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THE GENDER DIMENSIONS OF THE RENAISSANCE SOCIAL PROGRAM

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Abstract. *The paper demonstrates the conditions of the formation of the Renaissance social program and explicates the thought that the social ideal of that epoch is an independent from tradition and social privileges master of life, who is self-determined only due to his own activity and creative potential. The rise of those presuppositions had benefited to gradual improvement of women's social status. From this time on woman stopped being considered as an incarnation of evil, every manifestation of which should be stopped by every possible means. In the same time she doesn't lose her predestined mission which is realized through propagation. Such directive helps to further development of patriarchal relations and gender inequality the overcoming of which requires drastic rethinking of the place and role of human being in the world.*

Key words: *gender stereotypes, gender inequality, gender equality, social program, anthropocentrism, patriarchal relations, Renaissance, Reformation, humanism.*

Introduction. The problem of gender equality has become a central issue of socio-political life since the middle of the Twentieth century. Different political entities, parties and social groups, including international ones, develop strategies which are meant to provide equality of men and women. At the same time legislative documents aimed at overcoming gender inequality are being proposed. Those socio-political and civil initiatives were founded at the dawn of the UN creation. The organization in the time of its creation saw its main task in achievement of peace and security all over the world by means of creating such conditions which would help to development of just and equal society. In connection with this the preamble of the UN Statute has for the first time acknowledged on international level equality of men and women that, of course, provided necessity of rethinking of traditional gender roles in every sphere of socio-cultural existence and actualized intellectual discourse about problems of gender in general and gender equality in particular. This problem haven't lost its actuality today, cause, as

testified in strategy of sustainable development which was approved by general assembly of UN in 2015, overcoming of gender inequality is by now one of the main priorities of international community.

In spite the fact that attention of society and intellectuals to the problems of gender equality is increasingly growing, for the time being there is no sufficient reason to speak about real overcoming of this problem, even if we take into consideration some important achievements of international and national legislature. Of course, due to the initiatives of UN, women gradually received electoral rights and possibilities for professional realization, which, without a doubt, played an important role in the process of development of society towards justice. However, these formal expressions of gender equality can be and are connected in reality with considerably high level of hidden discrimination, which has verbal character and is determined by the stereotypes of manhood and womanhood which dominate in different socio-cultural environments. In especially acute form this kind of discrimination exists in those societies,

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which, in spite external acknowledgment not only of gender equality, but even of the right of free personal self-determination, don't lead gender –neutral politics and thus are giving room for further affirmation of gender stereotypes. The repressive character of before mentioned stereotypes either seriously limits free self-determination and in some occasions causes either open or hidden discrimination on the basis of gender identity

In general, as shows both European and Ukrainian experience, legislative confirmation of the principle of gender equality is an important but not the main one method of overcoming gender inequality. The persistence of this problem is provided to a great extent through continuous translation of the system of norms of values, which determine characteristics of social interaction on different stages of socio-cultural development and are present both on synchronic and diachronic level. This in its course actualizes the exploration of theoretical principles and peculiarities of norms and values which determine persistence of gender stereotypes. As fruitful and actual in the conditions of modernity appear to be studies aimed at explicating the reasons of continuation of gender inequality in the conditions of assertion of social equality. Such an approach will help to perception of implicit potential of various strategies of modernity and their role in the process of realization of social equality.

All sided and thorough research of the reasons of persistence of gender inequality in the context of the affirmation of the paradigm of social equality requires taking into consideration Cartesian method which was extrapolated by E. Durkheim to the sphere of social sciences, which in this instance appropriates clearly expressed character of historicity. Cause, as the explorer clearly proves, «every time, when we want to explain some phenomenon, taken in definite period of time — whether we consider religious faith, moral rule, requirement of law, esthetical postulate or economical order — we

should begin from turning to its primordial and most simple form and try to understand the character in which it was determined in this period of its existence and thus to see how it developed and complicated and how it has become such as we see it in the moment of consideration. So we will easily understand the importance for this train of thought of determination of the point of departure with which all stages of explanation are connected» [11,p.7] So, comprehensive research of gender dimensions of the paradigm of social equality requires fundamental analysis of those socio-cultural and theoretical preconditions, which facilitated its settlement and determined the system of basic norms and values. This, in its turn, actualizes the research of the Renaissance social program which settled preconditions for the development of the paradigm of social equality with corresponding gender stereotypes and shapes.

Analysis of recent researches and publications. It should be stated, that the problem of Renaissance social program has been considered multiple times in scientific researches of various explores. In this context it's appropriate to mention works of S. Averintsev [1] L. Bakin [4,3] P. Bizilli [5], O. Harfunkel [9] I. Hoyan [21], M. Hukovsky [10] E. Cassirer [12], S. Storozhuk [22] J. Huizinga [18] and of other researchers who enriched in theoretical and methodological regard the modern vision of Renaissance gains.

The careful attention of explores to intellectual results of the Renaissance epoch is accompanied by the lack of works, which would have shown gender dimensions of the Renaissance social program. One of the few exceptions in this context is the exploration of peculiarities of gender relations in Renaissance period done by S. de Beauvoir in her work «TheSecondSex» [6] Synoptically this problem is considered in the paper of S. Storozhuk and I. Hoyan «The existence of gender: interrelation of equality and identity»[19]. The works of before

mentioned researchers explicate specific aspects of gender relations in the Renaissance epoch. However, they don't create an opportunity to understand those reasons, which facilitated their coming to being. But only such an approach has ground-breaking significance for understanding of the modern processes.

Purpose. In this light, **the aim** of our study lays in the explication of theoretical and socio-cultural preconditions of the formation of the Renaissance social program and the demonstration of its potential for confirmation of the principle of gender equality.

Results. The specificity and intentions of the gender dimensions of the social program which was formed by Renaissance Humanism is hard to understand without taking into consideration those socio-cultural changes, which began in this time. Whether we want that or not, we must acknowledge, that the main precondition of the arrival of Humanism was the fact, that in XIII-XIV centuries cities-states of the Northern Italy had become the centers of international trade and due to that Florence, Milan, Venice, Bologna and other cities turned into great and wealthy economic centers [14]. In city industry of this time small centers of craft became to turn into big facilities, which function not as a guild but as manufacture and thus require great quantity of work force — both qualified and unqualified. The quantity of unqualified workers increased so dramatically, that they turn into great and considerably dangerous social and political force, especially for those industrial citizens, who already by the beginning of the XIV century pushed feudal lords out of active political life, land-property, trade, banking and lending, craft production etc. and strived to monopolize leading positions in those spheres in their hands. Increase of economic and political role of cities and citizens had lead to gradual change even in agriculture — serfdom of peasants began to be replaced by different forms of rent,

mostly from the part of every harvest [10, p 330].

Economical and political changes which began in Italy of that time were quite essential and as such they required meditation, since they used to contradict to social, ethical and political and etc. norms, which were produced by the Catholic Church of that epoch. Consequently, in the circles of Italian intellectuals arose insurmountable feeling that the Holy Roman Empire with the Pope as its head can't provide stable development neither in economical, nor in economical, political or cultural spheres, cause it is guided by «obsolete» theoretical norms. In particular, medieval Christianity from the beginning of its initiation urged towards subjugation of all earthly things, which was displayed brightly in the regard of worldview and socio-cultural dimensions in contradistinction of «the earthly city» and «the city of God». Notwithstanding, the enrichment of Italian cities and the change in the forms of material production, formed the ground for the development of government and culture, which gradually got secular character [14].

As stated in the work of M. Hurovsky, it's in exactly this time of drastic and overreaching social change when a new type of human being was born — the master of life. An Italian citizen of that time, as the researcher shows, begins to lift himself above the privileges of estate thanks to his own industriousness and riches which makes him especially proud of his position. «New human being» becomes insatiable in his or hers desire to enrichment and that's why not only has no desire to subjugate passions in order to appease morally bankrupt catholic clergy but puts even the worth personal traits into display — he or she is proud of his or hers individuality. The shape of the new human being comes to dominate works of literature, where more and more attention is given to the benefits of earthly life, secular joys and possessions [10, p 330].

Changes which began in every sphere of socio-cultural life, formed pre-conditions for refutation of medieval anthropology which was characterized by believe, that carnal nature of a person is sinful from the very beginning and cannot be corrected as such, however a person strived to do it in the eyes of God. Even good deeds can't help a person with that, as they have no meaning for the divine absolute, which exists beyond limits of good and bad — the notions that are only human and, consequently, wrong. The only human virtues from such a perspective are only endurance in the sufferings and hope for salvation.

Instead of humiliation of earthly life and benefits of human being which was proposed in medieval times in the epoch of Renaissance there arrived the new paradigm of anthropocentrism. In this time there begins to dominate the thought that truly Christian attitude is not repentance in sins but forgiveness, which was proclaimed by Jesus. Also gradually settled is the view that God has no reason to punish people for the traits which he himself has put in them in the process of creation «in his own image». More than that, as the experience of life shows, Reason helps in life and this means that God is on the side of the smart ones (or wise ones, as proclaimed in the book of Solomon's wisdom) and that in its turn means that it is they who in greater measure correspond to «the shape and likeness of God».

In this way anthropocentrism comes to an imminent connection with humanism, which is displayed in the formation of the new understanding of relation human relationships with God. For example, it is believed that man, being created «in the shape and likeness of God» has the same properties as God himself, which was emphasized by Dionysius the Areopagite in his work «about names of God» [2]. This, in its turn, opened an opportunity for Pico della Mirandola to offer his own interpretation of the act of the divine creation of man. «We

don't give you, Adam, neither a certain place, nor a determined shape or some duty in order for you to be possible to have your own place, shape and desire according to your desire, will and decision»[16]. That interpretation of the Old Testament narrative laid the foundation for a drastically new in comparison to Middle Ages, interpretation of the concept of «God's shape and likeness». The ability to create new things began to be considered as a gift given to a person by God. Consequently, in the early Renaissance period, activity of man in the world is contrasted to contemplation. Energetic presence in civil and social life, where spiritual culture with its implicit lexical means serves as a way of motivation of people was considered as behavior, which is worthy of humanity, cause it gives an opportunity to fully open human potential.[8,p.16]

The image of man as a creator wasn't simply a *weltanschauung* intention but presented itself as a practical program. In this time a person simply couldn't help but strive toward creativity, which would elevate him- or herself to the level of human deity, cause in the opposite case his or hers existence wouldn't correspond to the new theoretical values. According to those new values a creative person (an intellectual) began to consider him- or herself as a free, creative, active, industrious and individual creature. He or she differs from others by acknowledgment of self-value and has an absolute right for self-development and self-realization in the process of living. Society and social institutions took a secondary place and were considered only as pre-conditions for development of human creative potential. It's fully reasonable that such person began to seek even moral norms not in the sphere of transcendental but in him- or herself. In connection with that O. Losev says: «people committed outstandingly wild crimes and had no remorse for them, and they behave in this way because as the chief criterion of human behavior morally iso-

lated individual was accepted.[15]. In essence, projected value attitudes of Renaissance turned human being into the absolute, which has preconditions for its existence in itself and wasn't determined by anything in its activity and so got full right to use all surrounding universe in its own interests.

In spite of outstanding attention of renaissance discourse to the problems of people who gradually liberated themselves from feudal bonds and turned into autonomous social subject, in this time as L. Batkin proves, «individuality hadn't become identical with specificity yet, as people of this time differ from one another in the same way as plants and animals do. Natural uniqueness of every person hadn't in itself absolute freedom of choice and internal self-grounding. [3, p. 135] In the Renaissance epoch even humanist circles hadn't understanding of the leading role of reason in the process of individual self-determination. This was made possible by the fact, that in the «renaissance culture, as in medieval Christianity the essentially bourgeois idea of democracy as equality of all citizens without taking into consideration of all other social and individual differences among them, wasn't known» [4,p.90] in contrast to that, humanists, when they spoke about human dignity and nobility never considered plebeians as worthy and never praised them as, for example, J. Russo does in his masterpiece «Emile». In the Renaissance Italy «Nobleness» although was fully reinterpreted which resulted in persistence of the importance of belonging to the chosen group, however, not in sacral of feudal understanding. Cause, as already have been stated for multiple times, the most worthy thing for a person is his or hers ability to be different from others. By the way, this ability isn't formed spontaneously but is created due to learning, which provides prosperity in all endeavors. [3,p.90].

By the statement of I. Batkin, humanists laid the ground for «intellectual and literal aristocracy» in confinements of

which the following expression of Pico dellaMirandola appears to be quite logical: «Who is not a philosopher is by the same token not a man». Actually, in this time only those considered to be human, who had nobility, which began to be perceived as originating from taking grip on «literacy» and «learning», and, what is most important — culture. It was an object of great admiration of the humanists, as it, by keeping in human memory, was considered as the chief means to reach immortality [3, p.90]. Cause, as says G. Pontano, «we are different from other living creatures and surpass them only by two things — reason and language. Language displays our thoughts and feelings. So we should strive by any means for our language to prove that in our thoughts there is nothing dirty, stupid, mad, no envy arrogance, shallowness, passions, cruelty. To the contrary in serious matters in our speech should be present dignity, in jokes — fascination and sophistication, in difficult circumstances — carefulness, in the court — truth and dignity, in sorrow — courage, in joy and happiness — meekness, kindness, humanity. Words should be appropriate to the circumstances and be followed by appropriate and dignified face expressions and gestures» [17, p 306]. To put it in another way, the aristocratism of the humanists had to express external significance, but due to reason should never turn into arrogance of estate.

In general we should acknowledge the correctness of I. Batkins' opinion, that the humanists, while defending a privileged place of human being in the world and the right of a person for self-expression, only approached the formulation of the concept of personality, as their freedom of will hasn't been absolute yet, or as P. Biciilly noted, their worldview wasn't truly independent, but was expressed in close bond to Atiquity [5,p. 29]. In general, while sharing the thought of the famous researcher, we would want to emphasize, that Renaissance weltanschauung had been in close connection

not only with wit Antiquity but also with Medieval culture that had influenced to the great extent the particularities of gender relations, which had become very contradictory in that time. Cause, on the one side, there are all reasons to agree with S. de Bovuar that the Renaissance social program turned to be very beneficial for «the prosperity of all the inclinations of personality, independently from sex. In that time we encounter women who came to be mighty sovereigns», while economically independent and morally free courtesans had an opportunity to «be famous due in the sphere of culture» [6, p 100-101]. On other side, there existed an opposite process, which to the great extent was determined by the influence of deism and Reformation. In particular, the development of deism benefits to the desacralization of the world and opens right for creative for people, which expressed itself in all the spheres of socio-cultural existence. By the way, close connection with intellectual tradition of antiquity helps to confirmation of the thought, that an active principle of social existence is a man — he begins to be considered not only as a creator of the world but also he makes himself equal to God, in the «likeness» of whom he acts [19], which is fully confirmed by before mentioned words of Pico dellaMirandola. If a human being, who was represented in this time by man, is equal in his potential to God, it means that god himself is unnecessary and dies in the end. The idea of the «Death of God» is expressed in the words of Nietzsche «God is dead! God will not resurrect! And we have killed him» is the final stage of the development of the social program of Modernity and carries in itself an intention to confirm new theoretical paradigm.

The enforcement of patriarchal positions was to the great extent benefited by the Reformation, teachings of which created «the feeling of internal loneliness which had never been known before, to which no one can give any remedy. Neither a preacher — since only that who is

chosen for salvation can understand the word of God. Nor mysteries — since they are settled by God in order to increase his grace and that's why should remain the same and cannot be means to reach God's mercy. Nor the church, cause he who belongs to the true church cannot belong to those, chosen by God. [7, p. 122-123] Such statements have laid strong foundation for further development of individualism, freedom of conscience and religion, while determining the specificity of the Protestantism social program. In the ground of this program laid the idea of God's calling of human being which realized through the thorough fulfillment of earthly duties. This idea became the conceptual background of confirmation and enforcement of the patriarchal positions in protestant circles. In particular, a man is positioned as much as in secular humanism as an active principle which realizes his calling in secular profession and civil life. On the other hand, a woman, in accordance to the teachings of St. Paul, is a passive principle, whose calling is connected with propagation. In this light, social relations were determined by interaction amongst men, and correspondingly, had clearly defined patriarchal character. In spite of that, in confines of protestant ethics there were formed prepositions of equality between men and women, who had great respect in families of some of the representatives of the Reformation movement [13]. Of cause, equality on the level of family life could satisfy women only for some time, as they were devoid of the right for self-realization in the sphere of professional activity, and with time women began an active struggle and laid theoretical cornerstones of feminism.

In general there is no doubt that the social status of woman in the Renaissance epoch got a lot better — in contrast to the Middle Ages woman is considered not as an incarnation of evil every manifestation of which should be stopped by every possible means. In the same time, we should not forget that the epoch

Renaissance while laying the ground for modern thinking haven't broken conceptual connections with premodern times and this, in its turn, presupposed the belief in the existence of natural or divine predetermined role and function of human being in the world. While being created in the shape and likeness of God, people freed themselves from the bonds of the feudal institutions; however they got a new calling, which, determined persistence of gender stereotypes.

Conclusions. In the light of all written above we reach the conclusion that in the result of socio-cultural, theoretical, and economic transformations of the Renaissance Era the process of formation of a new type of human being — an independent from tradition and social privileges master of life, who is self-determined only due to his own activity and creative potential — had begun. The theoretical precondition of the formation of the new social program was the formation of the new social dogmatic, which had benefited to the interpretation of human being as a subject of divine potentialities, which people should strive to realize in earthly life. An active role in civil and social life were connected with the intention toward human liberation from the predestined social privileges but hadn't ruined the idea of calling as such that determined persistence of the patriarchal relations and gender inequality.

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ГЕНДЕРНИЙ ВИМІР СОЦІАЛЬНОЇ ПРОГРАМИ РЕНЕСАНСУ

Сторожук С.В., Матвієнко І.С.

Анотація. В статті продемонстровано умови формування соціальної програми Ренесансу та експліковано думку про те, що соціальним ідеалом цього періоду є незалежний від традиції та станових привілеїв господар життя, який самовизначався тільки завдяки власній активності та творчим потенціям. Постання цих настанов сприяло поступовому покращенню соціального статусу жінки. З цього часу вона перестає розглядатися як втілене зло, прояв якого у світі необхідно зупинити усіма можливими засобами, водночас не втрачає свого наперед визначеного покликання, яке реалізується через продовження роду. Така настанова сприяє подальшому розвитку патріархальних відносин та гендерної нерівності, подолання якої потребує докорінного переосмислення місця та ролі людини у світі.

Ключові слова: гендерні стереотипи, гендерна нерівність, гендерна рівність, соціальна програма, антропоцентризм, патріархальні відносини, Ренесанс, Реформація, гуманізм.