

УДК 176

DOI: 10.31733/17-03-2023-617-618

Елеонора СКИБА

професор кафедри гуманітарних дисциплін
та психології поліцейської діяльності
Дніпропетровського державного
університету внутрішніх справ,
доктор філософських наук, професор

ROLE OF GENDER STUDIES IN THE SYSTEM OF MODERN PHILOSOPHICAL KNOWLEDGE

Today knowledge integrated and linked inextricably most of modern ideas about the future of culture and society with the need for maximum development of the individual, the personal principle of both men and women. These ideas should be used as general principle and should be included in the methodology for analyzing the culture and philosophy of modern community. Such approach made it possible to clarify the essence of gender in modern society.

One of the effective tools for achieving the goal of creating a just and harmonious society is the inclusion of gender studies in the system of modern philosophical knowledge. Consideration of the issue of the relationship between the individual and society, the power and autonomy of the individual, modern identity, problem of freedom and subordination from the standpoint of gender theory significantly changes the previous knowledge about the way of human existence and its organization.

To solve these urgent problems we have to pay great attention with methods. As we understand we have to pay into effect structuralism. This method helps to reveal and subject to socio-philosophical analysis the content, nature and role of gender studies and feminist theory in the culture of modern discourse, determine the trends of their development and interaction with the philosophical currents of modernity.

To achieve this goal, the researcher who needs to receive deep knowledge should solve the following specific tasks: to explore the philosophical and methodological interaction of gender theory and nowadays situation in European philosophy; to reveal the essence of gender theory, the causes of the emergence in the system of modern humanitarian knowledge. To overcome the problem of gender violence we need to reveal the features of the modern philosophical vision of the masculine and feminine. When conducting deep analyses of gender difference and gender violence we can reveal the possibilities of using a gender approach in solving urgent philosophical and socio-cultural problems of our time: the autonomy of the individual and its identification, the relationship of power to women and men, gender dominance, gender and gender stratification [1].

To reduce the gender stereotype influence on many social issues it is important to make the socio-philosophical analysis of the social and culture discourse, study the nature and role of gender implications and feminist theory in modern culture, to identify trends in their development and interdependence with philosophical trends in today reality.

When trying to understand the origin of reproducing the gender violence in today reality the study methods of historicism, a systematic approach, dialectical unity of the individual, special and general helps us to see the source of this phenomenon. When we want to change the situation, it is necessary to shift the focus from the abstract to the concrete and pay attention comparative and dialectical methods.

Our society need to be reduce the bad consequences of gender stereotypes influence that is why the theoretical analysis of the social philosophy of modernity is the fundamental provisions of modern changes in community. The scientific works of M. Foucault, J. Baudrillard, J.-F. Lyotard, J. Lacan, R. Barthes and others using the methods of deconstruction, phenomenological reduction, approaches and techniques of hermeneutics help us to see the possible ways of this problem solving.

Methodologically, research work proceeds from the fact that all traditionally considered «natural» differences between the sexes have not biological, but social grounds, and therefore the main methodological approach to solving gender problems is the theory of the sociocultural construction of gender. To reveal the constantly continues reproduction of gender inequality and problem related it is important to make the critical analysis on traditional knowledge on discourse.

The deconstruction of many myths of patriarchal culture (for example, about how male hunted for food, and female gathered crops for helping them) became possible largely due to the experience of the West in the 70s. Such scientists as

N. Hartsock believes, for example, that feminists, through the «awakening of consciousness» method, reinvented the original Marxist method, which claims that gender theory is based on experience and integrates personal and political transformation, and that both are part of the same revolutionary process [2].

Exploring the issues of metaphysics and the theory of knowledge, most modern feminist scholars pay main attention to the problems of values, recognizing the importance of the value component at the heart of any issues of feminist philosophy [3]. In the works of many authors, questions of ethical and aesthetic values are considered (K. Whitbeck, E. Fergusson, E. M. Jaggard, J. Code, etc.); numerous studies focus on issues of social and political philosophy, as well as other areas of axiology [2-3].

One of the most effective way to reduce the impact of gender issues is putting into the practice the principles of multiplicity and difference.

One of effective way to overcome stereotypes was made by gender theories who challenged traditional binary oppositions including such as intellectual/emotional; abstract/concrete (sensual), unconscious (repressive)/conscious, thought-creativity of administrative work, true beliefs outside of society / socially induced false beliefs.

Gender theorists radically changed the masculine-normative terms of the discussion about reality and experience, forced to recognize the differences produced by gender, prompted researchers to accept the postmodern-feminist theory of identity, in which gender is understood as a relevant links in the complex issues of class, race, ethnicity, and age.

1. Skyba E. Gender challenges of modern societies. *Philosophy, economics and law review*. 2021. Vol. 1 (2), pp. 18-24.

2. Hartsock N. The feminist standpoint revisited and other essays. Boulder, Colorado: Westview Press. 1998.

3. Hartsock N. Rethinking Modernism: Minority vs Majority Theories. *Cultural Critique*. 1987. № 7. Pp. 187-206.

УДК 176

DOI: 10.31733/17-03-2023-618-619

Роман КАРПЕНКО

доцент кафедри
цивільно-правових дисциплін
Дніпропетровського державного
університету внутрішніх справ
кандидат юридичних наук

GENDER POLICY IN ACADEMIC SCIENCE DURING WAR

First of all, to reveal the essence of oneself concepts of gender and gender inequality, in particular, we consider it expedient to refer to an encyclopedic dictionary. The term "gender" is interpreted as a concept that «unites and characterizes socially formed psychological traits, signs, properties of the subject's social behavior determined by his gender" [1, p.12]. Hence gender Inequality can be considered a violation of rights equal access to social and economic benefits depending on gender. Next, we present the results in more detail analysis of the gender situation in educational institutions.

Looking at the statistical data, it is possible to observe the dominance of women is about 80% of the total the number of teachers and lecturers, while in the field women make up 52.4% of institutions of higher education. Taking into account the research of the Center for the Study of Society, we observe that the index gender parity, that is, the ratio of women and men among university students of III-IV levels accreditation – 1.1, in universities I-II – 1.21 [2].

Such thus, for the 2013-2014 academic year in Ukraine women made up 52.3% of all students of universities I-IV accreditation levels. Such uneven distribution among women and men, depending on the specialty, is typical not only for students, but also for the teaching staff, that is, we observe the presence of horizontal segregation, in particular, among the teachers of