GENDER EQUALITY IN HIGHER EDUCATION SYSTEM: WAYS AND MEANS OF ACHIEVEMENT

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This publication presents a complex study of possible ways of attainment of gender equality in the higher education system. It offers for discussion a wide range of issues: from conceptual-categorical concepts and legal regulation of policies aimed at achieving gender equality at international and national levels to suggestions concerning the introduction of a gender perspective in the various areas of higher education. It will help to apply a systematic approach to analysis of the problem and to formulate practical recommendations on gender mainstreaming in higher education institutions.

The publication is addressed to students and teachers of higher education institutions, all those interested in gender issues and development of higher education in the context of gender equality.
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Dear readers,

You are invited to read the publication which deals with one of the central issues in development of modern society. This publication could come out thanks to collaboration of a group of authors representing different institutions of higher education of the Republic of Belarus, as well as fruitful cooperation of Belarusian academic researchers with the Raoul Wallenberg Institute of Human Rights and International Humanitarian Law (Lund, Sweden).

The authors of the publication «Gender Equality in Higher Education System: Ways and Means of Achieving» have considered the gender equality issues which may seem usual for experts on the matter, yet they did it not in general traits, but by focusing on a most important institute of society – higher education system. That makes the publication innovative. Another distinct feature of this publication follows from the fact that its authors represent different academic areas, including law, sociology, philosophy and linguistics, which made possible considering these issues on the basis of a multidisciplinary approach. All authors actively conduct research, present results of their work at international conferences held in the Republic of Belarus and abroad, co-operate in international research projects, interact with non-governmental organisations working in the field of gender equality. All this demonstrates to their high professionalism and constant quest to improve their competence in the field of gender studies. We are pleased that in the publication the authors shared results of their research and could suggest ways of achieving gender equality in higher education institutions.

The publication is divided into four main sections, each dealing with specific issues. Section 1, «Gender: Definition and Main Issues» considers such themes as the definition of gender and gender terminology, achieving gender equality as a means of promoting equality of sexes in society and state functioning, gender stereotypes and their brief refutation, role of men in gender mainstreaming, opinions of outstanding men and women on gender equality. Section 2 analyses institutional mechanisms and legal framework of gender mainstreaming developed in the UN, Council of Europe, the EU and the OSCE. Considerable attention is paid to the Belarusian legislation and policies with regards to achieving gender equality in higher education system. Section 3 deals with central issues of evaluation of higher education system through the «gender glasses», as well as inclusion of the gender component in the curriculum. Section 4 contains practical recommendations for achieving gender equality in academic environment.

We are pleased to present for your consideration the Gender Plan of the Faculty of International Relations (hereinafter – FIR) of Belarusian State University for 2015-2017, which has been developed by faculty members with a view to promoting gender equality in the team. The FIR Gender Plan has been drafted taking into account the provisions of the National Plan of Actions to Ensure Gender Equality in the Republic of Belarus for 2011 – 2015, approved by the Council of Ministers of the Republic of Belarus [1].

The authors believe that many of their conclusions and recommendations presented in this publication are about to cause a mixed response and will become a subject matter for continuation of a lively discussion. However, they also hope that the publication will be interesting and useful to a wider audience.

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GENDER: DEFINITION
AND MAIN ISSUES

1.1. Definition of Gender and Basic Concepts

The term «gender» was offered by the American psychoanalyst Robert Stoller in the second half of the 20th century to describe the social aspects of gender as opposed to the concept of «biological sex,» which reflects the actual biological differences between women and men (anatomical, genetic, physiological).

In order to give a definition of the gender and to understand how it differs from the notion of the sex, it is necessary to consider both terms. Sex refers to the universal biological differences between women and men. Only minor differences in their roles can be attributed to biological reasons. For example, only women can bear children.

Gender is the basic category which means social gender as a cultural and social construction, as opposed to the category of biological sex [2]. Gender is a system modeled by society and supported by social institutions which includes values, norms and characteristics of male and female patterns of behavior, lifestyle, roles and relationships of women and men who acquired them as individuals in the process of socialisation, which is determined by the social, political, economic and cultural contexts of social life. The gender refers not simply to women or men but to the relationship between them and the process of social construction of the relationship, i.e., to the question how society «constructs» the relationship of interaction of the sexes in society [3].

Today, scholarly discourse applies the word «sex» only when it is necessary to emphasise biological differences between women and men, such as with regard to sexual constitution. In all other cases it is considered correct to use the word «gender», for example, gender roles, gender inequality, gender socialisation.

There are various ways of expressing social understanding of gender differences [2]:

- through cultural symbols (for example, «woman-mother» and «father-breadwinner»);
- through normative concepts in political, scholarly and religious theories and doctrines (i.e, traditional patriarchal system prescribes the woman to appear in public in a skirt, to love her children, understand little in politics);
• through the division of social activities spheres on gender basis adopted in the community (for example, the labour market for women and men, education for women and men);
• subjective perception of the individual himself or herself as a woman or a man, that is, identifying himself or herself as «masculine» or «feminine» that gradually emerge in consciousness of an individual of each sex in the process of modeling, reinforcement and socialisation.

Gender is one of the ways of social stratification of society, which, in conjunction with such sociodemographic characteristics as race, ethnicity and age, define the system of social hierarchy. **Gender system** is a socially constructed system of inequality based on gender. The gender system is developed in and supported through the consciousness of people [3].

**Gender consciousness** is constructed through disseminating and maintaining the social and cultural attitudes, norms and regulations, for violation of which society imposes sanctions against violators, stigmatises them. Gender stereotypes and gender ideals prevailing in society shape gender consciousness [4]. **Gender stereotypes** refer to specific social attitudes, simple in form, primitive and inaccurate in content, accompanied by exaggerated emotional evaluation of ideas about men and women, their roles and status. **Gender roles** mean acquired behavioural patterns which define activities, tasks and responsibilities perceived as male and female. Gender roles are impermanent, changeable, diverse, both within the same culture, and in different cultures. Roles in society are not predetermined by gender, they are defined by societal structure that either supports gender equality or exacerbates the problem of gender inequality [5, 6, 7, 8, 9].

Gender systems of different societies are not identical, but they all are asymmetric. **Gender asymmetry** is imbalanced ratio of men and women in a particular area of social life (economics, politics, education, etc.) that reflect the explicit or implicit gender inequalities in this area [3]. It is interpreted as a disproportionate representation of the social and cultural roles of both sexes, as well as ideas of them in various spheres of life.

For example, the gender asymmetry in Belarus arises due to the prevalence of the traditional stereotype about «natural destiny of the sexes.» Men, as well as women, have a family and children, but nonetheless their career and earnings are not affected by that fact. Women, however, are affected by that reality as their gender role as «homemakers» has entrusted them with significant social and human functions – birth of children and their upbringing, and at the same time, it put them in a disadvantaged economic, social, psychological and political situation.

Gender as a social phenomenon manifests itself on two levels: societal (i.e., at the level of society as a whole) and individual.

**At the societal level**, gender includes the following elements:

**The gender division of labour** is the gender-based assignment of various activities and roles to men and women [2]. For example, women have been traditionally considered homemakers, and men – breadwinners. The gender division of labour in many respects is typical for industrialised countries. You can talk about the division of labour based on gender, if in any particular branch of activity one gender prevails over the other by more than 60% [9]. Gender division of labour results in **gender occupational segregation**, i.e., the separation of professional activities into male and female ones, when those professions are considered female ones which are connected to the woman’s functions in family, for example, kindergarten or school teacher, nurse, social worker, etc. [6, 7, 9].

**Gender ideals** are the ideas which emerged in the society with regard to the question which qualities the woman shall possess and which the man. The most common gender ideals are the ideals of femininity and masculinity [4]. **Femininity** is a model of conduct prescribed by society for female persons, which is associated with dependence, insecurity, passivity,
emotionality, sentimentality [10, 8, 11, 9]. **Masculinity** is a pattern of behaviour prescribed by society for male persons, which is associated with independence, activity, self-confidence, rationality, emotional restraint [10, 8, 11, 9]. From the viewpoint of gender approach, the model of behaviour is not biologically programmed and is conditioned by cultural values. The highest level of closeness of femininity and masculinity traits achieved by an individual testifies to androgyny [8, 11, 12, 9]. An androgynous individual has a greater choice of behavior patterns, is more flexible in terms of integration into the social system.

**Gender biological behaviour scenarios** are the normative patterns of sexual desire and sexual behaviour, prescribed according to the biological sex. The traditional society regards as the norm heterosexual intercourse [13, 11, 14].

**Gender social control** is formal or informal approval and reward of behaviour that conforms to the sex, and, on the other hand, social exclusion, contempt for, and medical treatment of behaviour which does not correspond with the sex [10, 8, 9].

**Gender ideology** is a system of ideas that justifies existence of gender inequality in society. In a society characterised by domination of patriarchal ideology, the man is the centre of social life, he performs administrative functions, while women are entrusted with support functions [4, 12, 14].

At the individual level, the gender is built as a superstructure over the biological sex of the individual, and includes the following components [16, 13, 9]:

**Gender identity** is the personal awareness and acceptance of one’s belonging to a particular gender. Gender identity determines the extent to which each individual identifies himself as man, woman, or some combination of the two [4].

**Gender personality** refers to internalised (that is, included in internal structure of a personality) models of behaviour, feelings and emotions which serve to strengthen family structures and the institute of maternity and paternity [6, 3].

**Gender marital and reproductive status** refers to execution or rejection of marriage-, procreation-, kinship-related roles [7, 11].

**Gender presentation** is demonstration of himself or herself as an individual belonging to a particular gender, through clothing, cosmetics, jewelry and other symbols [8, 14].

The gender roles established in society impose serious constraints on behavior of women and men. So, the constraints imposed by the male gender role include [15, 16, 4]:

- **successfulness norm**, i.e., the social value of a man is determined by his income and successfulness of his career;
- **antifeminine norm**, i.e., the rule that requires of the man to avoid so called women’s occupations and models of behaviour. The attempts to adhere to this norm result in feminophobia – the fear to seem feminine;
- **toughness norm**, i.e., the man should be physically strong, knowledgeable and competent, as well as able to deal with his emotional problems without others’ help.

Limitations of women’s gender roles manifest themselves in the areas listed below [15, 16, 4, 17]:

**Family and marital sphere**: double workload of women (large time expenditures on leading household and parenting combined with paid employment), domestic violence, etc.

Thus, according to Ukrainian studies, 70-80% of the work in the household is done by women, and one in five women is subjected to domestic violence [17]. According to estimates of the World Bank, in developing countries due to rape and domestic violence, women aged 15 to 44 years lose up to 5% of healthy life. According to a study conducted by the World Health Organisation in 2013, throughout the world 38% of cases of femicide are committed by their intimate partners, 42% of women who were exposed to physical and/or sexual violence
committed by their intimate partners got injured as a result. In Belarus, the number of crimes in the sphere of family relations in 2012-2014 has increased by 3%. According to statistics of the Ministry of Internal Affairs of the Republic of Belarus, 1,790 crimes in the area of family relations have been committed in 2012, 2,008 – in 2013, and 2,208 – in 2014 [18].

**Employment:** women demonstrate less entrepreneurial activity; women more frequently become prime candidates for dismissal; women are concentrated in the so-called «women’s occupations» with lower levels of wages; general structure of women’s employment has the form of a pyramid: the higher is social status of a position/office, the fewer women hold these positions; the higher is the level of administration, the less represented are women at that level.

**Socio-political sphere:** insufficient participation of women in governmental decision-making and governance.

According to the Secretary General of the Inter-Parliamentary Union Anders B. Johnsson, women now occupy about 19% of all parliamentary seats in the world. Among the heads of state there are nine women [15, 19].

In the parliaments of the Arab countries, women make up 16%. For example, in Saudi Arabia, there are only 20 female parliamentarians, and in December 2015 the first woman has been elected to the municipal council.

Women make up more than 40% of members of parliaments in Cuba, Sweden, South Africa, Senegal, Finland, Ecuador, Nicaragua, in the United States of America – 19.3%, in the EU – 24.2%. Only the parliament of Andorra demonstrates complete equality of the sexes.

In Russia, the proportion of women among parliamentarians is 14%, in Uzbekistan – 22%. In Belarusian National Assembly, women make up 29.7% of its members [19].
1.2. Gender Equality as a Means of Promoting Equality of Genders in Society and State

Gender inequality manifests itself most often as the social injustice against women, which occurs in its most full-fledged form of the social stratification along gender lines on micro- and macro-levels. Gender equality means the equal evaluation by society of similarities and differences between women and men. That involves possession by men and women of equal status through providing them with equal conditions for the realisation of their human rights and potentials [5, 8, 12, 16].

The living conditions of women and men differ very significantly, to a certain extent due to women’s reproductive function. However, they should not adversely affect the conditions of life of women and men and lead to discrimination, but, on the contrary, they should be properly taken account of, and that shall lead to equal distribution of economic, social and political opportunities.

Discrimination means belittling, effective and/or legal violation of rights, freedoms and legitimate interests of persons and citizens on the grounds of their nationality, religion, sex, race, language, origin, property and official status, place of residence, membership in public associations or belonging to any social groups. In the field of international relations discrimination involves providing citizens and organisations of any state with less rights and privileges than citizens and organisations of other countries [5, 8, 12, 16].

Gender discrimination is sex-based discrimination, the practice whereby one sex is favoured over another. In patriarchal societies, women are subject to gender-based discrimination in such areas as employment, differentiation in pay, political and religious career, housing, social policy, right to property in civil and criminal law, sexual harassment at work and domestic violence [5, 8, 12, 16].

The dominance of patriarchal social relations and patriarchal way of thinking in society leads to sexism, considering the woman a lower being and, as a consequence, her discrimination on this basis. The concept of «sexism» has been introduced by the United Nations Educational, Scientific and Cultural Organisation (hereinafter – UNESCO) in 1981. Sexism means belittling the role of women in society, underestimation of women’s potential, taking into account only biological characteristics, division of society on the basis of sex, elimination of individual qualities and differences, overvaluation of the role of men [5, 8, 4].

Sexism in everyday life manifests itself in diverse ways, but the most common forms of sexism are male chauvinism and linguistic sexism. Male chauvinism as a form of sexism manifestation involves the underestimation of women’s potential and the role of women in society and overvaluation of the role of men in public life. Linguistic sexism involves downplaying the role of women through language, or simply neglecting women through language constructs [5, 8, 4].

Gender equality implies existence and recognition in society of equal rights for women and men before the law, and it requires bringing a variety of practices into line with legal equality standard. Theoretically, implementation of gender equality requires full emancipation of women. Emancipation of women is the liberation of women from dependence and suppression, achieving their independence and equality of rights, as well as achieving their equality with men in the spheres of education, labour, politics, family life [5, 8, 4].

Equality of genders does not mean their assimilation to each other or equalising with each other, as well as it does not mean that this equality should establish as the norm the conditions and lifestyle peculiar to men. To determine the meaning of equality between women and men, the following two components are of paramount importance [8, 16]:

- social structure of sex (male or female genders);
- relations between the sexes.
The long history of discrimination and restrictions associated with each of the roles played by the two sexes, invisibly and unconsciously affects the everyday actions and decisions of the individual. In addition, belonging to male or female genders stems not only from the social identity of men and women, but also from the relations which unite them.

The concept of belonging to one or another sex contains a certain hierarchical element, according to which men are considered beings higher with regard to women and accordingly, tasks, functions, and values belonging to men possess more value than those associated with women. This means that the norm peculiar to men is the norm (standard) for the whole society, and society reflects it in its political decisions and structures. The latter often, but not necessarily intentionally reproduce and illustrate clear inequality between the sexes.

It is necessary to realise that the principle of equality includes the right to be different, i.e., the right which requires taking into account the distinctive features typical of women and men and related to their belonging to a particular social class, their political views, religion, ethnic group, race or sexual orientation. In order to ensure implementation of the principle of gender equality, the policy of gender mainstreaming in all spheres of public life is being now widely conducted. Gender mainstreaming is a development strategy that takes into account different interests, living conditions and possible consequences of social change for women and men by reason of their different social, cultural and gender roles in society. The gender mainstreaming sets the goal of promoting equality between the sexes.

Attainment of social equality is a condition for achievement of gender equality in society. Social equality is a form of social relations which is characterised by equal rights and freedoms of individuals belonging to different classes, social groups and strata, and their equality before the law. At the same time, gender equality involves men and women possessing equal status through existing equal conditions for realisation of their human rights and potentials. Therefore, gender equality is the social equality of the sexes, taking into account the specifics of relationships and social status of the sexes in society [5, 8, 12, 16].

Gender justice is the process of being fair to women and men, which requires special measures to compensate for the historical and social omissions and disadvantageous situations that prevent women and men from occupying equal positions. Gender justice leads to equality. However, it is important to recognise that not all women and not all men are the same, the differences between groups of women may be much larger than the differences between women and men [5, 8, 12, 16].

Gender equality can be achieved through the provision of:
- democratic representation of the sexes;
- economic independence of the sexes;
- harmonisation or effective reconciliation of professional and family life for both women and men;
- gender education;
- recognition of social disparities and the need for redistribution of responsibility on the part of both sexes;
- recognition of and respect for women’s rights as an integral part of human rights.

In order to achieve gender equality, the Republic of Belarus has signed and ratified a number of international instruments in the field of gender equality and overcoming discrimination on the grounds of sex. One of the key documents is the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), often referred to as an international bill of rights for women. Belarus is a member-state to the Convention since September 3, 1981. The states parties are committed to submit reports, at least every four years, on their compliance with the Convention. The next, 8th periodic report of the Republic of Belarus on the implementation of the UN Convention on the Elimination of All Forms of Discrimination against Women, is
scheduled for the period of the 63rd session of the Committee on the Elimination of All Forms of Discrimination against Women (2016) [18, 20, 21].

Measures aimed at providing equal opportunities for men and women are an integral part of the social policy of the Belarusian state. The country has implemented already the fourth National Plan of Actions to Ensure Gender Equality in the Republic of Belarus for 2011 – 2015. According to this document, the government focuses on the situation of women in the socio-economic sphere, issues of reproductive health, development of gender education, prevention of domestic violence [1]. The National Council on Gender Policy at the Council of Ministers of the Republic of Belarus, headed by the Minister of Labour and Social Protection, M.A.Shchetkina, coordinates the implementation of the plan [19].

According to the 2014 Human Development Report Belarus ranks among the 16 countries of the world in which the index of human development of women is equal to or higher than that of men. According to the index of gender inequality, our country occupies 28th place among 187 countries of the world. In the ranking of countries favourable for maternity and childbirth, Belarus is a leader among the CIS countries, thus, in 2013, it occupied 26th position among 176 countries of the world, Russia – 62nd, Kazakhstan – 63rd, Ukraine – 72nd [22, 8, 12, 16].

Some progress is evident on the issues of employment of women, providing them with social support in the job search period, vocational training and business development. For many years, women’s unemployment prevailed in Belarus, as in most countries of the world. Thanks to the implementation of targeted measures at national and regional levels, the gender dimension of unemployment has been minimised: the proportion of women among the unemployed is constantly decreasing. According to statistics as of the end of 2014, labour, employment and social protection agencies registered 24.2 thousand unemployed, including 9.1 thousand women, or 37.6% of the total (for comparison, as of the end of 2011 women made up 54.1% of the unemployed) [19].

Women became more active in the political sphere. Overall, women make up more than a half of the total number of members of public associations, and there are 30 women’s associations. Over the past five years the role of women in decision-making in the Republic of Belarus has increased. Women make up 68.5% of civil servants at all levels of government, in particular among the directors and deputy directors of organisations - 52.9%. There are women who hold the post of Deputy Prime Minister, serve as top officials and their deputies in the ministries and the National Statistics Committee. Despite the fact that there are no legally established electoral quotas for women in Belarus, the country is one of the 27 nations that have reached the targets for women’s participation in decision-making. In the National Assembly, women make up 29.7% of its members [23, 19].
1.3. Gender Stereotypes and Their Criticism

What Are Gender Stereotypes, and How They are Formed?

Gender stereotypes are persistent and simplified ideas about men and women, their basic characteristics established in a society.

Gender stereotypes are developed through education and upbringing within a family, education system, media, prevailing cultural traditions.

On the one hand, gender stereotypes create a strong worldview and enable members of a society to interpret social phenomena and processes in accordance with the established views and principles of behaviour. On the other hand, gender stereotypes existing in a society are the cause of a number of barriers in the minds and behaviour of people that result in unequal power relations between men and women.

This happens because public mindset preserves traditional gender behavioural roles. Gender roles shape certain types of thinking and behaviour of men and women based on their gender in different social situations.

The naturalistic explanation for the existence of male and female roles in society has already been given by Sigmund Freud and Talcott Parsons [24]. According to this theory the subordinate position of women in society is determined by their physiological characteristics: natural maternal instinct and altruistic concern for others. Men as hunters, on the other hand, prevail in political, economic and social spheres because of their predisposition to aggression, greater physical and sexual activity.

However, there is an opposite point of view, which links different gender roles to changes in working techniques, which, in turn, lead to political and economic changes in society, including changes in the gender balance.

How Much Gender Stereotypes Represent a Reality?

Representation of gender stereotypes is associated with the ideas of masculinity and femininity: generalised images of masculinity and femininity, which traditionally oppose and complement each other [16]. As a rule, formation of masculine images involves assigning to a man the attributes of strength, power or capacity of action. These idealised characteristics affect both men themselves and women who develop a certain stereotype in their perception of represent-
atives of the male gender. Feminine image of women is transmitted in a simplified form, turning her either into a sexual object, or procreator and homemaker.

Another batch of stereotypes is associated with the distribution of social roles: family and work-related ones. Following the prevailing social notions of «man-breadwinner» and «man-defender» men choose a profession related to the good pay and, accordingly, involving either a big-time professional or heavy physical activity. The woman, according to traditional notions, performs all the duties of housekeeping and child-upbringing [25]. These duties become an obstacle to the selection of a prestigious work and opportunities for advancement in her career, and they impose on women the burden of «dual employment,» as traditional family roles do not stimulate her to achieve high performance at work.

The third batch of stereotypes involves professional division in employment sphere, based on the concepts of male and female work. Pre-university education, being one of the most powerful mechanisms of socialisation largely determines the choice of future profession. Taking as an example how an applicant chooses an educational establishment, faculty and specialty to study, we can observe the influence of gender stereotypes. Boys tend to opt for technical, military and administrative professions. Girls focus on the humanitarian sphere, medicine, education, social protection. In the future, this leads to uneven distribution of men and women in all sectors of the economy and occupations in the labour market.

Gender stratification leads to unequal distribution of valuable social resources between men and women in society, reflecting their different positions in social hierarchy. The existence of gender stereotypes in labour market leads to vertical segregation, or the so-called «glass ceiling» in the appointment of women to senior positions. Experts attribute to the concept of «glass ceiling» another phenomenon of the so called «sticky floor,» the situation when women lack opportunities for a rapid start of career, and their career is held back at an early stage.

How Gender Stereotypes Are Reflected in the Education System in Belarus?

The situation of disproportionate presence of men and women in education sphere looks as follows: the share of men working as teachers and managers in the system of general secondary education is only 13.4%, among the teachers of institutions providing specialised secondary education they make up 28%, in establishments of higher education - 44.6% [26].

In the system of higher education we can also see that the senior positions are mainly occupied by men, while women are mostly lecturers and senior lecturers. Higher positions are held by professionals with a high level of competence, and because there are more men among these persons, hence they more frequently get the commanding positions.

The scholarly activity of students in the higher education system is built in such a way that it generates a differentiated attitude of students with regard to the humanities, natural and technical academic disciplines because of the different attitudes of [respective] teachers [of these disciplines] to young men and women [27]. In addition, young men, as a rule, are expected to achieve better results in their intellectual activities. Girls are valued for their abilities in analytical work involving collection and classification of research data. As a result, it is men who are more focused on success and self-realisation in scholarly activities. Due to existing stereotypes in division of labour, women engaged in research find it more difficult to fit into the scholarly community. Such women are assessed through the stereotypical scheme either as «strange» and «unfeminine» or as compensating the lack of success in family sphere. Gender asymmetry is also manifested in informal scholarly communication when following the interests of the dominant gender group of the scholarly community, a woman should make special efforts to achieve recognition [28]. Thus, stereotypes deter young women scholars from participating in research that hampers their further career and personal professional development.
How Resilient Are Gender Stereotypes?

Like all stereotypes, gender stereotypes are subject to changes over time: preservation, modification and transformation. Stability in time of gender stereotypes is associated with the concept of gender order. Stereotypes are constantly reproduced through gender role practices. Factors that influence the modification of gender stereotyping include age, social status, level of education and worldview. Accordingly, a change in social attitudes and norms, social status and other components effects changes in gender stereotypes. The attitudes of men towards women and women towards themselves in Belarusian society has changed dramatically in recent years. The images which reflect traditional perception of gender standards today successfully coexist with the changed ideas about women and men.

Criticism of Gender Stereotypes

Refuting the gender stereotypes, it should be remembered that both men and women do not notice social and economic injustice and see the situation existing in a society as natural. Overcoming gender stereotypes should be done through a reallocation of gender roles of women and men; formation of egalitarian relationships based on the principles of equality, mutual responsibility and mutual respect. These efforts can be facilitated by applying the so called gender countertypes, ideas about men and women which emphasise the positive qualities of each gender [28]. For example, an advertising campaign conducted in 2002–2005 as part of the UNDP Project Support to Expanding a Public Influence of Women in Belarus used the video advertising series «It Is Never Too Early to Become a Leader,» «It Is Always on Time to Become a Leader», «It Is Never Too Late to Become a Leader» to position women as strong and active individuals [30]. Another interesting example of a countertype has been produced by the American campaign «Oregon Center for Nursing» in 2002, which created a poster «Are You Man Enough to Be a Nurse?» in order to attract men to the profession of health care workers [31].

Implementation of gender mainstreaming in education sphere and media can become the main way of overcoming gender stereotypes. The theme of equality (in historical, sociological and political contexts) should be included in education programmes at all levels. It is necessary to articulate and broadcast it through media. It is important to develop and introduce ideas of equal inclusion into the scientific community both men and women. This can be achieved by creating interest to technical and engineering programmes of higher education among female students. It also requires a professional approach to public debates on gender equality issues in outreach activities, since a change in curriculum and education system should be carried out in parallel with changes in social norms and belief systems.
1.4. Role of Men in Gender Mainstreaming

Gender mainstreaming, i.e. integration of gender equality ideas in all areas of society, implies equal participation of both women and men in the promotion of these ideas.

As far as public attention is concerned, men’s studies lag significantly behind women’s studies, although the role and place of men in gender issues are gradually changing. A low level of men’s engagement in gender mainstreaming efforts today turns into a loss for them: men, like women, may be subject to discrimination in many spheres of public life.

For example, in many societies gender norms require men to be the family breadwinners, but due to global economic changes these norms become obsolete. This reality affects men since their new status requires a revision of the system of gender roles and relations in family and society. The duty to support the family in financial terms, largely imposed on men by women, causes negative consequences. The necessity to earn larger money in a short period of time limits the educational opportunities of men. According to the data collected in the 2009 census of the population of Belarus, per 1,000 persons of the respective population group 179 men and 190 women had higher education, 256 men and 276 women - secondary vocational education, while 105 men and 80 women had underwent vocational training. And it is vocational education that Belarusian men still strive to get in the short term: thus, in the 2014/15 school year, young men constituted 67.7% of students receiving vocational education, 49.7% of those getting secondary vocational education, and only 42.7% of total number of students aspiring for higher vocational education [26].

Traditionally, society pays attention to the reproductive health of women, but men also have a need to maintain their reproductive functions, which are often not properly covered in the media. Evidence suggests that men find themselves exposed to more dangerous and unhealthy environmental conditions (hard, harmful and dangerous jobs are predominantly occupied by men), and they fail to pay due attention to their health (according to the 2015 statistics, only 8.5% of Belarusian men subjectively rate their health as poor, while at the same time men are less likely to timely seek professional medical help) [32].

The World Health Organisation calls natural the difference in life expectancy between women and men which does not exceed five years [33]. In Belarus, this difference is 11 years [34]. Low life expectancy for men is related to several factors: a large number of violent deaths, suicides, injuries and accidents at work, occupational diseases, as well as the so-called «social» diseases. In modern society, along with drugs and alcohol addiction,
experts include in the list of such diseases video game addiction, which boys and young men are also more susceptible to.

Traditional gender roles prescribe for women the basic function of childcare and education of children. However, general public does not deny the importance of the man’s authority in the family. Recognising the fact that the education of children is the mutual duty of both parents, men believe that they are to some extent excluded from this process, as their family responsibilities are often reduced to distribution of punishments and rewards. The younger generation of men today is looking for a model of the family which is shaped by equitable gender relations in which men pay more attention to children and take responsibility for their care [35, 36]. Numerous activities and events are organised in Belarus in order to raise the status of fatherhood and draw public attention to men as fathers. To this end, responsible fatherhood programmes associated with maternity hospitals and so-called «Dad-School» («Daddy Clubs») are being established. For example, the Republican Public Association Protecting the Rights of Fathers and Children, the Republican Public Association Loving Fathers’ Club, Republican Charitable Public Association Lions Club operate in Belarus. At the same the country-wide project Involvement of Fathers in the Lives of Children and Families is being implemented.

Men find themselves in a discriminated position compared to women because the provisions of the Belarusian legislation do not take into account the social role of men-fathers, adoptive parents and caregivers when establishing the rules for granting certain types of social benefits [37]. Despite equal rights in the field of family law, in the case of a divorce, and as far as participation in the education of children after divorce is concerned, women, as a rule, are given preference. Among the reasons for this situation are established practice in the courts of law; gender imbalance in professional legal field, where women make up most of the staff of the courts of law; and gender stereotypes, which oppose the innate maternal instinct of child-rearing to the sense of fatherhood considering the latter a socially acquired and hence less meaningful [comparing to the former].

In some countries, the duty of the man to go on paternity leave on equal terms with the woman is enshrined in law: in Sweden, out of 480 days of childcare leave only father can take 60 days; in Norway, the father can take a special paternity leave or to share with his wife the paternal leave with his salary being paid in this time in full; in Germany, if [both] parents are willing to go on parental leave, parental benefits are paid them for two months longer; in the UK, the father and the mother are provided an annual paid paternal leave for the two. A very small percentage of men in Belarus use their legal right to be granted a parental leave for childcare until the child reaches the age of three. The reasons for this are not only economic (wages of men according to official statistics are higher than those of women), but also social (most managers resist dads’ desire to go on leave for child care, public opinion causes the rejection of this kind of behaviour among men).

Review of gender roles is also associated with the problem of domestic violence. Looking at men as the aggressors and women as their victims, we should not forget that boys and men as well as women can suffer from domestic violence. In addition to a number of legal measures to prevent domestic violence, it is necessary to develop comprehensive psychological aid measures, not only for victims of violence but also for aggressors as timely provision of such assistance helps to prevent re-offending and to adjust the standards of behaviour in the family. Belarus is already establishing a comprehensive system of crisis centres to deal with domestic violence, which in the future will replace imprisonment and a court order prohibiting living in the family for a certain period of time after the situation of violence with correctional psychological assistance.

It is necessary to take into account that public interests influence male gender roles, therefore masculinity can take both negative traits, like aggression, power or authoritarianism, and
positive traits, like endurance, protection and authority. Contrary to the stereotypical perception of the image of man as the bearer of patriarchal ideas, the ways of constructing the masculine image today are very diverse and variable. The emergence and development of men’s social movements of the 1970s shows that gender issues and problems concern not only women. In many countries the third Sunday of June is a public holiday celebrated as the International Father’s Day. Not long ago, public organisations of Belarus have sent a proposal to the President of the Republic of Belarus A.G. Lukashenko to grant official status to Father’s Day in Belarus and establish a national decoration, the Order «Father’s Glory» [38].

In view of the conditions existing in the educational environment of Belarus the profession of a teacher becomes increasingly feminised. This professional gender imbalance creates a certain type of relationship between men and women, both at the level of «student-teacher» and at the level of «subordinate-supervisor.» On the one hand, academic environment has traditionally been considered to be conservative and difficult to change, yet, on the other hand, it is men who can counter the negative stereotypes of male behaviour, taking the lead in teaching activities in order to destroy the myth of the inability of men to educate and train. In addition, due to their prevalence at the level of management and leadership, men have an opportunity to create an equal partnership between men and women in educational and scholarly research projects. In these circumstances, the system of mentoring programmes for female students and young women scholars led by male scientists and aimed at creating a gender-balanced workspace in academic environment gains great importance [39].
1.5. Opinions of Prominent Personalities about Gender Equality

The right to equal status of women and men in higher education sphere today is enshrined in several international instruments and is an integral value of modern civilisation. However, the ideas of equality of women in this sphere have been formed in European society in the course of many centuries. A brief overview of the development of educational activities enables us to analyse development of the views of female and male supporters of women’s education.

«What if my father decides to send me to a marriage ...»

_Euphroisyn of Polatsk_ (secular name - Predslava) was a Belarusian enlightener, one of the first women in European history who has proved by her life that the woman possesses her own free will. Thanks to educated parents Predslava in her childhood learned to copy books, which was rare for the Kievan Rus'. The twelve-years-old princess resisted the will of her father, the prince George Vseslavovich, when she fled to a convent before a marriage unwanted by her. After entering a monastic order Euphroisyn engaged not only in copying church manuscripts, but also read and translated a lot from Greek and Latin, forming a rich personal collection, which later became the foundation of the library at the St. Sophia Cathedral in Polatsk. She founded the Holy Transfiguration Female Monastery where not only the nuns but also laywomen were taught reading and writing. Euphroisyn of Polatsk continued her pedagogical activities founding schools, where all, without regard to class status and sex, were provided an opportunity to acquire literacy. The school received the books copied at the scriptoriums associated with churches and monasteries founded by Euphroisyn of Polatsk. She became the first canonised woman saint of the Russian Orthodox Church [40].

«And I became a man ...»

_Christine de Pizan_ was a French scholar and author. Two of her works, _The Book of the City of Ladies_ and _The Book of the Three Virtues, or the Treasures of the City of Ladies_, written in 1405, became the first substantive contribution to the creation of the history of women and their achievements.

Despite her mother’s opinion about the uselessness of scholarly knowledge for women Christine de Pizan received a good education. Recognising the fact that a woman scholar of her time felt «unnatural» among the scholarly community, Christine de Pizan was also happy as wife and as mother of three children. She was 25 years old when her husband died and henceforth she earned a living for herself and her children only through her writing and notary work. In her texts, Christine de Pizan openly joined the famous «quarrel about women» (querelle des femmes) of that time. She spoke out against the allegations about women’s inability to govern the state, and their intellectual bankruptcy, made an assumption that after women and men would be provided equal access to education the social boundaries that separate these groups would disappear. Christine de Pizan also tried to resolve the problem of women’s survival in the society of her time and put forth the idea of women’s self-education, the so-called «dissimulation for the sake of security» [41].

«I am not ashamed of the topics taken and will not accept censure ...»

_Heinrich Cornelius Agrippa of Nettesheim_ (Heinrich Cornelius Agrippa von Nettesheim) was a German philosopher and writer. He fled from his hometown Nettesheim in 1509 after the...
publication of his treatise *Declamation on the Nobility and Preeminence of the Female Sex*. Borrowing arguments from the Holy Scripture Agrippa of Nettesheim substantiated in this treatise the superiority of women over men referring to women’s nobility of biblical origin, their piety and charity, eloquence and talent in science, rationality and restraint. He emphasised that women have equal rights with men, and only unjust [public] arrangements established by men as well as women’s upbringing and education, which since the childhood teach them to not think about freedom, deprived women of these rights.

The Agrippa’s treatise raised the issue of the right of women to preach the word of God, that is, to be a priest, which remains relevant until now. Serving as syndic (head of municipal administration) of the city of Metz, Agrippa of Nettesheim on his own initiative defended a peasant woman accused of witchcraft, and achieved her acquittal proving so the firmness of his convictions in practice [42].

«You cannot deny correctness of her judgment only because you have a beard»

*Marie de Gournay* was a French writer known as an admirer of the ideas of Michel de Montaigne and his spiritual successor. She not only prepared the posthumous edition of his *Essays* and published it at her own expense but also wrote the book *The Equality of Men and Women* in 1622. The book became popular and was cited by both supporters and opponents of equality of sexes. Challenging popular belief about the imperfection of the female sex, Marie de Gournay argued for necessity of providing women with equal rights to education, creative activities and freedom to express their opinions. Her second book *The Ladies’ Grievance*, published in 1626, debunked the hypocritical attitude of public opinion towards women and rejected the superiority of one sex over the other. Like Christine de Pizan, Marie de Gournay lived by her literary work: self-taught in Greek and Latin, she translated the works of Ovid, Virgil and Tacitus, but unlike Christine de Pizan, she had never been married [43, 44].

«If the women went to universities together with men … »

*François Poullain de la Barre* was a supporter of women’s rights and the author of the book *On the Equality of the Two Sexes*, written in 1673. He argued that the unequal positions of men and women in society was a consequence of the subordinate position of women in history. In his next book, *Conversations on Education of Women* (1674) Poullain de la Barre continued to develop the idea of gender equality, substantiating the thesis that the identity of the abilities of men and women requires the identity of their education. Despite the title of his third book, *The Superiority of Men. Against Equality of Sexes*, written in 1675, the author refuted in it standard arguments of opponents of gender equality. Interestingly, while publishing one after another books of feminist content, Poullain de la Barre continued to serve as a French Catholic priest, and then converted to the Calvinist faith. A quote from Poullain de la Barre: «Everything that has been written by men about women should be viewed with suspicion, because they are both judge and party» became an epigraph to the famous work of Simone de Beauvoir’s *The Second Sex* [45].

«If all Men are born free, how is it that all Women are born Slaves?»

*Mary Astell* was an English writer and the first feminist theorist. In her first book, *Some Reflections upon Marriage*, published in 1700, she warned women against hasty marriage and emphasised importance of education. In her practical activity on the education of women, Mary Astell founded a charity school for girls in Chelsea, where she tried to implement
her ideas. In her another book, *A Serious Proposal to the Ladies, for the Advancement of Their True and Greatest Interest*, reprinted from 1694 to 1701, Mary Astell developed as an alternative to marriage a practical plan for the establishment of educational institutions of a new type - secular monasteries for women which provided both religious and secular education [46].

«... At the same time her favourite pastime was talking to learned persons, discussing with them...»

*Franciszka Urszula Radziwiłł (Wiśniowiecka)* was the first Belarusian woman writer and playwright. Being the first wife of Casimir Radziwiłł, who liked to refer to women only as «Rybonka» [sweetheart], Franciszka Urszula Radziwiłł received good home education and knew several foreign languages. In the course of her cultural and educational activities, she first put in order and expanded princely library in Nesvizh, resumed work of Nesvizh printing house. In 1740 she established the court theater «Komedihaus,» translated and wrote for it the plays in which the woman claimed to be equal in positions of power with the man as well as claimed the right to control her own destiny. Franciszka Urszula Radziwiłł’s works had instructive content: they told about the need for education, revealed the foundations of relations between women and men. She had also written the treatises *On Marriage and On Mutual Obligations of Men and Women*, in which she dealt with the matters of spiritual and social foundations of marriage [47, 48].

«Woman is born free and equal in her rights with the man»

*Olympe de Gouges* (Marie Gouze) was a French writer and revolutionary who published in 1791 the *Declaration of the Rights of Woman and the Female Citizen*. It established women’s right to active and passive election, admitting them to all public offices, their right to property, education and freedom in family and personal life. It shall be noted that in the era of the French Revolution, Olympe de Gouges has founded several women’s organisations and written more than 30 political pamphlets against the bloody policy of Robespierre and Marat, and that led her to the scaffold [49].

«Strengthening the female mind by enhancing it will put an end to blind obedience»

*Mary Wollstonecraft* was a British writer, philosopher and defender of women’s rights. Literally the next year after the publication of the Olympe de Gouges’s *Declaration* she published the book entitled *A Vindication of the Rights of Woman*, in which she pointed out that it is education that could guarantee women a decent life in society. According to Mary Wollstonecraft, girls and women need to find internal resources to become psychologically independent of men, as the reasons for the differences between sexes lie not in the nature of the sexes, but in habits and opinions prevailing in society. She also tried to establish her own school, in which she sought to implement a new educational model, but the most successful of Mary’s pedagogical projects was her daughter, Mary Wollstonecraft Shelley - author of the famous *Frankenstein; or, The Modern Prometheus* [50, 51].

«No one is currently allowed even to argue that there is any difference between the sexes seen as reasonable and moral beings»

John Stuart Mill was an English philosopher who wrote in 1869 the book *The Subjection of Women*, in which he openly spoke out in defence of women’s rights. Pointing to the difficulties of the struggle against entrenched prejudices, he said that the difference between the sexes was
artificially cultivated in society, and there are no innate tendencies that distinguish the female from the male mind. According to him only the lack of female education leads to the lack of talented women in history. Asserting legitimacy of the rights of women to equality and necessity to admit them to all sorts of activities, John Stuart Mill believed that such transformations would serve to raise the moral level of society [51, 52].

Defying conservative thinking, after a series of reforms in the 1860s, some Western, and later Russian universities started to admit women as unenrolled students. Thus, the institution of higher education for women has been established in Europe. At the end of the 19th century the demands for recognition of equal rights for women have spread in many countries of the world, which served as a source of ideas for further development of gender equality in all spheres of public life.
LEGAL BASIS AND POLICIES OF ACHIEVING GENDER EQUALITY

2.1. Institutional Mechanisms and Legal Instruments for Promoting Gender Equality in the UN System

Achieving gender equality in different spheres of public life (including education) remains in the focus of attention of many international organisations and particularly the UN. Thus, the UN Secretary-General Ban Ki-moon, addressing delegates of the UN General Assembly in March 2015, proposed to ensure the equality of men and women in various fields of society by 2030 [53]. The proposal of the UN Secretary-General has also been declared as one of the priority objectives of the United Nations at the presentation of the report *The World’s Women 2015* [54].

In order to assess the activity of the UN in the respective area, the following two major elements shall be analysed: international legal instruments in the field of gender equality and the institutional mechanism of the UN. Let us consider, first of all, the basic international documents that contain the standards aimed at achieving gender equality. To do this, let us refer to the table that lists in chronological order the international instruments on gender issues (the list is not exhaustive and it includes only the basic documents, in particular those that are directly or indirectly related to the field of education).
<table>
<thead>
<tr>
<th>No.</th>
<th>Title of the Document</th>
<th>Year of Adoption</th>
<th>Content of the Document with Regard to Gender Issues</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>UN Charter</td>
<td>1945</td>
<td>Para. 3 of Art. 1 of the UN Charter established the principle of respect for human rights and fundamental freedoms of all, regardless of sex.</td>
</tr>
<tr>
<td>2.</td>
<td>Universal Declaration of Human Rights</td>
<td>1948</td>
<td>Art. 2 guaranteed the principle of equality of rights and freedoms for both sexes. Art. 16 provides for equal rights for men and women in marriage and family sphere.</td>
</tr>
<tr>
<td>3.</td>
<td>Convention concerning Equal Remuneration for Men and Women Workers for Work of Equal Value</td>
<td>1951</td>
<td>The Convention confirmed the requirement to provide equal pay for equal work regardless of sex.</td>
</tr>
<tr>
<td>4.</td>
<td>Convention on the Political Rights of Women</td>
<td>1952</td>
<td>Art. 2 established women’s election rights both active and passive. Art. 3 calls for equal access to public office, regardless of sex.</td>
</tr>
<tr>
<td>5.</td>
<td>Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages</td>
<td>1962</td>
<td>The international treaty established the equal rights of men and women in marriage.</td>
</tr>
<tr>
<td>6.</td>
<td>International Covenant on Civil and Political Rights</td>
<td>1966</td>
<td>Art. 3 established the principle of equality between men and women in the field of civil and political rights. Art. 23 also recognised the equal status of men and women in marriage and family. Art. 26 established the principle of equality before the law, and also pointed to the inadmissibility of any discrimination, including on the basis of sex.</td>
</tr>
<tr>
<td>7.</td>
<td>International Covenant on Economic, Social and Cultural Rights</td>
<td>1966</td>
<td>Art. 3 provided for the principle of equality between men and women in the field of economic, social and cultural rights. Art. 7 requires to provide the same level of pay and working conditions for men and women.</td>
</tr>
<tr>
<td>8.</td>
<td>Declaration on the Elimination of Discrimination against Women</td>
<td>1967</td>
<td>The Declaration calls for the equal rights of men and women in different spheres of public life (political, economic, social, etc.). In addition, it requires adoption of the principle of equality at the legislative level (including at the level of the constitution).</td>
</tr>
<tr>
<td>10.</td>
<td>Beijing Declaration</td>
<td>1995</td>
<td>The Declaration completed the transition from the idea of ensuring the advancement of women and overcoming discrimination to the idea of gender equality. It contains a reference to the role of men in achieving gender equality (gender mainstreaming).</td>
</tr>
<tr>
<td>12.</td>
<td>Political Declaration «Women 2000: Gender Equality, Development and Peace for the Twenty-first Century»</td>
<td>2000</td>
<td>This is the programme document adopted as a result of further development of the main provisions of the Beijing Declaration (1995). Among other things, it presumes the importance of gender mainstreaming in activities of the UN and other international organisations.</td>
</tr>
</tbody>
</table>
The international instruments listed in the table below provide the legal foundation of the system aimed at achieving gender equality. But declaratory consolidation of the various gender-related rights and freedoms alone does not guarantee their actual implementation. To fulfill this task, special arrangements shall be applied, in the first place – the institutional mechanism whose activities are aimed, *inter alia*, at promoting gender equality in various spheres of life.

Let us consider as an example the activities of the UN General Assembly in the field of gender equality (see. Fig. 1):

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**UN Women**
The United Nations Entity for Gender Equality and the Empowerment of Women. It has been founded by a resolution of the UNGA in 2010 through the consolidation of four distinct parts of the UN system that focused on gender issues.

- Supports intergovernmental bodies, such as the Commission on the Status of Women, in their formulation of policies, global standards and norms.
- Helps UN member states implement gender standards, provides technical and financial support, as well as forges effective partnerships with civil society.
- Holds the UN system accountable for its own commitments on gender equality.

**UN General Assembly**

**UN Economic and Social Council (ECOSOC)**

**Commission on the Status of Women**
Issues recommendations and reports for ECOSOC, including on gender issues.

**Committee on the Elimination of Discrimination against Women (CEDAW)**

**United Nations Population Fund (UNFPA)**
Among the main areas of work of the Fund are informing and awareness-raising activities on gender issues (equality of men and women, prevention of domestic violence, etc.).

**Human Rights Council**
(The United Nations Human Rights Council is a United Nations System intergovernmental body responsible for promoting and protecting human rights around the world, as well as investigating human rights violations and preparing recommendations with regard to them. The Council established the Working Group on the Issue of Discrimination against Women in Law and in Practice. Another official mandated to conduct monitoring, including gender equality issues, is the Special Rapporteur on Violence against Women, Including its Causes and Consequences.

**Office of the United Nations High Commissioner for Human Rights (OHCHR)**
The High Commissioner for Human Rights is a top UN official on human rights issues who co-ordinates human rights activities of international organisations.
2.2. Institutional Mechanisms and Legal Instruments for Promoting Gender Equality in European Regional Organisations (Council of Europe, European Union, OSCE)

A number of countries have created the conditions for achieving real gender equality. The most promising in terms of study and subsequent application appears to be European experience of implementation of the gender equality concept. Currently, the most influential European actors in the field of gender equality are the regional and international organisations such as the Council of Europe, the European Union (hereinafter - EU) and the Organisation for Security and Co-operation in Europe (hereinafter - OSCE). Their activities on gender equality are described in Fig. 2.

**Council of Europe**

**Bodies of the Council of Europe:**

*Committee of Ministers*
Adopts recommendations for the member states of the CE, forms expert bodies, issues various documents on gender issues. It supervises the execution of judgments of the European Court of Human Rights.

*Parliamentary Assembly of the Council of Europe (PACE)*
Acts as a forum where decisions and recommendations based on the deputies’ reports are discussed; participates in drafting of conventions of the CE, including those on gender issues.

*European Court of Human Rights (ECtHR)*
Is mandated to hear complaints of physical persons and non-governmental organisations concerning gender equality.

*Commissioner for Human Rights*
Promotes awareness, conducts analysis and provides consultations, inter alia, on gender equality issues.

*INGO (International Non-governmental Organisations) Conference*
Provides NGO with an opportunity to participate in activities of the CE, including on gender issues. Elects an official – the Expert on Gender Equality.

**Legal Documents of the Council of Europe on Achieving Gender Equality:**
Council of Europe Gender Equality Strategy 2014-2017;
European Convention on Human Rights (1950);
European Social Charter (1961);
Council of Europe Convention on Action against Trafficking in Human Beings (2005);
Council of Europe Convention on the Protection of Children against Sexual Exploitation and Sexual Abuse (2007);

*Council of Europe Committee of Ministers Recommendations:*
№ R (79) 10, concerning women migrants;
№ R (85) 2, on legal protection against sex discrimination;
№ R (98) 14, on gender mainstreaming;
Rec (2003) 3 on balanced participation of women and men in political and public decision-making;
Rec (2007) 13, on gender mainstreaming in education;
Rec (2007) 17, on gender equality standards and mechanisms;
Rec (2008) 1, on the inclusion of gender differences in health policy;
Rec (2013) 1, on gender equality and media;
Rec (2015) 2, on gender mainstreaming in sport.
EU Bodies

European Parliament
It exercises the legislative function of the EU, including on gender issues.

Council of the European Union
It exercises the legislative function; in its activities it deals with matters of employment, education, etc., also with issues involving gender aspects.

European Council
Sets strategic priorities in the development of the EU, determines general policies of the EU, also on gender issues.

European Commission
It exercises both the legislative and executive functions; it ensures implementation of the EU legal standards and rules in gender sphere.

Court of Justice of the European Union
It has broad jurisdiction to resolve legal disputes which involve the EU institutions and other entities, including those concerning gender issues.

EU Legal Documents on Achieving Gender Equality:
Treaty of Lisbon (2007);
European Pact for Gender Equality for the Period 2011—2020 (Adopted by the the European Council in 2011);
Strategy for Equality between Women and Men 2010-2015 (adopted by the European Commission in 2010);
European Parliament Resolution on Women in International Politics (2006/2057(INI)), 16.11.2006;
European Parliament Resolution on the Situation of Women in Armed Conflicts and Their Role in the Reconstruction and Democratic Process in Post-Conflict Countries, 01.06.2006 (2005/2215(INI));

OSCE

OSCE Bodies

Parliamentary Assembly appoints Special Representative on Gender Issues who shall focus on mainstreaming gender issues in decisions, reports and resolutions of the Parliamentary Assembly.

Office for Democratic Institutions and Human Rights (ODIHR) is one of the principal institutions for achieving gender equality, also through implementation of the OSCE Action Plan for the Promotion of Gender Equality.

OSCE Gender Section consists of the OSCE Secretariat staff. The Section assists the OSCE institutions in mainstreaming gender aspects in all activities, policies, programmes and projects of the OSCE.

Coordinators on Gender Issues
These special officials are appointed in every mission and institution, as well as in all departments of the OSCE Secretariat.

OSCE Legal Documents on Achieving Gender Equality:
OSCE Action Plan for the Promotion of Gender Equality;
OSCE Ministerial Decision No. 14/05 on Women in Conflict Prevention, Crisis Management and Post-Conflict Rehabilitation;
2.3. Legislation and policies of the Republic of Belarus on gender equality in the sphere of higher education

Achieving gender equality in higher education is an aim enshrined in many provisions of [the following] normative legal acts of different legal force which establish the legal basis for the work of higher education system in the Republic of Belarus.

The Constitution of the Republic of Belarus

Constitutional legal standards directly dealing with the involvement of women and men in educational relationships are set in the following articles of the Constitution:

- Women shall be guaranteed equal rights with men in their opportunities to receive education and vocational training, promotion in labour, social and political, cultural and other spheres of activity as well as in creating conditions safeguarding their occupational safety and health (Art. 32).
- Norms contained in Art. 42 are aimed at ensuring equal opportunities for remuneration for men and women among the faculty: persons working as employees are guaranteed a fair share of the remuneration for the economic results of work in accordance with its quantity, quality and social significance, but not below the level which guarantees them and their families a free and dignified existence. Women and men have the right to equal pay for work of equal value.
- Art. 49, which provides the right to education, establishes equal conditions and opportunities for receiving higher education by all students, regardless of sex.

Education Code of the Republic of Belarus

- Art. 3 establishes the right of citizens to education, as well as state guarantees in the field of education. At the same time it indirectly takes into account gender differences: the right of citizens of the Republic of Belarus to education is guaranteed, inter alia, by providing conditions for education based on the individual needs and demands of students (para. 7.6).
- Among the main components of education Art. 18 mentions gender training aimed at shaping students’ ideas about the role and life mission of men and women in today’s society.

Admission to Higher Education Programmes

Article 57 of the Education Code (hereinafter – EdC) lists general requirements for admission of persons to get education in an educational institution which do not establish any gender-based barriers for admission to higher education institutions (hereinafter – HEI):

- the educational institution must consider all candidates who applied to be educated in accordance with the established admission proceedings (para. 1);
- admission of persons to the educational institution for receiving education is carried out within the limits of maximum number of students which is determined by a special permit (license) for educational activities, or according to the control numbers of admission, subject to the requirements of sanitary norms, rules and hygienic standards. No priority shall be given to persons of female or male sex.

Important! Art. 57 para. 15 of the EdC does not promote gender equality in higher education:

Special rules of admission for training in specific spheres (areas of specialities, specialties) for the Armed Forces of the Republic of Belarus, other troops and military formations of the Republic of Belarus, internal affairs bodies of the Republic of Belarus, Investigative Committee of the Republic of Belarus, State Committee of Forensic Examinations of
the Republic of Belarus, financial investigation agencies of the State Control Committee of the Republic of Belarus, organs and bodies of the Ministry of Emergency Situations of the Republic of Belarus are established by legislation regulating performance of the corresponding service.

- General requirements for the admission of persons to programmes of higher education (Art. 213 EdC) include possessing specific education, obligatory vocational psychological suitability interview, vocational selection for admission to some specialties. They equally apply to male and female candidates.
- Rules of Admission of Persons to Programmes of Higher Education of the First Stage, approved by Presidential Executive Order No. 80 of February 7, 2006, and Rules of Admission of Persons to Programmes of Higher Education of the Second Stage, approved by the Decision of the Council of Ministers No. 110 of 2 February 2012, contain general provisions, list the documents to be submitted by the persons [willing] to receive higher education to admissions commissions, determine the rules of entrance examinations, provide the list of persons entitled to preferential treatment when enrolling in the HEI, and specify the rules of admission to the HEI. These documents contain no standards preventing admission of females or males to the HEI.

Organisation of educational process

The organisation of educational process in HEI is based on the general requirements set by Art. 91 and Art. 212 of the EdC. They stipulate that the educational process related to implementation of higher education programmes is carried out in study groups or individually, without establishing any gender proportions of students in a study group.

On the basis of Art. 20 and Art. 32 of the EdC every HEI develops and adopts binding internal conduct regulations for students, internal labour regulations of the educational establishment.

**Important!** The HEI shall apply the gender-based approach to students while developing local normative legal acts.

Taking into account different needs and specifics of both sexes in implementation of measures of social protection of students¹:

- Granting social scholarships to pregnant women and those with children under the age of eighteen years, who are enrolled in the programmes of higher education and who do not receive scholarships (Art. 42 of the EdC).
- Instructions on Conditions, Procedure of Granting and Payment of Scholarships and Other Monetary Payments to Students, approved by the Decision of the Ministry of Education and the Ministry of Finance of the Republic of Belarus No. 261/96 of 22 September 2011:
  - The scholarship is not granted to pregnant women who are on academic leave provided in the case of normal pregnancy since 24th week and in the case of pathologically proceeding pregnancy - since any time, to persons who receive benefits for pregnancy and childbirth because they are provided social support through other channels – they are paid temporary disability benefits (in case of pathologically proceeding pregnancy) or pregnancy and childbirth benefits.

¹ Social protection of students includes a set of measures applied by the state to ensure the education of students and aimed at their material support, providing them with state social benefits, rights and guarantees provided for by legislation (Art. 36 of the EdC).
• Students are provided with accommodation in dormitories on the basis of Art. 44 of the EdC, the Dormitories Regulations approved by the Decision No. 269 of the Council of Ministers on April 5, 2013, and local regulatory acts of the HEI.

Important! When defining in legislative acts and local regulatory legal acts of the HEI requirements for living conditions and equipping of the dormitories, it is important to take into account specific and unique needs and characteristics of women and men.

• According to Art. 49 of the EdC students may be granted leave to care for a child up to the age of three years (it can be granted to the child’s mother at her request after a break in training due to childbirth or to the child’s father who is actually caring for the child).
• Relations related to the social support of students and teachers having children are also regulated by the Law of the Republic of Belarus of 29 December 2012 «On State Assistance to Families with Children.»

Change and Termination of Educational Relations, Restoring Student Status to Continue Education

• Articles 78-80 of the EdC, Regulations on the Procedure of Transfer, Restoring and Expulsion of Students, approved by the Decision of Council of Ministers of the Republic of Belarus No. 780 of June 15, 2011 have no explicitly gender content, and they render equal effect on men and women.

Placement of Graduates

• Pregnant women may be given a workplace in their place of residence, married men and women – in the place of residence or work (service) of their spouse, and if they are being placed at the same time - in the same settlement.

Important! Belarusian legislation regulating relations in the sphere of higher education does not set standards aimed at accelerating de facto equality between men and women in certain areas.

Appointment to Teaching Positions in the HEI

• Article 14 of the Labour Code of the Republic of Belarus (hereinafter - LC) prohibits discrimination in labour relations, i.e., restriction of labour rights or gaining any privileges on gender basis. It does not consider discrimination any distinctions, exemptions, preferences and constraints which follow from the need of special care by the state about women as persons in need of stronger social and legal protection.
• In accordance with Art. 203 of the EdC the vacancies of teaching staff (assistant, lecturer, senior lecturer, associate professor, professor, head of the department) in HEI are filled through competition.
• The procedure of competition is determined by the Decision of Council of Ministers of the Republic of Belarus No. 806 of July 21, 2011, according to which competition is not announced for the positions occupied by pregnant women and women with children under the age of five years.

Special Bodies and Policy Documents in the Field of Gender Equality

• National Council on Gender Policy under the Council of Ministers of the Republic of Belarus is a permanent body acting on state policy issues in the field of gender

The National Council is composed of representatives of the National Assembly of the Republic of Belarus, Presidential Administration, Supreme Court, heads of central government bodies and (or) their deputies, employees of the Staff of the Council of Ministers of the Republic of Belarus, central bodies of state administration, local executive and administrative bodies, non-governmental organisations, and researchers working on gender equality issues.

The National Council is chaired by the Minister of Labour and Social Protection.

Regulations on the National Council on Gender Policy under the Council of Ministers of the Republic of Belarus has been approved by the Decision of the Council of Ministers No. 613 of June 30, 2012.

- **National Plan of Actions to Ensure Gender Equality in the Republic of Belarus for 2011 – 2015**, approved by the Decision of the Council of Ministers of the Republic of Belarus No. 1101 of 16 August 2011, is the fourth policy document aimed at providing conditions for equal participation of men and women in all spheres of life.

  The objectives of the Plan include promotion of equal representation of men and women at all levels of management; mainstreaming of gender knowledge in the educational system; improving the competitiveness of women in the labour market.

**CONCLUSIONS:**

- In general, Belarusian legislation on higher education is free from discriminatory provisions against women or men, as it guarantees them equal opportunities to implement the right to education. There are no legal barriers to the enrolment of women and men in the HEI, including master’s programmes, postgraduate and doctoral studies. Discriminatory provisions, however, may be found in the legal acts regulating service in the Armed Forces of the Republic of Belarus, other state bodies which determine special rules of admission of persons to be educated in certain specialties (fields of specialties, specialisations). Requirements for organisation of educational process in the HEI, provisions [of legal acts] regulating relations which involve transfer, restoration and expulsion of students, placement of graduates, graduate and doctoral studies do not promote gender-based discrimination against women or men.

- Some provisions of the Law of the Republic of Belarus «On State Assistance to Families with Children» concerning social support of students and faculty members have discriminatory character against both women and men. They namely regard the man as the provider and family supporter relative to the woman, and they fail to take into account a social role of men as fathers, adoptive parents and guardians because when establishing the rules of granting of maternity benefits they classify pregnancy and childbirth benefits as maternity benefits.

- The law contains no obstacles to the appointment of women to teaching posts. However, the current procedure for the competition to fill such positions contains a provision that discriminates against men and women with children younger than five years. For the latter, it establishes a non-competitionary procedure [of applying for these positions]. For men, this exception is not provided, and the very wording of the rule is based on the traditional idea that women should carry out the education of children and care for them.
• The very wording of the LC article prohibiting discrimination is flawed from the standpoint of gender equality, because it assumes that all women have restricted opportunities and need more social and legal protection. It would be better in this article to talk about pregnant women and about taking into account gender differences in setting exemptions, preferences and restrictions in labour law.

• Different needs and specifics of both sexes are taken account of in Art. 3 of the EdC, which establishes the right of citizens to education, as well as state guarantees in the field of education; in Art. 49 of the EdC, which deals with students’ leaves; in Art. 83 of the EdC, which establishes the opportunities and the right to be given exemption from obligatory work placement; in a significant part of the Law of the Republic of Belarus «On State Assistance to Families with Children»; in other legal standards which deal with filling teaching vacancies through competition. More controversial in this respect proves to be the Regulation on Dormitories, approved by the Council of Ministers of the Republic of Belarus, since it does not take into account the needs and specifics of women and men in setting requirements for living conditions and equipment of dormitories.
EDUCATION AND RESEARCH

3.1. Higher Education through the «Gender Glasses»

The traditional view of the world and the order of things is subjected today to major transformations due to various processes occurring in economy, politics, social sphere and culture. Introduction of the principle of gender equality in the agenda of various political parties, public organisations and educational institutions can be cited as an example of such changes.

For example, self-development and self-realisation have long ago established themselves in the worldview of the modern man and woman as fundamental components of happiness. Gender equality can be described as a model of behaviour of people in society which ensures that self-development and self-realisation of the man or woman do not depend on social expectations attributed to his or her sex.

Everyone understands the meaning of the expression «to look at the world through rose-coloured glasses,» but that is not the case with the term «gender glasses.» And, if in the case of the «rose-coloured glasses» it is clear that people embellish reality, in the case of «gender glasses» a question arises what we see when we wear these glasses. Let’s try them on and take a look through gender glasses on our education.

Education, or strictly speaking, the modern educational model remains traditional, namely sex role-influenced [in Russian «полоролевой подход»]. The sex role-influenced model\(^2\) is based on specific (stereotyped) views about what functions are performed by the man and what by the woman in a given society. The same model works in Belarus, and that means that our education and upbringing reproduces stereotypes and in many respects obsolete ideas about social roles of men and women.

For example, the man is considered the defender, earner, politician, businessman, strong, brave, active actor. The woman is most frequently presented as the mother, homemaker, adviser, weak, passive actor.

\(^2\) For more information about the modern model of sex role-influenced upbringing see: Н.Е. Татаринцевой «Концепция полоролевого воспитания детей дошкольного возраста». URL: http://cyberleninka.ru/article/n/kontseptsiya-polorolevogo-vospitaniya-detey-doshkolnogo-vozrasta.
The boy who shows an interest in knitting or embroidery can cause confusion. Girl playing with cars surprises, too. When choosing a profession girls are hundred times hinted at how physics and mathematics do not fit with «the female mind,» and that languages are something that is necessary for girls. The young man who chooses to become a teacher of the Russian language is advised to focus on more profitable professions, above all, technical, or related to military service.

Politics or business are considered traditionally male occupations while education or social sphere – female ones. It is believed that men understand more in politics, and women, respectively, are interested exclusively in family or arrangement of playgrounds for children.

As a result, women opt mostly for social and humanitarian disciplines or medicine, while men choose technical and natural-scientific specialties. According to statistical research, presented in the data collection of the National Statistical Committee of the Republic of Belarus, *Women and Men*, distribution of men and women in 2013 among students of higher educational institutions was as follows [34]:

<table>
<thead>
<tr>
<th>Discipline</th>
<th>Women</th>
<th>Men</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pedagogy</td>
<td>14.5</td>
<td>85.5</td>
</tr>
<tr>
<td>Pedagogy, Vocational Education</td>
<td>83.1</td>
<td>16.9</td>
</tr>
<tr>
<td>Art and Design</td>
<td>50.5</td>
<td>49.5</td>
</tr>
<tr>
<td>Humanities</td>
<td>92.1</td>
<td>7.9</td>
</tr>
<tr>
<td>Comunications, Law, Economics, Management</td>
<td>73.8</td>
<td>26.2</td>
</tr>
<tr>
<td>Economics and Organisation of Production</td>
<td>33.1</td>
<td>66.9</td>
</tr>
<tr>
<td>Natural Sciences</td>
<td>33.2</td>
<td>66.8</td>
</tr>
<tr>
<td>Environmental Sciences</td>
<td>26.8</td>
<td>73.2</td>
</tr>
<tr>
<td>Technics and Technologies</td>
<td>79.3</td>
<td>20.7</td>
</tr>
<tr>
<td>Architecture and Construction</td>
<td>52.9</td>
<td>47.1</td>
</tr>
<tr>
<td>Agriculture and Forestry, Garden Design</td>
<td>72.4</td>
<td>27.6</td>
</tr>
<tr>
<td>Health</td>
<td>77.3</td>
<td>22.7</td>
</tr>
<tr>
<td>Social Protection</td>
<td>72.0</td>
<td>28.0</td>
</tr>
<tr>
<td>Sport, Tourism and Hospitality Industry</td>
<td>42.7</td>
<td>57.3</td>
</tr>
<tr>
<td>Catering Industry, Consumer and Hotel Servicing</td>
<td>77.2</td>
<td>22.8</td>
</tr>
</tbody>
</table>

University managers of higher rank are overwhelmingly male (among 52 rectors there are only three women) while the number of women among senior lecturers and lecturers is almost twice as much. Interestingly, there are 1,918 more women than men among university employees (see Figure) [34].
<table>
<thead>
<tr>
<th>Position</th>
<th>Women</th>
<th>Men</th>
<th>Gender Breakdown</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Number of Professors and Lecturers(^3)</td>
<td>12,921</td>
<td>11,003</td>
<td>54.0 46.0</td>
</tr>
<tr>
<td>Rectors</td>
<td>3</td>
<td>49</td>
<td>5.8 94.2</td>
</tr>
<tr>
<td>Vice-Rectors, Directors of Subsidiaries and Branches</td>
<td>60</td>
<td>180</td>
<td>25.0 75.0</td>
</tr>
<tr>
<td>Deans and Vice-Deans of Faculties</td>
<td>260</td>
<td>453</td>
<td>36.5 63.5</td>
</tr>
<tr>
<td>Department Chair</td>
<td>621</td>
<td>1,189</td>
<td>34.3 65.7</td>
</tr>
<tr>
<td>Professors in Departments</td>
<td>272</td>
<td>1,069</td>
<td>20.3 79.7</td>
</tr>
<tr>
<td>Associate Professors in Departments</td>
<td>3,314</td>
<td>3,557</td>
<td>48.2 51.8</td>
</tr>
<tr>
<td>Senior Lecturers</td>
<td>4,018</td>
<td>2,285</td>
<td>63.7 36.3</td>
</tr>
<tr>
<td>Lecturers, Assistants and Interns</td>
<td>4,373</td>
<td>2,221</td>
<td>66.3 33.7</td>
</tr>
</tbody>
</table>

\(^3\) Full-time employed.
The most interesting thing about this is that it is due to our upbringing and education that many of us think so. However, the world has already changed, primarily because the style and pace of life of people have changed, as well as the content of social roles altered.

The worldview of modern society is represented by unisex clothing, shoes, hairstyles. It is, in spite of everything, youth environment which does not recognise barriers between typically male and typically female occupations and professions. It is a male householder and a woman in the role of head of government. It is Formula One pilots and the Nobel Prize winners of both sexes. It is a variety of forms of partnership and cohabitation which coexist along with the traditional family.

The model of education and upbringing which focuses on gender equality is also changing. The gender-oriented model emphasises importance of realisation that many stereotypes were formed thousands of years ago and are supported by culture. But along with all this, there is something new that is being spread through contemporary art and subcultures. And this new is as strongly affecting our worldview as traditional values do. Hence, there arises a question about the necessity of development of new, gender technologies of upbringing and education⁴.

However, this model is not represented in Belarusian university environment, furthermore, the concept of gender equality itself is not a relevant topic for discussions or introduction in curricula.

Evidences of this reality can be found in the study of S.N. Burova Gender Stereotypes in University Environment of Minsk. The study contains two conclusions which literally speak for themselves. The first conclusion notes that it is the majority of men surveyed who believe the achievement of gender equality be possible. The second, by contrast, illustrates the unwillingness of both sexes to change anything. «Only about a fifth of teachers believe it necessary to include in the curricula of all universities in the country training courses on gender equality (w – 22.0%, m – 12.9%). Most of the surveyed universities are opposed to the introduction of gender education, first of all it is opposed by men» [27].

However, everybody knows that changes at the level of public consciousness occur only when education is not lagging behind the demands and challenges of the time. The issue of gender equality is a reality that needs to be reflected in the content of education for one simple reason: to comply with the declared educational ideal, help a person to open up and realise himself or herself in accordance with his or her own needs and interests.

3.2. Gender Component in University Curricula

Education is an important factor of social relations. Education helps girls and boys, youth, adult men and women develop abilities needed to participate in social, economic and political life of the state and provides the basis for the development of democratic society. By means of education the ideas of a tolerant attitude to cultural, political, ethnic, religious and gender diversity are fostered in society. Often the debates on gender equality in education are reduced to discussing gender parity: if boys and girls have equal access to higher education, then gender equality in education is achieved. However, gender equality in education is a broader concept than just gender parity.

We can identify various dimensions in the analysis of gender equality in education. UNESCO proposes to use the following Gender Equality Framework:

- **equality of access to education** means that girls and boys have equal access to formal and non-formal education;
- **equality in the learning process** implies that girls and the boys get a fair assessment and attention in the course of education, that is, they are being educated on the basis of the same curricula with some admissible differences which take account of different patterns of learning peculiar to boys and girls;
- **equality in educational outcomes** means that evaluation of educational outcomes of boys and girls is based on their individual talents and efforts. For ensuring fair chances for achievement, the length of education, academic qualifications and diplomas shall not differ depending on a persons’ sex;
- **equality of external results** is achieved when the status of men and women, their access to goods and resources and their ability to contribute to, participate in, and benefit from economic, social, cultural and political activities are equal. It means, for instance, providing equal opportunities for career growth, equal payment for equal labour for men and women with similar qualifications and work experience [55].

Gender inequalities can be detected also through the analysis of the structure and management of the education system; practices and attitudes of teachers; training materials and content of curricula [56].

In this section, we will focus on the latter aspect, namely the content of the curricula and strengthening of the gender component in them.
Why to Study Gender?

At the present time it is becoming ever more popular to mainstream elements of gender approach in education as an indicator of the quality of education. Gender equality in education means equal access to high-quality knowledge which ensure socialisation and transmission of norms and values including those related to gender equality. The high-quality education which aims to achieve gender equality in society affects and resolves gender inequality issues in the course of training of future teachers, in curricula, textbooks, educational process, relations between students and teachers [56]. This qualitative characteristic of education is declared in the Social Dimension of the Bologna process as a necessary condition for enhancing the attractiveness and competitiveness of the European Higher Education Area (EHEA) [57]. The Berlin Communiqué (2003) noted that the need to improve competitiveness of education needs to be balanced with the improvement of the social characteristics of the European Higher Education Area in order to strengthen social cohesion and reduce social and gender inequalities at the national and European levels [58]. Incorporating gender knowledge in the education system creates conditions for training of professionals that ensure the functioning of gender-sensitive practices and principles of non-discrimination.

There is a view that the introduction of gender equality matters in education is not only a recommendation and a question of quality but also a legal obligation of the education system, particularly the system of higher education. For example, Sweden has adopted the 2008 Discrimination Act, which, prescribes an obligation of the employers and educational institutions to take active measures to promote gender equality, for example, to formulate specific goals, take action for the prevention of harassment. Professor Mihaela Miroiu draws attention to the fact that many Central and Eastern European states have enacted laws that prohibit discrimination and are aimed at achieving equal rights and opportunities [59]. Most of these laws have similar provisions which require training on gender equality for the teaching staff, promotion of a non-discriminatory approach and an approach based on overcoming negative stereotypes in gender roles, in public and private life, in curricula, handbooks, books, etc. [59]. The National Plan of Actions to Ensure Gender Equality in the Republic of Belarus for 2011–2015 also declares the introduction of gender knowledge in the educational system, showing by that the political will of the Republic of Belarus in this regard [1].

In addition to the arguments mentioned above, there are also other rationales for the study of gender in higher education institutions, among them the ethical, epistemological, sociological ones [59].

How to Study Gender in Institutions of Higher Education?

There are currently two major approaches to the teaching of gender in higher education institutions, namely, teaching of gender studies and teaching of gender in studies. In the first approach, gender issues are taught through specialised courses, such as Gender Studies, Feminist Studies, Men’s Studies, Women’s Studies, and that allows us to develop and establish an independent academic discipline with an independent methodology. The second approach is based on integrating some gender-related issues into existing academic disciplines, such as sociology, pedagogy, history, law, and others, that gives us an opportunity to identify and analyse the problems of gender inequality in various fields. These two approaches are complementary and they create opportunities for consistent mainstreaming of gender knowledge in the system of higher education. Here are some examples of training programs with components containing gender issues.
Gender issues in the law disciplines are now becoming ever more pronounced. Promising is the experience of the three European universities: Faculty of Law of Lund University (Sweden) offers the course *Human Rights and Gender* [60]; Central European University (Hungary) has developed a course *Gender and Law* [61]; at the Faculty of Law, University of Belgrade (Serbia), the course *Gender Studies* is being taught [62]. The curricula of these courses include also analysis of the problems that hinder the achievement of equality between men and women; studying the issues concerning their equal status, equal rights and freedoms, equal access to professional opportunities; exploring gender stereotypes in the workplace and outside it; studying the problem of male and female identities including legal gender of a person who has changed his or her sex, reproductive freedom (e.g., freedom to have or to not have children is considered in a variety of contexts, also by raising the issue of permission for / prohibition of abortion), domestic and sexual violence, harassment as a form of discrimination and a barrier to equal treatment in occupational and other areas, social and legal aspects of commercial use of the human body, namely, prostitution and pornography, the problem of human trafficking from the perspective of gender-based violence.

In Belarus, there is also the practice of considering gender equality issues within the various legal disciplines. As part of the course *Family Law*, gender issues are considered when the basic concepts, such as marriage, family, the scope of the right to marry and the right to family, are defined and theoretically grounded [63]. The course *Labour Law* addresses the issues of fair pay for labour and non-discrimination in the workplace on the basis of sex and gender [64]. The course *Administrative Law* raises, *inter alia*, the issue of domestic violence against women and men [65]. It can be useful to integrate gender equality also in other legal disciplines, as well as develop a separate course on the theme.

**Psychology and Gender**

Gender psychology is a branch of psychology which examines patterns of human behaviour in society shaped by biological sex, social gender and their correlation. Gender studies in psychology initially were conducted as part of the study of individual differences between men and women. Later on, masculinity and femininity came to be regarded as the most important personality traits, while the family is studied as the environment within which the socialisation of boys and girls, and the acquisition by them of the social roles based on the prevailing cultural stereotypes occurs. Gender studies in social psychology deal with such phenomena as socialisation, prejudices, discrimination, social perception and self-perception, self-esteem, emergence of social norms and roles. In general, gender studies in psychology involve virtually all major areas of interest of psychology as a science: cognitive and emotional spheres, problems of socialisation, interpersonal interactions and social relations. The structure of gender psychology is usually subdivided into the following sections: psychology of gender differences, gender socialisation, gender characteristics of personality and psychology of gender relations [66].

Gender aspects are considered in the curriculum of the course on psychology at various universities, like the Friedrich-Alexander University Erlangen-Nürnberg (Germany) [67]. In this course, students are introduced to the importance of «gender» category in psychology. The category of «psychological gender» or, in other words, self-perception of the individual in terms of his/her own gender role is being discussed. For example, it includes consideration of the theories of gender identity development, psychophysiological characteristics of sexual development, issues of gender socialisation.
There exists also similar practice in Belarus. The Belarusian National Technical University (hereinafter – the BNTU) has introduced an optional course Psychology of Gender Relations [68]. This course is designed for students of the Faculty of Management Technologies and Humanitarisation. The purpose of this academic discipline is to develop students’ holistic understanding of the psychology of gender relations and gender-based approach to solving urgent problems of the development of socio-psychological impact of male and female community in various sociocultural contexts.

Sociology and Gender

In the second half of the 20th century, a new research school emerged in such sciences as sociology, economics, demography, anthropology, cultural studies, psychology. It focused on consideration of social equality (inequality) of women and men. In the field of sociology, this trend has come to be known as gender sociology.

Gender sociology is a branch of sociology which studies the processes of development and social interaction of male and female communities, as well as other possible gender communities in terms of their attitude to the authority, analyses the evolution of social status and relationships between men and women taking into account the cultural traditions and stereotypes of every society, and examines the impact of biopsychological features of each gender on the behaviour and consciousness of gender communities [2]. This educational subject is taught in the Belarus State University (hereinafter - BSU) for students of the specialty 1-23 01 05, Sociology [69].

In a more concise form gender issues are dealt with as part of the specialised optional module Gender Sociology [70], which is offered to undergraduate students of various specialties at BSU. Through this course, students receive a holistic view of the subject matter, objectives and categories of gender sociology, become familiar with gender dimension in vocational and labour, political, legal, cultural, educational, marital and family spheres.

At BNTU, the components of gender education are embedded in certain social and humanitarian disciplines. For example, when studying the discipline Sociology as part of the module Economics students deal with the topic Sex and Gender. Gender Studies in Modern Sociology [71, 72]. In addition, the topic Gender Sociology is studied as part of the specialised optional module Applied Sociology [73] offered for students of all specialties at this university. When studying this topic the basic gender concepts such as «gender,» «gender mainstreaming,» «gender relations,» «sexist,» «femininity» and «masculinity,» «gender identity,» «gender roles» and «gender ideals» are considered. Students become familiar with theory of feminism and feminist social movement, with experience of foreign countries in achieving gender equality and the problems existing in the modern world in the field of gender equality.

Gender and Media

Media play a part in shaping the notion of gender, for example, by positioning gender roles and disseminating gender stereotypes. Students should be trained to apply their knowledge in professional practice to combat gender discrimination and dissemination of gender stereotypes in media. For example, when studying the course Journalism and Communication Science in the University of Salzburg (Austria) students have to learn such basic categories as «sex» and «gender,» as well as to form an idea of the basic forms of social differentiation: ethnicity, age and class [74].

The Journalism Institute of the BSU offers a course Gender Communication, which deals with information- and communication-related interaction between people largely mediated by gender factor. The course discusses, among other things, themes of «female» and
«male» communicative behaviour strategies, gender non-verbal communication, concept and technologies of gender-sensitive communication in journalism, public relations and advertising [75].

Some gender components are included in the curriculum of the course *Advertising Technologies and Packaging* in BNTU which considers gender studies in connection with media. It involves studying the features of advertising intended for women and men, considering the basic gender stereotypes formed in the process of advertising communication and ways of overcoming them [76].

Thus, the gender component is included in a large number of academic disciplines, both in Belarus and abroad. Practical recommendations on integrating a gender perspective into a curriculum can be found in the project *Gender Curricula for Bachelor and Master* which presents in open access more than 55 different curricula. Gender aspects were mainstreamed in such courses as architecture, design, history, engineering, mathematics, medicine, meteorology, urban planning and many others [77].
3.3. Gender Dimension in Research Content

Gender studies evolved from the feminism theory and now include not only the study of the characteristics of relationship between women and men, but also of specific gender issues. After it initially developed in the area of the humanities: philosophy, psychology, sociology, history, cultural studies and cultural anthropology, later on gender theory expanded into other fields of scholarly knowledge. Today, the gender component is included in many scientific and technical areas, it takes into account not only the biological gender, but also race, ethnicity, age, physical and mental abilities, professional and socio-cultural peculiarities of behaviour.

Among the more urgent problems today is the issue of the legitimation of women scholars in the academic scientific community, especially in the field of technical sciences, which will improve the quality of research and give it practical social orientation [78].

Gender and Law

Considering human rights from the gender approach perspective allows us to analyse gaps in the institutional structures in which social roles constructing male and female identity are formed. The issues of gender inequality and gender discrimination are studied taking into account historical and national specifics, as well as different legal systems. The features of gender language in law, problems of construction and reproduction of gender legal terminology are considered, as well. Legal mechanisms for legislative consolidation and regulation of gender equality, protection of vulnerable groups and minorities are also developed within this area of scholarship.

Gender and Economics

Economic science raises the questions of equal access for women and men to material resources. Studies are carried out to prove that the measures to improve gender rights and opportunities yield positive results in terms of long-term economic policy.

According to the neoclassical theory of new economy human capital is regarded as reproducible, having a price and payoff. Gender relations are becoming a fundamental factor here. Thus, the substitution of professional employment with parenthood-related work (existing today, mostly, as female labour) leads to loss of investment in national income. Moreover, the higher level of professional skills of women, the greater are the economic losses. At the same time it must be recognised that such unpaid domestic work is a major economic contribution to the state economy.

Another problem concerns the high level of male mortality which increases the cost of reproduction of human capital. Therefore, gender mainstreaming is an integral part of economic analysis. It makes it possible to trace the correlation of changes in economic indicators with the changes in gender balance.

Gender Studies in Evolutionary Biology

For modern evolutionary biology (developmental biology) the stability and inalterability of biological sex becomes a problematic issue [79].

It is known that biological differences between men and women, such as hormonal, morphological, central-nervous distinctions, determine the characteristics of their social behaviour. For example, male and female sex hormones have different effects on brain development. Morphological gender differences of the brain are manifested in the behaviour of men and women: the former, as a rule, demonstrate better orientation in space, while the latter have stronger communicative verbal abilities and memory mechanisms [80]. Scientists have linked the emergence of these differences to the way of life of primitive men and women: the former engaged in hunting, which strengthened their bond with the environment, while the latter
engaged in gathering, which contributed to the development of communications and invention of new tools [81].

Thus, according to the modern evolutionary theory, women and men have made equal contributions to the evolutionary process. In addition, the gender division of labour is not universal: its historical changes lead to further evolution of the sexes.

**Gender Medicine**

Gender structurally shapes many factors and mechanisms that support the health of men and women. Models of behaviour, lifestyle, habitual preferences of men and women for different foods or different types of professional work and leisure to a large extent influence the biological predisposition of each sex to certain diseases.

For example, such eating disorders as anorexia and bulimia nervosa are considered typically female disorders because the reason for the depressed state which provokes development of these diseases is a discrepancy between the actual physical parameters and the ideal standards advocated in society through advertising and the media [82]. Gender roles of men prescribe them a social taboo with regard to expressing their feelings and sensations. This difficulty can be taken account of in the diagnosis of medical conditions because this problem often results in men’s late seeking medical help. Hence, it is appropriate to make a conclusion about the need for a comprehensive approach to addressing diseases of men and women on the basis of their biological characteristics, taking into account differences in their behaviour and peculiarities of socio-cultural norms.

Gender medicine as a new scientific field allows us to update the areas of concern with regard to gender-sensitive medical practices and thereby create a practical tool for improving the public health system.

**Gender and the Environment**

Applying a gender perspective with regard to such environmental issues as renewable energy, waste management, food security, water management, energy efficiency is today the most innovative approach.

Among new trends of environmental science we find eco-feminism, which struggles for recognition of differences in gender relations between society and nature. Since it is women who as part of their social role mostly deal with family food supply and disposal of waste, they are performing a public function of preventive protection against pollution. However, men who lead a household and are raising children, also demonstrate a high level of environmental responsibility.

The issue of climate change, which by now became a global problem, is considered in the context of gender based on different contributions made by women and men to producing carbon dioxide emissions (that is caused by different kinds of their activities). Men, dominating in production sphere, create potentially bigger industrial risks [83]. At the same time, women and men are in different ways involved in activities aimed at protecting the environment because fewer women participate in decision-making.

Contemporary approaches to gender-environmental issues help to develop international environmental responsibility and proceed to a new level of resolution of environmental problems.

**Gender and Urban Planning**

In urban planning the designers of urban routes planning systems for pedestrians and vehicles often use standard approaches of geometric layout and neglect gender-oriented needs.

Ensuring equal access to public space, i.e., creation of comfortable living conditions in urban environment, both for women and men, is possible if urban planning takes into account
the gender factors, such as specifics of distance overcoming by men, women, children, the elderly and people with disabilities; topology of their routes; illumination of streets and buildings at night, safety and convenience of transportation. These specifics emerge due to socio-economic factors of separation of male and female labour (family responsibilities, childcare, lifestyle in that case are more important than biological characteristics of the sex). Such gender-sensitive understanding of the urban environment can solve many urban issues and make a living environment comfortable for all its residents.

**Gender Studies in Engineering Technology**

Further development of various fields of technology require connecting engineering with gender studies in their socio-cultural aspect. The interdisciplinary field in which innovative engineering solutions to social, scientific and economic issues emerge, is based on gender analysis of technology, taking into account the specific requirements of consumers, interactions between man and machine in computer science and in engineering of machines.

For example, men and women act differently when applying navigation procedures and strategies of online search for information, and that can be taken into account when developing appropriate software. Various cognitive modules of decision-making by men and women can be applied in the development of artificial intelligence. Taking account of gender specifics in industrial design helps to create products which will be most comfortable for each gender.

Achieving gender equality on a global scale requires increased involvement of women in the sphere of science and technology, as it helps to raise productivity in the economy, improve population health, provide access to comprehensive education and promote national development and poverty reduction [84].
PRACTICAL APPLICATION

4.1. Recommendations for Achieving Gender Equality in Academic Environment

Currently, achieving gender equality is seen throughout the world as a task that requires concerted efforts of all stakeholders. Looking for the ways to improve the status of women and development of appropriate social policy in a certain country is an individual task, so that each country chooses from the array of possible approaches and solutions those that best fit its culture and historical features.

Different authors suggest different ways to improve the status of women: from radical feminist to paternalistic ones [85]. Some of them see a solution in changing the legislation in order to create mechanisms and levers of eliminating gender discrimination and advancing the status of women [86]. Others propose to develop specific social policies that will contribute, first, to providing compensation for the disadvantaged position of women in the labour market through cash benefits and subsidies, and, secondly, increasing competitiveness of women in the labour market by guaranteeing them preferential treatment in employment, providing them with guarantees of retaining working place after the leave for child care, expanding the practice of vocational re-training of women in accordance with the requirements of the market [87]. The third group of analysts calls for imposing tougher penalties for failing to adhere to adopted laws which were designed to protect women and the family, because that will help to achieve better compliance with them on the ground [2]. The fourth group emphasises that changes in the status of men and women in history are happening all the time – sometimes in the direction of equality, sometimes in the opposite direction – and they depend on the state of national economy in a given country [88].

Achieving gender equality in the workplace depends on human resources policies of an organization. In the academic sphere of the Republic of Belarus there are no legal documents specifically aimed at promoting gender equality. Developing of a strategy of work with the personnel in general is based on existing legal basis and reflects the social policy of the Belarusian state. However, there are three key tools which are aimed at ensuring gender equality in the country’s universities:
• gender education;
• gender audit;
• gender plan.

In a narrow sense, gender education includes educational programmes on gender issues that are offered in various modes for students, usually those studying social sciences and humanities. In a broader sense, ‘gender education’ denotes the education which promotes gender equality and helps to overcome negative gender stereotypes. In this sense, gender education does not have to be organised in the form of specific educational programmes, because it is effectively present in all the processes of education and training, and it constitutes a part of the ideology of higher education [21].

Gender education implies that biological differences are not decisive for development of psychological and social characteristics of women and men. That means that every person, regardless of his or her gender, can choose any profession, hobby and life priorities. Gender-oriented development of the education system will contribute to elimination of gender stereotypes at the level of society and establishment of gender equality.

According to the studies conducted in Belarus, gender equality index in the system of primary and secondary education is close to ‘1’, but after the completion of compulsory education more boys than girls leave the educational institutions to get a vocational or specialised secondary education. The gender differences in attending educational institutions can be most clearly observed among young people aged 20 years and older: the share of the young women aged 20-24 getting higher education is 1.5 times higher than that of the young men [21]. High level of women education has contributed to Belarus joining the group of the top-16 leading countries on the index of women’s development. Thus, the share of female students in the 2014/2015 academic year made up 56.9%. Among those employed in the economy the share of working women with higher education is 33.9%, while the same figure for men reaches only 24.4%. Among the university teachers women make up 55.7% [19]. However, the position of rector of a higher education institution is occupied by only three women, i.e., 5.8% of the total number of heads of higher education institutions in Belarus. The share of women among vice-chancellors and directors of university branches is 25%, deans and vice-deans – 36.5%, heads of departments – 34.3% [89].

Analysis of the numbers of teaching staff of higher education institutions proves the existence of gender imbalance in their administrative and scholarly activities.

The following measures shall be implemented in order to overcome gender disparities in the management career and increase participation of men / women in research activities:

• establishment of open channels for dissemination of information on available and forthcoming grants, scholarships, internships, scholarly programmes;
• introduction of gender-oriented thematical clusters in the educational process (curricula, programmes of lectures, themes of term papers and graduation theses);
• creating favourable conditions for self-realisation of faculty members in scientific field;
• intensification of work with students aimed at engaging them (men/women) in research activities (masters, doctoral programmes).
• development of an incentives’ programme encouraging the personnel to engage in creative and scientific activities as well as to take initiative themselves;
• holding personal development workshops, seminars aimed at developing leadership and organisational skills, as well as motivation-, value- and willpower-related qualities of the person.

Increasing the level of gender culture and gender education of the teaching staff and administration of a faculty will minimise the adverse effects of stereotyping gender images and gender discrimination. In order to disseminate information and knowledge about gender equal-
ity policy, about possible ways of addressing the problem of women’s representation in govern-
ing bodies, and about the negative role played by gender stereotypes in mass consciousness,
the following major activities can be implemented:

- conducting informational meetings and trainings;
- distribution of printed publications on gender issues and providing information on the so-
cial policy of Belarusian state in the sphere of gender equality (for example, the fourth Na-
tional Plan of Actions to Ensure Gender Equality in the Republic of Belarus for 2011–2015
and the results of its implementation [1]);
- providing consultative assistance on gender equality issues in the workplace;
- introduction in educational process of gender-sensitive curricula and teaching methods.

Gender audit is an instrument and process that identifies problem areas and difficulties
in the development of gender equality, recommends methods for solving these problems, reg-
isters positive experience in achieving gender equality [90]. According to its content, the gen-
der audit is a «social audit» and it belongs to the category of «quality checks.» It establishes
premises for identifying key issues, recommends ways to address them by suggesting possible
improvements and innovations, increases collective potential. It assesses the progress made
on gender issues, helps to organise initiatives aimed at achieving gender equality, trains staff
on gender issues through team work and exchange of information. The gender audit includes
as its important component the development of recommendations based on its results, a list
of which corresponds to the specifics of implementation of gender approaches in a specific
environment.

Integrating a gender audit in the activities of universities will act as a tool and a process
based on the principles of active participation. It will facilitate the process of self-education on
effective practical application of a comprehensive gender approach. Also gender audit will help:
- to determine how effective are the existing rules on introduction of a comprehensive gen-
der approach;
- to track and assess the relative progress on the way toward gender equality;
- to establish basic principles and criteria for evaluation of gender situation and implemen-
tation of a gender plan;
- to identify main problems associated with the introduction of aspects of gender education
and application of gender-oriented approach in the higher education system of Belarus;
- to develop practical recommendations on addressing potential problems and offer new,
more effective strategies for promoting gender equality in the academic field;
- to register positive experience in achieving gender equality.

Gender Plan is a document which specifies the main goals of the organisation in the field
of gender equality and defines the order of execution of the planned measures in this area, indi-
cating their objectives, content, scope, methods, sequence and timing of implementation. The
gender plan is drawn up for a specific period of time and it is aimed at ensuring gender equality
in the specific structural unit and/or the university as a whole.

The aim of a gender plan is coordination of actions aimed at preventing gender discrimi-
nation, creating conditions for the full realisation of personal potential of women and men in all
spheres of life, achieving gender equality in the workplace.

Introduction of the policy of gender planning in the academic field of Belarus is an import-
ant and crucial move toward consolidation of gender equality. The Gender Plan of the Faculty of
International Relations of Belarus State University for 2015-2017 has been the first pilot project
of a gender plan tailored to the specifics of the academic sphere of the Republic of Belarus and
implemented in the activities of a higher education institution.

Success in achieving gender equality and minimising negative effects of gender dispari-
ties among employees is largely dependent on understanding of the need to maintain a good
socio-psychological climate and mutual respect. In appropriate atmosphere both sexes can develop their individual qualities regardless of social expectations and perceptions about the roles of men and women in society. Therefore, in personal and professional communications and in the workplace while dealing with management, colleagues and students, it is advisable:

- to refrain from outrightly sexist jokes, which most frequently denigrate men because of their masculinity and women because of their femininity;
- to not extol the virtues of your own sex, as the other sex may perceive it in quite the opposite sense;
- to objectively assess actions and deeds, regardless of their correspondence with your ideas about masculinity or femininity;
- to see and appreciate in people their personality and humanity, and refrain from biased measuring their correspondence with your ideal image of the woman or man;
- to not articulate personal opinions about what professions or scientific spheres are exclusively «male» or «female»;
- to not attribute specific qualities to a particular sex in accordance with the stereotypes prevailing in mass consciousness;
- to remember that professionalism is a personal quality, not a characteristic of a biological sex;
- to avoid unjustified displays of solidarity on the basis of gender or biases based on gender stereotypes, for example, when selecting a candidate for a vacancy or dismissal from an office;
- to keep in mind that efficiency of a specific teacher or student does not depend on his or her biological sex.
4.2. The Gender Plan of the Faculty of International Relations of the Belarusian State University

The Gender Plan under consideration is a pilot project. It has been developed as a part of the interacademic cooperation for the Faculty of International Relations (FIR) to be implemented in 2015-2017.

The purpose of the Gender Plan of the FIR is coordination of actions aimed at preventing gender discrimination and creating conditions for a more complete realisation of personal potential of women and men in all spheres of life of the Faculty.

The Gender Plan of FIR formulates the following objectives:

- to facilitate achieving parity representation of men and women at all levels of management;
- to mainstream gender knowledge in the educational system;
- to introduce in the public mind the idea of the need for social equality between men and women in all spheres of public life;
- to transform public consciousness, eradicate gender stereotypes associated with the idea of superiority and domination of one sex over the other.

The implementation of the Gender Plan and achievement of its main goal – achievement of gender equality at the Faculty of International Relations – are based on the following principles:

- complete recognition of and respect for human rights regardless of gender, adoption of the measures which will allow men and women to enjoy these rights;
- pursuit of policy of equal access of women and men to scientific, educational and administrative spheres of the Faculty life, so that men and women will jointly participate in making decisions important for them bringing their personal experience in the process of decision-making;
- harmonisation or successful combination of professional and family life for women and men;
- recognition by both sexes of the need to remedy social disparities and share responsibilities in this effort.

The major activities proposed in this document are advisory in nature and aimed at disseminating knowledge about policy of gender equality, development and introduction of a system of gender audits and gender-sensitive development programme, shaping gender-neutral behaviour settings and attracting attention of as many supporters of gender equality as possible to this problematic field.

The implementation of the Gender Plan of the FIR involves a number of activities in four areas: education, research, outreach and management.

Education

- Production of information materials (newsletter, a section on the website) for staff and students which will in simple terms explain the purpose, objectives, basic concepts of gender equality, ways of ensuring gender equality in professional activity, main legal acts regulating promotion of gender equality in the workplace;
- Support of supplying faculty libraries with necessary scholarly and popular science literature, international and national normative legal acts regulating the issues of gender equality; timely dissemination of information about relevant literature items purchased recently by the library;
- Organisation of at least two educational events (trainings, round table) for teachers (and students) during an academic year;
- Organisation of a workshop for faculty on how to integrate gender dimension in various training courses;
Mainstreaming of gender related topics in appropriate training courses;
Development of materials for a training course on gender issues with its further possible inclusion in the curriculum.

Research
- Regular dissemination through the Faculty website of information about available grants, scholarships, internships, scholarly programmes among university employees;
- Organisation of sections on gender issues as a part of research and practical conferences held at the FIR;
- Conducting a survey on gender equality among students and tutors;
- Exploring possibilities for integrating gender issues into the plan of theses, dissertations, graduation theses and term papers, providing necessary support for students writing them;
- Selection and encouragement of the authors of the best papers on gender issues.

Outreach
- Organisation of a «round table» on gender equality issues at the one of the major newspapers;
- Holding events on gender issues for public servants of the district/city administration;
- Exploring the opportunities for establishment of a standing seminar for representatives of public authorities and non-governmental organisations.

Management
- Establishment of a contact group of volunteers from among the staff of the Faculty responsible for the coordination of activities under this plan, as well as to consult on gender equality issues;
- Selection of a representative of the faculty to serve as the coordinator in the field of gender education and research;
- Development and establishment at the Faculty of a system of gender audit;
- Identification of the gender indicators appropriate to specificity of the Faculty, and development on their basis of gender audit methodology based on systematisation, conceptualisation and adaptation of approaches existing in domestic and foreign practice taking into account the specifics of the educational institution;
- Conducting gender audit according to the developed methodology in social monitoring mode;
- Ensuring the transparency of gender audit results.

We believe that successful implementation of these measures will contribute to resolving the problems we have identified and achieving gender equality goals.
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Gender equality in higher education system: ways and means of achievement

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This publication presents a complex study of possible ways of attainment of gender equality in the higher education system. It offers for discussion a wide range of issues: from conceptual-categorical concepts and legal regulation of policies aimed at achieving gender equality at international and national levels to suggestions concerning the introduction of a gender perspective in the various areas of higher education. It will help to apply a systematic approach to analysis of the problem and to formulate practical recommendations on gender mainstreaming in higher education institutions.

The publication is addressed to students and teachers of higher education institutions, all those interested in gender issues and development of higher education in the context of gender equality.