ГЕНДЕР.
ЕКОЛОГІЯ.
ЗДОРОВ'Я

**Матеріали
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different-aged people. We consider that it is our behaviour that causes bullying or not. According to sociologists, a lot of criminals come from non-prosperous families or are pressured by their classmates.

Thus, our society has to do its best to overcome such negative phenomenon as bullying to provide happy life to each of its members.

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BETWEEN I AND WE-THINKING:
PHENOMENOLOGY, MYTHOLOGY, GENDER STEREOTYPING

Gender inequality is not only contrary to the idea of fundamental human rights, but also extremely disadvantageous to society. In order to achieve the sustainable development goals[1], namely the achievement of equal rights and opportunities for women and men, it is necessary to understand what underlies the processes of discrimination. One of the powerful forces supporting inequality are gender stereotypes in everyday life. It is are one of the reasons for the hidden curriculum, the inhibition of women's academic careers, the «glass ceiling», the «sticky floor» and other forms of discrimination. Researchers write about the inseparability of gender stereotypes from education, and, consequently, their greater rooting in the minds of people [2]. Moreover, it is legitimate to speak not only about discrimination against women as those who fall into the area of stereotyping, but also about the stereotype threat in the minds of women themselves. The term «threat of stereotype» [3] describes the feeling of a negative stereotype, when a person thinks that: 1) she can be judged by the stereotype and 2) her behavior and mistakes form society's perception of a certain social group [4]. So that negative stereotypes affect the daily activities of the individual, her career expectations, self-confidence and manifestations of leadership qualities. In fact, it is about self-restraint and self-determination not through "I = I can", but through "I cannot" [5]. So we see the woman's perception of herself as the Other (compare with S. Firestone's «being different from man, who sets himself up as the Same, it is naturally to the category of the Other that woman is consigned; the Other includes woman [6].

Therefore, it seems important to us to look at the mechanism and origins of the formation of gender stereotypes through the opposing image of the I in Edith Stein's phenomenology and archaic we-thinking (the source of stereotyping) as the loss of I.

Myth is a worldview that manifests itself as a living emotional reality. It is expressed by a symbolic archetypal language, based on the ever-repeated sacred history of the first creation and generating paradigmatic patterns of perception and behavior. This does not mean, however, that the «mechanisms» of archaic thinking are not capable of generalizations, classifications and logical analysis. The myth itself possesses a kind of non-rational «logic» of creative ordering of the world-view. Mytho-logic is the identity rule, the rule of opposition and the rule of causality.

Mythological elements in everyday life are: stereotypes including norms that generate everyday rituals – as manifestations of typing mythology (everyday rationalization) in everyday thinking; embodied symbols, or symbolic meanings, embodied in everyday objects; cultural forms of transformation-to-everyday-life.In Edith Stein's concept of "I" we see: I-ness, self-same, reflexity, acting, interiority [11]. This is opposed by the manifestations of the archaic myth-thinking in everyday life: we-

thinking (the inability to realize ourselves differently than as part of a «tribe»), identity of generality, the impossibility of realizing the contradictions between «what is» and «what should be», total integration into the world.

From this point of view, the stereotype can be considered as the **loss of the I.** A stereotype is a simplified, pre-accepted representation that arises from an indirect perception of an object or subject (in case of gender stereotypes – women and men). Everyday human behavior is variable, but typed. Stereotyping of actions do the system from the chaos of human interactions. Reality became understandable and predictable, and the more important for a society is this or that sphere of human activity, the more rigidly it is typed. Stereotypes help to operate in the surrounding reality successfully and narrow the field of understanding: something that corresponds to the stereotype falls into the field of human attention, and the rest does not. This creates a common communicative field for communicating people (with common stereotypes). It makes communication and understanding possible. However, it is precisely stereotypes that divide groups with different attitudes and give rise to discrimination.

The clash of stereotype with experience occurs according to the following algorithm. If experience confirms the stereotype, the perception of reality does not change. If experience mismatch stereotype, the contradiction can be solved in two ways. 1. Resistance of stereotype stereotype resistance does not allow the picture of the world to change, «so much the worse for reality». 2. If there are a lot of contradictions with stereotypes, society appeals to experts, who transform the unusual into ritual and then into everyday life. Accordingly, we can suggest two ways: not to eliminate stereotypes, but to create new, positive ones that can be ostensively taught. And also involve various experts (teachers, politicians, clergymen of different religions) to change the social perceptions of reality.

In an archaic type of culture based on collective «we-thinking», played a very important role: by means of traditions dissolved in rituals, all social connections and relations were created / reproduced and were supported the whole worldview.

In fact, the stereotype pushes us toreturn to we-thinking. So we can conclude that the concept of «I» is significantly transformed to: unconscious refusal of reflection, will is only within the stereotype, self-evaluation is based on preconceived notions, self-knowledge is replaced by labels, self-value and value of the Other is the conformity assessment.

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GENDER PARADIGM IN EDUCATION MANAGEMENT

The rapid pace and the latest development strategies of modern society impose new requirements on the educational industry and determine the implementation of a number of changes and significant transformations aimed at improving its quality.

The request for education consists in preparing a person for life in a contradictory, unstable, and difficultly predictable, as it seems now, world. It is the approach of education to life that is determined by the basic position on which the NewUkrainianSchool **(NUS)** Concept *(Litvinyuk, 2016)* should be based.

The Government Committee of Ukraine approved the "Strategy" for the implementation of gender equality in the field of education **"Education: Gender Dimension – 2021"**. The Strategy identifies the basic principles, goals, tasks, target groups, and the implementation of public policy, which is carried out in national education at this level for the first time. The goal of the **"Strategy"** is the comprehensive implementation of a gender approach in regulatory acts, improvement of their content, as well as in the organization of educational activities taking into account the principle of gender parity, training of specialists in gender equality, and the formation of a professional community. The modern strategy is in line with the Law On Education, which stated that all participants in the process of gender competence should get the ability to understand equal rights and opportunities *(Rud, 2018)*.

Thus, the socioeconomic changes occurring both in Ukrainian society and in the world as a whole are accompanied by the transformation of the gender identity of the individual. The restructuring of the individual's gender identity is carried out by changing the value orientations of the person and the scientist, revising the usual ideas and truths, the conditions for the formation of cognitive-emotional and behavioral models.

A new gender model of relationships built by modern men and women, including in the management of educational institutions, necessitated a study of the gender characteristics of the individual and an analysis of the main approaches to their study *(Rud, 2019)*. So, quite recently, one of the youngest areas in management, analyzing differences in the status of men and women and their causes, as well as the role of women in management – gender management – has emerged. One of the important aspects in gender management can be considered to be a gender approach. The gender approach is the methodological basis of research in the social sciences, focused on the realization of the idea of people's equality regardless of their gender *(Tkalich, 2016)*. Gender management is understood as the relationship of men and women as managers and subordinates in the management system. The emerging innovation trend in management takes into account several areas: gender leadership, male and female leadership styles, consideration of gender stereotypes, etc. *(Rud, 2019),* there-