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## **GENDER POLICY AND SUSTAINABLE DEVELOPMENT IN SOCIOCULTURAL ASPECT**

Nowadays the two most important social strategies of the modern world - sustainable development and gender policy - should be understood in a single socio-cultural context.

The idea of gender equality and cooperation acquires global significance, becomes a condition and prerequisite for sustainable development. It is about the possibility of including in the full socio-economic and political life of the half of the human race, which for millennia was considered second-rate. The modern plural world, which strives for democracy and the development of forms of public life, can no longer tolerate such a situation. For a millennium, the fundamental transformation of gender structures based on the ideology of equal rights and opportunities, connection to the processes of sustainable development of the huge untapped potential of the female population of the planet has been going on. Societies in which women are excluded from public life cannot be considered democratic. The concept of democracy will have real and dynamic significance when political decisions are made by both women and men, taking into account the views and interests of both sexes. Indeed, can a social structure where there is overt and covert discrimination against more than half of the citizens be considered a "democracy"? Democracy must understand and feel the peculiarities of sex, the equal distribution of power in decision-making between women and men. The international community connects with the gender perspective not only the formation of "democracy for all", but also puts the problem in a global context: this is the future of human civilization.

The gender problem, therefore, is characterized as global and linked to the context of development, as gender inconsistencies hinder the sustainable and holistic development of the entire human race: gender asymmetry affects not only its victims but also those who implement it. Although politicians often address gender issues only to women, numerous data now indicate that the gender issue is broader, that it is a development issue.

Gender imbalance prevents the formation of full-fledged types of social activities that take into account the experience of both sexes, so, limited participation of women in political life, the removal of women from power at any level will limit the effectiveness of the state and its policies. After all, women are able to introduce a different set of criteria into politics, open new perspectives in political dialogue, change the traditional style of governance in terms of greater mutual understanding, coherence and humanistic guidelines. And finally, the most important thing: a woman as a mother shapes the future generation - from her education, social status and health depends on what humanity will be in the near future.

The problem of gender, considered in the context of development, is naturally associated with another pressing problem of today - poverty. On the one hand, poverty exacerbates gender inequalities: the unequal position of boys and girls in terms of access to education or adequate health care is more pronounced among the poor; on the other hand, gender inequality delays development. How to break this circle? The envisaged solution is a comprehensive approach, setting gender issues in the context of broad socio-economic transformations: reforming state institutions in order to present equal rights and opportunities for women and men; equalization of disparities in access to economic and political resources; destruction of the rigid system of gender division of labor; changing the ratio of power, incentives and resources in the household.

How can sustainable development be defined in a gender perspective? It is not only liberation from negative social and economic characteristics - poverty, disease, malnutrition, ignorance.

First of all, it is a positive range of problems: the creation of such social infrastructures that would promote confident, without ups and downs, economic growth, the formation of civic

structures, creating conditions for personal self-expression of each person - whether man or woman. All of them must have equal access to economic, political, educational resources, opportunities to express their interests and pursue their life goals.

What should be the gender policy to promote sustainable development? The national model of gender policy, which is defined in the adopted Concept [1] does not meet the requirements and criteria of the conceptual level, as they provide a detailed overview of the current state of affairs and provide measures to change the situation without breaking to the appropriate level. Theoretically, this position is very vague: the matrix of liberal feminism is inconsistently combined with the matrix of the radical, because it is not clarified the most important issue of gender identity and gender difference. The document can only be conditionally attributed to gender orientation. In essence, gender terminology is used to integrate into the international community and find an appropriate image, while it is mostly still about women's issues.

It seems that the national model of gender policy is designed not only to reflect and state what exists, but to design the appropriate, the ideal. On the one hand, a careful analysis of the current state of affairs with the help of such effective tools as gender statistics, allows you to identify emerging patterns and trends, the necessary directions of gender efforts. On the other hand, it is necessary to draw a vector not only from the present to the future, but also vice versa, from the future to the present, ie to reach the level of proper, ideal and from these positions to project the real.

In this sense, the national model can bridge the undesirable gap between theoretical gender research and the practice of gender that has emerged in the international community. Gender theorists enter into complex, terminologically rich discussions, open new horizons, substantiate alternative theoretical concepts. And gender policy "flows" in a parallel stream, not intersecting with the theoretical course, finding its way by the empirical method of "trial and error".

This will allow us to rethink the paradigm of gender policy. The first step may be to transform positions within the "women's issue": abandon the traditional view of women as a vulnerable, weak, defenseless and unhappy and move to recognizing women's full participation in all social programs and projects as individuals and creative individuals. The second step is the refusal to focus on women as a special target group and the transition to the position of gender, just as interested in promoting both men and women (this requirement is mainstreaming) [2]. Gender assumes that women's personal development is understood as a condition of men's personal development and vice versa - men's personal development is a prerequisite for women's growth and participation. As a result, the whole society wins, getting the opportunity to attract the huge potential of untapped creative forces and opportunities.

Gender does not mean, in words, but in deeds, first of all, access to the deepest layer of gender issues - to the transformation of psychology, change of conscious and unconscious components of gender worldview and the formation of modern gender models of self-awareness and behavior. The first task is to eradicate gender prejudices, prejudices, stereotypes and standards rooted in the human psyche in the form of assimilation of certain norms, patterns, cultural codes, gender metaphors and national customs. The second, closely related to the first - the formation of new models of consciousness and behavior in accordance with the patterns constructed in the culture of equal partnership of both sexes, without a shadow of superiority and superiority over each other. This questioning changes the relationship between the tasks and priorities of gender policy. In our opinion, a number of priority tasks should be identified. The first task, the solution of which will depend on the fate of all others, should be to change human psychology. Without this difficult but paramount gender task, all other goals and objectives will be in the air.

Prioritizing the priority of changing consciousness transforms the hierarchy of gender instruments, which are commonly referred to as gender legislation, gender statistics and budget, gender education and the media. All these tools, of course, must be involved in the global action to transform consciousness. Areas such as culture, education, and the media should play the first violin. They are responsible for the transmission of stereotypes and have the opportunity to reorient consciousness, using patterns and models of gender relations.

The term "new gender identity" requires clarification from a theoretical point of view. It is clear what is meant by real gender equality of rights and opportunities, not just gender equality before the law. But how to understand equality? Perhaps, there are several interpretations. The first is the still unresolved stereotype of abstract equality inherent in liberal feminism: women's differences are completely denied, correlated with "sex discrimination." It is a question of full social equality of the man and the woman, without recognition of essential persons of their vital purpose. Such a model practically leads to the identification of the category "woman" with the

category "man". Women, like men, can engage in any type of activity, go down to the mines, "steer" supersonic aircraft, and so on. Such an interpretation leads to the repeal of special legislation protecting women's work, which has occurred in many European countries, including Sweden.

Gender theory treats the question of identity and differences differently. The difference in rights, in access to economic, political and educational resources, must certainly be stopped. But there is another meaning of the term "difference", associated with the recognition that there are two opposite sexes with unique and different life experiences, psychology, thinking, value system. The female world is defined in its quality of motherhood, and there is no danger of "biological determinism." Recognition of the conceptual significance of women's views, maternal thinking, and maternal logic allows us to consider differently the essence of what is called women's political participation. It is believed that when they are present in power in small proportions, a woman "plays by men's rules." But when the representation reaches 30 percent, the situation changes: women transform the type of political activity, the topic and style of discussion of social problems, the form of work organization. But this recognition is not enough. The presence of women in politics can transform the traditional type of liberal democracy.

It is a woman who is able to bring to the "list" of traditional liberal values - justice, recognition of individual rights - such universal values as care, compassion, mutual understanding, support, paramount in the experience of motherhood. Gender policy is a component of the state's social policy. But politics can only become social if it becomes "gender sensitive." Social problems are what concern women in the first place and what they, unlike men, talk about out loud when they gain access to government resources.

Now about the second vector - men's access to homework resources and child rearing. Men's participation in family responsibilities will also contribute to the transformation of this type of activity. First, the patriarchal structure of the family, which reproduces the traditional gender division of labor — the breadwinner, the housewife, and the mother — will be called into question. Secondly, remembering the principle of gender theory - personal is political - one can hope to overcome the hierarchies of power and the dominance of men in the family, which is a condition for overcoming patriarchal traditions in the social world. We can say that a prerequisite for the successful promotion of women in politics is a change in her position in the family, ie the successful solution of political problems of power at the family level. Third, the appearance of men on the "stage" of raising their own children will create a new holistic system of formation of human personality - taking into account the complementarity of male and female vectors.

From the standpoint of a rethought paradigm of gender policy, the concept of sustainable development is gaining new impetus. It does not make sense to talk about sustainable development outside the gender context. Development can be sustainable only if women become full subjects of the economy, politics and family life, which is a condition for the personal development of the male population of the planet.

1. The concept of gender policy of Ukraine. Kyiv, 2002.

2. Convention on the Elimination of All Forms of Discrimination against Women. UN, 2000

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## **ГЕНДЕРНА РІВНІСТЬ ЯК СКЛАДОВА ЗАГАЛЬНОГО ПРИНЦИПУ РІВНОСТІ**

В Україні як і в кожній державі світу тією чи іншою мірою продовжує існувати гендерний дисбаланс. На сьогодні забезпечення рівності жінок і чоловіків є одним із пріоритетних питань становлення сучасної Української держави.

Слід наголосити, що відображення рівності чоловіків та жінок закріплено в законодавстві. Так, у ст. 24 Основного закону нашої держави «Громадяни мають рівні конститу-