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GAME OF GENDER: RETHINKING ARCHETYPE THEORY IN LIGHT OF CASE STUDIES ON INTERCULTURAL COMMUNICATION IN EDUCATIONAL SPACE

Abstract. Article provides observe of classical theories of gender and archetypal analysis, as like as author's attempt to apply Jungian classical theory for discovering reasons and preconditions for forming different gender stereotypes and preconceptions relevant to competence level, empathy and level of pedagogical skills within scope of cross-cultural communication discourse. In the article is also discussed Edward W. Said's concept of "Orientalism" and oriental discourse formation on base of colonial and postcolonial narratives and issues related with gender and coherent with them archetypes. Philosophic anthropological analysis and psychological methodics that were used in research, allow us to discover in historical perspective trends and triggers for changing traditional stereotypes on distribution of gender roles in Western and Middle Eastern societies.

Usually notions of gender and sex in traditional societies fix normative imagination and stereotypes coherent with social roles and hierarchy, jobs and allowed forms of religious, political, economical and social activity and taboos for male and female. Social and gender roles on practice are flexible and in the most cases depended on conflicts and related with them inevitable social changes. Numerous psychological theories based on multiplicity of worldviews and cultural backgrounds, that is why they try from different viewpoints to describe why people who belong to traditional societies in different ways recognize their gender and social identity. Thus, concept of gender identity and caused by

it changes in social roles performance we have proposed to study as social and psychological categories without focusing on just biological background of this issue. We also used in our research main ideas of Gilbert Durand's "Imaginer" as theoretical framework for interpretation dynamics of archetypes changing in traditional societies and postmodern communities of Middle East and Europe.

Keywords: gender roles, "Imaginer", traditional societies, social perception, pedagogical skills, cross-cultural studies.

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ГРА ГЕНДЕРУ: ПЕРЕОСМИСЛЕННЯ ТЕОРІЇ АРХЕТИПУ В СВІТЛІ КЕЙСІВ МІЖКУЛЬТУРНОЇ КОМУНІКАЦІЇ В ОСВІТНЬОМУ ПРОСТОРИ

Анотація. У статті представлено огляд класичних теорій гендеру й архетипного аналізу, а також авторські спроби залучити юнгіанську класичну теорію для виявлення причин і передумов формування гендерних стереотипів та упереджень щодо компетентності, емпатії та рівня педагогічної майстерності у розрізі дискурсу міжкультурного спілкування. У статті також обговорюється концепція "Орієнталізму" Едварда В. Саїда та формування східного дискурсу на основі колоніальних і постколоніальних студій, питань із проблематики гендеру, а також пов'язаними з ним архетипами. Філософсько-антропологічний аналіз і психологічна методологія, які були використані в дослідженні, дозволяють нам виявити в історичній перспективі тенденції та тригери, які призводять до зміни традиційних стереотипів щодо розподілу гендерних ролей у західних та східних суспільствах.

Зазвичай уявлення про гендер і стать у традиційних суспільствах фіксують нормативну уяву та стереотипи, узгоджені із соціальними ролями й ієрархією, професіями та незабороненими формами релігійної, політичної, соціально-економічної діяльності й табу для чоловіків і жінок. Соціальні та гендерні ролі на практиці є гнучкими й у більшості випадків залежать від конфліктів і пов'язаних із ними неминучих соціальних змін. Численні психологічні теорії несуть у собі

відбиток різноманіття світоглядів і культурних традицій, через що вони намагаються з різних точок зору визначити, чому люди, які належать до традиційних суспільств, мають різне ставлення до питання визначення статі й соціальної ідентичності. Тому концепцію гендерної ідентичності та спричинену нею зміну соціальних ролей ми вбачаємо за доцільне розглядати як соціально-психологічні категорії, не зосереджуючись лише на біологічному аспекті зазначеного питання. У нашому дослідженні було використано основні елементи ідеї «Імаджинер» Жільбера Дюрана як теоретичну основу для інтерпретації динаміки зміни архетипів у традиційних суспільствах і постмодерних спільнотах Близького Сходу та Європи.

Ключові слова: гендерні ролі, «Імаджинер», традиційні суспільства, соціальне сприйняття, педагогічна майстерність, міжкультурні дослідження.

Formulation of the problem. Social perception, its gender aspects and their historical implementation within Western and Oriental societies are core elements of cross-cultural communications, public administration phenomena and providing educational services for foreigners. According to popular today notion, each of mentioned above domains represents itself as multidimensional element of cognitive knowledge, thus it can be it also can be described as brain-child of social sciences (especially philosophy, psychology, management etc.). But most core elements of public administration or educational management are borrowed from philosophy and psychology - as like as: subject conceptualization, creation, deployment, contextualization, implementation and managerial strategies and tactics focused on its utility, validity and coherence with decision-making process in general and leadership as its practical and applied key element.

Taking into consideration that leadership can be described as process of interaction, when individuals exert efforts to manage and control behavior of others towards particular end, we can underline that its social and psychological factors are greatly influenced on leadership styles of decision-makers. Such notion illustrates to us social and psychological sense of public interests implemented into wide range of ethical commitments sometimes contradicting with pragmatic nature of Western public administration theory where aspect of gender plays nowadays initial role. Traditionally human factor was observed as the central concept of public administration, so why we propose to study it by means of classical archetypal analysis described in works of Karl Gustav Jung and his followers [17]. Also we have used in our research comparative analysis and philosophic anthropology methods to analyze nature and preconditions of reason why social perception of gender has initial differences in Western and Oriental societal discourses [16].

Hypothesis of our research is based on assumption that fixed social and gender roles within society is precondition for its conservative but rigid development, when flexibility of mentioned factors becomes a key reason for fast, innovative, but always unpredictable and usually affected by negative aspects like sexism, attitude to the third gender, etc. Nature of communicative style is caused by self identity in field of physiology (sex),

social hierarchy (gender) and social role (leader, follower, passive marginal, etc) we propose to discuss and analyze through prism of archetype theory within its historical and social-philosophic perspective taking into consideration achievements of leading scholars.

Analysis of recent research and publications. Despite inevitable progress in societal changes, classical archetypal theory of K. Jung today confirms its validity on practice and coherence with issues of gender leadership, because even archetypes of masculine always apply to other half of human nature – women’s ones (anima and animus). For example Thomas Moore and his colleague Douglas Gillette [14] have extended K. Jung’s notion of masculine psyche by using collective male archetypes (King, Warrior, Magician, Lover) through female clusters of virtues and attributes of major female archetypes (Queen, Mother, Wise Woman, Female Lover) those we can find in ancient myths and world history. Also popular is work of Jean Shinoda Bolen, follower of Jungian theory has described in her book “Goddesses in Every Woman: A New Psychology of Woman” [3], seven general archetypes based on Greek mythology: each goddess is primordial image of women’s personality (Hestia, Athena, Demeter, Aphrodite, Hera, Artemis and Persephone). Other scholars, like Jennifer Baker [7] and Roger J. Woolger [19], proposed to use only six archetypes represented by ancient goddesses (excluded Hestia), when follower of Carl Jung, Toni Wolf, has identified only four feminine archetypes: Mother, Amazon, Hetaira, and Medea.

Today many of feminist scholars have criticized T. Wolff’s model for its male-centered quadruple instead of providing male-female archetype symmetry. This case is the most evident in definition of Amazon, who represents more female features in contact with her Animus, when semi-divine Queen has missed mentioned features and even Hetaira can’t symbolize archetype of Female Lover. Wife of K. G. Jung, Emma, has wrote two works about Animus and Anima, where were described two functional complexes based on symmetry of personality components of opposite sex and, at the same time, images of opposite sex [17]. By their nature, Animus and Anima symbolized basic masculinity and femininity elements in general. Emma Jung in her works has provided for us various narratives about animal or mixed human-animal semi-goddess motives like swan-maiden mentioned in Edda [9, p. 269]. Here she has based on works of her husband, where male archetypes are coherent with meaning of female archetypes.

Changing nature of human history as such as processes of gender stereotypes breaking within traditional Oriental and modernized Western societies usually are based on historical precedents. Flexibility of Anima-Animus key elements in personality and decision-making process we can find in works of Sandra Bem [2]. But considering on controversial nature of gender as societal category, we can say that sex can be identified as male or female according to physiological characteristics, when gender is a category that forming as social and mental self identity in mind of each person despite of her/his religion, origin, income level, race or nationality. In other words gender is related only with imagination and affected or limited by stereotypes those we can meet today in each community. For discovering this aspect we have used the main ideas of Gilbert Durand’s “Imaginer” [5] as theoretical framework for interpretation the dynamics of archetypes

changing in modern (Western) and traditional (Oriental) societies.

Purpose of the research. Our research focuses on analyzing and redesigning existing conceptual frameworks of gender self identity in the field of leadership and public administration philosophy. Archetypal classical approach together with “Imaginer” allows us to determine flexible nature of social gender within Western and Oriental societies in the context of cross-cultural communication in educational space.

Presentation of main research results. In the early 1970s when feminist theory began represent gender as social identity, which is constructed, implemented and perpetuated by social institutions rather than being like something opposite to human’s nature. Most of gender studies as other social theories are not focused on creation in alienation but rather as constructive and alternative to feminist theory. Among mentioned scholars was Kate Millett, who has argued that: “Female is born, but woman was created” [13]. Her idea was based on argument that sex can be biologically determinate when gender has more sophisticated nature then only social context. Other scholars argue that if sex is fixed, gender is a moldable and argumentative entity. Thus, there are existed differences between sex and gender. Gender hasn’t any impact in shaping individual’s identity, when some of feminist theories used essentialist concept of classical humanism as like as it was debate on social constructivism.

Analyzing gender critics turned essentialism head around we can underline, that selfhood (or identity) can’t be predicted, because it has subjective character: identities undergo a continuous process of changes – there existed binary contradiction that highlights nature of unstable relationship in frameworks of man/woman, male/female and masculine/feminine gender equations. Concept of gender discourse in the Middle Eastern region was late in coming: even towards the end of 20th century under the influence of globalization masculine/feminine and gender studies didn’t get needed attention of scholars and governmental support. History issues, literature and narratives can demonstrate us more than just imitation of colonial culture. Most of woman-centric literature was written in male-dominated society. So why analysis of male-female dialectics and its discourse are based on works of Robin Lakoff [11] or Barry Thorne and Nancy Henley [18]. Later when feminist movements became popular within oriental communities among educated middle class and aristocratic circles, the question about difference between biological “sex” and socio-cultural “gender” constructs gets more controversial and conceptual character.

Famous researcher in area of feminine archetypes, Annis V. Pratt, also known as “leading feminist archetypal literary theorist”, has analyzed Karl Jung’s work on archetypes and defined some sophisticated aspects of his theory in her works [15]. For example, in Jungian association of emotion and logic with woman and logical rationality with man, both of them were put in similar dichotomy: man and woman unite like opposites that if activated, degenerate into deep hostility. Such primordial pair symbolizes every conceivable pair of opposites that may occur: hot /cold, light /dark, north /south, dry /damp, good /bad, conscious /unconscious. But Karl Jung underlined that it is an elementary fact that a man always presupposes another and psychology as being identical

with his own aggravates he faces with difficulties and hinders the correct understanding of the feminine psyche. Karl Jung even himself has faced with difficulties when he tried to analyze women’s dreams as if they were identical in configuration to men’s ones (See Figure 1).

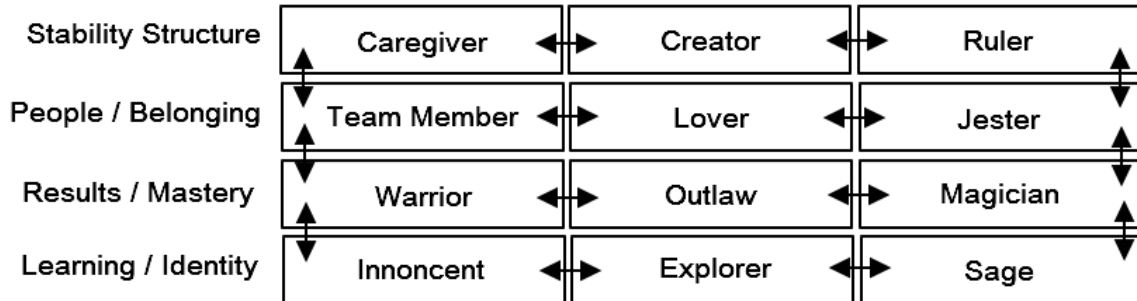


Fig. 1. Archetypes and their constellation

Follower of Jungian tradition, professor G. Durand, has proposed the concept of “Imaginer” as implementation for logical description of imaginary things such as will, mind, patterns of human’s behavior. Jungian psychoanalysis tries to summarize archetypal patterns derived from male experience are applicable to women’s as well as a consequence, female archetypes are interpreted according to male patterns. These patterns allow to eclipse women’s experience altogether. Feminine factors can be reduced to attributes of masculine personality rather than they can be detected as archetypes driving from women’s experience that are background of power for the self (super ego) (See Figure 2).

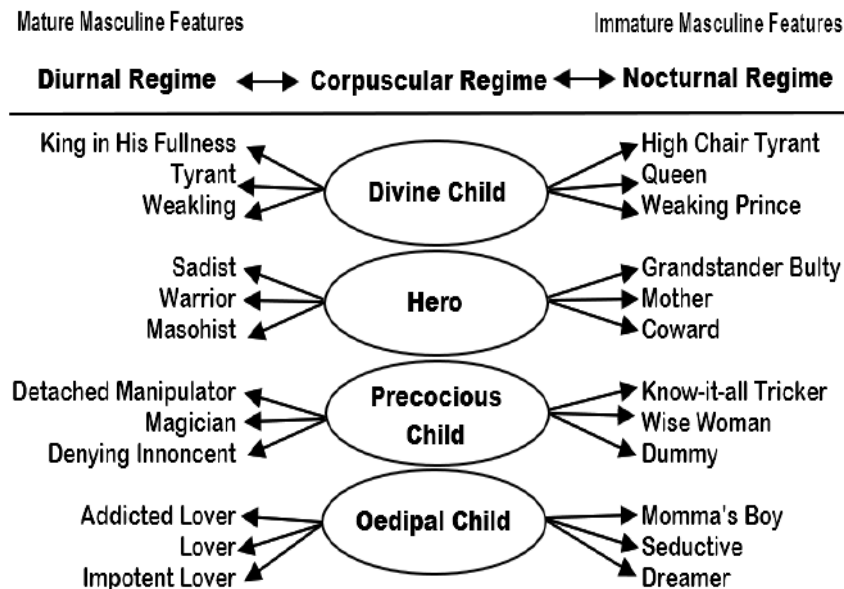


Fig. 2. Classical archetypes of gender leadership and Imaginer’s regimes

Thus, we can describe this situation as diapason between masculine mature (traditional masculine) and immature (traditional feminine) archetypes and multiplicity of their combinations within one personality. Describing gender leadership we also have to use our imagination and logics as instruments for its analysis and evaluation. In this case

we can apply to Sandra Bem's gender schema theory – cognitive theory that explains how individuals detect their gender in society and how sex-related characteristics are adopted and transmitted to other members within society and culture.

Usually people who have strong gender schemata become filters through which we process incoming stimuli in the environment of our personality [10, p. 130]. That is why associated with gender information usually is reinterpreted by society in the prism of schemata, or networks of information that allow for some information to be more easily assimilated than others. According to the theory of Sandra Bem, there are individual differences in the degree to which people hold these gender schemata (see Figure 3).

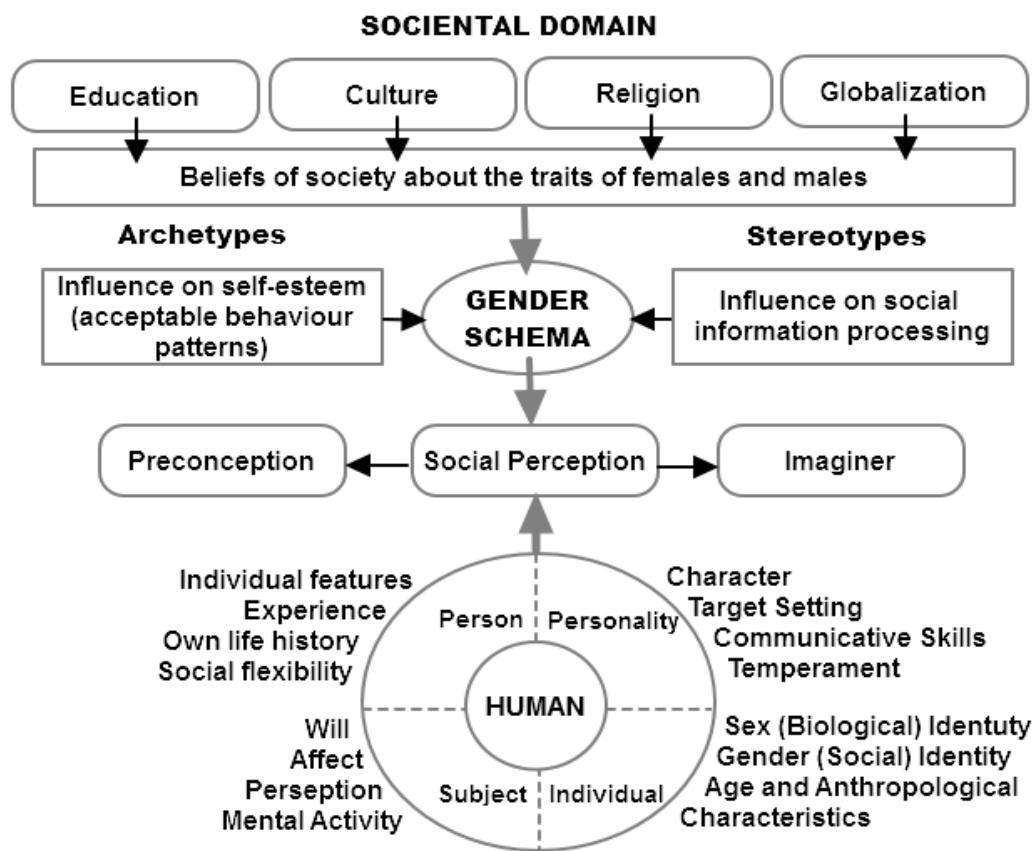


Fig. 3. Spheres of human being and gender.

Mentioned differences can be identified by degree to which individuals are sex-typed. Anyway gender schemata theory provides to us conceptual frameworks for help to explain some algorithms by which gender stereotypes are psychologically ingrained in behavior patterns and retranslated on social life and historical memory or symbols within different societies [8].

Key point of Sandra Bem's theory is the notion that associated with gender information usually can be predominantly transmuted through society by schemata or informational networks that allows for some information to be more easily assimilated than other ones. Professor S. Bem bases on the idea that we can find a variety of individual differences and evaluate in scope in which each person holds gender schemata.

And these differences indicate by its degree to which sex-type belong each individual. Thus this theory describes only peculiarities of social process but not its content (see table 1).

Table 1.

Gender schemata theory of Sandra Bem

| No. | Gender Schemata | Definition |
|-----|------------------|---|
| 1 | Sex-typed | Psychological gender matches biological sex |
| 2 | Sex-reversed | Psychological gender is opposite to biological sex |
| 3 | Androgynous | Possess both masculine and feminine traits (score is high on both feminine and masculine traits) |
| 4 | Undifferentiated | Possess few masculine and few feminine traits (score is high on both feminine and masculine traits) |

Works of Sandra Bem and her colleagues [4; 12] devoted to issues of gender schemata and gender roles in traditional societies illustrate to us their coherence with gender stereotypes based on marginal imagination about strict differentiation of males and females by physical, biological, social, cultural, religious and mental aspects. According to research of Shawn Megan Burn, it is very difficult to change gender patterns because they are fueled from three sources: they are socially rewarding; gender identity contributes to the self-affirmation of an individual in society; they are standards for interpreting the behavior of people around them [4, p. 103].

Also peculiarities of socio-cultural communication between participants of educational process usually can be fruitful background for next situation: if individual often turns to gender schemes that are traditional for her/his community to assess new socio-cultural environment, then it will be more difficult to overcome cultural barriers in communication and to integrate into research team or to student group. This case illustrates us how works priming effect on practice.

Basing on our experience of work with foreign learners, in the field of language training for students of the preparatory department and teaching subjects in mixed groups, where the teacher's task, in addition to teaching students, is also to assist and support foreigners in socio-cultural adaptation and their successful integration into the student group, we can highlight main gender stereotypes associated with cross-cultural communication between participants of educational process. The most common stereotypes include notions that: men are more educated and smarter than women, men are more capable of thinking critically, women are more emotional, submissive, dependent, less inclined to think logically. In the same time cultivation of such gender stereotypes is facilitated by socio-cultural environment of higher educational institution in case if its administration demonstrates negligence and does not pay proper attention to work with foreigners

(i.e. psychological support for their socio-cultural integration), also doesn't conduct thematic trainings for scientific and pedagogical personnel involved in process of providing educational services to foreign citizens. Now let's turn to history of this issue.

Since start of universities network development in eastern part of contemporary territory of Ukraine dated by beginning of 19th century takes its origin strengthening of scientific and industrial potential of regional centers as such as Kharkiv [1]. From the second half of 20th century many higher educational institutions of Kharkiv have started the practice of foreign citizens teaching parallel with development of required pedagogical technologies, approaches and methods for cross-cultural communication (fostering of constructive dialogue without giving in), training and adaptation of foreigners to study in mixed multicultural student groups. The issue of export of educational services by Ukrainian universities together with assessment of related risks, increasing competitiveness and expanding their range has become a multidisciplinary object of applied research, bringing together scientists – representatives of the humanities, economics and technology sciences.

Discussing issue of role and place of pedagogical mastership and skills of cross-cultural communication as main preconditions for successful work with work with foreign students and educational process in general, concerning on cases of leading Ukrainian higher educational institutions, we have stated that often teacher by his/her functions according to traditional forms of University Charter is close to classical role of expert on social pedagogy, mediator, tutor or in some cases mentor. Such situation on our opinion is logical result of numerous experimental attempts to mediate gap between heritage of soviet pedagogy and trends of postmodern educational paradigm that were illustrated and discussed in works of prominent Ukrainian scholars as like as A. K. Dusavickij [6], L. M. Yavorovska, T. O. Chuhuj and M. I. Filon [20]. But such controversial issue for Ukraine as mediation of gender aspects in cross-cultural dialogue between participants of educational process unfortunately today not included into frameworks of wide expert discussion.

Gender aspects of cross-cultural dialogue between participants of educational processes usually are a fruitful background for conflicts and misunderstanding caused by cognitive dissonance occurring in situations when a person must quickly understand and accept rules for learners in foreign universities and patterns of social behavior in a new socio-cultural environment. According to Ukrainian pedagogical tradition, foreigners - university entrants usually spend one or two years in preparatory faculty, where they have a chance to improve knowledge in basic disciplines on future professions and to study Ukrainian language (basic

language of teaching and interpersonal communication in and beyond the university).

University entrants – alumni of preparatory faculties – demonstrate required level of knowledge on basic subjects and high level of tolerance and empathy in cross-cultural dialogue with other students and university teachers. Such success is caused by hard work of preparatory faculty teachers, who perform the role of cross-cultural mediators and social educators. Thus our interest was attracted by the question if gender (social gender) of teachers has a significant influence on the attitude of students to disciplines and learning progress or gender tolerance in general. For this purpose we asked alumni of preparatory faculties who now have successfully continued their studying in Ukrainian universities of Kharkiv city to answer questions about their first Ukrainian teachers using the gender test methodology of Sandra Bem [2].

We have conducted on-line research using Google forms as an instrument for collection and processing raw data: all invited respondents were asked to characterize their first Ukrainian teacher and describe his/her personal and professional qualities relevant to teaching and cross-cultural communicative skills. Answers of respondents, most of them are representatives of different cultures and societies of MENA countries (74 females and 113 males) we process and represent in tables 2 and 3.

Table 2.

**Gender aspects of personal and professional qualities relevant to teaching:
female answers**

| Main personal and professional qualities of female teachers | % of respondent's answers | Main personal and professional qualities of male teachers | % of respondent's answers |
|---|---------------------------|---|---------------------------|
| Conformism | 39,4 | Humor | 23,4 |
| Custody of students | 56,7 | Time-management skills | 41,2 |
| Tolerance | 76,5 | Give to student more freedom | 45,7 |
| Empathy | 76,5 | Depth of knowledge claims | 58,9 |
| Creativity | 79,7 | Following to traditional gender stereotypes | 67,8 |
| Conscientiousness | 83,5 | Ability to interest students in subject | 78,5 |

Table 3.

Gender aspects of personal and professional qualities relevant to teaching: male answers

| Main personal and professional qualities of female teachers | % of respondent's answers | Main personal and professional qualities of male teachers | % of respondent's answers |
|---|---------------------------|---|---------------------------|
| Rigor | 28,1 | Aggressiveness and stubbornness | 26,4 |
| Creativity | 51,3 | Following to traditional gender stereotypes | 56,4 |
| Empathy | 66,7 | Maintaining discipline in the group | 57,8 |
| Tolerance | 70,1 | More loyal to female students | 66,5 |
| Custody of students | 76,4 | Flexibility in choice of teaching methods | 68,5 |
| Conformism | 89,2 | Stress tolerance | 73,2 |

Conclusions and perspectives for further research. Discussing obtained results after processing raw data, we should underline those hypotheses about permanence of gender stereotypes in the mind of traditional oriental societies members have been proved in practice. Such attitude to gender roles demarks archetypes of patrimonial societies, where historically women were economically dependent from men that are caused by civilization, geographic and societal factors widely described in works of Edward Said and his followers.

Focusing on Sandra Bem's notion that social development is coherent with gender-related behavioral stereotypes and here we can add that these stereotypes are also implemented into key archetypes and mentality. Thus, we can underline that each society has unique stereotypes but common gender archetypes, which have been formed during a period of its development. But at the same time the main task of educators who work with students in a multicultural environment is mediation – efforts on moderation constructive cross-cultural dialogue between all participants of the educational process. This kind of activity belongs to the Corpuscular regime of Imaginer concept (see figure 2) where two kinds of diametric archetypes are mediated to neutral inclusive ones.

In the framework of our research we find out that in the process of interaction between individuals within society usually stereotypes, in case this interaction has negative character, and archetypes, if this interaction has long-term and non-violent character. Stereotypes and archetypes both belong to symbolic or imaginary societal continuum, where sex has only biological definition when gender is logical result of socialization, communication and interaction processes, thus, it has social-philosophic nature. Focusing on the nature of gender leadership in oriental context, we can propose to identify its type according to its true historical background, social imagination, stereotypes and archetypes. They were formed in frameworks of colonial and postcolonial discourses

as implementation of wide diapason of positive and negative interaction between Western and Eastern experiences within historical perspective.

Focusing on Sandra Bem's notion that social development is coherent with gender-related behavioral stereotypes and here we can add that these stereotypes are also implemented into key archetypes and mentality. Thus, we can underline that each society has unique stereotypes but common gender archetypes, which have been formed during a period of its development. That is why success in integration of foreign learners into the socio-cultural space of higher educational institutions is the logical result of expert activity of university Psychological service focused on conducting required training and providing consulting services to facilitate cross-cultural communication between teachers, university staff and students. Demarked above issues attract the interest of higher education institution managers and a wide range of educational services stakeholders that causes importance and needs in further research in frameworks of this interdisciplinary subject area.

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