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ANTHROPOLOGICAL CRISIS: TRANSFORMATION OF GENDER STEREOTYPES AND VALUE ORIENTATIONS OF THE PERSONS¹

In the article, the author examines the transformation of gender stereotypes and value orientations of the individual, which is associated with the anthropological crisis and the spread of gender equality in society, sex-role behavior, non-traditional family-marriage relations, deconstruction of sexuality, upbringing, sexual self-awareness, transformed due to the degradation of the emotional-volitional properties of modern man and desocialization.

Keywords: parenting, gender stereotypes, desocialization, gender, gender socialization, value orientations of personality.

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АНТРОПОЛОГИЧЕСКИЙ КРИЗИС: ТРАНСФОРМАЦИЯ ГЕНДЕРНЫХ СТЕРЕОТИПОВ И ЦЕННОСТНЫХ ОРИЕНТАЦИЙ ЛИЧНОСТИ

В статье автор рассматривает трансформацию гендерных стереотипов и ценностных ориентаций личности, что связано с антропологическим кризисом и распространением в социуме гендерного равенства, полоролевым поведением, нетрадиционными семейно-брачными отношениями, деконструкцией сексуальности, воспитанием, половым самосознанием, трансформирующихся вследствие деградации эмоционально-волевых свойств современного человека и десоциализации.

Ключевые слова: воспитание, гендерные стереотипы, десоциализация, гендер, гендерная социализация, ценностные ориентации личности.

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Introduction. The information society, which is a multidimensional hybrid reality, actualizes education in the context of multidirectional trends in the development of social relations, accumulating multidimensional hypostases of the existential diversity of existing personal value orientations [1, p. 156]. Multi-format crises in a multipolar world and geopolitical changes, regional conflicts have exacerbated social problems in the countries of the North Atlantic alliance to the limit, which is associated with the transformation of gender stereotypes, value orientations of the individual (moral self-determination, the choice of specific values as a norm of behavior), as well as the upbringing of a modern person. And it is difficult to disagree with the fact that social changes have an impact on all members of society, but most of all on those whose norms, principles, life goals, ideals are in the process of formation [2, p. 37].

Desocialization is a complex process of denial of moral norms, beliefs, ideals, values generally accepted in the information society, which are necessary in order to form a set of worldview meanings in a person, thereby designating a moral imperative that allows adequate reflection so that, as a symphonic personality, combines existing social reality with reliance on the spiritual resource of mankind. Moral norms and traditional values do not arise in a social vacuum by accident, but are laid down in the process of family education, allowing in a social situation of development to understand to a person that behavior and activity in society is regulated by morality, i. e. through morality, in the process of self-realization, self-development and socialization. The existential eclecticism of the information society is the result of partial desocialization, which is the conscious rejection of the individual from the usual social roles, norms positively assessed by the majority in a particular society. A modern personality with moral self-control (conscience) must realize that nothing comes from nowhere and is not achieved just like that. The result comes through hard work [3, p. 7]. The creation of conditions for the formation of basic knowledge and traditional gender stereotypes in the younger generation on the axiological foundation, their practical use in their life in the form of the basis of a socially active, patriotic, hardworking personality, presupposes a quality education that initiates the spiritual resource of the personality in the infor-

mation society. It is important that it is the traditional family at the initial stage, and subsequently social institutions, as a rule, contribute to the formation of axiological reflection, professional and personal orientation, i.e. successful socialization of a person who shows interest in honest work for the benefit of his country and mastering the culture of self-education, self-education based on traditional values, critical self-esteem. Value orientations, on the one hand, are individually motivated in the consciousness of an individual, a social group at the stage of cultural and historical development, and, on the other hand, are determined by the existing social reality, social relations, the professional activities of the subject, his needs, interests, which predetermines the content of value-rational behavior based on a person's conscious desire for a moral ideal (M. Weber). Value orientations allow an individual, a social group to build a hierarchy of objective reality (Homeland, state, family, health, conscience, work, creativity), determine motivation, the significance of possible goals, identifying the subjective meaning of reality (reality as a realized opportunity) that regulate personality behavior in the information society.

At present, material and spiritual value orientations of the individual, which are the meaning-forming basis of the life guidelines of a modern person, manifested in maintaining the status of the institution of marriage, are often subjected to destructive influence in a multipolar world. Apparently, therefore, very often in the Belarusian societies there are attempts to break the connection between generations, which sometimes leads to insufficient socio-psychological readiness of the younger generation for family life. But, despite this, family education in the modern Republic of Belarus has reached a new level, since today clear moral priorities have been built that allow parents and teachers to purposefully educate the younger generation on the basis of preserving historical memory, traditional values, rich cultural heritage and family traditions of the Belarusian people.

Main part. Transformations of gender stereotypes and value orientations of the modern personality are interesting due to the emergence of a problematic situation related to the medical-reproductive, legal, moral consequences of transsexualism and homosexuality in the information society. Focusing on the value orientations of the individual when studying the pro-

cesses of forming gender stereotypes, it is important to clarify that the moral consciousness necessary to assess human behavior can be presented in the following sequence: higher (moral) and lower (group). And apparently, the Kant dualism of comprehending the existing objective reality as a phenomenon and "things-in-themselves" is carried out using the concept of a priori universally significant transcendental values and «knowledge of due» (I. Kant, M. Scheler, R. Rorty, J. Rawls and others). The objectification of traditional values (Homeland, health, family, peacefulness, beauty, justice, goodness), from the point of view of the founder of axiology M. Scheler, is supposedly realized in «acts of feeling» that differ from things perceived by a person, representing a «life impulse», the creative attitude of the individual to the «material world» and various interpretations of sociocultural life (cultural and historical context).

It is value orientations that take the form of a moral requirement for a person's style of behavior and activity, in which conscience acts as a fundamental element of the spiritual resource of the existential embodiment of the personality. Value orientations are the defining marker that ranks harmful and useful, desirable and undesirable, safe and dangerous for the individual, social group and society. Value orientations also act as an internal imperative, subjectively-positively oriented content of moral norms, and are also a fundamental principle of proven life, knowledge, religious beliefs, which characterizes the lifestyle of a person, influencing gender stereotypes. Gender as a sociocultural gender is associated with the culture, history, traditions, mentality of a specific social group that reveals the spiritual content, sociocultural meaning of femininity and masculinity [4, p. 323]. The concept of «gender» combines the biological-psychological and socio-demographic component of gender, which is determined by socio-historical, ethno cultural components and focuses on moral values and the family, which is the basis of society [5, p. 86].

In this regard, special emphasis should be placed on gender socialization and stratification, which is the process of assimilation by a person of his social role, indicated by a particular society. Gender stratification is a hierarchical preference (division) in society of various resources by gender, which is of particular importance for a person, as it correlates with gender identity, as a process of understanding the subject of oneself

(to mean oneself as a woman or as a man). A gender role is a special list of requirements, rights, obligations that society imposes on a man or a woman. The gender mosaic includes social institutions, social interaction, which is prescribed in accordance with gender in a certain socio-cultural environment based on cultural traditions generally, accepted in this moral society [6, p. 50]. Consequently, attention should be paid to gender stereotypes, value orientations of the individual, as this is relevant in connection with the obsessive propaganda of neo-Freudian attitudes (G. Sullivan, K. Horney, E. Fromm, A. Adler, K. Jung, K. Dubois, B. Malinovsky, R. Linton, M. Mead, E. Sapira, I. Hallowela, Yu. Butler, E. Gross, Teresa De Lauretis), explaining the reasons for the emergence of such phenomena as bisexuality, homosexuality. The variability of human nature, the specificity of the personality psyche, and the peculiarities of culture today in some countries is not considered a pathology that goes beyond the social norm in the individualized society of extreme pragmatists and hedonists [7]. Value orientations, as an integral property of a modern personality, indicate a person's readiness to consciously assess his location in time, space, fix himself in the natural, social environment, choosing a style of behavior, initiating a direction of activity based on generally accepted morality, personal experience and behavior (attitudes, beliefs, preferences, gender stereotypes). In pedagogy, it is believed that value orientations are formed in the process of socialization of a person and assimilation of cultural and historical experience, as well as a certain system of knowledge, moral norms that allow a person to function as a full member of society (I.F. Klimenko, I.S. Kon, D.N. Feldstein, V.A. Sonin, etc.). The study of gender stereotypes is associated with human spirituality, with family education, implemented by parents in the family in the process of family-related interaction (in an atmosphere of love, caring for each other) and preparing the young generation for a family role in the future and the formation of a socially mature, moral, comprehensively developed and socially safe type of personality in the information society [8, p. 428]. Family education or the impact of a small group on a subject should, if possible, be a systematic impact of parents, teachers on the younger generation, on an immature person who needs attention, care of loved ones. The purpose of upbringing in a traditional

family is to help in the harmonious development of the personality with an emphasis on humanism and to restrain the destructive inclinations of the personality (authority and personal example of parents, teachers, requirement, prohibition, conviction), which does not exclude, but on the contrary, presupposes self-education of the personality (social, emotional relations). Intra-family communication and family culture highlight the value guidelines of the individual those contribute to the development of the world, since it is the person who is the unconditional value and «communication node».

The culture of the family, as well as the architecture of gender stereotypes and value orientations of the individual determined by society, represents a spiritual change in a person as a subject of cultural and historical activity, which is translated through traditional values, on which not only the well-being of the subject (s), the social group depends, but also the future of all mankind. The modern understanding of the existential nature of man characterizes the personality as a free, creative creature, constantly in a situation of choice, striving not to be «part of the faceless mass», «the sexual majority», but in his desire for self-affirmation through individuality to be creative, to change himself, his nature and the world around him. The personality, forming in a situation of «gender surrealism» and axiological eclecticism, opposes itself to generally accepted rules, becomes an outcast, since the North Atlantic alliance, which broadcasts tolerance, tolerance for bisexuality, homosexuality, as a result encourages sexual deviations and deviant behavior (sexual minority). The strange imposition on people around them of non-traditional sexual orientation in modern European countries, as well as «their correctness», complete freedom in choosing the gender is unacceptable, and therefore, it became necessary to legally formalize and consolidate in practice the rule governing such non-standard behavior in the information society. Gender transformation (sexual awareness, sex-role behavior), which occurs as a result of active propaganda in the information society of changing the sexual role of the modern personality, affects the psychosexual development of a person, which is the basis for the formation of the subject (psycho-physiological, biomedical, legal, ethical, religious foundations). In this context, issues related to gender identification, including deconstruction of sexuality, are acquiring a special color

today, embossing gender uncertainty and the possibility of deconstruction of the human body. It is the problem of gender deconstruction that indicates that the equality of opportunities for men and women in society is perceived, not always unambiguously, but rather very specifically, since the alignment of status socially significant characteristics of a person, in this case, is not realized due to gender stereotypes existing in the public consciousness.

As a result of the destructive impact on public consciousness and the active promotion of the values of gender equality in family and marriage relations in the information society, a gradual redistribution of social roles in the family and in the workforce is taking place. And, despite the fact that these issues have always been associated with the value orientations of the individual, culture, preservation of historical memory, it was at the beginning of the XXI century, thanks to the scientific developments of genetic scientists and biomedicine, that there was a real possibility of gender identification, deconstruction of sexuality. It was then, after the sexual revolution in the countries of the North Atlantic alliance, when there were radical changes in traditional rules, generally accepted norms of behavior, that the sexual relations of people were not limited by anything, which changed the format of interactions between men and women in the information society. In the context of the impending «gender plague», it is the traditional family, as the basis of the Belarusian state, based on the marriage of a man and a woman, as a small group, whose members are connected by love, care for children, blood ties, community of life, mutual responsibility, is subjected to destructive public radical criticism, falling under the influence of Anglo-Saxon propaganda of extreme individualism, hedonism, feminism, transsexualism, homosexuality.

Conclusion. Gender stereotypes can be presented not only in the context of bioethics, but also as axiological characteristics of differences in a specific social environment in a given historical period (perception of socio-sexual roles, sexual identity and sex-role behavior), characterizing «masculinity» and «femininity» taking into account updated value orientations. Gender, which is characterized as a difference between social and biological sex, a specific natural principle (chromosomes, hormones, anatomical features of male and female organisms) is determined by dependence not only on biological

laws, but also on socio-economic preferences that dominate stereotypes in society, since a person combines two fundamental principles – natural (material) and spiritual (ideal).

Gender stereotypes are spread and assimilated in the traditional family in the process of successful socialization, representing the «cultural code» of the individual, which allows you to join the dominant cultural environment and adequately perceive moral imperatives, implement moral behavior in the information society. Family education turns out to be the foundation that holds together the hierarchy of sexual roles, which is aimed at introducing the individual to socio-gender reality. The identity of the subject is revealed in the peculiarities of perception, in the special cognitive ability of the personality, which creates a holistic image of the existing social reality (objectification based on value orientations). In the process of human perception, with the help of the senses and the active work of consciousness (self-awareness), fixation (object as a system), synthesis (the ability of the brain to unite) and interpretation of the observed social reality, taking into account empirical experience, occur. It is subjectivity that is recognized as the infinite and dominant motivation of a person's activity, the element of which is not the real «natural side», but the symbolic and «imaginary essence» [9, p. 30].

As a result, gender is a specific formation or "identity performance," which at a certain point in time in a certain subject (s), as a result of the influence of dominant social stereotypes, plays the role of symbolic (Yu. Butler). The dominance of possible reality over reality, as a result of social conventions, provokes reformatting of the mechanism for implementing socially significant actions of the individual through gender stereotypes within the framework of the normative situation (interaction of a person with himself, with things, with other people) and the system of normative prescriptions (a combination of conditions for which society prescribes certain actions to a man and a woman). Interacting with society and the «world of things», the modern person, as the «thinking world», in any case, interprets the existing social reality, turning reality into cultural meanings realized in the process of socialization or desocialization. Gender, as a «metaphor of sexual differentiation» (E. Gross) is not identifiable, which, according to the author of the article, is a very controversial and metaphorical statement. Gender stereotypes are

a social construction, the foundations of discursive, visual representations, representing various social institutions not only of the family, but also of the systems of education, mass media, medicine, law, art, language, television, cinema and literature (Teresa De Lauretis). The emphasis on transformations of gender stereotypes, as a special phenomenon of culture from the standpoint of socio-pedagogical location, covers humanitarian knowledge (pedagogy, psychology, philosophy, cultural studies, sociology, history, economics), which is multidimensional in its practical orientation and is associated with the value orientations of the individual [10, p. 325].

Gender, therefore, can be represented in various guises: as a social designation of biological sex (sex stratification), as functionally focused on gender identity (gender roles) and human self-determination (a man or woman with appropriate rights and obligations). The perception of oneself as a person at the level of the social distribution of roles is determined not only by biological, but also by symbolic linguistic, cultural factors, since a person is an «identical subject» (psychoanalysis of Lacan). It is important to consider human perception as psychosocial cognition in conditions of constantly updating communication, which is related to moral education, as an integral part of socialization (moral requirements, moral consciousness of society in the form of principles, norms and ideals of social behavior). Education as a special function of society to prepare the younger generation for life, implemented by social institutions, forms a modern personality, transferring cultural and historical experience to new generations to prepare them for creation and honest work [11, p. 59]. Summarizing, we can conclude that the article actualizes gender stereotypes and value orientations of the personality, which is associated with various transformations of the sexual role and the variability of the information-emotional-volitional properties of a modern person, which is related to the deviations of personal development and the desire to replace the traditional family with gender equality in family-marital relations [12, p. 103].

Apparently, it is always necessary to remember that it is the traditional family and high-quality national education that program gender stereotypes, influencing the value orientations of the individual in the information society, since this is an educational sociocultural environment, a cultural niche and a defining unit of society

that forms a citizen, patriot, responsible worker and exemplary family man in the modern Republic of Belarus.

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