

SOSİOLOGİYA**UOT 316****GENDER STUDIES AS A NEW TREND OF SCIENCE: FEMINIST
AND ANTI-FEMINIST VIEWS****Kifayat Jabi AGHAYEVA***Associate Professor,
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The article deals with the difference between the disciplines of Women Studies and Gender Studies, the emergence of Gender Studies as a new science, its contemporary trends and gender equality issues from feminist and anti-feminist views. It studies the historical perspectives and contemporary understanding of femininity and masculinity and offers the systematic attention to gender and women's experience in all aspects of life. According to anti-feminist scholars feminism can be seen as a victim of its own success. Anti-feminist scholars claim that women have made plenty of progress because of feminism, but feminism is now irrelevant and even undesirable because it has made millions of women "unhappy, unfeminine, childless, lonely, and bitter".

Key words: *Gender Studies, Women Studies, feminist, anti-feminist*

The United Nations General Assembly (UNGA) adopted resolution 57/254 to put in place a United Nations Decade of Education for Sustainable Development (DESD), spanning from 2005 to 2014. As the vital goals of the project were the same with the Millennium Development Aims so the joint activity was intended. Gender equality is also the main goal of the Millennium Development Aims. Undoubtedly education is in the center of sustainable development. "Gender-equal and sustainable society" should be a society in which no matter in what part of the world one lives, this person should be respected, free of poverty, a woman and man should equally participate in decision making process in the direction of the prosperity and development of the society (4, 3).

It is noted in the "the Universal Declaration on Higher Education in XXI Century: Approaches and Practical Measures" that the final achievement of the

higher education is to build a new society where everybody is free of violence and exploitation. As to education system, aspects related to man and woman equality and as well as gender aspects are to be included into the majority of subjects. In the declaration it is also noted that contribution to the development of Gender Studies should be not only as a field of science but also as a strategically important sphere in the direction of education and society reconstruction.

In the narrow sense, while talking about gender education one means teaching of educational program of gender problematic issues which is taught in different variants at social-humanitarian schools. In a more comprehensive sense gender education enables to give an opportunity to form gender equality and overcome gender stereotypes. In this meaning, its existence in the specific education program is not the main requirement. Carrying out teaching of this subject as a part of the higher education ideology during education process is more important.

For the successful teaching of gender disciplines / courses at universities, it is necessary to pass gender trainings in advance, especially those teachers who will teach gender studies in various fields of science - sociology, psychology, history, linguistics, etc.

In our modern life, if one wishes to get education as a lawyer, manager, philologist, they could find adequate universities without any difficulty. However no one can find the faculty in my country (Azerbaijan) where they could be specialized in Gender Studies. There are no many universities where Gender Studies is taught in a systematic way. Today there is a big need for such staff at university labor market.

The necessity of teaching Gender Studies as a subject came across with the time when fundamental reforms started to be carried out by the government of the Republic of Azerbaijan in the system of education. Formerly Women Studies was taught as a subject but then it was considered as a separatist strategy and was substituted by Gender Studies. Why is there a need for Gender Studies as a science? As a continuation another question appears: Why do we study gender?

- 1). To examine pervasive assumptions about women and men (masculinity and femininity) issues which lie on the heart of society and culture;
- 2). To analyze value of being born equal, versus of dominance related to gender, class, race, region, sexual orientation and ethnic, national or regional origin;
- 3). To develop ways of learning, teaching and living that enable on adequate representation of the interests and aspirations of all people.

Difference between Gender Studies and Women Studies. Feminist activism during the 60s and 70s encouraged the development of Women's Studies. Women Studies was an offshoot of second wave feminism. The "second wave" not only addressed political and social equality, but questioned

traditional assumptions about gender and sexuality. Gender Studies reflects a shift to the third wave and the recognition that disempowerment and gender were more fluid concepts than previously thought. "Third wave" feminists emphasized the intersectional nature of identity. As the scope of the discipline broadened and more people wanted to include a feminist analysis of masculinity, many programs changed their name to Gender Studies.

Women's Studies is a broad term - it can include information from several disciplines - History, Sociology, Anthropology, Psychology - but specific to women. Women's Studies explores who women were, who women are, who they might be, and how society's values, traditions, and institutions affect their lives and human interactions. Women's Studies is also about examining the role of women in society both today and in the past, and recognizing their contributions to human achievement.

Gender Studies can include information from all the disciplines listed above but it focuses mainly on gender. It ought to concentrate on differences between genders but Women's Studies should concentrate only on women's concerns. Women's Studies addresses not only the need for a full understanding of women in society but also for new criteria and methods of assessing the status of women but Gender Studies is an inter-disciplinary field that concentrates on the new scholarships in men's and women's studies.

The movement for women's equality has been one of the most successful social movements of the past century, despite the varying oppressions still suffered by women around the globe. Feminist theories have been shaped by women's changing place in contemporary societies, and these theories have sometimes proved effective in changing both men's and women's consciousness and conditions. The widespread establishment of women's studies programs in colleges and universities has inspired the establishment of women's and men's studies as well.

One of the fundamental differences between Gender Studies and Women's Studies is that Gender Studies starts from and extends the position those human beings categories and definitions are fluid, shifting, malleable, etc. Its core idea is that gender is socially constructed. As Gender Studies explores not only women issues but also men issues, there is broad research about masculinities, fatherhood, men's movement, men's rights, men's activity, men's violence, men's health, masculinity and globalization and other men related issues.

The Emergence of Gender Studies as a Science. The Gender Studies is relatively the new subject to academics. The emergence of the feminist study of gender issues has paralleled the three-wave pattern of feminism's development. So the study of gender emerged as one of the most important trends in the discipline of sociology in the XX century and is continuing today. Contempo-

rary research on gender was motivated by the women's movement for gender equality.

The research and theory associated with studying gender issues propelled the sociology of gender from the margins to become central feature of the discipline. Gender Studies was brought to historiography in the form of women's histories during the 1980s though the fundamental principles of the academic field "Gender Studies". It was laid in the 1970s when women in the academies spheres protested against how intellectual production made women invisible and ignored gender power relations in society. However, in the 1990s, scientists included studies of masculinity as well as femininity in their studies.

Gender Studies integrates feminist theories and practices to challenge socio-economic, philosophical, representational and political hierarchies. It studies the historical perspectives and contemporary understanding of femininity and masculinity. "Gender Studies" offers the systematic attention to gender and to women's experience in all aspects of life. As an interdisciplinary academic program, "Gender Studies" represents one of the major curricular innovations in contemporary education. "Gender Studies" expands the intellectual vision and capacity to resolve problems, through challenges to the traditional disciplines and development of new bodies of knowledge. Recognizing that neglect of women in most of the established disciplines has led to an inadequate and incomplete understanding of human experience. "Gender Studies" courses critically assess the historical and social context of the status, roles, and relations of the genders.

It is explored the experiences, perspectives and representations of women and the ways that their lives have been shaped by structures of gender inequality. Gender Studies scholarship assists to arrive at a better understanding of the relationship of women and men to society at large.

From the social action of the feminist movement in world emerged research consciously done within a feminist context, gender issues embedded in the most familiar facets of life - family, relationships, education, politics, economy, power, military, religion, language, media. Much pioneering feminist scholarship in the 1960s and 1970s was concerned with mapping women's lives and experiences within social and political sciences in order to render them analytically visible.

Naturally, for new teachers there will be serious methodological problems, but the main step is the inclusion of gender studies and research in the structure of higher education.

Main Teaching Principles of Gender Studies. While carrying out the academic program on Gender Studies University teachers should be guided with the following principles:

- a) cooperation (active use of dialogue);
- b) development of personality's potential ('me' conception);

c) unity of practice and theory (inclusion of personal experience into the education);

d) activity (process of creativity).

First, this principle should be cooperation oriented, that is to say during teaching process the active form of dialogue should be preferred to directive teaching, and education should be free of “authority” and monologue. The realization of the cooperation principle enables the students to reject the told ideas, freely express their own thoughts, argue their own opinions and be able to use active listening. This principle establishes mainly the students’ interests toward others’ dialogues and it forms their critical thinking. The teacher gives the students opportunity to express their judgments and comments and encourages them in this direction. Tolerance and intellectual freedom are appraised as a result of cooperation principle.

The second principle is the development of personality's potential (‘me’ conception). During the realization of this principle the development of students’ ‘me’ conception should be mainly focused on their common personal abilities.

The third principle of gender education is the unity of practice and theory. The essence of this principle is inclusion of personal experience into education. Gender education is not only teaching process but also the process of learning experience. New knowledge is achieved by the individual’s experience; the research interest is reflexed in the interest towards the assessment of personality’s value, feelings, and emotions. Using personal experience in the scientific-education practice enables to embrace the context of personal inclination, emotional-based events.

The fourth principle is the principle of activity that is involving the person into the active social life by extending their abilities. So, the education passes into the new stage - process of creativity.

In short, gender education prepares the personality for free, all-round development and realization of requirements existing in the main fields of life activities.

For new teachers the strategy of gender research inclusion into the structure of higher education is very important. The definite aspects and sides of gender-based information should be emphasized in the strategy. There are two main opposite types of the strategy in gender education, which are sometimes conditionally called: “strict strategy” and “mild strategy”.

a) “strict strategy”- “from general to special” (deductive);

b) “mild strategy”-“from special to general” (inductive).

In the first strategy the main purpose of the new teachers in the field of gender education should be directed to the students’ focus on the ideological side of gender research and emphasize the social inequality in accordance with sex during the reconstruction of hierarchical sexual differentiation and stratify-

cation During teaching process, main system formulating problems like “gender theory”, “feminist theory”, “sexual discrimination”, “sexism”, “gender equality and how to attain it” should be openly discussed. These courses are usually titled as “Gender Studies” or “Introduction to Gender Studies”. From general to specific” (deductive) principle is assumed as the main one while commenting teaching materials. It is advisable to start gender discourse by introduction of popular gender theories, specific gender criticism to students. This approach is successfully applied while teaching master degree students.

The integration of the second strategy (“mild”) to the higher education is different from the former. The teacher simply uses other methodical means while presenting materials. During gender education it should be reflexed not as a final version in the evaluation period of gender theories but through the context of more familiar science field (to students) using the logical way of the gender ideas development. For example, in the presentation of “Social Psychology” evaluation of ideas, sexual approach, women studies, gender studies should be reflected. Psychology of a personality and development of psychology of gender science is to be studied as a course, but sexual difference problems, women psychology and later on gender research start. Here “from specific to general” (“inductive”) methodical principle is applied. So students are gradually drawn into the gender discourse to associate the familiar conceptions like “social sex”, “social status” and “sexual differentiation” with unfamiliar conceptions. The implementation of this strategy cannot be achieved immediately; students must be prepared in advance for this subject, having completed training in the relevant courses. This approach is successfully applied in the training of undergraduate students.

The inclusion of the surveys conducted by students on the existing actual gender problems and analysis of survey results also can be considered as an adequate means in teaching process of the gender education. Social-psychological trainings devoted to gender problems can also be easily included into gender education.

Inclusion gender problems, adequate strategies and tactics into the integration of higher education system helps to determine teachers’ personal qualities and special development as social reflex. The principal element is teachers’ motivation capability in the auditorium during the discussion of the gender related questions and their assessment of students’ intellectual levels. It is one of the main ways of getting successes.

The supporter of this movement tries to prepare “epistemology of practice”. The topic is about specific reflection i.e. to have ability to understand the fulfilled activity. An effort to understand the situation from a realization point of view brings to a spot of deeper changes, which in its turn bring to changes in situation and perception of activities.

Feminist and Anti-feminist Attitudes toward Gender. *“The more I have spoken about feminism, the more I have realized that fighting for women’s rights has too often become synonymous with man-hating”* (UN Women Goodwill Ambassador, Emma Watson).

What types of arguments women use to oppose feminism? If feminism is depicted as beneficial to both men and women and as a major element in achieving equality, audiences may be more apt to support this movement. If feminists are considered of man-hating, self-righteous women, it is unlikely that people will even want to consider themselves feminists.

Feminism became a movement in attempt to fight for women’s rights, but its ideologies changed throughout its different waves. Depending on the period, culture and country, feminism around the world has different causes, goals and reasons for existence. Originally, the term feminism was created in the late 1800’s and appeared first in France and the Netherlands. It then moved to the United States in about 1910. Women’s studies and scholar, Marlene Gates described feminism as a movement divided in three waves throughout history, which all dealt with different aspects of feminist issues (5, 13).

Feminist scholars developed multiple critiques of the history of gender studies and, from the 1980s onwards, gender theory was increasingly applied not only to the analysis of some phenomena but also to the disciplinary paradigms that sought to understand them. Feminist and gender theory began to be articulated in terms of offering the possibility of a paradigm shift, one that would generate conceptual change and renewal within the discipline and provide a necessary corrective to its androcentric foundations. Feminist interventions have thus insisted on the implementation of a series of critical adjustments to traditional concepts and theories in the study of gender studies methodological paradigms.

The feminist paradigm of Gender Studies acknowledges the importance of both nature and learning in the acquisition of gender. Scientists, including Gender Studies conduct their research within the framework of a particular paradigm. Paradigm is a fundamental image of the subject matter within a science. This implies that research carried out within a specific framework is, to some degree, predetermined. Paradigm is a school of thought that guides the scientist in choosing the problems to be studied, in selecting the methods for studying them, and in explaining what is found (2, 158). Feminist paradigm acknowledges the importance of both nature (biological factors) and learning (social, environmental factors) in the acquisition of gender. Paradigm serves to define what should be studied, what questions should be asked, and what rules should be followed in interpreting the answer obtained.

One way to interpret Beauvoir's claim that one is not born but rather becomes a woman is to take it as a claim about gender socialization: females become women through a process whereby they acquire feminine traits and

learn feminine behavior. Masculinity and femininity are thought to be products of nurture or how individuals are brought up (7, 98).

Feminists do not exclude male experiences and perspectives from their research, but they do insist on the inclusion of female experience and perspectives (6, 8).

Feminists paradigm is applicable for both sexes. Certainly, feminists' primary concern has been to study the position of women in society, largely because, as we have already noted, women and women's experiences have long been devalued or ignored in scientific research. Nevertheless, they have not left the social construction of masculinity unanalyzed. In studying men's lives, in fact, feminist researchers have found that, although virtually all men benefit from institutionalized patriarchal privilege, not all men actually have power in our society. Therefore, the current and most commonly used definition of feminism is this: advocacy of women's rights on the grounds of political, social and economic equality to men. True feminism is simply to stand up for equality, shortly, *"a feminist is a person who recognizes the equality and full humanity of women and men."*

Anti-feminist circles have rallied increasingly against an equity-based gender policy in recent years. Anti-feminism is not characterised by dealing with the content of feminism, but rather more through affective defence against it. Antifeminism is generally defined as opposition to some or all forms of feminism. Feminism supports the idea that women can and should be able to fill all roles that men might do. Anti-feminism confront with this idea and claims that there are specific roles for each gender to fill, that there are differences because of their sexes.

Anti-feminist circles have primarily been supported by two ideological concepts. The first constitutes an across-the-board anti-feminism. It represents a highly simplified and uniform image of feminism and puts it on a level with misandry or hatred of men. In contrast, the concerns of feminism, its various currents as well as the predominantly positive or open attitude towards cooperation with men, are barely known. On this basis, there is hardly any discussion with regard to content or criticism. The second concept involves the advocating of men's rights. Anti-feminist circles currently rely primarily on gender equity here since they regard men primarily as victims of 'femocracy', i.e. of a feminist authority or matriarchy (3, 1).

Anti-feminist scholars claim that women have made plenty of progress because of feminism, but that feminism is now irrelevant and even undesirable because it has made millions of women "unhappy, unfeminine, childless, lonely, and bitter".

According to anti-feminist attitude feminism can be seen as a victim of its own success. They argue that many young women today take for granted the

hard-fought-for gains of the women's movement. The term feminist itself is rife with negative associations of angry, strident women, who hate men.

Gender, Development and Social Changes. Today's world encounters new and incredible issues about gender. Actually, a whole new field of gender politics is emerging, with unexpected questions about human rights, environmental crashes, economic equality, gap generations, violence and prosperity. If gender equality is considered an important principle for fair society there is a great need of well-founded knowledge for better understanding of gender issues. Realizing this knowledge and understanding there might be a joint activity around the world.

Taking into consideration of the most important and innovative gender perspectives on development knowledge, policy and social change it is necessary to analyze gender and development again and again. There is a considerable need an innovative approach to Gender Studies as an improving science because globalization has overpowering relations for gender issues. We are witnessing new-created gender orders, new trends of migrations, transnational associations and global markets, wars and changed state structures. New identities and movements are engendered and knowledge about them is renewed every day.

Attitudes toward sciences are continually improving, changing as a process of transformation and change, specifically to new sciences as gender issues. Victoria Robinson and Diane Richardson writes: "Contemporary sociological perspectives invite us to understand sexuality as fluid and changeable, but this understanding sexualities as socially constructed has not diminished the importance of sexuality, for some people at least, as a firmly embodied aspect of identity – that is, a characteristic deeply and thoroughly attached to one's sense of self. For some, the idea that we may be 'born this way' in relation to gender identity and sexual orientation remains compelling, and has at times offered a useful political challenge to conservative conceptions of "perversion" – or the categorization of certain desires and practices as unnatural and reprobate (8, 157). The authors state that feminist studies maintains a commitment to developing knowledge from experience, it's historically skeptical attitude towards the 'science' of gender and its disciplinary effects remains robust.

In exploring the introduction of new technologies into the workplace and the home, the development of reproductive technologies, the effect of science and technology on food production and processing, and the eco-feminist movement (by the way, women convey greater assessed scientific knowledge of climate change than do men), it is seen many ways that science and technology touch women's lives.

Studying women's concerns in global and local settings through the lens of science and technology brings a rich and sometimes unique perspective. For example, women's work within the family and in the public sphere has been

affected by the introduction of diverse technologies, ranging from millstones for grinding maize to computers for processing data (1, 81). It is noticed in this citation more about the social construction of gender by studying how technologies were welcomed or resisted but also about the specifics of women's work inside and outside the home.

There has never been one common idea or ideal of what constitutes “the” feminist movement. Today as always there is little unity or agreement on what feminism is. For every kind of feminism there are critics and supporters. In the end, however, whether they are older or members of the so-called “post-feminist” generation, women still want gender equality, opportunity and justice.

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Kifayət Cəbi qızı Ağayeva**Gender araşdırmaları elmin yeni istiqaməti kimi: feminist və anti-feminist baxışlar****Xülasə**

Məqalədə qadın araşdırmaları və yeni fənn olan Gender araşdırmaları arasındakı fərqdən bəhs edilir. Gender araşdırmalarının müasir istiqamətləri və gender bərabərliyi məsələləri həm feminist, həm də anti-feminist perspektivdən araşdırılır. Bu fənn femininlik və maskulinliyi həm tarixi, həm də müasir aspektlərdən tədqiq edir, həyatın bütün sferalarında gender və qadın təcrübələrinə önəm verir. Anti-feminist tədqiqatçılara görə feminizm elə öz uğurlarının qurbanı oldu. Anti-feminist tədqiqatçılar iddia edir ki, qadınlar feminizmin sayəsində çoxlu uğurlar qazansalar da, feminizm bu günlə ayaqlaşmır və milyonlarla qadının bədbəxtliyinə səbəb olmuşdur, çünki onlar “uğursuz, femininlikdən uzaq, uşaqsız, tənha və acınacaqlı” həyata məhkumdurlar.

Açar sözlər: Gender araşdırmaları, Qadın araşdırmaları, feminist, anti-feminist

Кифаят Джаби кызы Агаева**Гендерные исследования как новое направление науки: феминистические и анти-феминистические взгляды****Резюме**

В статье рассматривается различие между дисциплинами «Женские исследования» и «Гендерные исследования», появлением гендерных исследований как новой науки, ее нынешних тенденций и вопросов гендерного равенства с феминистических и анти-феминистических позиций. Он изучает исторические перспективы и современное понимание женственности и мужественности и предлагает систематическое внимание к гендерному и женскому опыту во всех аспектах жизни. По мнению анти-феминистических ученых, феминизм можно рассматривать как жертву своего собственного успеха. Анти-феминистические ученые утверждают, что женщины добились значительного прогресса из-за феминизма, но феминизм теперь неактуален и даже нежелателен, поскольку он сделал миллионы женщин «несчастливыми, неженственными, бездетными, одинокими и горькими».

Ключевые слова: гендерные исследования, женские исследования, феминистка, анти-феминист