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Study of Gender Conceptual Sphere: Historiography of the Question

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Abstract: The article attempts to analyze the concept of gender, study philosophical preconditions of its emergence and trace the main postmodern aspects of the gender category. It proves that gender research in the postmodern era is not identical to the theories of feminism. It deals with social life of both sexes, their behavior, roles, characteristics, common and different between them, the social relationships of the sexes, considering the world from the standpoint of both socio-gender groups. The article shows that an urgent need for more purposeful development of independent women's research in the developing countries. Such research should holistically reflect and study the lives of women on the basis of the so-called women's rather than universalized man experience. The main idea of this scientific research was to emphasize that the world can be explored not only from a man perspective, but also from the standpoint of woman experience. The level of scientific study of the gender conceptual sphere is clarified, in particular, the gender concept is a multidimensional complex represented in the language, which has a certain ethnocultural specificity. The concept has an unstable structure, which is reflected in the model of the concept developed by us, in which we highlight the root and applications of the concept, the possible movement of features in the relevant semantic directions from and to the root. The unstable (mobile) structure of the concept is also characteristic of its root: during historical development, the root may change, but the semantic meaning is not lost, but only replaced by synonyms or verbal innovations relevant to today.

Keywords: *women's research, universalized man experience, positions of women's experience, the root and applications of the concept, unstable (mobile) structure.*

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Introduction

Gender studies first emerged in traditional academic, social, and humanities disciplines: primarily in literature, history, philosophy, sociology, and psychology. Feminist discourse began to penetrate women's authorial materials to curricula, manuals, textbooks, and publishing catalogs. Over time, it became clear that such an approach to social, philosophical and educational knowledge is insufficient, because none of the traditional concepts could not provide a comprehensive description of gender issues. As a result, there was an urgent need for more purposeful development of independent women's research that would fundamentally holistically reflect and study the lives of women on the basis of the so-called women's rather than universalized man experience.

In general, gender research has become not only a supplement and correction of the subject field, methodology, conceptual apparatus, etc. of traditional sciences; they have become a new independent academic discipline that requires other scientific fields to substantially revise their foundations and explanatory logic. In other words, gender research is an attempt at fundamental changes in academic research with the help of scientific research that is perfect within its conceptual framework and the corresponding methodology. As an independent scientific branch, gender studies not only question the main methods and hypotheses of traditional sciences, but also provide a holistic view of the world using interdisciplinary methodology, question the very fact of the distribution of knowledge into separate, isolated disciplines. It allows you to study any issue comprehensively , criticizing the unidirectional vision of the subject in traditional sciences and thus stimulating their development. The traditional scientific view, of course, examines not only men but also women. But there are flaws, illusions and inaccurate conclusions that prove how little and not enough we know about half of humanity - women. One of the tasks facing researchers is to find information about women of the past and present. Each discipline uses specific theories of world construction and special methods that are adapted for study. A number of concepts and methods are taken from women's research in other disciplines, but they have been supplemented by women's views. Here new questions are formulated and explanatory models are revised, new theories and research methods emerge. Women's research largely uses already developed areas of knowledge, getting the means to answer questions from them (Gerasymova et al., 2019; Nerubasska & Maksymchuk, 2020; Onishchuk et al., 2020; Sheremet et al.,

2019). In addition, in women's research, many questions are formulated for the first time.

Currently, the links between the postmodern consciousness and its perceptions of gender remain important. It is also vital to consider the main aspects of the gender issue in the context of the postmodernist discourse before the historiographical review of the gender conceptual sphere.

As noted by Trifonas (2003), the postmodernist discourse in its gnosiological methods finally abandons rationalism and universalism and encourages one to address the pressing issues by creating a plurality of discourses, interpretations and hermeneutics. On the one hand, it gives freedom to feminist explications and, on the other hand, complicates them and contributes to the permanence of gender discussions (Trifonas, 2003).

The universal and instantly accessible potential of communication and information media in a globalized society led to the rapid nihilization of classical and modernist values and brought deconstruction to the "eternal" human problems that previously presupposed the opposition of principles. In turn, it caused the minimization of gender opposition (in terms of a social and sometimes biological role). A weakening of long-standing gender stereotypes and traditional attitudes seems to be a positive postmodernist trend (Darmanto & Delliana, 2017). One can argue that the classical oppositions "good – evil", "life – death", "masculinity – femininity" in the postmodern era, if not disappeared, then ceased to be categorical and crucial. This is facilitated by the postmodernist pervasive concept of metonymy and the rapprochement of the previously incompatible (Bogaerts & Carpentier, 2013).

At the same time, it is the postmodernism that provides "the territory of freedom" where "the women's issue" can be finally resolved since the postmodernism itself is "the territory of law and opportunity" (Rosenbury, 2019). Distinguishing the category of gender (social) from the category of sex (biological) eliminates discrimination and sexism in Western society, which is gradually moving culturally to the East.

A close correlation between the category of feminine gender and the hedonistic needs of society remains a destructive factor in the field of mass communication and consciousness. The triad "drugs" (alcohol or other addiction) – women – sex" is often used in the same context as complementary concepts in the context of pleasure, especially in the developing countries (Greyson et al., 2010). This phenomenon is one of the most destructive in terms of resolving gender conflicts.

A classical approach to gender is the actual identity of a woman's sexual, childbearing and social role. The postmodern society, which requires

everyone to act, transform and create discourses and contexts, has involved women in active social behaviour (Zosuls et al., 2011). However, stereotypes about masculinity as a socially significant role still persist. In the developing countries, there are lists of professions women cannot have obtain or facts of lower wages for women.

The absolute merit of the postmodern consciousness recognizes the equality of male and female principles as sources of the category of beauty in the context of discussions on the body − spirit opposition (Vlasova & Makieshyna, 2018). However, this phenomenon is mainly inherent in mass culture, in which the body itself is a contradiction (life + death, creation + destruction). Today, such syncretism is widely discussed in visual and verbal discourses and aims to reach a consensus in the understanding of the greatest opposition, that is the ideal and the material.

Unfortunately, the image of a woman in mass communication is still associated with both relatively positive stereotypes (family, care, love) and destructive (desire for corporality and pleasure, consumption, instinct) (Jung & Lennon, 2003). The as a phenomenon of postmodern society is primarily identified with femininity and its sexuality, which is widely exaggerated in journalistic and advertising content.

Producers of mass advertising and journalistic discourse deliberately support gender opposition since it is a tool and a factor in bringing the client closer to intellectual or material goods. However, one can observe how editors, journalists and marketers strive to avoid gender-labelled discourse and adhere to gender ethics. It stimulates loyalty, trust and promotes a new understanding of gender (Frunza et al., 2016).

The above-mentioned contradictions make the research on the development of the gender conceptual sphere (from the very beginning to the postmodern era) **rather relevant.**

Thus, the article **aims** to trace methodological and philosophical principles of the early research on gender conceptual sphere and study its historiographical aspects, especially in the Eastern European region, where developing democracies are located.

Prerequisites for the Emergence of Gender Research and Conceptualization of the Gender Concept

Gender studies did not arise out of nowhere. They cannot be considered outside the studies that preceded them. For a long time, a special place in the system of scientific research was given to the study of the position and status of woman, as historically the most discriminated and unequal compared to man.

Gender studies differed from those studies of women that appeared in the intellectual tradition, in particular in the domestic one. Such differences are in the type of argumentation and methodological possibilities to explain the inequality of position, status and social positions of women and men. Traditional research on women has not taken into account the "domination-subjugation" power relationship in the "woman-man" relationship system and has not analyzed gender-based power relations in a particular culture. They did not determine the reasons for the situation in real historical practice of public life, based on the "gender neutral" model of their description and explanation - "women in revolution", women and collectivization, "women in World War II", etc., studying them in turn, among others social or demographic groups and without considering the specifics of the situation of women compared to the latter. Often such research, especially in the fields of culturology, philosophy and literary criticism, focused not so much on analysis as on a woman's assessments as a "saint" or "dissolute woman", a "fatal woman", etc., and focused on her imaginary virtues or similar imaginary vices. . This tradition of scientific consideration has led to the emergence of new approaches embodied in "women's research".

Emerging as a new stage in the development of women's research, gender research has marked the transition from the study of specifically women's experiences to the analysis of the gender situation in a particular country, gender relations that cover both sexes. The emergence and development of the concept of "gender", which the world scientific community now clearly dilutes with the concept of "sex", vividly illustrates this change. Women's research is increasingly evolving into gender, which was actively disseminated during the 80's and 90's, becoming increasingly multi aspect and actively involving issues and methods of various disciplinary fields of socio-humanities. However, gender studies cannot be interpreted as a mere continuation of women. The emergence of gender research as a scientific field is much deeper. The rapid development of productive, political and other capital in the second half of the twentieth century required the growth of human capital, the expansion of its quantitative and qualitative capabilities.

The renewal and reform of the world community, national societies and states has been impossible without scientific analysis and recommendations on the new content of gender relations, which are increasingly seen as basic. Further changes and related development programs required the development of the scientific principles of gender equality on which they are based and developed. First of all, progress in

social development required a scientific analysis of the replenishment and expansion of new sources of economic and social resources, including women's society, new forms of their organization and management. From this point of view, gender studies emerged as a social order of modern society, as a reflection of the relevant organization of social space, the need to reconstruct the individual, family, social and state coexistence of the sexes. These processes were understood as economic, political and social transformations on a global and national scale. In historical practice, the issue of gender equality is increasingly considered as a fundamental principle of democratic development of societies, the humanistic content of their political organization. Gender begins to take on the meaning of a category comparable to the categories of "class" and "race"; increasingly associated with the concepts of nation, politics, democracy, considered in connection with art, culture, etc. All this required a theoretical explanation and the development of appropriate arguments.

The subject of in-depth study and scientific understanding are the values and life orientations of spouses, the expansion of their interests and the emergence of new needs, the renewal of the nature of relations between them in accordance with the renewal of the world space, new approaches to socio-sexual cultures and the formation of cultural realities of our time by them, the expansion of the individual living space of self-expression as well as a deepening interest in defining and creating a future from a gender perspective.

Gender theory emerged as a modern scientific search for parity and balanced relations between the sexes, their global and national coexistence based on analysis and rethinking of history, organization of public and private life of women and men, all social culture as a sphere of life strategies of individuals according to their sex.

In the thematic space of modern gender research, four areas have been most clearly identified:

1. gender as a means of sociological analysis;
2. understanding of gender in women's research;
3. gender as a culturological interpretation;
4. gender as a principle of practical reconstruction of modern society (Melnyk, 1999).

It is essential to consider scientific, legal and social conceptualization of the gender concept.

Gender is a complex social phenomenon that reflects the differences between men and women in social roles, behavior, mental and emotional characteristics. The formation of gender culture is one of the main aspects

of democratization of public life. This is evidenced by both the internal trends of modern society and the activities of the most influential international organizations. For example, the UN has documented the idea of gender equality in the Women's Development Program, which states that women are an untapped resource of humanity, capable of having a decisive influence on its further development. However, in practice, gender stereotypes continue to operate in the public and individual consciousness, which in some places hinder social progress and the development of democracy. The political, economic and cultural future of the whole society in many respects depends on whether these stereotypes will be overcome, and this should happen primarily at the ideological level, in which science should help.

Most Western scientists adhere to the following definition: "gender - a socio-cultural category that reflects a set of social and cultural norms, expectations and perceptions associated with males or females in a given society" (Gapon, 2002).

Historically, in traditional societies, women tend to have to deal with reproductive tasks and men with productive tasks. Reproductive are first of all the upbringing and care of children, but also the care of the sick and the elderly, cooking, etc. This section has been preserved since ancient times and led to the fact that over time the woman became more and more dependent on her husband and had to obey him. In Europe until the 19th century. only men were considered legally capable, instead of being married, a woman demanded a guardian.

However, there is other historical evidence that in ancient times women were respected members of society and even dominated men. For the hunting and gathering society, women, who were often collectors, played an important role. After all, regular food collection was more cost-effective than the changing success of hunters. Also, a woman's exclusively ability to give birth and thus maintain a group makes a woman more valuable than a man.. The role of women in society also strengthened the unambiguous definition of the child's mother and the definition of paternity is not always possible. It was the property of women to give life that became the basis of the first cults and religions, in which women and mostly female deities were worshiped. Nowadays, it is widely believed that in the primitive system of society was dominated by matriarchy, although there are other versions.

Since the Neolithic revolution, women have lost their dominant role in favor of men. But thanks to the emancipation of women, feminism as a movement of women for equal rights with men since the mid-1960s and still, the traditional patriarchal structure of society is called into question.

Women are free to choose their future profession and enjoy the same legal rights as men.

Characterizing the features of scientific works on gender issues, the researcher Kamenska (2002) identifies disciplinary and interdisciplinary approaches to the study of the concept. In the process of research it was determined that the disciplinary approach introduces internal system methods, uses methods of other sciences, but each retains its equivalence, and at the junction of different scientific disciplines formed a special apparatus (Melnyk, 1999). Gender is rightly considered an interdisciplinary concept. This term originated in the UK, and translated from English gender literally means grammatical gender - masculine, feminine, middle. Over time, this concept began to mean the socio-gender characteristics of sex with its inherent characteristics of lifestyle, actions, plans and aspirations, and so on. Gender refers not only to individuals - men and women, but also defines the relationship between them as "socio-demographic groups" and gender relations as a whole - how the "social roles of women and men" are embodied, how they are built in public relations.

Gender is qualified as a multi aspect category both within society and within the individual. Gender is a certain social gender and cultural metaphor. This idea makes it possible to identify cultural and symbolic essential features of this concept.

Thus, the concept of "gender" is interpreted as a socio-cultural category that reflects a set of social and cultural norms, expectations and perceptions that are associated with men or women.

Gender should be considered in a broad context as a system of values, norms and characteristics of women's and men's behavior, lifestyle and way of thinking, roles and relationships of women and men, acquired by them as individuals in the process of socialization, primarily determined by social, political, economic and cultural contexts of life and captures the perception of women and men depending on their gender.

In the broadest sense, gender can be defined as follows:

Gender is a system of values, norms and characteristics of men's and women's behavior, lifestyle and way of thinking, roles and attitudes of women and men, acquired by them as individuals in the process of socialization, which is primarily determined by social, political, economic and cultural contexts of life and captures the perception of women and men depending on their gender.

Gender refers not only to men and women as individuals, but also characterizes the relationship between them as socio-demographic groups

and gender relations in general - how the social roles of women and men are realized as they are socially structured.

Gender differs from the concept of "sex", which translates as "sex", ie as the ability or inability to bear and give birth to children. Biological sex expresses the natural, biologically determined differences between a man and a woman. If gender is set naturally, then gender is constructed socially and determined by the culture of society in a particular historical period. Gender characterizes both women and men as a product of socialization.

Gender is a rather complex concept, as it reveals the multi aspect meaning of the phenomenon. In the scientific literature it is used in several senses:

• gender as a socio-role and cultural interpretation of personality traits and patterns of behavior of men and women, in contrast to biological;

• gender as the acquisition of sociality by individuals born in the biological categories of female or male;

• gender as a policy of equal rights and opportunities for men and women, as well as activities to create mechanisms for its implementation (Melnyk, 1999).

Gender refers not only to women and men as individuals, but also characterizes the relationship between them as social groups and gender relations in general - how the social roles of both sexes are realized, how they are socially structured.

Equality of woman and man social sexes means equality of their social status and general participation in all spheres of public, state and private life on the basis of self-awareness of personal needs and interests, overcoming the element of hierarchy, according to which men were historically considered higher beings and their activities and results. more socially significant than what women have been able to accomplish.

The Historical and philosophical Principles of Conceptualization and Research on the Gender Category

The formation of the principles of gender research during modernism was theoretically influenced primarily by the phenomenological philosophy of Husserl (1994); an interest of the existentialist Merleau-Ponty (1999) in the problems of consciousness and means of presentation of the world and self-determination; the idea of phenomenological study of bodily experience, the meaning and significance of another, developed by Sartre (2000) and Heidegger (2001).

The movement of twentieth-century philosophy to the postmodernism is an attempt to simultaneously overcome the binary view of

the world and the dichotomous construction of philosophy itself. This situation was successfully defined by the French philosopher Merleau-Ponty (1999), who noted that the most important task of metaphysics of the twentieth century is to overcome its antithetics both in search of answers to eternal philosophical questions and in their formulation. The traditional alternative of the general and the individual, the individual and society, the possibility and reality, the project and its implementation, the new and the old, intuition and rationality, faith and reason, man and woman, appears in the newest gender philosophy as the topic of historical and philosophical criticism, in relation to which a new style of philosophical thinking. This is a search for a third unalternative path. At the heart of this approach is the fundamental difference between the whole philosophical culture, which considers man, his worldview and the world in close connection. Otherwise, the problem of subjectivity and identity of the subject arises as key. It covers the problem of sexual identity, but in the philosophical dimension gender is a set of topics: national, cultural-historical, age self-identification of the subject (Ageeva et al., 2004).

The identity of the subject cannot be just a structure or a function, it is something fragmented. It is in this conclusion that the general spirit of gender philosophy coincides with the ideas of modern philosophy as a whole, its various variations, encompasses not only philosophical postmodernism, but also the latest concepts of analytical and phenomenological schools. The main theoretical task is how to think differently. Later conceptual approaches were represented by Deleuze (1998), Foucault (1971), and Baudrillard (2000). In their concepts, they combined similar ideas with the problems of structural linguistics and anthropology, psychoanalysis, which significantly determined the very way of constructing gender theories. Despite the diversity of these concepts, they all represented analytical studies of subjectivity. Some of them do not lose their connection with feminist issues, while others are more focused on the tendencies of modern philosophy. The first includes Braidotti (2000). It inherits the theoretical principles of the French philosophers Foucault (1971) and Deleuze (1998) and explores primarily the system of power relations, which form the main characteristics of subjectivity: the definition of its social status in relation to the structure of power - subjugation. Difference is always presented as an understanding of "difference from", i.e. as the absence of any quality present in another, ie as a secondary. According to Braidotti (2000), the dominant way of self-determination - identification is just that - masculine in essence. Brydoti proposes a way to unleash a

woman's identity that is embedded in this hierarchy of definitions: the political project of nomadism.

Braidotti (2000) continues to develop the concept of philosophical worldview proposed by Deleuze (1998). The "nomadic subject" is proposed to denote female subjectivity and its features that will allow you to leave the masculine hierarchy once and for all. Nomadicity (from the Greek word nomas - nomad) offers, on the one hand, the fundamental variability of the subject, and on the other - the possibility of variability of policy and political strategy. It is, in particular, about the originality of language, one's language: this is the flexibility and activity of the very way of resisting hierarchy as a methodology. Another series includes studies that consider feminism to be a continuation of the ascending opposition of man and women. Indeed, gender should not be understood as a simplified cultural layering of meaning on a biologically given gender; it also refers to the discursive / cultural means by which sexual nature or natural sex is fulfilled and postulated as existing in the pre-cultural discourse, the politically neutral background on which culture operates. It is necessary to carry out a kind of deconstruction of gender: to critically consider its conditionality by power relations. And, as a consequence, to move to multiple feminisms, to a pluralistic approach in the actual definitions of gender.

Traditional gender studies have emerged on the basis of so-called women's research, with a special focus on the position and role of women in society, their discrimination against men. Women's research has become the basis for the emergence of gender studies, which appeared in the 70s of the twentieth century.

The process of forming the postmodernist plane of gender research began in the 1980s and 1990s in Western Europe. The main tasks are to provide critical perspectives on the problems of women, to understand the diversity of feminist approaches, as well as the importance of philosophical understanding of the category of "gender"; developing knowledge about the diversity of research methodologies in gender research; to promote awareness of philosophical and ethical and moral aspects that arise in the research situation; understanding the shift of emphasis in feminist theory and methodology in the direction of philosophy, the implementation of feminist critique of cultural research, etc.

For researchers working in the field of gender research, it is first and foremost important to supplement the information in the flow of academic publications in various disciplines on works that analyze the lives and achievements of women. In the process of performing this task, it became clear that the basic concepts used by certain academic disciplines do not

imply the possibility of adequate reflection of women's experience. In order for women to be the focus of science and social practice, it is necessary to change the guidelines and language that structure scientific knowledge, including the academic level. The obvious question of the institutionalization of women's research in the 1980s has led to serious academic debates that continue to this day. These discussions touched on the issue of relevance, prospects for the development of women's research as a separate discipline, as opposed to the idea of diffusion of new knowledge among the traditional. The uncertain status of women's studies, their pronounced interdisciplinary search has called into question the independent nature of such studies, as well as their obvious integration with traditional fields of knowledge - such as women's history, women's literature, women's psychology and more. At the same time, the following view has become popular: women's research is the basis for the formation of new theories and concepts that study women from a nonsexist perspective, and therefore can claim the role and status of an independent scientific discipline, rather than simply appear within existing ones. The argument in favor of this approach was the same feature of women's research - the isolation of their development, which significantly contributed to their transformation into a field for the integration of many industries. An unconditional feature of women's research is their own conceptual foundations, through which it is possible to test and review, expand past theories. The period of the mid-1980s became a special special stage in the development of women's studies. It used the principle of multiculturalism and was associated with the continued restructuring of curricula in the direction of attracting the experience of minorities, greater tolerance and sensitivity to multicultural differences of people. Academic programs of women's research have been criticized by women scientists who belonged to different minorities - racial, ethnic, sexual, etc.

There have been serious transformations of theoretical feminist thought, which has taken the position of denying the essentialism characteristic of defining the category of "woman" and conceptualizing the multiple identities of women. They could not be reduced to the categories of race, ethnicity, economic and professional status, work, age, sexual orientation, religion of national origin and culture. Since this period, academic feminism has continued to develop an increasingly multicultural perspective, trying to incorporate the experiences of women of all races, ethnic groups, social strata and sexual orientations. The stage of development of multicultural gender analysis has made it possible to rise to a qualitatively higher level in women's research. The researchers drew attention to the existence of different women in terms of race, ethnicity,

class, religion, nationality, sexual orientation, age and disability. Educational programs began to embody research principles that were at the intersection of gender, ethnic, and multicultural perspectives. This contributed to the transformation of the academic world on the basis of tolerance, attention to the problems of diversity and peculiarities of people. The ideas and problems of different groups of women have significantly expanded the theoretical boundaries of academic feminism, contributed to the development of multicultural theories in general and the practice of liberating people. Along with these theoretical approaches, the understanding was established that all researchers are representatives of different races, cultures, and social classes in one way or another. Representing these different classes, ethnic groups, professional interests and age groups, they bring different interests and ideas, which can make it difficult to understand, change the discourse, and create barriers to consensus. As a consequence of such differentiation and individualization of interests, academic "feminism is redefined as a market for self-help of individualized consumers"; and in this case "policies of struggle for equality go to the bottom" (Ageeva et al., 2004).

Those who consider themselves discriminated against on a number of such grounds - for example, on the grounds of race and sex - find it difficult to understand the equality of women's interests. Indicative of women's research at this stage was the theoretical realization of freedom from racist, ethnic or class oppression. This is what turns into a true priority. In this context, the central term "gender" arises and becomes appropriate, simultaneously fixes a new subject of research - variable sex relations in a specific socio-historical situational context - and a new research approach, a new perspective - an attempt to remove the hierarchy of gender relations.

In the postmodern era, gender studies began to focus on the problems of identity and representations, constructions of masculinity and femininity on an international scale; family, law and different gender discourses; gender and space; theories of otherness; equal opportunities; work and education; violence and violations of rights; feminist movement and feminist theory. During the 1990s, research organizations with the term "gender" gradually opened up in European countries. Such associations include supporting projects in the field of gender research, developing the theory of ethics, justice and democracy, expanding social policy perspectives through research programs, international cooperation of scientists, non-governmental organizations, media, business and politicians. Projects are developed in the following areas: gender and social philosophy; theory of ethics, justice and reproductive rights; cultural conflicts, collective identities

and gender relations; citizenship, mobility, cooperation; equal opportunities and lifelong learning; perspectives of cross-border forms of democracy (Ageeva, 2003).

The main principle of such gender research was a combination of ethics, theory and pragmatics. Gender research has become interdisciplinary, overcoming the traditional framework of the social sciences, widely using comparative approaches, with special emphasis on commonalities and differences between countries and regions. Gender studies have differentiated rapidly in structure, nature, and objectives, although they usually have common themes and goals. Modern information technologies of education and teaching, available at the time of their formation and formation as a new research field, significantly contributed to research discussions, exchange of ideas and results, comprehension of new subject areas in this field of scientific knowledge.

The methodological problem of the development of gender research in Western Europe is the question of the relationship between women's research, in fact, in Western Europe and North America. The context of development of these world regions has its own specifics. American and European women's and gender studies are characterized by their dominance under the general name of "Western feminism" in the world market; however, it "does not stop the development of other types of feminism in other countries and does not narrow them down to Western versions. On the contrary, in different countries different types of feminism develop within their own political cultures and histories and change, in turn, Western models of feminism.

In general, the formation of gender theory gradually came to a demarcation from women's studies. Such disagreements and their justifications were caused by a modification of the research subject. In particular, instead of one or two articles, the focus of gender research came on five: woman, man, heterosexual, homosexual, and transsexual. There have been powerful changes in the feminist methodology itself. Academic feminism has evolved, and political practice has also changed.

Over time, the feminist methodology of essentialism has evolved into various forms of postmodernism. The nature of such changes has affected the transition from the logic of essence to the logic of difference in gender studies. The only substantive category of women in women's research has ceased to exist as a dominant. The main reasons for the transformation of women's studies into gender were the established identification of women's research with feminism. Even devoid of radicalism, he acquired a spirit of intellectual and ideological isolation. His

scientific priorities became a constant, but this approach very soon limited itself to refusing other research in its territory, not related to purely women's issues. In the sociological context, the relationship between men and women has received a constructed theory of masculinity, masculinities, gender patterns or alternative models of gender.

Gender studies are more thought-provoking than classical traditional feminist studies, because they build their methodology on the basis of the study of the relationship between the sexes, their interconnectedness, and the study of both women and men. Modern researchers, both men and women, who specialize in gender, deny the imposition of social roles that seem to correspond to traits unique to women or only to men. "We reject the assessments that fix the preconditions for the existence of" masculine "properties, such as aggression, and we deny the well-established and defined" feminine "qualities, such as, for example, compassion. Any property can be manifested in any person, and it should be evaluated in itself, and not in terms of the sex of the person in whom it manifested.

The subject and object of gender research is a principled approach to the study not of gender as such, but the study of the interconnectedness of the sexes. In various social sciences and humanities, the emergence of gender issues marks their renewal in terminological and methodological senses, directly changing their essential properties: axiological pluralism in gender concepts allows to bring different sciences together on the basis of interdisciplinarity as a principle of gender research. In this sense, philosophy gets a unique opportunity to realize the natural tendency to combine political, psychological, ontological and epistemological concepts, which had a steady tendency to differentiate in the early twentieth century. Philosophy is not only a philosophy of sex, but also a modern philosophical violation of the question of power, subjectivity, the ratio of spiritual and physical, the specifics of modern scientific knowledge. The specificity of the philosophy of gender is that it traditionally claiming the function of the purpose of science, the methodological basis of gender research in general, abandons the prescriptive nature of this function, trying to really reproduce the principles of polyvariance and antithetical philosophical thinking.

Conclusions

The article proves that in the postmodern era, gender studies are not identical to theories of feminism. The latter, as a system of general views that allow to describe, reveal and explain the social experience of people, focuses on the "woman" as its object, its role and significance. The main aspects of feminism as a theory are: women as the main object of study of

social life in a particular historical situation; woman as a subject in the social world; feminism - as a critical attitude to social realities from a woman's point of view and in her interests, and hence in the interests of humanity.

The gender theory of the postmodernism is aimed both at the theoretical rehabilitation of a specifically female experience, which can no longer be perceived as "exotic", and at making "visible" both female and male experiences of social life. The subject of modern gender research is not only female subjectivity, but also the comparison of woman and man in real life, in all their manifestations and spheres. Modern gender studies note the presence of not only woman and man types: in addition to them, the subject of gender analysis is homosexual, heterosexual and transsexual types.

Gender studies also aim to explain differences within a particular gender - between women themselves, between men - and to give them a holistic comparative characterization depending on status - their class, race, nationality, marital status, place of residence, age, religion, etc., that is, they provide a comparative analysis of the entire social life of people from the standpoint of their gender. In general, expanding the scope of gender research will require the emergence of new critical discourses.

The article identifies the scope of coverage of the gender conceptual sphere in the Eastern European region, where the gender concept is a multidimensional complex represented in the language, which has a certain ethnocultural specificity. The concept has an unstable structure, which is reflected in the model of the concept developed by us, in which we highlight the root and applications of the concept, the possible movement of features in the relevant semantic directions from and to the root. The unstable (mobile) structure of the concept is also characteristic of its root: during historical development, the root may change, but the semantic meaning is not lost, but only replaced by synonyms or verbal word formations relevant to today.

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