

## Cultural and philosophical analysis of gender issue

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**Abstract.** *In this article, manifestations of the gender concept in human society as well as cultural and spiritual framework are analyzed from a philosophical perspective. Theoretical foundations of the postmodern paradigms of the gender concept are differentiated with the consideration of its definitions and main characteristics. Today, the concept of gender, including places and roles of men and women in the international process, is becoming a separate challenge, and the gender has turned out to be the most important issue of the legal system. The history of world philosophy shows that the gender issue has been raised since ancient times. The article discusses the philosophical meaning of the concept of gender and offers an associative model. For the purpose of the philosophical analysis of the gender issue, the emphasis was placed on various scientific terms, and the content of the article and research methods were used. The article gives a comprehensive examination of both the concept of gender in the history of world philosophy and the process of its evolution in Kazakhstan. When studying gender-related questions in society, the focus has been made not on the physiological aspect only, but, to a much greater extent, on the spiritual and human nature. Although they are equal in legal terms, social, physiological, and psychological differences are also taken into account. It is determined that gender perceptions have a great impact on the cultural status of a person and that the social status of men and women in society is not limited to sexual relations. On the contrary, the most important values in the interaction between men and women are virtue, ethics, and morality.*

**Keywords:** *gender; philosophy; culture; society; human; continuity; value; morality; virtue; globalized.*

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## Introduction

Studies of gender issues in Kazakhstan are at the very dawn of their advancement. In the today's Kazakh society, the gender concept, the place of a man and a woman, and their roles in the social process are taking up a special position, since preserving the values shared by the entire mankind in the modern globalized society becomes one of the fundamental problems. In that vein, a critically important aspect in the development of our society resides in the philosophical analysis of the issue of gender, being among the most important trends taken root in the contemporary Kazakh society. From the philosophic perspective, we see the social place of men and women through their behaviors and actions. Today, the world practice shows that the issue of gender covers all areas of Science, Education, and Art. At the global level of the history of philosophy, the problem of gender has been on the rise for a long time – it is enough to recall the works of the ancient Eastern thinkers, such as Aristotle and Plato, reflecting the problem of gender and bearing a particular importance. Later, the problem of gender was studied more extensively in the philosophy of the Middle Ages and considered on the basis of religious concepts. The word «gender» refers to the identification of a man and a woman based on their social roles. On the other hand, for the purposes of philosophical analysis, the issue of gender is considered from the ontological, metaphysical, and biological aspects. In the today's Kazakh society, the issue of gender is among the most pressing in the policy of the State. Therefore, the article aims at revealing the philosophical essence of the gender concept and its content. In addition, this article offers a philosophical analysis of the differences between men and women from both social and cultural perspectives.

## Materials and methods

The theoretical basic works of outstanding thinkers of Eastern and Western philosophy about gender: *Wedding*, *Timaeus*, *State*, *Aristotle's Politics* by Plato, *Philosophy of Law* by Hegel, *Emil and his Education* by J.J. Rousseau, *Protection of the Rights of Woman* by

M. Wollstonecraft, *The Enslavement of Woman* by J.S. Mill, *The Origin of the Family, Private Property and the State* by F. Engels, *Woman and Socialism* by A. Bebel, *On the City of Women* by K. Pisanskaya, *A Treatise on Politics* by Ibn Sina, *The Blessed Wall* by J. Balasagun, *On the Division of Nature* by Eriugena, *Women's Mystery* by B. Fridan, *Woman on the Path to Freedom* by K. Zetkin, *Second Sex* by Simone de Beauvoir and other works, as well as Kazakh poets – Dospambet, Aktamberdi, Shal poet, Kazakh intellectuals Sh. Ualikhanov, Y. Altynsarin, A. Kunanbayev, Kazakh intelligentsia of the early twentieth century M. Dulatov's *Bakytisiz Jamal*, Zh.Aimaulytov's *Akbilek*, *Kunikey Plain*, M. Zhumabaev's *Sin of Sholpan* can be noted. The article analyzes, systematizes and compares the views of foreign and domestic scientists.

Anthropological, theoretical, and hermeneutic research techniques are used as the methodological basis of the article. The study employed methods of description, narration, observation, classification, comparison, induction, and deduction. The problem of gender has been analyzed from the philosophical standpoint, using, inter alia, methods of critical thinking. Objective research was carried out through philosophical research methods, along with the structural analysis, comparative textual analysis, and systematization methods.

## Discussion

Nowadays, Kazakhstan pays a special attention to the place of women in society.

A period of humanity come to the process of globalization, concepts about the place, role of men, women in society and the social relationship between them are taking on a new character in the 21st century. Historical-philosophical and philosophical-anthropological research of the issue of gender is of great importance today. The socio-economic, political, and cultural changes taking place in today's Kazakh society make it necessary to reconsider many social issues, including the issue of gender. The task of researching the concept of gender in the philosophical worldview of the Kazakh people has not yet been fully resolved, therefore

it is very important to define the nature of a woman in connection with her social function in society and family from the point of view of the nation's identity, worldview, and spiritual and cultural values. The study of how the gender problem is pictured and evaluated in the history of world philosophy, including the Kazakh philosophical worldview, understanding of modern gender, anthropological and existential problems is a useful and meaningful experience for society. During the years of independence in Kazakh society, the social status of women has risen to a completely new qualitative level, and the place of women in society has become special. Today, gender issues have become an important component of state policy and they gave special attention. Our history testifies to the image of a Kazakh woman, we know that she was a free, wise, heroic, honest person who exalted her own 'I', who knew how to be in spiritual harmony with herself and her environment, striving for eternity from the transient. There is no doubt that the contribution of a Kazakh woman to the integration of the Kazakh people into world civilization and development as a nation is enormous. In the history of philosophy in general, the problem of sex begins with the philosophy of the ancient East and covers the time up to the present. In the history of world philosophy, reflections on the problem of gender are different and are characterized by the originality of the thinking of the thinkers of each period. If we dwell on the issue of gender in the Ancient East, ancient philosophy, then it was the patriarchal way of that time that did not allow a woman fully realize her social and natural potential. If we dwell on the issue of gender in the Eastern philosophy of the Middle Ages, then in the relationship between husband and wife, the main idea was the dependent position of the main woman in the family and the need to obey her husband. Since a religious orientation prevails in the Western European philosophy of the Middle Ages, the image of a woman is closely connected with religion. The Renaissance saw the birth of projects to reform the relationship between men and women in society. In the new era, new changes took place in the question of sex, and the concept of «natural» characteristics of a woman or a man

gradually disappeared the same. Currently, the concept of gender aims to eliminate the social nature of inequality between the sexes, while at the same time supporting the division of labor along gender lines. – From the history of philosophy, we know that in ancient times, in the Middle Ages, in the Renaissance and in modern times, women had limited opportunities for education. Because of this situation, the role of women in the history of philosophy has long been overlooked and remained unknown. In the Turkic worldview, the image of Mother Goddess Umay is associated with a woman, a mother, a guardian of the clan, the supreme goddess of the Turks, who is associated with the spouse of God. We can see that the Kazakh worldview also has a gender form of myth, mysticism, and wonder. In the works of our thinkers and poets, images of the mother of the country, a good wife and a bad wife are created and sung. Describing a woman, comparing good and bad women, paying attention to the educational value, occupy a special place in the thoughts of Kazakh poets. Aktamberdi, Dospambet, Bukar Zhyrau, Shal put questions of femininity, its place and significance in society at the main place in the creative heritage of the poetess. Kazakh intellectuals wrote many works on women's issues and fought against inequality. Among them, Shokan Ualikhanov was the first to recognize the inequality of Kazakh women as a major social problem. Ibray Altynsarin opened the first school for Kazakh girls. The great philosopher Abai Kunanbayev made a great revolution, deeply portraying the theme of women in his worldview. During the years of independence, Kazakhstan adopted several laws related to the implementation of gender policy. Also, the gender policy is aimed at protecting the rights of women, financial support for socially vulnerable women, solving women's problems, taking measures to protect their health, paying attention to the upbringing in the country, education, and training of girls, eliminating various obstacles that women face, whether in family, aimed at creating a positive atmosphere from a spiritual and moral point of view, whether in the environment. Today, social and modern features influence the formation of the "Kazakh woman" phenomenon. The main

characteristic of a Kazakh woman is fidelity to national traditions, honest, kind, decent, polite, educated, well mannered, demanding, because in society, our mothers believe that the history of education is a guarantee of society's modernization. Consciousness of the generation and the spiritual basis for educating the future of the nation.

Efforts of psychologists, historians, philosophers, ethnologists, literary critics, and linguists play their part in enhancing the gender policy institute in Kazakhstan. As to the general history of the gender concept origin, early ideas come from the works of such ancient Eastern thinkers as Aristotle and Plato. Throughout the history of philosophy, the problem of gender grew wider in the Middle Ages and was then considered in its own way in the context of religious notions. It stands to mention such prominent philosophical scientists as I. Kant (Kant, 1966), G.V.F. Hegel (Hegel, 1990), A.Schopenhauer (Shopenhauer, 1991), Z. Freid (Freid, 1991) and others, who emphasized the 'gender' concept in their works. French philosopher and psychiatrist Jacques Lacan did comprehensive research on the theory of sex from the perspective of biologists. French poststructuralists point out that the importance of the "character, language and culture" in self-awareness for a representative of any gender is substantial. Initially, gender studies started in the West. The importance of the 'gender' concept was highlighted in the 70s of the last century, and the social theory of sex was formed. American psychoanalyst Robert Stoller first introduced the term «gender» to science in 1968. In the book "Sex and Gender," he emphasizes that "gender is a concept that is considered from a biological point of view, that is, the relationship between a man and a woman, and gender is considered from a psychological, cultural point of view" (Stoller, 1968: 124). In this regard, the concept of gender serves to define social roles of a man and a woman, while 'male' and 'female' are two biological sexes and two social structures. In addition, they distinguished the differences between them. In essence, the concept of gender is a social process that protects the personality characteristics of both a woman and a man and participates in securing their

interests in case of discrimination. There are two concepts associated with the description of gender: gender-related identity and gender-associated stereotypes. A gender identity is the understanding, the feeling that humanity, in general, is made up of female and male types. Gender stereotypes are normative concepts about the images of a man and a woman and offer an understanding of their attributes. Basically, the concept of gender refers to the differences, i.e., the distinction between men and women in society. English sociologist Anthony Giddens, criticizing the concept of gender, says: "a person's self-awareness as a man or a woman, depending on his behavior, ideas, and desires, stands upon what gender it was attributed from the distant childhood. That is, the sex 'nailed' to it is governed by such merely biologically active substances as hormones, chromosomes, morphology. Thus, biological features are perceived as an alarm, rather than as a reason for the differentiation of social roles" (Giddens, 1999: 46). In the formation of the theory of gender, such understanding of the difference between the sexes is worth of modern times. One of the proponents of poststructuralism, American feminist philosopher Judith Butler, believes that "the concept of gender is a form of identity of the subject under the influence of certain established social stereotypes" (Butler, 2000: 302). Her successor, French philosopher Elisabeth Grosz, said: "gender is a metaphor for sexual differentiation that does not give uniqueness and definition" (Grosz, 1995: 9). Today, 'sex' is a biological concept, while the word 'gender' can be considered as a sign of socio-cultural existence between the sexes. Gender characteristics are determined by the concepts of 'male' and 'female' cultural traits. The feminine and masculine principles have acquired a great importance in the conceptual foundation of Yin-Yang in the Eastern mythology, having been acknowledged as the most underlying elements of the world. The Yin-woman and the Yang-man were recognized as the complementary phenomena, comparable to the Earth and the blue sky. According to famous psychologist and philosopher A.N. Leontiev, "from the point of view of psychology, it turns out that a person is born from the womb as an individual unaware of

what gender it is, and as a person is being formed on the basis of relations with the social environment through certain stereotypes” (Leontiev, 1975: 173). The fact that genes reflect all aspects of human existence is determined by the thinker in his worldview. The perception that men take women for their significant others, as their second I, to complement men, are reflected in the works of such scientists such as T. Aquinas, M. Montaigne, G. Spencer. Similar thoughts were reflected in the worldview of F. Nietzsche. He believed that the feminine beginning had once prevailed among men, and it was he who outlined the basis for creating the modern values. The German thinker admits ‘masculinity’ and ‘femininity’ not as unwavering opposites, but rather as complementary facets of a person. In his opinion, every person has the image of a woman inherited from his mother, triggering on whether he respects or hates women, or is completely indifferent (Nietzsche, 1990: 23). The works of Derrida, Freud, Lacan, Deleuze, Guattari contributed to the feminist theory of ‘sexuality as an exception’. If we consider the opinion of Hegel on the gender issue, “women can be educated, but they are not suitable for comprehending the sciences, philosophy and some works of art of the highest level. Women have imagination, taste, they stand out for their beauty, but they do not understand what is ideal. The difference between a man and a woman is the same as the difference between an animal and a plant: an animal often corresponds to the character of a man, a plant – often corresponds to the character of a woman; because a woman shows a calm opening, she is endowed with the principle of ambiguous unity of feelings. If women lead the government, the state is in a dangerous situation, because women act not according to a claim that has become universal, but rather according to a random desire or opinion. While education for a woman comes in an unknown way, that is, through imagination, often from life itself, a man takes his rightful place through the achievements of his thinking and through numerous technical efforts” (Hegel, 1990: 215). Also, the scientist considered the problem of genes in a culturological context. After studying the works of T. Aquinas, M. Montaigne, G. Spencer, F.

Nietzsche and the books *Era* published in London and the United States in 1792 with the reference to Mary Wollstonecraft and Miriam Schneider, researchers of feminism for the protection of women’s rights, he summarized the content of those works as follows: “1. Sex is a biologically determinable characteristic of a person, which is not subject only to the direct influence of society; 2. Gender is a category that constitutes a fundamental thought and is responsible for the social structure of the subject in the context of culture; 3. Gender is a social institution that reflects all aspects of human existence, such as a sociocultural structure, a socio-demographic category, an ideological structure, a technology or process, subjectivity, a cultural metaphor; 4. Gender action develops within the framework of the poststructuralist and postmodern philosophy” (Ғабитов, 2010: 8). In the last decade of the twentieth century, scientists presented irrefutable scientific data to prove that the basic programs are already embedded in the brain at the moment of one’s birth. For example, “the evolution of the development of men and women was different due to the fact that their conditions were different. It is known from history that in ancient times men hunted and women picked fruit. Men performed the function of protection, while women were engaged in childcare. As a result of the development in their respective directions, their body and consciousness have been formed in different ways. The process of effective implementation of the assigned tasks influenced not only the way their bodies had evolved, but it also shaped their thinking pattern. With this background, men have become taller and stronger than women. For millions of years, male and female brain structure also changed depending on the different expectations and requirements imposed on them. Later scientific experiments found that even among the children raised on an island far from other people, from organized society, from their parents, the girls were still engaged in dressing, comforting and raising their dolls, and the boys competed with one another in terms of strength and intelligence, forming a clear hierarchical group. Scientists who conducted a special study believed that the explanation lied in the fact that the activity

of human brain cells is organized in such a way as to determine the nature of our way of thinking and behavior even in the womb" (Strategia gendernogo ravenstva Respubliki Kazakhstan na 2006-2016 gody, 2005: 16). So it has been supported by scientific evidence that the fair sex, initially created to give birth, to be a mother, in no way can be separated from their maternal nature, the same as men cannot leave behind their masculine essence. Today, among scientists who study the problem of gender in the Kazakh philosophy we can name A.N. Nysanbayev, T.Kh. Gabitov, G. Yessim, A. Kulsarieva, A. Massalimova, M.Orynbekov, S. Kondybai and others. In his work «Gender and Modernity in Cultural Anthropology», religious scientist and Doctor of Philosophy T.Kh. Gabitov noted that the topic of women within the framework of gender issues is interesting and rapidly developing as a hot-button problem in the area of the new-built education, and that such interest is, above all, associated with the processes of humanization and democratization in general. He provides a detailed description of the gender issue development in Kazakhstan: "the main focus here falls on reassessing the role of a woman. Gender studies in the humane sciences have recently been widely promoted, and the effectiveness of the gender method for solving many traditional problems is obvious. Socio-cultural theory of gender, underpinning the gender education, becomes one of the most relevant, challenging and dynamically growing areas of new scientific knowledge. At the same time, increasing scientific research and special studies in that direction are caused by the new socio-historical conditions of sovereign Kazakhstan and modern scientific methodological positions" (Strategia gendernogo ravenstva Respubliki Kazakhstan na 2006-2016 gody, 2005: 5). The major place in the Kazakh worldview is given to the preservation of the national identity and origin. From the standpoint of philosophical thinking, the key principle lies in considering both a man and a woman not through the prism of sexuality or sensuality, but as the owners of a soul and a mind. Ancient ideas nurtured in the Kazakh mindset should be revised through the prism of the modern reality. For example, "a man with a copper

head is more preferable than a woman with the golden head", "woman's hair is long, but her wisdom is small," "a girl has to follow forty rules, even a housemaid can bar her from doing some inappropriate," "a birth of a boy is a day for rejoicing," "a daughter is only a guest at her father's house," "a woman should have a husband rather having wealth without the husband", etc. Today, we are expected to look thoughtfully at the core of such expressions. In any society, it is wiser to differentiate men and women by their spiritual characteristics, religious qualities, and intelligence. Speaking of gender-associated stereotypes, which have been formed in our national psychology, we should not judge of who is the ruler of the house, be it a man or a woman, or call a husband of a vigorous woman an 'ynzhik' (delicate flower), or ridicule men who listen to their wives' opinions or help with household chores. It is difficult to say that gender issues are developing in one pattern in a globalized society. In modern life, consistency in gender education is lost. For example, girls are engaged in many traditionally «men's» sports as boxing, kickboxing, football, or weight lifting, and boys choose professions in supposedly «women's» fashion salons as hairdressers, fashion designers, couturiers. In today's society, gender development is dominated by the global information. Therefore, in studying the issue of gender in society, it is reasonable to focus not on the physiological, but on the spiritual, human side. According to scientist T.Kh. Gabitov, who completed a comprehensive analysis of the issue of gender in Kazakhstan society "... gender embraces education, professional activity, access to power, sexual attractiveness, family role and social status, which determine individual opportunities for procreation. Social statuses exist within the cultural space of the said community. This means that the concept of a gender culture corresponds to having a gender as a status. Gender concepts produce an immense influence on the cultural status of a person. The social position of women and men in society is not limited to sexual relations. Genes take over the entire social system of society and are involved in all social relations. In cultural studies, 'genes' have been ignored for a long time, and the

concept of 'gender' has been studied only as a physiological change" (Strategia gendernogo ravenstva Respubliki Kazakhstan na 2006-2016 gody, 2005: 16). Today, it is important to give consideration to the opinion of scientists in each of the areas related to the issue of gender. Professor of Al-Farabi Kazakh National University, culturologist A. Kulsarieva puts a question of "How to bring together genes and traditions? As the word 'gender' is constantly repeated, it is still common in our society to speak of the violation of the rights of men and their inappropriate treatment, as if they were removed from their pedestal by women. Then, gender studies are perceived as a struggle to equate a woman with a man, and it triggers a conversation that it is not possible, that there are differences inherent in the nature itself. This is an unnecessary story, and yet it is of our own doing, from which no one escapes. To that end, gender policy is one of the mechanisms for the democratization of the country. I believe that the time has come to apply common sense and acknowledge that it is inappropriate in the modern world. Personal traits of women must be respected, since they are not destined to just cooking and doing laundry», and so she stressed that the gender policy does not overlap with traditional consciousness. In the Kazakh worldview, «a man is the master of the house, while a woman is the nail of the house» or «a man is the face of the Steppe, a woman is the beauty of a house» works as the principle of a rich and powerful life. These concepts are like an unwritten Steppe law that has been firmly established for generations. Concurrently, in the Kazakh mindset, the order of living as 'male' and 'female' has been shaped through the prism of the traditional ethno-culture. First, there were gender differences in the process of raising a boy and a girl from the moment of their birth, including their dressing, upbringing, labor training, and social adaptation. Secondly, when they grew up and got married, a 'man' and a 'woman' were subject to a certain level (status) in the society. The basic need for a family lies with men, it is instilled in their mind to be always ready to protect his family, to be a man of determination, composure, to have an ability to make quick decisions, and in all circumstances be responsible for his actions.

And a woman is charged with submitting her man, demonstrating loyalty, avoiding lots of talks, spending the life within the house and relying on the income of men. This is not a separation between a man and a woman, but rather a feeling of their role in society, defining their places and their basic statuses, all for the general goal to properly bear their great responsibility for the future. Of course, the existence of each society is known for its own peculiarities of development. It is true that, in general, men and women have their own innate differences and distinctive features, but today they have equal rights in society from a legal point of view. In the Muslim religion, the Qur'an says that Allah created a man separately. In verse 48 of Surah 5-M'idah, it is said: «We have set a path for each of you. If Allah had willed, he would have made you all a single ummah (religious group)" (Quran Karim, 1991: 36). In religion, creation of a person as a man or a woman is often associated with the ummah of the Supreme Being, and it is said that all people on earth are equal, and they cannot be humiliated. Today, in the Kazakh society, if we look at the issue of gender with a philosophical eye, morality should be preserved and treated as the key value among men and women. After all, the cornerstones that make a person noble and superior to other living beings and bless the society are virtue, morality, and faith. The most important life beacons for any person are morale, goodness, and faith. The difference between these values shapes a personality. A person can always preserve its human nature if he does not lose his moral values. As a result of the triumph of human values both men and women strive for good and distance themselves from evil, both in public and in families. All human values are rooted in virtue, morality, and faith. In society, people should be able to achieve their intended goals only through virtuous actions and virtuous ideas. The strength of virtue, morality, and faith by itself neither leads a person towards a straight path, nor drives him away. For instance, a character of the world of Kazakh fairy tales, Ayaz Bi is considered a person on the path of virtue. Let's pay attention to this excerpt: «...he hanged his ragged hat and fur-coat at the doorstep of the Khan's marquee. Whenever he needed to

make a proper unbiased and fair decision, he always looked at his worn out clothes and said to himself: "Hey, Ayaz, don't get a swollen head that you are rich now, that you are a Khan yourself. Remember where you came from, you're your place!" For the fact that Ayaz bi did not deviate from the straight path, he was known for his moral rectitude and honesty, regardless his position. His virtue was defined within the framework of such concepts as gratitude, appreciation, and repentance. There are some internal forms of virtue and morality. Philosophically, it consists of such categories as virtue, morality, and faith as internal forms: reason, humility, virtue, kindness, justice, satisfaction, repentance. The main guarantee of remaining a human and preserving the qualitative difference between a human being and other living creatures resides in virtue, morality, and proper spiritual qualities. Virtue, morality, and faith are the perfect pillars to build a person's life upon. For the harmonious continuation of relationships between a man and a woman in the framework of various socio-economic, cultural, and political changes occurring in the country, they should put morale, humanism and spiritual values on the principal place in their living. That said, proper upbringing and education are crucial for the formation of virtues and good moral qualities in a person. Secondly, the erudition of both men and women in the society should become its highest ideal. Kazakh thinker Abai Kunanbayev said: "A man should dress in a modest manner and keep his clothes clean and tidy. Only dandies can spend more on clothes than money allows, burdening themselves with excessive care of the way they look. Dandies show off themselves in different ways: One pampers his face, cherishes his moustache and beard, tenderizes his body, walks with self-importance – he tosses his eyebrows languidly, taps his fingers, sets his elbow aside; another is markedly careless in his affectation, trying to look like a simple fellow, while he supposedly casually mentions his best steed and rich clothes, saying that it is nothing special; He strives hard, attracting the attention of those above him, causing envy in his peers, and among the lower ones he is known as an example of unattainable

sophistication and luxury. It is said of him, 'What can one be sad about, having such a horse and dressing like that?' All this is both ridiculous and shameful. Let no one be carried away by this nonsense, otherwise he will find it difficult to regain his normal human face" (Abaj, 1968:129). And in our modern world, if we find the said four attributes in ourselves, whether a man or a woman, there would be no doubt that the future of both the family and society will be strong and stable.

Approving that the modern gender policy aimed at achieving equality between men and women in all spheres of public life. Ensuring equality between men and women in a globalized society will ensure peace and harmony, stable democracy, sustainable economic development, security, and stability in the region and throughout the world. Nowadays, when it comes to gender, achieving basic gender equality is a priority in society. In particular, equal distribution of power between men and women, equality in service, financial independence and business development, achieving one's own interests, equal opportunities in raising a child in a family and the absence of any violence, in general, the elimination of discrimination based on sex sign occupies a central place in public policy in modern Kazakhstani society. Gender equality refers to the realization of equal rights and opportunities for both sexes at the same level. It is important to achieve real gender equality, taking into account the interests and opportunities of both sexes, and not to improve the position of only men or women in the gender issue in society. To date, the Concept of Family and Gender Policy until 2030 was promulgated in Kazakhstan in 2016. On April 1, 2022, the President of the Republic of Kazakhstan approved Decree No. 853 amending this document. Among them, targets and expected results are fixed:

1. Gender gap in life expectancy for men compared to women by 2030 will be 7 years (now 8.2).

2. Share of broken marriages in relation to the total number of registered marriages will be 33% (now 37.1%) by 2030.

3. Rate of artificial termination of pregnancy per 1000 women of reproductive age by 2030 will be 12.0 (currently 15.3).



4. Number of registered cases of domestic violence against women and children will decrease by 50% in 2030 (currently 15%).

5. Gender gap in the average wages of women compared to men will be 21.0% in 2030 (now 24.0%).

6. Proportion of women with material assets (property (housing, vehicles), movable property) will increase by 10% (currently 4%) compared to men by 2030.

7. By 2030, the share of women at the decision-making level 102 in the executive, representative and judicial bodies of the state, state, quasi-state and corporate sectors will be 30% (now 24.5%).

8. Share of women in ensuring peace and security by 2030 will be 10.0% (now 7.0%).

Expected results: By 2030, the following results will be achieved:

1. Increased awareness of the population in the field of reproductive health.

2. Proportion of fathers involved in the process of raising children is increasing.

3. Relevance of identifying and assisting families in a difficult life situation will increase.

4. Number of repeated cases of domestic violence will be reduced.

5. Financial literacy of women in the field of entrepreneurship will increase.

6. Proportion of women participating in decision-making processes in the executive, representative and judicial bodies of state power, the state, quasi-state and corporate sectors will increase.

7. Population coverage will increase with measures to strengthen the family institution and gender equality.

Concrete actions are being taken to implement this concept in Kazakh society today. The country has laid the foundation of the main legislative documents that support and support gender policy, but the power of legislative documents is not enough to fully achieve gender equality, and this is mainly influenced by the mentality of the people and traditions. The issue of gender is one of the main directions of the country's development and its comprehensive modernization. Today, relations between men and women, gender equality are a hot topic in human life. Although gender equality has only gained momentum in recent years, an issue has been

raised over the years. The problem of gender has recently become an important topic of domestic scientific discourse. In a globalized society, the image of a woman in the world is formed based on a new civilization. Therefore, the gender question is a true vital expression of anthropological research and concerns, covering the entire socio-political, spiritual-cultural, socio-economic sphere, arising in connection with spiritual thoughts and the multifaceted aspects of everyday life. Relations between a man and a woman and their equality will be humanistic. The issue of gender is a direction that supports the equal rights of both men and women. Socio-economic, informational changes in modern society have radically changed the worldview of women and men. Men today must accept the change of a woman in accordance with the requirements of modernity. One can understand the positive and negative aspects of this trend in society. If we focus on the positive side, women and men will be able to play an equal role in their development in the social environment. According to sociological research, the negative side is that the demographic situation in society can deteriorate sharply, since women may refuse to start a family, give birth, and raise children, and attach the main value to service and position, career. In addition, material things. If we turn to experiments conducted in the countries of Northern Europe, then the more women in power, the better the social situation of the population of these countries. At the head of the government, women begin to solve the problems of education, health care, pensions, the situation of the disabled, and employment. Moreover, in experiments conducted in Asian countries, the more men in power, the more attention is paid to state power, military, and technological development. One of the main characteristics of the democratic development of our country in the 21st century is the right of women to actively participate in the cultural, political and economic life of our country. Today, the issue of same-sex marriage occupies the minds of all people around the world. Recognition and legalization of same-sex marriages, adoption of children by same-sex families, and the right to openly serve in the armed forces

are not allowed in many states. All over the world, same-sex marriages are recognized today in countries such as Canada, Spain, France, USA, Sweden, and Norway. And in our society, there are several Gender Research Centers to address the problems of gender inequality, namely the Gender Information and Analytical Center in Karaganda, Social and Gender Research Institute at Kazakh National Women's Pedagogical University, Gender Center for Economic Research of National Economic University. Wide use of women's potential based on equal rights and opportunities is a guarantee of gender policy. The issue of gender equality between men and women is the only serious issue that is still on the agenda in Kazakhstani society. There are many people in our country today who support gender policy, but, on the contrary, there are many who say that gender equality is alien to our national identity, culture, and mentality. Differentiating the thoughts expressed in the worldview of thinkers, women and men can never be equal in society, for it is known that the difference between them lies in their natural nature. In the Kazakh worldview, our ancestors believed that female nature is not inclined to leadership or harshness, but on the contrary, it is inclined to kindness and dignity, and male nature is not to rudeness and cruelty, but to responsibility, to be the guardian and protector of the family. Understanding the importance of use will greatly influence the development of Kazakhstan. There is no doubt that the correct implementation of gender policy today will change public consciousness and will benefit the prosperity of Kazakhstan. Therefore, it is very important for our society to conduct a comprehensive study on this topic and draw conclusions.

### Conclusions

In the countries of the modern period, the study of gender issues is at several stages, and researchers are very interested in this topic. In a globalized society, the problem of gender in society, particularly, in art, science, public life, is studied and unprecedented large-scale

conclusions are drawn started to rise. During the research in the article, we found out that in society there are several views on men and women. We clearly see these views, theories, ideas, and conclusions from the history of philosophy. Analyzing the history of world philosophy and worldview, it turns out that women's equality, women's status, the general gender issue and the phenomenon of feminism have spread and originated in the West. According to studies, in Western countries, at first, women's rights were limited, there was not enough opportunity to show their abilities. As for the eastern countries, on the contrary, a woman was seen as a person with her own place in the family and society. Over time, with the development of feminist concepts, the role of Western women in society has increased. However, because of such activities, many problems have appeared in society. In particular, we see from research that spiritual degeneration, the deterioration of the demographic situation, and other phenomena have taken root.

Until this period, the promotion of equality between a man and a woman in the field of humanities in society has been recognized to be among the fundamentals for the successful development of such society. As reflected in the worldview of great thinker Al-Farabi, "a person needs a lot, yet he can find what he needs in the public environment only. From this, their social significance is formed." It is the public environment and public attitudes that contribute to forming the social essence of a man and a woman. Therefore, the importance of studies of the issue of gender has a special meaning for any society, being one of the most relevant, challenging, and rapidly developing topics in the field of science. In a society, although a man and a woman are equal in terms of their legal rights, they still have certain social, physiological, and psychological differences. In the Kazakh society, the identity of a man and a woman is highly respected, and they should be considered, above all, as owners of their precious souls and minds, rather than from 'sexual' or sensual point of view.

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### Гендерлік мәселені мәдени-философиялық талдау

**Аңдатпа.** Бұл мақалада адамзат қоғамындағы гендер ұғымының көріністері, мәдени-рухани негіздері философиялық тұрғыда талданған. Гендер ұғымының постмодерндік парадигмалары теориялық негіздері сараланып, оның анықтамалары, негізгі сипаттамалары қарастырылды. Бүгінгі таңда гендер түсінігі, ер мен әйелдің орны, олардың рөлі әлеуметтік үрдісте ерекше мәселеге айналып отырғандықтан, мақалада гендер ұғымының философиялық мәні және оның мазмұнын ашуға негізделген. Философия тарихындағы ғұлама-ойшылдардың гендер жайлы айтқан ойлары мен философиялық көзқарастары талданған. Әлемдік философия тарихында гендер мәселесі ежелден көтеріліп келе жатқан тақырыптардың бірі екені көрсетілген. Гендер ұғымының философиялық мәні талқыланып, ассоциативті үлгісі ұсынылады. Гендер мәселесін философиялық тұрғыда талдау барысында әртүрлі ғылыми терминдерге баса назар аударылып, мақаланың мазмұнын ашуда, зерттеу әдістерінде қолданылды. Мақалада әлемдік философия тарихындағы гендер мәселесі ғана емес, сондай-ақ, Қазақстандағы гендер мәселесінің даму үдерісі жан-жақты қарастырылып, қоғамда гендер мәселесін зерттеуде физиологиялық тұрғыда ғана емес, керісінше рухани, адами болмысына баса назар аударылған. Олар құқықтық тұрғыдан тең болғанымен, әлеуметтік, физиологиялық әрі психологиялық айырмашылықтары да ескерілген. Гендерлік түсініктер адамның мәдени статусына үлкен ықпал жасайтындығы, ерлер мен әйелдердің қоғамдағы әлеуметтік орны тек жыныстық қатынастармен шектелмейтіндігі, керісінше ер мен әйел адамдардың арасында ізгілік, имандылық, адамгершілік ең басты құндылықтар екендігі анықталады.

**Түйін сөздер:** гендер; философия; мәдениет; қоғам; адам; сабақтастық; құндылық; адамгершілік; ізгілік; жаһандану.

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### Культурно-философский анализ проблемы гендера

**Аннотация.** В данной статье с философской точки зрения анализируются проявления понятия гендера в человеческом обществе, культурных и духовных основаниях. Разграничены теоретические основания постмодернистских парадигм понятия гендера, рассмотрены его определения и основные характеристики. Сегодня понятие гендера, включая места мужчин и женщин и их роли в международном процессе, стало особой проблемой, а гендер – важнейшим вопросом правовой системы. История мировой философии показывает, что гендерный вопрос является одной из тем, которая поднималась с древних времен. В статье обсуждается философское значение понятия гендера и предлагается ассоциативная модель. При философском анализе проблемы гендера делался акцент на различных научных терминах, использовались содержание статьи и методы исследования. В статье комплексно рассматривается не только концепция гендера в истории мировой философии, но и процесс развития этого вопроса в Казахстане, при этом в исследовании вопроса пола в обществе акцент делается не только на физиологическом аспекте, а, в гораздо большей степени, на духовном и человеческом естестве. Хотя с юридической точки зрения они равны, учитываются также социальные, физиологические и психологические различия. Определено, что гендерные представления имеют большое влияние на культурный статус человека, что социальное положение мужчин и женщин в обществе не ограничивается сексуальными отношениями, напротив, во взаимодействии между мужчинами и женщинами важнейшими ценностями выступают добродетель, нравственность, мораль.

**Ключевые слова:** гендер; философия; культура; общество; человек; преемственность; ценность; нравственность; добродетель; глобализация.

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