

УДК 159.922

ATTITUDE OF HOLLY BIBLE TO THE GENDER ROLE OF WOMEN: COMPARISON OF INTERPRETATIONS IN DIFFERENT DENOMINATIONS OF CHRISTIANITY

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Безрукова К., Губа Н.О., Cagnolati, А. Позиція Біблії щодо гендерної ролі жінок: порівняння інтерпретацій в деномінаціях Християнства. У статті йдеться про дослідження гендерної позиції жінки у Християнському імперативі. Автори співставляють ставлення різних деномінацій Християнства до основних аспектів жіночої гендерної ролі – до позиції в сім’ї та суспільстві, заручин, розлучення та ін.. Використовуючи витримки з найавторитетніших джерел Християнства – Старого та Нового Завіту, звертаючись до «Батьківської влади» (законне право влади батька над дітьми, а чоловіка над дружиною) та Побутового кодексу Нового Завіту, аналізуючи цитати основних фігур у Християнстві – Ісуса, Апостолів Петра та Павла та ін., автори виокремлюють різницю в егалітарному, комплементарному та патріархально-біблійському ставленнях до жінки. Християнський імператив, як такий, створює безліч філософських та теологічних диспутів щодо даного питання, наводячи іноді протилежні точки зору, що пов’язано зазвичай з інтерпретацією Святого Писання. Основна мета даної статі – висвітлити позицію Біблії щодо нормативної моделі жіночої статевої соціальної ролі та окреслити різницю в трактуваннях біблійських текстів різними деномінаціями Християнства.

Ключові слова: гендер, гендерна роль, Християнство, Старий Завіт, Новий Завіт, егалітаризм, комплементаризм, Біблійний патріархат.

Bezrukova, K., Huba, N.O., Cagnolati, A. Attitude of Holly Bible to the gender role of women: comparison of interpretations in different denominations of Christianity. The paper is dedicated to the study of gender position of women in Christian Imperative. Authors compare the different attitudes of denominations of Christianity to the main questions of women gender role – position in family and society, betrothal, divorce, etc. Using the excerpts from most respected sources in Christianity – Old and New Testaments, referring to Patria Potestas and the New Testament Household Code (Haustafel), and analyzing the quotes of the main figures of Christianity – Jesus, Apostles Peter and Paul and other, authors shown the difference in Egalitarian, Complementarian and Biblical patriarchal attitude to women. The Christian Imperative itself generates a lot of philosophical and theological disputes about the question under discussion, giving sometimes opposite points of view, what depends usually on interpretation of Holy Scripture. The main goal of this article is to highlight the position of Holly Bible to the regulatory model of women gender role and to determine the difference in interpretation of its texts in denominations of Christianity.

Keywords: gender, gender role, Christianity, Old Testament, New Testament, Egalitarian view, Complementarian view, Biblical patriarchy.

Problem formulation. Presently, in scientific literature, the history of gender question is one of the most well-researched. There are a lot of fundamental works, which describe the distribution of gender roles in different historical periods, in different countries and cultures. The huge part of them dedicated to religious aspects of gender.

So, the **objective** of current article is to analyse the gender position of women in Christian Imperative.

Presentation of the main material. Some researchers believe that one of the reason of the current gender inequality lies in the most authoritative religious literature. Religions derive their power and popularity in part from the ethical compass they offer. So does really faith help perpetuate something that most of us regard as profoundly unethical: the oppression of women?

The same issue was raised by Nicholas Kristof, the columnist of The New York Times: «It is not that warlords in Congo cite Scripture to justify their mass rapes. It’s not that brides are burned in India as part of a Hindu ritual. And there’s no verse in the Koran that instructs Afghan thugs to throw acid in the faces of girls who dare to go to school. Yet these kinds of abuses — along with more banal injustices, like slapping a girlfriend or paying women less for their work — arise out of a social context in which women are second-class citizens. That’s a context that religions have helped shape, and not pushed hard to change» [12].

The main part of religious/gender articles devoted to the position of women in Islam. Because of the strict differences between man and woman roles, gender inequality is the traditional point of criticism of social organization of Muslim society.

In comparison to the Islam religion, Christianity strives for an equal and positive view of women. In the Old Testament the creation of man is explained and represents both women and men as equally valuable. It states, «Then God said, Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground», «So God created man in his own image, in the image of God he created him; male and female he created them» [Genesis 1:26-27].

But, in the Christian faith there is a contrasting perspective. Women, though viewed as equal to men in value in the eyes of God are given unequal roles. In Genesis 2, there is a more detailed account of the creation of Adam and Eve and discloses the differences in their purpose and responsibilities as given by God himself. The general idea is that God did not create the man and the woman at the same time, but rather He created Adam first and Eve later for the specific purpose of being Adam's helper. Eve was equal to Adam, but she was given the role and duty of submitting to him. The woman's one and only role in the Christian religion is to be submissive to her husband and be a good «helpmate» to him. A woman has no role in the church that is ruled and dictated only by men. The Christian woman is instructed by scripture to remain silent in matters of the church. 1 Corinthians of the Bible states, «Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says».

Christianity is the world's largest religion with over 2.4 billion adherents [19]. Throughout its history, the religion has weathered schisms and theological disputes that have resulted in many distinct churches and denominations. Worldwide, the three largest branches of Christianity are the Roman Catholic Church, the Eastern Orthodox Church, and Protestantism, which is divided into many denominations [11].

In the Christianity there are two the most respected sources – The Hebrew Bible, or the Old Testament and the New Testament. The Hebrew Bible is the basis for both Judaism and Christianity, and a cornerstone of Western culture. The views of women presented in the Hebrew Bible are complex and often ambivalent. Through its stories and its elaboration of statutes, the Hebrew Bible's views on women have helped shape gender roles and define the legal standing of women in the West for millennia. This influence has waned somewhat as Western culture has become progressively more secular, beginning at the Enlightenment.

In the Old Testament there is a male bias and a male priority generally present in both the private life and public life of women. However, it never becomes absolute [18]. In the Decalogue (Ten Commandments) of Exodus 20, aspects of both male priority and gender balance can be seen.

Conservative Christian theologian Gilbert Bilezikian points out that throughout the Old Testament era and beyond, just as God had prophesied, men continued to rule over women in a patriarchal system which he sees as being a «compromise» or «accommodation» between sinful reality and the divine ideal. The coming of Jesus is understood as moving forward from Old Testament patriarchy, re-instituting full equality of gender roles [2].

The New Testament includes the words of Christ – the main figure in Christianity. As the founder of Christianity, Jesus never taught nor approved of any kind of subordination of one of his followers over another. Instead, he expressly forbade it in any Christian relationship. All three Synoptic gospels record Jesus teaching his disciples that any subordination of one to another, both abusive and customary, is a pagan practice — not something to take place among his followers. Having issued his strong prohibition against subordination of others, he prescribed the Christian alternative to subordination as being the exact opposite: profound service to others, extending even to making the ultimate sacrifice of giving one's life if necessary.

At the same time, in New Testament we found passages such as «Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior. As the church is subject to Christ, so let wives also be subject in everything to their husbands» [Eph. 5.22-24] which teaches submission of wives to husbands, are typically understood by egalitarians as a temporary accommodation to a harsh 1st century culture where Roman law. *Patria Potestas* (Latin for «Rule of the Fathers») gave fathers enormous power over the *familia* which included wife, children, slaves, and adult dependents. That power gives the father/husband the right to kill his wife

under a variety of circumstances.

In the New Testament we can see also Bible verses from Paul's letters which support the idea that women are to have a different or submissive role to men. «A woman should learn in quietness and full submission. I do not permit a woman to teach or to assume authority over a man; she must be quiet. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner. But women will be saved through childbearing — if they continue in faith, love and holiness with propriety» [1 Tim. 2:11-15]. «Submit to one another out of reverence for Christ. Wives, submit yourselves to your own husbands as you do to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything» [Eph. 5:21-27].

Such diversity in the understanding of the women gender role created three approaches: Egalitarian view, Complementarian view and Biblical patriarchy. They have a different positions as for the place of women in the private and public life.

Christian Egalitarians believe that Christian marriage is intended to be a marriage without any hierarchy — a full and equal partnership between the wife and husband. The Christian Egalitarian view of marriage asserts that gender, in and of itself, neither privileges nor curtails a believer's gifting or calling to any ministry in the church or home. Therefore, they see that «oneness» as pointing to gender equality in marriage. They believe the biblical model for Christian marriages is therefore for the spouses to share equal responsibility within the family — not one over the other nor one under the other.

Complementarians hold to a hierarchical structure between husband and wife. They believe men and women have different gender-specific roles that allow each to complement the other, hence the designation «Complementarians». The Complementarian view of marriage holds that while the husband and wife are of equal worth before God, husbands and wives are given different functions and responsibilities by God that are based on gender, and that male leadership is biblically ordained so that the husband is always the senior authority figure. They believe «the Bible presents a clear chain of authority— above all authority and power is God; God is the head of Christ. Then in descending order, Christ is the head of man, man is the head of woman, and parents are the head of their children» [17]. Complementarians teach that God intended men to lead their wives as «heads» of the family.

The patriarchal model of marriage is clearly the oldest one. It characterized the theological understanding of most Old Testament writers. It mandates the supremacy, at times the ultimate domination, of the husband-father in the family. In the first century Roman Empire, in the time of Jesus, Paul, and Peter, it was the law of the land and gave the husband absolute authority over his wife, children, and slaves — even the power of life or death. It subordinates all women.

Biblical patriarchy is similar to Complementarianism but with differences of degree and emphasis. Biblical patriarchists carry the husband-headship model considerably further and with more militancy. While Complementarians also hold to exclusively male leadership in both the home and the church, Biblical patriarchy extends that exclusion to the civic sphere as well, so that women should not be civil leaders and indeed should not have careers outside the home [10].

Patriarchy is based on authoritarianism — complete obedience or subjection to male authority as opposed to individual freedom. Patriarchy gives preeminence to the male in essentially all matters of religion and culture. It explicitly deprives all women of social, political, and economic rights. The marriage relationship simply reinforced this dominance of women by men, providing religious, cultural, legal structures that clearly favor patriarchy to the exclusion of even basic human dignity for wives [10].

Much of the dispute hinges on how one interprets the New Testament Household Code (Haustafel) which has as its main focus hierarchical relationships between three pairs of social classes that were controlled by Roman law: husbands/wives, parents/children, and masters/slaves. The Code, with variations, occurs in four epistles (letters) by the Apostle Paul and in 1 Peter. The Roman law of *Manus* gave the husband nearly absolute autocratic power over his wife, including life and death. The law of *Patria Potestas* gave a husband equally severe power over his children and slaves. They also write that slavery is tolerated in Scripture but never commanded but in some cases is criticized, whereas wives are explicitly commanded to submit to their husbands and male leadership is never criticized. Thus various approaches have a different interpretation of the same word.

Complementarians have traditionally held that Christian ministers ought to be men, because of the

need to represent Jesus Christ, who was the "Son" of God, and incarnate as a male human being [13]. A related position is that while both male and female were made in the image of God, the woman shares in the divine image through the man because she was created out of him, and is his «glory» [1Cor.11:7-8].

Christian egalitarians respond by arguing that God is not gendered, and that males and females image God equally and without any differences. In addition, terms such as «Father» and «Son», used in reference to God, should be understood as analogies or metaphors used by the biblical authors to communicate attributes about God in a culture where men had social privilege. Similarly, Christ became a male not because it was theologically necessary, but because 1st-century Jewish culture would not have accepted a female Messiah [4, 5].

Modern complementarians argue that Genesis 1:26-28 and Galatians 3:28 establish the full equality of males and females in terms of status, worth and dignity [16]. Complementary roles in marriage and church leadership, including the primary authority of men and the submission of wives, are not thought to contradict this principle of ontological equality. The equation of role or functional subordination and ontological inferiority is considered to be a category confusion.

Egalitarian Christians consider that this teaching of Jesus to the men who were the 12 Apostles trumps any subsequent teachings of Paul and Peter that Complementarians interpret as establishing «Husband-Headship» requiring «Wife-Submission», or denying women opportunities to serve in any leadership position within the Church. But both complementarians and egalitarians see Jesus as treating women with compassion, grace and dignity. The gospels of the New Testament, especially Luke, mention Jesus speaking to or helping women publicly and openly [3].

The historian Geoffrey Blainey wrote that women were more influential during the period of Jesus' brief ministry than they were in the next thousand years of Christianity. Jesus always showed the greatest esteem and the greatest respect for woman, for every woman, and in particular He was sensitive to female suffering. Going beyond the social and religious barriers of the time, Jesus reestablished woman in her full dignity as a human person before God and before men ... Christ's way of acting, the Gospel of his words and deeds, is a consistent protest against whatever offends the dignity of women [9].

Interesting is the question of Biblical betrothal, which is merely a binding promise to get married, is distinct from marriage itself, with the time between these events varying substantially. Since a wife was regarded as property in biblical times, the betrothal was effected simply by purchasing her from her father; the girl's consent is not explicitly required by any biblical law. In Old Testament times, a wife was regarded as chattel, belonging to her husband. The descriptions of the Bible suggest that she would be expected to perform tasks such as spinning, sewing, weaving, manufacture of clothing, fetching of water, baking of bread, and animal husbandry [15]. However, wives were usually looked after with care, and bigamous men were expected to ensure that they give their first wife food, clothing, and sexual activity [Ex 21:10].

The question of free choice to divorce is also understood in different ways by denominations of Christianity. As example, Protestants condoning divorce only under limited circumstances, most Protestant churches allow for divorce and remarriage. Conservative Protestants take a stricter view of the nature of marriage. They consider marriage a solemn covenant between wife, husband and God. Most view sexual relations as appropriate only within a marriage. Divorce is permissible, if at all, only in very specific circumstances. The standard formula for remarriage in Orthodox Church is that the Church joyfully blesses the first marriage, merely performs the second, barely tolerates the third, and invariably forbids the fourth.

The Jehovah's Witnesses view marriage to be a permanent arrangement with the only possible exception being adultery. Divorce is strongly discouraged even when adultery is committed since the wronged spouse is free to forgive the unfaithful one. There are provisions for a domestic separation in the event of "failure to provide for one's household" and domestic violence, or spiritual resistance on the part of a partner. Even in such situations though divorce would be considered grounds for loss of privileges in the congregation. Remarrying after death or a proper divorce is permitted [17].

Conclusions and perspectives of further research. As we can see, there is considerable disagreement among Christians as to the biblical way to define the roles of each marriage partner, and how each should interact in the family to create healthy family relationships and to please God. Roles in Christian marriages between opposite-sex couples challenge deep-rooted beliefs, teachings, and traditions—most dating from biblical days. Opinions and teachings vary among three principal groups—one group that believes in a full and co-equal partnership of the husband and wife, and two others which

advocate a male-dominant hierarchical structure in marriage. This three approaches are Egalitarian view, Complementarian view and Biblical patriarchy.

The main goal of this article was to find out what is the objective attitude of the Holy Bible to the gender roles of women and to determine the difference in interpretation of its texts in different denominations of Christianity. The research showed that there is no objective attitude, there are just subjective attitudes. This situation happened because of present difference in interpretations of the Holy Bible. Thus, attitude depends on who and how interpreters the question of gender role of women, but not on the «true meaning» of Holy Scripture. There is a plenty of fodder in the Bible, for those who seek a theology of discrimination and, at the same time, for those, who have the opposite views.

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УДК 316.772.4

СОЦІАЛЬНО-ПСИХОЛОГІЧНІ ОСОБЛИВОСТІ ЦІЛЕПОКЛАДАННЯ У КОНТЕКСТІ СПОЖИВЧОЇ ПОВЕДІНКИ

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Гомольська Л.П. Соціально-психологічні особливості цілепокладання у контексті споживчої поведінки. У статті наведено результати емпіричного дослідження особливостей цілепокладання у контексті споживчої поведінки. На вибірці студентської молоді встановлено, що переважна кількість досліджуваних виявляє наміри реалізувати споживчу поведінку середнього рівня вираженості. Визначено статистично значущі відмінності у намірах споживачів, особливо жінок, щодо придбання одягу й аксесуарів, автомобілів і, на рівні тенденції, косметики. Установлено, що наміри споживачів щодо споживання зазначених груп товарів посилюються із зростанням рівня доходів на члена сім'ї. Виявлено, що в цілому йдеться переважно про середній рівень відданості досліджуваних споживачів матеріальним потребам і бажанням, при цьому придбання й споживання товарів / послуг асоціюється насамперед з прагненням щастя на протизага прагненню досягненню успіху чи самому процесу придбання й споживання як такому. Показано, що із зростанням лояльності споживачів показники матеріалізму стають вищими, особливо для чоловіків. Констатовано, що врахування соціально-психологічних особливостей цілепокладання сприятиме організації більш ефективної взаємодії споживачів з брендом.

Ключові слова: бренд, цілепокладання, соціально-психологічний механізм, споживча поведінка, лояльність, студентська молодь.

Gomolska, L.P Socio-psychological characteristics of goal-setting in the context of consumer behavior. The results of empirical research in the context of goal-setting features of consumer behavior have been shown. In the sample of student youth