E-CONOM

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Intermentality

The development of female mentality is an unjustly neglected revolution of the 20th century. The operation of the sociocultural environment and the related systems and institutions have completely changed. The expansion of the division of labour, rights, education, carrier opportunities caused/resulted in an even mingling female and male mentality.

The aim of the research is to show that the notion of effeminacy has to be inserted as an equal half into the circumscription of the human being's definition with the help of contemporary arts/sciences; or rather to reinterpret the conventional generic structures.

The below detailed new mentality model – intermentality – have become significant factors, which led to the reorganisation of living conditions of men and women as well.

Keywords: gender roles, change of female mentality, traditional stereotypes, woman discourses, intermentality
JEL Codes: J16, J13, J11

Az intermentalitás

A női mentalitás megváltozása a XX. század méltatlanul elhanyagolt forradalma. A szociokulturális környezet és a kapcsolódó rendszerek, intézmények változáson mentek keresztül. A nemek közötti munkamegosztás, a jogok, a tanulás, az előrehaladás, a karrier és az érvényesülési lehetőségek bővülése a férfi és a női mentalitás egymáshoz közelítését eredményezte.

A kutatás célja, hogy a íntérdiszciplínák segítségével az ember fogalmának körülírásába a nőt egyenértékű félként beillessze, illetve a konvencionális nemi struktúrákat a művészet/ tudomány által újra értelmezze.

Az alábbiakban a jelentőssé vált új mentalitás- modell – az intermentalitás – bemutatása következik, amely a férfiak és nők életmódját jelentősen átalakította.

Kulcsszavak: társadalmi nemi szerepek, női mentalitásváltozás, tradicionális sztereotípiák, női diskurzusok, intermentalitás
JEL-kódok: J16, J13, J11

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Introduction

The development of female mentality is an unjustly neglected revolution of the 20th century. The operation of the sociocultural environment and the related systems and institutions have completely changed. The expansion of the division of labour, rights, education, carrier opportunities caused/resulted in an even approaching female and male mentality.

The below detailed new mentality models have become really significant factors, which led to the reorganisation of living conditions as well.

Modern societies are mostly formed by masculine or feminine minded people, regardless of their biological genders. Most masculine and feminine minded people are creating masculine or feminine kinds of society, where masculine and feminine behavioural forms are followed by both men and women. In such cases the division mark is not defined necessarily by the gender of a person; however, the individuals, according to their cultural background and environment, adapt to the masculine or feminine patterns created by the community.

The incorporation of male and female mentality could be appreciable as the 20-21st centuries' adumbration of gender revolution, indicating the appearance of a new kind of male and female concept as well. The social, economic and lifestyle changes prompted the modification of the gender roles, which received a functional role in the existence of the humanity as well.

Throughout the 20th century and nowadays, female researchers and scholars have been taking a significant part in science, and have been marching towards to the alteration of stereotypes, in which women are kept in an under-represented position against men.

The newly formed official and workaday expectations through the institutions are following an androcentric value. These expectations, however, either clearly specified, or neutral in other aspects, are not indicating a female-centered concept at all.[2]

For centuries, the female approach and interest-enforcement have been considered as unscholarly, spiritual, idealistic, but mostly infatuated; although the appearance of female scholars – and the contribution of men with the same mentality – created a new reflective paradigm. The related terminologies help the completion of the theories of the human race.

The consensus and the equal treatment of the sexes will neither distort the argumentation, nor will make it unscientific, but will facilitate a more accurate, more equal, and together with the appearance of the new view points, a more complex description of the history and the mentality of humanity. The recognition of the female approach is an essential requirement for the revision, presentation and eventually alteration of the former scientific domains.

Raising the Problem

One of the most significant question in presenting the female archetype of the XXI. century is the role that some disciplines (especially philosophy and social communication) played in the development of the still perceivable unequal gender relations. One of the methods of understanding the historical context (which belongs to the philosophy of the feminist approach) is to re-read the classical authors, analysing the male authors' viewpoint, including the channels and communication techniques through which social scripts are constituted.

On the other hand, the analysis of the scientific and colloquial reflections is a really important task, since they reflect the actual socially accepted stereotypes that defined the exemplary social gender roles for long decades, or even centuries. The mingling gender roles and mentalities evolved into an intermediary mentality (intermentality). The analysis of this in-

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[2] Theories, methods: Alice Clark: Working Life of Women in the Seventeenth Century, London, 1919; Ivy Pinchbeck: Women Workers and the Industrial Revolution (1750–1850), 1930. Contemporary research: Sullerot 1971; Fohlen 1982; Utrio 1989; Miles 1989; Thalmann 1990; Passerini, Luisa, Selma Leydesdorff, Paul Thompson 1996; Narayan 1997; Rowbotham 1999; Gamble 2001; Scott 2001; Passerini 2003; Robert–Craig 2006; Bellavitis–Edelmann, Dicenzo–Ryan 2006; 2011; Christine Bard (etc.)

termentality and the related behavioural attitudes can present, how the mingling mentalities appeared and integrated into the various social structures. The distiction between industrially developed social regions and civilisations living in their natural environment is required, so that the first imprints of the phenomenon can be followed.

The Aim of the Research

The task of the research is the localisation, analysis and introduction of the potential inflections of the above mentioned phenomenon, as well as the analysis of mental status and customs of the target groups – males and females, men and women. Furthermore, the comparison of the stereotypical and the newly evolved gender roles received an important segment in the study too, based on the typical mentalities and attitudes. The definition of the male-female characteristics is a basic message, which created masculine-value-based essential rule system during the creation of the gender hierarchy.

The stereotype of activity and passivity is rooted in the physiological establishments of sexuality, where the woman, the inestimable character of the succession, is treated as a *tool* fulfilling her obligations. The research aims to insert „the woman” as an equal half into the circumscription of the *human* being's definition with the help of the contemporary interdisciplinary studies, moreover to reinterpret the conventional gender structures. The research also wishes to find previous respondents, recording and analysing how their lives changed, how the evaluation of their original situation altered, and how the new role models transmitted through the media influenced their approach.

Previous Findings

The altering mentalities, or rather the male and female attitudes towards stereotypes and their social manifestations were first discussed in a former 2003-2008 research of mine.

The target groups of the examination were women between the age of 30-45, all highly qualified, single or single-mothers, living in urban areas. Their attitudes towards the changing gender roles were examined through life-interviews, recording their concepts about themselves, and about the world surrounding them. One common feature was the feeling of being stuck between burdens, regarding both their professional life and personal development. By analysing the life situations and observations, the newly discovered behavioural models unambiguously indicated the change of the mentality of the genders. The combination of the traditions and the intermediary behavioural elements was considered in most cases as a problem for the modern active women, regarding both the public and the private sphere. The distribution of the topics: work, social activities, partner choice, family, spare time/free time. Fixed gender stereotypes were outlined in their self-descriptions, displaying additional stereotypes, and related lingual tags. The majority of those were infiltrated into the social consciousness, and became emphasized gender-markers, which can be found in the active vocabulary of the members of modern society.[3]

The next milestone of the research occurred in 2010, beginning a film-series that dealt with women doing jobs, that, according to the social gender stereotype, were considered as typical male occupations; such as: glass grinder, joiner, stonecutter, bus driver, musician, pilot, shop superintendent (etc). The individuals in the reports were introduced in their working area, with their private life appearing in their natural milieu (family, recreation), while the characters were talking about acquiring their professions, describing all related joys and conflicts. Some inherited the business from their fathers (glass grinder, mason), others were in need and had no other choice (bus driver, joiner), but there were some drifting into an irregu-

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[3]   Horváth (2008): New Woman's Age (Újnőkorszak). L'Harmattan.

lar direction due to their extraordinary talent (musician). All of them reported mixed judgements about their professions right from the beginning, by the critique of awkwardness at the minimum. On the other hand they were talking sincerely about the female evaluation of the androcentric emergence, and about their experience. Every one of them are fond of their professions, dissatisfaction only arose because of the exterior factors or financial difficulties.[4]

In 2012 and 2013, the above detailed series continued with recording another set of interviews, in which the interviewees were asked direct questions. The members of the target group were women with independent incomes, occupying leadership in their own businesses, as well as men with the same age and with some kind of relation to them (colleague, companion, acquaintance, friend).

The questions were: the appreciation of women in the entrepreneurial sphere, in the political and everyday life; the acceptance of women aiming leading positions; and opinions in connection with the permeation and the acceptance of feminism. The respondents considered female presence in the economic and business sphere as a natural fact; however, its value and reputation were appreciated in a diverse measure. Family and the related activities were mentioned in almost all of the opinions, as being definitely value creating, but time- and energy-consuming as well. The women were complaining less in many cases, although they often emphasized the limited acknowledgement of their suitability and work-efficiency. Feminism is still unsubstantiated, and appeared as a rather negative as progressive movement – and for the elderly people, the whole notion is an unknown concept.[5]

In 2014, the next step was the universalization and historical examination of the gender stereotypes. The thesis and fundamental idea was how the women's earlier leading role had changed in the newly created patriarchal system, after the disintegration of the matriarchy; and what kind of new narratives and social institutions contributed to the creation of the new concepts. According to the hypothesis, the male dominance as apriori truth roots in the antiquity. In accordance with the artificially developed stereotype, men should be active in the profit- and power orientated sphere, and women should assist to all these by dealing with all the time-consuming tasks of the background sphere. The creation and public presentation of such conventions originates from male philosophers, who had the opportunity to talk to the public. The analysis includes a detailed description of Aristotle's gender hypothesis, which became a determining factor of the European culture until the middle of the 20th century, following its march through the middle ages, the enlightment and the additional eras until today, quoting male thinkers who expressed their opinions in the topic.

How mass media influences the creation of role models, and the appearance of women in the different media; is a topic that evolves from the previous discussions.[6] The discourse-analysis included power-positioning endeavours as well as the examination of the cultural and social situations. The analysis of contemporary Hungarian female politicians' speeches were based on several hours of recordings: parliamentarian remarks, debates, speeches during panel discussions. The question was, how gender stereotypes appear in the behaviours and expressions of contemporary female public figures; and to what extent they influence female mentality through the media. Apart from linguistic expressions, the evaluation of behaviours and formalities, or that of other secondary and metacommunicational phenomena also appear in the analysis. This time; however, the core topic of the study was not the appreciation of the

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[4]   Documentary, HJB- Bazánth: I'm not a stewardess (Nem vagyok én stewardess); Lots of mirrors (Sok-sok tükör); Everyone has a dream (Mindenkinek vagy egy álma; (etc.)
[5]   Documentary, HJB: Potatoes without meat (Krumpli hús nélkül).
      https://www.youtube.com/watch?v=LCqzYZhpht0&feature=youtu.be
[6]   Nagl- Docekal 2006: 65

female politicians' or public figure's personal features, but the interpretation of their unique manifestations.[7]

The thus appearing female intermediary mentality was presented by the discoursive interpretation of intermentality, while analysing the gender- notions by the devices of social communication instead of integrating communication into the gender studies.

Analysis

The alteration of male and female mentalities was obvious, and was described with great accuracy by the interviewees. These transformations in the field of gender roles could be considered as the 20th century „female matrix". The central question of the research was, what distinctive role the forming intermediary mentality or intermentality may have in a given population. The answer to this question may be a new, specially defined concept. Intermentality can be qualified as a necessarily resulted excursion or phenomena, which evolved as specific female mental abilities were proportionally emerging, and as a consequence of becoming equal with men.

Accordingly, the pluralism of complex social roles requires parallelly existing identities composed of multiple roles, where the displacement of women is more evident/obvious (after thousand years of one-sided subordination) than that of men. These multiple feminine roles are the following ones:

worker – consumer – partner – housewife – mother

Such multiple conformity led to a change in feminine habits. Scientifically speaking, these habits do not only contain mental elements, but the most important segment of this process is the individual's way of thinking, the personal mentality. The alteration of mentalities is often a consequence of the variation in living conditions, and these models, being a forming part of social consciousness, and generated by objective differences, are going to function as a lifestyle after a while.

The personally interiorised schemes started to create their own mentalities, and to determine the cognitive systems of people who were living in the same social circumstances, dealing with the same social problems. Since the conditions for building a career are more or less given to both genders, the necessity of leaving behind the previous pattern based habits, and the interest in their own careers forced women to change their mentality. The only way to perform such challenges, is to adopt qualities and techniques that are traditionally considered as being masculine; consequently they were urged to move their own mentality towards the traditionally accepted masculine mentality.

Although some steps have been already taken towards the other direction by women, the end has not yet been reached, they would be stuck in 'liminality': in the status of intermentality.

With the appearance of intermentality a lot of theoretical and technical phenomena is be manifested:

Intermentality is a transformed behavioural form, in which the traditionally expected mentally of a person is displaced, and starts turning into another, traditionally unaccepted mentality. This definition, of course, may be valid to men, as well.

The universal result of the research indicated that the changed mentality has been considered as a behavioural deviance by the target people for a long time – and partly even until today. In various situations, women with intermentality are often confronted with the fact that they are not good enough for certain expected gender stereotypes. These internal conflicts

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[7] Kristeva, 1997: 337

may seem to be caused by the fact that the extraordinary achievements they reached (in education, self-preservation, professional career etc.), that are normally followed by acknowledgement and appreciation, in such cases receive a totally negative recognition.

The Woman Story

As already stated before, androcentric world view and the possession of the language was not spread and sustained by itself. The world-forming ideas, the necessary patterns and the rules for living were created by men, and were introduced through contemporary social institutions, through media. According to this, men are biologically, by birth justified to apriori possess power, determining the gender hierarchy mostly in favour of men. The concept of the „human" appeared as a male experience, so settling masculine dominance as a right inherited from father to son; and inferiority as a doctrine taught by mother to daughter. The history of women, and the story of families/genealogy begins with the antiquity only, omitting the era that preceded the social order of patriarchy.

Those who believe in the existence of matriarchal societies (matriarchate) divide the story of the mankind into million years of matriarchate and only a few thousand years of patriarchies.[8] The verification of the statement has been problematic at all times, as the only authoritative resource is written historiography, that exits for 5-7000 years only.[9] Archaeology, inscription and numismatics, and some results of ethnographic researches are partly indicating the existence of maternal derivation, e.g.: in the Genesis.[10] The main thesis of the matriarchate was, that the earliest degree of cultural organisation was indeed the matriarchate, characterised by putting women in leading social roles, by maternal derivation and inheritance, and was completed by the unquestionable omnipotence of the mother.

The patriarchal designation of the father's identity brought the paternal (Sun) era, with the unconditional dominance of men, being considered as the beginning of modern civilisation. Due to their wavering position, women had no other choice but to comply with the new hierarchy, as they could not fight the new balance of forces. The notion of the polis as governmental constitution was born during the time of the early patriarchy, still carrying the matriarchal qualities of community cohesion. The basic concepts of an ideal state were created by Plato, whose ideas were built upon people's habitual urge. He ordered the division of the goods produced, aiming a solidarity of the polis' inhabitants due to their co-dependency, and this resembled to the structure of matriarchate in many respects. He also wished to standardize asset acquisition, and he touched upon the principle of the equality of men and women. Women had a much more equal position to men, compared to the dominant stereotypes of the subsequent patriarchal systems. The spiritual values, the power of the soul and its significance were of crucial importance; these values were later unambiguously considered to be female qualities. It was important for him that men should possess advanced intuitive capabilities, that were recommended for the fulfilment of everyday life for both sexes.[11]

There is no sharp difference between male and female characteristics in Plato's theory of state division, but equality was discussed in terms of economic rationality. He thought it was simply unreasonable to neglect one half of the society from the accomplishment of the common duties. He called it inadequate, that women should only add to the operation of the

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[8] Jacob Bachofen a swiss anthropologist, sociologist, famous for his theory of matriarchy. His work focused on the role of women in ancient societies, and brought attention to the religious veneration of goddesses such as Aphrodite and Demeter. [1861] 1997: Das Mutterrecht. [1926] 1984: Mutterrecht und Urreligion. [1967] 1992: Myth, Religion, and Mother Right. (English Translation of 1954 edition of Mutterrecht und Urreligion) Princeton University Press.

[9] Vid. for ex. in Hungarian: Grandpierre Endre: 1992

[10] Bible, Book of Moses I (Mózes I.): 24,15; 24,47; 27,29; 28,2. MEK.niif.000161

[11] Plato: The Republic (2001)

society with housework and child upbringing; however, their involvement to the sovereign power was critically contemplated. He raised all the classical standard questions that are applied even today: Is female temperament the same as that of men? Does the concept of the temperament mean inner abilities of learned ones? Are women capable of the same achievements as men? [12]

'Primordial' Stereotypes

Plato's disciple, Aristotle; however, was following a more radical direction in the question of men and women. He; for instance, directly turned against the female-, child-, and joint estate system that was written in *The State* (by Plato), and due to its smashing novelty, this gender paradigm turned into a determining factor of European culture. Modern social gender structure has the same roots as well, implying that men should be active in the power- and profit-oriented sphere, and women, as servers, shall remain in the background sphere. Aristotle's thoughts on such issues were not as well-founded or relevant, as his intellectual legacy discussing other topics. The man-power, being apriori, was showed without any justifying premises, experiences or 'cross-checking', and the universality of these principles was not questioned in the following centuries either. In presenting his views on social order, he declared: state is a community or association created by men and women, citizens and servants. Their relations are mutual on every level, but a differentiation based on their qualities is inevitable.

According to Aristotle, women's inferior status was a natural hierarchy, and he absolutely expelled female interest enforcements from public life and from politics.[13] He was convinced, that men and women cannot be equal because of their original nature, that is an innate essence. All this was in tune with his general thesis that has frequently been quoted: "equals should be treated equally and unequals unequally", so that the relations between the genders were defined for good. Based on his ideas, a kind of an essentialism was later created, ending up with the differentiation between female and male brains, indicating a binary opposition of the masculine intellect and the feminine emotion, the virtue and the sin; with each others' almost absolute exclusion. Social order, subserviency, and superiority relations were defined based on the manner of power practice. The terminology of the human being, and that of the 'people' was referring to a group of men; and women, though taking a significant part in forming the nation, were completely omitted.[14]

According to the widely accepted contemporary ideas, since the fall of the matriarchy, it has been a heretical thought to elect a non-male governor or leader for the public- and family life, and based on the structural gender relations, the owners of the above mentioned virtues (expectations) and of mightiness could only be men. Besides the origins and financial adequacy, the criteria also required education; however, as it was a rather privileged area, women had virtually no chance to fit into this category. Thus, a certain gender aristocracy was created, which shaded the communities not only in title, but also created an exclusiveness, where men were nominated as the all-time owners for the power on every single level. On the other hand, from the female point of view, gender hierarchy is an equally polarized hierarchical system as aristocracy, where a certain selected group rules over other subordinated groups. In case of gender aristocracy – as opposed to aristocracy in the classic sense, having a limited number of members only – the number of those in power are more or less the same as that of those they rule over (men-women) As an explanation, keeping women dependent, subordinated and underaged happened for the interest of the common good; which was in fact dramatically opposed to the contemporary paradigm, to the principles of democracy.

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[12] Plato, MEK/185 és 190–192.
[13] Foucault, 2001: III/ 13-14.
[14] Aristotle, 1994: 05; I. k 125 9b; II. k 126 0a

Publicity as Power

The strength and the mass effect of publicity has an inestimable efficiency without reference to any of the time periods. Similarly to almost all institutions, it has its historical roots is the Greek democracy, where, the common sphere (koin) is separated from the private sphere (oikos) for every free citizens. In the polis, virtues were justified and acknowledged by publicity. Publicity comes by conversations, by public acts, or by practice. The world of the audience consists of private individuals, and the community events are discussed in public, quite often in opposition to the power of the state. The usual form of the debate is public reasoning, though the dispute itself by now is often conducted by organisations, institutions, lobby groups, or their representatives instead of private individuals. Various forms appeared quickly in diverse agents, from the age of knights throughout the Renaissance to the baroque, thus forming a representative publicity (feudal powers, church) with social stratification (saloons, literary companies, private concerts). Later on, these organisations disintegrated, and civil publicity took over their position; however, with a limited number of educated participants, who could perfectly read and write.[15]

Thanks to mass media, the citizenry, that was turning into a political community, also became customers of culture. News became a product, the government used the press for publishing their own provisions, and for administrative purposes. Due to the products of the press, thus to the state's intervention into the private economy, the audience shortly confronted the power itself (awakening consciousness), and claimed for having a word in the actions. Of course, this presence was available for men only, including the representation of interests. Appearance in front of the plenum was a consequence of prior talks and debates. According to Habermas, the societies of mass culture allow less and less chances for expressing common opinion; the lonely newspaper reader and television watcher can hardly discuss events publicly, they tend to simply accept the patterns delivered to them.[16] The requirements for publicity according to Habermas are: being abstracted, depriving the debating interest-oriented community of people from their social essence. Habermas:
  – confrontation and separation of the private sector and the government,
  – the private sector is divided into private and public sphere,
  – rational argumentation (with the possession of suitable information),
  – debate (unlimited),
  – in a debate, equal individuals cannot be bound by their social situation and/or their status, so that they can freely transmit the rational arguments only.

The most important function of publicity is to mediate between public power and the private sphere. Public opinion reaches a consensus on common wealth, those involved in the debate disregard their private interests (for the public interest) and operate only with reasonable arguments. Communication is conducted not only towards the regime, but also between each other and between the different rationalities. It is indeed a term of democracy, that people exercise their power via public opinion, as mediators, and thus practicing control over it. Habermas denied all forms of supervision over publicity, however, privatizing the public sphere is a new phenomenon, which he does not take into consideration (= critique) The features of the forms of publicity:
  – individual liberty (private sector, civils) it is independent from the state and the regime;
  – private individuals take private life experience to publicity;
  – private interest gets publicity through the profit-oriented commercial media;
  – PR deforms the value of the news and portrays a private interest as a public one;

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[15] van Dijk, 2000
[16] Habermas, 1992

- the expropriation of the public-sector tightens the publicity, and calls for its redefinition;
- the news became a product – those not informed (e.g. women) will get into a disadvantageous situation;
- the media offers no real arguments, but optional interpretations people should identify with.

There are no mediatory institutions between people and the public power, so mass media, or other interest groups, parties, associations undertake this role, causing a distortion of the publicity. Commercial and political marketing use argumentations based on emotions. Instead of applying consensus and rational, argument focused discussion of public affairs, politics force identification (e.g.: in scientific, technical and community oriented decisions). Scientific rationality conflicts everyday rationality, which is based on interest. A criticism over Habermas and his followers on lamenting on the significance of mass communication is, that by confronting public power and the private individuals, the relation between science, religion, art and culture remains in the background, and at most the terms of undertaken mediator role are questionable.

Role of the Media

Media, and as part of it, politics influence the social sphere, while mostly referring to their efforts on widening the concept of democracy (e.g.: consumer democracy, science, public health, gender, religion, etc. will be visible to the public). The dispute itself by now is often conducted by organisations, institutions, lobby groups, or their representatives instead of private individuals.

The concept of public affairs – is basically the collisional zone for sovereign power and the private sector. A new type of control, and the governance overtake public power (decisions and regulations are formed as a result of agreements involving the target people). The role and the responsibility of a legitimate and opposing intelligentsia as mediators will be growing. As decision-making institution of publicity, the printed press is the most prestigious forum of individual reception (discussion of abstract topics, aloofness, credibility, etc...), since the subjective representation forms of the radio and the television may cause a noticeable distortion of publicity.

Though Habermas did not draw a distinction between male and female publicity, his ideas are automatically built upon the stereotypical man-expressions. In his narrative the interest groups parties, political marketing, science, lobby groups, sovereign power, intelligentsia, value (etc.) – are all concepts of masculine connotations, that are not interpreted differently by the female audience either. The statement, that delivering complete behavioural schemes to the crowd is making the audience lazier, and the viewers are willing to give up the representation of their thoughts and ideas in exchange of non-stop entertainment; is a common feature for both sexes, but it only indicates the change in the process of sample creation, but not in its contents. During the last few decades, society has indeed made the first steps towards uniformization, which moderately influenced the gradually separating social gender scripts. Intermentality (meaning the alteration of male and female mentalities) also belongs to this category, and as such, it cannot be reckoned as unambiguously positive phenomena. Reasonable changes, that may still be considered as deviant for the masses - like for instance, the appearance of the plundering woman – have been explained by the exchange of the gender roles.

According to this theory, corresponding to the modern expectations, and the necessity of following the paradigms were prompting the alteration of male and female characteristics, which turned into a premise of social structuring, subsistence, and emergence. However, this statement is much more acceptable if turned upside down: the premises for subsistence and

emergence made male and female characteristics mingle. Male and female intermentality appears extremely obviously in the patterns shown by the media. Certain segments receive emphasis (clothing, language style, status, single women/men and the presentation of the single parents' lifestyle, employer–employee problems, male–female relations, etc.), but the mediated man-and-woman scheme is after all created according to the expectations of men.

Definitive question is, if the behaviour women who are wishing to differ from this pattern, and therefore the mixing of mentalities, is mere rebellion or real improvement? It's important to work with the issue, since these patterns present idealized roles. When, for instance, one of the organs introduce a woman in a leading position, they never miss the chance to note that she should also be nice, caring, tactfully seductive, understanding, gently determined and helpful, otherwise her femininity would be doubted despite all her masculine virtues.

Mentality Pattern

But who determines these patterns, and what are they really like? When examining the conformities to the traditional roles, cultural researchers discuss the significance of mass communication. When fundamental questions are raised, the media in most of the cases become a kind of a definitive opinion-forming platform, which is consciously followed by the audience, so that they can create their own ideas accordingly.[17] Trend-changes appear through such channels first. In the highlighted topics mostly men are the ones to declare, women can hardly be perceived by the audience as an authentic source of information or as a summing person, thus shrinking the prestige of women even more. Most analysis lack the introduction of female public performance, or they fail to describe its absence. In politics, the opinions of women can only occasionally appear, mostly as a well-known female analyst sitting together with two or three men at the same desk.

However, it is important to note, that public life does not only mean political life. Even modern feminists tend to limit the issue to this field only.[18] The so often quoted gender equality appears as a kind of a retro-sexism, which is actually based on the segregation of the sexes. The universal notion of men and women separate from each other, what's more, they are artificially distinguished from each other, with the media assigning boyish and girlish areas. Discourses differ in their speech acts too, regular adjustments are made from the female side. The differentiation is in that sense partial, since men insist on it (because they are unwilling to take over female context), women, on the other hand, are trying to copy, hoping to achieve and alleviate interactional dominance.[19]

Extreme variants of the alteration in masculine mentality appear before the audience, usually in a funny form (in the depiction of some kind of housework, diaper changing, a children upbringing problem, where a woman, a mother, or a child finally solves the conflict). Distancing occurs when the man refuses to descend to the level where problems are solved by a woman, a mother or by a child. In the majority of these situations, men work on artificially proclaiming their masculinity: leading role, emphasising the outer masculine markers: money, wealth, physical strength and appearance: cumulation and public presentation of cars and articles for personal use (etc.), trying to diffuse determination and prosperity. Men partly believe that they should seem more aggressive, more ambitious (more masculine), to meet the masculine and feminine requirements stated towards each other.

However, it is rarely seen that their strength and discretion is presented by conceding masculine roles, or by adopting feminine ones. Several men dislike being seen fulfilling feminine function or work, because that is considered to be the loss of prestige. Even though, if he

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[17] Fiske, 1987/2000: 254: 290
[18] Vid.: Habermas. 1992: 421–461.
[19] Fraser, 1985/35: 97–131.

wants to survive, he has to confront these necessary functions and has to adopt some of the traditionally feminine tasks and characteristics of the other sex. The largest psychic problem is the dissolution of taboos, the reinterpretation of reflexes and adjudicative stereotypes. It can only be successful, if men accept the alteration of feminine mentality, and through this, that of their own as well, since these are interconnected in all circumstances.

Summary

Nowadays, the media rarely present successful female career stories, or everyday female casts with a positive approach. In the highlighted topics mostly men are the ones to declare, women can hardly be perceived by the audience as authentic decision-makers. All this, together with the above-representation of men, strengthens the expectation that women should remain in the way of life/ background without forming normative opinions.

The representations of masculine values in the media takes its patterns from everyday life. For instance, as for occupations, those with high prestige (lawyer, manager, reporter, writer, head of state) are mostly represented by men in, where the less rewarding ones are performed by women (cashier, nurse, cleaner, waitress).

Media tend to transmit gender scripts, choosing character types (for series, women programs, morning shows, etc.) who perfectly fit into the stereotypical feminine role. If they do go against this stereotype, they delegate a kind of woman who perfectly adopted the masculine use of language and way of thinking, flawlessly fitting into the masculine value system. Women may be rewarded for that. Feminine topics are considered less valuable right from the start, so even though the message is formulated in an utmost intelligent way, it will either receive less publicity, or indicates negative reception due to its stereotypicality – all in disadvantage of women.

Most advertisements in the press and the television present the stereotype of the female foolishness (bank commercial: the uninformed character is usually played by a woman, and financial institutions make a decisive argument from the fact that if even woman can understand and handle their services, than there is nothing to worry about.) Despite all this, the media continued to feminize, but the higher turnover of female presence does not mean the equal representations of the sexes.

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