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### PECULIARITIES OF VALUABLE HIERARCHIZATION AND GENDER IDENTITIES OF MEN AND WOMEN

*The article is devoted to the study of peculiarities of value hierarchization of men and women as basic gender-gender groups in the environment of gender culture of matriarchy. As a result of the study, the author concludes that differences in gender identities, which are empirically refracted in gender stereotypes of men and women, speak about the inevitable cultural and social leadership of women in comparison with mankind in terms of gender culture of matriarchy. It is emphasized that the value preferences of women are concentrated in the sphere of cultural and socio-forming professions, while stereotyping of the image of men implies their load of auxiliary instrumental and technical competences, which are of service importance for the structure of the matriarchal family. It is concluded that the focus of women's interests in the field of obtaining cultural and social capital is indicative of the removal of men beyond the inculcation and socialization processes, above all – in terms of gaining a value-standardizing power in the field of social morality and pedagogy. It is stated that through social morality and pedagogy transposition of the value-standardizing power of women in the sphere of law and politics is taking place, which can have long-lasting consequences in the form of its oligarchization, privatization and prevalence of corruption practices.*

**Key words:** values, value hierarchies, gender culture, gender identities, gender stereotypes.

The hierarchy of values is one of the most relevant phenomena in gender sociology. Women and men perceive and interpret the world through the prism of different value hierarchies, which are schemas of the location of key values in the identity structure. Value hierarchies determine, first of all, the peculiarities of time structure of different gender groups, and therefore vectors of their vital activity and self-realization. For a pluralistic society in which gender equality is of paramount importance, value hierarchies are one of its determining factors. After all, if the budgeting of the time of men and women is not on an egalitarian basis, then in the beginning one can see manifestations of various forms of gender racism or sexism, gender inequality and discrimination. In the Ukrainian gender culture, there are differences in the hierarchy of values of men and women as core gender groups, due to the prevalence of transfiguration varieties of gender relations. This article is devoted to the study of these differences of values hierarchy in the gender culture of matriarchy in comparison with societies dominated by gender egalitarianism and feminist sexism.

**The purpose and objectives of the article.** The purpose of the article is to determine the features of value hierarchization of men and women as the main gender-gender groups in the environment of gender culture of matriarchy. The objectives of the article are: 1) to determine the features of value hierarchization of men and women as basic gender-gender groups; 2) determination of the factors of this hierarchy on the materials of empirical research.

The purpose and objectives of the article are based on the principles of cultural and social systemology of Y. Romanenko, in terms of which value hierarchies are derived from a set of gender identities, gender outlook and gender orientation. In a series of publications by O. Novosyolov, O.Kis, the issue of value hierarchy is viewed from the perspective of modernization processes and the creation of more sophisticated forms of gender exploitation and gender violence, the mainstream of which is cultural violence. In an empirical study, the author of this article argues that the processes of gender transfiguration have an inevitable effect on the inversion of value hierarchies of men and women, contributing to the feminization of men and the masculinization of women [1-9].

Outline of the main material of the article. On the basis of the empirical research materials, the article analyzes the value orientations (value hierarchies) and the gender identity of men and women.

The results of the answer to question 14 give an opportunity to determine the value hierarchies of the respondents, which represent the ranking of the respective groups of values related to a particular field of activity (professional, educational, political, economic, etc.).

Table 1

**Ranking results (male sample)**

<b>GROUP OF VALUES</b>	<b>SIGNIFICANCE ASSESSMENT (BALK)</b>
14.1. Career and work related values (professional self-realization, material and psychological satisfaction with work)	8,7
14.2. Family values (health of family members, financial and property well-being, good organization of life)	7,8
14.3. Political and legal values (stability of state power, unity of state, legal certainty)	3,4
14.4. Religious values (belief in God, sacrifice, altruism, love)	2,2
14.5. Economic values (wealth, wealth)	6,8
14.6. Values related to motherhood and childhood (well-being of women and children)	7,2
14.7. Values of social prestige and recognition (gaining respect for social ties, membership in different groups)	8,2
14.8. Educational and intellectual values (intellectual development, education, diversity of knowledge in various fields)	5,4
14.9. Vital biological and physical values (physical health, good fitness, home comfort and comfort)	9,2
14.10. The values of freedom and dignity (free time, creative self-actualization)	4,6

Table 2

**Ranking results (female sample)**

<b>GROUP OF VALUES</b>	<b>SIGNIFICANCE ASSESSMENT (BALK)</b>
14.1. Career and work related values (professional self-realization, material and psychological satisfaction with work)	9,6
14.2. Family values (health of family members, financial and property well-being, good organization of life)	6,0
14.3. Political and legal values (stability of state power, unity of state, legal certainty)	5,4
14.4. Religious values (belief in God, sacrifice, altruism, love)	6,0
14.5. Economic values (wealth, wealth)	7,2
14.6. Values related to motherhood and childhood (well-being of women and children)	6,2
14.7. Values of social prestige and recognition (gaining respect for social ties, membership in different groups)	5,6
14.8. Educational and intellectual values (intellectual development, education, diversity of knowledge in various fields)	8,4
14.9. Vital biological and physical values (physical health, good fitness, home comfort and comfort)	8,0
14.10. The values of freedom and dignity (free time, creative self-actualization)	9,0

As the two tables show, the rank differences between men and women in terms of value hierarchy are quite significant. The male hierarchy of values is as follows (in descending order of importance):

- vital biological and physical values (physical health, good fitness, home comfort and comfort);
- career and work related values (professional self-realization, material and psychological job satisfaction);
- values of social prestige and recognition (gaining respect for social ties, membership in different groups);
- family values (health of family members, financial and property well-being, well organized life);
- values related to motherhood and childhood (welfare of women and children);
- economic values (wealth, wealth);
- educational and intellectual values (intellectual development, education, diversity of knowledge in various fields);
- values of freedom and dignity (free time, creative self-actualization);

- the feminine hierarchy of values is as follows (in descending order of importance);
- career and work related values (professional self-realization, material and psychological job satisfaction);
- values of freedom and dignity (free time, creative self-actualization);
- educational and intellectual values (intellectual development, education, diversity of knowledge in various fields);
- vital biological and physical values (physical health, good fitness, home comfort and comfort);
- economic values (wealth, wealth);
- values related to motherhood and childhood (welfare of women and children);
- family values (health of family members, financial and property well-being, well organized life);
- religious values (belief in God, sacrifice, altruism, love);
- values of social prestige and recognition (gaining respect for social ties, membership in different groups);
- political and legal values (stability of state power, unity of state, legal security);

Several empirical regularities draw attention here.

First, the men's hierarchy of values is shifted (by the importance of the respective value groups) to the vital-biological, occupational and career blocks, and values of social prestige.

Women in the second and third positions are occupied by digitophilic values (freedom and creative self-actualization) and values related to the accumulation of intellectual capital.

Secondly, family values and values related to motherhood and childhood (well-being of women and children) are slightly higher for men than for women (the rank deviation between the male and female parts of the sample is 1.0 and 1.2, respectively).

Third, women, in comparison with men, define the value of career and professional rank as higher (the rank deviation between the male and female parts of the sample is 0.9, respectively), which indicates the career orientation of women, the predominance in their sample. the vectors of creative self-actualization and freedom and the propensity to increase intellectual capital compared to men.

These empirical laws make it possible to verify the hypotheses of scientific research according to which in the conditions of the Ukrainian gender culture legitimized the latent hegemony of womanhood in the spheres of cultural development and social intelligence, as well as establishing the actual domination of women over men in the fields of valuable knowledge, including their domicile knowledge. scientific registers (morality, ideology, psychology, philosophy, etc.).

Women, compared to men, seek to acquire intellectual capital in these areas, which enables them to occupy expert-evaluative, moral-pedagogical, ideological, psychological niches and to expand in the direction of mastering status-role models related to family relations, moral policy and law evaluation, education and training standards, and more. This means that women acquire power in a register of value-based knowledge that is power-generating in any cultural system.

In this case, there is a reconfiguration of the value hierarchies of men and women in the aspect of moving men into women's status-role niches with the corresponding masculinization of women's value hierarchies (if, of course, to compare these hierarchies in the context of ideologies of patriarchal and matriarchal ideology).

Since the change in value hierarchies is accompanied by appropriate social-group mobility and status-role transformations, it affects men, first of all, in terms of reducing their socio-cultural status and turning them into «narrow specialists» in their own professions, carers and dependents. Families in obtaining women value-standardizing, moral-pedagogical, expert-psychological positions, which will mean their appropriate leadership.

Such a situation can be defined as quite typical for matriarchal gender culture, in which, as noted in the author's previous considerations, the cultural-anthropological assessment of masculinity approaches its approach to its technical supportive dispositions and the corresponding practices of narrow-profile.

At the same time, commanding heights in the fields of morality and law, pedagogy, human relations remain with women, which creates the preconditions for the corresponding asymmetries of gender power and the actual deprivation of the male part of the «right to vote» population in matters of social morality, defining education standards, raising children, inculturation and socialization in the social sciences and the like.

Value preferences also speak to the validity for men and women of their own right to a particular lifestyle. It is a matter of peripheralisation for men of an appropriate opportunity to self-actualize themselves, since carrying the appropriate professional and socially prestigious burden creates conditions for a corresponding shortage of time for creativity, self-development and acquisition of intellectual (educational) capital.

In the context of the results obtained, men find themselves less deserving of being able to cumulate intellectual resources, creativity and freedom than women. And if, as the result implies, women consider themselves more worthy in these segments, then such a point of view should be based on appropriate socio-gender perceptions of their superiority, superiority, superiority, etc.

The results of the answer to question 15 make it possible to evaluate the components of gender identity that correspond to the image of the ideal gender ego. These are the corresponding auto- and hetero-stereotypes of men and

women towards each other. The answers to the questions give an opportunity to evaluate the relationship between feminine and masculine characteristics, as well as the autoreference and heteroreference of gender identities.

When asked, the respondents were asked to select from the list of 58 traits those that they believe should be in men and women. The list was taken from Sandra Bem's questionnaire to determine gender orientation. According to the data obtained, in the male part of the sample were selected 10 key character traits that should be inherent in men and women.

Table 3

**Men and women character traits (male part of the sample)**

15.1. CHARACTERISTICS OF CHARACTERS TO BE IN HUMANS (%)		15.2. CHARACTERISTICS TO BE IN A WOMAN (%)	
15.1.38. courage	<b>34</b>	1/15/18 femininity	<b>22</b>
15.1.57. calmness and restraint	<b>10</b>	15.1.27. understanding others	<b>8</b>
1/15/29 speed in decision making	<b>5</b>	15.1.49. flexibility, ability to adapt to circumstances	<b>15</b>
1/15/43 ability to be friends	<b>12</b>	15.1.39. warmth	<b>16</b>
1/15/17 restraining force and aggression	<b>9</b>	15.2.30. emotionality (tendency to openly express their emotions)	<b>6</b>
15.1.54. love for children	<b>8</b>	2/15/15 devotion	<b>10</b>
15.1.47. the tendency to lead	<b>5</b>	15.2.41. the presence of a clear position	<b>15</b>
15.1.45. credulity	<b>4</b>	15.1.58. traditionalism, tendency to follow conventions	<b>4</b>
15.1.33. the ability to comfort	<b>7</b>	15.2.42. softness	<b>2</b>
15.1.53. competitiveness	<b>6</b>	15.2.46. volubility	<b>2</b>

Table 4

**Character traits that men and women should have (female part of the sample)**

15.1. CHARACTERISTICS OF CHARACTERS TO BE IN HUMANS		15.2. CHARACTERISTICS TO BE IN A WOMAN	
15.1.57. calmness and restraint;	<b>18</b>	15.2.9. tenderness;	<b>13</b>
15.1.54. love for children;	<b>12</b>	15.2.3. ability to help;	<b>10</b>

Continuatin table 4

15.1.51. limitations on the use of abusive words (mother vocabulary);	<b>15</b>	2/15/15 devotion;	<b>11</b>
15.1.47. the tendency to lead;	<b>12</b>	15.2.21. ability to empathize;	<b>16</b>
1/15/43 ability to be friends;	<b>10</b>	2/15/30 emotionality (tendency to openly express their own emotions);	<b>8</b>
15.1.38. courage;	<b>12</b>	15.2.32. self-sufficiency (tendency to rely mainly on oneself);	<b>6</b>
15.1.37. it;	<b>8</b>	15.2.33. the ability to comfort;	<b>6</b>
15.1.33. the ability to comfort;	<b>6</b>	15.2.46. volubility;	<b>8</b>
15.1.2. ability to concede	<b>7</b>	15.2.54. love for children;	<b>18</b>
		15.2.58. traditionalism, tendency to follow conventions.	<b>8</b>

The analysis of gender features suggests that in the image of the ideal gender self in men, autostereotypes are dominated by voluptuous and emotional-communicative traits and physical attractiveness, which, in fact, brings the male identity closer to the feminized-feminine pole. Among them, 34% – courage, 12% – ability to be friends, 10% – calm and restraint, and 9% – restraining aggression. That is, 2/3 of the listed qualities on a rating scale correspond to the feminized autostereotype of men.

In the hetero-stereotype of women, 22% are feminine, 16% are warmth and cordiality, 15% (2 \* 15) are flexible, able to adapt to circumstances, and have a clear position. Thus, empathic, adaptive and ego-autonomous features of gender identity in women by men are becoming in demand.

The self-stereotype of women is dominated by love for children (18%), compassion (16%), tenderness (13%), dedication (11%) and the ability to help (10%). Consequently, the image of the ideal gender ego of women in their self-perception is predominantly child-centered and empathic. And since child-centricity outweighs all other gender qualities by the number of choices, we must assume that empathy, tenderness, and commitment are highly likely to be redirected from men to children.

At the same time, respondents in the hetero-stereotype of men singled out as meaningful features calmness and restraint (18%), limited use of abusive

vocabulary (15%), love for children, tendency to lead with themselves and courage (3 \* 12%), which indicates in the gender profile desirable for the female part of the sample features that also correspond to the image of a feminized man with voluptuous qualities and pronounced dicocentrism. In the gender profile of men in the hetero-stereotype of women, the leadership qualities and masculinity of men occupy the last two places, compared with calmness / restraint and verbal limitations regarding obscene vocabulary.

Conclusions on the differences between auto- and hetero-stereotype gender identities between the two sex subgroups of respondents suggest that the slight differences in men's self-reported men's and women's men's attitudes are indicative of men's efforts to respond to women's gender.

At the same time, the requests of men for empathic (in terms of empathy for women), adaptive and ego-autonomous traits do not coincide with the autostereotypic traits of the ideal gender ego in women themselves.

Consequently, men adhere to a feminine perspective on their own gender traits, which expresses the heteroreference of their gender identity, while women exhibit a higher gender self-reference than men, preferring not to men's exhortations about them, but their play.

In accordance with the theory of gender Yu.V. Romanenko, gender self-reference/hetero-reference also define the poles of gender power and gender freedom/self-determination. In this pole of power, the carriers of self-referential gender identities are masculine irrespective of biological sex. At the same time, carriers of hetero-referential gender identities are gender-independent. On the other hand, carriers of self-referential gender identities are morally autonomous in their own behavior and verbalized images.

Thus, the hypothesis of the dissertation research is verified, according to which the gender scenarios and exhortations of gender culture in Ukraine are female-centric. This means that the mechanisms of gender inculturation and socialization work in the direction of vaccinating men with feminine qualities, aiming at their upbringing as a hetero-referential gender group and, accordingly, inoculating women with masculine qualities that corresponds to their upbringing as a self-referential gender group.

At the same time, both vaccination of men with feminine qualities and vaccinations with women of masculine qualities suggest a tacit gender consensus on similar gender transfiguration and the implications for the inversion of gender identity that result from it.

**Conclusions.** Differences in gender identities, which are empirically refracted by gender stereotypes of men and women, speak of the inevitable cultural and social leadership of women compared to mankind in the context of the gender culture of matriarchy. Value preferences of women are concentrated in the field of cultural and socio-forming professions, while stereotyping of the image of men implies their load of auxiliary instrumental and technical competences, which are of service importance for the structure of the



matriarchal family. The focus of women's interests in obtaining cultural and social capital is indicative of the removal of men beyond the inculturation and socialization processes, above all, in terms of gaining a value-standardizing power in the field of social morality and pedagogy. Through social morality and pedagogy, the transposition of the value-standardizing power of women in the field of law and politics is transposed, which can have long-lasting consequences in the form of its oligarchization, privatization and prevalence of corrupt practices.

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#### **Святненко І. О. Особливості ціннісної ієрархізації й гендерні ідентичності чоловіків і жінок**

*Стаття присвячена вивченню особливостей ціннісної ієрархізації чоловіків і жінок як основних гендерних груп у середовищі гендерної культури матріархату. У результаті дослідження автор доходить висновку, що відмінності в гендерних ідентичностях, які емпірично відображаються в гендерних стереотипах чоловіків і жінок, говорять про немінуче культурне й соціальне лідерство жінок порівняно з чоловіками з погляду гендерної культури матріархату. Підкреслено, що ціннісні переваги жінок сконцентровані у сфері культурних і соціально-формувань професій, тоді як стереотипізування образу чоловіків має на увазі їх навантаження допоміжними інструментальними й технічними компетенціями, які мають службове значення для структури матріархату сім'ї. Зроблено висновок про те, що фокус інтересів жінок у сфері отримання культурного й соціального капіталу свідчить про те, що чоловіки виходять за рамки процесів виховання та соціалізації, перш за все, з погляду отримання влади, що стандартизує цінності у сфері соціальної моралі й педагогіки. Стверджується, що завдяки соціальній моралі та педагогіці відбувається перетворення стандартизує цін-*

ності жінок у сфері права й політики, що може мати довгострокові наслідки у формі олігархізації, приватизації та поширеності корупційних практик.

**Ключові слова:** цінності, ціннісні ієрархії, гендерна культура, гендерна ідентичність, гендерні стереотипи.

**Святненко И. А. Особенности ценностной иерархизации и гендерные идентичности мужчин и женщин**

Статья посвящена изучению особенностей ценностной иерархизации мужчин и женщин как основных гендерных групп в среде гендерной культуры матриархата. В результате исследования автор приходит к выводу, что различия в гендерных идентичностях, которые эмпирически отражаются в гендерных стереотипах мужчин и женщин, говорят о неизбежном культурном и социальном лидерстве женщин по сравнению с мужчинами с точки зрения гендерной культуры матриархата. Подчеркивается, что ценностные предпочтения женщин сконцентрированы в сфере культурных и социально-формирующих профессий, в то время как стереотипирование образа мужчин подразумевает их нагрузку вспомогательными инструментальными и техническими компетенциями, которые имеют служебное значение для структуры матриархата семьи. Делается вывод о том, что фокус интересов женщин в области получения культурного и социального капитала свидетельствует о том, что мужчины выходят за рамки процессов воспитания и социализации, прежде всего, с точки зрения получения власти, стандартизирующей ценности в области социальной морали и педагогики. Утверждается, что благодаря социальной морали и педагогике происходит преобразование стандартизирующей ценности женщин в сфере права и политики, что может иметь долгосрочные последствия в форме олигархизации, приватизации и распространности коррупционных практик.

**Ключевые слова:** ценности, ценностные иерархии, гендерная культура, гендерная идентичность, гендерные стереотипы.