

AXIOPSYCHOLOGICAL DIFFERENCES BETWEEN MEN'S AND WOMEN'S GENDER DISPLAYS IN MODERN UKRAINE

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ABSTRACT

Aim. The study was to explain the axiopsychological differences in young men's and women's gender displays in modern Ukraine.

Methods. The methods of theoretical analysis, synthesis and conceptual modeling of an individual's life processes in the axiological dimension were used. The sample for the empirical study included 300 students aged 17-22 years. Twelve psychological examining techniques were used; the obtained data were subjected to a one-way analysis of variance.

Results. Significant statistical differences were found for 22 compared characteristics, symmetrically distributed between males (110 people) and females (190 people). We found that the quantitative balance of axiopsychological gender priorities does not mean their semantic similarity: the polarisation of respondents' gender displays was recorded; in particular, women's self-presentation focused on the top-teleological (absolute subject) level of life (expression of spiritual values and goals), and men's self-presentation focused on the mono-subject (causal-instrumental, individualistic-pragmatic) level. The study highlights the issues of ensuring real gender equality in Ukraine by building a meritocratic society.

Conclusions. The article presents the axiopsychological approach in personology and gender psychology and reveals corresponding operations to form an



applied (psychological examining) model, which allowed us to obtain relevant scientific results on significant differences between Ukrainian men's and women's gender displays.

Keywords: gender display, axiological approach in personology, levels of subjectivity, teleological and causal determinism, gender equality

INTRODUCTION

The current stage of gender research is decisively influenced by the ideas of social constructionism. That is why methodological approaches based on the bipolar biological determinism with the key idea of innate and unchanging sexual dimorphism, essentialism and anti-historicity, to which social-cultural factors are complementarily adjusted, are being replaced by a radically opposite position: gender is variable, historically, culturally and contextually determined. It is not a rigid structure, but a flexible configuration of dispositions, personal tendencies, behavioural reactions, value preferences, emotional states, etc. Human gender is constructed by counter-flows of social influences and human activities: gender role expectations of the social environment and proposed norms and stereotypes (schemes) of gender-relevant behaviour, on the one hand, and first unconscious spontaneous identification and then conscious gender identity, on the other hand.

The latest methodological principles of postmodernism and social constructionism have been applied primarily in numerous gender studies (Diekman & Eagly, 2000; Gergen, 2001; Germon, 2009; Goffman, 1997; Chrisler & McCreary, 2010; Kletsina, 1998; Maccoby, 1998; Unger, 1990; Zdravomyslova, 1999), including works of Ukrainian researchers (Hapon, 2002; Hovorun & Kikinezdi, 2004; Shchotka, 2019; Tkalych, 2016; Zahray, 2012).

The problem exists that is specific to studies performed by taking into account paradigmatic shifts in science following the above-outlined context. Namely, the issue of reconstruction and reinterpretation of empirical facts obtained with psychological tools developed on the basis of now rejected theoretical ideas about a research subject but placed in the context of ideas and explanatory models consistent with the new approach. The axiological approach in psychology offers an opportunity to solve this problem. This approach is based on the idea of a holistic human study as an integral subject of life.

The *goal* of this study is to theoretically substantiate and empirically confirm (or refute) the axiopsychological differences between the men's and women's gender displays in modern Ukraine.

GENDER DISPLAY IN THE AXIOPSYCHOLOGICAL DIMENSION

To achieve this goal, we inscribe the concept of gender display by Erving Goffman, which is central in his theory of symbolic interactionism (Goffman, 1997), into the theoretical framework of axiological personology, advocated by the authors (Karpenko, 2018; Hulias, 2020). Gender display, according to Goffman, is a self-presentation of gender characteristics in specific situations of interpersonal interactions that reproduces the culturally determined dichotomy of male and female and contributes to the preservation of an existing gender order in social relations. To be a man or a woman and to show it in the display mean to be a socially competent person who inspires trust because his/her behaviour meets the expectations of interaction partners. Moreover, the person uses the communicative practices accepted in the given culture in accordance with some gender hypostasis – masculine, feminine, androgynous or any queer types (Goffman, 1997; Lauretis, 2000).

Gender display, as a manifestation, representation and prediction of communicative subjects' gender, uses verbal and non-verbal means as dramatic actions, during which a certain gender is constructed. The gender-specific ways and styles of self-presentation (*habitus*) are not a "tracing paper" or a mechanical extension of the anatomical-physiological sex since such self-presentation is culturally determined.

Because modern people are included in a complex system of vertical social ties associated with the exercise of power and subordinate responsibilities, as well as in horizontal, parity relations, they have a wide range of value orientations, including those that represent their gender and the characteristics of their gender display at different levels of their subjectivity.

A project of human life, proposed by the article authors, is defined as a twofold synergistic process: firstly, the value-target forecast (anticipation) of desired states and statuses (achievements) and, secondly, their subject-resource provision with appropriate competencies relevant to specific life situations. Such a vision of personal life links its temporal-teleological and causal-subjective (topical) aspects with a triangulation arc. The first aspect represents freedom of will as *homo sapiens*' inherent capability to determine more or less independently their life priorities (value-semantic sphere); the second aspect represents biologically conditioned and acquired during socialisation (including through upbringing, learning, education in general) knowledge, skills, abilities to embody personal choices into life projects as the results of value self-determination (from solving situational problems to making fateful decisions). Without the complementary terminal-instrumental pair "I want" and "I can" (Karpenko & Hulias, 2020), the final product of this synergy – "I will be" or "I will happen" – cannot be synthesised. Thus, the first aspect of life is subject to nonlinear teleological determinism because a 'cauldron' of unconscious intentions will sooner or later bring to the surface of consciousness a somehow understood per-

sonal interest, rationalised intentions, reasonable spiritual desires, etc. The second aspect is cause-and-effect determinism. The combination, interaction and interdependence of these types of determinism are represented by holarchic determinism (from "holism" – integrity and "hierarchy" – subordination), which subject is the phenomenon of holistic life.

It is easy to see that these two aspects of a life process are congenial to the polar characteristics of masculinity and femininity, which are traditionally assigned to them. At the same time, the value-target aspect (the "vertical" vector) of life is most vividly revealed in such femininity attributes as communicative expressiveness, empathy and intuition, care for offspring and attention to others, focus on space for family interests, emotional and verbal intellect, peace and altruism, the pursuit of happiness, etc., corresponding to humanistic value perspective of human existence. In turn, the causal-subjective aspect (the "horizontal" vector) of life is closely associated with such masculine attributes as an object-oriented instrumentality, analytical thinking and rational approach to matters, the primacy of law over morality, the desire to dominate and spread their influence, self-affirmation in a profession, individualism, pragmatism and success-seeking. If the first aspect (the "vertical" vector) forms joint (general) meanings of human existence as a large family, the second one seeks and tests various ways and means to subordinate circumstances to an individual's interests. It is clear that only the balance of both aspects ensures a harmonious and productive life, as evidenced by numerous theoretical and empirical scientific studies (Bam, 2004; Gergen, 2001; Hapon, 2002; Karpenko & Hulias, 2020; Karpenko, 2018; Kikinezdi, 2012; Melashchenko, 2009; Yatsyna, 2016; Shestopal, 2016).

When these aspects of an individual's life are engaged in hierarchical (multi-level) construction of value-target factors (intentions) and instrumental-subjective abilities (potentials), a holarchic model of this phenomenon can be constructed as a specific example of the systemic principle in psychological research.

The principle of systemic determination allows us to objectify new psychological formations defining specific directions of human self-realisation (Galazhinsky, 2002) and being a form of self-realisation in life. This principle is refined in the idea of an individual as a value-oriented integral subject, who actualises his/her intentions ("want"), potencies ("can") and realises the possessions (movement from "is" to "will be") on five main life levels: pre-dispositional (a relative or conditionally subject), three dispositional levels – a mono-subject (individual activities with objects), a poly-subject (joint activities in a contact group, taking into account its moral principles), a meta-subject (creative contribution as a unique individual to the common cultural heritage of society) – and a super-dispositional, absolute subject level, where an individual correlates his/her real-life achievements with his/her dream (ideal), supreme life aspirations (Karpenko & Hulias, 2020, p. 45).

The above methodological principles implemented in the context of the study concerning an individual's life process allow us to construct a holarchic or systemic-hierarchical conceptual model that illustrates the bio- (vital) and social-cultural causes of the examined phenomenon: innate anatomical and physiological features (a female or male body), then, the socialisation peculiarities in family, preschool, general secondary institutions or university (the age factor) and, finally, the influence of a chosen profession.

Therefore, the axiopsychological dimension of an individual's life can be presented as follows:

- ontogenetic development (objectified exteriorisation) of inherited intentions (needs) of a male or female person (the level of a relative subject – the human body);
- formation of ego-identity (self-identification) during an individual's primary socialisation in contact groups (a mono-subject); here, self-identification is a result of the convergence of gender factors and age-related developmental opportunities;
- personal self-determination on the basis of internalised social values and moral norms (a poly-subject); here, the age-related developmental factor dominates the gender-role influence;
- professional self-realisation determined by mutually influencing factors such as gender, age and acquired professional identity, where the gender factor exists latently, in its "removed" form (a meta-subject), because family founding and birth of children are inextricably linked with this life stage (at the previous subjectivity level, this link is less obvious);
- an individual's self-actualisation, achievement of the acme (an absolute subject) by him/her as the full-fledged embodiment of the essential forces of a universal human being, where he/she is seen as a completed project of him/herself.

Fig. 1 presents a centrifugal expansion of an individual's ability to live from its core (a relative subject) to the periphery as a horizon for transcendence of an absolute subject through the mentioned stages with the help of corresponding mechanisms: objectification of intentions (formation of motivations); (self-) identification; personal (in fact, value-semantic self-determination) and professional self-fulfilment; self-actualisation (maximal realisation of one's own aspirations and abilities by devoting oneself to a favourite occupation, personal contribution to culture, education of a younger generation, etc.).

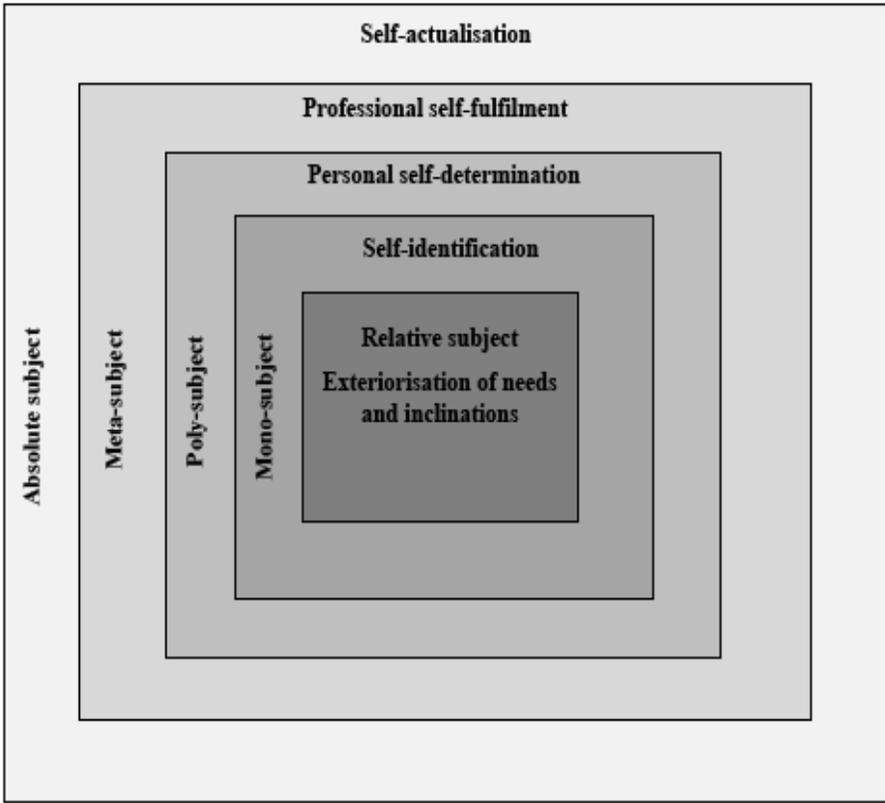


Fig. 1. Holarchic Model of an Individual’s Life in the Axiopsychological Dimension

THE AXIOPSYCHOLOGICAL PROFILES OF MASCULINE AND FEMININE GENDER DISPLAYS: THE EMPIRICAL STUDY

The appropriate practical model was constructed based on the above theoretical (axiopsychological) life model for an individual as an integral subject (Table 1).

Table 1

The Experimental-examining Model for the Comparative Empirical Study on Men's and Women's Gender Displays

Subjectivity level	Psychological mechanisms and components of life	Psychological examining methods	The intended purpose of the methods
Absolute subject	Self-actualisation; value-targeted component	Assessing Spirituality Through Personal Goals proposed by Emmons	To explain intentions or goals that people try to achieve in their daily lives
		Vasiliev's method of researching a personality's target orientations of	To identify an individual's target orientation, organisation of his/her time perspective, emotional and volitional attitudes to goal achievement
Meta-subject	Professional self-fulfilment; motivational-semantic component	"Causometry" method proposed by Golovakha, Kronik	To examine a holistic subjective picture of life
		Bubnov's method of examining the real structure of an individual's value orientations	To identify an individual's implemented value orientations, his/her need-motivational repertoire of social behaviour
Poly-subject	Personal self-determination; reflexive-phenomenological component	Coping Inventory for Stressful Situations proposed by Endler et al.	To identify dominant strategies to cope a stress
		Multidimensional Perfectionism Scale proposed by Hewitt et al.	To determine levels of perfectionism and the ratio of its components
Mono-subject	Self-identification; regulatory-behavioural component	"Self-regulation style for behaviour" questionnaire developed by Morosanova, Konož	To determine the development of an individual's self-regulation and to construct the individual profile
		Self-Efficiency Questionnaire of Brunova-Kalissetska	To determine the levels and structural components of self-efficacy
		Mehrabian Achieving Tendency Scale	To determine the motivation to strive for success or avoid failure
Relatively subject	Exteriorisation of needs and inclinations; affective-vital component	Oxford Happiness Questionnaire by Argyle	To determine personal happiness

Source: Hulias, I. A. (2020). *Aksiopsykholohichne proyektuvannya zhyttyevykh dosyahmen i osobystosti: monohrafiya* [Axiopsychological design of life achievements of the personality: monograph]. Kyiv: Vydavnytstvo Lyudmyla.

A set of psychological examining techniques, combined into appropriate blocks, was used to explain the axiopsychological structure of an individual's life. Thus, the value-target component of life was examined with: Assessing Spirituality Through Personal Goals proposed by Emmons (scales: "joy," "sadness," "ambivalence," "importance," "successfulness," "probability of success," "influence of circumstances," "efforts," "difficulties," "social desirability," "clarity," "progress," "external cause," "introjections," "identification," "internal cause," "support") (Emmons, 2004), the method researching a personality's target orientations of Vasiliev (scales: "realisation," "from me," "emotions," "will," "circles - spheres of activities") (Vasiliev, 2007). The motivational-semantic component was examined with: the "Causometry" method proposed by Golovakha and Kronik (scales: "chronological age," "psychological age," "coefficient of subjective realisation of life") (Golovakha & Kronik, 2008) and Bubnov's method examining a real structure of an individual's value orientations (scales: "entertainment, recreation," "material well-being," "searches for the beauty and enjoyment with it," "help and mercy to other people," "love," "learning something new," "managing people and high social status," "recognition and respect by other people," "social activities," "communications," "health") (Fetiskin et al., 2005, pp. 26-28). The reflexive-phenomenological component was examined with the Coping Inventory for Stressful Situations proposed by Endler et al. (scales: "problem-solving," "emotions," "avoidance," "distraction") (Fetiskin et al., 2005, pp. 442-444) and Multi-dimensional Perfectionism Scale proposed by Hewitt et al. (scales: "perfectionism, self-centred," "perfectionism, focused on others," "socially attributed perfectionism," "general indicator of perfectionism") (Gracheva, 2006). The regulatory-behavioural component was examined with the "Self-regulation style for behaviour" questionnaire developed by Morosanova and Konož (scales: "planning," "modelling," "programming," "evaluation of results," "flexibility," "independence") (Morosanova, 1991), Self-Efficiency Questionnaire of Brunova-Kalisetska (scales: "scenario," "social self-efficacy," "strategy," "attribution") (Brunova-Kalisetskaya, 2009), and Mehrabian Achieving Tendency Scale (Fetiskin et al., 2005, pp. 98-102). The affective-vital component was examined with Oxford Happiness Questionnaire by Argyle (2003).

In this study, we assumed that there was a difference between androgynous gender self-identification, usually declared by young people and men's and women's gender displays demonstrated in different communicative situations that actualise the relevant dispositional formations peculiar to masculine or feminine gender.

We present here a one-factor analysis of variance of axiopsychological indicators of life, obtained using the described set of techniques to find common or different gender displays of men and women.

The study sample consisted of 300 university students aged 17 - 22 years, of whom 110 were men and 190 were women.

First of all, we present the variance analysis (ANOVA) of men's and women's gender characteristics, obtained with Bem Sex-Role Inventory. Thus, "femininity" ($F(1,282) = 30.93, p = 0,000$) was clearly manifested by women ($M = 5.80, SD = 2.42$), which corresponded to their "nature," and much less by men ($M = 4.16, SD = 2.25$). The female feminine type of gender identity has the following features: low masculinity and high femininity; significant differences between the images of "I am real" and "I am a woman" for such masculine characteristics as selfishness, suspicion and the feminine characteristics of dependence; significant differences between the images of "I am a woman" and "I am an ideal woman" for all masculine characteristics (authoritarianism, selfishness, aggression, suspicion) and the feminine characteristics of friendliness.

"Masculinity" ($F(1,282) = 9.99, p = 0,002$) was clearly manifested by men ($M = 5.86, SD = 2.45$), and was significantly less pronounced in women ($M = 4.91, SD = 2.35$). According to the modern psychological studies (Rymarev, 2006; Jung, 1996), the male masculine type of gender identity is characterised by high rates of masculinity and low rates of femininity; significant differences in the manifestation of such masculine characteristics as aggression, suspicion between the images of "I am real" and "I am a man"; significant differences in the manifestation of such characteristics as selfishness, suspicion between the images of "I am a man" and "I am an ideal man"; absent contradictions between the images of "I am real" and "I am man," "I am a man" and "I am an ideal man" as for feminine characteristics.

"Androgynous" type ($F(1,282) = 34.61, p = 0,000$) was more clearly manifested by women ($M = 5.82, SD = 2.29$), probably because it correlated positively with femininity, and was shown much less by men ($M = 4.15, SD = 2.27$). Thus, the female androgynous type is characterised by high levels of both masculinity and femininity; significant differences between the images of "I am real" and "I am a woman" for such masculine characteristics as selfishness and aggression, and subordination, dependence, friendliness as feminine characteristics; significant differences for all masculine characteristics (authoritarianism, selfishness, aggression, suspicion) and such feminine characteristics as subordination, altruism between the images of "I am a woman" and "I am an ideal woman." The male androgynous type of gender identity had the following features: high rates of masculinity and femininity (similar to the female androgynous type); significant differences in manifestations of the masculine characteristic of aggression, and feminine relations between the images of "I am real" and "I am a man"; significant differences between the images of "I am a man" and "I am an ideal man" for the masculine characteristic of suspicion; absent contradictions between the images of "I am a real man" and "I am an ideal man" as for feminine characteristics. However, the recent corresponding studies (Berne, 2001; Clecine, 2004; Rymarev, 2006) indicate that both men and women of the androgynous type establish emotional contact easily, understand other people's problems and are open to other people. In this regard,

the opinion of Vasyutynsky is true (Vasyutynsky, 2005, p. 315): androgyny as a symptomatic set of gender-role characteristics marks certain achieved personal maturity and completeness not only in sexual but also in the general interactive sphere of human existence.

The performed analysis of variance for gender empirical indicators convincingly shows that despite the significant share of androgynous responses, the studied men and women firmly adhere to the traditional gender attitudes and beliefs for their gender. Below, we describe the axiopsychological differences between men's and women's gender displays according to their subjectivity.

Absolutely subject. The examined spiritual aspirations performed with Emmons' method revealed that "joy" ($F(1,282) = 12.12, p = 0,001$) was showed more often by men ($M = 5.95, SD = 2.52$) than by women ($M = 4.88, SD = 2.44$). Cheerful men demonstrated self-confidence, had positive emotional well-being and encouraged themselves in case of a bad mood, which contributed to the efficiency of their activities; they accepted themselves and experienced the joy of being. Instead, women felt less able to cope with life difficulties, and less controlled their emotions and impulsive urges, which was manifested in capriciousness, inability to accept the reality, in shifting responsibility to other people or circumstances; women had negative experiences - anger, frustration, envy, anxiety and aggression. Carl Rogers (1999) emphasised that a person needs joyful, positive experiences while discovering him/herself as a professional, discovering his/her or other people's identity.

"Ambivalence" of feelings ($F(1,282) = 12.39, p = 0,001$) or sadness about achievement of one's own aspirations and goals were more experienced by women ($M = 5.64, SD = 2.36$) than that by men ($M = 4.59, SD = 2.47$). Women were more emotional and anxious, while men hid their emotionality and were afraid to express regret or cry, so as not to violate the norm of male restraint; men were less self-doubting and more optimistic.

"Progress" ($F(1,282) = 5.46, p = 0.020$) was more common for men ($M = 5.73, SD = 2.51$) than for women ($M = 5.01, SD = 2.44$). As Tatiana Tytarenko has noted, masculine individuals are characterised by a strong desire for self-knowledge; openness to one's own inner reality; determination to move forward (desire to live, to be oneself, even more than oneself) (Tytarenko, 2003, p. 301); confidence in their constant personal and professional growth; self-development and self-improvement; perpetually increased competence. As for women, their orientation to self-education and self-development is not enough strong; they show less assertiveness and consistency in designing their future and focusing on external values.

"Identification" ($F(1,282) = 4.26, p = 0,040$) in the process of life was more typical for women ($M = 5.46, SD = 2.41$) than that for men ($M = 4.84, SD = 2.44$). Thus, women focus on external cultural patterns of gender-role behaviour and self-realisation when they determine their goals, beliefs and meaning of life. Men show greater autonomy and independence in choos-

ing value priorities and areas of self-realisation. They are less conformist and more independent, more frequently behaving contrary to the will of their immediate environment, thus proving their autonomy.

“Internal cause” ($F(1,282) = 4.43, p = 0,036$) for goal pursuit was more characteristic for women ($M = 5.48, SD = 2.43$) than that for men ($M = 4.84, SD = 2.47$). Therefore, women strive for joy and pleasure, mental balance and harmony with themselves, while men are motivated by external factors such as the desire for recognition, achieving high social status and financial well-being.

“Support” from significant people ($F(1,282) = 10.57, p = 0,001$) for achievement of their aspirations and goals was more needed by women ($M = 4.92, SD = 2.42$) than by men ($M = 5.89, SD = 2.34$). Let us note that, according to Emmons’ method (2004), the smaller the scale value is, the higher the examined variable is (an inverted scale). So, women are less confident in the future and more likely to fall into depression; dependent on external influences; have an unstable level of aspirations; afraid of success; as for prospects of professional self-realisation, women experience a conflict between a socially-expected job position, the role of a career in life and their own career aspirations; they are pessimistic. Instead, young men have a better awareness of professional self-realisation compared to women and longer professional forecasts; higher expectations of success; they are also characterised by higher subjectivity when they determine strategies for career achievements; they are optimistic, independent, self-sufficient and aggressive (Tytarenko, 2009, pp. 185, 191).

Significant differences between men’s and women’s gender displays were obtained with Vasiliev’s method of target orientations. Thus, the indicator “from me” ($F(1,282) = 5.24, p = 0,023$) was higher for men ($M = 5.75, SD = 2.55$) than that for women ($M = 5.03, SD = 2.47$). Thus, people with higher indicators believe that the implementation of their plans and projects depends on their own efforts; they are better aware of their desires, opportunities and social expectations and, accordingly, ready to actively participate in public life based on the correlation of their desires, qualities, opportunities and requirements of society (Safin & Nikov, 1984, p. 68). Respondents with lower scores are likely to experience internal contradictions: between “want” and “can,” “must” and “will,” one’s own goal and the rules and norms of society (Safin, 1986); they rely more on other people’s support and so on.

“Emotions” ($F(1,282) = 19.23, p = 0.000$) were more clearly manifested by women ($M = 5.73, SD = 2.29$) than by men ($M = 4.43, SD = 2.56$). According to the concept of instrumentality/expressiveness (Bam, 2004; Favorova, 2016, pp. 13-14), female expressiveness is manifested as an orientation toward experiences, feelings, empathy, care for other people, etc., while male instrumentality is associated with communication with the outside world, regulation, control, power, developed substantive activities, etc.

“Will” ($F(1,282) = 7.91, p = 0.005$), contrary to our expectations, was stronger in women ($M = 5.57, SD = 2.29$) than that in men ($M = 4.73, SD = 2.59$). The obtained result contrasts with the conclusions that follow from the results of other examining techniques and, therefore, requires additional study. Perhaps the will of women is aimed at overcoming their own anxiety, insecurity, shyness, and so on.

Meta-subject. The analysis of variance of the examined real structure of value orientations according to Bubnov’s questionnaire revealed statistically significant differences for “entertainment, recreation” ($F(1,282) = 7.66, p = 0.006$). This indicator was higher at women ($M = 5.39, SD = 2.17$) and its difference with men’s result was significant ($M = 4.64, SD = 2.25$). It means that women seek to fulfil their desires associated with the general comfort in life, and tend to focus more on pleasure, enjoyment, and comfort; while men focus their efforts more actively on activities that, in addition to “internal” hedonistic emotions, encourage self-affirmation in a wider field of socially significant activities.

The “love” indicator ($F(1,282) = 5.09, p = 0.025$) was also higher in women, ($M = 5.59, SD = 2.39$) compared to that in men ($M = 4.89, SD = 2.58$). We can assume that women are freer to express their emotions and feelings and have a wider range of interpersonal contacts, which indicates a tendency to have intimacy with other people. At the same time, men are more emotionally restrained, striving for dominance, creative and rational interactions. As for romantic relationships (Lamontagne, 2010), we can say that masculine individuals are more expressive in relationships, and feminine ones are more passive. Masculinity is mostly focused on loving, and femininity is focused on being loved.

According to our data, “recognition” ($F(1,282) = 7.19, p = 0.008$) was valued higher by young women ($M = 5.48, SD = 2.02$) than that by men ($M = 4.79, SD = 2.17$), which contradicts to the commonly accepted stereotype and may be a manifestation of a “gender protest” against male domination in the age of globalisation and postmodernism. Another probable explanation is that this fact represents the culturally specific conditions of socialisation of the studied young people (from the west of Ukraine).

“Health” ($F(1,282) = 8.93, p = 0.003$) was valued higher by men ($M = 5.91, SD = 2.57$), while young women paid less attention to health ($M = 5.04, SD = 2.21$). Gender differences in health behaviour are influenced by general gender expectations existing in society. Thus, by defending their personal autonomy and masculine identity, young men see health as an element of their social maturity, a solid foundation for future accomplishments and achievements, and a successful breadwinner. Young women focus on their appearance, i.e. attractiveness, rather than on healthy body, which causes several specific problems related to women’s health. Health-related problems include various eating disorders, as well as such psychological features as insecurity and anxiety, which prevent constructive solving of the problems. Men often overestimate their health and do

not react to weak signs of illness, while women are more dependent on hormonal surges, menstruation or pregnancy, so they tend to worry more about their health and pay more attention to minor changes in their psychosomatic status.

Poly-subject. The Multidimensional Perfectionism Scale proposed by Hewitt et al. did not reveal any significant differences between men and women. Instead, the variance analysis of used coping strategies showed that the “emotional” coping strategy ($F(1,282) = 6.48, p = 0,011$) was used more often by women ($M = 5.56, SD = 2.43$) and less often by men ($M = 4.79, SD = 2.42$). This can be explained that the traditional feminine style of response to stress is emotionally focused and strongly influences the occurrence of depressive reactions; but the masculine style is problem-oriented (Cheng, 2005; Lefkowitz & Zeldow, 2006; Lipińska-Grobelny, 2011; Tobin et al., 2010).

The “social distraction” coping strategy ($F(1,282) = 10.49, p = 0.001$) was used more often by women ($M = 5.61, SD = 2.38$) than by men ($M = 4.64, SD = 2.44$). The results show that in case of difficulties or problems, women are more likely to seek support from the inner circle of people. Instead, men prefer to overcome difficulties on their own, relying on themselves and less resorting to the support of others.

Mono-subject. The greatest number of significant differences between men’s and women’s gender displays was determined at this level. In particular, three of the four scales of the Self-Efficacy Questionnaire of Brunova-Kalisetska showed polarisation of masculine and feminine gender displays. Thus, “social self-efficacy” or “comparative self-efficacy” ($F(1,282) = 4.06, p = 0,045$) was more pronounced at men ($M = 5.61, SD = 2.24$) than that at women ($M = 5.05, SD = 2.19$). This indicator describes the degree to which an individual assesses their effectiveness and success compared to other people’s success. The obtained data confirm that men have a tendency to compete and a jealous attitude to competitors’ success (manifested in politics, senior management, etc.). At the same time, social self-efficacy is related to the feeling and awareness of one’s own control over achievements and is characteristic of individuals with high subjective control.

“Strategy” ($F(1,282) = 4.16, p = 0,042$) was more typical for men ($M = 5.78, SD = 2.49$) than that for women ($M = 5.16, SD = 2.37$). Thus, implementing their plans, men are often guided by a clearly structured action plan, persistently seek its implementation and have a “backup option” for the case of failure; they are convinced in their ability to overcome difficulties and implement the plan. Instead, women are more spontaneous and doubt the correctness of their actions.

“Overall self-efficacy” ($F(1,282) = 4.86, p = 0,028$) was higher in men ($M = 5.66, SD = 2.30$); it was slightly lower in women ($M = 5.01, SD = 2.42$). Since men, compared to women, have higher achievement motivation (see below), then, according to Tytarenko (2009, p. 209), there is reason to believe that they are more likely to explain the reasons for their effective-

ness by internal factors, i.e. their own abilities, experience, skills, efforts. In case of failure, they also refer to internal factors.

The "achievement motivation" indicator ($F(1,282) = 50.05, p = 0,000$) was significantly higher in men ($M = 6.51, SD = 2.26$); this indicator was significantly lower in women ($M = 4.50, SD = 2.29$). Thus, the gender stereotype that men's achievements are focused primarily on career, prestige, high social status, while women prefer to meet traditional social expectations about their destination to give birth and take care of the family was confirmed, despite the fact that today women there more often reject the traditional vision on their role in the public sphere and are willing to delegate some of their responsibilities in the private sphere to men (Melashchenko, 2009).

The data obtained with half of the scales from the "Self-regulation style for behaviour" questionnaire developed by Morosanova and Konož were fundamentally different for men and women. In particular, "simulations" ($F(1,282) = 6.56, p = 0,011$) were more often used by men ($M = 5.78, SD = 2.34$) than by women ($M = 5.03, SD = 2.36$). The highest rate for modelling shown by men indicates that they are characterised by practicality and realism, independence in decision-making, optimism and self-confidence, initiative, the propensity to competition, correct determination of actions in certain circumstances, efficient assessment of the requirements for them, high adaptability to any conditions, avoidance of conflicts, balance and discipline. Significant worse modelling shown by women means that they are emotionally unstable, have doubts about chosen goals, cannot make a hierarchy of goals; their moods and views rapidly change, following the changing circumstances, and they have vague plans for the future.

"Programming" style ($F(1,282) = 6.63, p = 0,011$) was also used more often by men ($M = 5.65, SD = 2.15$) than by women ($M = 4.93, SD = 2.26$). Thus, men, compared to women, develop often their own program of actions, which they implement consistently, despite any difficulty; they are focused on activities and steadfastly overcome obstacles with energy and efficiency.

"Flexibility" as a personal regulating trait ($F(1,282) = 4.10, p = 0,044$) was higher at men ($M = 5.73, SD = 2.39$) than that at women ($M = 5.10, SD = 2.50$). It means that men are characterised by flexible life planning and good adaptation to the environment, and uncertain or unexpected situations; they are open to new experiences and behave rationally in emergencies and unexpected circumstances. On the contrary, women need more time to engage in work even in familiar situations and rapidly changing conditions are time-consuming for them; women have difficulties when they learn new ideas or adapt to new situations. However, the experience of labour emigration of Ukrainian women during the last two decades contradicts the above results.

Higher general self-regulation was demonstrated by men ($M = 5.84, SD = 2.61$) in comparison with women ($M = 4.96, SD = 2.22$). This can be

explained by the fact that men respond more often independently, flexibly and adequately to changing conditions, set goals consciously and achieve them; they are able to form a self-regulating style compensating for the personal traits that prevent goal achievement. On the contrary, women are more dependent on a situation and other people's opinions; they compensate for worse personality traits that are unfavourable for goal achievement. Accordingly, new activities are mastered successfully or rather independently of the used regulative styled and the requirements of an activity.

Relative subject. At this level of human subjectivity, men's and women's gender displays did not have significant differences; the respondents experienced happiness as an integrated indicator of subjective well-being to the same degree. However, the factor analysis of gender display components revealed an interesting fact: men felt happy when they experience success, while women's happiness was not linked strongly with any identified factor of life. Oksana Kikinezhdi was right when she claimed in her study that women's happiness contains two divergent and conflicting tendencies: the desire to achieve their vocational goals (focusing on the problems of education, profession), on the one hand, and the desire to achieve purely "feminine" goals - to get married, take care of a man, raise children, etc., on the other hand (Kikinezhdi, 2012, p. 183).

CONCLUSIONS

The generalisation of the performed analysis of variance for axiopsychological indicators of men's and women's gender displays, obtained with twelve psychological examining methods on the sample of 300 students aged 17-22 mainly in the western region of Ukraine, shows an equal representation of comparable characteristics. Of a total of 22 pairs of variables, 11 were significantly higher in men and 11 were significantly higher in women.

At the same time, there is a sharp polarisation of differences between gender displays of young people by subjectivity levels, namely men showed higher results by 7 components of self-regulation styles (mono-subject, actually individualistic-instrumental level), one characteristic of a meta-subject and three characteristics of an absolute-subject; and women showed higher results by 6 characteristics of an absolute-subject (spiritual intentions, the desire for unity, service to humanistic values), as well as three characteristics of a meta-subject and two characteristics of a poly-subject. This confirms the historical power of men's and women's gender stereotypes, roles and values in Ukraine, which, despite the androgyny demanded by modern economical, political, social and cultural conditions and declared by the respondents themselves, nevertheless continue to reproduce gender and social inequality.

This conclusion is confirmed by the annual Gender Gap index. According to the Global Gender Gap Report, in 2021, Ukraine assumed the 74th place out of 156 countries, moving down 15 positions in comparison to the previous year. At the same time, the highest Ukrainian position (27th) was for the category “Fulfilment in education,” and the worst one (103rd) was for the category “Empowerment in politics.” As for gender equality in health care and the economy, Ukraine ranked 41st and 44th seats respectively (Poperechna, 2021).

Recently, numerous pieces of evidence of existing gender inequality have been presented by Ukrainian scholars. For example, Larissa Zagray’s research showed that young people portrayed images of women and men in different ways, despite the fact that the so-called “unisex” models are circulating in the media. However, “unisex” models did not significantly change the traditional “male-female” perception (Zahray, 2015).

Ivanna Shestopal found the following gender features of professional self-realisation in Ukraine: masculine men had higher motivation for success than feminine women, while androgenic men and women had the same level of such motivation (Shestopal, 2016).

Analysing the national discourse concerning the family, marriage, and parenthood of ordinary Ukrainians, Olena Yatsyna found that they were based on traditional values that reflected the polarity of men’s and women’s gender displays and perpetuated gender inequality (Yatsyna, 2016). For many years Kikinezhdi (Kikinezhdi, 2011) has been stressing the need to overcome this inequality and establish egalitarian gender relations. Maryana Tkalych even noted positive changes in Ukrainian society, which affected the structure and content of gender values and roles and led to gender parity (Tkalych, 2016).

Currently, psychologists’ task is to participate more actively in the transformation of gender relations, using the opportunities of legal democratic society.

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