

Gender Reflection of the Enlightenment Paradigm in the Comparative- Historical Contexts of Britain and Ukraine

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Abstract.

The ambiguity of the definitions and concepts, which is characteristic of the metamodern evolution, has produced a great impact on the inner world of Man and Woman in the matrix where the very human essence becomes a kind of simulacrum. The latter is directly connected with the metamodern gender narratives, which reflect the instability of the pendulum of history in the contexts of feminism including the issue of women's education.

The aim of researching the correlation of the Enlightenment grand narratives and their later versions in the eastern Ukraine and the western Great Britain in the XIXth century is realized in the cultural reconstruction of the woman's personality in the intersubjective field of the «late Enlightenment» with the stress on women's education as a focal point for feminist reforms. The methodology of the article is based on the interdisciplinary dialogue with the accent on the comparative-historical approaches. The idea of the complexity of the dialectics, history and literature is considered to provide the most significant material for understanding radical changes in the social and cultural development of the country we live in. The scientific results accentuate the idea that the subjectivation of women in the first half of the XIXth century followed the Enlightenment narratives of rationality and education, which contributed much to creating the image of Femina Nuova in Europe and – to the minor though significant extent – in Ukraine. When the Western European gender conditions are put against the background of the Enlightenment, it is evident that the “feminists before feminism” were not oriented forwards the political equality.

The conclusions state that the Enlightenment changed the gender status of subjectivation, representing the shift of the gender paradigm in its late phase in Ukraine. However, the gender narratives were not transformed significantly: the paradigm and the binary opposition of «public-private» represent the stability of gender regimes in Europe in the middle of the XIXth century.

Keywords: women's education, semiotic space, cultural reconstruction, gender subjectivation, paradigm shift

Гендерна рефлексія просвітницької парадигми в порівняльно-історичному контексті Великобританії та України

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Анотація.

Неоднозначність визначень і понять, що є характерною для метамодерної еволюції, справила великий вплив на внутрішній світ Чоловіка і Жінки в матриці, де сама людська сутність стає своєрідним симулякром. Останнє безпосередньо пов'язане з метамодерними гендерними нарративами, які відображають нестабільність маятника історії в контексті фемінізму, включаючи питання освіти жінок.

Мета дослідження кореляції значущих нарративів Просвітництва та їх пізніших версій у східній Україні та західній Великій Британії у XIX ст. реалізується в культурній реконструкції особистості жінки в інтерсуб'єктивному полі «пізнього Просвітництва» з акцентом на освіті жінок як фокусній точці феміністичних реформ. Методологія статті базується на міждисциплінарному діалозі з акцентом на порівняльно-історичних підходах. Ідея складності діалектики, історії та літератури розглядається як найважливіший матеріал для розуміння радикальних змін у соціальному та культурному розвитку країни, у якій ми живемо. Наукові результати підкреслюють ідею, що суб'єктивізація жінок у першій половині XIX століття йшла за просвітницькими нарративами раціональності та освіти, що значною мірою сприяло створенню образу Femina Nuova в Європі та – меншою, але значною мірою – в Україні. Коли західноєвропейські гендерні умови розглядаються на тлі Просвітництва, стає очевидним, що «феміністки до фемінізму» не були орієнтовані на політичну рівність.

У висновках зазначається, що Просвітництво змінило гендерний статус суб'єктивізації, що відображає зміну гендерної парадигми на її пізній фазі в Україні. Однак гендерні нарративи не зазнали істотних змін: парадигма та бінарна опозиція «публічне-приватне» відображають стабільність гендерних режимів у Європі в середині XIX століття.

Ключові слова: освіта жінок, семіотичний простір, культурна реконструкція, гендерна суб'єктивізація, зміна парадигми

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Introduction.

The problem of de-unification and de-structuring of the postmodern conceptual apparatus in its current evolution to metamodernism is claimed to be rooted in the general postmodern relativism with the consequent assumption that its skepticism and nihilism make it extremely difficult to move from the deconstructive mode to the constructive one. However, as F. Jameson (2009) puts it, the theory, having undergone radical changes, is still dialectical insofar as “it has the wit to seize on that very uncertainty... and to hold to its Ariadne’s thread on its way through what may turn out to be a labyrinth at all” (p. XI). Despite the extreme diversity of the definitions of postmodernism in its contemporary phase the two key themes are supposed to predominate: “The world will never be as it has been before”, and “Man will never be like he has been in the world before”.

Among many metamodern disputable issues, the problem, which is in focus here, is connected with the assumption that if the concepts of the morals and philosophic absolutes of the Enlightenment have been totally rejected in postmodernism, then in the “matrix” of the life of a post-postmodern (metamodern) individual his/her “personality” (“Self”) becomes a kind of “simulacrum”. The latter can be traced in the semantics of the current conceptual transformations, e.g., in the binary oppositions «personality–individuality”, “individual–individuation”, etc. On the other hand, addressing the conceptual studies of the humanities at the end of the XXth century the anthropocentric paradigm is generally comprehended as the main principle due to the idea of the universe as a dynamic system of atomic factors connected with Man and Woman.

In the context of this paper, it is important that in postmodernity the language, by its “definition,” occupies one of the key positions. The consequences of the above-mentioned “shifts” are numerous, and of great significance is the fact that “in faithful conformity to poststructuralist linguistic theory, the past as “referent” finds itself gradually bracketed... leaving us with nothing but texts” (Jameson, 2009, p. 18). It is also necessary to recollect the words of another great postmodernist, U. Eco (1997), who said that the philosopher’s work should precede the work of the linguist (p. 228).

The curious result is that the unprecedented rise of the principles and patterns of individuation, which are instilled into man/woman’s consciousness thanks to multiplication and segregation of the social roles, leads to the “postparadigmatic” relations. This “postparadigmatic situation” is stipulated by complicated transformations of the sociocultural character, which create the favourable possibilities for individuation.

At present the conditions of culture are considered greatly significant for gender re-conceptualising, which suits the matrix of the current “cultural agenda” (Walby, 2011, p. 103-105). The representatives of the same cultural consciousness always obtain similar

(though to a different degree) ideas about the norms and rules concerning the actions in a definite situation. “Interhuman” communication in any culture creates a kind of background, which scientists call the “semiotic space” (Deleuze, 1991, p. 115-118). Here arises the problem, which is connected with the fact that the semiotic space in any type of the sociocultural life contains the basic philosophic principle of binary oppositions. In the list of those dichotomies, which are well-known from Aristotle’s time, the main position has been always occupied by the dichotomy “man–woman”, and this binary opposition, though having been modified recently is still absolutely valid nowadays.

The importance of the research of the Western Enlightenment anthropology in its impact on the historical development of gender transformations in Ukraine of the XIXth century is stipulated both by the powerful influence of the postmodern ideas on all the branches of the humanities and that specific “renaissance” of the Enlightenment concepts, which is evident nowadays. The validity of the given investigation is also connected with the “Man’s problem” in the gender conceptualization of the “human personality”: the historical and philosophical thinking cannot be neutral. The value-hierarchical reasoning has been constructing the concept of the woman based on the categories of the “non-spiritual”, the “natural”, the “emotional”, the “corporal”, etc. for centuries. The consequences of those ideas are reflected in the significance of “natural feelings”, of those spheres, which are not aimed at the rational thinking.

Thus, the aim of the article is the conceptual reconstruction of the woman’s personality in the intersubjective field of the meanings in the “late” British and Ukrainian Enlightenment in the middle of the XIXth century. This includes the analysis of the specific features of the “essential woman’s” image in the sociocultural context of Britain and Ukraine at that time, in the narratives of their history and culture; on the whole, the research of the transformations of the gender component of “Man’s project” in the cultural paradigm of the above-mentioned period.

Review of the recent publications. As a rule, scientists accentuate the idea that any culture being in the symbolic connection with the matter and the space, in which and through which it tries to be realized, seeks to keep the closest ties with the characteristic type of an individual (O. Spengler, A. J. Toynbee, S. P. Huntington). At the same time the basic idea of the postmodern conceptual sphere is connected with the supposition that the civilization is an extremely thin and fragile cover of the human being’s personality. In their denial of the Enlightenment grand narratives the postmodernists have stressed this very idea: the idea of the fruitlessness of Man’s rationality in his/her destructive wars against civilization.

Z. Bauman claims that up to now the task of the “free individuals” has consisted in finding his/her niche and settling themselves there strictly according to the models

and patterns of behavior which are determined as just and adequate for the given social niche. The problem is, – proceeds Z. Bauman (2001), – that nowadays there is definite deficit of those very codes and rules that can be steady reference-points in the “liquid modernity”. The “unreachability” of systems along with the unstructured state of the settings of life modes demand that we should “change that condition in a radical way and call for a rethinking of old concepts that used to frame its narratives” (p. 8). The individual in the search of his/her human true nature is aware of the fact that the phenomenon of consciousness cannot be self-sufficing. As Y. M. Lotman (2001) states, the characteristic feature of the culture as “superindividual unity” lays in the fact that entering the “whole” as its part a separate individuality keeps its belonging to the whole due to the “superindividual intellect” – the Culture. Generally speaking, the symbolic fundamentalism, represented by M. Foucault, J. Lacan, J. Derrida and other postmodernists, is based on the conception of inaccessibility of the reality for the human comprehension outside the language structures, and includes the concept of the sex role as one of the main components in this process. For us, of great importance is the idea that the form of these senses and meanings is represented by the narrative: people organize their world and their “Self” in the form of the “histories”, which are developed historically. But the fact is that in any human society the structured field of culture is always a gender one; narratives rendering culture are always gender “histories”. However, as M. Foucault (2016) accentuates, the language is always an instrument of power narratives, it always constructs gender discourse and consequently controls the knowledge and obtains power. Obviously, this is one of the key issues in the context of this article: the problem of correlation of the Enlightenment grand narratives and realization – explicitly or implicitly – of the possibilities of woman’s intellectual development under the current “metamodern” conditions.

Despite the complexities of contemporary feminist ideas scientists accentuate the specific proposals for developing educational politics out of postmodern feminism, though at the macro level a lot has been done for developing educational politics (Jule & Pedersen, 2015). Feminists still believe that education is an agent of secondary socializing that helps to enforce patriarchy. Generally speaking, a feminist perspective based on the experience of women can add new dimensions to the form, showing how the social relations are a gender construction (Shukla & Mishra, 2020). Researches address the history of the education in feminism in the light of the critical educational issues, postcolonial perspectives included, and the latter is connected with the history of Ukraine too (Thayer-Bacon, Stone & Sprecher, 2013).

Methodology. All mentioned above touches upon the issue of the postmodern “interdisciplinary dialogue”. The proponents of this methodology claim that each discipline and sphere of knowledge manifests itself best

of all when it is open to a dialogue with other scientific branches and schools, as it is known to get more advantages and benefits from such scientific dialogues (Hoffmann, Schmidt & Nersessian, 2013). On the other hand, objectivity demands that the opposite approach should be mentioned, which is rooted in J. Lacan’s axiom of impossibility to reach a perfect union between two subject positions, or disciplines (Day & Holloway, 2017).

It is worth mentioning that one of the most common features of postmodernism is considered its “ahistorical” character (Hutcheon, 2002, p. 87). In some ways the problematizing character of this challenge is stipulated by the very nature of postmodernism with its well-known disbelief in truth, progress, logic and reason. Moreover, the total character of hermeneutic interpretation, which is the main feature of postmodernism (Caputo, 2014, p.200), makes the status of history more and more problematic. Still some scientists prove that the comparative-historical method is absolutely valid and adequate for today’s humanities, thus, it must be taken into account by postmodern researchers (Lange, 2012). Summing it up, we should stress that the analysis is based on the complex systematic methodology, which is mainly stipulated by the interdisciplinary character of the analysis and the comparative-historical method, which is widely used in this paper.

Results.

Considering the aim of the article, it should be stressed that the concept of the subject in the Enlightenment was of the vividly masculine character due to the fact that reasoning had been historically associated with masculinity. The latter, as G. Lloyd (1993) asserts, provided the basis for the gender labor separation: intellectual work was “by definition” considered men’s occupation (p. 49). The modernity in its philosophical variant created the new understanding of the subject, but at the same time the very status of the subject was changed, and the appearance of the “female” subject is considered as the main feature of the Enlightenment (Pinker, 2019). The European skepticism about the agenda of the Enlightenment has been reflected in the feminist philosophy. Feminist researchers ask whether it is realistic to suppose that the scientific mainstream of the Enlightenment can be used for the targets of gender criticism (Harding, 1990, p. 83).

If we put the Western European “gender conditions” against the background of the Enlightenment, it is evident that in the British society of the XVIIIth century the gender relations (distribution of the gender roles, gender stereotypes) were created under the influence of the literary discourse in which not only men’s voices were heard: women writers presented their literary work in its wide range of genres and richness of imagination (M. Wollstonecraft, M. Hays, A. Radcliffe, M. Edgeworth and others). M. Edgeworth in her “Letters to the Literary Ladies” (1705) supports the ideas of the serious education for women. She asserts that women are equal to men in

their natural capabilities, but because of their household responsibilities they do not have spare time for the perfection of their mind. Moreover, the author stresses the problem of education: women cannot enter the world of academies, universities, public libraries etc. (Spender & Todd, 1989, p. 355–365).

It is worth mentioning that the famous “A Vindication of the Rights of Woman” by Mary Wollstonecraft has its roots not in the French Revolution: M. Wollstonecraft writes, that her teacher is a K. Macaulay with her “Letters about Education”. M. Wollstonecraft stresses that a kind of education, which women obtain, do not prepare them to the “conditions of life”. M. Wollstonecraft connects the absence of education for woman with the problem of woman’s emancipation in the “matrimonial market”; and that situation cannot be changed because women are considered as “objects” in the scenario, written by men (Kirkham, 1983, p. 46). And here it is important to take into consideration the fact that many women, who wrote on the “sensitive theme” of women’s education after 1799, stressed that their wish to see educated girls and women did not have any political insinuations (C. Smith, M. Hays, Lady Mary Wortley Montagu).

The evolution and expansion of women’s writing in the first decades of the XIXth century is reflected in the increase of the female authors in that period. And it is among the women writers of the nineteenth century that some of the most vivid examples to the various and valuable achievements of women in the English literature can be provided. Women’s fiction in the late XVIIIth– the first half of the XIXth century introduced some significant new themes, among them the theme of the woman’s nature and her status in the society was of paramount importance. However, contrary to the widespread opinion, the feminism of the Enlightenment was not oriented towards the political equality, the work of “feminists before feminism” began with accentuating the importance of education for women. In fact, it was implicitly connected with the duality of the public and private spheres; in the first half of the XIXth century, when J. Austen (1994) wrote her “works of a genius”, there were no ways for young women of the “genteel origin” to obtain good education, instead they were supposed to have “accomplishments”.

“Pride and Prejudice”, “Sense and Sensibility” and other novels by J. Austen present us with dual response to the theme of the late Enlightenment impact on the proper historical insights into the changes in class structures and relationships taking place in Austen’s days. Her manifestation of the forces that influenced the “women authors” as “feminists before feminism” are quite representative. In fact, her sensitivity to the problems, which women writers encountered, living and writing in a male-dominated culture, can provide special grounds for the understanding of Austen’s work against the historical background of the late Enlightenment in England. Researchers accentuate that J. Austen did not try to

impress the world with the revolutionary ideas. The main theme of her novels is women’s life in the society of men. Austen, following M. Edgeworth, tells her readers about marriage and women’s status about the power of money and the importance of “women’s accomplishments” in the British society at the beginning of the XIXth century. She felt the “spirit” of her time to the full extent and in her novels about some islands of the ordinary ways of the gentry’s life, she depicted the laws that govern the life of the whole mainland (Vlasova, 2005.).

Universities and professional jobs were closed for women. Those few opportunities of paid work available for women, e.g., a governess, were usually considered insignificant and paid poorly. However, there were many English writers in that period who earned money by their successful literary work (F. Burney, M. Hays, S. Smith, A. Radcliffe, M. Edgeworth, F. Sheridan, Lady Morgan, F. Trollope and others). As for the profession of the teacher, the governess, in particular, women occupied quite a specific place in the sociocultural life of Britain, playing important roles in the corresponding discourses and narratives of that period. During the following decades women were successfully engaged in journalism, though at the beginning of the XIXth century it was not widely spread (Vlasova, 2004, p. 177). Even the women of the “genteel origin” could hardly obtain financial independence. It is common knowledge that Queen Victoria had to live with her mother in the same palace in the thirties of the XIXth century though they were not even on speaking terms till she got married.

In the comparative-historical context, the legal position of the Ukrainian women in the XIXth century cannot be analyzed separately from the position of women in the Russian empire of that time. However, the legal status of women living in Chernigov and Poltava provinces was determined by the norms and rules of the local law different from the general Russian Empire legal system. On the whole, the legal position of women in Ukraine of the XIXth century was determined by many factors, and they differed in some aspects from the Western European jurisdiction, which was based on the Rome law system. In Russia, civil laws established the principles of the separate ownership of the property for husbands and wives and envisaged some independence for women in solving the property problems. However, it should be stressed that in the public sphere women’s position in Ukraine of that period was limited to a great extent.

By the mid-XIXth the educational situation with women had been changed in Western Europe. In 1841 there was opened the Charitable Establishment for Governesses in England, then the Queen’s College was founded with the same aim (Thomson, 1956). In the Russian Empire the profession of the governess existed since the 30s of the XIXth century. There was the special Regulation of 1834, which established the ranks of the “home instructors”, tutors/tuitresses and teachers of

both sexes. The title of the “home tuitress” was given only to the graduates of the educational establishments, which were under Empress Maria’s guidance and support. At the beginning of the 50s the graduates were already given diplomas of finishing the complete course of Empress Maria’s educational establishments.

In 1868 the rights for conferring the title of the home governess were spread to the eparchy’s colleges, then that right was given to the girl-students of the high schools (“gymnasiums”) of the Ministry of people’s education (Cherchovych, 2017).

In Kiev the first high school for girls was opened in 1860 under the support of Kiev governor, who gave his own country estate to be used as the school premises and provided the establishment with the permanent profit. The high school had its branch opened in Podol in 1872. Up to the beginning of the XXth century in Kiev there were more high schools for girls than for boys, with the number of 20. In 1859 the women’s college was founded in Kiev too.

Coming back to Britain, it should be noted, that the governess was a very popular heroine of the Victorian novels. The latter was accounted with the favorable social situation: by 1850 in England there had been 24770 governesses (Thomson, 1956).

The stereotype image, formed in that period, said that a governess should be a lady from an impoverished gentry family, she should be clever (to the “reasonable” extent), modest and obedient. The most famous “novel” governesses are, by all means, Rebecca Sharp from “The Vanity Fair” by W. Thackeray and Jane Eyre from the novel with the same title, a kind of autobiography, which was published in 1847. In the Russian empire the governess was, as a rule, a foreigner (in most cases of the French or English origin), and that factor, no doubt, brought additional features to her “classical” portrait.

It is evident that in the mid-XIXth in Ukraine the social-psychological vision about the role and the place of women in the professional sphere was changing too. At the beginning of the 60s in Kharkiv C. Alchevska set up the first private Sunday school for women on the territory of the Russian empire (Pogrebnyaya, 2013, p. 59).

In the 70s of the XIXth century women began to obtain professions which had been considered masculine before. They were engaged in the professional spheres as personal assistants, short-hand typists, medical nurses, office employees, publishing houses employees, shop assistants, translators, librarians, journalists, editors-in-chief of newspapers and magazines, etc. It is necessary to mention that the problem of women’s emancipation culturally and biographically in the Ukrainian context is represented not only in the literary work of such famous women writers as O. Kobylanska, M. Vovchok, L. Ukrainka but in the prose of some undervalued, – in our opinion, – writers, such as N. Durova and E. Hahn. Both N. Durova and E. Hahn in their novels touched upon the questions, which today, 200 years after their publications,

are still topical and disputable: the issue of women’s identity as a kind of “gender trouble” and the problem of the correlation of the ethnic projects and the sexual relationships. At present, those issues sound quite valid in the contextual meaning of the dichotomy “Self - the Other”. While accentuating women’s subjectivation as one of the main issues it seems necessary to stress that in the postmodern theorizing the problem of the sex/gender of an author, who represents the discourse of the ethnic and gender aspects of the postmodern identity has not been studied yet at the level of the hermeneutic interpretation of the binary opposition “Self – the Other”. I should be added that the economic changes have changed culture in general, and feminists have admitted to step into a new stage of their struggle being a rationalistic project of emancipation. In 2010 for the first time in British history the balance of the workplace tipped toward women, who continue to occupy around half of the national jobs. Women worldwide (Ukraine included) dominate colleges and professional schools on every continent except Africa (Rosin, 2012).

It is worth mentioning that among the educated class women’s new economic power has produced a kind of marriage renaissance: couples in possession of college degrees are much more fluid about who plays what roles, however “men are fixed in cultural aspic” (Rosin, 2012, p. 9). The stay-at-home father is still unusual. Difficult as it is to admit, the very rigid story we believed about ourselves is no longer true. There is no “natural order”, only the way things are. The idea that is put in the center of problematization is the epistemological search for the feminist evidence of the woman’s subjectivation. Strictly speaking, this issue is closely connected with the postmodern “problem of theory”. The invoking of the concept of the “decentralized subject” is always viewed in the feminist theory in the general postmodern trend: the society does not anymore constitute an organic unity, an objective reality. Gender philosophy not only substantiates various types of discursive practices in culture but provides the conceptual legitimation of their social representation. It should be remembered that in postmodernism the marginality is a principle, a specific factor of the mode of reasoning concerning the subject, the society and the history (Caputo, 2014, p. 196-197).

Fiction as a form of art, no doubt, represents the main discourses of myths, which make Western Civilization comprehend its history. Consequently, as long as binary oppositions are considered natural forms of identification, the binary reasoning is deeply instilled into the discourse of the women’s fiction. However, it is necessary to pay attention to the fact that historically the identity cannot exactly be determined by comparison with the single “Other”. In the decentralized and pluralistic postmodern world sexuality has completely destabilized identities, which are metaphorical and performative, and the roots of those epiphenomena go back into the old times (Garrot, 2022).

Though the ambition is to represent the peculiarities of the Ukrainian feminism “before feminists” in the first half of the XIXth century, to accentuate the creativity and talents of the Ukrainian “women of letters”, it is necessary to accentuate the general direction of the feminist development. For M. Wollstonecraft as the most important feminist thinker of the XVIIIth century, the project of Enlightenment involved the programme of the masculine rational education to women – first and foremost. In a hundred years, this item of the feminist agenda, having been changing in the Western countries with a radical impulse, led to the revolutionary political activities of suffragists and other politically oriented women. In Ukraine of that period the conception of the society, where there was some place for women in the public sphere, was not evidently manifested in either fiction or non-fiction. Much stronger there was presented the target to provide women with the opportunity to obtain proper education, professions and jobs.

Conclusions.

The analysis of the specific characteristics of women’s life in Ukraine of the XIXth century allows to propose that the impulse of the Western Enlightenment in the “late Ukrainian phase” manifested itself in the development of the idea of the importance of education for women as the primary condition for women’s emancipation. Women as the objects of Ukrainian cultural discourse of the XIXth century represent the shift of the civilization paradigm of that period in the history of Ukraine, based on the gender concepts of the ideas and ideals of the Enlightenment of Western Europe. The idea of the necessity of women’s education was strongly supported by the “women of letters” – many of them have been given the title of “great writers” without an index of gender: J. Austen, C. Bronte, E. Bronte, M. Shelly, E. Gaskell, G. Eliot. In Ukraine, women as writers, publicists, teachers, translators, governesses were distinctly present in the cultural discourse of the XIXth century. Chronologically this process is absolutely evident in the middle of the

XIXth century, and this fact makes it possible to define the “late phase” of the Enlightenment in Ukraine (O. Kobylanska, M. Vovchok, L. Ukrainka, V. Bohuslavskaya, E. Hahn, N. Durova, C. Alchevska et al.). All mentioned above accentuates the importance of the issue of the key transformations of the women’s position in Western Europe in the gender paradigm of the XIXth century, which were formed by the ideas of the Enlightenment. Thus, that period can be considered as the time of the formation of *Femina Nuova*, the personality in search of knowledge, in attempts to find her place in the public sphere.

Though the narratives of gender have been lately subjected to sufficient changes, the discursive practices have been transformed to a smaller degree. All the cultural narratives have been always “gender histories”, and this fact mainly explains the stability of the gender regimes.

Feminists still believe that our society is a patriarchal one, and education as a tool is still used by men. Feminists in education have been concentrating mainly on the men’s monopolizing knowledge and culture; they still believe that education is an agent of secondary socializing that helps to enforce patriarchy at the higher levels in the public spheres. All the theoretical frameworks and subfields still operate in the same pressures including the oppressing power of structures, the resilience of individuals and the tension between universality (Shukla & Mishra, 2020).

The new “local” and “petite” narratives at the end of the XXth – the beginning of the XXIst centuries cannot be compared with the grand narratives of history and culture, concerning the scope and the power of their impact. The postmodern gender experience occasions the “Self” for the woman in the diversity of the interpersonal possibilities of “performance”, and the impulse for the numerous changes of gender discourses and cultural\ educational narratives in Ukraine nowadays can be recognized as the product of the Enlightenment with the specific effects of its “late phase” in the history and culture of the civilization paradigm in Ukraine.

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