



INCLUSION OF GENDER EQUALITY CATEGORIES THAT ARE EXCLUDED: VIEWS AND INTERPRETATIONS

Ivan K R ¹ & Dr. Leena K R ²

RESEARCH ARTICLE



Author Details: ¹ Research Scholar, Department of Philosophy, Government College for Women, Thiruvananthapuram, Kerala, India; ² Associate Professor, Department of Philosophy, HHM SPB NSS College for Women, Neeramankara, Thiruvananthapuram, Kerala, India

Corresponding Author:
Ivan K R

DOI:

<https://doi.org/10.70096/tssr.250303006>

Abstract

One of the most significant and frequently debated concepts of the present day is gender equality. This article endeavours to address the question of whether the concept of gender equality is evolving in the modern era, where the term “equality” is of the utmost significance. The concept of gender equality is often perceived as merely a term that denotes equality between men and women in numerous circumstances. The question of whether the concept of gender equality is interpreted and evaluated by society at its fullest level may arise when it comes to understanding the social insecurity confronted by other LGBTQ + communities. Additionally, there may be challenges during the practical implementation of the most promising concepts. However, the manner in which these matters are resolved remains a topic of contention. I would also like to engage in a philosophical conversation regarding how we can resolve these issues.

Keywords: *Gender Equality, Inclusion, Exclusion, sustainable Development, Feminism*

Introduction

Gender philosophy adopts a philosophical perspective on issues related to gender. there are numerous approaches, such as social, psychological, therapeutic, and so forth. The gender-related issues that have been purposefully discussed within the framework of feminist philosophy, however, are specifically related to women and the female sex because of the long history of marginalization and oppression by phallogocentric human societies, which institutionalized androcentric biases in the distribution of resources and rights. This is examining the relationship between philosophy and feminism, which sets up the study of gender philosophy. It also attempts to provide a feminist viewpoint on the history of philosophy, the fields of philosophy, the methodology, and the applicability of feminist/gender philosophy.

In the modern period, gender equality is a crucial and vital perspective. The idea of gender equality is gaining traction in the world. Because this concept is being acknowledged as being extremely essential by every area, including politics, the arts, jobs, education, and so on. It is really concerning that there hasn't been any institutional or societal advancement toward gender equality. Many players are rethinking and redesigning how to confront and battle ongoing gender imbalances in this context, including governments, supranational organizations, the media, civil society organizations, political parties, and individual people. Addressing gender inequities requires innovative and imaginative approaches, particularly when some of the more gradual measures haven't proved to be entirely effective. As a result, some topics need to be clarified conceptually, empirically, and methodologically.

Gender equality occurs when individuals of all genders possess the capacity to make economic and social decisions and foster an inclusive social environment. This elucidates the distinct behaviors and aims of individuals based on gender. The fundamental concept of achieving gender equality is to establish complete unity among all existing genders.

According to the UNFPA, “*Women are still much more likely than men to be poor and illiterate, despite numerous international agreements affirming their human rights*” ¹ Gender equality is frequently equated to equality between men and women. Whether there are additional categories is the query. It was recently announced by US President Donald Trump that the country will have only male and female presidents. Similar to this, the philosophical interpretation of the term “abstinence” is characterized by a delusion of conscious and unconsciousness. Questioning my identity, I question whether it is subjective or objective. In the same vein, the social interpretations of the work are either incomplete or severely restricted. We comprehended gender equality as the equality between men and women. We must presume that both we or our society have failed to establish a public awareness that women and men, in addition to others (LGBTQ +), are equal in this society and deserve gender equality. Interpretations of gender

equality frequently incorporate an interpretation of social isolation. Intentionally or unintentionally, this frequently transpires. Countries such as India have prioritized LGBTQ+ communities in terms of legal and constitutional frameworks; however, these reforms have failed to influence society and the general populace. Maybe individuals have not always been able to consider beyond the traditional concept of gender equality as a definition that applies exclusively to men and women. The precise context of a text is the only way to interpret any interpretation, just as gender equality can only be defined within an extant social and psychological context, similar to the concept of Hans Georg Gadamer. Nothing unique will result from considering an idea solely in terms of an existing system. It is only natural that the interpretations that come to mind when one considers gender equality from a male-female centric perspective are a small part of the extant social system. Nevertheless, the determinant of the essence element remains a matter of debate. Because the question of whose essence is to be taken into account is not entirely evident.

Do Only Men and Women Need Gender Equality?

Gender equality also considers the groups of people who identify as male, female, and LGBT. Unfortunately, though, most people in society were limited to thinking about gender in terms of male and female. Other categories are not included in gender. The rights of transgender persons are protected by numerous regional and international mechanisms. However, transgender persons face discriminatory national laws, regulations, and practices – such as challenging procedures for changing identifying documents – that deprive them of their rights and restrict their access to justice. The consequences of marginalization on the life of a trans person are multifaceted; stigma and transphobia are major contributors to issues such as poverty, violence, isolation, lack of social and financial support, and poor health outcomes. Every circumstance is connected to the others and frequently exacerbates them.

Transgender individuals often face rejection when they come out to their family when they are young. They are shunned by other families if they are not banished from their homes, which keeps them from attending school and guarantees that their demands for mental and physical health are met. People who reveal their gender identities later in life can face rejection from social assistance organizations as well as mainstream culture as they fight to undo gender conditioning. Transgender people's security has been compromised by unwelcoming environments that disrespect their needs, and they are ill-prepared to offer compassionate medical and social assistance. Transgender people are more likely to experience unemployment, prejudice, and exclusion throughout their lives, which makes them more vulnerable in society. They consequently face disproportionately high rates of poverty and homelessness. Transgender children have significant dropout rates and are underrepresented in higher education because of emotions of hostility, discrimination, and unpleasant school environments.

LGBTQ+ (lesbian, gay, bisexual, and transgender) employees experience prejudice in the workplace in many areas, including hiring, training, benefits, and career advancement. The most marginalized minority in the workforce, transgender employees are not permitted to work for compensation. This environment discourages transgender people from seeking employment because it fosters in them a pessimistic mindset and internalized transphobia. Strict employment regulations may push transgender persons into fields like beauticians, entertainers, or sex workers where opportunities for growth are limited. Low-paying, high-risk, and precarious jobs combined with unemployment worsen the cycle of poverty and homelessness. Transgender people who are homeless and seek sanctuary are mistreated and humiliated by staff and residents, and their housing is determined by their sex at birth rather than their gender identity. Many transgender people choose not to look for safety in these environments.

According to Judith Butler, *“There is no gender identity behind the expressions of gender; that identity is performatively constituted by the very ‘expressions’ that are said to be its result”*² As per Judith Butler, gender is a social construct. Since ancient times, the division of labor has been between men and women. They were not represented by any other organization. To a certain extent, the social justice that persists today must be reinterpreted. The issue must be resolved in a manner that is not solely legal or constitutional. The significance of mutual understanding must also be addressed. It is because we are solely concerned with their social insecurity when we discuss it in the twenty-first century. The philosophical interpretation of this issue reveals various perspectives. A person's essence, identity, and consciousness are significant in this context. In addition, it is crucial to comprehend the ways in which society and its internal factors affect the development of an individual. We must comprehend the distinction between biological sex and gender. At the same time, an individual is provided with the appropriate guidelines to determine their identity; however, the will to determine their essence must be inherent to the individual.

Gender Perspectives on Sustainable Development: Achieving Inclusive and Equitable Progress

While there are more examples of transgender persons advancing human rights, most of these advancements are small-scale, sporadic, and unsystematic. People who identify as transgender nevertheless have to live in extremely unfriendly situations. Due to stigmatization and discrimination, LGBTQ+ individuals may lose their human rights, become more vulnerable to abuse and violence, and be denied access to numerous opportunities and services that are available to the general public. LGBTQ+ people suffer grave consequences from these tendencies, not just for themselves as individuals but also for the many communities and countries that lose out on their contributions to civic life, the economy, and society.

Feminism is an interdisciplinary approach to issues of justice and equality based on gender, sex, gender identity, and gender expression through social theory and political engagement. Historically, feminism has moved from a critical examination of gender inequality to a more in-depth study of the performative and social constructions of gender and sexuality. Justice for all is the goal of feminism. The only way to approach the fair treatment of all genders by feminism.

The gender problem is not merely a social issue; it encompasses philosophical interpretations. As previously mentioned, there are frequently varying interpretations. By endeavouring to develop precise interpretations of the concept of gender equality, we can comprehend its diverse connotations. The comprehensive concepts of the subject will not be apparent if we solely analyse it in accordance with the current social system. Simultaneously, the concept of gender equality can be comprehended in a variety of ways when interpreted from various perspectives. We must also recognize that the male and female categories are not the only ones that exist in this context, and we must accept their essence from both a conceptual and psychological perspective. Philosophically, one might observe a form of phenomenological reduction inherent in the term gender equality, whether consciously or accidentally. In essence, we focus solely on our opposition. The potential of such epochs or reductions to foster the notion of gender equality is a significant concern in contemporary culture. Judith Butler posits that if gender is a socially constructed attribute, then it is an attribute that categorizes all individuals, including women, men, and other LGBTQ+ groups, as distinct entities. Furthermore, it is essential to recognize that each being possesses its unique essence and existence, characterized by a subjective nature. Examining gender equality from these perspectives enables us to study and comprehend another individual with precision. Certainly, when legal and constitutional awareness on gender equality is coupled with philosophical concepts, a precise understanding ensues. With precise understandings and interpretations in place, the concept of gender equality may be effectively assessed and critiqued, allowing for a comprehensive understanding of its advantages and disadvantages.

Acknowledgment: No

Author's Contribution: *Ivan K R:* Data Collection, Methodology; *Dr. Leena K R:* Literature Review, Analysis, Drafting, Referencing

Funding: No

Declaration: All the authors have given consent for the publication.

Competing Interest: No

End Note

- ¹ United Nations. *The World's Women 2015: Trends and Statistics*. United Nations, 2015, p. 12.
- ² Butler, Judith. *Gender Trouble: Feminism and the Subversion of Identity*. Routledge, 1990, p. 25.

References:

- Butler, J. (2002). *Gender Trouble*. Routledge eBooks, <https://doi.org/10.4324/9780203902752>.
- Cohut, M. (2022, December 21). LGBTQIA+ Affirmation and Safety: 'Belonging, Like Air, Is a Fundamental Human Need.' www.medicalnewstoday.com/articles/lgbtqia-affirmation-and-safety-belonging-like-air-is-a-fundamental-human-need.
- Gadamer, H. G. (2013). *Truth and Method*. A & C Black.
- Heidegger, M. (1997). *Being and Time: A Translation of Sein Und Zeit*. (Joan, S. Trans). State University of New York Press, Albany. <https://doi.org/10.5860/choice.34-3801>.
- LGBTIQ+ Inclusion, Plan International., 10 May 2023, <https://plan-international.org/srhr/lgbtiq-inclusion/>
- Sharma, A. (2020, March 22). Equality in 21st Century. <https://timesofindia.indiatimes.com/readersblog/itstimeforchange/equality-in-21st-century-10826/>
- UN Press. (2020, February 27). Twenty-first Century Must Be Century of Women's Equality, Secretary-General Says in Remarks at the New School. <https://press.un.org/en/2020/sgsm19986.doc.htm#:~:text=27%20February%202020-,Twenty%2Dfirst%20Century%20Must%20Be%20Century%20of%20Women's%20Equality%2C%20Secretary,pleasure%20to%20be%20here%20today>.
- "International Women's Day Conference: Achieving Gender Equality in the 21st Century". https://www.eeas.europa.eu/eeas/international-women%E2%80%99s-day-conference-achieving-gender-equality-21st-century_en#:~:text=International%20Women's%20Day%20conference%3A%20Achieving%20Gender%20Equality%20in%20the%2021st%20Century,-10.03.2021&text=On%20the%20occasion%20of%20International,Ceilings%2C%20Gaps%20and%20Walls.

Publisher's Note

The Social Science Review A Multidisciplinary Journal remains neutral with regard to jurisdictional claims in published data, map and institutional affiliations.

©The Author(s) 2025. Open Access.

This article is licensed under a Creative Commons Attribution 4.0 International License, which permits use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons licence, and indicate if changes were made. If material is not included in the article's Creative Commons licence and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder. To view a copy of this licence, visit <http://creativecommons.org/licenses/by/4.0/>