrained, completely differently reacts to the comments of the chief of another gender, than to remarks of the peers. He withstands the unpleasant behavior of the Other person, he can even tolerate an offensive attitude towards himself, make concessions and compromises for the sake of obtaining material benefits in the future. All this is not true tolerance, but only its simulation. In this case, tolerance is pseudotolerance, manifested in submission, passive humility, patience, restraint, obedience to another, or selfishness for the sake of maintaining partner relationships.

In the frontier dimension of human existence, where man is governed by the will to power and the will to knowledge and creativity, the motive of tolerance is power, which turns tolerance into the manipulation technique. In this dimension of being, one person tries to dominate the Other, tries to impose his own point of view on the Other. The relationship between man and woman is based on subordination: a woman or a man manipulates one another in order to achieve their goal. Thus, in frontier dimension, as in everyday life, we have pseudotolerance, which destroys the truthfulness of the relationship between man and woman and leads to various sado-masochistic symbiosis – husbands and wives, fanatics and totalitarian leaders of men and women. According to S. Krylova (2011), in the frontier dimension of human existence the will to power determines the marginal increase in the manipulation of one sex by another. It is precisely on the path of will to power that the existential enmity between a man and a woman becomes the most painful.

In the frontier level of being, a person tends to have, and not to be. E. Fromm in his work "To Have or to Be" says that a person always seeks to be or to have. The scientist emphasizes that a person has natural possession of things: "To Have is a normal function of our life: we must have things to live" (Fromm, & Dobrenkov, 1990, p. 21). And a person who aspires to experience life as "being", tries to be himself, to develop, to know, to create. This person is open, he is ready for dialogue, to the communication I – You. Given this antithesis, we can assume that a person who follows the life scenario of To Have, is not aimed at cooperation and tolerance. He will more likely manipulate other people and exercise an authoritarian way of communicating.

In the metafrontier dimension of existence, where human is directed by the will to love, freedom and tolerance (Khamitov, 2017), there is a truly existential rather than instinctive or formal union of male and female sexes in love. The philosopher S. Krylova writes that:

Woman and man as biological beings, developing psychological and existential dimensions of gender, gain the personal integrity and form an androgynous whole, which is not a symbiotic bond, but iscreative and personal union of two autonomous actualized personalities. This marks

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a combination of personal-existential and communicative-existential

beauty in human existence. So, half-life can be overcome by creating the

internal integrity. (Krylova, 2011, p. 319)

Only in the metafrontier existence of man the tolerance between man and woman in the gender partnership ceases to be the result of fear or desire for power, it is based on the will for love and freedom, and therefore it becomes true respect and openness to the Other, which leads to selflessness, harmony in relations, raises them to a higher level, level of respect, benevolence. Tolerance becomes a holistic and mature manifestation of personality in relationships between man and woman. Partnership relations between men and women are manifested in love and end with the creation of really happy couples or encourage collaboration and co-creation.

Collaboration at the metafrontier level of being turns into creativity between a man and a woman that already brings not material, but moral satisfaction from its implementation. Everyone sees his and the Other's role and the responsibility during performance, understands the Other and reveals himself through the Other, after which there is a desire to continue doing something together, to act together. It is tolerance towards the Other that brings together, reveals the internal potential, makes deep constructive interaction possible.

The gender partnership in co-creation is a tolerant interaction of man with the Other based on the combination of their creative abilities in order to create something new, material or spiritual. The tolerant path to You is the only way to know, interact, and co-operate with the Other, through which the creative abilities of me and the Other are revealed and lead to joint creativity. Co-creativity is the highest manifestation of the gender partnership between a man and a woman in society, a transition to the metafrontier existence, in which, as S. Krylova points out, "man is accompanied by the existential of tolerance, freedom and love" (Khamitov, Krylova, Rozova, Mineva, & Lyutyy, 2014, p. 37). It is precisely in the metafrontier existence of human being that tolerance is an indicator of creative relationships, creative communication, creative collaboration with the Other as a co-creator. Tolerance helps to understand the Absolute Truth, to reveal your natural gift and in the gender partnership with the Other to become an active co-creator. According to N. Khamitov (2017), "Absolute truth in its completeness is born in co-creative communication with the Other based on world-view tolerance" (p. 28).

Drawing the conclusion concerning the gender partnership, it should be emphasized that the main function of tolerance is the unification of two sexes, which, according to legend, were previously one whole. It is appropriate here to quote M. Berdyaev (1989), who states that "a man is only a sex, half, he is the product of the world separation... And a woman is a sex, half" (p. 25). Consequently, overcoming the sexual separation M. Berdyaev sees in overcoming gender due to the assertion of a new holistic personality.

### Originality

For the first time it has been determined that gender partnership can be manifested on the ordinary, frontier and metafrontier levels of human existence, in each of which it has its own specificity and its manifestation of tolerance.

## Conclusions

The meta-anthropological methodology is heuristically fruitful for understanding the phenomenon of tolerance in the context of gender partnership. Only on the metafrontier level of human being tolerance can be manifestation of individual integrity, the foundation that promotes the formation of sincere, open relationships for co-creation with the Other. Gender partnership as a life vector in a male-female relationship built on love and tolerance to the opposite sex should become an imperative throughout the world.

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## ГЕНДЕРНЕ ПАРТНЕРСТВО ТА ФЕНОМЕН ТОЛЕРАНТНОСТІ

**Мета.** У статті проаналізовано роль такого феномена як толерантність в партнерстві між чоловіком і жінкою, підкреслюючи його важливість і необхідність у їхніх відносинах. **Мета статті** – з'ясувати роль феномена толерантності в процесі гендерного партнерства. **Теоретичний базис.** Роботи зарубіжних та українських вчених допомогли окреслити роль толерантності під час спілкування, співпраці та співтворчості. В роботі використана методологія Е. Фромма та метаантропологія Н. Хамітова. **Наукова новизна.** Доведено, що успішність гендерного партнерства залежить від того, наскільки толерантними будуть її учасники. Виявлено, що толерантність є основним чинником гендерного партнерства. Розглянуто ідею толерантності як шляху до плідного розвитку людських відносин. Вперше усвідомлено те, що гендерне партнерство можливе в буденному, граничному та метаграничному вимірах людського буття, в кожному з яких воно має свою специфіку та свій вияв толерантності. **Висновки.** Метаантропологія допомогла з'ясувати роль толерантності між статями в процесі гендерного партнерства. Таким чином, можна стверджувати, що толерантність є основа гендерного партнерства, що гармонізує відносини між чоловіком та жінкою та допомагає їм стати егалітарними. Тільки в метаграничному бутті толерантність є проявом цілісності особистості, основою, яка сприяє утворенню щирих, відкритих стосунків для співтворчості з Іншим. Гендерне партнерство з невичерпним взаємодоповнюючим потенціалом – це вектор розвитку людських відносин.

**Ключові слова:** гендерне партнерство; толерантність; спільна дія; спілкування; співпраця; співтворчість; людські відносини

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## ГЕНДЕРНОЕ ПАРТНЕРСТВО И ФЕНОМЕН ТОЛЕРАНТНОСТИ

**Цель.** В статье проанализирована роль такого феномена как толерантность в партнерстве между мужчиной и женщиной, подчеркивая его важность и необходимость в их отношениях. Целью статьи является определить роль феномена толерантности в процессе гендерного партнерства. **Теоретический базис.** Труды отечественных и зарубежных учёных способствовали определению функции толерантности во время общения, сотрудничества и сотворчества. В работе использовались методология Э. Фромма и метаантропология Н. Хамитова. **Научная новизна.** Было доказано, что успех гендерного партнёрства зависит от того насколько будут толерантными друг к другу его участники. Установлено, что толерантность выступает основным критерием гендерного партнёрства. Идея толерантности рассматривается как путь плодотворного развития человеческих отношений. Впервые определено, что гендерное партнёрство может проявляться в обыденном, предельном и запредельном уровнях человеческого бытия и на каждом из них оно имеет свою специфику и проявление толерантности. **Выводы.** Метаантропология помогла определить роль толерантности между мужчиной и женщиной в процессе партнерства. Таким образом, можно утверждать, что толерантность как основа гендерного партнерства гармонизирует отношения между мужчиной и женщиной, делая их эгалитарными. И только в запредельном бытии толерантность есть проявлением целостности личности, тем базисом, на котором образуются искренние, открытые для творчества с Другим отношения. Гендерное партнерство с неисчерпаемым потенциалом должно стать вектором развития человеческих отношений.

*Ключевые слова:* гендерное партнерство; толерантность; совместное действие; общение; сотрудничество; сотворчество; человеческие отношения

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**Purpose** of the article is to highlight the peculiarities of the androgyny presentation in current visual culture, in particular in fashion and its philosophical and culturological comprehension. Determination of the leading trends associated with the offset of gender stereotypes and denial of the established separation into the feminine and masculine beginnings is due to the attention to the latest theories, such as transfeminism. **Theoretical basis** is the works of contemporary authors who develop such concepts as "gender", "gender identity", "androgyny" and move within the limits of the theories of transfeminism and transgenderism. The leading French thinker J. Baudrillard outlines philosophical measurements related to the justification of fashion. The interaction issues of the feminist theory, aesthetics of gender and androgyny, which are manifested in visual images, are presented in the writings of P. Auslander, R. Crepax. Transformation of the androgyny idea is considered in the works of B. Řiháková, F. J. Galarte. S. Stryker, T. Bettcher and J. Halberstam also address the problem of transgenderism and transfeminism in their writings. **Originality** is to highlight the main aspects associated with actualization of androgyny, its visual presentations in fashion, and the connections with contemporary theoretical discourse. A number of concepts related to the transformation of gender stereotypes have been identified. It was revealed that the logical continuation of changes in society, science and technical development is the actualization of androgyny as an individual's freedom in self-presentation and self-identification. It was emphasized that during the last century androgyny also serves as the basis for forming new trends in theoretical discourse, in particular, transfeminism, as well as it finds many visual manifestations in fashion and fashion industry. **Conclusions** contain the results of the study that describes the role of androgyny in the context of today's culture as a measurement of personal freedom, aimed at avoiding gender stereotypes and the usual dichotomy of masculinity and femininity, which manifests itself in contemporary visual practices.

**Keywords:** gender; gender stereotypes; androgyny; fashion; visibility; transfeminism

**Introduction**

Modern culture is characterized by numerous transformational processes associated with human existence. Changes in technological processes, the development of scientific knowledge lead to a review of the basic postulates, which remained unchanged for a long time. The problem of understanding the essence of gender has almost the most ancient roots. Understanding the roles and functions that were initially associated with the sexual division (the division of labour in primitive society), preserved its "traditional" established meaning for extremely long time. However, during the last century, there is an expansion of understanding that neither sex nor gender are stable and unchanged. Under conditions of possibility emergence of self-realization for the person of the XXI century, there are prerequisites for the formation of a new understanding of the individual's functions, his/her purpose, freedom of will, self-awareness. At the forefront is androgyny, which, in a sense, denies the need not only to be attached to certain problems that were faced by a person in a traditional society, but also allows acting as a being that is devoid of sexual integrity, has a "neutral" gender, is androgyny. Covering the specifics of the views of contemporary authors about androgyny in the context of visual studios is an urgent development, since it is among the most relevant ones in the Western European and American theoretical discourse of the present. The leading French thinker J. Baudrillard (2000) outlines philosophical measurements related to the justification of fashion. The interaction issues of the feminist theory, aesthetics of gender and androgyny, which are manifested in visual images, are presented in the

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writings of P. Auslander (2006), R. Crepax (2016). Transformations of the androgyny idea are presented in the works of B. Řiháková (2012), F. J. Galarte (2017), V. Woolf (1993). S. Stryker, & T. Bettcher (2016) and J. Halberstam (2018) address the problem of transgenderism and transfeminism in their writings. Gender research in the context of the global challenges of modern times is disclosed in the works of domestic authors, in particular V. Kravets (2013). N. Kopylova (2013; 2015) in her articles outlines the mythologeme and the motives of androgyny and gender aspects of contemporary culture in the Ukrainian context. D. Melnyk (2012) analyzes androgyny as utopia in the works of Ingeborg Bachmann. L. Nester (2012) studies the interaction issue of the fashion and gender in the T. Meinecke's novel "Tomboy". O. Pavlova, & A. Tormakhova (2018) in their work justify the philosophical aspects of fashion. The issue of developing the idea of androgyny is outlined by M. Eliade (1998).

### Purpose

The purpose of the article is to highlight the specifics of the visual presentation of androgyny in the field of fashion and its philosophical and culturological substantiation. Determination of the leading trends associated with the offset of gender stereotypes and denial of the established separation into the feminine and masculine beginnings is due to the attention to the latest theories, such as transfeminism.

### Statement of basic materials

It can be noted that a series of certain visual "standards" associated with the transmission of male and female images, masculinity and femininity are recorded in the culture. It is appropriate to even talk about gender stereotypes of masculinity-femininity. Characteristics of these stereotypical notions are given in the monograph of domestic authors devoted to the problem of gender studies.

"Active" characteristics, instrumental features of the personality, such as activity, dominance, self-confidence, aggressiveness, logical thinking, ability to be a leader are attributed to "stereotypical representation of masculinity". The femininity, on the contrary, is considered as "passive-reproductive beginning", which manifests itself in expressive personal characteristics: dependence, caring, low self-esteem, and emotionality.

(Kravets, 2013, p. 13)

These gender stereotypes can be quite easily read and implemented not only at the level of corporeality, but can also be represented through fashion codes that are inherent in a particular cultural age and at the same time have more universal meaning. Domestic author L. Nester notes this characteristic of the visual standards that exist when describing specific images. "Cultural representations also offer a set of imitation patterns, models of "right" and "wrong", "successful"

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and "unsuccessful" masculinity and femininity. That is, society defines a certain set of standards that must also be characteristic of a particular type of gender personality" (Nester, 2012, p. 305).

Gender determinancy is very clearly manifested in clothing. It acts as a certain symbol that makes sense and expresses the qualities of a particular sex. The authors emphasize that contemporary culture creates conditions for blurring the distinction between gender identity as a manifestation of individual freedom.

Gender identity is one of the important components of personal identity.

An individual can identify him/herself as a feminine, masculine or androgynous person. In recent times, culture has tended to blur gender boundaries. Today, it is emphasized that a person should have the freedom to choose behavior, temperament, and, therefore, social roles.

(Melnyk, 2012, p. 322)

Actualization of the new vision of identification freedom is manifested in a special visual presentation of androgyny. Mircea Eliade defines androgyne as a new type of person,

"In which the synthesis of both sexes generates a new consciousness, free of opposition", it is referred, so to speak, to the sensual perfection generated by the active presence of both sexes. ... In ancient culture, only ritual androgyne was considered an ideal, since he was not characterized by the presence of both sexual characteristics, but the symbolic integrity of the magical-religious forces associated with both sexes. (Eliade, 1998, p. 178)

Actually, gender determinancy in clothing has not always been some kind of unchanged factor. The garment could have a universal character, such as in ancient Greece. Before the fashion emerged in the context of the medieval space, the garment could have not only "androgynous" character, but also the same cut for the representatives of different social strata. Androgyny was constantly present in the culture of Western Europe, but quite often it remained a marginal phenomenon, not a mainstream. For many centuries, fashionable narratives and their visual characteristics have served as the basis for gender determinancy. Both in clothing and in sign non-verbal communication, one can find the keys to unravel the instructions for a particular gender. Clothing itself, which is an inalienable and most frequently mentioned factor of changes in fashion, also served as a sign of social position of a person and had an extremely important communicative function. T. Veblen mentioned this in his work. In his work "The Theory of the Leisure Class" 1899, he interprets clothing as a factor demonstrating the material status of a person. The author emphasizes that the fashion is first of all the fashion for clothing, which is

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extremely uncomfortable, its regular change shows that a man has the opportunity to pay for all the fashion novelties. Women's clothing is not adapted for physical labour, emphasizing that for her there is no need to carry out certain labour activities.

One of the functions of clothing is its ability to be a solvency certificate. In addition, clothing must demonstrate the ability of its owner to be deprived of the need to earn a living by physical work. Actually pretentious women's hats, French heels, long skirts and corset create conditions where labour becomes impossible. (Pavlova, & Tormakhova, 2018, p. 184)

It should be noted that from the last decade, the theme of androgyny has become one of the leading trends in the field of fashionable western brands. The fashion industry offers a fundamentally new, positively coloured look at alternative gender identity. On the one hand, it acts as a manifestation of certain attitudes of mind in society. On the other hand, it forms them at the same time, gradually preparing another perception of sex, gender and actually corporeality. This tendency is directly related to the decrease in the level of influence of gender stereotypes and is mostly manifested at a fairly young age, necessarily associated with an increase in the level of androgyny. The high fashion industry has always been perceived as the one that is not an indicator of consciousness of the majority of the population. It is ahead of time, it sets new trends, and when they become the property of the majority, it leaves, giving way to others. According to J. Baudrillard, fashion can be perceived as a certain symbol or emblem of an epoch. It relies on something that was fashionable once, and now it is reviving as a certain cause. The fashion is untimely, related to wastefulness, its essence correlates with aesthetic pleasure, it is associated with holiday and acts as a doubling of communication.

At first strives for sociality (figure of the dandy in its bright loneliness proves it from the Fashion, like the language contrary). However, unlike the language that strives for sense and is eliminated before it, fashion tends to the theatrical society and admires itself. Thus, for each of us, it turns out to be a place of particular tension, a mirror, which reflects our desire for our own image. Contrary to the language that seeks to communication, it acts communication, involves it into play without reporting anything about the significations. (Baudrillard, 2000, p. 182)

It should be noted that, according to Baudrillard's conviction, the high fashion industry challenges the system of economic feasibility, since in order to create one fashionable "masterpiece"

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many people of higher qualification are required that can produce several models of complex cut, which probably will never be repeated and will not become the property of majority.

Ukrainian researcher N. Kopylova (2013) emphasizes that on the daily basis, one can track changes in gender stereotypes, accompanied by constant search for one's own gender identity. In her opinion, it is useful to say that within the cultural practices of Ukraine there is a shift of gender representations towards individual ones, when androgyny acts as an instrument for constructing one's own gender. In fact, the fashion becomes the field where the new trends arise and are clearly represented, and the theme of androgyny starts to be actively promoted. This applies not only to the fashion for clothing; even the advertising of perfumes starts to emphasize the idea of experimenting with scents when men's and women's olfactory notes are mixed. It is rather indicative that androgyny often penetrates into the world of women's fashion, which traditionally attracts more attention of designers.

There is a question as to what causes the similar activation and accentuation of androgyny. Based on social factors it turns out that androgyny, which is an alternative to gender determinancy, offsets the sex factor. Androgyny acts as a sign of reality, which does not emphasize the expediency of self-reproduction in children. The possibilities of reproductive medicine reduce the need for those factors that have played an important role by now – a natural selection that is impossible without gender differentiation. In a sense, the obsession with gender-ambiguous clothing is symptomatic concerning the broad perception of gender and sexual diversity. Androgyny became extremely bright part of women's fashion in the 20's of XX century. With the abandonment of the corset, the fashion for short female hairstyles "a la boy" and dresses that opened the lower part of the legs began. At the same time, the visual characteristics that were manifested in fashion became a sign of women's emancipation, the process of gradually taking over other gender roles. Or if it is not functions, then at least greater freedom from men. Such an aspiration for the demonstration of androgyny will also be manifested in artistic works of the avant-garde direction – pictorial and photographic. Such images can be found in the art of Marc Chagall, Marcel Duchamp and Claude Cahun. Researchers of their work point out that they differently perceive androgyny. If Marc Chagall's mythology of androgyny is the embodiment of the unity of the male and female beginnings, which are aimed at finding their second half, then for Duchamp, the irony and the game of "feminine" and "masculine" comes to the fore. Photo artist Claude Cahun (her true name is Lucy Schwob) seeks to eliminate the tradition of tender dichotomy, sexuality, demonstrating the exclusiveness of androgyny as a self-sufficient individual (Kopylova, 2015).

Androgyny in the culture of the XX century, especially from the 60's, is perceived as a challenge to society, as an attempt to change the look at the familiar things. P. Auslander (2006) points out that David Bowie's activities have led to changes in the sense of sexual identity. "Affirming gender and sexual performance through the pseudo-speaker Ziggy Stardust, Bowie questioned both the traditional sexuality of rock culture and the concept of basic sexual identity" (p. 106). A similar interpretation of androgyny starts to develop in culture. The men who emphasize the androgynous features start to come to the forefront. Rethinking of androgyny and its perception also takes place. If by the 20-th century it is perceived as being an embodiment of non-traditional sexual orientation, as the embodiment of exclusively negative qualities of a carrier, at the end of the century, androgyny is filled with other meanings. English author Rosa Crepax emphasizes such features of the contemporary cultural space.

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If in dominant culture, over the decades, androgynous attires have been associated with evil and doom, used to distinguish people with non-traditional sexualities and to mark them as negative examples, the development of underground culture, as a silent parallel history, had been gradually negotiating different kinds of meanings and representations. During the late 1960-s, 1970-s and early 1980-s emerged a wave of predominantly male androgyny that played with the line between femininity and masculinity and resisted dominant ideas about appropriateness and morality. (Crepax, 2016, p. 21)

It is ambiguous that, although in the 1990-s the unisex style and certain androgyny became the leading tendencies in trendy podiums, however, the anonymity of this style had to emphasize the differences in gender. Totality of the progress of the androgynous types in the XXI century is primarily due to the ability to transform corporeality. Top models embody the images that can now be achieved, not only because of clothing, but also due to changes in the physical body.

If one tries to analyse how androgyny appears in the space of photographic images related to the fashion field, one should highlight the following. B. Řiháková (2012, p. 30) suggests to assess the visual image, starting from hair, physical characteristics and clothing; analyse the manner, expression of the person, the model's posture; decode the specificity of the representation of activity or passivity, which is presented to the viewer. The models that show the embodiment of the idea of androgyny are aimed at undermining gender dichotomy, actually destroying the concept of sex. Albeit androgyny follows from the gender category, but it extends it, breaking its dichotomous boundaries. This broken dichotomy opens the space for the integration of the alternative sex. The editorial policy of the Vogue Turkey Magazine emphasize similar ideas. In 2010, it presented the ANDROJEN project related to blurring and metamorphosing, merging and blending of feminine and masculine traits. Andrii Pezhych (currently transgender model Andrea Pezhych) and Yana K. were the models. Their images were presented through the prism of vision of the photographer Matthew Brookes. When analysing the photos presented in this publication, one can find some gender signs, but we cannot classify them because of the lack of the context for understanding. «"Mixed" gender type is used by combining dichotomous features, which leads to a unique behaviour. There are no reasons why we could not understand this abstract term, unique, as a description of ambiguity» (Řiháková, 2012, p. 42). Virginia Woolf in her essay "A Room of One's Own" raises the question of whether there are two sexes for the mind that would correspond to two sexes of human body and the extent to which they need to be united. She points out that it is:



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Disastrous to anyone writing to think about his/her sex ... It is pernicious to be simply and exclusively a man or a woman, one should be feminine-masculine or masculine-feminine... A certain cooperation between a man and a woman should take place in the mind of [the artist] before the creation. (Woolf, 1993, p. 94)

One of the way to combine masculine and feminine is to create a neutral coloured clothing. Thus, Stuzo's clothing from Stoney Michelli and Uzo Ejikeme, based in Los Angeles, in the design industry and in the colour dimension is gender free (Galarte, 2017). Such demonstration of androgyny is closely related to the feminist trends in modern scientific thought. In particular, transfeminism, which is one of the most relevant trends in the depths of socio-cultural discourse, emphasizes that stereotypes related to a particular gender should be constantly reviewed. Transfeminism can be attributed to the third wave of the feminist theory development. The area of interests of all transfeminism supporters includes an expansion of the personal possibilities of all women and girls, including trans-women and girls. The right to be free of pressure associated with certain humiliation of women that have developmental disorders, overweight or underweight, with a racial factor is defended. "It [transfeminism] often analyses and interprets pop culture texts and artefacts criticizing consumption practices, especially if they relate to the female culture of beauty" (Stryker, & Bettcher, 2016, p. 12). In addition to the proliferation of such a trend as transfeminism, the theoretical discourse begins to focus on the term "trans", which is understood as rejecting accusations of certain stereotypes and emphasizing total liberty. "The term trans\* may be the name of a wide variety of different forms of knowledge of the changing modes of being" (Halberstam, 2018, p. 5).

### Originality

A number of concepts related to the transformation of gender stereotypes have been identified. It was revealed that the logical continuation of changes in society, science, and technical development is the actualization of androgyny as an individual's freedom in self-presentation and self-identification. It was emphasized that during the last century androgyny creates the basis for forming new trends in theoretical discourse, in particular, transfeminism. It has a lot of visual manifestations in fashion and fashion industry.

### Conclusions

In recent decades, the actualization of the attitude change towards gender stereotypes takes place. Instead of the "traditional" perception of femininity and masculinity that was present in modern era, the idea of androgyny, as the freedom to reveal one's own sex, the essence and significance of social development, comes. The most brightly the androgenisation tendencies are distinguished in the visual sphere – in art and fashion. The systematicity of this phenomenon is connected with the emergence of an array of theoretical works that focus on the need to destroy all stereotypes and the right to freedom of individual, regardless of gender, race or appearance.

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At the moment, the formation of transfeminism and transgenderism, as large-scale trends takes place, where various modes of modern life, including the visions of its seeing, are substantiated.

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## АНДРОГІННІСТЬ В КОНТЕКСТІ СУЧАСНОГО ВІЗУАЛЬНОГО ПРОСТОРУ МОДИ: ФІЛОСОФСЬКО-КУЛЬТУРОЛОГІЧНИЙ АСПЕКТ

**Мета** статті полягає у висвітленні особливостей презентації андрогінності в сучасній візуальній культурі, зокрема у моді та її філософсько-культурологічному осмисленні. Визначення провідних тенденцій, пов'язаних з нівелюванням гендерних стереотипів та відкиданням сталого поділу на фемінне та маскуліне начало пов'язане з увагою до новітніх теорій, як-от трансфемінізму. **Теоретичний базис** становлять праці сучасних авторів, які розвивають такі концепти, як "гендер", "гендерна ідентичність", "андрогін" та рухаються в межах теорій трансфемінізму та трансгендеризму. Філософські виміри, пов'язані з обґрунтуванням моди, окреслено провідним французьким мислителем Ж. Бодріаром. Питання взаємодії феміністичної теорії, естетики гендеру та андрогінності, що проявляються у візуальних образах, представлено в працях П. Ауслендер, Р. Крепакс. Трансформації ідеї андрогінності розглянуто в роботах Б. Ріхакової, Ф. Дж. Галарте. Проблема трансгендеризму та трансфемінізму піднімається в працях С. Страйкер, Т. Бетчер та Дж. Халберстам. **Наукова новизна** полягає у висвітленні основних аспектів, пов'язаних з актуалізацією андрогінності, її візуальних презентацій в моді та зв'язків із сучасним теоретичним дискурсом. Виділено ряд концептів, пов'язаних із трансформацією гендерних стереотипів. Виявлено, що логічним продовженням змін у соціумі, науці, технічному розвитку виступає актуалізація андрогінності як свободи особистості у самопрезентації та самоідентифікації. Підкреслено, що впродовж останнього століття андрогінність виступає і в якості підґрунтя для формування нових течій у теоретичному дискурсі – зокрема трансфемінізму, а також віднаходить чимало візуальних проявів у моді та фешн-індустрії. **Висновки** містять результати проведеного дослідження, де вказана роль андрогінності в контексті культури сьогодення як виміру особистої свободи, спрямованої на уникнення гендерних стереотипів та звичної дихотомії маскуліності та фемінності, що проявляється у сучасних візуальних практиках.

*Ключові слова:* гендер; гендерні стереотипи; андрогінність; мода; візуальність; трансфемінізм

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## АНДРОГИННОСТЬ В КОНТЕКСТЕ СОВРЕМЕННОГО ВИЗУАЛЬНОГО ПРОСТРАНСТВА МОДЫ: ФИЛОСОФСКО-КУЛЬТУРОЛОГИЧЕСКИЙ АСПЕКТ

**Цель** статьи заключается в освещении особенностей презентации андрогинности в современной визуальной культуре, в частности в моде и ее философско-культурологическом осмыслении. Определение ведущих тенденций, связанных с нивелированием гендерных стереотипов и отвержением устойчивого разделения на феминное и маскулинное начало связано с вниманием к новейшим теориям, например, трансфеминизму. **Теоретический базис** составляют работы современных авторов, которые развивают такие концепты, как "гендер", "гендерная идентичность", "андрогин" и движутся в пределах теорий трансфеминизма и трансгендеризма. Философские измерения, связанные с обоснованием моды, определены ведущим французским мыслителем Ж. Бодрийяром. Вопросы взаимодействия феминистской теории, эстетики гендера и андрогинности, проявляющихся в визуальных образах, представлены в работах П. Ауслендер, Р. Крепакс. Трансформации идеи андрогинности рассмотрено в работах Б. Рихаковой, Ф. Дж. Галар. Тематика трансгендеризма и трансфеминизма поднимается в трудах С. Страйкер, Т. Бетчер и Дж. Халберстама. **Научная новизна** заключается в освещении основных аспектов, связанных с актуализацией андрогинности, ее визуальных презентаций в моде и связей с современным теоретическим дискурсом. Выделен ряд концептов, связанных с трансформацией гендерных стереотипов. Выявлено, что логическим продолжением изменений в социуме, науке, техническом развитии выступает актуализация андрогинности как свободы личности в самопрезентации и самоидентификации. Подчеркнуто, что в течении последнего столетия андрогинность выступает и в качестве основы для формирования новых течений в теоретическом дискурсе – в частности трансфеминизма, а также находит немало визуальных проявлений в моде и фэшн-индустрии. **Выводы** включают результаты проведенного исследования, где указана роль андрогинности в контексте культуры настоящего как измерения личной свободы, направленной на избежание гендерных стереотипов и привычной дихотомии маскулинности и феминности, что проявляется в современных визуальных практиках.

*Ключевые слова:* гендер; гендерные стереотипы; андрогинность; мода; визуальность; трансфеминизм

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## **CONTRACTUALISTIC MEASUREMENTS OF THE GENDER: POSSIBILITIES AND BORDERS**

**Purpose.** The purpose of the study is critical reconstruction of gender issues within the framework of modern political philosophy and political anthropology, in-depth reflection of the phenomena of justice, identity, human dignity in the aspect of their gender measurements and the search for the answer to the fundamental question for leading gender discourses: is freedom and justice, in fact, possible only together with stresses, a feeling of one's sense-rooted belonging to one or another community? **Theoretical basis.** The supplement of the phenomenological and transcendental methodology by the method of contractualism directs the study of the topic specified in the article's title into a new direction, and reflects its essential measurements and aspects. Understanding gender as an important philosophical and anthropological problem and a complex "social construct" precisely within the framework of the latest critical and self-critical versions of the theory of social contract reveal fruitful perspectives for political philosophy and anthropology. **Originality.** The study of the phenomena of "recognition" (A. Honneth) of "gender justice" (N. Fraser), "moral sense" (E. Tugendhat) outlines the possibilities and sense of filling the principle of social contract with a specific theoretical and practical content, substantiates the need to expand the philosophical and anthropological interpretation space of gender issues. **Conclusions.** Significance of the gender community for the sociocultural and existential identity of the individual enables (through organic, life-world belonging to a certain tradition and culture) his/her security and the ability to adequately orient in difficult life situations. However, the main purpose of human life is the ability to self-identity, even after profound changes in the structure of personality that arise in difficult situations of contempt and injustice.

**Keywords:** gender; gender justice; social contract; identity; recognition; transcendental contractualism

### **Introduction**

A number of fundamental concepts (gender equality, gender justice) and methodological principles of comprehension of the latest trends in gender discourse presented in the study of the "transcendental worlds of gender" (Korkh, & Khmil, 2014), acquired the meaning of the important philosophical and anthropological potential which requires both its further application and the subsequent filling with the theoretical and practical content. It is referred to the creation within the political anthropology of a "real gender-oriented utopia", capable of reconciling and intercomplementing the normative and descriptive interpretation of social and personal existence, fruitfully synthesizing the new social and existential experience. After all, the problem of formal sexual equality, which is still relevant today, requires an analysis of the ways to achieve real equality.

### **Purpose**

The main purpose of the paper is to study gender issues in the framework of political philosophy and political anthropology, further understanding the phenomenon of justice in the context of its gender measurements and answer to the fundamental question for leading gender discourses: is freedom and justice, in fact, possible only together with stresses, a feeling of one's sense-rooted belonging to one or another community?

### Statement of basic materials

The application of gender of the phenomenological and transcendental methodology in philosophy is rather fruitful and heuristically significant theoretical strategy. However, supplement of these methodological principles by the method of contractualism, which is the most important one for modern social and political philosophy, will make it possible to study the problem mentioned in the title of the article in its new measurements and aspects. Understanding gender as a "social construct" within the framework of the latest critical and self-critical versions of the theory of social contracts opens the prospect for research in several directions. Firstly, it is a matter of urgent necessity and fruitfulness of further expansion of the principle of social contract taking into account the new ones, in particular, gender issues and socio-cultural realities (Danylova, 2015). And secondly, on the way of understanding fruitfulness and the borders of modern contractualism as a way of legitimizing the democratic and legal social system, there is a real possibility of transforming the gender perspective into a topical philosophical problem that promotes clarification and development (through such concepts as "identity", "human dignity", "trust") of the conceptual field of political philosophy, philosophy of law and morality. Summarizing the latest philosophical studies on gender issues, one should also rely on such methodological approaches to understanding the transformation of gender experience in the age of globalization as individualistic and holistic one. It is fundamental global changes that make it possible to conclude that having a gender identity means to be determined as a distinct individual, a family member, a human being with his/her unique life experience and value. Recognition of the collective identity, belonging to a certain cultural world cannot fundamentally become a hindrance to individual identity, since the search for the latter is, first of all, a return to one's "world of life", resistance to its oblivion and "colonization", the fear of losing its causative meaning.

As for the focus of gender studies determined in modern political philosophy as an important "context of political existence" (Horn, 2003) it is the thesis that in fact, all citizens have equal rights and freedoms that cannot be restricted primarily on gender bases. An important feature of comprehension of gender issues was the appeal to the analysis of relationship between social recognition and the possibility of self-realization of individual, which was conditioned by the emergence of new social (gender, religious, etc.) movements. The main purpose of the latter, according to P. Koslowski:

Is not the achievement, first of all, of political and economic power, but the preservation of certain forms and ways of life, the protection of cultural identity and the preservation of free space for alternative way of life. Thus, it is the identity that acts within the designated movements as a central concept, extending from the preservation of "identity", the landscape to the introduction of personal, male or female identity.

(Koslowski, 1996, p. 288)

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Understanding the problem of identity in the context of analyzing the problems of recognition and justice, it is important to rely on one's own.

Philosophical comprehension of the way to the formation of individual and collective self-consciousness and self-esteem, full-fledged identity, which is largely determined by the institutionalization of mutual recognition, as well as on the idea of each person's inviolability based on justice, which he or she can neither lose nor abandon even for the sake of the whole society. (Sytnichenko, 2018, p. 11)

A thesis characteristic of contemporary political philosophy that freedom, justice, trust and solidarity are possible only with stresses, the recognition of one's own essential belonging to one or another community, is one of the leading theses of gender-oriented philosophical thought. This requires its further reflection through the appeal not only to the controversy of liberalism and communitarianism, but also to the works of such authors as A. Honneth, N. Fraser, C. Taylor, E. Tugendhat, and W. Kymlicka.

However, the indicated general theses need to be specified. Among the other problems and gender issues it is the change of the value accents and actualization that one often refers to in the introduction to the overall research-dispute by A. Honneth and N. Fraser (2003) called "Redistribution or recognition? Political-philosophical dispute", which is often cited in the context of comprehension of the methodology of gender worldview. An important feature of this work, as well as all the works of these philosophers in general, is the attempt to go beyond the limits of proceduralism and the formalism of the theory of social contract and to fill both Kantian-oriented normative methodological approaches and the concepts of "gender justice, equality" rooted in transcendental contractualism with the real meaning. Without understanding the limitation of the communicative-dialogic concept of contractualism (represented by the names of K.-O. Apel and J. Habermas), the concept of "gender equality" would be an "artificial social construct" (Korkh, & Khmil, 2014). That indicates the need to understand this concept and the concept of "gender justice" in the context of the latest philosophical discussions aimed at both analyzing the place of gender issues in political philosophy and anthropology in general, and at the study of such concepts as "identity", "justice", "human dignity", "trust". In other words, the appeal to the reconstruction of anthropologically directed understanding of justice and identity is caused by the following circumstances. First, it is worth accepting and developing the thesis of contemporary political anthropology that:

Only a just society gives its citizens the opportunity to form both their own individual and collective identity and to be fully implemented. So, it is precisely in the sense of the relationship of social and individual recognition that one refers to the latter as one of the main mechanisms of

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social existence. Thus, it is precisely the recognition that is the broadest normative category that encompasses justice, and economic and cultural-symbolic (procedural and substantive) measurements of justice and identity problem must be interconnected. (Sytnichenko, 2018, p. 13)

In addition, it is the problems of non-recognition, injustice that have the gender aspect, according to W. Kymlicka, M. Nussbaum they are a nourishing source of feminism. Secondly, it is about the essential changes of the discursive-communicative contractualistic rooted models of human existence: starting from comprehension, involvement of the abstract Other, agreement with him/her, which is achieved in the process of communication and understanding, built on the model of rational scientific discourse, to the analysis of the recognition of this Other in his/her cultural-historical, gender features (A. Honneth, N. Fraser, E. Tugendhat, M. Nussbaum). This is reflected by the aspiration of specific individuals not to reach agreement with other people, as much as the aspiration about "more complex panorama of spiritual life" (Korkh, & Khmil, 2014), about still untapped possibilities of judicious gender and cultural self-realization. Based on the critical analysis of the liberal-contractualistic identity project important for Ukraine and philosophical anthropology inherent in it, one should not only substantiate the thesis on the dialogic and moral-ontological nature of identity, but also (following C. Taylor) to consider identity as a horizon in which a person constantly determines what is weal, good and evil, looks for an answer to the essential questions of his/her individual and social being. Since, according to A. Honneth and C. Taylor, the formation of personal identity, gender identity through communication and struggle with other people, the possibility of personal self-realization depends on the intersubjective space that protects our being from its fundamental vulnerability. Moreover, yet in the work "The other of Justice", in which the theses of the most famous A. Honneth's (1992) work "The Struggle for Recognition" only have been developed, the follower and student of J. Habermas argues that "the lack of recognition relates not to superficial, but to the fundamental conditions of the institutionalization of personal identity and individual human existence" (Honneth, 2000, p. 181).

The systematic neglect of human dignity generates protest moods and a sense of injustice. So how to restore social justice especially in its gender measurement? American researcher Nancy Fraser, who is also well-known in Europe, joins the search for answer to this question (namely, as "gender justice", as we will show below). Her works as well as the works of J. Habermas, W. Kymlicka, E. Tugendhat testify to the organic belonging of gender studies to the intellectual space of contemporary political philosophy and anthropology, as well as the need for in-depth interpretation of this belonging through understanding of the essence and limits of a liberally-contractualistic interpretation of the important social problems and phenomena.

The peculiarity of N. Fraser's views, which caused their difference from the political anthropology of A. Honneth, is the emphasis on person's acquiring (along with his/her self-realization) the opportunity of equal participation in public, social life. It is the recognition of cultural peculiarities that Fraser considers the main form of recognition. In other words, in her opinion, every citizen should be guaranteed the status of the rightful and full-fledged subject of social interaction. Depending on the circumstances that become an obstacle to the desired gender equality, Fraser (2003) distinguishes between universal recognition, recognition of human nature in general,



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and recognition of the special existence forms of the latter. However, the main, objective condition for equal participation in public life is the just distribution of economic, social benefits. On the contrary, only the requirements aimed at achieving economic and cultural equality are just ones.

The feature of N. Fraser's reflections, which makes them popular among the researchers in the field of gender issues, is her desire to fill the procedural-formal recognition with substantive content, postulating "the need for complementarity of redistribution and recognition as a way of fruitful solution to the problems of political philosophy and philosophy of morality" (Honneth, & Fraser, 2003, p. 9). Criticizing the Honneth's "constricted model of justice" in the first part of their common work, Fraser insists on the principle of complementarity of universal and special recognition, as well as on the dualism of just distribution and recognition. She calls her model of social justice "two-dimensional". The main idea of her section entitled "Exploited Classes, Despised Sexualities and Bivalent Collectivities" (Fraser, 2003) is the emphasis on the recognition (or non-recognition), which is caused by a just (or unjust) distribution. Since, it is the recognition of the right to a decent participation in public life of sexual communities, which are often neglected in it, that causes their miserable economic situation. That is, with respect to gender, both redistribution and recognition are important – this is the conclusion of her thorough theoretical anatomy of false opposition to redistribution and recognition and the essence of attempts to outline the concept of "gender justice". More precisely, to find the ways to overcome "gender injustice" as a complex synthesis of the cultural and economic injustice. Eradication of this type of injustice requires, in the opinion of the researcher, to go beyond the dense vicious circle of economic and cultural oppression, such socio-cultural transformations that would affect not only the surface of human relationships but their real deep gender measurement. Note that in fact, N. Fraser is a realist who insists only on attempts to mitigate the dilemma of redistribution and recognition, minimizing the conflict between them.

Understanding the fate of transcendental contractualism and its attempts to engage (first of all, in the person of K.-O. Apel) in analyzing the gender issues, induces not only to agree with the Apelian criticism of J. Habermas's position, which he clearly formulates in his "The Transformation of Philosophy" that is already classic today. It is also worth referring to the idea expressed by J. Habermas that:

Contractualism from the very beginning weakens the aspect of solidarity,  
since it directly links the question of the normative justification of justice  
system with the interests of certain individuals, while reorienting the  
moral from the duties to the right. (Habermas, 2006, p. 25)

It is this general methodological thesis that was aimed to the framework of gender issues in the thoughts of the famous German philosopher E. Tugendhat, who believes that the adopted norms or moral principles (to violation of which we respond with indignation or a sense of guilt) are most clearly manifested in the actions. E. Tugendhat (2006) emphasizes the fundamentally intersubjective nature of the moral sense: "Moral feelings, indignation, anger, and the sense of guilt, lose their meaning when there is no certainty that other people (members of the moral community) share them" (p. 16). He also focuses not on the contractual (though, he, of course, recognizes it), but on the existential measurement of justice, equality and respect. Tugendhat

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considers communitaristic criticism (which is often inherent also in the gender-oriented texts) of the liberal world outlook rather simplistic and carefully points out the weaknesses of this criticism, because liberalism, in his opinion, does not forget about the social nature of human. However, it has another disadvantage – the inability to take into account the interests of all members of society, especially those who are unfairly deprived, who are supposedly unlucky, as well as women, children, and elderly people. And most importantly (for understanding the Tugendhat's criticism, the principle of contractualism that is fundamental to liberalism:

The reason why the hypothetical natural state and the contract based on it cannot be a successful starting point is not at all the one that the conservative anti-individualism meant (according to which we are forever intertwined with the social relations that one way or another must accept).

The reason is that this starting point is such only for the members of the privileged class of liberalism, that is, for adults and healthy men who are capable of supporting themselves and are strong enough to get this contract by their own. (Tugendhat, 2008, p. 54)

Protecting the weaker and disadvantaged, diminished members of society, Tugendhat believes that the idea of modern philosophy about the need to respect every person is an extremely necessary regulatory idea for all human relationships that want to be called just. And for their realization, not only formal but also actual procedures are needed, and the legal public space must become an inhabited, humane space for all.

### Originality

The critical reconstruction of the philosophical-anthropological principles of gender issues firstly enabled to conclude that it was necessary and fruitful to go beyond the scope of the contractual-procedural interpretation of social being only as a voluntary agreement of free individuals, embodied in the N. Fraser's desire to define the meaning of the concepts of "justice" and "gender justice". In this framework, it was proved the thesis about the possibility of just harmonization of diverse socio-cultural, national, gender and other life worlds, which is first of all inherent in post-industrial, information society.

Secondly, based on the analysis of the works of J. Habermas, A. Honneth, E. Tugendhat, N. Fraser, it is justified the idea of the meaningfully-sense significance of the further study of the "world of life" problem as a source of not simplified, but a sensible gender interpretation of human existence, the person's trust to him/herself and others, which appeared from the tolerant recognition of their right to a special, individual being. It was found out that the interpretation of social institutions as algorithms of interaction between not abstract individuals, but the specific persons can serve to overcome the dilemmas of the individualistic and holistic principles of explanation of both social problems in general and gender issues in particular.

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Thirdly, the study of the "recognition" phenomena (A. Honneth) of "gender justice" (N. Fraser), "moral sense" (E. Tugendhat) testifies the contradictory, even theoretical and practical vulnerability of the research potential of the liberal-Kantian, transcendental-contractualistic methodology of modern political anthropology. It also outlines the ways of filling the principle of social contract with a specific sociocultural content, substantiates the need to expand the philosophical and anthropological space of the interpretation of justice subjects only as strong and prosperous persons (mostly male), who (consciously or unconsciously) ignore the aspiration to recognize the right to worthy existence of other (weaker and less successful) members of society.

### Conclusions

Understanding the complex methodological and substantive aspects and prerequisites of gender issues not only indicates the organic belonging of domestic philosophy to the European philosophical space, but also enables the way out of its predominantly philological and cultural representation in Ukraine in the works of V. Aheiev, T. Hundarova, O. Zabuzhko, S. Pavlychko, N. Chukhym. The study of the phenomenon of "gender justice" leads to reflections on the contradictory and sometimes vulnerable research potential of liberal-Kantian, transcendental-contractualistic methods, the ways of understanding the deep needs of individual and social human existence. To understand the belonging of a person to a specific, special or general (national, cultural, gender, etc.) whole, as well as to a diverse socio-economic and spiritual life, it is necessary to find out the authenticity and meaning of one's own life and seek to its recognition by other people. Of course, the significance of the gender community for the individual's identity enables (through the involvement in a certain tradition and culture) his/her security and the ability to orient in difficult life situations. However, the main purpose of human life is the ability to remain identical to him/herself, even after profound changes in the structure of personality that arise in difficult situations of contempt and injustice.

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## КОНТРАКТУАЛІСТИЧНІ ВИМІРИ ГЕНДЕРУ: МОЖЛИВОСТІ ТА МЕЖІ

**Мета.** Мета дослідження полягає у критичній реконструкції проблематики гендеру в річизі сучасної політичної філософії та політичної антропології, поглибленому осмисленні феноменів справедливості, ідентичності, людської гідності в аспекті їх гендерних вимірів та пошуку відповіді на засадниче для провідних

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гендерних дискурсів запитання: чи насправді свобода та справедливість можливі лише разом із переживанням, відчуттям своєї сенсово-вкоріненої приналежності до тієї чи іншої спільноти? **Теоретичний базис.** Доповнення феноменологічної і трансцендентальної методології методом контрактуалізму спрямовує дослідження означеної в назві статті проблематики в нове річище, оприявнює її істотні виміри та аспекти. Осмислення гендеру як важливої філософсько-антропологічної проблеми та складного "соціального конструкту" саме в межах новітніх критичних та самокритичних версій теорії суспільної угоди відкриває плідні перспективи і для політичної філософії та антропології. **Наукова новизна.** Дослідження феноменів "визнання" (А. Гонет) "гендерної справедливості" (Н. Фрейзер), "морального чуття" (Е. Тугендгат) окреслює можливості та сенс наповнення принципу суспільної угоди конкретним теоретичним і практичним змістом, обґрунтовує необхідність розширення філософсько-антропологічного простору тлумачення гендерної проблематики. **Висновки.** Значущість гендерної спільноти для соціокультурної та екзистенційної ідентичності особистості уможливорює (через органічну, життєсвітову приналежність до певної традиції та культури) її безпеку та можливість гідно орієнтуватися в складних життєвих ситуаціях. Проте головною метою життя людини постає здатність до самототожності навіть за глибинних змін структури особистості, які виникають за складних ситуацій зневаги та несправедливості.

*Ключові слова:* гендер; гендерна справедливість; суспільна угода; ідентичність; визнання; трансцендентальний контрактуалізм

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## КОНТРАКТУАЛИСТИЧЕСКИЕ ИЗМЕРЕНИЯ ГЕНДЕРА: ВОЗМОЖНОСТИ И ГРАНИЦЫ

**Цель.** Цель исследования заключается в критической реконструкции проблематики гендера в русле современной политической философии и политической антропологии, углубленном осмыслении феноменов справедливости, идентичности, человеческого достоинства в аспекте их гендерных измерений и поиска ответа на принципиальный для ведущих гендерных дискурсов вопрос: действительно ли свобода и справедливость возможны только вместе с переживанием, ощущением своей смыслово-укорененной принадлежности к той или иной общности? **Теоретический базис.** Дополнение феноменологической и трансцендентальной методологии методом контрактуализма направляет исследование заявленной в названии статьи проблематики в новое русло, обозначая ее существенные измерения и аспекты. Осмысление гендера как важной философско-антропологической проблемы и сложного "социального конструкта" именно в пределах новейших критических и самокритичных версий теории общественного договора открывает плодотворные перспективы и для политической философии и антропологии. **Научная новизна.** Исследование феноменов "признание" (А. Гонет) "гендерной справедливости" (Н. Фрейзер), "морального чувства" (Э. Тугендгат) определяет возможности и смысл наполнения принципа общественного договора конкретным теоретическим и практическим содержанием, обосновывает необходимость расширения философско-антропологического пространства толкования гендерной проблематики. **Выводы.** Значимость гендерного сообщества для идентичности личности обеспечивает (из-за причастности к определенной традиции и культуре) ее безопасность и возможность ориентироваться в сложных жизненных ситуациях. Однако, главной целью жизни человека становится возможность оставаться тождественным самому себе даже при глубоких изменениях структуры личности, возникающих в сложных ситуациях пренебрежения и несправедливости.

*Ключевые слова:* гендерная справедливость; общественный договор; идентичность; признание; трансцендентальный контрактуализм

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### "ALL ANIMALS ARE EQUAL, BUT SOME ANIMALS ARE MORE EQUAL THAN OTHERS": THE NEGATIVE IMPACT OF GENDER INEQUALITY ON THE GLOBAL ECONOMY AND PUBLIC HEALTH

**Purpose.** The purpose of the study is to define the negative impact of gender inequality on the global economy and public health. **Theoretical basis.** Unequal treatment of individuals based on gender discrimination has led to negative consequences in various areas of society. Gender inequality is very costly for the world due to the lack of representation of women in the labor market, gender income inequality situation, glass ceiling effect that have the negative impact on the world economy. Outdated gender roles, which are inconsistent with the new reality and the idea of human progress, have a significant impact on life expectancy, health, mortality and disease, access to health care and medical care. **Originality.** The vector of the development of the human society changes its direction, which leads to a renewal of an individual status-role framework, the creation of the new systems of values, theories and ideologies that require a new field of opportunities and free human self-identification and gender-identification. **Conclusions.** The results show that gender inequality has a negative impact on economic growth and development, as well as on physical and mental health. Strictly fixed gender roles limit free human development. Everyone should have the right to determine her/his gender, her/his interests and behavior patterns, while having the right to personal respect and respect for their honor, convictions, and gender practices.

**Keywords:** gender; gender inequality; human rights; economic development; physical and mental health; global society

### Introduction

Achieving gender equality and overcoming enduring cultural discriminatory stereotypes is one of the most acute problems of our time and a part of the development strategy in many countries around the world. Its awareness and elimination of barriers to equal relationship between men and women meet the goals of humanistic society. The continuing struggle for gender equality has led to certain changes in the public consciousness; however, genuine equality has not yet been achieved. Although many of the restrictions that had existed before were abolished, there are no real guarantees of equal rights on the basis of gender. Civil liberties will remain abstract concepts unless both men and women take steps towards realizing their potential, their own life projects.

Gender inequality is an international problem. In order to understand gender, it is necessary to go beyond the frame of accepted gender norms and consider gender roles and stereotypes as a broad set of practices that reflect the gender nature of power inextricably linked to the economic, political, social, and cultural spheres of society. As a result of reinforcement of the certain gender stereotypes in the socio-cultural practice, gender inequality affects all social institutions of society.

Gender inequality is a special case of wider inequality of individuals. Although the very concept of equality is rather controversial (Dworkin, 2000), it touches on the important moral and

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ethical issues and reminds us of our common human nature (despite the apparent differences). Equality is inextricably linked with human rights. Human rights are not protected until the rights of all are protected. Nowadays, there is a glaring contradiction between the new needs of individuals and the lack of conditions for their satisfaction. Gender asymmetry is not a private matter, but one of the most urgent problems of society, which can only be addressed at the state and global society level.

Many researchers have focused their attention on gender inequality. B. Friedan in her book "The Feminine Mystique" (1963) debunked the myth of male dominance and female natural subordination. The main ideas for understanding the phenomenon of gender inequality through the lens of suppression of the feminine across cultures and societies were developed by S. de Beauvoir (1949). The key concepts of gender studies were elaborated by J. Pilcher and I. Whelehan (2004). V. P. DeFrancisco, C. H. Palczewski and D. McGeough (2013) in their book "Gender in Communication: A Critical Introduction" revealed how communication constitutes gender. A comprehensive analysis of gender stereotypes was carried out by N. Ellemers (2018). A. Mitra, J. Bang and A. Biswas (2015) explored the impact of gender equality on economic growth. S. Storozhuk and I. Hoyan (2017) draw attention to the problem of gender inequality disclosing gender relations at different stages of social and cultural development of society. Most studies interpret gender inequality in terms of win – lose situation, in which men always win. But in fact, when it comes to inequality, both sides lose totally. Thus, a further research of a wide range of issues is needed to fully understand the origin, essence, and impact of gender inequality.

### Purpose

The purpose of the study is to define the negative impact of gender inequality on the global economy and public health. The author has used an integrative anthropological approach, systematic approach to the study of social objects, interpretative research paradigm, cross-cultural and multidisciplinary analysis, analysis of secondary data collected from reports, journals, and other periodicals.

### Statement of basic materials

It goes without saying that equality per se does not exist in nature; it is rather a mental construct that arises within the world of culture, not within the world of nature. A long-lasting struggle for equality contributed to a significant improvement in the living standards of people and their happiness, although like any ideal full equality is unattainable. Today, however, the denial of the need for equal rights is considered *mauvais ton*. The contemporary world declares that all people are equal (or should be). For example, the United States Declaration of Independence claims: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness" (1776). According to the Constitution of Ukraine (1996), "All people are free and equal in their dignity and rights. Human rights and freedoms are inalienable and inviolable".

When it comes to gender equality, we hear the voices of the proponents of the so-called traditional values (Petersen, 2016) who are against gender equality, as well as the very concept of gender. They criticize the feminist anthropology, which is associated with Marxism; the notion of gender is referred to as an unnecessary symbolic social construct that is not related to biological sex, while forgetting that the human world is largely the world of symbols. Among critics are men who perceive gender equality as a grave threat to their morals, interests, and Ego; women

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who are ready to obey the men's world because of the seeming benefits it can bring, as well as the respite from responsibility it promises (Beauvoir, 2011); religious organizations, which see in the concept of gender the decline of the traditional values, etc. Thus, the Orwellian glorious phrase "All animals are equal, but some animals are more equal than others" comes to life.

The notion "gender" describes social or cultural differences associated with sex, while the term "sex" refers to the physical/physiological differences between men and women and includes both primary and secondary sexual characteristics. The sex of a person determined by her/his biological features does not always coincide with her/his gender. The dichotomous view of gender is inherent in certain cultures and is not universal: in some cultures gender is considered to be fluid.

In the past, some anthropologists used the term *berdache* to refer to individuals who occasionally or permanently dressed and lived as the opposite gender. The practice has been noted among certain Aboriginal groups. Samoan culture accepts what they refer to as a "third gender". *Fa'afafine*, which translates as "the way of the woman", is a term used to describe individuals who are born biologically male but embody both masculine and feminine traits. Fa'afafines are considered an important part of Samoan culture. Individuals from other cultures may mislabel them as homosexuals because fa'afafines have a varied sexual life that may include men or women. (Little et al., 2013, p. 369)

Gender is a complex interconnection of three dimensions: body, identity, and expression. The body dimension, as a rule, is represented by two sexes – male and female, although there are intersexual people. The body acquires a gender perspective according to cultural expectations. Gender identity is the extent to which a person identifies her/himself as a woman or a man (Diamond, 2002); it is related to our internal experience. Gender identity may coincide with biological sex (Cisgender person) or does not match the sex assigned at birth (Transgender person). Gender is represented by spectrum of identities. The third dimension is our gender expression, which is manifested in clothing, accessories, makeup, manners, preferences, behavior conditioned by society (*Understanding Gender*, 2018). The adopted gender roles and expectations are so embedded in our culture that most people do not even imagine the other way of life. Gender expectations can severely restrict personality development and be even very dangerous. For example, patriarchal values and gender expectations lay the foundations for self-identity and gender identity. The basic concept of the patriarchy – male domination and female subordination – creates a gender hierarchy, a rigid system of domination-subordination, which, in turn, forms certain power structures and differentiates access to economic, political, social, and cultural re-



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sources. Mechanical, robotic reproduction of these outdated gender schemes does not meet the requirements of the further development of humanity.

Unequal treatment of individuals based on gender discrimination has led to negative consequences in various areas of society. Ensuring equal rights and opportunities for men and women are fair and just not only in terms of moral point of view, but also in terms of economic development, which is an essential lever for the development of a global society. According to a report released by the World Bank Group, with support from the Canadian government, global wealth, if women had the same lifetime earnings as men, would increase by \$ 23,620 per person for a total of \$ 160 trillion. World Bank CEO K. Georvieva emphasizes that gender inequality is so costly for the world due to the lack of representation of women in the labor market, gender income inequality situation, glass ceiling effect that have the negative impact on the world economy. In the regions with the largest aging population, the insufficient representation of women in the labor market should be compensated with more migration that entails turbulence in society (Georgieva, & Bibeau, 2018; OHagan, 2018; Wiley, 2016).

The economic growth is adversely affected by the birth rate: low education correlates with high pregnancy rates (Klasen, & Lamanna, 2009). This leads to a situation in which the able-bodied population is no longer capable of maintaining a sufficient economic level for the entire society. Lowering standard of living generates social tension that may cause migration to the more prosperous and stable regions (Kolesnykova, 2017). Migrants often follow patriarchal role models and gender stereotypes in a new environment reproducing the previous situation. This vicious circle has a negative impact on the economy, as well as on social, political, cultural life, "leaving our societies operating at under 50 per cent capacity" ("What are the consequences of gender inequality", 2018).

To overcome gender inequality, it is necessary to create an effective system for supporting women; ensure equitable access to finance and entrepreneurial support; recognize women's leadership skills.

Privileges, violence, injustice, and impunity are tightly interconnected. Aggressive, violent behavior is usually perceived as an integral part of male behavior, thus, violence is masculinized. Various forms of violence are directed towards women and certain groups of men, who do not meet the standards of masculinity, often for self-affirmation or for pleasure. Gender inequality is harmful and has a negative impact on health including psychological distress, low self-esteem, depression, anxiety, concealed anger, somatic disorders, etc. (Kira, Ashby, Lewandowski, Smith, & Odenat, 2012). Outdated gender roles, which are inconsistent with the new reality and the idea of human progress, have a significant impact on life expectancy, health, mortality and disease, access to health care and medical care. There is a significant gender wage and pension gap, which can lead to poverty and social exclusion of women (especially the elderly). Unpaid homework as a part of the traditional female gender role adversely affects their health and well-being (The Impact of Gender Inequality on Health, undated). Gender inequality associated with socio-economic inequality has a negative impact on health at the level of the whole country (Borrell et al., 2014; Eckersley, 2015).

Gender inequality is a huge loss of human potential both for women and for men. Speaking about gender inequality, we tend to focus on women and their problems. However, gender inequality is an issue that affects men either. Strict rules regarding the gender and power differences between certain groups of men mean that many men are vulnerable to violence and are less inclined to seek medical assistance than women. In male-dominated cultures, the alpha male standard does not allow a man to recognize his real problems, to be vulnerable and sensitive. Instead,

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he must embody perfect superman who would rather die than reveal his real feelings. Culturally prevailing norms of masculinity are directly related to the high level of depressive disorders and suicidal behavior of men who are not in line with the traditional system of expectations (Emslie, Ridge, Ziebland, & Hunt, 2006; Evans, Frank, Oliffe, & Gregory, 2011). Men trying to succeed in life within traditional gender stereotypes often exhibit high level of distress that leads to psychosomatic disorders (Yu, 2018). Emma Watson, British actress and UN Women Goodwill Ambassador, during her groundbreaking "HeForShe" speech at the UN stated:

We want to end gender inequality – and to do that we need everyone to be involved...

Men – I would like to take this opportunity to extend your formal invitation. Gender equality is your issue too. Because to date, I've seen my father's role as a parent being valued less by society despite my needing his presence as a child as much as my mother's. I've seen young men suffering from mental illness unable to ask for help for fear it would make them look less "macho" – in fact in the UK suicide is the biggest killer of men between 20-49 years of age; eclipsing road accidents, cancer and coronary heart disease. I've seen men made fragile and insecure by a distorted sense of what constitutes male success. Men don't have the benefits of equality either...

If men don't have to be aggressive in order to be accepted, women won't feel compelled to be submissive. If men don't have to control, women won't have to be controlled. Both men and women should feel free to be sensitive. Both men and women should feel free to be strong... It is time that we all perceive gender on a spectrum not as two opposing sets of ideals. If we stop defining each other by what we are not and start defining

ourselves by what we are – we can all be freer and this is what HeForShe

is about. It's about freedom. (Watson, 2014)

Thus, the denial and neglect of gender inequality hide not only the danger of discriminatory actions against those who are different, but also cause a profound problem for our own identity, self-actualization within it, and life in harmony with ourselves and the world.

### Originality

In the 21<sup>st</sup> century, the understanding of the world is undergoing drastic changes that lead to the new explanation and exploration of reality. Contemporary society is at a point of transition from one stage of human development to another when a critical decision must be made. This is evidenced by the reduction of the social space of the prevailing socio-cultural and axiological systems; decrease in the number of people who faithfully support a dominant ideology; increase in the number of interpretations of the dominant system of values, as well as attempts to explain a new worldview; mutual mistrust between social actors. The vector of the development of the human society changes its direction, which leads to a renewal of an individual status-role framework, the creation of the new systems of values, theories and ideologies that require a new field of opportunities and free human self-identification and gender-identification.

### Conclusions

The results show that gender inequality has a negative impact on economic growth and development, as well as on physical and mental health. Strictly fixed gender roles limit free human development: even a slight deviation from them can lead to disapproval and negative sanctions. Gender stereotypes ignore the very fact of the differences of individuals within a certain gender group, hinder the development of their own projects of the future and effective models of behavior that are in line with the level of contemporary development of society (Danylova, 2017; Khmil, & Korkh, 2017).

Today gender issue is not about confrontation between men and women – it is ever more urgent to speak about individual choices. As J.-P. Sartre (1946) declared, "Man is nothing else but that which he makes of himself". Within the gender continuum, each of us can find such behaviors that meet our aspirations, hopes, values, our own vision of our self and our place in the world. It is very important not to force people to unfairly take the burden, not to limit women and men within certain expectations based on ascribed gender roles, if that does not work for them. Everyone should have the right to determine her/his gender, her/his interests and behavior patterns, while having the right to personal respect and respect for their honor, convictions, and gender practices.

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## "УСІ ТВАРИНИ РІВНІ, АЛЕ ДЕЯКІ ТВАРИНИ РІВНІШІ ЗА ІНШИХ": НЕГАТИВНИЙ ВПЛИВ ГЕНДЕРНОЇ НЕРІВНОСТІ НА ГЛОБАЛЬНУ ЕКОНОМІКУ ТА СТАН ЗДОРОВ'Я НАСЕЛЕННЯ

**Мета.** Метою дослідження є визначення негативного впливу гендерної нерівності на глобальну економіку та стан здоров'я населення. **Теоретичний базис.** Нерівне ставлення до індивідів, засноване на гендерній дискримінації, призвело до негативних наслідків у різних сферах суспільства. Гендерна нерівність дуже дорого коштує для світу через недостатню представленість жінок на ринку праці, нерівні з чоловіками доходи, ефект "скляної стелі", що мають негативний вплив на світову економіку. Застарілі гендерні ролі, які не від-

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повідать новій реальності та ідеї прогресу людства, істотно впливають на очікувану тривалість життя, стан здоров'я, ризики смертності та захворювань, доступ до медичних послуг та отримання медичної допомоги. **Наукова новизна.** Вектор розвитку сучасного суспільства змінює свій напрямок, що призводить до зміни певного статусно-рольового каркасу особистості, виникнення нових систем цінностей, теорій та ідеологій, які потребують нового поля можливостей і вільної самоідентифікації та гендерної ідентифікації людини у ньому. **Висновки.** Результати дослідження демонструють, що гендерна нерівність негативно впливає як на зростання глобальної економіки, так і на стан фізичного й психічного здоров'я кожного індивіда. Жорстко закріплені гендерні ролі обмежують вільний розвиток людини. Кожна людина повинна мати можливість визначати свій гендер, пов'язані з ним інтереси та моделі поведінки, маючи право на особисту повагу та повагу до своєї честі, переконань і гендерних практик.

*Ключові слова:* гендер; гендерна нерівність; права людини; економічний розвиток; фізичне та психічне здоров'я; глобальне суспільство

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## "ВСЕ ЖИВОТНЫЕ РАВНЫ, НО НЕКОТОРЫЕ ЖИВОТНЫЕ РАВНЕЕ ДРУГИХ": НЕГАТИВНОЕ ВЛИЯНИЕ ГЕНДЕРНОГО НЕРАВЕНСТВА НА ГЛОБАЛЬНУЮ ЭКОНОМИКУ И СОСТОЯНИЕ ЗДОРОВЬЯ НАСЕЛЕНИЯ

**Цель.** Целью исследования является определение негативного влияния гендерного неравенства на глобальную экономику и состояние здоровья населения. **Теоретический базис.** Неравное отношение к индивидам, основанное на гендерной дискриминации, привело к негативным последствиям в различных сферах общества. Гендерное неравенство очень дорого стоит всему миру из-за недостаточной представленности женщин на рынке труда, неравных с мужчинами доходов, эффекта "стеклянного потолка", имеющих негативное влияние на мировую экономику. Устаревшие гендерные роли, не соответствующие новой реальности и идее прогресса человечества, существенно влияют на ожидаемую продолжительность жизни, состояние здоровья, риски смертности и заболеваний, доступ к медицинским услугам и получение медицинской помощи. **Научная новизна.** Вектор развития современного общества меняет свое направление, что приводит к изменению определенного статусно-ролевого каркаса личности, возникновению новых систем ценностей, теорий и идеологий, которые требуют нового поля возможностей, свободной самоидентификации и гендерной идентификации человека в нем. **Выводы.** Результаты исследования показывают, что гендерное неравенство негативно влияет как на рост глобальной экономики, так и на состояние физического и психического здоровья каждого индивида. Жестко закреплённые гендерные роли ограничивают свободное развитие человека. Каждый человек должен иметь возможность сам определять свой гендер, связанные с ним интересы и модели поведения, имея право на личное уважение и уважение своего достоинства, убеждений и гендерных практик.

*Ключевые слова:* гендер; гендерное неравенство; права человека; экономическое развитие; физическое и психическое здоровье; глобальное общество

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### WILL TO TRUTH AND GENDER STUDIES

**Purpose** of the paper is to establish the emergence and evolution of a gender problematics from the foundations of classical philosophy, namely, from the phenomenon of will-to-truth as the spontaneous desire of man to understand the life. To achieve this purpose, the following tasks are solved: 1) to investigate the way in which philosophy constitutes itself; 2) to establish how the category of "sex" manifests, both in the natural and in the social contexts; 3) to determine the correlation of gender studies and philosophy. **Theoretical basis.** If for the methodology of gender studies it is inherent to proceed from the contextuality and value foundations of knowledge, then in this paper gender is considered directly from the being-in-world, human presence. **Originality.** The distinction between will-to-truth and will-to-knowledge, conducted for the first time by Michel Foucault, is used as a method by which the ontological demand of sex (gender) is revealed. **Conclusions.** As a result of the study, it was found that scientific developments in the field of gender issues in their subject matter are not mainly descended from subject sphere of classical philosophy. Sex (gender) is not substantiated metaphysically, and it is ontical, not ontological attribute of the human kind; its presentation as the determining factor of the cultural history in context of femininity/masculinity dichotomy is biased. This quality is similar to Nietzsche's will to power, i.e., determination of definite knowledge that is later used in legal, socio-political discourse, corrects language practice, determines scientific researches making them dependant on axiological component of culture. As the social justice problem is solved, gender as the subject of social study loses its actuality.

**Keywords:** philosophy; feminism; gender studies; genderology; bias; will-to-truth; will-to-knowledge; being; sex; gender

### Introduction

Mistrust of speculative knowledge, desire to "bring it down to land" has befallen philosophy from the times of sophistry. Since the subject of philosophy cannot be tasted, then expressing and proving anything is a very popular decision in history. At its every stage, whatever the truth illuminates thinking, the reaction to it will naturally be scepticism and relativism. Therefore, philosophy will again and again have to be substantiated by the fact that it is a strict science, that its problems are not spontaneous, and the conclusions are relevant.

And in our very pragmatic age, the philosophy has been enriched by such a number of unexpected topics and interdisciplinary ties that there is an impression it has no, or maybe, had no conceptual shores. Post-Soviet postulate that any knowledge of the accomplished truth (and not only philosophy or religion, but even the scientific idea of a fact) is pre-theoretically and socially-psychologically "loaded", calls into question the fact that the essential thinking has no bias in relation to its subject. That, as they say, provides the rationale for the method of anarchist epistemology by Paul Feyerabend – do whatever you want (mach was Du willst) and anything



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goes. The bias of a researcher becomes common in the scientific environment so that it can claim to be its new norm.

Thus, in 2018, there was a widely-publicized case of the mathematician Theodore Hill's (2018) article, in which the author relied on objective biological and experimental data, using certain mathematical models, and draws the conclusion with regard to gender differences in adaptation to environmental conditions. This article, however, was rejected by the well-known scientific periodical, and then completely removed from publication in another one, because, in the editorial board's opinion, it violated gender tolerance, humiliating the feelings of girls.

This case is no exception. Its reasons are cynically Diogenes-style revealed by the most resonant mystification of recent years, known as "The 'Grievance Studies' affair". We will not dwell in detail on its plot, it is widely discussed in scientific journalism (Melchior, 2018), we just briefly introduce its storyline. Three scientists, the mathematician James Lindsay, associate professor at the University of Portland Peter Boghossian and editor of the *Areo* journal Helen Pluckrose, have, over the past few years, published several dozens of fake articles in well-known humanities journals for, how they explain it, a social experiment. Their "articles" met all the formal requirements, but they contained false or even absurd information and unscientific conclusions. (For example, a special award winning "research" under the pseudonym Helen Wilson (2018), relating to the reaction of urban residents to the scenes of dog sexual contacts in urban parks, referred to uncertain impressions of people who became the basis for culturological and legal conclusions.) Despite to the apparent fictitiousness of the submitted "articles", they were accepted, reviewed and published.

The object of this provocation was the work that the authors themselves called "grievance studies" devoted to various forms of discrimination and humiliation: gender, sexual, racial, age, etc. It is unlikely that the institution of preliminary review has failed here. Rather, there was a research trend, the relevance of the topic to the actual demand of public opinion. The main emphasis is on the fact that this trend precedes, defines and even ignores the content part of the research. Actually, this is what is called *bias*.

It is important to keep in mind that the revealing of bias does not in any way detract from the social value of gender studies or genderology. This term, in our opinion, can be used not only for gender linguistics, but also for gender studies in general. We stand on the enlightenment philosophy principles, striving for the emancipation of mankind in all spheres of life. The presence of the oppressed and disgraced is a shameful fact that must be completely extinct.

If discrimination is discussed by the discriminated people, it is unlikely that they remain outside observers of the studied object. "Grievance Studies" are aimed not only at comprehension of the subject, but also at its display. This is why they look like a militant manifestation. To catch a trend here to further falsify it is quite easy. Involvement in the situation, direct immersiveness in the subject is open to representation and swordplay in comparison with, say, declarative remoteness.

However, one should not forget that biased is not only feminism, but also those sciences that until recently were considered "pure". This is naive following the positivism of the early XX century to believe in the existence of a single scientific method, extracted from the natural sciences and adaptable to the humanities, which allegedly operates eternal undeniable "facts". An observer of all realities is at the crossroads of the current forces of history and of his soul, and therefore is affected by the political and mass of other interests.

Therefore, we must avoid the hidden challenge in the speculation of three modern "cynics" aimed at deliberate discrediting of gender studies. We are interested in another phenomenon in this issue. Bias of feminism and, more broadly, genderology correlates with the fundamental per-

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sonality of philosophy, as if identifying them. The fact that philosophy always has its own name, is expressed from a certain Dasein, being-in-the-world, human presence here and now, as if indicating the inevitable subjectivity and even the arbitrariness of a philosophical inquiry. As a result, it allows for any generalization.

We will not agree with this, because it is a true path to eclecticism. Despite absolute freedom, philosophical thinking is a discipline. Its strictness is provided by the build-up of questioning not from occasional (albeit perhaps actual) reasons, but – from being (Bulanenko, 2011). All aspects of philosophy are the branches of this query. And if genderology is one of these aspects of philosophy, even if it is newly discovered, it will definitely show itself in the projection of the question of being. It is this *precedent* that we would like to find out in this paper. It has to loom somewhere outside of political bias.

### Purpose

*The purpose of the paper* is to establish the emergence and evolution of a gender problematics from the foundations of classical philosophy, namely, from the phenomenon of will-to-truth as the spontaneous desire of man to understand the life. To achieve this purpose, it is necessary to solve the following *tasks*: 1) to investigate the way in which philosophy constitutes itself; 2) to establish how the category of "sex" manifests, both in the natural and in the social contexts; 3) to determine the correlation of gender studies and philosophy.

### Literature review

The theme of the current state of philosophy, dissolution of its subject, its place in culture as a whole, and in socio-humanitarian knowledge, in particular, has been raised quite often by thinkers in the West and in the post-Soviet countries. And of course, there can be no single point of view on this: for example, Y. Habermas tried to rehabilitate the classical foundations of philosophy (Vetyugova, 2013), while R. Rorty actually announced the end and substitution of philosophy through various discourses (Tselishcheva, 2016). However, the crisis of philosophy and its difficult relationship with other sciences is not an accident, but rather its significant and indispensable characteristic (Kemerov, 2018).

Among the contemporary discourses that take over and actively transform the philosophical heritage, gender studies (genderology) are the most influential ones. They constitute an impressive stock of texts. Among them, for our task there are important works by L. Fisher (1997), who actualized the question of how gender discourse is rational and how it can be correlated with the philosophical one. In particular, she distinguished the arguments of philosophical classics and gender discourse. A. Pechenkin (2011) notes that gender studies use the ideas of the relativistic flow in the philosophy of science, which contributes to the deepening of the crisis of philosophical and scientific knowledge. Not rarely, gender studies now appear as a certain avant-garde of philosophical rather than sociological thought (Slezkina, 2012).

In the vast majority of gender studies, it goes without saying that the philosophy (like culture as a whole) is not neutral in relation to women, remains patriarchal, and enshrines the dominant position of a man in stereotypes. In connection with this, they put the task of deconstructing logocentrism as a "male image" of philosophy in order to eventually obtain an alternative to "masculine thinking". For example, the known researchers T. Vlasova and I. Hrabovska argue that the formation of a binary categorization of sex hides the strategic goals of the socio-political apparatus of production of a certain sexuality mode (Vlasova, Hrabovska, & Halytska, 2018).

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Hence, for our study, methodologically significant are the works of M. Foucault in relation to such concepts as "will-to-truth" and "will-to-knowledge". For it is not accidental that the conclusions of gender studies, enclosing in the context of government practices, have mostly political consequences. M. Foucault (1996) actualized the questions on social determination of the discourse about sex and gender – these topics, the list of practices and the use of terms in their field, are formed by the expediency seen by the political power (in the broadest sense). In this case, the issues of gender equality, sexual emancipation and political rights are fully consistent with the more global goals of social life (demographic policy, material production, functioning of power institutions). So, Foucault outlined the idea that gender and sexuality issues are raised not so much because of their ontological weight, but to achieve certain practical goals.

It is likely that this approach may be useful in interpreting the ideas of feminist theorists, which are the foundation of modern gender studies. Thus, S. de Beauvoir (2017) was the first one who liberated "male" and "female" from an objectivizing (biological) point of view, considering them in the cultural context in relation to the social hierarchy. And thus, these categories became an integral part of political discourse, where the determination of women as "Other" displaces the substance approach to the reciprocity of men and women.

Instead, philosophy requires the movement of thought from *being* to the *public sphere*, and not vice versa (Foucault, 2011). If we really stand on the fact that we are capable of bringing our being and relationship to conformity with reasonable existential principles, then bias is an enemy of gender studies as well. Political expediency also undermines the understanding of gender.

### Statement of basic materials

Looking at the origins of philosophical thinking, we will have to agree with the fact, which is usually stated by representatives of feminism, namely: neither gender nor sexual difference was a trigger for it. It turned out that the gender category was ignored (or forgotten?) by classical philosophy.

Is it reasonable to assume that there was a "collusion" of philosophers of the "stronger" sex against the "weaker" sex? How does philosophy pose its problems in general?

Of course, we do not know this better than those through whom we are generally familiar with the phenomenon of philosophy. In this regard, Aristotle as the first systematiser of knowledge appears to us as the most important witness. In *Metaphysics* he says:

But everywhere science deals chiefly with that which is primary, and on

which the other things depend, and in virtue of which they get their names.

If, then, this is *substance*, it will be *of substances* that the philosopher must

grasp *the principles and the causes*. (Aristotle, 1976, p. 120)

Today, such a statement seems to be something abstract and boring. But this Aristotle's "must grasp" has no hidden intention. Both for him and for his ancestors, and for our contemporaries, the being specified by him to the notion of "substance" and "principles and causes", remains magically unknown, that is, it is an *aporia* in which thinking unexpectedly finds itself.

We find ourselves in such a way that the question of the substance of being has engaged us in advance. In our surprise there is no gap in it for a certain plan. Michel Foucault calls this state of

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a subject – "will to truth", opposing it to "will to knowledge". He convincingly showed that knowledge differs from the truth in the fact that it relates precisely to the desire for supremacy, domination and pragmatic formation of social discourse in a certain direction (Foucault, 1996). That is, being is not a certain representation of things existent, but, above all, a question. Its orientation is not separate, precedes one or another specific intentionality.

Moreover, interestingly, in the thinking of being, the object itself is not important. That is, philosophy does not think with ideal substances, but with all sorts of things. And, say, dual gender or pack multiple gender, if they exist, are also in being, inseparable, eternal and inevitable.

Being is not things in existence. The internal form of the term sex/gender is "posture, form, figure, method, property". That is, this category is relative to the being, and is not actualized anterior to the being for thinking. Thus, at the works of Aristotle, its characteristics begin to show themselves for the first time when he speaks of the movement, the ground for which he saw in the transition between the different states of being: from actual to potential, and back – to the actual one. This dialectic of reality and opportunity has distinct gender characteristics. The defined form marks the frontier of amorphous matter.

This idea became a paradigm for the Hellenistic philosophy (Neoplatonism, Stoicism, early Christian heresies), which identified actual life with the "fiery" omnipresent vigorous Logos-God, provoked by the "dark" impure passive matter, in the direction of disintegration into a plurality of distorted phenomena downward their degradation. (It is noteworthy that such dialectic is reproduced in Western thought in other epochs as well, for example, in the psychoanalysis of S. Freud, in the misogyny of O. Weininger).

But this ontological paradigm does not think in terms of masculinity, as it may seem. On the contrary, in this aspect, it thinks of its own being, which it understands (perhaps naive) in the context of the general notion of "physos", thus spreading the logic of the living to inanimate and even artificially produced things. Moreover, this peculiar biologizing inherent in early thought and in the case when its subject is a human society.

The question of the substance of being, solving what is, immediately faces the problem of how it should be. Ethics naturally follows from ontology. The proper as its subject relates to the social (political). Being proper means being together. And Aristotle, the author of ethics and politics, is looking for these samples in the natural society, receiving a verdict of "masculinity" through the millennium. He, they say, not only justified the institution of slavery, but also for centuries determined the secondary and humiliating role of women in society. The Feminists believe that Aristotle was guilty of the fact that he likened the man to an active form, and the woman – to the passive matter, identifying the notion of "woman" with reproduction, and the notion of "man" with citizenship.

However, the transfer of motivation and meanings from one epoch to another is deliberately artificial. Aristotle, like the representatives of his school, was thinking in the conceptual horizons inflicted by the Hellenistic culture. It is in its antiquity, "wife" means "fertile", and "husband" – "man, human being".

The "guilt" of ancient thought in general is not that it supposedly exalted a man over a woman, but that in it a man was understood as "political animal" (Aristotle). In the natural order a person, having differentiated features, has not an exceptional nature. Accordingly, the gender roles are defined in advance. Inequality and superiority of power are self-evident and indisputable.

However, "physos" does not cover all spheres of being. Physical does not mean political. The liberation of mankind required a qualitatively different prejudice about man. And the Christian Book of Genesis in the first chapter reveals it, giving a person a separate stage of creation in the

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identity of the Absolute: "So God created man in his own image, in the image of God he created him; male and female he created them". However, the insight into the gender equality is immediately sharply halted by the second chapter with the teaching and didactic "rib theory", where the female got the sin provocation brand.

It took ages of thought wandering for mankind to acquire such sovereignty that the entire field of philosophy would be reduced to the question "What is a man?". However, Kant's "man" does not have any organs that could be used to determine a gender. And in this case, the philosophical thought is directed at the being of the substance, and not the substance: a person is a substance that "exists as end-in-itself" (Kant, 1994). The thing here is the one corresponding to absolute. Self-determination of a person surpasses all that is included in the causative relationships, including sex. This self-absorption also exists in the later Heidegger's (2003) concept of Dasein, a human presence that "is distinguished by the fact that, in its very Being, that Being is an issue for it" (p. 27).

The conclusions that follow from the subject absolutism are not related to one gender at the expense of another. And from here, too, there is no specific "masculine" ethics, full of individualism and arbitrariness in opposition to the so-called "women's ethics of care" – sympathy for others, responsibility for others, dedication and altruism (Artemeva, 2000). On the contrary, the imperatives of Kant literally speak of humanity, placing the boundary of the will of an individual with the category of "other". The existence of some sexually determined ethics is, of course, a myth.

Probably for the first time the gender is actualized as a historical factor by F. Engels (1986) when it comes to the structure of a society that develops as a certain dialectic of patriarchy, which is associated with the hierarchy, private property, class order, and state. Perhaps this resulted in the context in which Simon de Beauvoir (2017) presented and substantiated women as "oppressed sexual class" in her classic feminist work "The Second Sex" 1949. Contrary to the classical "masculine" philosophy, which always perceived itself as humanity, Simone de Beauvoir understood the gender as a self-sufficient identity, or even the substance of mankind. Socrates is probably a human being, but first of all he is a man.

In accordance with the representations of phenomenological and existential thought about the *orientation* of consciousness, Simone de Beauvoir makes an unexpected conclusion: gender is not a generic attribute, but an attitude. All biological (ontic) in man is just a proposal with which we then deal. Men, women and not only are made. The essence of the human sex is the so-called "Gender". It follows from this: maternity is not an instinct and not an organism's function, but a choice; a woman is not a commodity but a target; the body is the property of the subject, and not of public institutions; love is the attitude of the strong, not the submissiveness of the weak; marriage is not a rule of society, but a project; family is a union of peers, not subordination. These revolutionary ideas will be debatable for a long time, but they have already changed the content of the social institutions of the Western world, even corrected their language.

The fate of a woman in the light of her special reproductive and social roles; sexual difference from the point of view of material production and labour market; differentiation of socio-gender roles, private and public in the family, domestic labour in the labour market, the influence of the prevailing stereotypes of sexual behaviour and language on sexual self-identity, the solution of double standards of behaviour – there are without a doubt the actual problems of the present. However, our task was not to plunge into the theory and practice of feminism.

We only seek to comprehend the leading intentions of gender studies. And first of all it draws attention to the fact that it comes to the meaning of sex/gender, if any, rather reluctantly. The fact that the culture is based on prejudices that impede human freedom, first of all, results in the demand for their overcoming.

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This idea is not new; it follows directly from the Kantian apriorism. Understanding is always biased, culturally conditioned. Culture is a certain game, in which among the various roles there is a sex, or as recommended in this context, gender. The subject in this game is an actor. Since even to himself he has an attitude, that is, he wants to act in front of himself. All roles are predetermined by a certain "scenario", drawn from the institutions, are in subordination. They are stereotypical, but not eternal and not objective. On the contrary, the culture is historically flowing.

And if culture is really paradigmatic, what should follow from this? The demand of equality is already a given. But if it is possible to rebuild its interior according to rational considerations, then till what extent? Is it possible to completely turn the historical scene? Marxist attempts have clearly shown that this is a utopia. Culture is not refutable; the change of social roles does not change the fundamental mediation of human existence. The historical plot cannot be cancelled, neither turned back in the direction of "naturalness", nor reset. On the contrary, the further, the more dramatic for philosophy, as well as religion, art, and, in general, human existence, the question is – according to which plan, for what and how the historical flow develops.

But to see in the history a goal, a deep intrinsic sense, for the postmodernist view is unacceptable "onto-theo-teleo-phallo-logos-centricism" (Derrida). This kind of thinking seems "masculine", built on binary asymmetric oppositions. As a result, the relativistic position is postulated, entirely in the spirit of Protagoras, for which there is no essence of the existence of phenomena outside the very phenomena.

What, in fact, is fully consistent with feminist and gender studies, which, explicitly or declaratively, refuse the assumption of the "logic of being", from the classical categories of causal and teleological nature, from the sexual opposition "male-female" in favour of the mosaic structure of gender. The bias thus gets an intellectual justification. If there is no being, but there is only its fiction, then the intentionality about reality acquires a certain activism, in terms of M. Foucault, "*will to knowledge*", in contrast to "*will to truth*", which operates primarily in the context of the practices of political struggle and social consensus. This will, therefore, is a derivative of Nietzsche's "will to power". Even in the context of scientific discourse, it looks like a desire to dominate; hence alternative perspectives are qualified according to the trend and sometimes persecution.

Family, public institutions, culture as a whole, being subjects of research, find themselves in a situation of cognizance. In the fact they are, they have a presumption of guilt. The researcher in relation to the subject appears as the injured party and the avenger. As if subject had to confess guilt and to repent. Thus, in "Grievance Studies" the necessity was proved to train men like dogs, to force white students to listen to lectures on the floor as punishment for slavery. This intention is the basis for formulating the activist tasks of genderology: *evaluation and revaluation* of the nature of knowledge depending on the gender identity of the knowledge creators, that is, the roles defined by the culture; *demystification* of ideas about the nature of sex; *revision* of the humanities and, as practice shows, natural sciences; *re-reading* of the history of philosophy and science according to how they put and solve a gender perspective; *liberation* of philosophy from the "tyranny" of masculine ontology in favour of ethical, legal and political themes; *correcting* of the natural language depending on the woman's experience or at least gender neutral definitions.

The volitional attribution of the phenomenon to the prejudice (bias) uses, of course, already clear meanings, and gender studies are based on the philosophical and cultural heritage. Their relativity is also constituted by the fact that they are conditioned by the objective transformations of the human existence conditions, which we now see in the western world. They ar-

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gue that masculinity is "... derived from the gender ideology of society and is shaped by the influence of traditional views on the role of man, modern economic realities and social situation", and therefore, "considering masculinity, it is necessary to take into account its plurality, historicity, situationality" (Kuptsova, 2015). Even for everyday experience, it is clear that the social roles of man and woman have essentially evolved over the past three generations, and not necessarily because of feminism, but rather because of the objective process of secularization and urbanization. This without a doubt is of interest to sociological surveys, in which genderology only applied already known philosophical problems of freedom, identity, physical-spiritual dualism.

Consequently, it should be emphasized that studies in the field of gender focus on the temporal and changing phenomena of contemporary culture, thus avoiding the perception of more general laws of history. For example, the matriarchy or patriarchy, as a certain social process, has been objectively extinct. It makes no sense to project them into the future. Similarly, the overwhelming majority of problems fairly roused once by feminism, turned out to be resolved in the XXI century (Vlasova, Hrabovska, & Halytska, 2018). Moreover, the gender problem itself is temporary. The modern gender discourse is actively promoting the thesis that already in the XXI century the category of "gender" ceases to be relevant at all – and also not due to the work of genderologists, but because of scientific and technological progress. As the industrial revolution generated an issue of gender equality, so the next, cybernetic (technical) revolution will lead this issue to oblivion. The post-gender world, according to the topic experts themselves, will not know gender differences. One of the most important reasons for this is the rapid advancement of biotechnology and genetic engineering, which can really free a woman from the reproductive function of her body (Ferrando, 2014).

Bias that may be expedient in achieving a result in good deeds, in the scientific field is fraught with, if not false, then controversial conclusions, for example: men have always exploited women; a woman and a man have the same abilities and are practically equally successful in all kinds of activities; sexual intercourse without consent is identical to violence; political correctness is not the same as censorship. In order to overcome the nature of the reaction to certain social transformations, the historical changes in culture caused by scientific and technological progress, in order not to escape from the historical scene together with solving the present-day political problems, the gender studies should follow the philosophy of courage in criticizing their own principles based on analysis of the fundamental features of human existence, gender must have sense.

### Originality

In this paper, the distinction between will-to-truth and will-to-knowledge (M. Foucault) is used as a method by which we made an attempt to identify the demand of sex (gender) from being as a subject of philosophy.

### Conclusions

As a result of the study, it was found that scientific developments in the field of gender issues (genderology) do not originate from the principles of classical philosophy. Sex (gender) is not substantiated metaphysically, and it is ontical, not ontological attribute of the human kind. Its presentation as the determining factor of the cultural history in context of femininity/masculinity dichotomy is biased. Thus, in its essence, genderology is similar to Nietzsche's

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will to power, i.e., determination of definite knowledge used in legal discourse. Its subject matter is rather a political problem than the substantial aporia. Consequently, it constitutes a component of sociological or cultural research, which historically is transient as the problem of social justice is resolved.

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## ВОЛЯ ДО ІСТИНИ І ГЕНДЕРНІ ДОСЛІДЖЕННЯ

**Мета** статті полягає в тому, щоб установити виникнення та еволюцію гендерної проблематики із засновків класичної філософії, а саме, із феномена волі-до-істини як спонтанного прагнення людини до пізнання буття. Для досягнення зазначеної мети вирішуються наступні завдання: 1) дослідити те, яким чином конститує себе філософія; 2) встановити, як виявляється категорія "статі", як у природному, так і в соціальному контексті; 3) визначити кореляцію гендерних досліджень (або гендерології) та філософії. **Теоретичний базис.** Якщо для методології гендерних досліджень властиво виходити з контекстуальності, ціннісних засновків знання, культурних і соціальних передсудів та стереотипів, то в даній роботі стат'я (гендер) розглядається безпосередньо із буття-у-світі, тобто із людської присутності і в її пізнавальній здібності. **Наукова новизна.** Розрізнення волі-до-істини та волі-до-знання, проведене вперше Мішелем Фуко, застосовується як прийом, завдяки якому виявляється онтологічна затребуваність статі. **Висновки.** В результаті дослідження було встановлено, що наукові розробки у галузі гендерної проблематики безпосередньо не впливають із предметної області класичної філософії; стат'я (гендер) метафізично не обґрунтовується, являє собою онтичну, а не онтологічну характеристику людського виду; її презентація як визначального чинника історії культури в контексті дихотомії фемінності/маскулінності є ангажованою; ця властивість аналогічна ніцшеанському волінню до влади, тобто встановленню певного знання, що тоді використовується в правовому, соціально-політичному дискурсі, корегує мовну практику, визначає наукові пошуки, узалежнюючи їх від аксіологічної компоненти культури; по мірі вирішення проблеми соціальної справедливості стат'я як предмет соціологічного дослідження втрачає актуальність.

**Ключові слова:** філософія; фемінізм; гендерні дослідження; гендерологія; ангажованість; воля-до-істини; воля-до-знання; буття; стат'я; гендер

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## ВОЛЯ К ИСТИНЕ И ГЕНДЕРНЫЕ ИССЛЕДОВАНИЯ

**Цель** статьи заключается в том, чтобы установить возникновение и эволюцию гендерной проблематики из оснований классической философии, а именно, из феномена воли-к-истине как спонтанного стремления человека к познанию бытия. Для достижения этой цели решаются следующие задачи: 1) исследовать, каким образом конституирует себя философия; 2) установить, как проявляется категория "пола", как в природном, так и в социальном контексте; 3) определить корреляцию гендерных исследований (или гендерологии) и философии. **Теоретический базис.** Если для методологии гендерных исследований свойственно исходить из контекстуальности, ценностных оснований знания, культурных и социальных предрассудков и стереотипов, то в данной работе пол (гендер) рассматривается непосредственно из бытия-в-мире, то есть из человеческого присутствия и в его познавательной способности. **Научная новизна.** Различение воли-к-истине и воли-к-знанию, проведенное впервые Мишелем Фуко, применяется как прием, благодаря которому выявляется онтологическая востребованность пола. **Выводы.** В результате исследования было установлено,

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что научные разработки в области гендерной проблематики непосредственно не происходят из предметной области классической философии; пол (гендер) метафизически не обосновывается, представляет собой он-тическую, а не онтологическую характеристику человеческого вида; его презентация как определяющего фактора истории культуры в контексте дихотомии феминности/маскулинности является ангажированной; это свойство аналогично ницшеанской воле к власти, то есть установлению определенного знания, что потом используется в правовом, социально-политическом дискурсе, корректирует языковую практику, определяет научные поиски в зависимости от аксиологической компоненты культуры; по мере решения проблемы социальной справедливости пол как предмет социологического исследования теряет актуальность.

*Ключевые слова:* философия; феминизм; гендерные исследования; гендерология; ангажированность; воля-к-истине; воля-к-знанию; бытие; пол; гендер

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I. A. KOLIIEVA<sup>1\*</sup>, T. A. KUPTSOVA<sup>2\*</sup><sup>1\*</sup>Dnipro National University of Railway Transport named after Academician V. Lazaryan (Dnipro, Ukraine), e-mail irinakolieva79@gmail.com, ORCID 0000-0002-4232-2994<sup>2\*</sup>Dnipro National University of Railway Transport named after Academician V. Lazaryan (Dnipro, Ukraine), e-mail t.kuptsova@ukr.net, ORCID 0000-0002-0876-0384**ANTHROPOLOGICAL COMPREHENSION OF A WOMAN-AUTHOR AS THE SUBJECT OF CULTURE THROUGH THE PRISM OF LANGUAGE AND LITERATURE (GENDER ASPECT)**

**Purpose.** To study the phenomenon of a woman-author as a subject of culture and philosophy from a development of literary aspect in the works both Western and Ukrainian scientists. To define the significance of the philosophical representation of the gender stereotypes to reconsider their place and role in the socio cultural discourse. **Theoretical basis.** To investigate the theoretical framework in the postmodern philosophy the cross-disciplinary approach is used. The comparative approach is methodologically important to clarify the problems concerning a woman-author as a subject of culture. It is underlined that the boundary line between literature and philosophy is movable, which coincides with the shapes of the human experience. Based on the conviction that gender has integrated into all social relations, that means it is a gender context of any social interaction, it is important to emphasize the productivity of a new scientific methodology of sociocultural constructing of gender. **Originality.** Is in systematic literary analysis of Ukrainian and Western women's prose as specific philosophical phenomenon. It was proved that the investigation of women's literature, its identity is an important focus of both philosophy and culture, which helps find philosophical problems in literary texts. Besides the analysis of gender implications in texts allows to start theoretical dialogue on gender problems, which means the participation in the discussion about the targets of our cultural life. **Conclusions.** It has been proved that literature of the XX<sup>th</sup>-XXI<sup>st</sup> centuries is characterized by strengthening interaction between philosophical systems and literary works that reflects mainstreaming of intellectual and thinking bases. It was revealed that women's philosophical and literary conceptions have created a unique woman's world of being and an image of "a new woman", thus leading the way towards the new stereotypes based on comprehension that sex differences should not be determining factors both in cultural and social coexistence.

**Keywords:** gender; cultural representation; women's literature; gender stereotypes; female writers; philosophical problems

**Introduction**

More and more scientists come over to the thought that it is impossible to raise the questions about literature and art, without researching the aspect, where there is "a dividing line" between them. The boundary line between literature and art is movable, which coincides with the shapes of our experience. Based on the conviction that gender has integrated into all social relations, that means it is a general context of any social interaction, and the fact of a growing demand for the information concerning the women's and men's equality is difficult to ignore, it is important to emphasize the productivity of a new scientific methodology of sociocultural constructing of gender, according to which feminine and masculine are the results of social sex constructing in the process of cultural development (Danylova, 2013). As gender is a sociocultural construct, it contains sets of attributes, patterns of behavior, psychological characteristics, roles and essence, established by culture. The formation of modern measurement of culture has had a great impact on the transformations of the essentialist ideas concerning the essence of sex. Taking a closer look at the peculiarities of metaphysical comprehension of the reality in particular cultural tradition it is quite obvious that both literature and philosophy always have impact on the gender context of the culture. It is expressed through the stereotyped thinking of an author who consciously

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or unconsciously follows it while writing a text. Actuality of the research lies in the fact that in the cultural field of Ukrainian gender asymmetry penetrates all spheres of the society and culture, including literature as its integral part.

### Purpose

The purpose of the article is to study the phenomenon of a woman as a subject of culture from a development of literary aspect in the works both Western and Ukrainian scientists.

### Statement of basic materials

The attempts to include literature and language to philosophical and cultural field were made by different philosophers. The scientists tried to determine various different ways of comprehending essence and truth. Julia Kristeva underlines the necessity to comprehend philosophically any literary text, where "the sense and a subject" are concentrated. She writes:

"The text ... works with a sound mark of a signifier, that covers, according

to Saussure, the sense; in this case the signifier is comprehended by La-

can's analysis. It is important to penetrate through the signifier with its

subject". Only then a text becomes "a part of an extensive process of the

material and historical movement". (Kristeva, 2013, p. 10)

A prominent German philosopher Hans-Georg Gadamer (1991) pointed out, that among all linguistic phenomena a literary text takes a privileged place in the process of understanding hence it has the closest attitude to philosophy (p. 126).

It is a well-known fact that there is a term *philosophy of literature* that includes introduction of literature to the context of philosophy of a thinker to determine philosophical problems in literary texts. The literary comprehension of the philosophical and cultural problems is a focus of the analyses of the most postmodernist thinkers. Deleuze (2007, p. 34), for example, draws the difference between literature and philosophy, emphasizing that if philosophy creates new concepts, literature and art think not less than philosophy, but they think with the help of "the fits of passion and perceptions".

The researchers investigating the gender aspects of culture, determining the peculiarities of the historical formation of the views about the sex in the history of the Ukrainian culture, providing visions of gender theory, making gender research of literature considering it privileged material are T. Hundorova, O. Zabuzhko, L. Taran, S. Pavlichko, I. Zhrebkina, O. Kis, V. Ageieva and others.

The prominent scientists share a point of view that a considerable part of feminist criticism canonizes a woman and decentralizes a man. Meanwhile, in the scientific world of feminism there is a credible orientation that poses challenge to the general representation of women in the culture of post modernism, or rather, their erroneous representation in different popular cultural manifestations: in literature, cinematography, media, cyber-culture and so on, historizing women's struggle for inclusion in artistic canons and allowing to see women as creators of alternate self-defined images and genres (Scott, Cayleff, Donadey, & Lara, 2016, p. xviii; Launius, & Hassel, 2018).

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When scholars argue that androcentrism, uniting with universalism, ignores the specific nature of a woman's subjectivity, they do not mean insufficient representation of women in the cultural "mainstream" of postmodernism. The issue is that the canon establishes legitimization of some kinds of representation of women in various papers that display postmodern world outlook. Modern scholars note that it should be moved away from a narrow disciplinary and even period emphasis, and put early modern women's texts and culture into conversation with writings from other spaces and time periods (Loomba, & Sanchez, 2016, p. 3; Saraswati, Shaw, & Rellihan, 2017).

In one of the chapters of her book *"Postmodernism and Feminism: Where Have All the Women Gone?"* Patricia Waugh argues that women writers, like all other previously silenced groups, feel the need to reassert the viability of their sense of identity if they want to acquire the strength and consistency necessary to subvert their imposed decentralization. Thus, Waugh goes on, women writers find themselves at odds with the dominant (male, she adds) postmodernist ideology that uses and abuses formal experimentation so as to do away with any trace of totalizing, authoritative conceptions of subjectivity and master discourses (Waugh, 1989, p. 1).

Within this context, the Ukrainian scholar Tamara Hundorova, analyzing the problems of women reading and mass literature, underlines that:

It seems that literary tradition relates to male authors and to male critics  
and to the view of their understanding of the essence of the artistic crea-  
tion and authorship, of styles and types of imagery. In such patriarchal  
cultural tradition a female author is "the Other, marginal, fragmented  
and threatening (the last one means the doubts as to her authorship)".

(Hundorova, 2013)

All modernization experiences the obstacles of the past. Hence, there is a constant appeal to Berehinia, aspirations for "a feminine woman", the ruthless exploitation of a woman in different ways, acceptance of such roles by a woman. Speaking about the field of the feminist criticism first of all a question concerning authorship is raised: Is an author a man or a woman? A classic variant of mistrust of a woman as an author is the suspicions about the authorship of Marko Vovchok. The scientist is sure if it had been a man the question would not have been raised. So the prerogative of women-authors is intimate-creative attitude to a book. Concerning the female creative work the men-critics assert that it is lacking in "wide knowledge", which is compensated with "intimate knowledge", which means that women's creative self-expression is a private, sensible matter. A woman, always being polar in the male discourse, should represent herself according to her subordinate status. It is intimate, lyrical, sensual imagery that characterizes female prose, but she must overcome it to "enter a big literature". The comparison of so-called male and female literature is done via "personal"-"human". Of course, today when we have many women-authors it seems there is no need to speak about the ambivalence of the institution of authorship. But still there is such cultural precedent (Hundorova, 2013).

Scientist-postfeminists have undermined the claims of cultural and philosophical theories for intellect and universality, asserting, that they are based on the male paradigm that in turn, is

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based on so-called gender-neutral language. Androcentrism of the language and lameness of a woman in the global picture are displayed in the language (Lacan, 1996, p. 45). Language is not so anthropocentric as androcentric, it establishes the picture of the world on behalf of a male subject, where a woman is mainly an object, "the Other", "the Stranger" or is completely ignored. From our point of view for that very reason female literature has not been included to the literary canon for a long time. Emily Shore (1998) in *Female literature of the XIX<sup>th</sup> century and the literary canon* investigates in what form female authors were refused recognition, and their texts were discredited (p. 263). Some arguments of the German researcher are fully consistent with the problem of female subjectivity.

As for the Ukrainian women-writers involved in literary writing from the end of the 18<sup>th</sup> century it should be noted that they mostly represented the traditional male values but still national women's literature was born gradually. The vivid women characters and their extraordinary destinies are represented in the works of the Ukrainian women-writers of the Renaissance of our national literature such as Hanna Barvinok, Maria Markovich-Zhuchenko, Olexandra Psiol and others. But the most vivid evidence of the gender progress was the image of "a new woman" in the literary works of Lesia Ukrainka. The image was a reflection of the European phenomenon of the "war between the sexes", emerged in the modern west culture.

In this context particular attention should be paid to the ideological focus of the works of Lesia Ukrainka. The author giving the proper priority to the romantic concept of a strong personality testifies how this personality withstands the others. It should be emphasized that a choice, above all, is self-determination. The next step is fight for "self", the identity. That is why her heroes are almost devoided of that search for self through repentance, sometimes even self-abasement, which we meet in the novels of Dostoievski and Tolstoi. What defines self-determination of Lesia's heroes? It is that V. Vinnichenko called "honesty with oneself", which means to be in a harmonious unity with one's essence and nature. It is that Skovoroda called "microcosm". But we should underline that in contrast to Scovoroda's world as a steady and definitely indestructible, Lesia's self-sufficiency of a subject is in perpetual movement that is probably the movement to oneself. In other words the playwright of Lesia Ukrainka is everlasting looking for the Truth, that defines and directs being of heroes.

A. K. Bychko, analyzing cultural heritage of Lesia Ukrainka, emphasizes, that:

The author stays not only in constant movement, but in fact movement becomes a main character of the events of her dramatic poems and tragedies. But this movement is special. It is not connected with a space displacement. All events are tense volatile, because they are only external manifestation of that unstoppable movement that generates them. Defining the basic idea of the literature of Lesia Ukrainka, it should be emphasized that in fact she proclaimed the will as the major motive force of human being. (Bychko, 2000, p. 104)

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Regarding modern female prose it depicts, as in the era of Lesia Ukrainka, unorthodox thinking personality with sharp critical mind. Modern heroine has an intense inner life, she seeks answers to life's essential questions. Philosophers have long noticed the importance of "asking" for search for what makes the sense of human being: in such way a man goes beyond the horizon (Kiseleva, 1994, p. 72). The heroine of the modern prose calls into question the correctness of the world order: in such way her conscious awareness manifests, which is not satisfied with the existing answers. Very often the general idea of a story is the problem of the meaning of life, that becomes an outgoing point for further thinking of a heroine: such role the question of a heroine connected with suicidal intent: "Why not now?.. Really?..What should I expect?" plays in the novel of O. Zabuzhko (2015, p. 9). We cannot but agree with L. Taran who points out that:

Modern women authors determines the situation when autobiographical works ceased to be a prerogative of men. It is really symptomatic, since it gives evidence of new achievements with the help of a word of those who have been in marginal situation for a long period of time both in culture and society. Consequently, to one extent or another, the process of the comprehension of a woman of her actual place in a society actualizes.

(Taran, 2007, p. 125)

In recent years feminist criticism has divided into some aspects. A famous Ukrainian scientist I. Zhrebkina (2000) highlights the basic types of the feminist literary criticism: women's literature, women's writing, and women's biography (p. 138). Philosophical critical theory and feminist criticism deal not only with women's literature but they prove that every text has a particular social, cultural and even political impact.

One more quite interesting feature for studying the components of the feminine subjectivity is the male pseudonyms often used by the female writers including the contemporary ones (Marko Vovchok, George Eliot, George Sand, Magnus Flyte, K. Stewart, Rob Thurman, K. Taylor and others). The absence of the experience of the female writing is stated as far back as the XIX<sup>th</sup> century. However, if in the past the female writers explained their decision to take the male pseudonym either as the concern about their privacy or as their inclination to bisexuality; in the modern situation of the tough struggle for the reader the female writers themselves explain this fact by given surveys and researches. The conducted surveys say that the women buy the books written by the male writers more readily not to mention the men. As it is known in the XIX<sup>th</sup> century the women writers were treated with prejudice, the more striking is today's situation when the female writers are still being treated with some kind of prejudice. There is the thought that the male pseudonym is necessary for the female writers if the main character of their works is a man, or if they write in the so-called "the man's style" of military science fiction, fantasy or the tough thrillers. This fact, in our opinion, is the best example of the persistent vitality of the gender stereotypes and the ideas about a woman as a weak creature who is unable to represent the cruel reality of life in an interesting and adequate way.



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The widespread opinion is that only a man can reveal completely the essence of the male character that is why there is still the rule for the successful female writers to conceal their real names. The famous Joan Rowling, whose copies of books about Harry Potter are comparable to the copies of the Bible and the Koran, during the interview said that the publisher wishing to attract the broad audience of both sexes advised her to show only the initials on the books about the young magician and by no means to explain that J. K. Rowling is Joan Rowling. However, her new detective *The Cuckoo's Calling* Rowling again published under the male name – Robert Galbraith, explaining that fact with the desire to attract the new target audience.

It goes without saying that the situation is gradually changing. Nowadays, more and more female writers refuse to use the initials or publish their works under the male pseudonyms (Mira Grant with her novels about zombies *Newsflesh*, which became extremely popular). The phenomenon of the usage of the male pseudonyms by the female writers as the component of the gender regime shows the tendency to the general postmodern tendency to remove the emphasis from the binary oppositions.

There is the considerable distance between the female writer and the text of writing-oneself. The new narrative strategies of the female writing are only being developed. As an example we can give the Virginia Woolf's observations concerning the English literature which, unfortunately, are still of current importance for the Ukrainian literature. In her novel *A Room of One's Own* V. Woolf wrote:

Women are supposed to be very calm generally: but women feel just as men feel; they need exercise for their faculties and a field for their efforts as much as their brothers do; they suffer from too rigid a restraint, too absolute a stagnation, precisely as men would suffer...

And

The weight, the pace, the stride of a man's mind are too unlike her own for her to lift anything substantial from him successfully. The ape is too distant to be sedulous. Perhaps the first thing she would find, setting pen to paper, was that there was no common sentence ready for her use. "It was strange to think that all the great women of fiction were, until Jane Austen's day, not only seen by the other sex, but seen only in relation to the other sex. And how small a part of a woman's life is that; and how little can a man know even of that when he observes it through the black or rosy spectacles which sex puts upon his nose.... Suppose, for instance,

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that men were only represented in literature as the lovers of women, and  
were never the friends of men, soldiers, thinkers, dreamers...".

(Bradshaw, & Wolf, 2015, p. 114)

It can be said that the ideas from the Wolf's work dated 1929 are still relevant speaking about the Ukrainian reality of the beginning of the XXI<sup>st</sup> century. Modern female writers have something to deal with – they should speak out, write out all this piled silence, reveal their own depths of heart and present them to the world. Whether their experience is not worth taking into account? Probably it is obvious why the wish to work out the female writing, the tries to reconstruct the self-identification of a woman as a personality come across the resistance in still dominant patriarchal discourse of the modern Ukrainian literature (Taran, 2007).

The internal culture of the characters of the female prose is expressed through their language which is informative, consecutive, rich in associations, and often gnomic (Filonenko, 2006, p. 38).

As the language is a system which allows to think, thinking is a "product" of the system appearing when interacting between the subjects in culture and the environment (for example, the nature) which is an object of thinking. According to the ideas of structuralists (F. de Saussure, R. Jakobson and others) thinking happens because the language allows us to form the social relations and categorize our environment as the symbolic representation. J. Derrida writes that:

The roots of the western science and philosophy go back to the ground of  
the everyday language where the episteme "takes" them. Thus, if the  
classical philosophy dealt mainly with the problem of epistemology that  
is the relations between thinking and the natural world, the philosophy of  
postmodernism experiences the peculiar "return" to the language focused  
on the problem of language, so the problems of cognition and sense are  
of the most importance for the postmodern philosophy. (Derrida, 2007)

As it is known earlier the structure has a centre, the so-called "steady beginning". In postmodernism the centre is not the centre, it consequently and orderly takes different forms and got various names. In such way, as Derrida says, the history of metaphysics is the history of different "replacements" as metaphors and metonymies. Hence, it can be said that the meaning is always elusive and incomplete because the language can never convey perfectly the ideas of the speaker. In this way it is important to emphasize that in the world where the science is too closely connected to power we should take seriously the postmodern skepticism about the relations between knowledge, rationality and power in our reality. L. Koud, for example, researching the peculiarities of women's cognition, analyzes the ways of studying the women's experience from the point of view of the feminist epistemology. The researcher proves that the theory based on the female

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experience, should emphasize on the understanding not on the "justifying, checking and control" and it should admit the value of the individual experience of women (Koud, 2005, p. 186).

The plurality according to H. Arendt (2003) is the basis of the "human condition". We all differ one from another, even more we strive for it. Nevertheless, being different we all are given to establish something common with the number of Others also different. There is no just similarity unmarked with the difference. The complexity of the experience of the subject is such that very often the general abstract philosophical and reflective tries to embrace the borders of this experience can darken and distort its important sides (Kolesnykova, 2017). Undoubtedly, the concepts help clarify and order in our thoughts, but at the same time they can darken the very texture that they are trying to make clear. That is why the narratives sometimes are more successful in catching the "tides of life" in that way they "brighten" linguistics and philosophy.

### Originality

The scientific novelty is in the given systemic literature and language analysis of the Ukrainian and Western women's prose as the specific philosophical phenomenon. In general, it is proved that the studying of a woman, her language and originality is of current importance and is closely connected to her essence as a subject of culture.

### Conclusions

The research of the anthropological understanding of the woman-subject through the prism of language and literature gives the following conclusions: sexual being sociocultural is based on the duality of the humanity as the ontological basis for gender stereotypes. Consequently, gender is the way of "removing" the opposition of male and female stereotypes in the metaphysical sex integrity. The concept of the "thinking woman" naturally resulted in the philosophization of the female literature and language; the fiction undoubtedly is one of the main sources of myths with the help of which both the western and Ukrainian civilization interpret and present themselves; just as much as the binarism is a natural form of identification, as much it penetrates into the discourse of the female authorship; the problems of women writing, reading and mass literature have related to male authors and to male critics and to the view of their understanding of the essence of the artistic creation and authorship, of styles and types of imagery.

Representing the woman as an individual, the female writers appeal to the understanding of many philosophical and cultural problems, and the philosophization of the female prose is in the framework of the general tendency of the development of literature in the XX<sup>th</sup> century. We can conclude that in the cultural world reflection beginning with the end of the XIX<sup>th</sup> century the image of a "new woman" is given through the idea of "to be the purpose to oneself". The new female type of the vivid personality is developed, the main features of which are freethinking, intelligence, the ability to make the decisions as to her destiny independently. In the Ukrainian culture it was Lesya Ukrainka who was the first to develop this image that became the negation of the traditional stereotype of a woman in literature and language.

The literature of the XX<sup>th</sup>-XXI<sup>st</sup> centuries is characterized by the strengthening of the interaction between the philosophical systems and the literary works. The result of this process is the actualization of the intellectual and thinking principles in the later. The philosophy of the post-modernism is in the process of the appeal to the language, focusing its attention on the problem of the language that is why the questions of cognitions and content are of language character. The artistic and philosophical ideas come into the dialogue.

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## АНТРОПОЛОГІЧНЕ ОСМИСЛЕННЯ ЖІНКИ-АВТОРА ЯК СУБ'ЄКТА КУЛЬТУРИ ЧЕРЕЗ ПРИЗМУ МОВИ І ЛІТЕРАТУРИ (ГЕНДЕРНИЙ АСПЕКТ)

**Мета.** Проаналізувати феномен жінки-автора як суб'єкта культури та філософії через призму мови та літератури в працях західних та вітчизняних науковців. Встановити значення філософської репрезентації гендерних стереотипів для переосмислення їх місця та ролі в соціокультурному дискурсі. **Теоретичний базис.** Для дослідження теоретичних основ постмодерністської філософії доцільним є використання методу міждисциплінарного підходу. З метою комплексного аналізу висвітлення проблем жінки-автора як суб'єкта культури, важливим є застосування компаративістського аналізу. Наголошується, що межа між літературою та філософією – дужа рухома лінія, яка залежить набутого суб'єктом особистого досвіду. Спираючись на переконання, що гендер вписаний в усі соціальні стосунки, доведено, що гендерний контекст відображений в будь-якій соціальній взаємодії, наголошується на необхідності застосування нової наукової методології соціаль-

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нокультурного конструювання гендеру. **Наукова новизна.** Полягає у проведеному системному літературно-мовному аналізі української і західної жіночої прози як специфічного філософського явища. Загалом, доведено, що дослідження жіночої літератури та її своєрідності є актуальним питанням як для філософії, так і для культурології, яке допомагає віднайти філософські проблеми в літературних текстах. Крім того, гендерний аналіз літературних текстів дозволяє вести теоретичний діалог з гендерних проблем, що сприяє обговоренню важливих задач і проблем нашого культурного життя, яке органічно пов'язано з її сутністю як суб'єкта певної культури. **Висновки.** Доведено, що для літератури XX-XXI століть характерне посилення взаємодії між філософськими системами й художніми творами, наслідком чого є актуалізація інтелектуального, розмислового початку. З'ясовано, що жіноча літературно-філософська думка втворила неповторний світ жіночого буття та образ " нової жінки", таким чином проклавши шлях до нових стереотипів, заснованих на розумінні того, що статеві відмінності не мають бути визначальними як у суспільному, так і в культурному співіснуванні.

**Ключові слова:** гендер; культурна репрезентація; жіноча література; гендерні стереотипи; жінки-авторки; філософські проблеми

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## АНТРОПОЛОГИЧЕСКОЕ ОСМЫСЛЕНИЕ ЖЕНЩИНЫ-АВТОРА КАК СУБЪЕКТА КУЛЬТУРЫ ЧЕРЕЗ ПРИЗМУ ЯЗЫКА И ЛИТЕРАТУРЫ (ГЕНДЕРНЫЙ АСПЕКТ)

**Цель.** Проанализировать феномен женщины-писателя как субъекта культуры и философии через призму языка и литературы в работах западных и отечественных ученых. Установить значение философской репрезентации гендерных стереотипов для переосмысления их места и роли в социокультурном дискурсе. **Теоретический базис.** Для исследования теоретических основ постмодернистской философии целесообразным является использование метода междисциплинарного подхода. С целью комплексного анализа освещения проблем женщины-автора как субъекта культуры, важно применение компаративистского анализа. Подчеркивается, что грань между литературой и философией – очень подвижная линия, которая зависит от приобретенного субъектом личного опыта. Опираясь на утверждение, что гендер вписан во все социальные отношения, доказано, что гендерный контекст отображен в любом социальном взаимодействии, акцентируется внимание на необходимости использования новой научной методологии социокультурного конструирования гендера. **Научная новизна.** Заключается в проведенном системном литературно-языковом анализе украинской и западной женской прозы как специфического культурно-философского явления. В целом доказано, что исследование женской литературы, ее своеобразия является актуальным вопросом как для философии, так и для культурологии, которое помогает найти философские проблемы в литературных текстах. Кроме того, гендерный анализ литературных текстов позволяет вести теоретический диалог по проблемам гендера, что способствует обсуждению важных задач и целей нашей культурной жизни. **Выводы.** Доказано, что для литературы XX-XXI веков характерно усиление взаимодействия между философскими системами и художественными произведениями, следствием чего стала актуализация интеллектуального, размышляющего начала. Обосновано, что женская литературно-философская мысль создала неповторимый мир женского бытия и образ "новой женщины", таким образом проложив путь к новым стереотипам, основанных на понимании того, что половые отличия не должны быть определяющими как в общественном, так и в культурном сосуществовании.

**Ключевые слова:** гендер; культурная репрезентация; женская литература; гендерные стереотипы; женщины-авторы; философские проблемы

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## PHILOSOPHICAL REPRESENTATION OF FEMALE ARTISTIC IMAGES IN OBJECTIVISM

**Purpose.** Based on actualization of gender discursive features, the current piece aims to clarify and accentuate the manifestation of gender-philosophical ideas interaction: feminism in the framework of objectivism. The source material for the current article is a novel by Ayn Rand "Atlas Shrugged", which is a philosophical work on objectivism. **Theoretical basis.** The development of the gender discourse, in particular the discourse of feminism is researched from the retrospective angle. This piece is an attempt to underline peculiarities of female artistic images representation in Rand's work and the way Rand's novel influenced the logical development of feminist discourse. Discourse of feminism is a rather peculiar notion for Objectivism, where the notion of gender is, theoretically, annihilated as far as gender is irrelevant for both personal and professional growth, however, practically, gender representation and actualization is ubiquitous in Rand's philosophy. **Originality.** The distinctive features of gender discourse in Objectivism are highlighted in this piece; the results are based on the application of comparative analysis. It is argued that philosophy itself may well be perceived through a literary work of fiction, thus making artistic images prototypes of philosophy functionaries. **Conclusion.** "Atlas Shrugged" is not merely a literary fiction, but rather a philosophical treatise on Objectivism, which is a philosophy of individual struggle and achievement. The main female protagonist of "Atlas Shrugged", Dagny Taggart, is a staunch supporter of Objectivism. In Rand's opinion Dagny Taggart is a prototype of a true woman of utopian American capitalist society, and it is her artistic image that was misinterpreted by supporters of feminist movement ideas and Dagny Taggart became an icon of feminism, whereas in reality Dagny's discourse is rather a discourse of femininity, for Dagny despises everything that is connected with feminist ideas and practices, and, it is an error to weave her discourse into a much wider feminist discourse.

**Keywords:** gender; discourse; feminism; femininity; philosophy of objectivism; philosophical representation

### Introduction

By the end of the 20<sup>th</sup> century the majority of academia representatives, one way or another, turned towards operating within the framework of a plenty of discourses: political discourse, economic discourse, mass media discourse, gender discourse and the last, but not the least, feminist discourse. In the end of the 20<sup>th</sup> century, Deborah Cameron (1992), a renowned feminist scholar, writing about connections between linguistic theory and feminism, challenged the mainstream scientific community, permeated by male members, and stated that linguistic practices were implicated in mainstream ideology of patriarchy and oppression. Women's Liberation Movement, Suffrage Movement or Feminist Movement as social and political movements, scientifically have always recognized the importance of language, both theoretically and practically.

The information on the exact time of origin of Feminist Movement may vary, though it is planned to take into account the hypothesis that the Women's Liberation Movement originated in 1967 – 1968 in Chicago, where five groups of women gathered in May to realize that they were those, who were forming history. Along with this group, similar entities began to spring up around the United States at the time (Evans, 2015). The first, the second and the third waves of feminism became extremely popular in the United States and women started their fight for equal rights, which later transformed into the fight for gender equality. Ayn Rand found her way into the collective memory of feminist movement and even became a symbol of this movement to many unenlightened. Rand's novel "The Fountainhead" is the source that originated a quote, which later be-

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came an unofficial slogan and motto for numerous feminists around the world. The famous quote is: "The question is not who is going to let me, it is who is going to stop me" (O'Connor, 2014). It is worth saying that this phrase was a result of a mixed dialogue between Howard Roark and his dean in the school of architecture, also male, and had no connection to feminism. However, in my opinion this misunderstanding could happen, because the main female character of the novel "Atlas Shrugged" Dagny Taggart can be easily identified as the one whom such quote may belong to. In a number of interviews Ayn Rand stressed out that she was a male-chauvinist and her true ideas were misconstrued by the members of the feminist movement. Nevertheless, is it possible for an idea of a male-chauvinist to be so much accepted by feminists? What led to the transformation of the ideas of individualism and objectivism into feminist discourse? Which female artistic images of the novel "Atlas Shrugged" has become symbols of feminism, if any?

### Purpose

The purpose of this piece is to analyze manifestation, representation and verbalization of female artistic images in the novel "Atlas Shrugged" by Ayn Rand from the philosophical point of view as well as from the point of view of gender studies; to make an attempt to dispel misconception regarding Rand's feministic views and research gender actualization in her work. I argue that Rand's fiction is the manifestation of her philosophical ideas; it is the field of objectivism notions interaction, thus there is no place for misconception of gender, i.e., feministic peculiarities of the female artistic images should be studied.

### Statement of basic materials

Skye C. Cleary (2015), the author of "Existentialism and Romantic Love" mentioned that philosophers prefer taking an easy way of condoning Rand and not taking her philosophy seriously. Moreover, she pointed out another issue that scientific community has to deal with – people take Rand's philosophy seriously, thus scientific community is left no other choice – it needs to reconsider its attitude towards objectivism. Today, those who are interested in Rand's philosophy may turn to the Ayn Rand Institute, which was established few years after her death in California. The Ayn Rand Institute is an active donor to a number of colleges. However, one of the requirements for funding is that professors should be well acquainted with Rand's philosophy (Objectivism) and "Atlas Shrugged" should be compulsory reading (Cleary, 2015). Thus, it proves my point that "Atlas Shrugged" is not a simple fiction work for light reading, but a philosophical novel, and to a great extent a philosophical treatise on Objectivism, and should be analyzed as such. The philosophical system of Objectivism was constructed and developed by Rand and later perfected and structured by Leonard Peikoff. Primarily for Rand this philosophical trend was championing of a man as a hero; in Objectivism people have their own happiness, aims and what is more important reasoning for accomplishing their goals. Main absolutes of Objectivism are individualism, reason and noblest activity. According to Peikoff (1989), Objectivism is considered to be a "closed system" that is formed and cannot undergo changes. The characters in "Atlas Shrugged" are not solely artistic images; they are manifestations of Rand's philosophical ideas and other philosophical notions and concepts, that is why Rand's attitude to the characters of the story may equal her attitude to the notions and concepts that are embodied in those characters and manifested through their discourses.

It is also difficult to disagree with the statement that Rand's ideas seem to be extremely radical and thus many see them as parody and criticize them. Rand's idea of blame lies with blaming



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the self – if someone has no power, it is his or her fault; there is no one else to blame, but yourself. This idea is one of the bases of capitalism and modern politics, when politicians blame the poor for being poor. Rand strongly believes in triumph of capitalism values, such as lack of altruism, self-esteem, hard work, goals achieving, etc. She despises public servants, government regulations, because they primarily are connected with stagnation and degradation, while Rand champions progress and technical development. She despises regulations and vouches that a prosperous community can be set up only without government regulations – she describes such community functioning on the example of a cult-like settlement, set up by a renegade John Galt. William Irwin (2015), a libertarian philosopher, in "The Free Market Existentialist" introduced an adapted version of Rand's philosophy, where he admitted the possibility of government control in such spheres as national security and law enforcement. Rand's extreme idea of personal responsibility leads us to the point where gender theory breaks down: Rand does not differentiate people by their gender; in fact, it is worth saying that gender category does not play any significant role in her works. Her championing of feminism was misconstrued, as far as she was far from doing that. However, despite being a male-chauvinist she paid much attention to her female characters, in particular to those female characters that mattered to her philosophical ideas. One of these female characters is Dagny Taggart, she is a leading female character in "Atlas Shrugged": "I think that your sister is awful. I think it's disgusting – a woman acting like a grease-monkey and posing around like a big executive. It's so unfeminine. Who does she think she is, anyway?" (Rand, 1996, p. 314). Rand carefully chooses the wording when she describes Dagny through others characters' utterances. The author leaves everyone undoubted about the fact that she has great respect towards Dagny, who works very hard and whose aim is to achieve success and become an integral and significant part of the scientific progress and money-making process. In my humble opinion, Rand wishes to identify herself with Dagny, she sees her character as the embodiment of a real woman, however for Rand a real woman is not the one who fights and want to be equal to a man, but the one who gains a pleasure of control through giving pleasure of control to a man; a real woman is a woman who can dominate through submission, the one who is ready to sacrifice: "It's disgusting, the way you let that conceited punk order you about. He can twist you around his little finger. You haven't any pride at all. The way you run when he whistles and wait on him! Why don't you shine his shoes? "Because he hasn't told me to," – she answered" (Rand, 1996, p. 198).

If Dagny Taggart is identification of features that Rand respect and reckons pertinent to a true woman, we may as well consider Dagny to be the female protagonist of the novel, whereas Lillian Rearden is the female antagonist. Lillian is everything what Rand believes to be boring and mediocre. At the first glance Lillian is absolutely pointless and useless even as an antagonist: she does not bring anything to the plot development. However, thinking so would be a misconception, as far as Lillian is a perfect background for the author to depict Dagny in the proper light. Dagny is the female embodiment of Objectivism, a self-made woman, who fights tooth and nail to achieve the set goals, whereas Lillian is a mediocrity, the manifestation of boredom and stagnation: "The punishment she had wanted to inflict on him was the torture of shame; what she had inflicted was the torture of boredom" (Rand, 1996, p. 57). As it has been mentioned before, treating "Atlas Shrugged" solely as fiction does not seem pertinent. Regardless of the fact, that Ayn Rand published nonfiction books such as "Capitalism: The Unknown Ideal" and "The Virtue of Selfishness", "Atlas Shrugged" deserves to be considered not only as a fiction novel, but a philosophical treatise as well, as far as it also delivers main postulates of Objectivism, Rand's philosophy of individualism, with reign of rational. As Ayn Rand said: "My philosophy, in es-

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sence, is the concept of man as a heroic being, with his own happiness as the moral purpose of his life, with productive achievement as his noblest activity, and reason as his only absolute" (Rand, 1996, p. 1218). The morale of Rand's philosophy is to value individualism and to do whatever it takes to become successful and achieve good results, it may be said that Objectivism proclaims total freedom and individualism at any cost. In Objectivism ends justify the means, if in the result a man achieves his goals. In Objectivism there is no place for dualism, and this is the basic feature that opposes Rand to Kant and his categorical imperative. The Golden rule or the categorical imperative is the central philosophical concept introduced by Immanuel Kant in his piece "Groundwork of the Metaphysics of Morals". This work is one of his first substantial philosophical works on moral philosophy, where he argues that the moral law ought to be carried with it absolute necessity. He points out that content and inception of the moral imperative do not differentiate in accordance with circumstances. Thus, it is assumed that if the moral law exists it must be universal and omnipotent and can be investigated exceptionally through prior rational reflection. Therefore, a justified theoretical understanding is impossible without metaphysics of morals (Paton, 1962). As it has been mentioned, under the circumstance that the moral law exists it ought to be applied universally and, thus, it can never rely on hypothetical imperatives that can be applied if somebody has a specific end. In other words, if the imperative is associated with the moral law, it absolutely must be categorical. Regardless of the ends a person may hold and of their variations, the categorical imperative holds for all rational agents. If it is found, the categorical imperative should provide humanity with the moral law. Kant believes that the categorical imperative must be based on the notion of the law itself as far as laws apply universally, thus, this is the only option we are left with. From this observation, Kant derives the categorical imperative, which requires that moral agents act only in a way that the principle of their will could become a universal law. When generalizing the understanding of the categorical imperative, it can be said this imperative is the way Kant perceived the principal of morality, whereas Rand denies the ruling of any restrictions both from society and government, she detests collective morality and cannot stand making decisions under influence of society norms. She champions freedom and individualism, and emphasizes that only by acting on his own will and accord and achieving personal goals can a man be happy, thus creating a happy society.

As a philosophy Objectivism was interacting with other philosophical thoughts and, for that matter, underwent and still undergoes comparative scientific analysis. In the 20<sup>th</sup> century philosophy stopped being purely metaphysical and acquired a number of sociological, economical and other features. Nevertheless, a great deal of attention is still being paid to the image of man, and functioning of this image in different spheres of life. Despite her preferences, living in the 20<sup>th</sup> century both Rand and her philosophy were influenced by existentialist school of philosophy. Being different on a greater scale from existentialism, objectivism shares some common points with this philosophical line of thinking, especially because there is no concord between leading existentialists themselves on a number of crucial philosophical points. What can be said for sure is that there are definite similarities between Rand and Nietzsche, especially on the point of omnipotence of the man. They both criticize Christian moral and perceive Kantianism as embodiment of Christian ethics in secular life. Both Nietzsche and Rand denounce altruism and believe that altruism is a sign of decay, however Nietzsche believes that, though being able to function in altruistic society, a talented individual will not be able to achieve positive results, whereas Rand is strongly convinced that a determined individualist is able to achieve a set goal and get the upper hand over a leftist society. Nevertheless, Rand and Nietzsche disagree on an extremely important issue for Objectivism, which is reason. Nietzsche (2007), without a doubt, acknowledges

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men of science, considering them to be superior beings; however, he supposes that a man is guided by primordial feelings rather than by rational thinking. Rand believes that a man has a freedom to choose, a man has free will, she denies causality and states that future is not determined by the past, this is the crucial point on which Rand agrees with Sartre. Apart from that they agree on such an important issue as the necessity for a man to create his own values, a man must develop his own enterprises, whether they may be intellectual, economical, political, or any other. What matters is the idea of a free personal choice (Sartre, 1956). These are the points of views similarities between Rand and Camus as well. Camus (1942) assumed that a man's life was the most precious thing in the world, and the power of man was measured by his desire to fight against irrationality of living and conquer this irrationally through arduous fight. He was championing freedom, may it be an absurd one. The most intriguing is comparing Objectivism to Heidegger's philosophy. At the first glance it seems there is nothing in common. Heidegger (1962) champions and celebrates the category of "Being", and thus denies "Reason", which is a prime category for Rand. Apart from differences in the point of view on Reason, they could not come to terms regarding a number of other issues, such as technological advances (Heidegger was in the opposition to the possibility of controlling nature through technology), ethno-cultural expression of a personality and others. Attitude to individuality was another thing that greatly opposed Rand's philosophy to Heidegger's thinking. Heidegger fathomed that individualism was impossible as was impossibly absolute individuality, whereas for Rand individualism and individuality were not simply important, they were cornerstone prerequisites for self-content, happenings, achieving results and progress itself. Heidegger believed that a human's "Being" could exist only under the circumstance of tight connecting to other human "Beings", those "Beings" influence one another continuously, thus making individualism impossible in any result. He was a supporter of cultural relativism and believed that the true meaning can be reached only through the original culture. However, it is worth saying that Heidegger was a rather controversial figure in the philosophy of the 20<sup>th</sup> century. In the beginning his interest was primarily lying with assessing of the "Being" through phenomenology, and after the "Turn" it shifted into the realm of linguistics: language became the crucial tool for Heidegger through which he might be able to reveal the question of existence. And this is the point where his and Rand's thinking overlap. At some moment they both turned to language as a means through which main philosophical categories could be analyzed, interpreted and relayed to others. Heidegger, though he claimed that his philosophy was free of politics, later overshadowed his philosophy with political insights and views and followed the path of developing political discourse, while Rand got involved in feminist discourse among some others.

Ayn Rand is largely perceived to be a feminist and women's rights fighter mainly because of the discourse of her two main female characters: Dominique Francon from the novel "The Fountainhead" and Dagny Taggart from the novel, or philosophical treatise on Objectivism. These characters are successful, determined, they know what they want to achieve, whom and what they want to become; they set goals and achieve them. They are beautiful, attractive and strong – they are winners, rather than victims of modern society regulations. These women fight for what rightfully belongs to them.

Most of the men had seen her many times. Looking at her, as she raised

her head, many of them thought—in astonishment and for the first time –

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that the face of their Operating Vice-President was the face of a woman

and that it was beautiful. Someone in the back of the crowd cried sudden-

ly, cheerfully, 'To hell with Jim Taggart! (Rand, 1996, p. 213)

This is Dagny Taggart's discourse – the discourse of beauty and power combined on the background of general respect, especially on the part of male subordinates. However, it is contorted understanding of feminist ideas, primarily, because Dagny Taggart is a staunch supporter of individualism, which is impertinent to feminist ideology. Lillian Rearden, Hank Rearden's wife, is Dagny's counterpart, and the main female antagonist of the novel, however even for a villain she is not much capable of doing anything significant or dramatic. Nevertheless, Lillian's character is of vital importance for a number of reasons and the basic one is that Lillian is a personification of everything Ayn Rand cannot accept as relevant. Lillian is trying to control her husband by reproaching him, threatening him and denying him his every wish; she does not understand him, she wants him to live in her paradigm, where he should be an ordinary husband, while he is anything but ordinary. At some point, having become disappointed with his wife's ability to support him Hank gives up on quality of their family life: "Oh, that's right, I did. I'm sorry. But today at the mills, we poured—" He stopped; he did not know what made him unable to utter the one thing he had come home to say; he added only, "It's just that I forgot"(Rand, 1996, p. 91). Lillian is depicted as a typical woman, suffering because of her husband's neglect and being supported by all other women of the family. She wants him to be interested in her; however, she demands that without any grounds. She wants to be respected without doing anything, but verbally expressing her wish, and she sincerely believes that her wish should be universally accepted and fulfilled. Overall, Lillian verbalizes basic postulates of feminism – she demands her desires and rights to be exercised and refuses to fulfill any obligations on her part. She denounces hard work; she does not have any ambitions apart from having limitless power without paying effort. Lillian is the supporter of collective leftist ideology which has nothing to do with Objectivism, where a woman is seen as able human being equal to man in regard of strength of fight they will have to put up to achieve the results they want and to succeed in a way they want. Rand makes no difference between a man and a woman, and does not see it possible to differentiate people regarding their sex or gender. In this regard it is highly unlikely for Rand to proclaim any leftist feminist postulates. In terms of Objectivist a fight for happiness and success means that an individual need to work hard and most often alone without attracting attention and throwing ungrounded demands (Muntian, & Shpak, 2015).

Rand pointed out that a line of work was not important, neither for a man, nor for a woman. As long as an individual could achieve personal growth and satisfaction in his or her career, this individual was a success for Rand. That is another thing that will never let Ayn Rand to be enlisted as a feminist, as far as her idea was, and Dagny Taggart is a personification and embodiment of this idea, that regardless of sex or gender an individualist can be great and a "collective bio matter" will fail – both Lillian Rearden and Jim Taggart failed miserably. People who believe that there is collective good, which should be shared, are doomed to fail; people who believe that results can be achieve without hard work, determination and great personal sacrifice are doomed to fail. A woman can achieve greatness through any work: through her character Dagny Taggart, who is speaking with a woman who works in the shop, Rand says that if a woman chooses to be a mother she can be great in this vocation, if she chooses to be a shop assistant, she can be great

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in this line of work. The position, title, post is not important what matters is desire to work, to construct, to produce, the work itself is what matters. Rand give a woman free choice, she says that a woman can be great in what she does:

"They represent my particular career, Miss Taggart", said the young mother in answer to her comment, wrapping a loaf of fresh bread and smiling at her across the counter. "They are the profession I've chosen to practice, which, in spite of all the guff about motherhood, one can't practice successfully in the outer world...". (Rand, 1996, p. 989)

Rand's idea is that maternity is a full time occupation; it is a profession, not merely vocation and a woman should have a free choice in order to start this career. In this regard, Objectivism may have slight correlations with feminist discourse, however this correspondence is rather weak to name Rand a feminist and proclaim feminism and Objectivism alike.

At the time when Rand was working on "Atlas Shrugged" the second wave of feminism broke out. It was the time of the rise of left or socialistic movements and those who were fighting for the rights of the poor, were fighting for the rights of women as well, in fact, even for the leftist ideology women were perceived as incapable beings, compared to those with special needs, either physical or emotional. Rand in her turn, fiercely supported capitalism, individualism and strongly opposed altruism of any kind. Thus, she considered feminists, who were supporting leftist ideologies and collective good opportunities, to be germs that chose to live at the expense of the others and avoided personal responsibility; they argued that they needed privileges from the society, offering nothing in return. It seems that in Rand's opinion Lillian Rearden and Hank's mother were typical feminists – they thrived on Hank's success, condemned his success and did everything in their power to stop him from being successful (Muntian, & Shpak, 2015). Lillian constantly reproached Hank, though had no intention to start living without his money: "You're not interested in any of us or in anything we do. You think if you pay the bills, that's enough, don't you? Money! That's all you know. And all you give us is money. Have you ever given us any time?" (Rand, 1996, p. 40). It is highly unlikely that Objectivism has much in common with any of the waves of feminism. However, what should be taken into account is the concept of the feminine self representation in the framework of gender studies. As far as discourse is far from being solely linguistic category, femininity discourse should be analyzed as opposition to feminist discourse (Muntian, & Shpak, 2015). For Ayn Rand Dagny Taggart is a true woman, a real female being. She is the one of utmost integrity – she is determined, she is successful, she is the one who possess integrity of her mind and body. I strongly believe that Rand ascribed Dagny with idealistic features of a true woman: Dagny is respected by everyone, she is physically attractive, she is clever, and she has values. However, what makes her a real woman is ability to sacrifice her utmost power and being capable to surrender: "Whatever I am, she thought, whatever pride of person I may hold, the pride of my courage, of my work, of my mind and my freedom – that is what I offer you for the pleasure of your body" (Rand, 1996, p. 472). Dagny Taggart's artistic image is a way for Rand to portray a utopian woman. Dagny is a woman who does not believe that fight against men is productive. The same issue was relevant to Rand; she simply did

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not see any point in fighting with men. She did not believe that her rights were infringed and need to be either protected or fought for. Ideal woman for Rand is someone who exercises every right she has and achieves results; she is a woman who does not whine and expects someone to help her; Rand's ideal woman is a woman who does not see gender inequality; she is a woman with self-respect and she is a woman aware of her sexuality:

Is that what you want? Is it as simple as that? – she thought, but knew  
that it was not simple. There was some unbreakable link between her  
love for her work and the desire of her body; as if one gave her the right  
to the other, the right and the meaning; as if one were the completion of  
the other—and the desire would never be satisfied, except by a being of  
equal greatness. (Rand, 1996, p. 195)

Sexuality is another taboo for feminist discourse. Sexuality should not be advertised: in the fight for equality there is no place for sexuality. Dagny's artistic image falls along the line of feminist discourse, while she is wearing a short haircut and trousers, however, it ends, where Dagny starts using her femininity and sexuality. Today the definitions of feminism are numerous, and differences between feminism and femininity are not cleared and structured yet. How to draw that line is still a question without answer. What can be said for sure, it is not difficult to read Rand's characters in the light of feminist discourse: Dagny is ambitious and powerful woman, and anyone would like her to be an endorsement of this or that point of view. However, one should be careful, as far as the scientific background and justifications for an artistic image may vary.

### Originality

In the current period there is the number of scientists who work on the topic of gender studies, the fewer of them research the problem of gender studies from the philosophical points of view, and even fewer deal with comparative analysis of feminist discourse in Objectivism. In this investigation I attempted to analyze feminist discourse functioning in Objectivism and touched upon the notion that a fiction novel may be regarded as a philosophical treatise, argued that Ayn Rand, the founder of Objectivism, was not a staunch supporter of feminism, as far as being an individualist she could not support feminist leftist ideology.

### Conclusions

Objectivism is Ayn Rand's philosophy, which originated in the middle of the 20<sup>th</sup> century, whose one of the main treatises is a work "Atlas Shrugged". The main features of Objectivism are individuality and progress. "Atlas Shrugged" is a symbol of American utopian capitalism.

Being a supporter of Greek philosophy, especially Aristotle, Rand addressed the topics of Greek mythology in her work as well, naming her work "Atlas Shrugged". Rand believed that humans are like atlantes and under certain circumstances, having tuned their brain power and energy in the right direction, they can achieve tremendous results. The main hero of Rand's epos

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is a white male, capable of committing great deeds, thus attributing "Atlas Shrugged" to the symbols of feminist discourse is, in my opinion, misconception.

In the course of studies, I come to the conclusion that Rand's ideas on femininity were misconstrued and misinterpreted as feminist discourse, while Rand herself was enlisted into the feminist movement. I also come to the conclusion that from a philosophical point of view Rand's main characters, such as Dagny Taggart and Dominique Francon, are not under any circumstances figures of feminist discourse, though they may seem as such. Objectivism is a philosophy that denounces leftist collective ideas of equal rights; Objectivism proclaims the goods of fight and personal growth, the ideas of individualism and desire to achieve great results against all odds; Objectivism champions individuality and level of personal achieving is primarily connected to one's individuality rather than societal regulations. On the other hand, I come to the conclusion, that despite being a male-chauvinist Rand managed to create an image of an ideal woman, and that very image misled feminist community and led them to believing that Rand supported feminist ideals. Dagny Taggart's artistic image ignited a number of debates. In my opinion, the key to solving the riddle lies within depths of Rand's philosophy – to understand Dagny Taggart's discourse of femininity, rather than feminist discourse (Muntian, & Shpak, 2015), one should understand Rand's philosophy, which is antithetical to feminist discourse. Having analyzed the number of scientific works and philosophical ideas peculiar to the XX century, the following conclusion has been reached: literary works, especially those that contain direct philosophical meaning (such as the representation of the postulates of Objectivism – Ayn Rand's philosophy once again introduced in the novel "Atlas Shrugged") should not be analyzed separately and independently, but within the framework of the philosophical currents to which these literary works belong, as well as in accordance with the socio-humanitarian method of theorizing, which focuses on the cognitive strategy of knowledge (V. Dilthey, G. Simmel, M. Weber). Regarding the discursive analysis, it is worth saying that both feminist discourse and discourse of femininity in Rand's works should be studied exceptionally through the prism of Objectivism philosophy, to avoid misconceptions of the kind.

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## ФІЛОСОФСЬКА РЕПРЕЗЕНТАЦІЯ ЖІНОЧИХ ХУДОЖНІХ ОБРАЗІВ В ОБ'ЄКТИВІЗМІ

**Мета.** Грунтуючись на актуалізації гендерних дискурсивних особливостей, дана стаття присвячена дослідженню репрезентації, маніфестації, актуалізації та вербалізації взаємодії гендерно-філософських ідей: інтерпретація фемінізму в рамках об'єктивізму. Вихідним матеріалом даного дослідження є роман Айн Ренд "Атлант розправив плечі", який є філософською роботою з об'єктивізму. **Теоретичний базис.** Розвиток гендерного дискурсу, зокрема дискурсу фемінізму, досліджується під ретроспективним кутом. Дана стаття є спробою виявити особливості репрезентації жіночих художніх образів в роботі Ренд і те, як роман Ренд вплинув на логічний розвиток дискурсу фемінізму. Дискурс фемінізму не є характерним для об'єктивізму, в якому поняття статі, як і гендеру, теоретично анулюється, оскільки гендер не має значення, як для особистого, так і для професійного зростання, проте практично приклади гендерної репрезентації та гендерної актуалізації широко представлені в філософії Ренд. **Наукова новизна.** У даній статті розглядаються відмінні риси гендерного дискурсу в об'єктивізмі. Результати ґрунтуються на застосуванні порівняльного аналізу. Стверджується, що, власне, сама філософія та основні філософські ідеї можуть бути виражені й сприйняті за допомогою творів художньої літератури. Такий твір – література з точки зору стилістики і синтаксису, але філософія з точки зору семантики, його художні образи стають прототипами філософських



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одиниць. **Висновки.** "Атлант розправив плечі" – це не тільки художня література, а й філософський трактат про об'єктивізм, який є філософією індивідуалізму, одноосібної боротьби і досягнення поставлених цілей. Жіночий образ протагоніста "Атлант розправив плечі" – образ Дегні Таггарт. Вона є переконаною прихильницею об'єктивізму. На думку Ренд, Дегні Таггарт – прототип істинної жінки утопічного американського капіталістичного суспільства, і саме її художній образ був невірно витлумачений прихильниками ідей феміністського руху, а сама Дегні Таггарт стала іконою фемінізму, тоді як насправді дискурс Дегні Таггарт – це дискурс жіночності, оскільки Дегні неприйнятно все, що пов'язано з феміністськими ідеями і практиками. Вплетення дискурсу Дегні Таггарт в більш широкий дискурс фемінізму є неправомерним, хоча її дискурс може бути віднесений до дискурсу жіночності.

*Ключові слова:* стаття; дискурс; фемінізм; жіночність; філософія об'єктивізму; філософське уявлення

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## ФИЛОСОФСКАЯ РЕПРЕЗЕНТАЦИЯ ЖЕНСКИХ ХУДОЖЕСТВЕННЫХ ОБРАЗОВ В ОБЪЕКТИВИЗМЕ

**Цель.** Основываясь на актуализации гендерных дискурсивных особенностей, данная статья посвящена исследованию репрезентации, манифестации, актуализации и вербализации взаимодействия гендерно-философских идей: интерпретация феминизма в рамках объективизма. Исходным материалом данного исследования является роман Айн Рэнд "Атлант расправил плечи", который является философской работой по объективизму. **Теоретический базис.** Развитие гендерного дискурса, в частности дискурса феминизма, исследуется под ретроспективным углом. Данная статья является попыткой выявить особенности репрезентации женских художественных образов в работе Рэнд и то, как роман Рэнд повлиял на логическое развитие дискурса феминизма. Дискурс феминизма не характерен для объективизма, в котором понятие пола, как и гендера, теоретически аннулируется, поскольку гендер не имеет значения, как для личного, так и для профессионального роста, однако практические примеры гендерной репрезентации и гендерной актуализации повсеместно представлены в философии Рэнд. **Научная новизна.** В данной статье рассматриваются отличительные особенности гендерного дискурса в объективизме. Результаты основаны на применении сравнительного анализа. Утверждается, что, собственно, сама философия и основные философские идеи могут быть выражены и восприняты посредством произведений художественной литературы. Такое произведение – литература с точки зрения стилистики и синтаксиса, но философия с точки зрения семантики, его художественные образы становятся прототипами философских единиц. **Выводы.** "Атлант расправил плечи" – это не только художественная литература, но и философский трактат об объективизме, который является философией индивидуализма, единоличной борьбы и достижения поставленных целей. Женский образ протагониста "Атлант расправил плечи" – образ Дэгни Таггарт. Она является убежденной сторонницей объективизма. По мнению Рэнд, Дэгни Таггарт – прототип истинной женщины утопического американского капиталистического общества, и именно ее художественный образ был неверно истолкован сторонниками идей феминистского движения, а сама Дэгни Таггарт стал иконой феминизма, тогда как на самом деле дискурс Дэгни Таггарт – это дискурс женственности, поскольку Дэгни чуждо все, что связано с феминистскими идеями и практиками. Вплетение дискурса Дэгни Таггарт в более широкий дискурс феминизма есть неправомерным, хотя ее дискурс может быть отнесен к дискурсу женственности.

*Ключевые слова:* пол; дискурс; феминизм; женственность; философия объективизма; философское представление

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**UDC 176(470+44)**V. M. PETRUSHOV<sup>1\*</sup>, I. V. TOLSTOV<sup>2\*</sup><sup>1\*</sup>Ukrainian State University of Railway Transport (Kharkiv, Ukraine), e-mail vnpetrushov@gmail.com, ORCID 0000-0003-3279-2180<sup>2\*</sup>Ukrainian State University of Railway Transport (Kharkiv, Ukraine), e-mail tollivan12@gmail.com, ORCID 0000-0001-5511-1670**THE ANTROPOLOGY OF GENDER BY VASIL ROSANOV AND THE ETHICS OF SEXUAL DIFFERENCE BY LUCE IRIGARAY**

**Purpose.** The purpose of the article is to compare the anthropology of gender by Vasil Rozanov and the ethics of sexual difference by Luce Irigaray, to identify similarities and distinctions between these theories, and to assess their role in the development of the gender studies. **Theoretical basis** combines the comparative method and the gender approach, which is based not only on describing the difference of statuses, roles and other aspects of men's and women's lives, but also on overcoming the androcentrism in the contemporary world. **Originality** of the work consists in the fact that, in the context of the gender studies, the special philosophical and anthropological comparison of the gender concepts by Rozanov and Irigaray were carried out for the first time. This allowed reckoning Rozanov's theory in essentialism, and Irigaray's theory in anti-essentialism. The article also reveals the similarity in the anthropology of gender by Rozanov and the ethics of sexual difference by Irigaray in terms of sexuality concept, analyzes and details their main ideas. **Conclusion.** The important similarity between Rozanov's and Irigaray's concepts is the assertion of female subjectivity as equivalent to male one. The female equivalent of sexuality by Rozanov manifests itself in the concept of "cunniceentrism", but by Irigaray, it is in the metonymy of "two lips". The methodological basis of their concepts is the insuperable opposition of "masculine" and "feminine". Rozanov seeks to identify "masculine" and "feminine", but Irigaray rather concentrates on their radical distinction. According to Rozanov, sexual differences are determined biologically or metaphysically, which defines their eternal and unchanging nature. In turn, Irigaray argues that phallogocentric culture is the condition of sexual differences, which may be overcome with changing linguistic structures. The fundamental similarity of the anthropology of gender and the ethics of sexual difference is that not only "masculine", but also "feminine" principles are sexualized in them. Thus, Rozanov in his style and attention to physicality is surprisingly close to the modern gender anthropology and may be regarded as its forerunner. At the same time, the influence of Irigaray's philosophical concepts on the contemporary gender studies is that she was the first to point out the need to create a woman's other discourse that respects sexual difference and revealed the problematical character of singling out the distinctions between the female different and any other different in it.

**Keywords:** gender studies; androcentrism; sexual difference; Rozanov; "cunniceentrism"; Irigaray; metonymy of "two lips"

**Introduction**

Philosophical anthropology is one of the few sciences that, setting the logic of the conceptual analysis of humanitarian problems, constantly emphasizes that a person is not an abstract being, but a living, full of feelings and desires personality, who bears a "generic imprint" of sexual duality and understands him/herself either a man, or a woman. In this regard the conclusion of V. Rozanov (1995) that gender is the human soul, and everything else in a person is the expression and development of the mystery of gender could be viewed as the central anthropological postulate. L. Irigaray would agree with this conclusion, which asserts that:

Sexual difference is one of the questions or even the Question over which

our epoch is struggling with. After all, every epoch, according to

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Heidegger, thinks about one thing. Only about one. And for our time, perhaps this One is precisely the sexual difference. The One, which if it is covered by thought, it will bring "salvation"? (Irigaray, 2004, p. 13)

Thus, the deep awareness of the most important circumstance that the gender problem conceals the metaphysical secret of human existence in itself, is the foundation of the anthropology of gender by V. Rozanov and the ethics of sexual differences by L. Irigaray.

Why in the article we consider the concepts of two seemingly different philosophers?

Before everything else, Rozanov (1995) is one of the first Russian philosophers in the Silver Age, who turned to a gender problematics. His book "In the World of unclear and unresolved", devoted to the problem of gender, was published in 1901, two years earlier than "Sex and Character" by O. Weininger 1903, and Freud's "Three Essays on the Theory of Sexuality" were published only in 1905. Thus, we can assume that it was Rozanov who had actualized the topic of gender in the public consciousness at the beginning of the XX century.

In turn, Irigaray gained popularity thanks to her studies on gender theory, which have a significant influence on the contemporary philosophical thought, not only in France but also throughout the world. In books "Speculum of the Other Woman" 1974, "This Sex Which is Not One" 1977, "An Ethics of Sexual Difference" 1984, she rethinks the ideas of Freud, Lacan and others, penetrating the philosophical discourse in the most radical way, creates a new heuristic field for the anthropological and gender studies. She currently heads the Humanitarian and Linguistic Department at the National Center for Scientific Research (CNRS) in Paris.

Secondly, it is connected with the development of a new trend in social sciences – gender studies, the formation of which has led to the distinction between two categories: gender as a set of biological characteristics of a man and a woman and "gender" as a set of cultural-linguistic patterns, which regulate the social behavior of men and women (Korkh, & Khmel, 2014). The methodology of a study on gender is not just a description of the difference in statuses, roles and other aspects of the men's and women's lives, but also the analysis of power and dominance that are approved in society through gender roles and relationships, as well as overcoming the androcentrism of the contemporary world.

Within the framework of these studies, there are two methodological approaches to gender and sex: essentialism and anti-essentialism (Zharebkina, 2007). A vivid representative of the first approach can be considered V. Rozanov, according to which gender differences are determined biologically and/or metaphysically, which determines their eternal and unchanging nature. In turn, L. Irigaray argues that gender differences are culturally determined and can be overcome together with changes in linguistic structures. Therefore, her ethics of sexual difference can be attributed to the second anti-essentialist approach.

The methodological basis for the study was made by Rozanov (1990; 1995; 1999) and Irigaray (1985; "This Sex Which is Not One", 1985; 1993; 2004), as well as articles (Battistutta, 2018; Coetzee, & Halsema, 2018; Galtsin, 2015; Szopa, 2018), which represent some peculiarities in the concepts of these philosophers.

## Purpose

Taking into account the foregoing, the purpose of the article is to compare the anthropology of gender by V. Rozanov and the sexual differences by L. Irigaray, to identify similarities and distinctions of these concepts, to assess their role in the development of gender studies.

## Statement of basic materials

The irreconcilable opposition to the concepts of "male" and "female" is the methodological foundation of the Rozanov's concept of gender. The philosopher wrote that gender originally consists of a male and female principle. The nature of a person for Rozanov (1990) is gender, the essence of a person is her/his "cunnicestrism", the fact that the essence is either males or females (p. 28). The ideals of a man and a woman, their main qualities, in fact, are predicates of the genital organs: the man – solid, direct, strong, persistent; a woman is characterized by tenderness, softness, tolerance, nebulosity, fluidity, blurriness, pliability.

The philosopher understands the sexual instinct as an expression of the metaphysical desire for unity, the merging of two opposing poles, and marriage as their metaphysical integrity. Intensity of sexual attraction demonstrates in Rozanov's concept the degree of dominance of one of the foundations in a person – male and female – over another. In other words, the more in a person, for example, male, the stronger her/his attraction to the external female, and vice versa. After all, according to Rozanov, the female base, although the opposite of the male one, is not less sexual, and the equivalent of her sexuality is "cunnicestrism".

Gender for Rozanov is cosmic, mystical, ecstatic and indescribable. A human being and everything in nature has sex. Everything in life has sex, life itself is realized on the basis of sex, at the expense of sex and in the form of sex: "where there is no sex – the mineral begins ... "the breath of life" and "soul is immortal", which revived the red clay ... the first human being – and it was penetration or breathing into the mineral of sex. And human being became a living creature" (Rozanov, 1999, p. 215).

Gender as a physiological function of the organism in the concept of a thinker has raised to religious, metaphysical heights, and the person himself is close to the mysterious another noumenal worlds. All sacred – earthly and heavenly, the bottom and the top of being are woven together in a single wreath of life; the higher a person rises up, the deeper her/his roots grow down. Gender in a man exists originally, it is her/his source of being and, of course, primal in any way. After all, even in order to think, one must first be born (Galtsin, 2015).

In his book "In the World of Unclear and Unresolved" Rozanov (1995) showed that gender is sacred, and the family is a religion. In the family for him spiritual and animal, sacred and carnal, religious and daily meanings are merged inextricably, mystically. In the family Rozanov is primarily interested in the interweaving of the physical and the spiritual, the togetherness of spirit and the flesh, the mutual attraction and the fusion of heterogeneous and unlike. In fact, speaking about the sacredness of sex and marriage, Rozanov always speaks about sacredness of holy copulation in the bosom of a family, the sacramentality of coitus' and genitalia. In his opinion, the existing religious practice is inadequate. Birth of a child, not to mention conception, are facts of purely personal life of parents, but death is given exclusively social meaning: burial, obituaries, etc. According to Rozanov, everything should be the other way around: namely, birth and copulation must be given the main social importance, they should be held in temples. Moreover, the whole world for him is one cosmic coition of everything with all – the rage of

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countless copulations, which usually people just do not notice, as they do not notice the seeds of trees and plants, which are scattered on the ground in the height of summer, without thinking at all that myriad attempts to conceive a new life are around them.

Based on his own anthropology of gender, Rozanov offers his understanding of the future development of European civilization, which is due to the growing unnatural reciprocal oppression of male and female, the emergence of a "third psyche – not masculine and not feminine", sodomic in its essence. The future of this civilization is the very illusive future of the "third gender", which the nature does not know and tolerate...:

There will never be children. There will never be home, "households" – only in the sense of a room ... One vineyard and no vine ... Thus, the type of social life will be destroyed, destroyed not in the domestic, but in the psychological root, that is, more deeply. This is a destruction where nothing grows. Simultaneously, the type of history will also be destroyed. It will have the head, and the body will be cut off. The future is not necessary for anyone who has no descendants – the future is complete, general. The further fate of mankind appears from the point of view of not the interests of this humanity, but the interests of the group of these singles, ... among humanity, but against humanity, denying its very root.

(Rozanov, 1990, p. 137)

Against such a scenario of the development of European civilization, the French philosopher L. Irigaray, who, unlike Rozanov, believes that gender is not something understandable and naturally conditioned, tied to the anatomy, but a phenomenon of language and culture, that are androcentric in nature and targeting a person. Therefore, the existing world of culture and language is feasible on behalf of the male subject, from the point of view of a male perspective, where the female is understood as "other" and "alien", and is often ignored at all (Coetzee, & Halsema, 2018). Irigaray opposes such androcentrism, criticizing the concepts of Freud and Lacan, the vivid representatives of this tradition, for their claim to the universality of theories, which in essence are nothing but the implementation of a "correct" description of a woman in patriarchy from the standpoint of a man. They define a woman by a negative analogy. The main definition of a woman is an "shortcoming", which means that a woman essentially lacks something. She is a gender that does not have its own sexual organ, which is castrated, invisible. This gender aims at all its thoughts on obtaining the only possible sexual organ – phallus, that is, the main feature of the female is envy for penis.

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Irigaray responded to such a phallogocentric discourse with her concept of "two lips" as metonymy of women's experience. It would be wrong to see in this concept biological analogies, as it is often done. This is rather an ironic response to Freud's and Lacan's obsession with phallus, and not to the definition of a female nature. Instead of anatomical analogies its metonymy, which refers to physicality, it is necessary to understand morphologically (Aristarkhova, 1998). This approach opens up opportunities for a new woman who has almost nothing more common with the understanding of femininity as a negative appendix to her husband. She ceases to be gender that does not have her own sexual organ.

Thus, a woman has no single sexual organ. There are at least two of them, but they can not be identified as singular (Irigaray, 1985, p. 27).

In other words, a woman, in the Irigaray's phrase, is always "more than one". One is the "male" principle, phallic, logocentric, symbolizing the Divine essence. In the language of geometric symbols, one is a point that symbolizes integrity, indivisibility, the root cause, self-sufficiency, and peace. The "female" principle is a dynamic principle.

One can not say about a woman that she is closed or open – she is not defined, not completed, she is an unfinished form [...]. The incompleteness of her form, morphology makes it possible at any time to become someone else, but this does not mean that she sometimes is explicitly "nothing" (Irigaray, 1985, p. 284).

It should be noted that "male" and "female" principles are not bad or good values. One is by no means better or worse than the other. The "male" and "female" principles are the principles of building the world, which have long been equally endowed with divine attributes in symbolic thinking. The world is an endless string of changes in the states of rest and formation, statics and dynamics.

So, "female" is more than one, but why not two? First, because for the formation as a principle can not be given a boundary. Otherwise, formation becomes its opposite – peace, appeasement. Secondly, the principle of formation – it is always the principle of multiplicity, infinite dividing. In her text, Irigaray associates this principle of multiplicity with the multiplicity of erogenous zones in a woman. What should be understood under the "multiplicity" as a characteristic of "feminine"? If the "male" principle is the principle of self-sufficiency of one, then the "female" principle as the principle of multiplicity is the principle of openness to change, mobility, variability, and fluidity. Bifurcation of the female genital organ creates an obvious contrast to a single solid, visible penis/phallus, frozen in its erection. We constantly face the real and symbolic consequences of this contrast in the texts of Irigaray. Thus, "solidity" contrasts with the "fluidity" of the female, the uniformity with the diversity, and the appropriating penetration (male) point of view is a tactile sense. The "fluidity" of a woman should be understood not only as distinct from a man, but also in itself, without any contrasts. What is liquid, is flowing, that is subject to a constant uncontrolled process of change, in which there is neither beginning nor end. Thus, the "new woman" is the difference in herself, it is fluid, diverse and multivocal.

However, a woman does not know all the possibilities inherent in her sexuality; she can neither define nor realize them. Shackled by the sexuality and language given by men, she is unable to recognize those fragments of herself that are usually hidden or only partially manifested. Therefore, viewing women's in independent of male concepts requires the reorganization of language and culture, as well as the sexual desire in terms of not marriage, but positivity, based on the creation of women's own and independent genealogy.

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Irigaray constantly experiments with the language, she tries to describe "feminine" with the language of the associations, confronting unconnected, avoiding direct quotations and systematicity. With her texts, she as if tells us: "Oh, what how you think that the "female" principle is a principle of material and physical! Let it be. I do not mind. But then receive in your use a purely "feminine" text – boldly associative, logically unstructured, emotional, and so on". At the same time, it must be remembered that this is only a stylistic method. The Irigaray's goal is the knowledge of the "female" in itself. Therefore, she reflexively distances herself from her own letter, trying again and again to reveal the peculiarities of the "female" as her own physical, does not obey the logic of one single, self-sufficient, far from becoming, "male" principle.

According to the Polish researcher K. Szop (2018), in order to realize a similar style of writing, an appropriate subject of philosophizing is needed. Irigaray gives the name of this subject – hysteric. For her, it is important that the hysterical woman is the embodiment of the overcome and transformed by the body consciousness. The concept of hysteric is necessary in order to think about the "points" of going beyond the boundaries of male identity, the purely "male" logocentric principle of a single "I". "Female" in the Irigaray's interpretation is intermittent, heterogeneous, devoid of localization in one place. "Female" is an incarnated movement, the very life, fluid and diverse. It is pointless looking for "centers" in it, because there are many such in its body, they are auto-erotic, although this does not mean that they can not be related to each other on the basis of something in common. The specificity of the "female", as if Irigarey insists, eludes here, because "female" is the principle of "not one, but not two", the principle of diffusion, decentration, and not generalization, the bringing of a certain set to something single.

Recognizing the need for equality requirements that contemporary feminist movements put forward, Irigaray, however, sees in them a certain danger. If they lead to the equalization of women and men only in the sense that women become like men, then we are talking only about a new trap, the next stage of a large-scale operation aimed at suppressing any difference (Danylova, 2013). In this case, everything can be presented more gracefully, so that women can entertain the illusion themselves that they have achieved rights that had not been there before. However, if these rights only envisage for women to become more and more like men, then, as Irigaray says, it is not about dismissal, but about the loss of the feminine gender.

The refusal to recognize differences in the discourse of universal equality on the basis of human homogeneity is something Irigaray disagrees with:

When women demand something, it can often be based on the requirement of equal rights, but it is risky and can destroy women ... Any action is a mistake if the entity is equal to one, and not two, if it is reduced to uniformity and ignores the other like another. (Irigaray, 1993, p. 130)

It is likely that the only form of equality with which Irigaray agrees is the existing insurmountable difference between genders becomes obvious and ensures the right to exist. True equality can only be due to the assumption of differences, but they should not be immediately transformed into domination/subordination relations.

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Thus, Irigaray proceeds from the conviction that the revival and continuation of the human race is impossible without the creation of a female, which is still unrecognized by contemporary culture. Therefore, it is necessary to create a plural, pluralistic female subjectivity, which does not require anything external and no "other" for its implementation and satisfaction, involves decentralization of phallogocentric discourse, and hence the discovery of new physical – feminine – spaces in culture and language.

### Originality

The *originality* of the work consists in the fact that, in the context of the gender research, the special philosophical and anthropological comparisons of the gender concepts by Rozanov and Irigaray were carried out for the first time. This allowed reckoning Rozanov's theory in essentialism, and Irigaray's theory in anti-essentialism. The article also reveals the similarity of the anthropology of gender by Rozanov and the ethics of sexual difference by Irigaray in terms of sexuality concept, analyzes and details their main ideas. This allowed Rozanov's gender anthropology to be considered as close to contemporary gender studies and their forerunner, and the ethics of gender differences by Irigaray as the fundamental theoretical basis for these studies.

### Conclusions

Philosophical and anthropological study of the relationship between male and female in the works of V. Rozanov and L. Irigaray showed that the ideas of these philosophers can be called as conceptual confrontation to the androcentrism of the contemporary culture. The important distinction between Rozanov's and Irigaray's concepts is the assertion of female subjectivity as equivalent to male one. The female equivalent of sexuality by Rozanov manifests itself in the concept of "cunniceentrism", but by Irigaray, it is in the metonymy of "two lips". The methodological basis of their concepts is the insuperable opposition of "masculine" and "feminine". Rozanov seeks to identify "masculine" and "feminine", but Irigaray rather concentrates on their radical distinction. According to Rozanov, sexual differences are determined biologically or metaphysically, which defines their eternal and unchanging nature. In turn, Irigaray argues that phallogocentric culture is the condition of sexual differences, which may be overcome with changing linguistic structures. The fundamental similarity of the anthropology of gender and the ethics of sexual difference is that not only "masculine", but also "feminine" principles are sexualized in them.

Thus, Rozanov in his style and attention to physicality is surprisingly close to the modern gender anthropology and may be regarded as its forerunner. At the same time, the influence of Irigaray's philosophical concepts on the contemporary gender research is that she was the first to point out the need to create a woman's other discourse that respects sexual and revealed the problematical character of singling out the distinctions between the female different and any other different (for example, national, post-colonial, racial, etc.) in it.

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## АНТРОПОЛОГІЯ СТАТІ В. РОЗАНОВА ТА ЕТИКА СТАТЕВОЇ ВІДМІННОСТІ Л. ІРІГАРЕ

**Метою** статті є порівняння антропології статі В. Розанова та етики статевої відмінності Л. Ірігаре, виявлення подібностей та відмінностей цих концепцій, оцінка їхньої ролі у становленні гендерних досліджень. **Теоретичний базис** об'єднує компаративістський метод та гендерний підхід, основою якого є не просто опис різниці статусів, ролей та інших аспектів життя чоловіків та жінок, а й подолання андроцентризму сучасного світу. **Наукова новизна** полягає, в тому, що в статті вперше в контексті гендерних досліджень було зроблено спеціальне філософсько-антропологічне порівняння концепцій статі Розанова та Ірігаре. Це дозволило розанівську концепцію зарахувати до есенціалізму, а концепцію Ірігаре – до анти-есенціалізму. У статті також виявлена схожість антропології статі Розанова та етики статевої відмінності Ірігаре в аспекті поняття сексуальності, проаналізовані та детально зіставлені їхні основні ідеї. **Висновок.** Спільним в концепціях Розанова та Ірігаре є утвердження жіночої суб'єктивності, яка є рівноцінною чоловічій. Жіночий еквівалент сексуальності у Розанова проявляється в понятті "самочності", а у Ірігаре – в метонімії "двох губ". Методологічною основою їхніх концепцій виступає непереможна опозиція "чоловічого" та "жіночого". Розанов прагне до отождествлення "чоловічого" та "жіночого", а Ірігаре більше зосереджується на їхній радикальній відмінності. За Розановим гендерні відмінності детерміновані біологічно або метафізично, що визначає їхній вічний та незмінний характер. У свою чергу Ірігаре стверджує, що гендерні відмінності обумовлені фаллоцентричною культурою та можуть бути подолані разом зі зміною мовних структур. Принципова ж схожість концепцій двох філософів полягає в тому, що в них сексуалізовано не лише чоловіче, а й жіноче начало. Таким чином, Розанов у своїй стилістиці, акцентованій на увазі до тілесності, напрочуд близький теперішній гендерній антропології та може розглядатися як її предтеча. Разом з тим вплив філософських концепцій Ірігаре на сучасні гендерні дослідження полягає в тому, що вона вперше вказала на необхідність створення жіночого іншого дискурсу, який поважає статево відмінність, та показала проблематичність виділення відмінності жіночого іншого від будь-якого іншого в ньому.

**Ключові слова:** гендерні дослідження; андроцентризм; статева відмінність; Розанов; "самочність"; Ірігаре; метонімія "двох губ"

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## АНТРОПОЛОГИЯ ПОЛА В. РОЗАНОВА И ЭТИКА ПОЛОВОГО РАЗЛИЧИЯ Л. ИРИГАРЕ

**Целью** статьи является сравнение антропологии пола В. Розанова и этики полового различия Л. Иригаре, выявление сходства и различия этих концепций, оценка их роли в становлении гендерных исследований. **Теоретический базис** объединяет компаративистский метод и гендерный подход, основой которого является не просто описание разницы в статусах, ролях и иных аспектах жизни мужчин и женщин, но и преодоление андроцентризма современного мира. **Научная новизна** заключается, в том, что в статье впервые в контексте гендерных исследований было предпринято специальное философско-антропологическое сравнение концепций пола Розанова и Иригаре. Это позволило розанов-

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скую концепцию причислить к эссенциализму, а концепцию Иригаре – к анти-эссенциализму. В статье также выявлено сходство антропологии пола Розанова и этики полового различия Иригаре в аспекте понятия сексуальности, проанализированы и сопоставлены их основные идеи. **Вывод.** Важным сходством концепций Розанова и Иригаре является утверждение женской субъективности равноценной мужской. Женский эквивалент сексуальности у Розанова проявляется в понятии "самочности", а у Иригаре – в метонимии "двух губ". Методологической основой их концепций выступает непреодолимая оппозиция "мужского" и "женского". Розанов стремится к отождествлению "мужского" и "женского", а Иригаре больше сосредотачивается на их радикальном различии. Согласно Розанову, гендерные различия детерминированы биологически или метафизически, что определяет их вечный и неизменный характер. В свою очередь Иригаре утверждает, что гендерные различия обусловлены фаллоцентричной культурой и могут быть преодолены вместе с изменением языковых структур. Принципиальное же сходство антропологии пола Розанова и этики полового различия Иригаре заключается в том, что в них сексуализировано не только мужское, но и женское начало. Таким образом, Розанов в своей стилистике, акцентированном внимании к телесности, удивительно близок нынешней гендерной антропологии и может рассматриваться как ее предтеча. Вместе с тем влияние философских концепций Иригаре на современные гендерные исследования состоит в том, что она впервые указала на необходимость создания современного другого дискурса, уважающего половое различие, и показала проблематичность выделения отличия женского иного от всякого другого иного в нем.

*Ключевые слова:* гендерные исследования; андроцентризм; половое различие; Розанов; "самочность"; Иригаре; метонимия "двух губ"

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## DIONYSUS CULT AS A PROTOTYPE OF AUTONOMOUS GENDER

**Purpose.** The research is based on the analysis of the cult of Dionysus: the introspection of the irrational content of the "Dionysian states", in the symbolism of which an alternative scenario of gender relations is codified, based on autonomy and non-destructive interdependence. The achievement of this goal involves, firstly, the "archeology" of telestic madness and orgasm as the liberating states the comprehension of their semantic potential for the outlook of the Dionysian neophyte, and secondly, to identify the features that are likened to the cult community of Dionysus to an autonomous gender and, thirdly, to characterize the metamorphosis of the Dionysian imagery in the postmodern consciousness. **Theoretical basis.** The study of the symbolism of Dionysus and its Genesis in the processes of the mass consciousness is important to clarify trends in gender distancing as in antiquity and in the modern era. Specific sensory and mental qualities encoded in the images of Dionysian madness, vakhtnag of violence and the eternal alien, the awareness of which is determined by the Dionysian thematizes in the cultural consciousness of post-modernism, the research literature presented in fragments. The phenomenological dimension "exempt States" Dionysian elements, activated the process of social distancing up to the formation of Autonomous gender, are poorly known and basically are reduced to manifestations of marginality and asocial. However, the specifics of the cult of Dionysus, the authors see the origins of ideas about a purely female and male and the dynamics of the transmutations of his imagery is proposed to understand how the successive stages of their formation, not the symptoms of the cultural crisis and deviant behavior. **Originality.** The article examines the phenomenology of the practice of personality transformation as the psycho-psychological basis of ideas about gender identity. **Conclusions.** The article highlights the socio-cultural and intrapsychic dimension of the study of the cult of Dionysus. It was established that the perception of a cult alien to ancient consciousness occurred during the crisis of the transition from matriarchy to patriarchy, since its meaning associated with the idea of liberation through personality transformation corresponded to the mental state generated by social isolation of women and had a therapeutic effect.

**Keywords:** cult of Dionysus; telestic madness; orgiasme; autonomous gender; femininity; masculinity; postmodern consciousness

## Introduction

The current state of cultural consciousness is determined by the processes of updating discursive practices, by virtue of which philosophical reflection raises its own foundations through the reopening of the archaic, myth. The consonance of the Dionysian formulas with the neo-mythological and neo-archaic tendencies of the cultural practices of the present period, their evolution from the modern to the postmodern leads to an appeal to the myth of Dionysus, to the image of primordial chaos, the presence of "everything in everything". In his cult and the specifics of the services the early conceptions of femininity and masculinity was formed, the creation of social roles took place, real and desirable gender stereotypes, the mechanism of formation of which is encoded in mythological symbolism. As idioms, they continue to exist in the subconscious, representing themselves in behavioral patterns, which actualizes the need for historical and genetic explorations of the original sources of the formation of ideas about gender when comprehending their transmutations in modern age.

Due to the so-called "masculine tendency" in the historical thought of antiquity, references to the spiritual component of the life of dichotomous gender are almost absent. About the inequality

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of women and its justification is said in the works of Plato and Aristotle, and in Aristophanes' comedies there is a struggle to overcome gender asymmetry. However, the firsthand information, not reduced by the male point of view, about the everyday life and features of the worldview of women almost did not survive. So, for modern science, it is urgent to find alternative sources – from vase painting Z. Varhelyi, A. Blanshard to the deconstruction of ancient texts (in particular, the religious-hieratic nature and tragedies and comedies, in which through the mythological plots a real gender conflict is shown N. Sorkin Rabinowitz, M. S. Cyrino, K. L. Gaca, E. M. Harris. In our opinion, studies in the field of hieratic practice and symbolism as a transcendental measurement of constructing the image of the desired being are efficient in this respect. Moreover, in the classical period of Greek history, religion had a pronounced gender character (femininity arose in the form of Aphrodite, and masculinity embodied in the figure of Zeus), and therefore it is in the cult field the origins of the primitive notions of purely male and female, and the characteristics of the "ideal" gender lie.

Dionysus occupied an ambiguous position among the ancient Greek gods. In his cult the female nature manifested itself to the greatest extent, and the symbols, in particular, the image of the god himself – the male body with accentuated sexual attributes and a woman's face – reproduced the idea of the duality of both principles, which represented an alternative position relative to the traditional confrontation of the patriarchal and matriarchal life style. In this sense, the Dionysus epiphany is the key to understanding the changes that occurred in the minds of the ancient Greeks and created the conditions for the emergence of Bacchaes-women community with a special social status within the cult framework. In our opinion, it may be interpreted as an "autonomous gender" whose essence, according to O. Lavrova's (2013) definition, "is determined not by destructive dependence, as in patriarchal and matriarchal gender, but by almost complete independence", which is characteristic of "... the temple priestesses, hetaerae...". However, unlike, for example, temple priestesses who were an integral part of the hierarchical structure of a certain cult led by its priest, and marginalized hetaerae, who distanced themselves from society due to their specific lifestyles, the Bacchanal women had a fundamentally different status. Their social status was determined by the general-polis rule of the regulation of relations in the family, which had a patriarchal character, but officially they had the legal status of polis citizens, they could independently decide on their participation in religious services. Relations within the cult of Dionysus were deprived of hierarchy, since after the consecration the neophytes were considered equal to gods; they turned into the figures-avatars of Dionysus.

Cultural freedom represented a transcendental notion about the social emancipation of the married women, overcoming alienation of men through the renewal of their status in the sphere of sensuality (which is concentrated in the phenomenon of the Dionysian orgy), and the neglect of social constraints (associated with the images of telestic madness), which did not mean the return to the matriarchy, but the autonomy and equality in all respects (similar to the one, which took place within the cult). The symptom of these aspirations was the popularization of the cult of Dionysus.

The analysis of the mythologeme of Dionysus is a way of appealing to the primary socio-cultural processes, i.e., not only the very forms in which cultural and religious phenomena existed, but also the mechanisms that gave birth to them and remain actually existing ones. It is about the level of the mental study and then its sensory-emotional manifestations, which gave rise to a special "mood" of consciousness, the state of primitive syncretism, for which any structures secondary to it are turned out to be neglected. In our opinion, the symptom of these experiences was the desire for social escapism and resistance to the existing position of the woman in mar-

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riage, which is close to home slavery. Thus, the status of the Dionysian neophytes was determined not only by the isolation (forced or desirable) from the socio-political life and the complementary position regarding the destructive dependence in the patriarchal systems of relations, but also by a special worldview in which the image of an "ideal woman" (the partner and wife of her husband and a full-fledged citizen of the polis) was crystallized.

Analytics of the culture of Dionysus in the historical, philosophical and religious-aesthetic measurements is presented fairly broadly (A. Bergson, W. James, M. Eliade, J. Maritain, R. Wilson, J. Collins-Clinton, W. Anderson, T. J. Mathiesen). The irrational content of the mythologeme of Dionysus was studied by A. Schopenhauer, F. Nietzsche, G. Bataille, G. Deleuze, J. Derrida, M. Foucault. D. Kalstedt, E. Neumann, E. Torchinov, C. Hübner, N. Schwartz-Salant introduce the psychological measurement of Dionysian analysis as a key one in relation to the fundamentals of cultural experience, the phenomenon. As cultural symbols, the Dionysian madness Banshi Danu, E. R. Dodds, the phenomenon of the mysterial N. Pichko, M. Tozza were thematised. Thoroughly Dionysian as a state of consciousness whose cultural content is transformed through the assimilation of the unconscious is presented in psychoanalysis S. Freud, K. Horney, S. Grof, Shehzad Dorai Raj. In analytical psychology, in the concept of the Dionysian transformation it is seen the finding of self in terms of C. Yung and P. Bishop. The approaches described above are theoretical and methodological grounds for the introspection of the cult of Dionysus in our study.

However, in multidimensional research of the Dionysian mythologeme and symbolism, the community of his neophytes (Bacchaes), its demographic composition, the causes of the appearance and the source of formation, as well as the spiritual component of their worldview, are not thematised.

Comprehension of the gender problems from the point of view of postmodern discourse, which is characterized by a tendency to neo-mythologism and neo-primitivism as attempts to "reopen" the essence of the subject, which turned out to be relevant for philosophical anthropology, to some extent fill this gap. Excursion into the history of the issue is carried out in the works of Petrova A. V., Selivanova L. L., Surikova I. E. Sarah M. Nelson, Laura McClure, Patricia J. O'Brien, Elizabeth A. Petroff, Jennifer W. Jay., which mainly discuss the dynamics of changes in the social position of women, their role in the socio-political life of the polis and family. The cult of Dionysus is mentioned in the discourse of gender studies in the articles of Yu. S. Obidina (in the socio-cultural dimension), R. S. Kraemer and E. Csapo (in the study of ritual practices). However, for the most part, the ideas of the Dionysian religion are reduced to its particular aspects: omophagia (Ainsworth, 2017), sexual depravity, sexual perversions, drunkenness and the use of narcotic substances to achieve a changed state of consciousness (Catalin, 2017). Its appearance on the territory of ancient Greece is conceived as a symptom of the stagnation of moral foundations and the decline of ancient culture in general. In our opinion, such a generalization is incorrect, since, firstly, these forms of honour were inherent in the primitive, archaic period of worship, and represented a natural stage of evolution of the consciousness, and, secondly, in the classical period, they were perceived as ancient atavisms and received another semantic meaning. In particular, linking the scenes of orgies depicted in ancient vases, with "sexual depravity... and lust" (Blanshard, 2014) is a simplification of the content of ancient religious practices. The hypertrophied image of male genitals and their demonstration to women is not an accented image of the direct desire for sexual relations; it symbolized the reproductive force of nature, concentrated in the phallus image, associated with the cult of Dionysus as the deity of nature. Moreover, the images themselves depicted on the vessels mainly for religious or ritual purposes were not "templates" of real life, but represented symbolic content in anthropomorphized form.

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Orgies were an archaic way to renew the role of a woman in marriage as a sexual partner, and the Bacchae image was the embodiment of the nature of female sensuality – spontaneous and fierce – that manifested itself by overcoming the limits of social isolation.

Understanding Dionysian symbolism in "cross-dressing" terms (relative to the primitive forms of religious drama) Facella (2017), "transvestism" (when describing phallic processions and religious events from the circle of the Eleusinian mysteries, where Dionysus was honoured as the god of fertility (la Grardia, 2017) and "transgenderness" (in relation to the very symbolic status of god, and hence the godlike ones – the worshipers of his cult) Carlà-Uhink (2017) is, in our opinion, the modernization of the primitive experience of aestheticization of being, in which the concepts of gender identity started to be outlined.

However, we have not identified a holistic study of the Dionysus cult as a topos, in which the creation of gender identity prototype took place, the content of which originates not from the conflict of feminine and masculine, but from the idea of the two-sidedness of both principles. To conduct the research at such an angle, it is relevant the "archeology" (according to Foucault, an appeal to the "unicam") as a cult and its mythologeme, as well as that historical context, which determined the preconditions for the social and ideological distancing of the community of Bacchaes.

### Purpose

Taking into account the above-mentioned, the aim of the article is the "archeology" of the cult of Dionysus as a topos, in which the creation of a community with the characteristics of autonomous gender took place. As stage tasks it involves: a) the identification of the causes of the social isolation of the community of god's worshipers; b) the justification of "archeology" of cult experience, the symptom of which was the emergence of a special worldview, in which an alternative scenario for building relationships between men and women in the context of the patriarchal system was outlined; c) comprehension of the common characteristics of the Dionysian in archaic and modern forms of culture, in particular, in the perspective of tendencies towards gender autonomy.

### Statement of the basic materials

The emergence of the cult was on edge of gender transitions: the dynamics of the Dionysian religion was an indicator of the changes that took place in the relations of men and women of the ancient cities-states of the classical period.

The original archetype of the cult is associated with images of the matriarchal culture, since Dionysus comes from the matriarchal fertility deity. It is possible to assume that in his epiphany it is reflected the struggle for the establishment of the patriarchal structure embodied in the cult of Zeus, who supported personal authoritative power, cutting out the manifestations of spontaneous sensuality. Probably it is the sensuality that is encoded in the "genealogy" of Dionysus, namely in the mythologeme of double birth (hence another epiclesis Διθύραμβος – the Child of Double Doors) at first from the earthly woman Semele, and then from Zeus, who carried him in his thigh after the death of his mother.

As a cult of nature, he is an alternative to rationality, order and civilization. The archetype of a woman (and Dionysus was considered a female deity and could even have a female likeness) means "irrationality, sensuality, spontaneity" (Eller, 2018). It is also characteristic that in early myths, Dionysus was reborn from the heart, which, did not stop beating even after the death of the body, and in the late ones – from the head, which, in our opinion, is evidence of originally female – "chaotic", sensual nature of Dionysus. Further change in the motive of the heart to the

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motive of the head points to the transformation of the irrational moment into the religious-ethical one, which is characteristic of the Olympic period of the cult, when men were involved in worship and the services had no longer "isolated", but the universal nature in the polis.

The focal points of Dionysus epiphany is the question of his origin. It brings about the problem of foreignness and extraneity of the cult for Hellenism, and consequently for those shifts in the life of the cities-states of archaic period (the first mentions of the cult were dated II century BC), reflected in the cultural reflection under the sign of Dionysus.

A discussion of the status of Dionysus in the territory of Greece was also actualized by unusual, and sometimes exotic for the cultural consciousness of the Hellenes, forms of honouring the cult. This was mentioned in the works of Thucydides, Apollodorus, Herodotus, Diodorus Siculus. By the VI century BC, when Dionysus was included to the host of the Olympic gods, the status of the cult itself, and, of course, of the circle of his worshippers remained ambiguous. However, it is reliably known that the servants of Dionysus (Bacchaes, from one more epiclesis Βακχος – noisy) could become only married women (Obidina, 2014), that is, citizens of the polis, which indicated non-marginal nature of the cult. It is the exclusiveness and contrast of Dionysus with the images of the Olympic traditional religion that determined the interest in him. The social status and the emotional state he provoked correlated to the images of liberation and revival that the Dionysian element was fraught with. Female citizens were considered free since birth (as opposed to slaves), but their whole lives were in isolation. Their everyday life was limited to the feminine part of the home, the spiritual life was controlled by gyneconoms (from Greek *gyne* – woman and *nomos* – law), and private (erotic) one was reduced to the function of child birth. Thus, women lost their connection not only with socio-political life (in fact, they were deprived of the rights of citizenship because they could not take part in the elections and hold elected positions), but also with the sphere of sensuality. This was largely facilitated by the spread of the ideal of the so-called "Greek love" and the practices of providing private sex services. In addition, according to the laws of that time, men were allowed to cohabit with several concubines out of wedlock. So, recluse-women, almost devoid of communication with men and the opportunity to experience interpersonal relations, sought to renew it.

However, marriage was considered obligatory for all men, since "his appointment, the birth of healthy offspring, was understood as a matter of state importance" (Markhinin, 2016, p. 24). In this regard, married women-citizens represented a particular community of specifically gender functions. The humiliation in society, family and marriage has become a prerequisite for finding alternative roles, in contrast to existing gender stereotypes.

The field of ritual practices where men's control was the smallest was almost the last opportunity for the representation of women. Religion has become a way of organizing the world, replacing its practical development with a symbolic one, the one when a subject transforms a subjective reality, but not an objective one. Symbolic became a way to fight the real: the ritual – a sphere of sensory element, and theatrical art using the mythological images showed drama of social life in the ancient polis. In particular, the famous scene of Dionysus departure on the ship (henceforth his epiclesis Πελάγιος ("he is from the sea"), Λιμναῖος ("he is from the lake") and Λιμναγένης ("born by the lake")), which was played during the Anthesteria feast was of paramount importance for comprehending the world perception of Dionysian neophytes. It can be interpreted as a symbol of god's arrival from far abroad, and the theme of wanderings and returning as the evidence of non-Greek origins of the cult. In a particular context, M. Foucault (1997) describes this motif in his work "History of Madness" (p. 31). The ship, crowned with flowers and grapevine sprouts, which marks the renewal of the vital forces of nature, and at the



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same time is associated with the genesis of the "carnival" phenomenon, characteristic of the later stages of honouring the cult, Foucault rethinks as a phenomenon from the sphere of the subconscious. This episode of Dionysus epiphany is compliant with the medieval practice of the localization of insane persons by sending them into eternal voyage, which gives it a meaning of phasing in the topos of birth of prison, the space of localization of dark, unbridled, wild mystery, as the reverse side of human existence. It is no coincidence that bacchanalias, accompanied by massive orgies and crazy actions, were strictly limited to the territory around the Parnassus Mount. In honouring Dionysus-Bacchus, weeping for the dead and anguish for their souls were united with fierce ecstasy, which was achieved through fleshly pleasures and physical pain in paradoxical harmony. After Parnassic orgies, women, according to Apollodorus, returned home with frostbites (these events took place at the end of the winter), numerous wounds and a sense of disgust for the real world and their own lives, which replaced ecstasy and pleasure.

The tense emotions caused an altered state of consciousness, which allowed a person to come to the stage of a symbolic separation from the earthly (conscious, ascent to the unconscious) and social, which was called "Dionysian madness". The Greeks distinguished between the divine madness (Prophet Apollonic), the creative (given by the Muses), the love (from Aphrodite and Eros) and the mental (insanity) as the deprivation of mind. However, the telestic (Dionysian) madness had a special status – it is capable of rescuing from true madness (Dodds, 2000, p. 106). Those who did not want to accept the cult of Dionysus, for example, the daughters of the Tiryns king Proetus and the woman of Argos, lost their minds. And in the Athenian polis, according to Apollodorus, a special feast, Eora in honour of Dionysus was introduced to save local women from the massive insanity that suddenly overtook them. These historical facts testify to the fact that, behind the "telestic madness" there was undoubtedly an important need that had the status of ideological and was related to the real social status of women, and the Dionysian states showed a therapeutic effect.

K. Horney comprehends the fact of mental pain that is appeased through physical suffering in the bacchanalia in his work "The Meaning of Neurotic Suffering (The Problem of Masochism)". The researcher relates "Dionysian state" to the crisis of subjectivity, with the mindset to dissolution, subordination, painful loss of ego prerogatives, when this painfulness presents itself to the individual as a "blessing": the very its redundancy appease the pain of contempt by the others, gives freedom from the experience of the real relations that are injuring. Horney (1993) considers "finding pleasure through the loss of one's own self, through the dissolution of one's own personality in something greater, ... liberation ... doubts, conflicts, pain, restrictions, and isolation" the law of the psychic.

Numerous examples of such a painful state can be found in ancient Greek tragedies. The protagonist not only had to sustain life's difficulties and rigours, but tragically endure the suffering that was sent to him by the merciless and inevitable power of the Fate, embodied in the image of Moirai, and not even to dream of death. Nobody can hide from Moirai, sending constant torments and deprivations. Such tragic are the images of Danae's daughters of Aeschylus, Elektra of Sophocles, Iphigenia of Euripides.

From VI century BC, after the tyrant Peisistratos' religious reform, theatrical art becomes an integral part of the Dionysian feasts, which receive the status of all-polis ones (involving not only women but also men and even children), and Dionysus himself is involved in the number of private cults of all noble kins (Paleothodoros, 1999, p. 327). Thus, in his honouring, there is a dominant change from the sensual-spontaneous (mysterical-orgyastic) to secular-educational (carnival-theatrical) that signaled the overcoming of the isolation of women, whose influence

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crossed the borders of cult practices. Although only men took part in theatrical agons, women's images become more and more popular. For example, in Sophocles' "Elektra" and Aeschylus "Choepori" the same story was described, but the second main character is a man (son), and the first – a woman (daughter). Such characters as Phaedra, Medea and Hecuba in Euripides, their desperateness, courage and persistence, which gave a hint on the life vicissitude of Hellenes women, are allusions to the image of an ideal woman. In the Aristophanes' comedies "Lysistrata" and "Ecclesiazusae" the struggle of women for the right to participate in the socio-political life of the polis is fully reflected. They come from a private cultural sphere into the external one, traditionally associated with a male principle (education, science, music, and even military art), which has led to changes in norms, values, and the formation of new behavioral stereotypes (Kolesnykova, 2017). Such changes in the ancient cultural consciousness allowed establishing a certain balance in the gender issue, neglecting the social autonomy of all manifestations of the Dionysian element.

However, the very sensual, "earthly" basis of the Dionysian determines its vicissitudes and spiritual content, which is existent. The image of Dionysus became a sign of irrational, spontaneous archetypal (C. G. Jung). An indication of this is the reminiscence of the Dionysian plots in the European postmodern. Thus, J. Baudrillard (2000) in "The Transparency of Evil", defines the consciousness of the new century as the post-orgy state: the freedom of all in all. Liberation takes place in "politics and sexuality, the forces of production and those moving", women, children become free, unconscious impulses in all dimensions of cultural life independently manifest themselves. However, this all-absorbing freedom is not a new milestone in the development, but "the end of the game", since there is nothing left to liberate. Then the "emptiness" goes and the subsequent playing out of the "already known scenario" (p. 8). Culture theorists increasingly emphasize that mankind was in the "stage 0" ("post-culture"), in the "neo-primitive" state (Danylova, T., 2018). But if reality appeared before archaic consciousness in the form of gods, spirits and demons, then commodity fetishism and the sacralization of things and the human body are inherent to the neo-primitivism of mass consciousness. An eternal return to oneself, described by Nietzsche in the images of the Dionysian symbolism, has been rethought in post-modernism not as a dialogue with the transcendental (divine, unconscious), but as the murder of the sacred (according to Nietzsche, the very principle of God) as a sacrifice to the earthly, immanent.

The "return" to the original syncretism of the archaic, the representation of "everything in everything" and the thematization of the Dionysian motifs in the postmodern consciousness is a symptom of finding one's own in-depth foundations through the revelation of a sensuous element, to which social codes and norms are unknown. However, the tendency to distancing of individual from reality takes place in horizontal direction (man-man), not in vertical (God-man), as in antiquity. Attempts to find "ideal gender", like the ideal types of M. Weber, are increasingly inefficient, since the polarity "man-woman" itself turned out to be refuted, which is replaced by the archetypal diversity that does not fit into bisexual linearity. Therefore, in the modern period paradoxically all possible genders exist, while showing a significant degree of autonomy up to agenderism. Search for uniqueness continues at the level of sexual identity (especially as today there are more than 50 possible options, according to the research of the world-wide social network Facebook), which is the result not only of the pluralism of gender roles and stereotypes, but also of the transformation of social regulation mechanisms. The number of those who choose conscious solitude, which is not related to the fulfilment of sacred sacraments characteristic of antiquity, but with the denial of relations with others, is constantly increasing. Thus, the number of autonomous genders in a variety of variants and modifications tends to constant increase

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(gender pluralism), which is necessary for comprehension for philosophic anthropology, a discourse that explores the essence of man and his/her spiritual manifestations in the world.

### Originality

The author made a vision of the Dionysus mythologeme and found that the symbologenesis of the telestic madness (cult frenzy), the bacchic orgasm and the image of the Eternal Stranger and the Child of the Double Doors present the sensual-mental phenomena, which defined the content of the outlook of his cult community (the married women citizens of the polis) that was a prototype of autonomous gender. Reminiscences of the Dionysus cult represent the specifics of postmodern consciousness, which is characterized by a tendency to gender pluralism and autonomy of each of them.

### Conclusions

The formation of the Dionysus cult, which had a foreign origin and unusual for the Hellenes forms of honour, took place in the context of the gender conflict associated with the transition from the matriarchal to the patriarchal society. The symbolism of cult was perceived among the married women-citizens who formed a community (initially purely religious), which gradually acquired the features of autonomous gender. The image of "eternal stranger", "foreign native" in the mythologeme of Dionysus' arrival on the ship was the embodiment of their social status. Dionysian madness and Dionysian ecstasy were associated with the idea of emancipation in the so-called "toxic" masculinity. The androgynous figure of god concentrated the ideas on gender identity, the dynamics of which is reflected in the art of drama (from the original religious drama, which represented a way of incantation of real as a sacrifice to the desirable to the tragedy and comedy of the classical period in which new gender stereotypes were crystallized).

Reminiscences of the Dionysian imagery in the postmodern consciousness, which is characterized by a tendency to neo-mythologism (neo-primitivism), are the symptoms of shifts in society, which have a common nature with those that have occurred in antiquity. So, the retrospective of Dionysian is a way of understanding the gender situation of the present.

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## КУЛЬТ ДІОНІСА ЯК ПРАОБРАЗ АВТОНОМНОГО ГЕНДЕРУ

**Мета.** В основі дослідження лежить аналітика культу Діоніса: інтроспекція ірраціонального змісту "діонісійських станів", в символіці яких кодовано альтернативний сценарій гендерних відносин, заснований на автономності й неструктуривній взаємозалежності. Досягнення цієї мети передбачає: по-перше, "археологію" телестичного безумства та оргазму як звільняючих станів, осмислення їх смислотворчого потенціалу для світогляду діонісійських неофіток; по-друге, виявлення рис, що уподібнюють культу спільноту Діоніса до автономного гендеру; і, по-третє, схарактеризувати метаморфози діонісійської образності в свідомості постмодерну. **Теоретичний базис.** Дослідження символіки Діоніса та її генезис у процесах масової свідомості є важливим для з'ясування тенденцій гендерного дистанціювання як в античності, так і в сучасну добу. Специфічні чуттєво-ментальні якості, що кодовані в образах діонісійського безумства, вакхічного буйства та вічного прибульця, потреба в осмисленні яких визначається самою тематизацією діонісійського в культурній свідомості постмодерну, в дослідницькій літературі представлені фрагментарно. Феноменологічний вимір "звільняючих станів" діонісійської стихії, що активували процес соціального дистанціювання аж до становлення автономного гендеру, є малодослідженими і здебільшого редукуються до проявів маргінальності та асоціальності. Проте саме у специфіці культу Діоніса автори вбачають витоки уявлень про суто жіноче та чоловіче, а динаміку трансмутацій його образності пропонується осмислити як послідовні етапи їх формування, а не симптоми культурної кризи і девіантної поведінки. **Наукова новизна.** У статті досліджена феноменологія практик трансформації особистості як психіко-психічний базис уявлень про гендерну ідентичність. **Висновки.** У статті виділено суспільно-культурний та інтрапсихічний виміри дослідження культу Діоніса. Встановлено, що сприйняття непритаманного для античної свідомості культу відбулося в період кризи переходу від матриархату до патріархату, оскільки його зміст, пов'язаний з ідеєю звільнення через трансформацію особистості, був відповідним стану, породженому соціальною окремішністю заміжніх жінок, і мав терапевтичний ефект.

**Ключові слова:** культ Діоніса; телестичне безумство; оргіазм; автономний гендер; фемінність; маскуліність; свідомість постмодерну

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## КУЛЬТ ДИОНИСА КАК ПРАОБРАЗ АВТОНОМНОГО ГЕНДЕРА

**Цель.** В основе исследования лежит аналитика культа Диониса: интроспекция иррационального содержания "дионисийских состояний", в символике которых кодирован альтернативный сценарий гендерных отношений, основанный на автономности и неdestructивной взаимозависимости. Достижение этой цели предполагает: во-первых, "археологию" телестического безумия и оргазма как освобождающих состояний, осмысление их смыслотворческого потенциала для мировоззрения дионисийских неопиток; во-вторых, выявление черт, которые уподобляют культовое сообщество Диониса автономному гендеру; и, в-третьих, охарактеризовать метаморфозы дионисийской образности в сознании постмодерна. **Теоретический базис.** Исследование символики Диониса и ее генезис в процессах массового сознания является важным для выяснения тенденций гендерного дистанцирования как в античности, так и в современную эпоху. Специфические чувственно-ментальные качества, кодированные в образах дионисийского безумия, вакхического буйства и вечного пришельца, потребность в осмыслении которых определяется самой тематизацией дионисийского в культурном сознании постмодерна, в исследовательской литературе представлены фрагментарно. Феноменологическое измерение "освобождающих состояний" дионисийской стихии, которые активировали процесс социального дистанцирования вплоть до становления автономного гендера, являются малоизученными и в основном редуцируются до проявлений маргинальности и асоциальности. Однако именно в специфике культа Диониса авторы видят истоки представлений о женском и мужском, а динамику трансмутаций его образности предлагается осмыслить как последовательные этапы их формирования, а не симптомы культурного кризиса и девиантного поведения. **Научная новизна.** В статье исследована феноменология практик трансформации личности как психико-психического базиса представлений о гендерной идентичности. **Выводы.** В статье выделены общественно-культурное и интрапсихическое измерение исследования культа Диониса. Установлено, что восприятие чуждого для античного сознания культа произошло в период кризиса перехода от матриархата к патриархату, поскольку его смысл, связанный с идеей освобождения через трансформацию личности, соответствовал психическому состоянию, порожденному социальной обособленностью замужних женщин, и имел терапевтический эффект.

**Ключевые слова:** культ Диониса; телестическое безумие; оргазм; автономный гендер; феминность; маскулинность; сознание постмодерна

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**UDC 94(477)**M. A. SLOBODYANYUK<sup>1\*</sup>, T. O. RADKEVICH<sup>2\*</sup><sup>1\*</sup>Dnipro National University of Railway Transport named after Academician V. Lazaryan (Dnipro, Ukraine), e-mail nikslobo@gmail.com, ORCID 0000-0003-2218-0818<sup>2\*</sup>Dnipro National University of Railway Transport named after Academician V. Lazaryan (Dnipro, Ukraine), e-mail tat.radkevich@gmail.com, ORCID 0000-0001-9248-3991**WOMEN OF UKRAINIAN ANTI-NAZI UNDERGROUND  
REFLECTED IN HISTORICAL ANTHROPOLOGY**

**Purpose.** The purpose of this paper is to study the behaviour of women in extreme conditions, to establish various social roles of women, ways of their adaptation to extreme conditions on the example of Ukrainian anti-Nazi underground during Second World War. **Theoretical basis.** The authors derive from the fact that historical anthropology is a leading and promising area of historical research. **Originality.** For the first time, the authors have shown that in conditions of constant stress state and direct threat to life and health, the behaviour of underground women was determined by adequate survival strategies, i.e. by the life circumstances and personal qualities of the underground members. **Conclusions.** Permanent existence on the verge of life and death often led women to emotional actions, deviant forms of behaviour. Their actions could be controversial, and the motives – confusing. At the same time, the majority of women left in the Soviet underground chose as a strategy of survival the path of confrontation with occupiers, held true to their choices, often showed courage, ingenuity and self-sacrifice.

*Keywords:* survival strategy; extreme conditions; woman; gender; stress state; psycho-analysis; fight

**Introduction**

The main request of society for the interpretation of the past is an appeal directly to the person himself and his subjective perception of events. One of the most striking evidence was the unprecedented success of the documentary novel by Belarusian writer, winner of the Nobel Prize for Literature of 2015 Svetlana Aleksievich (1985), published in 1983, devoted to doctors, nurses, radio operators, snipers, pilots and showing the women's experience of war and women's views on Second World War. The work caused a wide resonance among readers, artists, literary critics, his motives were filmed and staged.

Unconventional themes at that time became a manifestation of a new trend in the historical science of the second half of the 20th and the beginning of the 21st century, the most promising movement of which became historical anthropology. Its decisive feature is the transition from the history of events to the history of personalities. This approach allows not only to establish certain facts, but also their impact on specific people, to find out about their thoughts, feelings and attitudes to these facts (Zabolotna, 2011, p. 23). In this context, not only outstanding but also ordinary people are interesting to scholars. Thanks to the new methodology, we see the past events not only through the eyes of the compiler of the document or the researcher studying it (that is, "from the outside"), but also through the eyes of the participant, the witness of events (that is, "from the inside").

The anthropological studies are closely related to the research on psycho-history – the psychoanalysis-based discipline of historical science. Psycho-history (historical psychology) tries to explain the actions of "individuals in historical groups"; what emotional, psychological factors influenced the events, determined their features; how the mentality of people changed over a certain period of time. One of the founders of psycho-history is the American psychologist Lloyd

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DeMause (1982), who in his book "Foundations of Psycho-History", argued that psycho-history is a science of historical motivation (p. 336).

Among the issues dealt by the specialists in historical anthropology one should single out those able to help in the study of the anti-fascist resistance in Ukraine: war symbols and myths; psychology of battle, heroic impulse and panic; fatalism, religiosity and superstition; the state and features of the population mass consciousness during the war years; reflection of the wartime realities in the mass consciousness; thoughts and feelings of man in the extreme conditions of war; deviant behaviour as a mechanism for adaptation to socio-economic conditions; the psychological impact of propaganda on the population of the occupied territories.

Anthropological studies were not rejected by Soviet science, but they were not at the centre of attention. Even in such issues, researchers had to seek out an ideological component, stating that, despite the difficulties, women lived as befits Soviet people. The well-known researcher in the Second World War history M. Koval criticized the historiography of the USSR for a subjectivist approach that prevented an objective understanding of the historical process. This approach was manifested, on the one hand, in magnifying the actions of individual officials and exaggerating the significance of the events in which these individuals were involved, and on the other, in humiliating the role of the masses. Under such an approach, the actions and heroic deeds of ordinary people become faceless, non-personified, commonplace (Koval, 1995, p. 14).

With the proclamation of Ukraine's state independence, the scientific elaboration of this topic has gained momentum, but is also not exhaustive. One of the leading domestic experts in the field of anthropology of the Second World War is the Ukrainian researcher I. Gridina (2010), who accurately expressed the essence of anthropologization: "The anthropologization of history, including that of the Second World War, is explained by the desire to pay tribute to the main factor of any war – a man". She is convinced that the mentality, mindset and psychological orientations of man are an independent factor of political and economic development, affect the peculiarities of social behaviour and to a certain extent determine the mechanism of decision-making.

In November 2013, on the initiative of the Heinrich Boell Foundation's Office in Ukraine and other international non-governmental organizations there was held the international conference "Central and East European Women and the Second World War: gendered experiences in a time of extreme violence". Discussion of the participation of women in military operations was very interesting, given that for many women who were not subject to compulsory mobilization, the choice to participate in the war was voluntary and, therefore, conscious.

In particular, O. R. Kis' made an overview of the female issues of the Second World War period in the Western scientific discourse, which began to be deeply investigated since the 1970's. In the context of our topic, the following observations by the researcher are important. Representatives of the feminist school noted that the androcentrism inherent in the traditional historical science led to the fact that women were depicted through the prism of men's norms and values. Thereby, Kis' stressed the need to study women's survival and resistance strategies in the war conditions (Kis', 2015, p. 15).

The moral and ethical aspects of gender relations in the partisan environment were mentioned by V. Hinda in his publications. He argued that sexual violence, constant harassment, physical and moral injury have become a rigorous routine of the weak sex in partisan groups. However, women often voluntarily agreed for the status of "campaign wives" widespread among the officers if it promised them certain preferences (Hinda, 2015). Among the latest scientific papers one should note A. Danilova's (2014) thesis, in which the author tried to highlight the private sphere and leisure of people, gender and interpersonal relations in the Soviet partisan detachments. At



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the same time, survival strategies, behaviour patterns and the role of women in the underground have not yet become the subject of an advanced, thorough study.

### Purpose

The purpose of this article is to study the behaviour of women in the extreme conditions of the underground struggle during the German occupation, to identify their motivation and survival strategies, using a multidisciplinary combination of methods of psycho-historical and gender studies.

### Statement of basic materials

First of all, it is necessary to find out in what living conditions the participants of the Soviet underground had to live. Despite the established stereotypes, the priority tasks for the underground women were not the struggle, but the provision of basic needs for survival. Except the houses where the Germans lived, there was no electricity, central heating, water supply and sewerage in Kyiv. The consequence of the war was the appearance of long-forgotten illnesses and mass lice infestation. Every female inhabitant of occupied Kiev faced the problems of how to make a living, save or restore health, where to live, where to buy food, how to build family relationships, how to help their relatives. It was these worries that took most of the time of the average woman.

In the winter of 1941-1942, the Nazis caused a famine in the capital of Ukraine, from which thousands of city people perished. It is significant that in November 1941, the agenda of the party assembly of underground members had only two issues: the organization of underground district committees and the organization of food supply.

Sometimes the need led the underground members to the brink of the tragic and the ridiculous. For example, after the betrayal of D. Blagov, part of the underground members were timely warned about the need to immediately change their habitation. But Frania Chmelova, the owner of one of the safe flats of the G. Golets's group, was arrested only because she went home to take the last pillow (CSAPOU (Central State Archives of Public Organizations of Ukraine), F. 1, reg. 22, case 351, p. 97).

Fortunately, gradually the underground became surrounded by material base and experience for its regular replenishment. Different ways were used for this purpose: opening of legal artisan enterprises by the underground, trade in the markets, procurement of food in rural areas, voluntary or involuntary involvement of workers of occupation enterprises and institutions in material support of the underground, bank robbery, etc.

An important psychological factor that influenced the mood and behaviour of underground members, became a state of confusion in the first months of occupation. The unexpectedly brutal repression of the Nazis, the defeat of the Red Army on the front led to the spread of the atmosphere of fear, the manifestations of passivity and even betrayal in the underground environment. Some members of the party concluded that the Soviet authorities would not return and began to adapt to new conditions. Some changed their place of residence and disguised, the others took a wait-and-see approach. Only a small percentage of Communists and Komsomol members took part in the active opposition to the enemy.

On the example of the underground of the Zaliznychnyi district of Kiev, one can assess the situation that prevailed in the first months of occupation. The beginning of arrests and executions:

Caused in the midst of unstable people... the desire to surrender in order to

only save their lives. Some succumbed to the threats of Hitler's bandits

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and refused to work. Ivanov, Didenko concerning the work proposal of com. Pirogovsky responded with a categorical refusal, while Chernota (ex. Chairman of the Raiprofsozh (District Committee of Railmen Labour Union)), having worked 1.5-2 months, quitted the organization and left Kiev. (SAKO (State Archives of Kyiv Oblast), F. P-4, reg. 2, case 86, p. 6)

The messenger of the City Committee Vera Aristarkhova stated that "if you demand work from me, I will not work and will report to the Gestapo". Secretary of the City Committee K. Ivkin decided to talk to her, but the conversation became fatal for him and the whole organization. V. Aristarchova became a traitor (CSAPOU, F. 1, reg. 20, case 369, p. 61).

Some Kyiv inhabitants refused to help the underground because of fears for their relatives. Probably it was exactly the case when the wife of Mykola Artyushenko flushed down the toilet several kilograms of explosives determined to undermine the water-pumping station (CSAPOU, F. 1, reg. 22, case 349, p. 87).

Other, on the contrary, excessively attracted members of their family to illegal activities. So, some of the underground groups of the G. Golets's organization admitted new members from relatives (husbands, wives, sisters, brothers). Too many such persons led to the adoption of false decisions, dictated not by the obligation to the Motherland, but by blood ties. For example, the group of Ponomarenko-Gryshchenko included the Mochulsky family. Thee family head – Zhora Mochulsky was known as an unreliable person abusing alcohol and having relations with the women of pleasure. This could lead to the failure of the entire group. However, companions, feeling pity for his wife and children, confined themselves to conversations. Finally, Mochulsky was arrested and delivered all the group to the Gestapo (SAKO, F. P-792, reg. 1, case 191, p. 8).

The moral atmosphere in many underground groups did not contribute to the observance of the safety rules as well. A constant companion of some underground organizations in Kyiv, including the underground city committee, became drunkenness, sexual depravity, fecklessness. If these phenomena penetrated the collective, then naturally led to internal conflicts, weakening of discipline and failures. Alexandra Gerasimova in her testimonies depicted a general picture of the relationship between men and women in the Kyiv underground in the spring-summer of 1943:

Our guys have begun to drink much recently... In general, in the organization there appeared a lot of women... who behave badly. The money got for the organization are drunk away. In particular, Sonya Lavrinenko shacked up with Pechersky and in one of the drink binges she was jealous of his attention to a messenger. There was a full-blown scandal in this regard, and Sonya decided to poison Pechersky. Pyatnitsky

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said that they did not know what to do with Sonya Lavrinenko, obviously, she had to be liquidated. The organization faced failure after failure. The girls drank heavily, scandals began. Several times it came to the point that almost the entire organization had to fail ... I saw Gennady and he told me that he was going to Znamenka and took Sonya with him in order to remove her because she wanted to rat him out because of jealousy. (CSAPOU, F. 1, reg. 22, case 351, p. 52)

Certainly, such actions cannot cause sympathy, but have some explanation. The extreme conditions of the underground, when its participants were in a constant state of stress (household inconveniences, malnutrition, illness, constant fear of arrest or execution, atmosphere of suspicion, psychological incompatibility with individual colleagues), resulted in changes in the psychology and behaviour of underground members, especially their female part, whose psychological tension caused emotional breakdowns and deviant manifestations.

Negative manifestations in the underground environment were often facilitated by an inefficient and dishonest leadership, as can be seen from the example of Bronislava Petrushko. She was introduced to the Bureau of the Railway Underground District Committee, headed by O. Pirogovsky, in mid-1942. Before this Bronislava did not fight against the invaders. Nothing concrete was done by B. Petrushko in the district committee as well. And in June 1943, she suddenly became secretary of the Kyiv underground city committee. The circumstances in which B. Petrushko occupied this post demonstrated that the basis of this person's motivation was not so much ideological patriotism, as adventurism and careerism, fear of the return of Soviet power, material interest.

At the post-war meeting of the bureau of her native district committee B. Petrushko received a very negative reference:

... She behaved like a political adventurer. Throughout the time of communication with Raicom (district committee), she did not create any underground Bolshevik group... Since May 1943, feeling the approach of the front line, and therefore knowing that it will soon be necessary to report to the party bodies about her work, knowing that there is nothing for her to report, because she had been idle all the time, she began to show "special activity" in her work, violating all principles of party conspiracy,

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allowing for casual and numerous acquaintances with clearly dubious

people. (SAKO, F. P-4, reg. 2, case 86, p. 58)

As we see, the actions and motives of the underground female members could be contradictory, their personal qualities were not always positive, but it was these non-ideal, "living" people who, to the best of their abilities, were fighting against the enemy. Despite numerous examples of the negative behaviour of underground members, we note that they continued anti-fascist activities. Consequently, each of them had enough courage and love for the Motherland. The extreme living conditions in occupation, the complexity of the psychology of people who were in the occupied territory, the multifactor of influence on their behaviour patterns led to the fact that often the boundary between morality and immorality was almost invisible or could change several times. And although one and the same person could show not her best side in personal relationships, but in the struggle with the occupants she often showed positive qualities of her character.

Thus, according to the arrested messenger Galina Salan, the leaders of the underground behaved with dignity in the German prison. Chernyshov often sang revolutionary songs, and O. Pirogovsky offered her his boots with the words: "I am bound todie, and you will probably have to be in a concentration camp" (Chepizhko, F. 1, reg. 22, case 135, p. 49).

One of the manifestations of heroism is the participation of Olga Svitlychna in the underground, who, being a Jew, was exposing herself and her children to a double mortal danger. In order to hide her Jewish origin, the underground members forged for Olga a document signed by the priest and with a church seal stating that Svitlychna is Orthodox and baptized in the church. Also, for greater certainty, she was offered to convert her to Christianity. The main duty was to obtain a conspiracy apartment (Yelisavetskiy, 2004, p. 107). It was at Svitlychna's apartment where all meetings of the Railway Underground District Committee took place.

Legendary member of the underground became Tatiana Markus. The report of the Kyiv underground city committee of KP(b)U sais about the girl:

A brave, fearless member of Komsomol... an active participant in a fighter-subversive organization, she personally killed dozens of German soldiers and officers, traitors, by suffocating and poisoning. She fulfilled the most responsible tasks of the organization for the preparation of diversions... . (SAKO, F. P-4, reg. 2, case 1, p. 139)

In particular, T. Markus shot the Gestapo agent Mironovich during a date. One of the underground members testified to this episode as follows:

Tanya Marcus was a very beautiful 19-year-old girl. Although she is a Jewish, but does not look like a Jew. We gave her the task of getting acquainted with him at all costs... We decided that at the time when he

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comes from work, Tanya will pass by his house and talk to him or ask for something and thus get acquainted... Upon 5-10 minutes after he had arrived home, she went to him, called... and began to ask another surname. He replied that there was not such a person there. Well, she said that she had been given this very address; after all, they talked, she began to make eyes at him and they become acquainted. Well, the first night did not work out, but at the second night she got to his house. It seems she was with him two evenings, stayed overnight... Having spent a night with him, she... came again, flirted, they kissed and hugged, finally she said: "You only play and play, I am hungry"... he asked to wait a minute. He went to the second room and started cooking. She took a pistol out of her handbag, walked over to him, at that time he was cutting the bread, hugged him with one hand, took out a gun with the second one, put it to him and shot straight into the temple. (CSAPOU, F. 1, reg. 22, case 366, p. 80)

In August 1942, Tatiana was arrested by the Germans, she denounce nobody and was shot. In 2006, T. Markus was awarded the title of Hero of Ukraine.

### **Originality**

The authors first discovered that in conditions of constant stress and direct threat to life, the behaviour of the underground women was determined by various survival strategies.

### **Conclusions**

After analysing the lives of women in extreme conditions of the underground, we can come to a few conclusions. First, their survival strategies were different and determined by the life circumstances and personal qualities of the underground members, such as: decisive struggle against the Nazi "new order", wait-and-see attitude, adaption to strict reality, cooperation and betrayal. Secondly, most of the women left in the Soviet underground chose the path of confrontation with the occupiers and held true to their choices. Thirdly, the roles played by women in the underground were diverse: from the messengers and landladies of the safe flats to the heads of underground organizations. Fourthly, the constant stress state, the permanent existence on the verge of life and death often led women to emotional actions, deviant forms of

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behaviour, difficulties in dealing with other underground members, and sometimes manifestations of immorality.

Therefore, even through time, the historical tradition and official narrative of documents it becomes noticeable that the fighters with the occupants, as well as other people, loved, feared, were sick, mistaken, and conflicted. Their actions could be controversial, and the motives – confusing. In these difficult circumstances, they continued to fight and contributed to the victory over Nazism.

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## ЖІНКИ УКРАЇНСЬКОГО АНТИНАЦИСТСЬКОГО ПІДПІЛЛЯ В ДЗЕРКАЛІ ІСТОРИЧНОЇ АНТРОПОЛОГІЇ

**Мета.** На прикладі українського підпілля в роки Другої світової війни дослідити поведінку жінок в екстремальних умовах, виявити їх мотивації та стратегії виживання; встановити різні соціальні ролі жінок, способи їх адаптації до екстремальних умов. **Теоретичний базис.** Автори виходять з того, що історична антропологія є провідним і перспективним напрямом сучасних історичних досліджень. **Наукова новизна.** Авторами вперше показано, що в умовах постійного стресового стану та прямої загрози життю й здоров'ю пове-

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дінка жінок-підпільниць визначалася адекватними стратегіями виживання, тобто визначалася життєвими обставинами та особистими якостями підпільниць. **Висновки.** Перманентне існування на межі життя і смерті часто призводило жінок до емоційних вчинків, девіантних форм поведінки. Їх дії могли бути суперечливими, а мотиви – заплутаними. Разом із тим, більшість залишених у радянському підпіллі жінок обрали як стратегію виживання шлях протистояння окупантам, зберегли вірність своєму вибору, часто проявляли сміливість, винахідливість та самопожертву.

*Ключові слова:* стратегія виживання; екстремальні умови; жінка; гендер; стресовий стан; психоаналіз; боротьба

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## ЖЕНЩИНЫ УКРАИНСКОГО АНТИНАЦИСТСКОГО ПОДПОЛЬЯ В ЗЕРКАЛЕ ИСТОРИЧЕСКОЙ АНТРОПОЛОГИИ

**Цель.** На примере украинского подполья в годы Второй мировой войны исследовать поведение женщин в экстремальных условиях, выявить их мотивации и стратегии выживания; установить разные социальные роли женщин, способы их адаптации к экстремальным условиям. **Теоретический базис.** Авторы выходят из того, что историческая антропология является ведущим и перспективным направлением современных исторических исследований. **Научная новизна.** Авторами впервые выявлено, что в условиях постоянного стрессового состояния и прямой угрозы жизни поведение женщин-подпольщиц определялось адекватными стратегиями выживания, то есть определялось жизненными обстоятельствами и личными качествами женщин. **Выводы.** Перманентное существование на грани жизни и смерти часто приводило женщин к эмоциональным поступкам, девіантним формам поведения. Их действия могли быть противоречивыми, а мотивы – запутанными. Вместе с тем большинство оставленных в советском подполье женщин избрали как стратегию выживания путь борьбы с оккупантами, сохранили верность своему выбору, часто проявляли смелость, находчивость, самопожертвование.

*Ключевые слова:* стратегия выживания; экстремальные условия; стрессовое состояние; психоанализ; борьба

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