









### Purpose

Forming the axiological system of Western society, with the intentions to establish gender equality as a guarantee of a just society being taken into account, on the one hand, and preserving the traditional gender stereotypes inherent to patriarchal gender roles in a considerable part of the world, on the other hand, is actualizing the study of the factors that have contributed to realizing the problem of gender inequality and discrimination. Therefore, the aim of our study is to highlight the factors that stipulated the awareness of gender equality in European social and cultural space, while leaving alive the traditional gender values in a number of other cultural environments.

### Methodology

Methodology of the study is determined by interdisciplinary approach involving the use of general scientific methods such as analysis, synthesis, generalization, etc. The leading role belonged to the principle of the historical and logical unity. At the same time the study uses the basic principles of philosophical hermeneutics and the contextual analysis method.

### Theoretical basis and results

Before we examine the factors that have led to the establishment of the intention to establish gender equality in the Western European cultural space, in our view, it is worth defining the concept of "gender inequality", which is often used to characterize the social order in which different social groups (in this case men and women) have persistent historical differences and define their social opportunities. Accordingly, the establishment of gender equality means the availability of tools that allow all social groups to fully realize their social potential. Meanwhile, as it has been already mentioned, gender inequality is a form of social inequality. Thus, awareness of gender inequality could not appear earlier than the awareness of social inequality. As an example, we can consider the originality of the ancient society, where, as G. Hegel remarked at his time, for the first time the realization of freedom of a certain group of people took place [9, p.18]. Said observation was of extreme importance for explaining the peculiarities of ideology and values of Greek society, since it is by

the sign of freedom, as F. Cassidy was remarking, Greeks were identifying the Ellen as a representative of a particular polis, distinguishing him from the barbarian, and the more a servant [14, p. 24]. Meanwhile, for the Greeks, the word "Ellen", "man" and "citizen" were substantially close, because each of them was standing in certain conformity to the concept of freedom. Accordingly, demos, and women who are known to have been completely deprived of political rights and thus freedom, were seen as some part of society whose interests should be taken into account only in view of the mass character and conspicuous importance in the reproduction of society [3] that, among other things, was described in detail by Aristotle in "Politics" [3]. It is significant that his own convictions as Aristotle's works attest to were built in the context of prevailing at that time picture of the world where mythological ideas about the activity of masculinity and female passivity were remaining alive. As a result of this, Aristotle argues that "femininity should be seen as a natural disadvantage" [2], as a woman is nothing but a "sterile male" [2], who without active masculinity is not even able to reproduce humans. As a result, woman does not have her own place and cannot have it in the world structure without acquiring a form, i.e. without conjunction with masculinity.

Of course, Aristotle's believes, as Plato's "The Republic" confirms [18], were not universal, however, they the most fully reflected the gender relations existing in that society. This, in its turn, has enabled many researchers to talk about the lack of gender equality in Greek society. However, in our view, these conclusions are not entirely legitimate, as in the Greek worldview, as J. Zizioulas rightly remarked, principle of unity of things (entities or objects) had been dominating. Existing multiplicity of real entities could not refute it, since those ones, according to the Greeks, were in communion with the mind (Logos) and existence. In fact, in the Greeks' imagination, the existence of a specific entity (including human beings), was reduced to some necessary connection and "affinity" with "common" existence, in its end each "difference" having been seen as a kind of intention to "non-existence", distortion or "falling away" from the existence [13, c. 28].

J. Zizioulas's remarks on originality of the Greek worldview serve as a strong argument for explaining the features of gender relations and

gender equality in ancient society. In particular, given the fact that in ancient society a woman is seen as "male sterile" (Aristotle), she appears a kind of being incomplete, false human, and therefore her existence borders on "non-being" without going into it completely. Accordingly, the feature indicated does not allow women the right for freedom (especially political), and, moreover, equality. The latter is a feature of those who have existence, those who ARE already there (i.e. possess that being) fully.

Thus, the leading role for establishing the idea of equality in ancient society was the principle of unity of entities with the mind (Logos) and existence. According to Greek ideas it was that principle that defined the place of every entity and creature in the world, and following it was the main precondition for preserving social harmony. So, given the peculiarity of the Greek worldview, we have every reason to state that the problem of gender or social equality did not stand before the Greeks. Polis citizens were equal and free. Moreover, they had equal opportunities to realize their own political goals. As for the women, their place was considered predetermined by their natural features [3], and as a result, they could not even think about gender equality. In fact, when it comes to ancient society, there is no reason to speak of gender inequality, as in this case, we begin to extrapolate current values in the ancient society, distorting its historical social standards.

A similar situation was in medieval society. It is well known that there a Christian worldview with the inherent notion of woman as the secondary being (including the "secondary sex" by S. de Beauvoir) was holding a complete dominion. This belief had been initiated by the Old Testament idea of creation, particularly by Adam's words, "This is now bone of my bones, and flesh of my flesh. She shall be called Woman, because she was taken out of man" (Genesis 2:23). In apostolic times, the idea of subordination of women to men developed most ardently by Apostle Paul ("But I want you to realize, – he said, – that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God." (1 Corinthians 11: 3)), who believed that this kind of social order in the most appropriate way was corresponding the hierarchy established by God. It would seem that, the medieval outlook was further developing the antagonism of male and female principles traditional for myth-

ological thinking. Meanwhile, this is not entirely true, because, during this period a new attitude toward women was becoming firmly established. On the one hand, within the Christian worldview the idea that "all were servants of God" was developing and thereby all people, including women, were equal before God, and on the other – a distinctive cult of woman-mother was gaining shape, because it was she who brought God into the world. This feature, in our opinion, was very important, because in the mythological consciousness, motherhood had no status beneficial or God-given, on the contrary – it was seen as entirely natural function of woman, whose mission, the same as in the natural world, was to give birth to new generations.

Indeed, when we are coming up to the coverage of gender relations in medieval society from a historical viewpoint, we have every reason to believe that at that time there was a significant shift in recognizing the role of women in society. This role, on the one hand, was due to the influence of ideological and socio-cultural heritage of ancient society where a woman's role was limited to household. Certain changes of this aspect of gender relations surely took place in the Roman culture where a woman received a lot of freedom. Meanwhile the spread of Christianity with the inherent idea of sinfulness made the medieval society review those socio-cultural norms. The important role was played by hierarchism of medieval society highlighted by G. Hegel in "Philosophy of History" [9, p.380], which was fixed on the ideological level without the opportunity to doubt its feasibility. An important role for establishing the patriarchal gender stereotypes was played by the fact, that the outlook of the ancient and medieval societies was based on the belief, as rightly K. Jaspers noted, that appeared as "the truth, which I live in, and which exists only because I become identical with it; in its phenomenon it is historical, in its objective expression it has no universal significance but it is absolute "[25]. In fact, the religious dogma produced by the church, were the undisputed fact with which people were internally identifying themselves, and, consequently, in the medieval culture the issues of gender equality did not exist.

Some changes in that situation occurred only during the Renaissance, because at that time morale was not so strict, and in the end the women, particularly women-members of the privileged

classes or those from the wealthy families, had opened access both to theological, and secular literature, philosophy, and sometimes to political activity. Meanwhile, such freedom was not only extremely limited, but largely incomprehensible; a woman with that freedom acted as a kind of "Mr. Jourdain" by Jean Moliere, as she got freedom, without determining the vector of her development, and, consequently, courtesans became to play the important role in secular life [6]. In our view, it is their lives, on the one hand, which were an essential prerequisite for understanding the problems of women's existence in the society of that time, and on the other – their lives revealed the ideological prematurity of the problem of gender equality. After all, in the conditions of caste patriarchal society, the recognition of women's equality was necessarily preceded by the recognition of equality among people, with that idea being far from establishing itself quickly in social outlook.

Of course, we can say that the first attempt to study theoretical equality between men and women, were made long before that period; for the first time this idea is found in Plato's "The Republic". Meanwhile, in Plato's outlook, in our opinion, this idea was explicated as a result of awareness of existing social inequality or acute social need in establishing equality, since otherwise the level of accumulation of discontent would lead to revolutionary unrest [20], as a logical consequence of the ontology, proposed by the thinker. The same idea appears in Christian ontology – because, otherwise, it would be difficult to explain why it was woman who became a translator of God into the world. Meanwhile, it did not lay the foundation for establishing the social and cultural equality of men and women.

The epoch of Renaissance did not become free in regard to worldview either, since, according to P. Bicilli, their outlook was not independent, but was expressed in close unity with antiquity [5, p. 29]. Even humanists, the researcher is continuing his thought, were focusing primarily on "direct experience of unity of the Cosmos, unity of Macrocosm and Microcosm. Based on this spiritual experience, they [humanists – *specif. is ours*], raising the problem of human's becoming closer to God, their deification, interpret him in a mystical spirit, emphasize the importance of immediate feeling of his divinity inherent in human" [5, p.42]. In view of this, we can assume that the equality of

men and women grounded by T. Mohr in his "Utopia" (1516) was most probably a manifestation of ancient concepts and not a conscious fact. The teachings justifying the reasons of the inequality existing in society primarily serve in favour of our assumption. This inequality, according to the majority of the Renaissance representatives was emerging as the result of inherent natural abilities ("seeds"), presenting all forms of inequality as naturalistic basis [4, p.94].

As a result, the real position of women, even at that time, in most cases was not much better than in the middle Ages. In particular, as well as before she could be married off or cloistered in a monastery without her will. Where the girl remained alone, her fate was no better, as she remained in her family and had to obey the head of the family (father, brother or uncle) or seek entertainment or comfort among the same single women in a monastery. In addition, the general humanistic thrust of secular culture, with its inherent intention to exaltation of love and special treatment of women [6] bordered upon the constant attacks of the Catholic clergy, who repeatedly criticized sharply the image of woman as temptress that turns man into a slave. Meanwhile, the true calling of every Christian was nothing else but serving God. Accordingly, clergymen called for men to avoid all forms of female yoke, including marriage. Let us note that the antagonism that arose as a result of observing celibate with Catholic priests and temptations provoked by women was softened due to the Reformation.

Despite a number of changes that occurred in the Renaissance worldview, today there is no reason to talk about a certain level of awareness of gender equality at that time. In our opinion, this is stipulated, firstly, by maintaining the idea of natural inequality among people and limited intentions aimed at ensuring gender equality. In particular, unlike rich women, who in some cases may seem quite emancipated, which was perfectly demonstrated by S. de Beauvoir, the problem of gender equality among working population was not viewed at all, because that class of people remained socially and economically oppressed. Accordingly, being preoccupied with the problem of survival, working people had no opportunity to pose questions of personal realization, which is the main prerequisite for establishing the political and gender equality.

It is significant that, as S. de Beauvoir rightly observes, the gender stereotypes formed in the late middle Ages, despite some positive developments, remained unchanged until the early XIX century. Of course, in this context the right to education can be considered a quite positive development. Meanwhile, the implementation of this feature was often accompanied by significant gender bias, since the major attention was further drawn to the education of men. That resulted in the fact that the formal recognition of woman's right to self-realization in the cultural sphere was accompanied by significant social prejudices, and even extraordinary female talent needed male support. This feature was the most vividly expressed in the novel by G. de Maupassant "Dear Friend", which among other things the attention was focused on the fact that the full realization of journalistic talent of woman (character of Madeleine) could take place only through (or thanks to) her husband. Let us note that in this context we are talking about the end of the XIX century.

One of the few manifestations of female freedom, and if to be more precise, rebellion against patriarchal customs, which manifested itself among the privileged and educated social groups, was a certain female promiscuity, which, as S. de Beauvoir rightly observes, appeared along with the demoralization of nobility in general. In particular, like men, women were starting to violate increasingly the morality of that time, and consequently take quite weighty significance in political and cultural life of Europe of that time. As an example, the researcher recalls the kings' favorites, as quite often they significantly influenced the political life. Meanwhile, the mentioned women's frivolities were usually hidden, because the moral norms and patriarchal values remained dominant. For most of them, freedom remained negative and abstract, and therefore they were limited to seeking pleasure. In our view, the secret violation of patriarchal morality by women could be seen as both a manifestation of rebellion against patriarchal customs, and self-will, directed against church rules, and as a result of manipulation by the influential men (e.g., let us remember Cardinal Richelieu). Whatever it was, but at that time woman was still in the process of self-determination through "femininity" in all its possible manifestations and did not even foresee any possibility for personal realization as an individual (excluding queens).

Despite conservation, and in some cases even strengthening the patriarchal norms, it was the period of XVII– XIX c.c., which was forming the preconditions of reviewing the gender relations in European society. The leading role in this context was certainly played by the theories of social contract by T. Hobbes [10], J. Locke [16], Ch. Montesquieu [17] and especially J.J. Rousseau [19], who justified natural equality of all people (including women) due to this theory. Of course, according to these thinkers, the very idea of natural equality of people did not involve yet its establishment at a socio-cultural level, which does not diminish the importance of these researchers. After all, it is their works that were of prime importance in realization of the fact that the patriarchal stereotypes were a means of discrimination based on sex. This intention is most clearly manifested in the "Declaration of the Rights of Woman and the Female Citizen" [11], published in 1791, that is – in two years after the publication of the "Declaration of the Rights of Man and the Citizen" and became a kind of replica of the latter. After all, the author of the "The Declaration of the Rights of Woman" Olympe de Gouges in this work sometimes using irony, was trying to awaken women's consciousness, "Woman, wake up! – She writes – Alarm of Reason is spreading throughout the universe; present your rights. Mighty kingdom of nature is not limited any more to prejudices, fanaticism, superstition and lies. Flame of Truth has dispelled the darkness of madness and usurpation" [11].

Calls of O. de Gouges for us is significant evidence that in some social circles in the minds of women, there was awareness of their humiliating position. Meanwhile, as the writer's appeals show, most women considered their position quite natural, and therefore did not raise the question of its change. Both S. de Beauvoir evidence [6], and, as A. Toffler remarked [22], industrialization speak in support of our observations. Its progress, as the thinker observed, revealed itself not only in a smoking pipes, but uppermost in the breakdown of the entire social system of traditional society. The patriarchal stereotypes with their inherent intention to limit the scope and the rights of women were not an exception. On the one hand, the destruction of a large family, which took place during the transition from agricultural activities inherent in the traditional society to industrial production, simultaneously was changing the role of woman, who as a

result of specialization inherent in industrial society in specific instances was exempted from the care of aged relatives and children, because specialized institutions were assuming this function. This, in turn, was opening more opportunities for her professional self-realization together with her husband. Meanwhile, it usually concerned the working class representatives, as representatives of the bourgeoisie, inheriting the privileged positions, continued to develop the patriarchal values restricting woman only to the area of the house that was perfectly demonstrated by G. de Maupassant in his already mentioned novel "Dear Friend." E. Zola described a similar situation in his novel "Au Bonheur Des Dames".

As a result of these changes and the overall intention of modern discourse on the search of key factors of enslaving a human being – religion, class antagonism, etc., woman begins to realize her humiliation and fight for changes in social standards.

### Originality

The paper is putting forward and substantiating its position regarding modern nature of gender problem. In particular, it is shown that before the era of "modern", gender relations were seen as a logical manifestation of social overview of the features of the universe. It is shown that awareness of gender inequality was occurring in parallel with the realization of a certain form of social inequality and general democratization of social relations. Given the fact that gender relations until the early modern era, had been considered either as a result of biological characteristics of a human body, or determined by the ideas, prevailing in a concrete historical dimension, about the origin and structural features of the world, we have every reason to affirm that in the ancient and pre-modern society, gender inequality or discrimination did not exist, because it had not been realized.

### Conclusions

Disclosure of identity of gender relations in different stages of socio-cultural development gives reason to maintain that the originality of interpretation of gender relations depends on the interpretation of identity and role of human's place in the world, and therefore the idea of gender equality, which was a logical consequence of the realization of gender discrimination could not appear earlier than the idea of autonomy and free will of a human being. Therefore, we have every reason to affirm that a key factor towards the realization of gender equality was the formation of an autonomous entity, with his concept being originated in the Renaissance.

Equally important for the awareness of equality between men and women were the dominant in different historical and socio-cultural periods the anthropological and social theories, because they produced originality of addressing the problem of a human and society, thereby determining the legal status of women.

Despite all the ideological shifts that took place in the social outlook of the pre-modern era, however, as history has shown, they failed to generate sufficient philosophical foundations either for recognizing the equality of women, or changing their social, legal and political status, which was leading to the accumulation of unconscious internal opposition to prevailing social standards, which was expressed in a kind of arbitrary behaviour, its originality, however, having failed to acquire any openness by the beginning of industrialization, which destroyed rural communities with their inherent division of labour, mode of life, and eventually significantly weakened the influence of mythological social structures, and laid the pre-conditions for awareness of gender inequality and start fighting against it.

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## ГЕНДЕРНА РІВНІСТЬ ЯК МОДЕРНИЙ ФЕНОМЕН

**Мета роботи.** Формування аксіологічної системи західноєвропейського суспільства з урахуванням інтенції на встановлення гендерної рівності, як запоруки розвитку справедливого суспільства, з одного боку, та збереження у значній частині світу традиційних гендерних стереотипів з притаманними їм патріархальними гендерними ролями, з іншого боку, актуалізує вивчення тих чинників, які сприяли усвідомленню проблеми гендерної нерівності та дискримінації за статевою ознакою. Зважаючи на це, мета нашого дослідження полягає у висвітленні чинників, які зумовили усвідомлення проблеми гендерної рівності у європейському соціокультурному просторі, залишивши водночас живими традиційні гендерні цінності у ряді інших культурних середовищ. **Методологія** дослідження обумовлена міждисциплінарним підходом, який передбачає використання таких загальнонаукових методів як аналіз, синтез та узагальнення тощо. Провідне значення відіграв принцип єдності історичного й логічного. Поряд з цим у роботі використані засадничі принципи філософської герменевтики та метод контекстуального аналізу. **Наукова новизна** полягає у висуненні нових теоретичних положень спрямованих показати, що у античному та премодерному суспільстві гендерної нерівності та дискримінації не існувало, позаяк в цей час гендерні відносини розглядалися або ж як результат біологічних особливостей людського організму, або ж пояснювалися пануючими в конкретно-історичному вимірі світоглядними уявленнями про походження та особливості будови світу. Внаслідок цього гендерні ролі поставали даністю, яка не підлягала ніякому сумніву. **Висновки.** Незважаючи на усі світоглядні зрушення, які відбувалися у суспільному світогляді домодерної доби, все ж, як показала історія, вони не змогли сформувати достатніх світоглядних підвалин ні для визнання рівноправності жінки, ні для зміни її суспільного, юридичного та політичного статусу. Це призводило до накопичення несвідомого внутрішнього спротиву пануючим суспільним стандартам, який виражався передусім у поведінковому свавіллі, яке однак не набувало відкритості до початку індустріалізації. Остання, зруйнувавши сільську общину з притаманним їй поділом праці укладу життя, у підсумку чого суттєво послабила міфологічні соціальні структури, відкрила можливість не тільки усвідомити, а й розпочати боротьбу за визнання гендерної рівності.

*Ключові слова:* гендер; гендерна рівність; гендерна дискримінація; індустріалізація; суспільний договір

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## ГЕНДЕРНОЕ РАВЕНСТВО КАК МОДЕРНЫЙ ФЕНОМЕН

**Цель работы.** Формирования аксиологической системы западноевропейского общества с учетом интенции на установление гендерного равенства, как залога развития справедливого общества, с одной стороны, и сохранение в значительной части мира традиционных гендерных стереотипов с присущими им патриархальными гендерными ролями, с другой стороны, актуализирует изучение тех факторов, которые способствовали осознанию проблемы гендерного неравенства и дискриминации по половому признаку. Несмотря на это, цель нашего

## СОЦІАЛЬНА ФІЛОСОФІЯ ТА ФІЛОСОФІЯ ІСТОРІЇ

исследования заключается в освещении факторов, которые обусловили осознания проблемы гендерного равенства в европейском социокультурном пространстве, оставив одновременно живыми традиционные гендерные ценности в ряде других культурных сред. **Методология** исследования обусловлена междисциплинарным подходом, который предусматривает использование таких общенаучных методов как анализ, синтез и обобщение и др. Ведущее значение сыграл принцип единства исторического и логического. Наряду с этим в работе использованы основные принципы философской герменевтики и метод контекстуально анализа. **Научная новизна** заключается в выдвигании новых теоретических положений направленных показать, что в античном и предмодерном обществе гендерного неравенства и дискриминации не было, поскольку в это время гендерные отношения рассматривались или как результат биологических особенностей человеческого организма, или же определялись господствующими в конкретно-историческом измерении мировоззренческими представлениями о происхождении и особенности строения мира. В результате гендерные роли являлись данностью, которая не подлежала никакому сомнению. **Выводы.** Несмотря на все мировоззренческие сдвиги, которые происходили в общественном мировоззрении домодерной эпохи, все же, как показала история, они не смогли сформировать достаточных мировоззренческих установок ни для признания равноправия мужчины и женщины, ни для изменения общественного, юридического и политического статуса женщины. Это приводило к накоплению бессознательного внутреннего сопротивления господствующим общественным стандартам, который выражался прежде всего в поведенческом беспределе, который однако не получил открытости к началу индустриализации. Последняя, разрушила сельскую общину с присущим ей разделением труда и укладом жизни, в следствии чего существенно ослабила мифологические социальные структуры, открыла возможность не только осознать, но и начать борьбу за признание гендерного равенства.

*Ключевые слова:* гендер; гендерное равенство; гендерная дискриминация; индустриализация; общественный договор

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