THE DEEP CONCEPT OF SECOND-CLASS AS A CAUSE OF GENDER INEQUALITY:
METHODOLOGICAL FRAMEWORK

Abstract

The article analyzes the methodological foundations for the emergence of the idea of woman as a second-class in society, as well as the main mechanisms for rooting this idea. The main prerequisites for the emergence of second-class idea, including the patriarchal society in the theories of Sylvia Walby and Raewyn Connell, as well as the IDEAL-method of Teutsch, as an alternative concept for achieving equality between men and women, are characterized. The concept of a “functional unit” is presented from the point of view of the current interaction between man and woman in modern society and a functional unit as a model of constructive equal interaction. Achieving this goal is seen as an important aspect for the transition to a more constructive approach of equal interaction between women and men, which can lead to both the progress of individuals and society in general.

Keywords: gender, gender inequality, equality of men and women, patriarchy, IDEAL-method, functional unit.
TOPLUMSAL CİNSİYET EŞİTSİZLİĞİNİN BİR NEDENİ OLARAK DERİN İKİNCİ SINIF KAVRAMI: METODOLOJİK ÇERÇEVE

Özet
Makale, toplumda ikinci sınıf bir kadın fikrin ortaya çıkığını metodolojik temellerini ve bu fikrin kökçelmesini sağlayan ana mekanizmaları incelemektedir. Sylvia Walby ve Raewyn Connell’ın teorilerindeki ataerkil toplum da dahil olmak üzere ikinci sınıf fikrin ortaya çıkığının temel önkoşullarının yanı sıra, erkeklerle kadınlar arasında eşitliği sağlamak için alternatif bir kavram olarak Teutsches’in İDEAL yöntemi karakterize edilmektedir. "İşlevsel birim" kavramı, modern toplumda kadın ve erkek arasındaki mevcut etkileşim ve yapıç eşit etkileşim modeli olarak işlevsel bir birim açısından sunulmaktadır. Bu amaca ulaşmak, hem bireylerin hem de genel olarak toplumun ilerlemesine yol açacak, kadınlar ve erkekler arasında eşit etkileşime yönelik daha yapıcı bir yaklaşıma geçiş için önemli adım olacaktır.

Anahtar Kelimeler: Cinsiyet, Cinsiyet Eşitsizliği, Kadın-Erkek Eşitliği, Ataerkillik, İDEAL Yöntem, İşlevsel Birim.

1. Introduction
The relationship between a man and a woman is the most ancient relationship that arose at the dawn of mankind. And today these relations form the basis of society not only as the main way of society’s reproduction, but also as the basis for transferring its mental characteristics, as a way of transferring cultural heritage, language, life concepts and interpretations and, as a result, reactions to certain life situations, attitude towards oneself, towards other people, towards life in general.

Interest in gender issues can be traced back to ancient times and to this day is one of the key topics of many studies. Particular attention is paid to the problem of gender equality in all spheres of society. And this is no coincidence. If in the XVIII-XIX centuries this problem had a social and political nature (well-known authors of that time - Mary Wollstonecraft, John Stuart Mill, Harriet Taylor, etc.), when the most important point was equality in access to social and civil rights such as education, suffrage, ownership of property. Then in the 20th century it acquired a moral and ethical character, when in the 60-70s it became obvious that equality at the level of legislation was not enough and theorists already focused on the differences between men and women (Voronina, 2003). The books of Simone de Beauvoir (“The Second Sex”, 1949), Betty Friedan (“The Feminine Mystique”, 1963) had a significant influence in this period (De Beauvoir, 1997; Friedan, 1963).

Today, during the period of economic crises, pandemics and wars, this issue is deeply economic in nature, and many studies show that it is through achieving gender equality in society that further prosperity and economic growth is possible not only in a single country, but throughout the world. An important example of this is the McKinsey Global Institute (MGI) study, in which they show and analyze the human capital opportunities that can be achieved with a further focus on gender equality. In studies, they show that women produced 37% of GDP, while they made up 50% of the working productive population. Provided that each country takes active steps towards gender equality, by 2025, global GDP could grow by $12 trillion. In this situation, all countries of the world can increase their GDP by 8%. If we talk about the maximum possible favorable development scenario, when women can at maximum fulfill male roles in all positions and in all sectors, then the McKinsey Global Institute claims that by 2025 there is an opportunity to add 28 trillion dollars or 26% to world GDP (McKinsey Global Institute, 2020).

According to different researches in Ukraine, more than half of the respondents do not believe that there is gender inequality in Ukraine (Razumkov, 2016; Rating, 2021). However, studies allow observing some contradictions in this regard. For example:

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- most men believe that success does not depend on gender, while most women are sure that they would have more opportunities for promotion if they were representatives of the opposite sex (Peluso, Heller Baird, Kesterson-Townes, 2019), more than half of the respondents, in principle, believe that women and men have equal opportunities, however, this opinion is shared more by men than women (Razumkov, 2016; Rating, 2021).

- respondents note gender-based discrimination in such areas as wages, professional and career growth, hiring and dismissal, while highlighting that men have a more advantageous position in these aspects (Razumkov, 2016; Rating, 2021).

- men have more confidence in their own strength regarding future career advancement; men and women equally have ambitions for a leadership position, but only 25% of women (compared to 42% of men) believe they can get such position (McKinsey&Company, 2016: 21).

- women often agree to less paid jobs compared to men, because they are convinced that it is more difficult for them to search and find a good job (Razumkov, 2016: 204-205).

- more than half of the respondents generally believe that it is the man who should economically support the family and that a career is more important for him than for a woman. Respondents also believe that the main duty for a woman is to give birth and raise children (Rating, 2021: 29). This belief, in our opinion, forms a contradiction between the rational explanation of the difficulties in career growth due to fulfilment by a woman of her family and maternal responsibilities and as real reasons for this situation (Razumkov, 2016: 205). And as a fact, which is reflected in various studies, women are 2-3 times busier with housework and childcare (McKinsey&Company, 2016; Noland, Moran, Kotschwar, 2016: 10; USREOU, 2017).

- another contradiction is connected to peculiar form of "blaming" of the opposite sex. Women defined the mistrust of men as a barrier, and men, from their side, noted that this barrier is associated with the unwillingness of women to achieve certain positions, perform certain functions (Razumkov, 2016: 205).

In this vein, we can refer to some findings from a study conducted in Ukraine. In fact, the low self-esteem of women in society and the complementary addition in the form of men's attitudes is part of the deep culture of society, which is not recognized: “the inconsistency of gender attitudes and the real behavior of both women and men, in particular “tolerance” of discrimination, should be sought in deeper social norms and rules, on the basis of which the gender culture is actually formed in society, which reproduces the relationship between men and women as hierarchical, subordinate, unequal” (Razumkov, 2016: 205).

“The prevailing gender culture in society gives rise to relatively low self-esteem of women and, as a result, a negative perception of their chances in the labor market and readiness for any work. This acceptance of inequality in the labor market can be seen as a form of women’s self-restraint, underlying a willingness to accept jobs which are less paid and jobs that have lower status” (Razumkov, 2016: 205).

Despite all the legislative measures to overcome gender inequality that are being taken at the level of the state and society, in the deep subconscious there is still a traditional vision of a woman who is more inclined to fulfill family responsibilities, and, accordingly, to the restriction in relation to self-realization and better working conditions. Since this situation is not defined as gender discrimination, in fact, it can be said that the maintenance of such a concept of the second-class woman is a deeply subconscious gender culture that is inherent in men and women equally and which has deep historical
roots. It is the awareness of the emergence of these second-class ideas, awareness of the depth, mechanism of influence and change that will contribute to the gradual formation of a vision of the role of men and women, as equal in terms of opportunities, talents, abilities for self-realization, decision-making, full influence on one’s life and one’s environment, and also to be as successful as possible in all spheres of public life at the micro and macro levels, at the level of the individual and society in general. At the same time, the situation of gender inequality is very similar to the situation in Western countries (Panasenko, 2021: 187).

2. Content of The Article

2.1. The main historical premises of the second-class idea.

Émile Durkheim, referring in his works to the sociologist, anthropologist and archaeologist Gustave Le Bon, (Durkheim, 1984: 58) noted that initially a man and a woman in terms of physical structure and mental characteristics had much less differences. “These anatomical similarities are accompanied by functional similarities. Indeed, in those same societies, women's functions do not differ very clearly from men's: both sexes lead an almost identical existence” (Durkheim, 1984: 59). “The woman of those distant times was not at all the weak creature that she became with the progress of morality. The prehistoric remains of people testify that the difference between the strength of a man and a woman was much weaker than now” (Durkheim, 1984: 59). With the development of civilization, the advent of the division of labor, the inequality between a man and a woman in favor of a man increases both physiologically, for example, brain size, physical strength, height, weight, and intellectual. “One of the distinguishing attributes of today's woman, softness, apparently did not belong to her from the very beginning” (Durkheim, 1984: 60).

With the advent of the state, a patriarchal model of society is formed. And its fundamental principles were formulated by the ancient philosophers Socrates, Aristotle, Plato in the 5th-4th centuries BC. Accordingly, philosophers formulated ideas of how an ideal state should function and what role in this state is assigned to a man and a woman. These views had a significant impact on the formation of the idea of weakness, imperfection, subordination of women. The body of a woman is considered to be physically weaker, prone to emotional swings, incapable of male achievements. The femininity is presented as something destructive, spontaneous, which poses a threat to culture, statehood and must be neutralized. The masculine or rational principle must dominate the sensual/corporeal/feminine principle and is the highest Virtue. Thus, in order to participate in social activities, a woman must either actually become a man in her qualities and characteristics, according to Plato, or serve and obey a man at the family and state level, according to Aristotle (Iliava, Savenkova, 2007; Zherebkin, 2001).

Religion has been a significant contributor to the multi-generational idea of woman's inferiority. Not only at the everyday level of a literal reading of the Bible, where it is directly stated that a woman should obey a man “Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything”. (Ephesians, 5: 22-24), but also at the level of dogma, a philosophical doctrine that became the basis of medieval society. The main idea is that the path of a woman and a man is determined by God and described in the Bible. Although it is written in the first chapter of Genesis that “God created man in his own image, in the image of God created he him; male and female created he them” (Genesis, 1: 27), but throughout the Bible, the key images are male, and female, although they occur, they are not so significant, “But I want you to understand that the head of every man is Christ, the head of a wife[a] is her husband, and the head of Christ is God... For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man. For man was not made from woman, but woman from man. Neither was man created for woman, but woman for man.” (Corinthians, 11: 3-9).
Medieval philosophy had a significant impact on the vision of women in society, where the feminine is seen as something sinful, imperfect, inferior to the man in every respect. The main function of childbearing reinforces the situation of female subordination at the family level, as an assistant to the husband and an instrument of procreation, which equates a woman to the status of a thing that has become part of the family's lifestyle and was reinforced at the state level (Iliaeva, Savenkova, 2007).

The Catholic Church still adheres to a similar position today. In his Apostolic letter on May 22, 1994, John Paul II states that despite the important female role, “the Church "does not consider herself authorized to admit women to priestly ordination. To these fundamental reasons the document adds other theological reasons which illustrate the appropriateness of the divine provision, and it also shows clearly that Christ's way of acting did not proceed from sociological or cultural motives peculiar to his time. The real reason is that, in giving the Church her fundamental constitution, her theological anthropology-therafter always followed by the Church's Tradition- Christ established things in this way. In calling only men as his Apostles, Christ acted in a completely free and sovereign manner. In fact the Gospels and the Acts of the Apostles attest that this call was made in accordance with God's eternal plan... I declare that the Church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the Church's faithful” (Apostolic letter, 1994).

As a result, the institution of religion still actively supports the idea of a woman's second-class status in an explicit or implicit form.

Thus, in the historical aspect, there is a contradiction between the original ratio of the qualities of men and women and the distribution of roles that has become attributed to them by the state and the church.

2.2. Patriarchal society as a basis for strengthening the idea of women as a second-class.

If we talk about the mechanism for maintaining the idea of second-class, then in all works and theories regarding gender equality, a patriarchal society is mentioned. One of the most significant, in our opinion, theorists of patriarchy is Sylvia Walby, who “define patriarchy as a system of social structures and practices in which men dominate, oppress and exploit women” (Walby, 1990: 20). She proposes to consider various aspects of gender inequality from the point of view of the patriarchy system and its patriarchal structures, while highlighting six structures of patriarchy that interact with each other (Walby, 1990: 21).

- *Patriarchal production relations* in the household. This is domestic unpaid female labor. In this case, the housewife acts as a production class, and the man as an expropriator.

- *Patriarchal relations within paid work*. Women in this case are limited in access to better types of work, better paid and more skilled work.

- *Patriarchal relations in the state*. When systematic patriarchal interests and beliefs in politics and priorities are maintained at the state level.

- *Male violence*. It has its own structure, despite the individual character and appears in various forms; appears on a regular basis, but the state does not respond properly to the appearance of cruelty and prefers not to intervene.

- *Patriarchal relations in the sexuality*. Appears in two main forms "forced heterosexuality and double standards” for men and women.

- *Patriarchal cultural institutions*. The cultivation of certain attitudes, ideas and ideologies regarding femininity and masculinity, standards of behavior that should be inherent in women and men through various institutions such as education, religion, the media.
In addition, Walby distinguishes two forms of patriarchy: private patriarchy, which takes place at the household level as the main place of women's oppression, and public patriarchy, which includes other social activities, such as work or political activity.

These two forms of patriarchy are linked: the suppression of women has shifted from the family to suppression in other areas of her life. A woman may leave a particular husband, but she will not escape patriarchal relationships in general.

Since the 19th century, the form and degree of patriarchy has changed. Feminist movements have contributed to reducing the degree of patriarchy, but we can easily say that in the 20th century the private form of patriarchy was replaced by a public one and the suppression of women at the household level did not change, but expanded to other public spheres in which a woman still obeys and is controlled by a man (Walby, 1990: 59).

The feminist push changed the course of history. However, this did not lead to the elimination of all forms of inequality between men and women, which it sought to eliminate.

Walby writes that although women have gained access to participation in social activities, this access is not equal to men (Walby, 1990: 180). All major social institutions - politics, the economy, education, the family - are still dominated by men. Thus, patriarchal relations remained as a format for the interaction of a man and a woman, only the form has changed: “However, in response, patriarchy changed in form, incorporating some of the hard-won changes into new traps for women” (Walby, 1990: 200).

In this way, Walby argues for the extension of women's repression from the level of the family to other social spheres.

Today, gender inequality maintains its trends. Apparently, there are deeper reasons why the suppression of women and gender inequality only changes its modality, but still remains. And it can be assumed that the achievement of equality at the family level, or rather at the mental level of the family, beliefs, concepts, on a larger scale will contribute to the achievement of gender equality at the level of society.

Many theorists who have studied the problems of gender relations in one way or another have linked the suppression of women with capitalism. The opposition to such a position is most systematically formulated by Raewyn Connell. She gave the broadest and deepest understanding and analysis of such concepts as patriarchy, masculinity (masculinity), femininity (femininity), gender relations. The scientist notes that “the subordination of women started long before capitalism, occurs in all classes under capitalism, and has continued in countries that have ceased to be capitalist” (Connell, 1987: 42).

Connell considers masculinity (masculinity) as an important governing component of the entire gender order and femininity (femininity) as a complementary phenomenon in relation to masculinity and subordinate to it. Masculinity and femininity are what defines the roles of men and women in society, “the female character is produced by socialization into the female role, masculine character by socialization into the male role - and deviants by some kind of failure in socialization” (Connell, 1987: 49). Both masculinity and femininity, as personal qualities, and aspects of character, change over time and in the course of history were filled with a certain meaning. Connell notes: "Multiple femininities and masculinities are, I would suggest, a central fact about gender and the way its structures are lived " (Connell, 1987: 63). She believed that femininity and masculinity are social products and did not support the idea that these two phenomena are biological in nature, since men and women are fundamentally different in nature. Gender, in her opinion, is in principle “gender a phenomenon within sociality” (Connell, 1987: 140). In her work, she, referring to many theories and authors, substantiates that between men and women there are much more in common than differences. She defines the concept of hegemonic.
masculinity - a certain ideal of strength and dominance, which dominates in all spheres and relations in society. This is the key mechanism for managing a patriarchal society. Other forms of masculinity and femininity, and there are many of them, line up in a hierarchy, at the top of which is hegemonic masculinity. Examples are the images of Sylvester Stallone, Humphrey Bogart, Bruce Willis. Belief in the superiority of men is strongly supported at different levels. Hegemonic masculinity is a male solidarity that "becomes both an economic and a cultural force." An example of cultural power would be the instructions given by male priests to women regarding meekness and obedience.

Capitalism is, in fact, a structure run by men, and therefore the entire system of capitalism is built for the benefit of men. The whole politics of the state is the politics of hegemonic masculinity with its punitive, controlling, military structures. Obviously, the state also controls gender policy at all levels. Therefore, we can say that the concept of masculinity has a much broader understanding and the entire structure of a patriarchal society is permeated with it. This applies to modern society even though roles are changing and the women's liberation movement has brought significant changes for women in society.

Following other authors, Connell uses the concepts of "gender order" and "gender regime" to describe the structure of society as a whole and individual institutions. The main elements of this structure are the division of labor, the structure of power and the structure of cathexis where gender relations appear. These structures interact with each other and masculinity dominates in all (Giddens, 2005).

Let's go through these elements in more detail.

1. The division of labor and gender structuring of production. The main problems at the family level are the equal distribution of budgets, household chores; and at work - in increasing the opportunity for women to have higher earnings and access to better paid jobs, career growth.

2. The structure of power. At the family level, it appears in the form of husband’s control over family members and, in particular, over a woman, limiting her freedom of choice, sole decision-making or their control over children, a woman’s career and lifestyle, as well as violence against women, as physical as well as psychological. At work, the power structure presented in the form of rough treatment by superiors and insufficient protection of women's rights by workers' organizations, such as trade unions.

3. Cathexis and sexuality. It appears in the family in the form of adequate use of contraceptive methods and control of one's own sexuality. For teenagers, this looks like adequate control over sexual life, and for married people, it looks like having the right to refuse or set the conditions for sexual life, to interrupt unconstructive relationships. In the workplace, factors such as sexual discrimination, harassment, or different standards for men and women can be identified (Connell, 1987: 268).

The levels of these structures can be both the whole of society and the micro level, for example, a specific household, workplace, and even at the level of a specific individual. Thus, these levels are connected and personal beliefs affect micro- and macrostructures, while the external environment forms deep personal beliefs that eventually form the reality of a person, group, and the whole society. We are talking about a kind of gender ideology, which at the level of society and social institutions ascribes a certain type of gender behavior, which is cultivated and supported at different levels. This is a set of traits which describe femininity and masculinity, as a "unitary model of sexual character." “It can be quite explicit: “just like a woman”, “just like a man.” More often it is implicit” (Connell, 1987: 167). This ideology is actively cultivated by the media and popular culture in various shows, articles, and advertisements. Moreover, as Connell notes, these processes are controlled by men, and femininity in this case is “emphasizing compliance” with male power (Connell, 1987: 188).
Such a system at the level of society leads to a certain ideology and ways of behavior at the family level: “the situation itself breeds traditionalism” in the distribution of responsibilities between family members, which consists in the fact that the care of children lies entirely with the wives. Wives must adapt to their husbands’ daily routine, they are isolated from the public world. They are afraid of politics, and they believe that the birth and upbringing of children is the main experience in their lives. Ideology can even overcome the logic of other practices. Thus, the idea that it is the husbands who are the breadwinners is also supported in those families where the woman works outside the home and receives a salary. And even if she earns more than her husband, the ideology is not criticized: it is believed that such situation is – “it's degrading for a man” (Connell, 1987: 243).

At the same time, Connell, referring to various studies, argues that the psychological similarity between men and women is significant, which means that femininity and masculinity are, in reality certain life style, the rules of the game, according to which men and women live, and which are cultivated by a patriarchal society. There is no doubt that today the society is patriarchal.

Connell believes that patriarchy, sexism, gender discrimination, despite all the unpleasant historical moments, brought some progress, although, in her opinion, there was no such historical necessity. But today society can take the next step and make a difference. Since the gender order is not a biological phenomenon, the only difference between a man and a woman is the features of the reproductive system for reproducing their own kind. Since each person is unique, we can, in fact, abolish the concept of gender in principle, which will allow us to achieve equality, and infinite diversity, as a logical consequence of the dismantling of gender, instead of the idea that gender is destiny (Connell, 1987: 288).

Thus, Connell, in fact, says that gender inequality has been inherited, has deep roots and the use of certain technologies will bring the problem to another, more technological level. Her proposal to eliminate “gender” concept itself. According to her, this will lead to a focus on division based on complementary complement for the reproduction and, as a result, a vision of this as a social purpose.

In our opinion, today, since the diversity of genders is cultivated in society as a marker of its progress, the issue of gender discrimination, gender stereotypes, which are becoming more hidden, is still relevant. Therefore, the elimination of the concept of gender and the transition to greater diversity does not make it possible today to achieve that equality in society, which Connell writes about, which is consonant with the modern concept of “diversity & inclusion”.

Thus, the analysis shows that the patriarchal society is permeated with the idea of woman as a second-class, who must correspond to a certain role. Despite social progress, this idea changed its modality and acquired a modern coloring.

2.3. The principle of functional unit (Teutsch, J. M., & Teutsch, C. K.) as a mechanism of complementary gender interaction and suppression.

The theories discussed above allow us to conclude that the concept of gender and gender relations are exclusively social phenomena. Connell in his works refers to many studies that substantiate the fact that in reality the psychological, intellectual abilities of men and women are not much different, which means that the ideas of differences are social and, we would say, mental, in nature.

Interesting in this regard is the analysis of the mechanism for strengthening and overcoming the idea of second-classness using the original author's concept, which was presented by American consultants in the second half of the 20th century Champion Kurt Teutsch, Ph.D, and Joel Marie Teutsch (Teutsch & Teutsch, 1975). This concept was called the “IDEAL-method” by the authors based on the abbreviation: individualized, directive - sets the direction / shows the life orbit, explanatory - gives an explanation / understanding, action - offers a specific program of action, log - formulated in a logical
The method allows to achieve fast and effective results both in individual counseling and in the analysis of individual and collective processes and driving forces. It includes three main components:

1) **Human physics** or how the laws of physics can be applied to the consciousness and behavior of an individual, as well as on a collective level in relation to groups and entire countries;

2) **Mental genetics**, which describes the influence of a person's way of thinking on the formation of life patterns in his life as a whole, in a family, several generations, how it affects a person's environment;

3) **Moral and spiritual principles and laws** as applied to human consciousness and their influence on the results of a person and life in general. In addition, consultants actively used the results of their many years of consulting practice to explain certain phenomena.

Let us draw the attention to the fact that the authors actually form some theoretical provisions of the new knowledge, which lies at the junction of various sciences, thus showing that seemingly incompatible directions, theories and knowledge have a common basis. The authors in their works refer to the works of Freud, Adler, Jung and others, and using the discoveries of the stimulus-reaction of Pavlov and Watson, they explained the operation of this mechanism in relation to human consciousness and explained the formation of reactions at the level of the individual's mentality; applied Mendel's laws (the principles of the transmission of hereditary information from one generation to another) in relation to the transmission of mental, behavioral and empirical information. The authors argue that in one generation it can be recessive for individual children or for an entire generation, and in the next generation it can become dominant. Therefore, based on their research and consultations, the Teutsches’ concluded that children often repeat grandparents rather than parents in terms of behavioral patterns, life experience and its results (Teutsch & Teutsch, 1975). Dr. Teutsch also substantiated the applicability of the laws of physics, such as Newton's laws and Einstein's theory of relativity, in relation to human consciousness, formulating a new direction in science called "Human Physics". Thus, they emphasized that consciousness and interpersonal relationships obey and function according to the same laws as the entire Universe. If Einstein spoke about the mass of a physical body, then Dr. Teutsch formulated the concept of “mental mass”, the changes of which occur according to the universal laws of physics. Based on this, the Teutsches’ “learned to define and use consciousness in such a way that all behavior and experience became its logical, predictable and therefore corrigible manifestations” (Teutsch & Teutsch, 2014: 34) on a single, collective, and social levels.

You can use the three separate points that Joel and Champion Teutsch formulated as the basis for his theory.

1. An individual's emotional response can shift from one stimulus to another in a situation where the individual is not aware of the connection between the stimulus and the resulting emotion. Unconscious emotions are stronger than conscious ones. Accordingly, they are the basis for the formation of a conditioned response as a result of life experience and its interpretation.

2. Thus, a unique key pattern (or several derivatives of it) is formed, or, in other words, a behavior model and, as a result of this behavior, a corresponding experience that is systematically repeated. The Teutsches’ note that people only interact with those who have either identical patterns or complementary patterns, so it can already be stated that according to this theory, that representatives of two parties meet and interact with each other according to a certain mechanism, like two gears, in within which the parties demonstrate certain stimuli and reactions, most often at an unconscious level.

3. These patterns have characteristics of so-called intergenerational perpetuation. This means that in different generations within the same family, from ancestors to contemporaries, the same patterns appear in a similar or complementary form. These manifestations change depending on the circumstances in which one or another generation lives, but the essence of the pattern remains, including,
regardless of whether the younger and older members of the family know each other personally or not. Moreover, this pattern often appears itself in different areas of life. Often the demonstration of the pattern is even tied to a certain age and influences the formation of the interpersonal relationships of the individual with the environment in such a way that this occurs in accordance with a certain mechanism that appears itself from generation to generation in a given family. “We feel entitled to postulate the existence of a conditioned reaction not only personal (or individual) in nature, but also interpersonal, as well as intergenerational (collective or universal)” (Teutsch & Teutsch, 2014; Hura, 2022).

The Teutsches’ developed original concept that all human interaction is governed by the principle of complementarity, which is defined as a functional unit (see Fig. 1). According to this concept, it consists of two key components: one is a negative or expectant factor; the second is a positive, or expectation-fulfilling factor. As shown in the figure, the two sides of the interaction do not function as separate components, but as single parts of one unit. Such interaction can apply to different areas of life, whether it be family, business, or interaction between the victim and the persecutor. Such interaction takes place according to a unique rule or law that works and creates a single field in which the two parties interact. Thus, Teutsch explained that “every type of human experience is predictable and therefore preventable” (Teutsch, 2019: 18).

![Figure. 1: Functional Unit (Teutsch, 2019: 19).](image)

Complementary factors in this case can include one individual and entire small and large groups from any of the parties.

A functional unit is essentially a cycle that repeats itself on a regular basis and, in fact, produces again and again the corresponding situation in the environment with identical people or completely different people. The context of situations may change, but the driving forces and the law or, in other words, the conditioned reaction formed over several generations, remain, as well as the result or certain experience. Therefore, the Teutsches’ concluded that over time, the victim and the persecutor change places within one functional unit or in a completely new one within one or several generations. As an example, some descriptions of the domination-submission law: 1. Within one generation and one family, a husband who humiliates and suppresses his wife and children may experience the same attitude from the boss and colleagues at work. 2. An intergenerational manifestation, when a man dominates in the family of parents and the wife is under suppression, but already in the next generation the woman dominates and the man finds himself in a subordinate role. A similar fact can be observed within entire groups, when within one generation or several generations there is a change in the roles of the victim-persecutor.

The Teutsches’ also noted that interaction within the framework of a functional unit was designated as a type of interpersonal attraction - suprasensory perception (SSP). In fact, electromagnetic waves of a certain frequency, which are captured in a single electromagnetic field only by those people who have a complementary or almost identical frequency, have a similar or complementary conditioned reaction, and therefore live within the same mind-law. Means that most of the communication takes place at the unconscious level, whether it is an individual, small or large groups. Therefore, a certain
mind-law is always collective, since it always covers a certain number of individuals who function according to the same rule or law within the framework of a functional unit (Teutsch & Teutsch, 2014, Gura, 2020).

So, it is possible to define the main and additional formation factors of such a mind as a “victim-persecutor”. In fact, we can say that all historical interaction between men and women was built according to the law of domination-submission, which means that one way or another, one side acted as a victim, and the other as a persecutor. In one way or another, men became not only persecutors of women, starting at the level of a particular family and continuing at the level of society in the form of discriminating women's rights, humiliating traditions, the cultivation of the idea of a woman's second-class nature, also such as murders and the unwillingness of female babies, physical and moral violence, etc. But later they played the role of victims of hostilities, died massively in numerous wars, and that subsequently led to the collective men’s degradation, which appears in the future, for example, in the form of alcoholism, which is more inherent in men. Over time, the individual or group that played the role of the victim develops a basic inner desire (BID: Basic Inner Desire, the author's discovery) to take revenge. Therefore, today more and more often we can see messages about the persecution of men in one form or another, for example, by female representatives, both individuals and entire groups.

It is possible to define the main factors through which the mind of the victim-persecutor is operating. The main factor is the so-called vertical transmission from generation to generation through conditioned reactions (which was written about earlier), through a system of beliefs, interpretations that form a similar experience already in the modern context. But the influence of this factor would not be so strong if there were no influence of horizontal factors such as:

1) Relatives, parents, family, friends, close environment, which strengthen certain ideas or beliefs and as a result of a law or pattern within functional unit,

2) Cultural traditions at the society level. Starting from kindergarten, poems, folk songs, literature, in which certain behavior, expectations are formed from a woman or a man. Often such expectations are in the nature of the victim or the persecutor. This also includes religious doctrines regarding a particular gender.

3) Modern media, films, dramas, various shows, including those with criminal content, series, news, various printed or electronic materials, official statistics or forecasts regarding accidents, crimes, cases of violence, certain diseases. These virtual channels create the consciousness of the victim.

4) Forecasts such as astrology, numerology, graphology, card divination. All these specialists develop the dependence of the individual from positive or negative prognosis. Such massive forecasts can be seen in the media, on television and are distributed by well-known authorities in certain area.

All these factors in one way or another reinforce certain expectations within victim or a persecutor role, both at individual and collective level (Teutsch & Teutsch, 2014: 92).

The Teutsches’ explained that focusing on the role of the victim cause an unconscious BID to persecution or expectation of persecution, which will produce a repeated experience until the person changes his desire or expectation, and therefore does not change his consciousness. Therefore, in fact, it is possible to say that certain forms of persecution are predictable based on the mental activity of individual or groups. Individual or collective aspirations, expectations and desires provide one or another repeating scenario and outcome.

The same mechanisms can be applied to the gender inequality analysis and the creation of gender stereotypes as a form of persecution. In this case, the same above described mechanisms are applied when woman expects certain form of persecution or violence and thus attract men in the role of
persecutor. Man, from his side develops a complementary desire to act as a persecutor, which inevitably leads to another functional unit where he expectedly will play role of another person/group’s victim or as a victim of illness, accidents, weather conditions, etc.

But the good news that this mechanism also works in the opposite direction. According to the principle of a functional unit, it is possible to create a new complementary interaction, which in general terms can be called as "beneficiary-benefactor". In fact, through changing expectations, it is possible to create a favorable experience both at the individual and at the collective level. The Teutsches’ proposed an approach that aims to re-educate the individual to think, speak and act differently. This approach or process they called devictimization - liberation from the consciousness of the victim. This approach is based on conscious and subconscious re-education both at the individual level and can be applied at the collective level as well.

Re-education begins at the level of the individual, when an analysis of his patterns of behavior and experience from a genetic and interpersonal point of view reveals the cause of conditioned responses and experiences and, as a result, the tendency to play the role of victim or persecutor is eliminated. If we talk about the collective level, it is important to do re-education at the family level, and it is also important to change the broadcast information through children's poems, folklore, songs, works of art, the media, which reinforce the idea of a woman's second-class at a deep level, and means man in role of victim as well and further expectations of persecution in different forms.

Modification of the conscious and unconscious expectation of persecution, in fact, stops the fulfillment of this expectation.

3. Result

Thus, the problem of the roots of gender inequality in modern society is quite multifaceted and has a powerful methodological support. Based on it, we can say that just actions aimed at improving the status of women and achieving equality in all areas between men and women are not enough. The emergence of a diversity of genders, or the rejection of the concept of “gender,” will not change the situation either, since the idea of second-class and the tendency to play the role of a victim, as a result of this idea, changes modality over time and only leads to changes in the roles of “victim-persecutor-victim”, according to the Teutsches’ theory. The basis of action is a change in the understanding of the cause of the situation and over time, deep-seated beliefs of women about themselves. It is important to see one's role and one's contribution to this or that interaction, changing expectations regarding oneself and men, both at the level of individuals and at the level of large groups. The Teutsches’ ideas in this aspect can be useful and taken as a basis in overcoming the idea of second-class at the level of individuals and at the level of small and large groups, which will eventually contribute to reducing the level of violence, conflict, starting from family, and contribute to the long-term prosperity of society in general.

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**DECLARATION OF CONFLICT OF INTEREST**

The author do not have any interest-based relationship.

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Ethics committee approval is not required for this study. There are no participants in this study.

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