

Gender Equality

Dear colleagues!

During our meeting on 01.07.2015 together we briefly discussed the issue of gender equality. Nowadays it's very fashionable problem.

The problem of gender equality, as it sees the liberal part of our society, is perceived as the equality of rights and freedoms between different sexes in public and everyday life of the society. A question rises automatically: "What type of equality we fight for?"

- Equality between people of different sexes;
- Equality of people of different sexes to rules and norms;
- Equality of people of different sexes in the fight for a worthy place in society, that is, the place to be socially important according to hierarchical value system of our society.

In my opinion, the fight for gender equality is led too straightforward displacing the notion of "individual-subject" with their individual characteristics and personal qualities in the direction of "individual-object" only with individual parameters.

Let's introduce some notions.

In accordance with the definitions N. A. Berdyaev ("Spirit and Reality") "... a person is the same task. I have to realize a person in me, and this realization is a constant struggle ... Personality is not identical with individual. The individual is a naturalistic, biological category ... personality is a spiritual category".

By classifying people by gender, the particularly liberal part of our society tends to initially oppose them on the physical and physiological peculiarities, and then functionally equal to each other without taking into account physical -physiological and psychological differences. And the cultural-spiritual and moral-ethical "climate" of the society is not taken into account at all.

In their pursuit for gender equality they intrude into the double-natured unity of human nature.

The absolute gender equality and their functional opportunities, regardless of their natural physical-physiological and psychological differences, are likely to lead to self-destruction of the human race.

The double-natured unity of human nature is the union of two people of different sexes with complementary functions in the physical-physiological and psychological aspects, and is directed to the implementation of the basic law of the nature-the continuation of the human race.

Functional equality between people of different sexes is an unnatural phenomenon and leads to the "blurring" of the boundaries of moral and ethical peculiarities inherent in each sex.

The equality of people of different sexes to rules and norms, in my opinion, should be considered in two ways, namely:

- the system of rules and norms takes into account the differences of physical-physiological and psychological peculiarities of the subject-individuals of different sexes;
- the system of rules and norms regulating the sphere of the person's activities. In this case, the struggle for gender equality should be aimed at the formation of the subject-person.

Personality is first of all a semantic category, and the whole system of rights and norms should contribute to its formation.

The value of human life is the quality of its content. Human personality realizes itself through quality values associated with its relation to a particular social group, public interests or serving for humanitarian ideas.

Personality can't be regarded as an instrument for realizing other's pragmatic values which don't correspond to the historical cultural and spiritual values of the society.

Social commonness with its boundaries and norms shouldn't deprive a person of his creative originality. That's what the supporters of gender equality in front of the law and norms need to fight for.

But here we have the following contradiction: if the democracy is the realization of the general equality in all aspects of the life of the society, then it can be unfavourable for a person, because it equals the personality and brings everybody to the average level, that is, creates conditions for the formation of an impersonal person. This is a serious problem and is described by G. Le Bon in his book "The Psychology of Peoples". It is advisable to refresh it in memory.

The equality of subjects-personalities of different sexes in the fight for a worthy place in the society is the basic postulate of equality, which is realized by a tireless struggle in the field of perception. The perception of the society is the perception of the motives of commonality of people. The commonality of the people means different relationships of the individual in the

Personality is a part of the commonality. Personality has social content and mission. These qualities aren't defined by the society: they are defined by the relation of the personality with the society.

If the relation of the personality with the society corresponds to public demand, the person is a value in the social life.

Without taking into account national cultural-spiritual, moral-ethical values, the problem of gender equality, realized by their universalism, is based on pragmatic thinking of a certain part of our society and is carried out by substituting the concept of "personality" by the concept of "individual". Individualization of a person is his objectification, that is, a man transforms into an object. In the objective world, communication between people is replaced by the exchange of messages between objects, which leads to loneliness of the person. In today's world the struggle with loneliness is replaced by the introduction of the developed consumer society in which a person is a "commodity". A person becomes the subject of supply and, as a consequence, increase of social disorganization is observed in the society, decline of family ties, decline in birth rate, increase in the number of single mothers, and most importantly, collapse of cultural –spiritual and moral-ethical values.

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