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## THE PROBLEM OF THE DEVELOPMENT OF RATIONAL NEEDS OF YOUNG PEOPLE ON THE EXAMPLE OF THE TRANSFORMATION OF GENDER NORMS IN RUSSIA AND FRANCE

**Introduction.** This article deals with the problem of development of reasonable needs of young people through the change of gender stereotypes. The authors gave definitions of the concept and classification of human needs, in accordance with the value consciousness of a person.

**Materials and methods.** The article indicates that Russian and French cultures both have a number of features that have led to the formation of gender standards. These standards transform the inherent biological differences between men and women into a number of rational needs. The key factors determining their transformation are the way of organizing the life of traditional society, the sacralization of life and social relations under the influence of Christianity, the approval of liberal values, the modernization of production, fashion.

**Results.** As a result of an associative study conducted by the authors, it turned out that at a basic level, the traditional, historically established understanding of “masculinity” and “femininity”, despite the changes that are taking place in the society, has survived.

**Conclusions.** Within the study, the authors concluded that gender stereotypes, as cultural norms, have a significant impact on the formation of rational human needs.

**Keywords:** needs, values, education, gender, intercultural comparative analysis, empirical research, French culture, Russian culture, stereotypes, lifestyle.

**Introduction.** The problem of human needs is one of the central and at the same time the most complex problems of man and society. All actions of people, their communities, social groups and institutions are the realization of a huge variety of human needs. The history of civilization with its economy, culture, politics, art, religion, education can be represented as a desire to meet certain needs. “Thanks to our needs, desires, fantasies, we are dependent on other people; thanks to them, each of us is forced, for the sake of his own interest, to be useful to other beings, able to deliver items to him that he does not have. Every nation is simply the union of a multitude of people connected with each other by their needs and their pleasures” [1].

The concept of need has many definitions. This is “an internal stimulus of every activity” (Zdravomyslov A. G.), “Need or lack of something” (“Philosophical Encyclopedic Dictionary”), “a system of conditions in the human body that are necessary and sufficient for the survival of the group and the organism” (Bronislaw Malinovsky), “the primary link of motivation” (N. S. Kuznetsov). Needs of various kinds are an incentive for practical activities at the individual and collective levels in the context of cultural and historical events and eras.

Being directly connected with a worldview that forms the deep foundation of society’s activities and individual behavior, the role of needs and their attendant “passions” has long been a subject of reflection in religious, philosophical, ethical and pedagogical concepts, where various ideas regarding their relative value, attitudes to problems of the meaning of life, morality, human happiness.

Human being is changeable, as well as the conditions of human life. A person consciously or unknowingly evaluates various products of work, events in society and natural phenomena as good or evil, useful or harmful, fair and unfair. Thus, speaking of the role of needs, we must not forget that, along with the knowledge of the world, information evolution, there is a value consciousness and value relations as the most important characteristics of human life activity. “The value consciousness and value relationship are attributes of the existence of a person as a person, which, being formed in a particular society and interiorizing certain social relations, is at the same time a subject of activity and behavior and has a relative autonomy, internal regulation, in which the types of value consciousness form the highest level” [2].

The perceptions of values have a powerful impact on the world of needs. On this basis, it is possible to identify reasonable and unreasonable (perverse), true and false, progressive and regressive needs.

“Reasonable needs are genuine integrity, characterized by one or another measure of harmony – depending on the basis (necessarily non-antagonistic) on which they are formed (stage of development of society, its capabilities, etc.) [3]. Reasonable needs are associated with the disclosure of all the abilities of the individual, ensuring its creative development.

“The harmonization of personal and social needs and interests is the main prerequisite for the formation of reasonable needs” [3]. The formation of reasonable needs is greatly influenced by the type of so-

cial structure, climatic conditions, religion, ideology, traditions and customs, and even fashion. The dynamics of needs are determined by changes in the forms and ways of organizing the joint life of people.

One of the indicators of changing the forms of rational human needs are such regulatory behaviors and expectations that are associated with images of women and men in different cultures (gender norms), being an integral part of any culture, are largely localized and determined by it.

**Materials and Methods.** Gender is cultural derivative and in spite of the fact that women and men differ biologically, it is the gender norms of different cultures that interpret and transform internal biological differences in men and women into a number of social expectations concerning what behaviour models and activity should be considered for them appropriate and what rights, resources and powers they have to have [4]. Of course, there is a clear similarity between these expectations. According to G. Tajfel, certain cross-cultural consistency of gender stereotypes is dominant. For example, practically all societies confer the main responsibility in care of babies and small children on women and girls, and the responsibility for military service and national defence is on men [5].

American researchers K. Do and T. Emsweiler, emphasizing the reproducibility of gender expectations, came to the conclusion that gender stereotypes are not less stable than racial stereotypes. At the same time gender norms considerably differ in different societies. According to Dr. Habel "Gender might be the most influential factor in our lives, starting even before birth", she stated. "In everyday life, we continuously deal with gender differences, and sometimes we struggle with the peculiarities of the 'typical' male or the 'typical' female" [6].

In fact, gender differences are strongly influenced by gender stereotypes, socialization and learning, as well as genes and hormones and environmental factors.

The Russian culture and the culture of France have both a number of similar lines, and a number of distinctive features, which influenced on the formation of gender standards of each culture.

An important factor in determining the difference in gender norms was that the struggle for women's equal rights in our country began much later than in France; in spite of the fact that the Russian women acquired a voting power for nearly 30 years earlier than French women, France is considered to be the ancestor of the movement for equality of women. Thus, it was in the XVI century when women were allowed to be educated and get access to books in France; in 1792 Olympia de Gouges developed the "Declaration of the Rights of a Woman and a Citizen", thereby defining the leading role of France in the development of relations between the sexes.

At a time when France was already fighting for the rights of women, a civil society in Russia had not been created yet, and the Russian mentality was characterized by a lack of legal consciousness. Therefore, the gender stereotypes of French society were influenced by the ideology of law and the contract of citizens as independent legal entities, while in Russia, similar in content views were based on the principals of mutual informal trust and love. Let's consider the specified distinction in more detail.

The most important factors influencing the formation of the "masculinity-femininity" stereotype within the framework of Russian culture are the patriarchal type of culture and the Christian religion. These two factors determine the starting point of the transformation of gender stereotypes in French culture too: they determined the subordinate position of a woman, the non-recognition of her as a full-fledged personality, the idea of her lower intellectual and moral level. Despite the fact that "medieval France was the birthplace of the ideal of courtly service to a beautiful lady sung by troubadours and truers, the flip side of this attitude was treating her as a lower being, deprived of any human rights. In the Middle Ages, a husband could subject the wife, suspected of the adultery, to the punishment by a whip, ship her in water in a cage, and exile her to a monastery" [7].

The passionate worship of the Mother of God, on the one hand, coexisted with the image of a woman as a "vessel of sin", the tool of a Satan, on the other hand, which led thousands of unfortunate "witches" and "witchcraft" to a fire.

First, principles of intellectual and social misogyny were challenged in the Enlightenment in France due to a general ideological shift.

One of the first who started talking about the woman from more or less positive point of view was J.-J. Rousseau. According to Rousseau, the feminine has a number of positive qualities that are not found in a man. These qualities, in turn, have an important positive impact on process of formation of a male subject, that is women, having a different sensual nature than men, are endowed with the ability to be pleasant to men, causing them to have the best human feelings – love, compassion, care and, as a result, they can have a beneficial effect on men: ennoble and soften their morals, develop sensitivity and shape their more refined aesthetic taste. On it, according to Russo, the role of the woman has to be limited. Even in gallant 18th century the friend of the great educator Montesquieu madam de Tensen bitterly noticed: "Judging by the way God treats us, it is not difficult to notice that he is a man" [8]. Apparently, the women's disadvantage and their dependence on men in French society of that time are clearly traced.

Further the attitude towards the woman changes at the time of the French revolution during which the slogan was proclaimed: "If the woman has the right to ascend to a scaffold, then she has to have the right to ascend to a tribune". So, E. Leguva describes position of women of that time: "Women during the Revolution got into the political sphere, they took in it weight and kept the men's positions for three years" [9]. Women proved that they "can own both a spinning wheel and a sword" [9]. However, Leguve notes that this experience was unfavorable, that is, the intervention in politics "was either unfortunate, or useless, or ridiculous" [9]. Thus, it is impossible to overestimate the significance of the changes that emerged during this period. The Charter of the Great French Revolution – the Declaration of the Rights of Man and the Citizen – practically did not concern the female half of the nation.

So, Yu. I. Rubinsky, referring to the Civil code of Napoleon, gives a clear idea of position of women of that time: "Article 213 of Napoleon's Civil Code stated: "The husband is obliged to patronize his wife, and his wife must obey her husband". She had to live with him and follow him everywhere. By virtue of article 443, the husband could forbid his wife to work, article 1428 gave him the right to dispose of the property of his wife, to read her letters. Article 1124 equated married women in the opinion of the law to minor and former convicts in view of what their presence at court or especially participation in the list of jurors were excluded completely. According to the memoirs of one of the members of Napoleon's State Council, the emperor directly said: "The nature made women our slaves" [4]. A. Yu. Ivanov, describing the life of the French at Napoleon, notes that the Napoleonic education system was designed for young men, and for girls he created only educational houses of the Honourable legion. "They do not need public training as they are not intended for public life", – Napoleon said about girls. Yes, and in Ekuan it is enough to teach so that after it ends, a girl "could become the mistress of a small family, knew how to sew dresses, mend her husband's clothes, provide a newborn dowry" [10].

As well as in the Russian culture, the new stage in functioning of gender norms begins at the end of XIX – the beginning of the 20th century and is caused by the scientific and technical progress, which was followed by some changes in the legislation.

Certain specifics can be connected with the fact that at the beginning of the 20th century the arising industry of fashion began to play a huge role in the formation of gender stereotypes in France. Fashion, being one of kinds of cultural norms, can influence formation of gender stereotypes to a greater or lesser extent; in France this degree was greater. So, with a help of Coco Chanel, "short hair, a flat breast, flared pants, as a sailor, half-meter length cigarette in lips" [8] – here is an image of a Frenchwoman of the 20th.

The predominance of masculine features in female images can be traced both in French and in Russian culture of that era (but the image of a woman is somewhat more accented by fashion then by ideology in France). "Looking through the fashion magazines of that era, you can see that a woman approaches a man in all the physical aspects and the male ideal is feminized at the same time. From now on, a man resolutely shaves off his mustache, which was recently a symbol of his masculinity. The ideal of the hero is no longer the winning warrior, but a beautiful, handsome man, in which the male principle is no longer the primary quality any more". [8] As A. Morua noted: "In the times of Balzac, the husband was the solution to the problem, in the times of Roussen, the problem was himself" [11].

**Results.** In a modern society, a French woman criticizes the "myth" about women existing before: "There was a time, not so long ago, when many women did not know and did not want to know any other work besides taking care of the house and children" [9]; the modern Frenchwoman no longer needs a winner, a defender and a support, she asserts her independence by herself. Thus, according to the empirical research conducted by the author, in which 150 Russian and French students were participated, women see a father, a husband, and a lover in men. Almost all respondents associate women with concepts related to external beauty: "elegance", "refinement", "beauty", "make-up", "heels" and to internal qualities such as "will" and "independence". It is remarkable that, compared with the Russian respondents, whose associations "mother", "motherhood", "family", "wife" are fundamental to the concept of "woman", the same concepts are practically not found in French women. The association "motherhood" was given to the concept of woman only in a few cases in France. At the same time practically all respondents associate themselves with "mother" and "family" in the self-identity test.

There is a contradiction here too: on the one hand, gender stereotypes are caused by socio-cultural factors: the desire of women to be realized not only in the family sphere, but also to shine outside the home, and thus these stereotypes are caused by the collective public consciousness; On the other hand, gender stereotypes are determined by personal qualities and cognitive processes, where tradition plays an important role as the norm, and in this case the perception of the public and the personal does not coincide. Thus, a civilizational shift occurs in the French culture but in a slightly different form. As for Russian girls it is

more usual to give a traditional description of a "women in general" and much more modernized one for themselves, French women's ratio is rather the opposite. Probably, this reflects the peculiarities of worldview principles transmitted through the social channels.

As for the answers of men, there was no significant difference between the ideas of the Russians and the French about themselves. All men associate themselves with practically the same qualities such as support, responsibility, strength, protection. The French, like the Russians, appreciate beauty, intelligence, elegance in a woman and associate a woman with the following concepts: "maternal instinct", "wife", "mother", "protector", "pleasure". It is noteworthy that not a single respondent in France, unlike Russian men, has noted such associations with the concept of a woman as a hostess and a housewife, which also indicates some specifics of the relationship between a man and a woman established in French culture: the ideology of the French family is more rooted on the idea that mutual support and a fair distribution of household responsibilities are important components of family happiness. The study also revealed that for most French as well as Russian respondents, regardless of gender, family is a core value and an indicator of the functioning of gender norms in culture and society. Thus, the following main associations with the concept of "family and home" were named: "father", "mother", "protection", "hearth", "rest", "support", "importance", "children", "love", "Happiness", "calm", "Motherland" [12].

In modern Russia, a historically established system of gender norms is traced. It prescribes a specific pattern of sex-role behavior for a man and a woman and is shown in a set of qualities that are fixed and attributed to one or another gender, and a civilizational shift which is happening in this system at present.

**Conclusions.** This conclusion confirms our associative study of the ideas of young boys and girls about their perception of the concept of "man" and "woman". The study demonstrates that, at a basic level, the traditional, historically established understanding of "masculinity" and "femininity", despite the changes that have occurred and are taking place in society, has survived. So, according to our research, the top six most common associations of men in relation to a woman included: mother, beauty, keeper of the hearth, wife, weakness, housewife.

Women associate themselves with the concepts of "mother", "care", "tenderness", "family", "beauty", "comfort". The fact that no respondent gave the concept "housewife" or "hostess" that can demonstrate different perception of gender roles at men and at women is remarkable.

Most respondents associate men with the following images: support, father, reliability, stone wall, power, mind. An interesting fact is that women's answers almost coincided with the answers of male respondents who noted the following associations with the concept of man: strength, father, protector, courage, intelligence, support.

Thus, the results of the study led us to the conclusion that, basically, the views of young men and women on understanding male and female roles are still not beyond the traditional stereotypes, and it is the rules and ideals that are associated with traditional gender roles and the cultural norms that explain the choice of associations interviewed in both Russian and French cultures.

As we can see, girls are attracted primarily by traditional masculine qualities in men, and men appreciate traditional feminine qualities in women. Although, as we have defined above, some changes in the distribution of roles do occur: girls indicate professional and professional characteristics as self-determination. The mechanism of preserving and updating gender norms can be presented by analogy with the following: "The moral norm that becomes generally accepted is gradually transformed into the usual moral automatism", into a label template, into a custom procedure. Moral consciousness is freed from the already indisputable, non-controversial problems, transferring them to the level of subconscious and intuitive-sensual stereotypes of behavior; It is accepted as a solution to new problems, consolidating new standards. These processes, on the one hand, contribute to the emergence and preservation of social knowledge, on the other - allow new ideas to appear that are more adequate to the existing situation" [4]. In our opinion, a similar process occurs with gender norms: they partially go to the level of subconscious patterns, while at the level of consciousness, the process of the formation of already new norms begins.

All this allows us to make the following conclusion. The general logic of changing gender stereotypes coincides in Russian and French culture over the past two centuries, but the manifestations and even selected moments of the determination of the changes that occur have certain cultural specificities.

So, the statement of the idea of female equality in France was articulated first of all in the context of political ideology, in connection with a thesis of the Enlightenment on the natural equality of people. In Russia it was established in an ethical way, in the connection with Christian love to the person in general. The masculinization of an image of the woman in Russia of the first half of the 20th century was formed on



the ideological bases, and it was primarily expressed in terms of images of fashion in France [11].

Thus, even externally identical gender norms acquire a slightly different meaning in a different cultural context, that once again demonstrates their status as cultural norms.

Studying the person's needs convinces us that the totality of formed needs has a very significant impact on a person's behavior, on his response to changes in the socio-political situation in society, on the choice of the meaning of life and the path of individual development. Needs cannot be reduced to the sum of only external requirements arising from social and economic conditions. They represent certain vital lines of the organization of the entire system of interaction in society. They are shown in the mass habits and cultural skills, which people learn during their socialization, education, upbringing.

It is impossible to find a society, a nation, a country, where a person would not strive to satisfy his material needs, would not look for human communication, friendship and love, would not need respect and self-esteem, would not try to realize himself, learn something new [13]. The rational needs are the result of the great educational efforts of the whole society, as well as the concentration of the will and character of the individual. The methods of forming needs are specific ways of using certain means for active purposeful impact on the biosocial nature of man and the values of the entire population. The means of forming needs are diverse, with their help the state and society purposefully influences the processes of development of needs. The most effective means include: value-raising activities, mass media and promotional activities, upbringing and education.

Some types of needs are traditional in nature. They are passed on from generation to generation and rooted in the subconscious of members of society. This is influenced by many factors, including the type of social structure, climatic conditions, religion and ideology, as well as traditions and customs. A number of social conditions can be mentioned, such as: freedom of speech, freedom of choice of activity, freedom of expression, the right to research activity and information, the right to self-defense, as well as a social structure characterized by justice, fairness and order necessary are necessary for development of reasonable human needs. The formation of rational needs that most determine the behavior of people are capable of self-sacrifice, the protection of their dignity and the dignity of their homeland, require great educational efforts, the use of certain methods and means for a purposeful impact on the biosocial nature of man and his attitudes.

Thus, the wealth of a person is the wealth of his needs and the ability to control them.

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## **ПРОБЛЕМА ФОРМИРОВАНИЯ РАЗУМНЫХ ПОТРЕБНОСТЕЙ МОЛОДЁЖИ НА ПРИМЕРЕ ТРАНСФОРМАЦИИ ГЕНДЕРНЫХ НОРМ В РОССИИ И ФРАНЦИИ**

**Проблема и цель.** Проблема потребностей человека является одной из центральных и в то же время наиболее сложных проблем человека и общества. Все действия людей, их сообществ, социальных групп и институтов – это реализация огромного разнообразия человеческих потребностей. История цивилизации с её экономикой, культурой, политикой, искусством, религией, образованием может быть представлена как желание индивида удовлетворить те или иные потребности. Будучи непосредственно связанным с мировоззрением, которое формирует глубокую основу деятельности общества и индивидуального поведения, роль потребностей и сопутствующих им «страстей» долгое время была предметом отражения в религиозных, философских, этических и педагогических концепциях, где различные идеи относительно их относительная ценность, отношение к проблемам смысла жизни, нравственность, человеческое счастье.

В данной статье рассматривается проблема формирования разумных потребностей человека на примере трансформации гендерных стереотипов в русской и французской культурах. Авторами был проведён анализ потребностей человека, даны определения понятия потребностей человека, их классификация на разумные и неразумные, в соответствии с ценностным сознанием и ценностными отношениями, являющимися важнейшими характеристиками человеческой жизнедеятельности. Особое внимание в статье уделяется формированию разумных потребностей молодого поколения, которые связаны с раскрытием всех способностей личности, обеспечением её творческого развития. Одним из показателей изменения форм разумных потребностей человека, по мнению авторов, являются нормативные модели поведения и ожиданий людей, связанные с образами женщины и мужчины в различных культурах (гендерные нормы).

**Методология.** В статье указывается, что русская культура и культура Франции имеют как ряд схожих черт, так и ряд отличительных особенностей, влияющих на формирование гендерных стандартов каждой культуры. Гендер является культурологической производной и, несмотря на то, что женщины и мужчины различаются в биологическом отношении, именно гендерные нормы различных культур интерпретируют и преобразуют внутренние, присущие мужчинам и женщинам биологические различия в ряд разумных потребностей. Важным фактором при определении различия гендерных норм явилось то, что в нашей стране борьба за равноправие женщин началась гораздо позже; несмотря на то, что российские женщины получили право голоса почти на 30 лет раньше, чем француженки, именно Франция считается родоначальницей движения за равноправие женщин. В то время, когда во Франции уже шла борьба за права женщин, в России ещё не сформировалось гражданское общество, а российская ментальность характеризовалась отсутствием правового сознания. Поэтому на гендерные стереотипы французского общества повлияла идеология права и договора граждан как самостоятельных юридических лиц, в то время как в России сходные по содержанию представления основывались на началах взаимного неформального доверия и любви. Было выявлено, что гендерные нормы в русской и французской культурах в целом изменялись сходным образом. Ключевыми факторами, определявшими их трансформацию были способ организации жизни традиционного общества, сакрализация быта и социальных отношений под влиянием христианства, утверждение либеральных ценностей, модернизация производства, моды.

**Результаты.** В результате исследования авторы выяснили, что гендерные стереотипы могут быть обусловлены как социально-культурными факторами и коллективным общественным сознанием так и, с

другой стороны, личностными качествами и когнитивными процессами, где важную роль играет традиция как норма. Этот вывод подтверждает проведённое авторами ассоциативное исследование представлений юношей и девушек об их восприятии понятия «мужчина» и «женщина». Исследование продемонстрировало, что на базовом уровне традиционное, исторически сложившееся понимание «маскулинности» и «феминности», несмотря на происходившие и происходящие перемены в обществе, сохранилось.

**Выводы.** Авторы делают вывод о том, что совокупность сформировавшихся потребностей оказывает весьма существенное влияние на поведение человека, на его реакцию на изменение социально-политической обстановки в обществе, на выбор смысла жизни и путь индивидуального развития. Авторы считают, что гендерные стереотипы в качестве культурных норм оказывают весьма существенное влияние на поведение человека, на его моральные нормы и ценностные установки. Формирование разумных потребностей, которые в наибольшей степени определяют поведение людей, способных на самопожертвование, на защиту своего достоинства и достоинства своей Родины, требуют больших воспитательных усилий, использование определённых способов и средств для активного целенаправленного воздействия на биосоциальную природу человека и его жизненные установки.

**Ключевые слова:** потребности, ценности, образование, гендерные особенности, межкультурный сравнительный анализ, эмпирическое исследование, французская культура, русская культура, стереотипы, образ жизни.

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