

# Model male and female behavior in the “lenses” of gender mainstreaming: the change of values in the religious discourse of modern Russia

## Abstract

In the study based on the analysis of mechanisms of formation of the religious identity of Orthodox believers in the post-secular Russian society as a result of the conducted study managed to identify a number of factors influencing this process. In particular, this factor includes the study of the discourse of the media. They become sources of models female and male behavior for the modern believer. In the course of the study formulated two questions: does the concept of gender in Russia ideologically neutral? In what respect it makes sense to talk about the experience of institutionalization of gender perspectives in modern Russian society? As research tools were chosen critical discourse analysis. Studied the materials of the site Matron.PY in the period from 2012 to beginning of 2017 have Taken into account the conservative orientation of the site. As additional conditions stood out so-called sustainable options the norm in understanding patterns of male and female behavior, allowing detecting the peculiarity of the coverage of gender issues. Conducted research in theoretical part was aimed at the identification and analysis of the factors of institutional change influencing the state of society in General and the emergence of transformational risks. Based on the assumption that in modern society the main influence is exercised through communication, an appeal to the analysis of communicative strategies specified in the discourse has become fundamental.

**Keywords:** gender, religious identity, change of values, society, religious, stereotype, institutionalism

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## Introduction

Gender studies in the Russian society have their own specifics. With all the variety of issues, priority is given to studies focusing on the real political mood of society. In modern conditions put into question the traditional values that have contributed to the actualization of security and protection of those norms and values. In this regard, the official value is, for example, of the RF Law “On Security” and the meanings that are grouped around the term “security” interest in the light of gender. The hallmark of many religious groups of the modern world was that women are more active, are more likely to present and/or participate in community life. As one of the causes of this fact is called gender-religious divide, in which the important role played by the concept of “existential security”, is based on the stereotype that women are more oppressed than men.<sup>1</sup> With particular attention to the concept of power and relations of subordination, gender studies focus, in particular, around the ways of reproduction of political regimes. For this reason, it is no accident in the past decade; gender has become an integral part of neo-institutionalism, one of the Central concepts, which becomes the “civic participation”. Terminology it refers to the traditional, within the ideology of institutionalism, the activity of the population, but the claimed modus shifted towards the necessity of following social norms, conceptualized through the prism of civic engagement. At the same time, social activity outside of a private life can be regarded as a real process in the context of changes in institutional characteristics of the society. Accordingly, the study of the causes of changes in belief systems and values can help to solve problems.

So, in Russia had its own historical conditions to consolidate in the language of our memory images of masculinity and femininity. In the everyday discourse of Soviet society, gender issues, were not called, and distanced it from those associated with the spiritual development of the individual, especially from the religious. For example, in “Soviet period,” promoted the image of the women workers covered in the magazines of the era “Worker” and “Peasant.” This particular concept is considered today as traditional compared to the claimed new dichotomy: “it’s hard to be a woman to be a real woman in difficult conditions.” In the broadest sense of “gender”, to this day, perceived as a product of Western culture, who came to Russia in the late 1980s. we will Remind, this year the classic work of gender studies ravine Connell<sup>2</sup> “Gender and power. Society, identity and gender politics”. At the same time, a number of factors contribute to the change of attitudes, namely: in the end of XX century in the Russian society against the background of changing attitudes towards Western values has occurred, the so-called “conservative turn”, which demonstrated the significance of the concept of gender in polemical in nature, the discourse on social and religious identity.

Note two of the detected vector of development of this theme: first, an array of articles, concerning questions of family, marriage, home, relationships (family, household, professional) has a strong correlation with gender and is a characteristic of the image of the modern media in Russia. It is in these articles are specified by model and redefines patterns of behavior. Secondly, this subject in the Orthodox Church the controversy plays a key role, identifying the degree of interest in the dialogue between the secular and the religious world, for this reason, the appeal to the conservative content of the website is significant Bem.<sup>3</sup>

Migration processes of late XX early XXI centuries are accompanied by changes in consciousness of those who moved, and those whose cultural landscapes are undergoing these changes. Today in terms of the polemical discourse between secular and religious consciousness, the transformation of existing models of religious experience and models of behavior specified in the framework of the traditional confessional religiosity. The militarization of many spheres of modern life has had an impact on the types of images of men and women, popular models of behavior. For women is a socially active modern mother is a believer in the “pants”.<sup>4</sup> For men Cossack Orthodox warrior. Traditional upbringing and way Sunday the Pope did not chime with the traditional vision of the role of the father and of the relationships within the family. Request of the society of existential security women sets new values in the education of the future men: responsibility and independence since childhood.

Another striking feature of the modern Orthodox journalism–operation misogyny concepts in the discourses about the role of woman, her position, social status. Many religious and philosophical systems contain misogyny. These include two main: the work of Weininger O<sup>5</sup> “sex and character” and by A. Schopenhauer “On women”. It is also perceived as the reception of broadcast as conflict interaction, as the works contain versions of an assessment and understanding of the role of women as secondary. Of interest is the fact rethinking generational ties. For example, contrary to the period of the so-called total “disbelief” that occurred in Russia, our grandmothers (generation raising grandchildren) prove to be very faithful. The fact attracts attention for another reason. In 2016 on the website Matrony.ru has been published the article in the context which defined the ultimate meaning of nuny, in Italy called grandparents raising grandchildren. The characteristics of this seemingly traditional (for Russia), social role. Zdravomyslova<sup>6</sup> All the time (as stated in the article: 24 hours) they give it to the grandchildren, without the requirement of payment for it. In the indicated period is equal to the whole day laid the ultimate criterion for the allocation of time for the organization of behavior in the relationship - always,- that is, this relationship is fundamental to society. The second emphasis is found in the article economic: lack of cost-free, voluntarily. You can even make the assumption of a voluntary “volunteer” project, modern nuny. Traditional relationships supported by a new argument not value character.

So, there are two scenarios: first, the role of women in contemporary religious life has become more significant in light of the conflict of interests in the struggle for “equality” between the “Patriarchal”, messagename and feminine representations. Secondly, behavior patterns and values of contemporary believer updated changes in behavior and role set of the modern woman. In a post-secular world has found its place trend variable existence. The dialogism of the twentieth century as a tendency in philosophical constructions of alternative projects for the development of society was challenged, in essence, a political version of the uniqueness and identity of national consciousness, and culture which the idea of equality became dominant. In fact, limit your expression; dialogism involves the polymorphism status of the Dialogic and one of the most extreme forms–the rivalry, as an alternative for the development of dialogical relations. On this basis, the behaviours of modern man can be described in terms of mathematics of choice. According to M. Weber, human behavior can be: celebrational, value-rational, affective and traditional. The values underlying traditional behaviour can be distributed along the axes of: family, home, work, and children. Note that this corresponds to a General trend of departure from the tradition

to the idea of “viability”. Many social facts are viewed today through the prism of the economic dimension. “According to contemporary French social thinker Alain de Benoist, “the family is perceived as a small enterprise, a child as an object of capital investment, and social relations as a reflection of the interested competitive strategies, etc”. Person is perceived as a resource (HR management is a vivid example). According to Jacques Berthoud, the world is driven by the attitude of “contribution profit”.

Acting, a person voluntarily creates and assigns values to their behavior. The synthesis of these (Weber) types of behavior, all things being equal, guarantees modern man protection from the unbalanced action. Thus, the regulation of social relations on the basis of the spontaneous order of supply and demand led to the devaluation of traditional values and the priority of the variability of choice the main strategies in contemporary human behavior. Behaviors men and women based on the values of a traditional society with clear references to biological identity is gone. The most popular (supply and demand) social identity, coupled with the slogan: What can I do? According to Manuel Castells<sup>7</sup> the relationship between the sexes in most of the world became more conflictive environment than a sphere of cultural reproduction. Hence, in the opinion of the researcher, should be a fundamental reconsideration of the relationship between man and woman, men and children, family, sexuality and personality.

On the background of family relations today is most clearly obetrim the potential for conflict of the coexistence of Orthodox and secular standards. “The Orthodox and secular standards often coexist in the same family and even in the mind of one man, causing domestic conflicts, and emotional crises.” The same context in the twenty-first century there is the notion of identity, where the priority is given to the terms “existential security” and “ontological security ontological security”.<sup>8,9</sup> The activity implies independence, a landmark which is also actively represented in the Internet. Finding unity–the synthesis of three values: character, body and style offers a mythical version of the modern woman. Its own style, its own identity. The discrepancy of understanding of the role of modern religious women, the stereotypes that are broadcast by public opinion, secretly there is another reference point: independence in decision-making. The Internet contributes to the transformation of the forms of expressing religiosity.<sup>10</sup>

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## Conflicts of interest

The author declares that there is no conflicts of interest.

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