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### **MODERN APPROACHES TO GENDER IDENTITY**

Modern philosophy, the latest gender research, covering various areas of human activity, develop special approaches to scientific interpretation of gender relations, their relationship and interaction on the process of development of modern Ukrainian society. When paying attention the different scientific approaches to the interaction of these areas of research, the issues of methodology are of particular importance. The use of the principle of pluralism provides the most objective, complete and comprehensive study of gender relations in their philosophical and historical development.

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

Despite a number of important features of philosophy, which covers the formation of modern theories of gender, scientific consideration of gender theory is impossible without postmodern texts, without analyzing their relationship and differences. Gender theory and postmodernism offered a profound critique of the institutions of power, they developed from opposite directions. Postmodernists began with the development of a main philosophical perspective, and in gender studies, philosophical issues are usually inextricably linked to social critique of the subordinate position of women in patriarchal culture.

Studies show that gender theory uses many methods of explaining and interpreting human experience (deconstruction, hermeneutics, etc.) along with postmodernism, but modern approaches to gender as a system of reading culture are impossible without the use of constructivist methodology, which has argued that the difference between the sexes is a natural phenomenon. But inequality based on this difference arises as a result of socio-cultural marginalization of women. Such a comprehensive analysis of the reasons for the constant reproduction of social subordination is impossible without reliance on the methodology of feminist critique in general.

In many respects, the difficulties of gender thinking are due to the fact that gender, both as an analytical category and as a social process, is relative and consists of internally interdependent components. However, gender relations are considered by almost all researchers as a relationship of domination and power, disguised in many different ways. For example, the definition of a woman in terms of sex or "Other" was impossible without the concepts of M. Foucault, his teaching of the system of exceptions and social control over individual representatives.

In gender theory «theoretical purity" is impossible. This theory should be a kind of tool for overcoming the relationship of subordination in gender relations, it should be pragmatic, because its goal is to effectively combat the institutions of patriarchal society. In this sense, describing gender sensitivity as modernist or postmodern is less important than highlighting and emphasizing its central position for the demands of gender ideology and politics.

The feminist theory of the late 1970s and 1980s, together with the philosophy of postmodernism, laid the foundations for gender studies and paved the way for the problems that are now defined as gender. But along with the positive contribution, feminism as a theory has brought with it a number of problematic and contradictory statements that are now politically dangerous and do not reflect current changes in gender identity. This harms the women's movement as a whole.

Feminists disagree with some gender theorists that the oppression of women is so complete and so completely internalized by the female inner being that the only possible strategy of resistance may be mimicry or parody, and seek to build their theory in the living space of the ordinary and the mundane; on the other hand, it is gender theory that now acts as a powerful defender of anti-essentialism in both the theoretical and political senses.

The beginning of the XXI century demonstrates a kind of hopelessness of feminism as a movement, while the self-consciousness of the individual woman has grown significantly in

society. Women "outside of feminism" have become much more active and emancipated. In general, the attitude of men to women as a socially important person has changed, which undoubtedly reflects the contribution of gender research in both theory and practice, aimed at changing the consciousness of both men and women, changing their subjectivity and self-reflection.

Obviously, despite some achievement of its goals, feminism now faces the task of rethinking its principles and fundamental doctrines beyond the search for "enemies" or new goals for discrimination; Gender science, with the necessary condition of taking responsibility for its concepts, must transform the relationship between theory and practice, which mutually constitute each other: the first gives shape to practical action, and the second, combined with theory, changes it.

Historical and philosophical analyze of the formation of gender theory and its connection with the philosophy of postmodernism shows that there is much in common between gender theory and postmodernism. Both the theory of postmodernism and gender science prove that the worldview of past has lost its force and relevance of time. The demands and claims, which were formed as universal and valid only for men of a certain culture, class and race, are the product and result not the truth nature of people, but power relation.

Gender analysis, important and relevant in itself, provides particular conceptual clarity to many philosophical, political, and social ideas of postmodernism, convincingly showing that race, class, and gender do not automatically create connections of subordination between people. Gender theory has created new ideas about the possibilities, rights and freedoms of postmodern identity. Studies of gender theory, critically examining the notion of the constant revival of the principles of subordination of the rights and freedoms of one gender identity to another one, showed that the dichotomy of gender relations is based on a socially established dichotomy.

The postmodern ideological climate of pluralism, which underlies gender theory, gave us the opportunity to analyze gender instability as a consequence of fragmented postmodern identity, allowing researchers to argue that gender is realized only as performance, emphasizing the performativity of gender identity (J. Butler).

Gender researchers show that the traditional order is more likely to be destroyed in highly differentiated societies, forming extremely diverse and situational identities, which, on the one hand, increases the possibility of contradictions within the framework of predominant gender logic and, on the other, offers multiple grounds for collective action the theoretical basis of which in most cases are the works of postmodern and modern philosophers.

Significant changes in the field of gender relations of modern Western society, postmodern culture, undoubtedly, took the form of constant and open egalitarian processes. Gender theory, which is an integral part of the philosophical discourse of postmodernism, directly affects how these processes occur not only in the socio-political sphere of Western European countries, but also in ethics, aesthetics, religion, and the natural sciences. With regard to domestic science, it should be recognized that only the first steps have been taken in the study of gender categories and concepts, and in the practical use of gender analysis. These issues are important for the democratic development of our country. It is in the direction of fundamental philosophical developments in gender theory that explores the complex problems of society and culture in the postmodern world that it is possible to gradually overcome patriarchal views, reductionism, and populist denial of gender science and feminist philosophy.

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