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THE DIALECTICS OF SOCIAL ENVIRONMENT AND GENDER SYSTEM: EVOLUTION AND TRANSFORMATION

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Abstract: *This paper comprehensively explores the evolutionary and transformational dialectics between the social environment and the gender system. By tracing historical socio-philosophical paradigms from the late 19th century – specifically evaluating the perspectives of N.G.Chernyshevsky, N.Berdyaev, and Sigmund Freud – the study contrasts biological determinism with social constructs. It critically delineates the fundamental boundaries separating biological "sex roles" from socioculturally contingent "gender roles". Furthermore, the article incorporates Erving Goffman's "gender display" theory and contemporary models like I.Ostapenko's structural taxonomy to demonstrate how gender functions as an institutionalized apparatus of power, social stratification, and ethical categorization. Ultimately, the paper establishes the concept of the "gender factor" as a dynamic, historical driver that directly shapes and accelerates modern social progress.*

Anotatsiya: *Ushbu maqolada ijtimoiy muhit va gender tizimi o'rtasidagi evolyutsion hamda transformatsion dialektika atroflicha tadqiq etilgan. XIX asrning ikkinchi yarmidan boshlangan ijtimoiy-falsafiy paradigmalar, xususan, N.G.Chernyshevskiy, N.Berdyayev va Z.Freyd qarashlari tahlili orqali biologik determinizm va ijtimoiy konstruktlar qiyoslanadi. Maqolada biologik "jins rollari" va sotsiomadaniy "gender rollari" o'rtasidagi tub farqlar tizimli ravishda ochib berilgan. Shuningdek, Erving Goffmanning "gender display" nazariyasi hamda I.Ostapenkoning strukturaviy tasniflari asosida genderning ijtimoiy tabaqalanish, hokimiyat va axloqiy mezonlar instituti sifatidagi faoliyati ko'rsatilgan. Yakunda "gender omili" tushunchasi jamiyat taraqqiyotiga bevosita ta'sir ko'rsatuvchi dinamik va tarixiy harakatlantiruvchi kuch sifatida asoslanadi.*

Аннотация: *В данной статье всесторонне исследуется эволюционная и трансформационная диалектика между социальной средой и гендерной системой. На основе анализа социально-философских парадигм конца XIX века, в частности взглядов Н.Г.Чернышевского, Н.Бердяева и З.Фрейда, сопоставляются биологический детерминизм и социальные конструкты. Критически разграничиваются понятия биологических "половых ролей" и социокультурных "гендерных ролей". Кроме того, с опорой на теорию "гендерного дисплея" И. Гофмана и структурную классификацию И.Остапенко, эксплицируется функция гендера как института социальной стратификации, власти и этических норм. В заключении обосновывается концепция "гендерного фактора" как динамической исторической силы, напрямую определяющей и стимулирующей современный социальный прогресс.*

Keywords: *Gender system, social environment, sex roles, gender roles, gender display, socio-philosophical paradigms, social progress, institutionalization.*

Tayanch so'zlar: *Gender tizimi, ijtimoiy muhit, jins rollari, gender rollari, gender displey, ijtimoiy-falsafiy paradigmalar, ijtimoiy taraqqiyot, institutsionalizatsiya.*

Ключевые слова: *Гендерная система, социальная среда, половые роли, гендерные роли, гендерный дисплей, социально-философские парадигмы, социальный прогресс.*

Introduction. Starting from the second half of the 19th century, the issue of women's equality became a central discourse within Eastern European society regarding perceptions of gender roles. While the social structure of Western society regulated gender roles on the basis of

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biological determinism, Russian society actively engaged in debates surrounding the liberation of women, the provision of economic independence, and the problem of gender inequality. For instance, thinkers such as A.I.Herzen, N.G.Chernyshevsky, and D.I.Pisarev comprehensively examined various dimensions of women's equality within Russian philosophy. The perspectives of the philosopher N.G. Chernyshevsky are particularly noteworthy in this regard.

In his ideological framework, Chernyshevsky argues that a solution to this problem can be achieved through a distinctive approach to the concepts of the "aesthetic attitude toward women" and "female beauty". He delineates his views on the theory of the division of gender roles in his novel What Is to Be Done?, concluding that the issue of women's equality is a socio-historical process that can be resolved through the development of a broader humanistic movement within society: "For the perfection of the individual and society, relations must be established in the consciousness of all societal members based on principles such as humanitarianism, love for human beings, an invitation to an active life, and the liberation of women from ignorance and the "dark basement" of social life"[1].

In this context, the establishment of humanitarian gender relations at all levels of the social structure is considered the primary task for shaping the personalities of both men and women - individuals who are capable of empathy, affectionate toward their loved ones, and who find their own happiness in caring for others. Only then will it be possible to perceive woman as a socially active individual.

Methods. The fact that N.G.Chernyshevsky did not focus on biological aspects in his views on the equality of women with men, alongside his idea of placing both sexes on an absolute equal footing in society, sparked significant debate among many of his contemporary philosophers. In particular, V.S.Solovyov, emphasizing "a certain one-sidedness and limitation of both male and female individuality", concluded that a boundless internal source of human development could be unlocked through the "union of man and woman" and "true androgyny".

The researcher N.Berdyaev, on the other hand, adopted an approach to the issue of male and female equality within the social structure that fundamentally diverges from others. He put forward the idea that, in a literal sense, a man must remain a man and a woman must remain a woman within society; greatness is achieved simply by both sexes perfectly fulfilling their respective functions in social life. The philosopher primarily directs attention to the causes of inequality between men and women, identifying a woman's economic dependence on a man within the family as the core element of her contemporary inequality in society [2].

Berdyaev posits that the solution to this problem primarily lies in granting women the opportunity to operate freely across all spheres of society. While he does not deny the importance of liberating a woman from her husband's authority, ending the dependency associated with domestic tyranny, and freeing her individuality, he fiercely condemns modern feminism for shaping the female persona in the image of man – an approach which, in his view, "essentially destroys woman and womanhood as a distinct category in the world".

Developing the idea that all achievements attained by a woman are due solely to her uniquely inherent qualities, he emphasizes that if a woman distances herself from these traits, she will forfeit her status in society.

In nearly all theories developed prior to the 20th century regarding the place of "gender roles" within the social structure, it is asserted that women, for various reasons, are incapable of scientific and creative thought. Instead, her role is acknowledged merely as an inspiration for male creativity. For instance, Sigmund Freud states that all cultural achievements are the fruit of sublimating a man's sexual attraction toward a woman [3].

The philosopher V.Alimasov emphasizes that the distribution of "gender roles" in society is directly contingent upon the "social environment", concluding that: "There exists a centuries-old "contract" between gender roles and the relationships expected by the environment. According to this contract, the demands of the environment reign supreme in a patriarchal society. The

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environment may demand that a woman follow a leader (such as a king, khan, or emperor) into death, or surrender everything to him, including her chastity and honor. For instance, in China until the 19th century, if an emperor died, his wives, servant-concubines, and female slaves were buried alive alongside him". [4]. "They believe that the conflict arising between "gender roles" and the "social environment" can be resolved through legislation".

Results. "In conclusion, it can be argued that the concepts of "sex roles" and "gender roles" are not synonymous. Although the majority of researchers view these two concepts as interchangeable, a closer examination of their core essence reveals their distinct differences.

"Sex roles" represent unique and natural processes inherent solely to a specific biological sex. In social life, these sex roles cannot be interchanged or substituted by members of the opposite sex.

In contrast, gender roles are primarily social constructs and, as emphasized in most cultural studies, do not define biological sex. For instance, in certain societies, cooking has become an activity exclusively associated with women; hence, culinary tasks have evolved into a female gender role. However, this does not imply that men are incapable of cooking or lack the ability to do so. A man can pursue culinary arts if he chooses, and indeed, many men who have elevated cooking to a professional career can be observed in social life. Similarly, asserting that being a domestic worker is inherent to a woman's nature should not imply that domestic chores are assigned to women simply by virtue of their biological sex. Domestic work is not a defining characteristic of a woman's biology, as household chores are the result of training, experience, and socialization.

As an integral component of society, gender roles differ sharply from sex roles. The defining characteristic of gender roles is that tasks assigned to women by society can be performed by men, and those assigned to men can be performed by women.

Another major approach associated with viewing gender as a social structure of society is termed the "gender display". The concept of "gender display" was introduced to science by the American sociologist and psychologist Erving Goffman. In essence, it refers to the manifestation of processes linked to social norms of behavior and interaction between men and women in society. According to this approach, gender manifests as a metric of social relations established within specific cultures" [5].

"To comprehend the essence of the "gender display" theory, it is first necessary to examine the concept of the 'gender system", as this theory represents a process built upon the foundational framework of the gender system itself.

The "gender system" should be understood as a multifaceted structure composed of various components, primarily representing the unity of intersexual relations. The formation of this system emerged from the juxtaposition of the gender hierarchy against other systems of social hierarchy across diverse spheres of society. Analyzing the perspectives articulated by researchers on this issue reveals two distinct conceptual trajectories:

The first direction, termed the "sex-gender system", manifests as a set of social arrangements by which biological sexuality is transformed into a product of human activity. In other words, it is a system of dialectical relations characterized by the distinguishing "inequality" and the interdependent "harmony" in the activities of both sexes.

The second direction, designated as the "gender system", is a specific apparatus that produces gender differences and institutionalizes them into relations of dominance and subordination. According to this view, power is embedded within a pervasive system of distinctions, where sexual differences remain genetically primary.

Similar to other frameworks, the "gender display" theory focuses on the biological and social differences between men and women in social life. However, its criteria for sexual differentiation do not aim to establish the superiority of one sex over the other; rather, they are directed toward cultivating their respective "ideals". That is, according to the core essence of this

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theory, the positions of men and women in society are so deeply entrenched that the absence of either, or the failure to execute their functions perfectly, leads to the disruption and decay of the social environment. Currently, the challenges observed regarding "gender roles" in contemporary societies arise precisely from a non – adherence to the principles of the "gender display".

The "gender display" theory also facilitates social progress within traditional societies. In such societies, gender is perceived as a concept that denotes the biological differences between men and women. Naturally, in these traditional contexts, these differences serve as the innate foundation for social hierarchy. Although men consequently possess a higher status than women in this scenario, such a hierarchy is sustained by social institutions. Nevertheless, from the perspective of the "gender display" approach, the interaction between both sexes in this context is constructed upon ethical criteria. Elements of femininity and masculinity are elevated to the level of ethical categories, and their ideal norms are developed. "Consequently, the concept of "sex", which is associated with biological and anatomical characteristics, is replaced by the term "gender", signifying a set of social and cultural attributes for men and women. In this case, gender manifests as the "cultural appearance" of sex" [6].

Analysis. The social structure of society is directly linked to the existence of the following dimensions:

the spheres of activity of men and women;
types of professions;
roles within society and the family;
values;
and norms recognized by members of society.

On the one hand, these dimensions give rise to a complex socio-cultural process that shapes gender through differences in social roles, as well as mental and emotional characteristics associated with biological sex. On the other hand, as a derivative of this process, they generate a systemic movement of continuously recurring practices within social institutions, forms of social consciousness, and social relations. This movement emerges primarily through the collaborative activity of both sexes and establishes the gender system. In a broader sense, the gender system manifests as a configuration of social institutions, cultural norms, and ideologies that determine the mutual interaction, roles, functions, and behaviors of men and women in society.

Currently, gender has emerged as a well-established social category across almost all academic disciplines. This demonstrates that gender-related processes are acquiring a firm and distinct position within the life of society. More precisely, gender factors exert a direct and profound influence on social progress. Essentially, gender relations continuously impact societal development, given that social relations, in their simplest form, are shaped on the basis of interaction between the two sexes. The transformation of these relations into gender factors and their elevation to a level that influences social progress is a prolonged historical process. Within this process, gender-related social relations evolve alongside the advancement of various spheres of society, thereby acquiring new dimensions. Consequently, they transform into a factor that drives social development. Considering this characteristic, the concept of the "gender factor" can be defined as gender-related actions, theories, relations, and processes that significantly influence society and serve its progress.

Discussion. Furthermore, some researchers propose that individuals who give rise to societal progress-serving gender processes should also be evaluated as gender factors influencing social development. In this context, from a logical standpoint, it is more accurate to conceptualize not the individuals themselves, but rather the perspectives, theories, or outcomes of socio-political activities they have generated as "ender factors".

The issue of gender factors influencing social progress is investigated within the scope of virtually all disciplines. Perspectives in this regard are diverse, a phenomenon explained by variations in the research scope of disciplines, the specific fields of academic researchers, their

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geographical regions, and their underlying ideologies. Driven by these considerations, researchers classify gender factors into various categories.

Particularly, researcher I.Ostapenko evaluates gender primarily as a social institution and highlights its following components:

Gender status – socially recognized norms manifested in behavior, gestures, language, emotions, and physical appearance;

Gender division of labor – the allocation of production and domestic work between men and women;

Gender structures of the individual;

Gender social control – the formal or informal acceptance of conformist behavior, social isolation, and the critique of non-conformist behavior;

Gender ideology – the justification of gender statuses, specifically assigning distinct values to them;

Means of expressing gender – the cultural expression of sex, as well as the representation of sex in symbolic language and artistic production [7].

In classifying gender factors, I.Ostapenko attempted to encompass all spheres of society. Although this analysis implies that the gender factor is a core attribute of social relations, it does not evaluate it as a driving force generated by social progress. For instance, Ostapenko's interpretation does not pay sufficient attention to the essence of gender equality.

Nevertheless, the researcher possesses a distinctive merit in analyzing gender factors, proposing to study them by dividing them into the following two dimensions:

In relation to the individual. Within this dimension, the components of gender factors are structured as follows:

Gender category – biological sex assignment from birth based on anatomical characteristics;

Gender identity – an individual's personal perception of their own sex in relation to their role as an employee or a family member;

In relation to processes. In this dimension, gender factors manifest in studying processes emerging from social relations and investigating how actions are carried out based on sex.

Another group of researchers accepts all concepts arising from the interaction between the two sexes as gender factors. For example, Western researchers J. Deborah and J. Drakich classify concepts related to gender relations as follows:

gender relations;
gender characteristics;
gender equality;
gender culture;
gender communication;
genderlect [8].

"This classification stands out from others due to its universality. In order to perceive these concepts as factors directly influencing social progress, it is essential to focus on their core essence and significance. Gender relations refer to the regulation of social processes between men and women in society, based on culture, religion, and specific norms. In societies established in any region of the world, social life is structured on the foundation of gender relations. Their core consists of the social, political, and cultural interactions between the two sexes. The political governance and ideology within these societies define the criteria, manifestations, and substance of gender relations".

Conclusion. This paper provides a rigorous and comprehensive socio-philosophical investigation into the complex, evolutionary, and transformational dialectics that exist between the social environment and the gender system. By meticulously tracing the historical trajectory of socio-philosophical paradigms from the late 19th century to the contemporary era, the research

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evaluates how structural transformations in society continuously redefine interpersonal dynamics and institutional hierarchies. Through a critical analysis of classical perspectives – specifically referencing the humanistic ideals of N.G.Chernyshevsky, the existential and socioeconomic reflections of N.Berdyaev, and the psychological frameworks of Sigmund Freud – the study effectively contrasts the limitations of rigid biological determinism with the fluid realities of social constructs.

A core contribution of this research lies in its systematic delineation of the fundamental boundaries that separate biological "sex roles" from socioculturally contingent "gender roles". The author successfully argues that while sex roles represent immutable, natural processes bound to biological anatomy, gender roles are fundamentally artificial products of socialization, training, and cultural experience. To solidify this structural framework, the article incorporates Erving Goffman's seminal theory of "gender display", highlighting how behavioral and interactive norms manifest as a metric of social relations within specific cultural contexts. Furthermore, by leveraging contemporary structural taxonomies, such as I.Ostapenko's classification, the study conceptualizes the gender system as a multifaceted apparatus that encompasses gender status, the gender division of labor, and pervasive systems of social control, ideology, and power.

Ultimately, the investigation establishes the concept of the "gender factor" not merely as a passive academic category, but as a dynamic, historical driver that directly shapes, accelerates, and measures modern social progress. The transition from patriarchal hierarchies to egalitarian, humanitarian gender relations is proven to be a prolonged historical process that evolves in tandem with the democratization of various societal spheres. The paper concludes that optimizing the contemporary social environment relies entirely on replacing archaic biological essentialism with ethical, balanced, and collaborative cross-gender interactions. Consequently, these analytical findings serve as an invaluable scientific and strategic reference for formulating progressive gender policies and navigating structural transformations within traditional and modernizing societies alike.

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