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Role-based position of a woman in society through the lens of J.S. Mill's and S. de Beauvoir's philosophical ideas: gender inequality issue

JULIA MAER. Role-based position of a woman in society through the lens of J.S. Mill's and S. de Beauvoir's philosophical ideas: gender inequality issue. *In the article role-based positions of a woman in society are considered through the lens of J.S. Mill's and S. De Beauvoir's philosophic ideas. Gender inequality was analyzed from the perspective of Psychology and Philosophy. The history of establishment of notions "gender", "sex", and "gender identity" was irradiated. Feministic theories in philosophy were analyzed.*

Keywords: gender, sex, gender identity, role-based position, feminism, feministic theories, men's and women's personal attributes.

At the modern stage of Psychological and Philosophical science development of the problem of studying of men's and women's gender special aspects threw this issue into sharp relief. The question of "woman

history" studying and her role in society draws attention of scientists more and more often. A lot of scientists have been working on the question of gender differences and searching of explanations for these differences for long time, among which the works by G. Gaimans, M. Mid, H. Thompson, L. Hollingsworth, H. Doich, J. Lampl De Grut, M. Horner, E. Maccabi, K. Jacquelline, N. Khodorov, R. Unger, J. Scott, J. Lorber, L. Repina, R. Hoff, O. Yarska-Smyrnova and others can be highlighted.

However there are many theories told by both male and female scientists which have significant differences in their interpretation. For this reason the purpose of the article is theoretical analyses of perspective to the problem of women's role in society.

The set aim requires fulfillment of the following **tasks**: to analyze the history of notions "gender", "sex", to separate out factors of gender identity establishment, to analyze feministic theories in Philosophy from male and female points of view.

Research timeliness. There have always been some arguments about the role and the mission of a woman. Gender inequality principle which was popular till the 20th century has been established in social life nowadays strongly. Women's rights and duties sharply differed from men's that provoked absence of respect to the woman from male gender and her fear as the main behavior regulator. Although, then-and-now not the only one idea has existed towards this issue and feministic ideas found their place in the scientific world. That is why history of the development of women's role in family and society is timely and important question nowadays.

Exposition of essential material. Gender Psychology is an aspect of psychological knowledge which studies characteristics of gender identity that identify people's social behavior according to their sex or gender belonging. The emphasis in psychological studies of this knowledge field was made on comparative studying of personal characteristics of male and female sex.

One of the main notions of gender psychology is "gender". The word "gender" comes from Greek and means "material medium of inheritance"[4]. For long time psychological aspects which differ men from women were called sex performance. Most of researchers came to the conclusion that the term "gender" had been involved into psychology by the famous psychologist R. Stroller in late 60s of the 20th century. It was he who began to use "gender" for characteristic of psychological, cultural and social aspects of individuals separately from that, which describe biological sex. Stoller emphasized that it was easier to change

person's sex in a surgical way then psychological one, his/her gender identity. In that way, at that period an attempt to separate notions "sex" and "gender" was made on the basis of correlation of natural and social factors [3, p. 88].

Later the American researcher J. Scott described and studied gender in her works. In her studies she emphasized that considering "gender" opposed "sex" with its biological aspect and "natural gender" with its grammatical sense, exact women's and men's differences which form under the influence of social activity of representatives of both sexes should be highlighted which eventually identify patterns of their social behavior[3, p. 90].

"Gender studios" (gender studies) begin to spread in the scientific world mostly in the USA and Canada only in the 1980s. Before that time the notion gender with the meaning we got used to nowadays (proportion of people of different sexes) was unknown and used mostly for description of such grammatical category as "natural gender" [3, p. 88-91].

Up to date the issue of gender is widely spread in psychological studies. It is conditional not only upon reconsidering of the problem of sex relationships although proportion of sexes is perceived as a form of social society organization.

Gender studios, gender studies are the complex of interdisciplinary studies addressed to sex phenomenon in its social dimensions. Central categories are gender, masculinity and femininity, through the lens of which different aspects of social relationships are studied [7, p. 69].

For long time 'gender studies' in scientific works were mostly associated with women or feministic studies, at the same time using the notion "studying of women's problems". In reality the subject of gender studies is not a woman, particularly all the range of social relationships between both sexes (male and female) which is caused by intersexual stratification (differentiation) of society.

Particularly that period when the term "gender" was involved into science cannot be considered as pivot point in studying of gender researches in psychology. One of the first who turned to an issue of that field in his works is G. Geimans who gave not only a scientific review of studying of gender differences between sexes, but described his own views in his famous work "Psychology of a woman" in 1911. Geimans emphasized importance of studying not only female but male psychology. The psychologist pointed out that it is necessary to consider sex of a studied person during data analyzing and differentiating of men

and women according to their temperament by their comparison [4, p. 162-164]. Problems of gender identity and gender socialization were also developed in works by M. Mid. In one of her own works "Growing up on Samoa" she paid her attention to female and intersexual (gender, sexual) routine in primitive societies. By contrast with western cultures, where sex roles were constant, she described some island tribes where male and female roles were significantly changed in comparison with European and American ones. Margaret Mid's study particularly encouraged great debates about principles of gender constructing. Further these works became ones of those which stimulated experimental studies of gender problems, which were also studied by L. Hillingworth, H Doich, J. Lampl De Grut, H. Thompson and others [4, p. 170-178].

Certainly, gender issue tightly connected with studying of human psychology. The famous psychiatrist K. G. Young pointed out that there was no man without some female traits and vice versa. It was Young who involved feminine and masculine archetypes into psychology. So, anima is personification of all feminine psychological tendencies in men's mind, such as feelings and moodiness, sensibility to something irrational, ability to individual love. At the same time animus is masculine part of women's mind, sensible and critical part of it [4, p. 87-90].

Many gender researchers turn to Z. Freud's idea, although it's difficult to consider him as a researcher of this idea. In his works "woman psychology", "Femininity" he emphasized women's development and described his own ideas about narcissism among men and women. It is Freud's ideas which were strongly established in psychological science for long time and confirmed stereotypical perception of a woman [4, p. 90-96].

Further K. Horney criticized Freud's ideas about women. She thoroughly highlighted that all ideas about women mostly came out from masculine narcissism. Horney turned down Freud's thought that "envy to penis" played crucial part in forming of a woman. Instead she pointed out that men suffer from their inability to give a birth i.e. "envy to womb". However, later relationships between gender psychology and psychoanalysis developed controversially, anyway Freud and his theories of psychoanalysis have been considered to be one of the classical way in the studying of woman development until these days.

Gender studies in psychology have moved to a new level of scientific knowledge since 1960s. In a short period of time a lot of scientific works, which described problems of sex differences, were published. Collaborative work "Psychology of sex difference" by E. Maccoby and

K Jacklyn can be found among such works. They made great review of studies and described results, basing on which the confirmation of that men are more aggressive than women was received. N. Khodorov, who made synthesis of psychoanalytical and sociological theories with feminism and M. Horner, who developed program "Coping with fear of success", can be highlighted among bright representatives of this way of studies [6, p. 62-64].

Later studying of gender theory was irradiated in works by the psychologist R. Unger "About redefinition of the notions sex and gender" where she suggested using notion "sex" only for human biological aspects and "gender" for social, psychological, cultural ones. In her point of view, gender and its components (gender norms, stereotypes, roles and identity) can vary from extremely masculine to extremely feminine. Moreover, gender should be considered as a construct independent from biological sex. For instance, a man can behave in some way that is thought to be non-masculine in the particular society, although it doesn't make him less masculine anyhow [12, p. 110-112].

Since the mid 90s of the 20th century gender problem has become more popular in social psychology. Gender study in this field showed that problem of gender inequality between men and women is much deeper than it was earlier and later this problem led to inequality of opportunities for both sexes. The role of culture, stereotypes in forming of ideas about feminine and masculine and their part in creating of barriers for men and women was described in works of many psychologists.. First of all gender research studies the dynamics of change of men's and women's parts in society and culture and also designs a strategy of achievement of practical men's and women's equal opportunities. In the late 90s of the 20th century gender studies became more spread not only in scientific circles, but also spread in academic disciplines. Development of these studies defined both difficulties in understanding of gender and variety of ways in its studying. Understanding of gender as a social construction is very common. Constructing of gender is considered through different cultures, social institutions, and division of labor within this construction. According to this approach gender is understood as a model of social relationships between men and women, which gives not only characteristics to their relationships, but defines their social relationships in social institutions [12, p. 118-121].

On a modern level of science development gender psychology receives more attention from scientists. Experimental studies, theoretical

interpretation of empiric facts, developing of specific gender methods and adaptation of psychological methods for studying of gender problems are held. Also more and more scientific articles, textbooks, study guides based on gender studies are published. Introduction in practice of the results of gender studies has begun. On this level of science development gender psychology is developing towards studying of sex and gender differences. However, very small number of general theories still exists. It is pleasant fact that every year interest to gender problem is growing among scientists [4, p. 186-194].

In History a woman was always the shadow of the man, she was chained with men's authority and power. A woman and politics were incompatible for social mind. A role of a woman in society began to be reconsidered along with growth of education role. Sooner or later she had to rise and to remind all "men's" world about her existence. So from the middle of the 19th to the beginning of the 20th century there was a breakthrough of women in political structures and participating in political life of democratic countries.

In most cases participants of feministic movements were representatives of the middle class who aimed to create revolutionary changes. In that historic period the level of women education grew notably which influenced on their activity, first of political one. First time representatives of feministic movement began supporting the idea of women's right to receive higher professional education. They fought for widening of women's rights. The main demand of representatives of this movement was a demand of the right to vote. Women strived to conquer the right to vote [11].

It was British philosopher, economist and politician John Stuart Mill, who made a significant influence on "the first wave" of feminism. He actively did philosophy and political critic. One of the most crucial works by the philosopher is the article "About Freedom". To understand Mill's attitude to the problem of women's rights it is worth to pay attention to his understanding of freedom phenomenon [11].

In this work Mill makes an attempt to define individual freedom and esteems possible potential intrusions in its sphere from society and state. Mill introduced into its consideration a spirit of new time, spirit of liberalism, which defined the character of political theories of the 19th century. Freedom is a natural state of a human. However, some rules which are able to protect society from possible appearing of social chaos are necessary. The sphere of individual freedom includes

freedom of speech, freedom of thought, and freedom of feeling which refer to any sphere of human life. Apart from this, Mill places freedom of building of your own life in your own way to the sphere of individual freedom [11; 14].

Any person has freedom to unite with other people for achieving common purposes which don't threaten to freedom of the other part of society. A person takes his\her own responsibilities for his/her own actions, decides to achieve goals or not, to risk or not risk. According to Mill, a person has a right to do any actions and make his/her dreams come true. But at the same time he/she/ must remember that he/she is allowed to hurt only him/herself. Freedom is necessary to any kind of society due to making possible to unite his members both as equal and different from each other [14].

J.S. Mill emphasized that society where its member hasn't got freedom of thought and freedom of speech can't be considered as free one. According to his believes only that society is free where all the kinds of individual freedom exist absolutely and equally for all its members.

In 1861 Mill wrote a book about emancipation called "Women subordination". In the first part the author explains why the task of women emancipation is so difficult for society. In the second part he considers the problem of powerlessness of a woman in a family. In the third one he describes necessary access for women to all professions and positions, in the fourth one he tries to answer questions about usefulness which equal rights of men and women can bring.

The philosopher claims that principles which social relations between both sexes are guided, causes the subordination of one sex to the other. This principle is basically wrong and it is one of the main obstacles for humanity progress. As consequences of this it should be changed with principles of complete equality which doesn't let neither power for one part nor prohibition for the other. He thinks that woman subordination was established on using of more power rather than mind. Mill supposes that tyranny was always an obstacle for developing of human mind. He thinks people strived for better life. As a woman was in a position of a slave for the whole period of History, she hat to subordinate to a man. And this subordination is thought to be natural even nowadays. In this work the philosopher tries to pave the way to creating of a new social system based on the theory of gender equality [11].

Mill compares women's position with a position of slaves who are subordinated to their master. By contrast with a slave position, women's

master wants her not only to subordinate in work but in feelings. At a sanctuary she gives vows to be obedient eternally and the law commits her to follow this vows till the grave. These relationships based on physical power are considered as natural by the majority. The author explains it in the following way: this kind of planning seems to be a better norm for those who have power on others. The same is true for the subordinated. The sophist prefers the idea of equality to advantages of women's rights. He points out that nobody demands special rights in favor of a woman, but demands only cancelling of existing rules in favor of a man [15].

Mill also sees into the question about the status of a woman in a marriage which he considers as a kind of legal slavery. At that time all the property and any kind of income received in a marriage belonged to a husband. Moreover, only a father had legal rights on his children. The woman who left his husband couldn't take anything with her, including a child. Any actions made by a wife had to be approved by a husband. In his opinion family tyranny is just as bad as political one. Mill thought that natural state of society is equality of his members. And to reach this equality we should start with reaching of equality in family relationships. Only a family which is based on equal allocation of freedom and duties can be a role model for building of better society.

An important aspect in giving proper rights to women is ability to earn money as equally as men. That is why in his opinion it was important to let women to choose any professions and positions they like to have rights to compete with men. Furthermore, complete engagement of women in labor activity will influence society positively. A woman should obtain political rights too. The right to vote is similar to women's right to choose a husband who will govern her for all her life [15].

Mill thought that the benefit of woman release for society overweighs all positive moments of dependence. Justice will rule in society. A person should be talked about from the point of his/her deeds, and it shouldn't grow from gender differences. Woman release will promote growth of intellectual state power.

The work by J.S. Mill "About woman subordination" became the last one for the philosopher and had a great influence on the development of liberal feminism in the Grate Britain. It drew attention of the public to the woman question and became the reason of reinforcement of intensive struggle of woman emancipation. In his work Mill supported English women claiming in public that women have the right to vote and to speak for themselves. They have the right to demand equal political

rights with men. Development of liberal feminism in the 19th-20th century allowed women to begin their struggle for the rights which has been continuing till now.

Feminism is a very difficult phenomenon in our society which can be considered from two sides. At first it is a political movement which is connected with the struggle of women for the equal rights and justice. It is the aspect which is considered as classical feminism the most frequently. So before the 20th century women all over the world hadn't had the right to vote until the movement of suffragettes appeared. Thanks to that we almost forgot about this problem for now. At second, feminism can be called an intellectual movement, philosophical stream which in its contest is much more varied than political feminism.

The term feminism appeared in the 19th century which unites the assembly of qualities which peculiar to a woman and also specific men's qualities such as courage and ambition. For recent years the term has changed and enriched with certain qualities and now women who fight for their rights are called feminists. At the same time these rights can change and struggle for them is not only about political equality [8].

In 1920 an amendment to the United States Constitution was accepted. According to it everybody had the right to run for the elections independently of their sex. At this certain time the feministic movement was thought to have finished since women had gained their purpose. But the next step of the feministic movement was the struggle with woman bullying and disrespect in families and at working places. Feminists criticize the idea that women's mission is maternity only which is characterized by loneliness and refusal of career. They objected the thesis that a woman mustn't go beyond her "women's world" and aim to approve and develop herself in other way. Although this wave of feminism didn't obtain all their purposes after that women massively started exploring labor market which led to different understanding of gender politics [8; 13].

Later feministic movements were directed less to political or social life of women, but they had an aim to realize how gender roles were constructed and how we become a man or a woman.

A bright representative and ideological inspirer of feministic movement was the writer and the philosopher Simone de Beauvoir who was in relationship with another famous philosopher Sartre. They were not married for long time due to their belief against it.

One of the key works in history of feminism became the book by

Simone de Beauvoir where she allows looking at women's roles in society differently. She said that she always had necessity to talk about herself. The first question which she always had was like this: what does it mean to be a woman? But once the writer saw into a problem deeper she would say later: "I understood that this world had been made for men (quot. from: [2]).

"The Second sex" is an essay by Simone de Beauvoir. Although the world saw the book in 1949, it is still timely for realizing of women's role and discrimination in modern society. The main thesis of the work by the French sophist is the saying: "You aren't born a woman, you become her". It tells us about the culture and the historic nature of origins of the notions "femininity" and "feminine nature" [2].

"The Second sex" consists of two volumes. The first volume "Facts and myths" consists of three parts. They are "Fate", "History", and "Myths". The second volume "woman's life" has four parts. They are "Upbringing", "Position of a woman in society", "In search of the sense of life", and "Before the release". From the very introduction S. Beauvoir turns to her opponents, men mostly, with controversy, speaking that from of old there was a claim by Pythagoras about women and men where it was said that there was a good inception which created order, light and a man. And there was a bad inception which created chaos, darkness and a woman [2; 5].

From the first pages of her book Simone de Beauvoir asks the question: "What is a woman?" and then she supposes that not every woman can be called a woman. But if that is true, so what is her nature? What is femininity? As an example she gives the words by the American writer Dorothy Parker: "I am sure that all of us, both men and women, no matter who we are, should be treated as human beings". And she makes her conclusion that both men and women are human beings otherwise this words are abstract. And the fact is that any human always lives in his curtain situation. In Beauvoir's opinion none of the men would write about his specific position in society, and although the notion "feminine" and "masculine" in the description of personality looks symmetrical, it is not true indeed – she says. Relationships of two sexes are not identical to relationships of two electric charges where a man introduces positive and neutral inception at the same time and a woman is a negative one. At the same time it is so strong that any of her actions is considered as limited which is not able to become positive. In her book the writer analyzes the thoughts of other sophists and concludes that many of them consider a woman as something external alongside with something internal (a man).

He is a subject, he is absolute and she is other.

Having analyzed the material since the begging of times till nowadays in the chapter "History", S. de Beauvoir says that "women's history was created by men". As a result the myth about a woman as a lower creation appeared. She pointed out that even educators of the 18th century were not able to accept civil ability of a woman which gave impetus to appearing of "feministic" movement. At the time of writing the book the writer didn't consider feminism as a significant social power and connected the pulling through "women's fate" with socialistic renovation and the development of personal woman inception as a woman is not other as it is: she is the subject.

So earlier, the certain myth, the model, the only all-in-one understanding of "woman" and "femininity" was created. Society demanded from every woman to be aligned with this image that was basically impossible. So the mythological mind puts the only still Eternal Femininity against an abstracted, accidental, multiple existences of different women. And if the behavior of women of flesh and blood contradicts to this definition anyhow, it is women who are guilty. Instead of accepting femininity as an abstract category, women are acclaimed unfeminine. The arguments of experience are helpless against the myth [5].

The very statement we have spoken about earlier, that you are not born a woman, you become a woman is the introduction to the second volume of the essay "The Second sex" which shows women's life in different periods. At the beginning children don't realize their sex differences. They meet both drama of their birth and ab lactating in the same way. They have common joys and interests. Both boys and girls flirt to achieve adults' favor and love. Growing up and socializing in society a girl changes. From the very birth and early years the environment insistently convinces her of the thought about her mission of life. In History and Literature, in songs and fairy tails a man is sung of. The Greek and the Rome Empire, France, Italy and all the other countries were made by men. Also they discovered the value of land and created instruments of labor. They created all the statues, pictures existing on Earth. Men's pride and desire are reflected in children literature, myth, fairy tails and stories. A girl discovers the world and her destiny in it through the masculine perception. The author describes in what way inequality of sexes is constructed in the socialization process of children through the cultural, symbolic cooperation with parent and other people. In such way she made the conclusion that environment teaches a girl to enjoy her passiveness since her childhood, not to expect

for more, not to strive to self-realization. At the same time a lot of ways are open for boys. He can become a sailor or an engineer. He can decide about place of living, he can decide time and place for rest. Looking into the future, where plenty of opportunities wait for him, he feels free. A girl will get married, become a mother and a grandmother. She will take care of the household.

It can be thought that the first time the problem of oppression of femininity in culture was raised by Simone de Beauvoir in her work. It is shown in her book that society acknowledges the masculine as a positive norm, at the same time the feminine was considered as deviation of the norm that creates a thought in social life about a woman as "The Second".

A man is given the part of the creator in daily consciousness, the subject and the master and a woman is given the part of the object of his power. I.e. a man is considered as a representative of the positive and neutral. He is seen both a male beast and a human being. A woman is seen only as the negative. She is nothing more than a female beast. So every time when she behaves as a representative of mankind, she is said to want to become similar to a male beast. Her activity in sport, politics and science and attraction to other women is considered as a "protest against men". Society doesn't want to see that she strives to achieve certain values that is why it considers her subjective behavior as a choice contradicts her nature. It is thought that a female representative of mankind can be only a feminine woman.

The French writer doesn't understand at all why women put up with their position, why they let men rule them, let themselves to be men's shadow and don't acknowledge themselves as the subject. Willing to find answers to all this questions she addressed to biological datum, historic materialism and psychoanalysis however she didn't find any men's privileges. Moreover she doesn't understand why men rule the world.

Simone de Beauvoir pays some attention to woman sexuality. A woman is limited by established set of roles such as a mother or a sexual object. She is often denied to have the right to be the subject of her own will. Modern society dooms a woman to virginity while men have the right for free satisfaction of their sexual desire. A woman is locked in her marriage. Physical love, which is not proved by law, is a sin, falling and weakness for her. Her "falling" leads to contemptuous attitude to her while her victor wins admiration. From old times till nowadays there has been the thought that a bed is "duty" for a woman that a man appreciates by giving presents or providing her with everything for life [2].

In her work Simone de Beauvoir also paid her attention to Freud's theory about "envy to a penis". She tried to explain an invalid position of a woman in society with the help of biological factor. A girl wastes her youth mostly for waiting. She wants to fulfill herself as a woman or to win through "woman fate", but she always waits for a man who would help her to "break free of captivity" and to achieve her purposes. It should be emphasized that marriage and children are a trap for a woman that is highlighted in the work "The Second sex". She considers a family and maternity as forms of despising of a woman disregarding modern transformations of these institutions. From the point of the rights which men and women have, they seem to be equal. They have more freedom of choice. It is much easier for them to divorce and find a new soul mate. But this impression is false. After all a husband chooses a place of living, a woman has to go with her husband. A level of living is defined by a level of husband's earnings. Schedule of a day is organized according to his vocation [8].

Women's housework is much wider than men's which doesn't give her to fulfill herself out of the household. In most cases women neglect their careers for men's self-fulfillment in professional and social life. The author describes general situation of women's position in the world. She emphasized that both sides are equally responsible for this situation and both of them have benefits of changes. If a man gives an opportunity to a woman to fulfill herself and "find her way", to develop in professional sphere, later she will become more independent and less burdensome, particularly in finance.

Someone de Beauvoir sees the potential of woman release in economical independence and resource allocation in society. The writer points out that only work can give a real release to a woman. And to do that it is necessary to stop leading "parasitical" way of life, which will cause disappearing of necessity in the guide (a man) who connects her with the outer world. However the change of the whole social structure is important along with this. As according to Beauvoir only socialistic society can suggest such model where a woman can win pass labor exploitation and have real resource for emancipation.

Capitalistic system supports the system of men's control of women's work. The main principle of this system is not to give a woman an access to well-paid jobs, to productive spheres of labor. All of this encourages them to estimation of marriage as a way to solve financial problems. Consequently S. de Beauvoir sees woman release in the change of her

position at labor market and in structure of authority [2; 5].

Simone de Beauvoir talked a lot about how exactly women can be released. She herself refused a family, children and her woman mission to be free. The book by the French author and philosopher was written last century. It can seem archaic and old-fashioned for modern researchers. But nevertheless all modern kinds of feministic movement use the feminine concept by S. de Beauvoir.

The book "The second sex" which is translated by some researchers as "Other sex" significantly contributed in the development of feministic ideas. Feminization of all spheres of life is taking place now and the question of gender equality is in the agenda in many civilized countries.

The book by Simone de Beauvoir is still timely for realizing woman discrimination processes. S. de Beauvoir's ideas can find special place in consideration of the questions women's position in our society. The questions of body, sexuality, maternity are still in "suppression zone" in the scientific research field.

Conclusions. Role based position of a woman in society and its representing in the scientific literature is currently central and necessary for studying to establish and compare gender differences and to solve the problem of gender inequality.

Scientists of different fields have dealt with the problem of establishing of the notion "gender" beginning their studies since the 19th century. Nowadays the problem of gender is widely spread in psychological, philosophical, sociological studies. It is caused by not only reconsideration of the problem of men and women's relationships, but the correlation of the sexes itself is considered as a form of society organization.

S. de Beauvoir's and J. Mill's ideas are still timely for reconsideration of woman discrimination. Many experiences described by them changed and became more hidden by its character. However the matter of discrimination is woman limitation with her "traditional role" was unchanged a lot. J. Mill's and S. de Beauvoir's ideas can find their special place in seeing into the question of woman role in our society.

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Abstracts

ЮЛІЯ МАЄР. Рольові позиції жінки у суспільстві крізь призму філософських ідей Дж.с. Мілля та С. де Бовуар: проблема гендерної рівності. У статті рольові позиції жінки у суспільстві розглядаються крізь призму ідей Дж.С.Мілля та С. де

Бовуар. Проаналізовано проблему гендерної рівності з позицій філософії та психології. Висвітлено історію становлення понять «гендер», «стать», «гендерна ідентичність». Проаналізовано феміністичні теорії у філософії.

Ключові слова: *стать, гендер, гендерна ідентичність, рольова позиція, фемінізм, феміністичні теорії, особистісні характеристики чоловіка та жінки.*

ЮЛИЯ МАЕР. **Рольовые позиции женщины в обществе через призму философских идей Дж.С. Милля и С. де Бовуар: проблема гендерного равенства.** В статье рольовые позиции женщины в обществе рассматриваются сквозь призму идей Дж.С.Милля и С. де Бовуар. Проанализирована проблема гендерного равенства с позиций философии и психологии. Отражена история становления понятий «гендер», «пол», «гендерная идентичность». Проанализированы феминистские теории в философии.

Ключевые слова: *пол, гендер, гендерная идентичность, рольовая позиция, феминизм, феминистские теории, личностные характеристики мужчины и женщины.*

JULIJA MAJER. **Pozycje ról kobiet w społeczeństwie przez pryzmat idei filozoficznych J.S. Milla i S. de Beauvoir: problem równości płci.** W artykule pozycje ról kobiet w społeczeństwie rozpatrywane są przez pryzmat idei J.S. Milla i S. de Beauvoir. Przeanalizowano problem równości płci z punktu widzenia filozofii i psychologii. Przedstawiono historię powstania pojęć „gender” i „płeć”, „tożsamość płciowa”. Przeanalizowano teorie feministyczne w filozofii.

Słowa kluczowe: *płeć, gender, tożsamość płciowa, pozycja ról, feminizm, teorie feministyczne, cechy osobowe kobiety i mężczyzny.*