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**Maryana Kachynska –**

*Ph.D, associate professor*

*police activity and public administration department of*

*Kharkiv National University of Internal Affairs*

*(27 Lva Landau pr., Kharkiv, Ukraine)*

## Some Aspects of Gender-Based Violence Stereotypes

*Стаття присвячена окремим аспектам стереотипів щодо гендерно-обумовленого насильства. Розглянуто сутність вказаного явища. Проаналізовано матриархат та патріархат, звичаї та обряди і їх вплив на прояви гендерно-обумовленого насильства. Детальна увага приділена тому, що потерпілими від означеного насильства можуть бути як жінки так і чоловіки.*

**Ключові слова:** *гендерно-обумовлене насильство, форми гендерно-обумовленого насильства, потерпілі, матриархат, патріархат, мутіляція жіночих статевих органів, «бинтування» жіночих ніг, чоловіче обрізання.*

*Статья посвящена отдельным аспектам стереотипов гендерно-обусловленного насилия. Рассмотрено сущность указанного явления. Проанализировано матриархат и патриархат, обряды и их влияние на проявление гендерно-обусловленного насилия. Детальное внимание было обращено на то, что потерпевшими от указанного насилия могут быть как женщины так и мужчины.*

**Ключевые слова:** *гендерно-обусловленное насилие, формы гендерно-обусловленного насилия, потерпевшие, матриархат, патриархат, мутіляція женских половых органов, «бинтование» женских ног, мужское обрезание.*

*This article focuses on key aspects of gender-based violence stereotypes. The author discusses that gender-based violence can be defined as a historically constituted rule of conduct or gender-specific behaviour in a particular society that has a centuries-old history, due to a number of factors such as culture, religion, historical development, and geography. However, the existence of such a "rule" or "behaviour" in modern society is not acceptable, and in some cases may be considered a crime or an administrative offence.*

*The article analyses matriarchy and patriarchal society, as well as their influence on forms of gender-based violence. During the matriarchy period there were no unrestricted sexual relations between the people, and eventually a group marriage was formed on that basis. The origin of children was determined only by the maternal line. Therefore, women, as the only reliable known relatives of the young generation, enjoyed a high level of respect.*

*During the patriarchy period, organized society, including key leadership roles in communities, were given to men. When considering the issue of patriarchal culture, researchers define it as a world created by the rules of men. In essence, patriarchal culture necessarily implies subordination, the inequality of representatives of one sex in relation to another. A woman is seen as a certain indeterminate being, as something irrational or insufficient. Scientists point out that the patriarchy itself denies at any level the existence of the idea of equality or partnership. Some forms of gender-based violence were analysed during this period, such as banding of women's legs, female genital mutilation, and male circumcision. Worth particular mention is that victims of gender-based violence can be women and men.*

**Keywords:** *gender-based violence, forms of gender-based violence victims, matriarchy, patriarchy, female genital mutilation, banding of women's legs, man circumcision.*

**Addressing the problem.** The High-level Political Forum on Sustainable Development is the central UN platform for the follow-up and review of the 2030 Agenda for Sustainable Development adopted at the United Nations Sustainable Development Summit on 25 September 2015. According to these

forums, today gender inequality remains a key challenge, and prevention and combating of gender-based violence are priorities [1].

**Analysis of research and publications.** Today, the existence of gender-based violence and its stereotypes which influence it has been the subject of

scientific researchers, by different scientists: Kateryna Levchenko, Olena Suslova, Olena Dzafarova, Ludmilla Shevchenko, Maryana Kachynska, Ursula Novakovska, Eva Bienkovska, Liz Kelly, Liss Sukmanovska, Fill Akrow. Pamela Stone, Michal Richardson, Steven Svoboda, Peter Adler.

**Previously unsolved problems.** However, due to the high number of gender-based violence cases, many historical aspects are linked to this phenomenon, as well as cultural differences understanding the roles of men and women in society, which makes further scientific investigation of this topic necessary.

#### **Basic content**

*Gender-based violence can be defined as a historically constituted rule of conduct or gender-specific behaviour in a particular society that has a centuries-old history, due to a number of factors (culture, religion, historical development, geography, etc.). However, notwithstanding the above, the existence of such a "rule" or "behaviour" in modern society is not acceptable, and in some cases may be considered a crime or an administrative offence.*

Gender-based violence has been interpreted as a separate type of aggressive (violent) behaviour, use or threat of the use of force, privileges, or gender-based benefits. Forms of this type of violence can be manifested in the form of verbal or verbal threats, humiliation, other verbal utterances, as well as direct physical contact (assault), inaction, etc. Gender-based violence originates in legal rules, rules of conduct that reinforce the differences between men and women. It can be committed in the public life of the community (at work, in training, etc.) and carry forms of sexual harassment in the work environment, rape, restriction of the rights of a person on the basis of sex (for example, the ban on voting for women, the ban on holding certain positions in relation to gender and not in connection with the relevant required job requirements), etc. The latter is overwhelmingly based on the public position of the permissibility of such an offence in the family, society and the state [2, p.164-165].

The very existence of gender stereotypes is closely linked to the existence of a patriarchal society. It is interesting to note that some scholars indicate that there was no violence in the matriarchal way of building a society, because the system of construction of the then society excluded the violent component. Consider these two social arrangements in more detail.

Matriarchy (from the Latin mater - mother, and the Greek arche - basis, beginning, power [3, p.131]) is

a system of organization of society, during the development of primitive community (from Paleolithic to advanced Neolithic), characterized by the priority position of women. During this period, there were no unrestricted sexual relations between the people, and eventually a group marriage was formed on this basis. The origin of children was determined (determined) only by the maternal line. Therefore, women, as the only reliable known relatives of the young generation, enjoyed a high level of respect [4, p.60-61]. The basis of the tribe was the woman and the children around her. The principles of organization and division of labour in the tribe provided for the priority of the woman's work, and accordingly her higher status. Researchers indicate that the matriarchy was inherent in humanity when primitive people engaged in harvesting, hunting, and fishing. Tribes roamed from place to place in search of a better territory for harvesting, hunting [5, p.332].

Patriarchy (from Latin patris - father, arche - basis, beginning, power) is a system of organization of society, under which the priority place and leadership role in the community was given to the man.

When considering the issue of patriarchal culture, researchers define it as a world created by the rules of men. In such a world, a dominant and indispensable demand for success in social, material or spiritual activity, forced competition, fear of failure, emotional isolation. In essence, patriarchal culture necessarily implies the subordination of articles, the inequality of representatives of one sex in relation to another. A woman is seen as a certain indeterminate being, as something irrational or insufficient. Scientists point out that the patriarchy itself denies at any level the existence of the idea of equality or partnership, it asserted a clear hierarchy and subordination in relations. Through the lens of history, the power vested in the "patriarch" is the power of a leader, a king, a prince, a warrior, a master, a man, a father to a woman. The latter, in turn, society, god, etc., have taken a secondary, subordinate position or role. Only women, sisters, mothers, housewives, and so on are left with women's representatives. "Under patriarchy, a woman primarily reproduces a military and labour force for high-status men; her personal status is determined solely by her husband's status" [3, p.137].

In patriarchal society, it was the duty of the woman to obey the instructions and to obey unquestionably from the beginning of her father, later her husband, in the event of their death by any other male representative by blood relationship (uncle, brother, etc).

The father, being the owner of the family, could use any measures of coercion, mutilation, including the death penalty, to fulfil his requirements.

*In the legal field, for a very long period of time, a child was equated with a thing that the "parent-owner" could sell, exchange, loan, pledge, sacrifice, throw away, and so on. Only a boy, after reaching a certain age, underwent a process of consecration in a man, fulfilled certain requirements, and after that he acquired the status of a husband - a full member of society. The girl, the woman continued to remain in the status of the thing in which the owner changed. Only the substantive property rights of the woman herself and the property - dowry - were settled. The marriage itself, at the time, looked more like a contract of sale, the subject of which was a woman. The buyer husband negotiated with the seller's father, they agreed on material payment issues and the marriage took place. The wishes of the woman herself were not taken into account. For example, according to Lithuanian statutes, a girl who decided to marry without her father's will was deprived of the right to receive dowry and lost the inheritance right [6, p.26].*

*Not only the historical development of society, but also customs and rituals were of great importance for the manifestations of gender-based violence. They defined the role and place of women and men in the community, influenced the formation of traditions and rituals. A striking example of the rite of passage that is gender-based violence is the holding of the Lotus Leg in China. It originated in Ancient China during the Middle Ages.*

The essence of the procedure was that only girls under the age of 5 were breaking the soles of the feet and turning so that the fingers would reach the heels and bandage [7]. The process of bandaging the feet of the child began in a certain period and lasted a lifetime. The adult woman was obliged to continue this procedure, as required by society. After all, it was in this way that the legs of a woman were crippled, at that time considered to be the most beautiful decoration of a young girl. The more the leg was crippled, the smaller the distance from the thumb to five (the size of the leg was approximately 5 cm), the more attractive the woman was at that time in understanding society.

A woman with no broken legs was considered unattractive, so her father lost the chance to "marry" well, and the woman herself was constantly ridiculed and humiliated. A woman's healthy footprint testified to her poorest social status, that is, she was fit for field work only.

These norms of beauty of the female body, led to the injury of the woman. However, they were held until the beginning of the twentieth century. It was not until 1912 that they were banned. But unfortunately, the practice continued in various parts of the country. A 1997 study of Chinese women in Beijing showed a prevalence of foot binding of 18% in women 70 – 79 years of age and 38% in those 80 years and older [8]. Researchers say that over a millennium ago, and since the appearance of the Lotus Legs custom, about a billion Chinese women have passed through leg bandaging through "bandaging their feet".

Another example of gender-based violence is the procedure of mutilation (mutilation) of female genitalia. The motivation for carrying out such a procedure is the desire to purify a woman from the so-called "sin" and to be allowed to live in "purity". The essence of the procedure is that the woman is cut inside the labia minora, the clitoris.

The scientific literature describes three known types of mutilation (mutilation) of female genital organs (female genital surgery), which involve the complete or partial removal of external female genital organs without medical grounds - clitoridectomy, excision and infibulation (pharaoh circumcision). The essence of these procedures is the complete or partial removal of the large and / or small labia. When completely removed, the skin surface is locked by sewing or even tying the victim's feet for several weeks. As a result, the entrance to the vagina and urethral opening is closed, only a small opening for natural needs of the victim [9, p.69].

This procedure is carried out in different countries of the world. The most common practice of this type of female circumcision is in the countries of northern and central Africa, southern Sahara, in parts of central and eastern Asia. However, unfortunately, female genital mutilation is widespread worldwide. For example, in the US, researchers estimate that more than 513,000 women and girls have suffered or are at risk of female sexual mutilation. This procedure is prohibited by current state law, but it is nevertheless conducted illegally (illegally) and, if found guilty, is held criminally liable. Around 140 million women and girls worldwide are at risk of this type of female organ damage [10].

*There are no medical indicators for this procedure. And directly conducting it has many negative effects on women's health. First of all, in the vast majority of countries where it is held (Africa, Asia), it is conducted by local sorcerers (fortune*

tellers) or simply older experienced women who have no medical education. The languages of such mutilation are unsanitary, without painkillers and any antibiotics. The girl who did not die from pain shock, blood infection, sepsis survives, but further her life turns to hell, because of related diseases. Female genital mutilation or circumcision is usually done for religious, social reasons. According to which, a woman is considered not a pure creature and for her further possibility of existence in a certain society, a woman should undergo a purification procedure.

Female genital mutilation or circumcision is recognized as a violation of women's rights, it is prohibited by a number of rules of international and national law.

It is important to note that men also suffer from gender-based violence. An example of this is the so-called male circumcision. This procedure consists in cutting off part of the skin from the genital organ of a man. As a rule, it is carried out in childhood, but older men also conduct it. Male "circumcision" can be done on religious grounds, according to which, the guy must

be cleansed of the "sinful" parts of his body. Also, the specified procedure for men is motivated by personal hygiene, which is also unjustified [11, p.267].

Accordingly, a number of countries have revised national legislation on the criminalization of male circumcision, female sexual mutilation. Changes have been initiated in Sweden, Germany, the United Kingdom, France and several other countries, including Ukraine. But it should be remembered that in Ukraine, the issue of bringing national legislation in the field of prevention and combating gender-based violence is still ongoing.

Therefore, gender-based violence is violence committed against a person based only because his or her gender. To a large extent, the formation, manifestations and types of this violence are influenced by culture, the historical period of development of society, religion, etc. Both women and men can be victims of gender-based violence.

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