

DETERMINANTS OF FINANCIAL-PROPERTY DISTRIBUTION, GENDER SOCIALISATION, GENDER-VIOLENCE AND GENOCOCRACY IN GENDER CULTURE OF UKRAINE

The article is devoted to the study of the features of financial and property distribution, gender socialization, gender violence and genocracy in the gender culture of Ukraine on the basis of author's empirical research. The empirical laws stated in the article suggest that further understanding of relations between the sexes, realized on the basis of traditional stereotyped images of masculinity and femininity, is unpromising, at least for the sociology of gender in Ukraine. In today's society, there are no barriers to manifestations of gender innovations from both men and women. These innovations relate to overcoming the barriers of interiorization of samples of one sex or another.

On the other hand, the gender culture of Ukraine is far from the abolition of the double standard of sexual morality – a set of requirements for a moral ideal, differently determines the opportunities of men and women, while giving priority to the first.

The social secondaryity of a man as a «strong sex» becomes the basis for strengthening the crativity of matriarchy and suppressing feminism. The problem of gender barriers of mankind in general does not turn out to be significant, it focuses on the social deprivation of women, which is a simulation and encouraging the exhaustion of manhood. Masculine gender communities appear as minorities with the minimum of authority, including oneself.

The gender-cultural aspects of financial-property distribution, gender socialization, gender violence and genocracy are considered in the context of the government's issues relating to the construction of gender gaps and the correlation of their power.

Key words: *gender socialization, gender violence, gender morality, genocracy, matriarchy, gender racism.*

Relevance of research. The study of gender stereotypes, scenarios and norms of the customary morals, which is one of the foundations of gender culture, is a poorly researched subject area of Ukrainian sociology. Moreover, in the case of gender-based racism of the matriarchal type, which is a coincidence with various latent-discriminatory practices and implicit gender hierarchies.

These are, in particular, aspects of financial-property distribution, gender socialization, gender violence and genocracy. The depiction of these topics in the discourse of sociology of gender in the context of gender culture research can be considered peripheral. The foregoing actualises the substantive scope of the study of gender culture as the generalized determinants of the ideology of gender racism.

The purpose and objectives of the article. The purpose of the article is to highlight the features of financial and property distribution, gender socialization, gender violence and genocracy in the gender culture of Ukraine on the basis of author's empirical research. The tasks of the article are: 1) analysis of the scenarios of the order of finance and property; 2) analysis of the stereotypes of gender socialization (gender violence) and genocracy in the gender culture of Ukraine.

An analysis of recent research and publications in which the scientific problem was initiated. The scientific problem of the article is solved in the field of author's publications [4–8] and interdisciplinary studies devoted to the problems of sociology of gender and gender culture, in particular: problems of transformation of intimacy and hegender transformation (E. Giddens); gender schiff in the sociological theories of the present; connection of subjectivity and gender identity (V. Yeger, H. Mayer); The theory of women's gender negativity (A. Sozoo-Boetti); gender stratification (J. Huber) [1–3; 9–10].

Presentation of the main material of the article. On the basis of empirical research materials, the gender scenarios of distribution of finance and property as types of behavior patterns that have developed in the gender culture of Ukraine and reflected in the traditions, norms of law, religion, morals, economics, politics, education, education, social statuses of men are analyzed in the article. and women. Analysis of gender roles can reveal the nature and essence of gender relations and the mechanisms for their formation: gender norms and stereotypes of socialization and genicocracy – through the system of empirical indicators presented in questions 10–13 of the empirical study.

10. Identify the most suitable option for family members' financial management based on a state-registered or civil marriage (unregistered free residence) (Select only one answer option).

Table 1

Budgetary and administrative capabilities of two articles

Answers	Men, % of sample	Women, % of sample
10.1. All family finances must be managed by a man irrespective of the size of his personal income and the total income of family members. After all, he is more competent than a woman in such matters and is better understood in financial expenses.	23	16
10.2. A woman must have all family finances regardless of the size of her personal income and the total income of her family members. After all, she is more competent than her husband in such matters and is better understood in financial expenses.	45	24
10.3. Both a man and a woman have separate budgets within the family. Each person disposes of his own incomes, however, in the presence of common costs, the parties make appropriate contributions to the joint financial fund	32	60

The results of the answer to question 10 give an opportunity to test the budgeting possibilities of two articles. As the results show, most women and men (69%) tend to be at the budget position of women based on their higher (for men's) financial competence and a better understanding of financial expenditures.

Attention is drawn to the fact that only 32% of men and 26% of women consider the easiest option for a strategy of egalitarian spending. Thus, the respondents from both sexes are in positions of matriarchal sexism, which is based on the legitimacy of exploiting a man's family, consisting of women and children.

This opinion was verified in the concept of archetypal megalomania Y. Romanenko, who in his speeches points out the fact of androicial male ex-

ploitation as a component of the social morality of the Ukrainian matriarchal society.

This over-exploitation involves a model for extracting a woman from her husband for all types of income in the «family budget», monitoring his current expenditures and allocating him «pocket money».

Yu. V. Romanenko speaks of hidden property and financial fraud / theft of men's money by women as one of the behavioral patterns of family-based micro-corruption and domestic criminal prostitution.

According to the scenario of such fraud, women act as «family budget» managers, which are formed at the expense of men's income. As for their incomes, women implement the strategy of hidden deposit, justifying this deposit as economic and moral-ethical reasons.

These are arguments about the «small salary», maintenance of background psychological tension at the expense of a permanent «scum» over the lack of financial resources, moral and ethical arguments appeal to «true manhood (exploitation of fraudulent and androgynous stereotypes, according to which» real man «does not require from a woman reporting on her income or not at all interested in the magnitude of her income, showing «generosity», etc.).

According to Y. Romanenko, the results themselves confirm the tacit consent of men with the shadowing of women's incomes and the use of their personal income to finance «family» expenditures that are in fact funded by men. The final act of such relations is a divorce, in which a matriarchal state withdraws from a man at least 50% of its assets.

11. Imagine that you have witnessed the following situation. You are on a playground (with or without your child). There is a fight between a boy and a girl of four or five years of age. The girl inflicts a blow on the face of the boy, he answers her the same way. Then the children exchange their knuckles and slaps. From the options below, choose the appropriate assessment of your child's situation and way of doing things (Choose only one answer option).

Table 2

Assessing gender socialization in terms of encouraging / suppressing the physical aggression of boys / girls

Answers	Men,% of sample	Women,% of sample
11.1. The boy should definitely be punished. After all, he as a future man should restrain his aggression. If he is not punished, he will continue to beat women.	44	38
11.2. The girl must be punished. She, as a future woman, has to restrain her aggression. If she is not punished, then he will continue to beat men.	10	12
11.3. The fact that children from time to time can beat each other is completely natural for them. I would not intervene in this situation and, moreover, apply any punishment both to the boy and to the girl.	15	22
11.4. Both fighters (both boy and girl) must be punished. After all, such behavior in all cases is morally unacceptable for both the boy and the girl	31	28

The answers to question 11 are indicative of gender socialization in terms of encouraging / suppressing the physical aggression of boys / girls. The question is based on the model of a thought experiment, in which respondents are asked to imagine the conflict situation (fights) between a boy and a girl of five years of age. At the same time, they are asked to give their own assessment of the situation in the aspect of symmetric (asymmetrical) responses by physical aggression both from the side of the boy and the girl.

In the interpretation pay attention to the following empirical laws.

First, a little less than ½ male sample (44%) find it necessary to have a unequivocal punishment of the boy, which indirectly confirms the assumption of a lower level of self-perception and a significantly higher level of homosexual men's sex in comparison with women.

Secondly, respondents from both the male and female sections of the sample are solidary in the aspect of reduced moral demandingness for girls: 10% of men and 12% of women consider it expedient to punish a girl, justifying this by reason of deterrence of aggression in order to prevent further violence against men.

In the gender culture, 59% of respondents (31% of men and 28% of women) who agree with the egalitarian assessment of the situation of physical violence (59% of respondents consider that both participants are attracted by the prevalence of matriarchal-sexist assessment of physical violence and repressive gender socialization in relation to men) Fights (both boy and girl) should be punished.

12. Determine if you agree with the presence of the following problem phenomena in Ukrainian society (Select multiple answer options).

Table 3

Level of respondents' awareness of the key issues of gender violence against men in Ukrainian society

Problem funds	Yes, this problem in our society unquestionably exists and is quite widespread	No, this problematic phenomenon in our society does not exist and I did not have to face it
1	2	3
12.1. scattering of androphobia in the media (demonizing men and men's values (male-bashing), spreading numerous talk shows, problem-oriented programs aimed at accentuating the negative attitude towards the immorality of men, every possible scattering of the topics of male betrayal, ill-treatment of children, doubtfulness moral reputation, criminal and other similar inclinations of manhood, etc.)	12	88
12.2. justification of violence against men through the promotion of scientific knowledge in practical psychology, jurisprudence; Educational activities in the field of maiming recalcitrant men.	24	76
12.3. the promotion of domestic drinking among men, combined with the avoidance of alcohol consumption and the excessive consumption of strong	14	86

Table continuation 3

1	2	3
alcoholic beverages (the promotion of so-called «festive alcoholism»).		
12.4. the existence of male-gender discrimination in family law (forcing the actual injustice of men in most family situations: in marriage, in the case of birth or adoption of a decision on abortion, on the upbringing of children, on divorce and appointment of alimony, etc.).	25	75
12.5. Army slavery, which consists of creating men's (in comparison with women) mental conditions and the body's conditions of military service, ranging from malnutrition to criminal off-status relationships with suicidal consequences and subsequent disability of men in the post-service period.	29	71
12.6. penitentiary slavery and the artificial deterioration of the conditions for the holding of men (in comparison with women) in investigative prisons, prisons, the imposition of more severe, in comparison with women, sentences and torture in the process of punishment.	38	62
12.7. the creation of predominantly heavy, hazardous and harmful health conditions and the neglect of men's safety measures (as opposed to women), which leads to an increase in statistics of injury and mortality among men.	25	75
12.8. shortage of men's health care; the absence of andrological examination and treatment despite the prevalence and cost of gynecological examination and treatment for women.	11	89
12.9. minority education of men, that is, propaganda of excessive motherhood, women's and childhood in comparison with parenthood, speculation on behalf of children in order to impose men's life scenarios that are oriented towards satisfying the consumer's needs and interests of women and children.	23	77
12.10. social stereotypes that make possible the excessive exploitation of men and justify the sacrifice of male life for the sake of the family (women and children), looks at man as expense, cannon meat, and the use of the ideology of family equality in order to secure women's privileges	18	82

The results of the answer to question 12 provide an opportunity to determine the level of respondents' awareness about the key issues of gender violence against men in Ukrainian society and the directed application of andrological practices to them.

It is clear from the survey results that respondents only partially acknowledge the existence of problems related to deficiency of specialized medical care

for men (26%) and the creation of predominantly heavy, hazardous and harmful health conditions and ignoring safety measures for men (32%).

The overwhelming majority of respondents (from 60 to 89%) obviously ignores or, because of motives of negligence or inexperience, lack of relevant interest, does not notice the existing gender asymmetries with disadvantages for the male part of the demopulation.

Respondents do not notice or do not consider it necessary to notice the overwhelming majority of acute gender issues that appear in various social spheres and have an institutional background, including: 1) scattering androphobia in the media (male-bashing demonization, male-bashing spreading, shows, problem-oriented programs, aimed at establishing a negative attitude towards the immorality of men, all sorts of scolding of the topics of male betrayal, inappropriate treatment of children, dubious moral reputations, criminal and other similar inclinations of manhood, etc.); 2) the existence of discriminatory norms in the family law of men (consolidation of the actual injustice of men in most family circumstances: in marriage, in the case of birth or adoption of a decision on abortion, on the upbringing of children, on divorce and appointment of alimony, etc.); 3) penitentiary slavery and the artificial deterioration of the conditions for the holding of men (in comparison with women) in investigative detention facilities, in prisons, more severe sentences, in comparison with women, sentences and torture; 4) minority education of men, that is, propaganda of inflated motherhood, women and childhood in comparison with paternity, speculation on behalf of children in order to impose male life scenarios oriented to meet consumer needs and interests of women and children.

The results of the answer to question 13 make it possible to determine the level of influence of genicocracy (female rule) among respondents, which is represented in the form of gender stereotypes of everyday consciousness.

In qualitative terms, we are talking about: 1) stereotypes about peacekeeping and peace of women; 2) the moral superiority of women towards men; 3) the stereotype of the actual «gender equality» in Ukraine (in its absence); 4) a stereotype about the expert role of women in meeting the vital needs of men (in clothing, nutrition, sex, etc.); 5) a stereotype about the personal and organizational helplessness of men compared with women; 6) a stereotype about the secret knowledge of women about men (in the concept it is defined as a stereotype of «a priori wisdom» of women; 7) a stereotype about female altruism (as opposed to male egoism); 8) a stereotype about women's helplessness, defenselessness and manhood.

From the results of the survey, it becomes apparent that from 63 to 85% of respondents share gender stereotypes that are derived from genocellular and maternal social morals. It is from these stereotypes that the corresponding discourses and themes of everyday consciousness about excessive aggressiveness of men are derived from the need for men to tolerate female despotism, the higher competence of women in the areas of male sex physiology, nutrition, aesthetics and clothing design, gender mythology of «angels-women», which «suf-

fering «from» demons-men «and the numerical superiority of» beautiful women «over» bad men».

Table 4

13. Determine your agreement / disagreement with the following statements

Affirmation	Yes, I totally agree	No, definitely disagree
13.1. Women contribute to peace and reconciliation in society, while most of the wars take place on a male initiative.	63	37
13.2. If a woman shows a disparaging attitude to a woman, then this is unacceptable, while a man can tolerate it.	82	18
13.3. In Ukraine, the relationship between a man and a woman is based on the principles of gender equality.	66	34
13.4. If a woman chooses her clothes and accessories for her husband, this should be the case, because women have a more developed (in comparison with men) aesthetic taste.	84	16
13.5. If a woman determines a daily diet for a family, this should be the case, since women (in comparison with men) are better at understanding foods, their usefulness / harm to an organism, and so on.	72	28
13.6. An insatiable woman in the field of sex is a manifestation of proper behavior, since the intransigence of male sexual desires for her is normal and habitual.	76	24
13.7. Most of the household problems and the satisfaction of everyday needs (food, clothing, housekeeping, childcare, etc.) men, as a rule, can not decide and carry out without women.	38	62
13.8. Men are guilty themselves if women are humiliated.	70	30
13.9. In our society, it is much easier for a man to find a worthy «half» than a woman to find a worthy man.	85	15
13.10. A man has knowledge, and a woman knows life.	43	57
13.11. Women tend to live not for themselves, but for children, while men show animal selfishness towards them.	38	62
13.12. Women in Ukraine are helpless and dependent on men and often become victims of male violence	74	26

Conclusions. The empirical laws stated in the article suggest that further understanding of relations between the sexes, realized on the basis of traditional stereotyped images of masculinity and femininity, is unpromising, at least for the sociology of gender in Ukraine. In today's society, there are no barriers to manifestations of gender innovations from both men and women. These innovations relate to overcoming the barriers of interiorization of samples of one sex or another.

On the other hand, the gender culture of Ukraine is far from the abolition of the double standard of sexual morality – a set of requirements for a moral ideal, differently determines the opportunities of men and women, while giving priority to the first.

The social secondaryity of a man as a «strong sex» becomes the basis for strengthening the cratality of matriarchy and suppressing feminism. The problem of gender barriers of mankind in general does not turn out to be significant, the focus is on the social deprivation of women, which is a simulation and one that encourages the exploitation of masculinity. Masculine gender communities appear as minorities with the minimum of authority, including oneself.

The gender-cultural aspects of financial-property distribution, gender socialization, gender violence and genococracy are considered in the context of the government's issues concerning the formation of gender gaps and the correlation of their capacities.

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Святненко І. О. Детермінанти фінансово-майнової дистрибуції, гендерної соціалізації, гендерного насильства та генікократії в гендерній культурі України

Статтю присвячено розгляду особливостей фінансово-майнової дистрибуції, гендерної соціалізації, гендерного насильства та генікократії в гендерній культурі України за матеріалами авторського емпіричного дослідження. Наведені емпіричні закономірності свідчать, що подальше розуміння відносин між статями, яке реалізовується на основі традиційних стереотипних образів маскуліності й фемінінності, є безперспективним як мінімум для соціології гендеру в Україні. У сучасному суспільстві немає перешкод для проявів гендерних інновацій як з боку чоловіків, так і жінок. Ці інновації стосуються подолання бар'єрів інтеріоризації зразків тієї чи іншої статі.

Водночас, гендерна культура України є далекою від стирання подвійного стандарту статевої моралі – комплексу вимог до морального ідеалу, по-різному визначає можливості чоловіків та жінок, при цьому віддає пріоритет першим.

Соціальна вторинність чоловіка як «сильної статі» стає основою для зміцнення кратичних можливостей матриархату та придушення фемінізму. Проблема гендерних кордонів чоловіцтва взагалі не виявляється значущою, акцентовано саме на соціальній обділеності жінок, що є симуляційною й такою, що заохочує надексплуатацію чоловіцтва. Маскулінні гендерні спільноти постають як меншини, які володіють мінімумом владних повноважень, зокрема щодо самих себе.

Гендерно-культурні аспекти фінансово-майнової дистрибуції, гендерної соціалізації, гендерного насильства та генікократії розглянуто в контексті проблематики влади, яка стосується вибудовування кордонів гендерної групи та корелятивних їм владних можливостей.

Ключові слова: гендерна соціалізація, гендерне насильство, гендерна мораль, генікократія, матриархат, гендерний расизм.

Святненко И. А. Детерминанты финансово-имущественной дистрибуции, гендерной социализации, гендерного насилия и геникократии в гендерной культуре Украины

Статья посвящена рассмотрению особенностей финансово-имущественной дистрибуции, гендерной социализации, гендерного насилия и геникократии в гендерной культуре Украины по материалам авторского эмпирического исследования. Приведенные эмпирические закономерности говорят о том, что дальнейшее понимание отношений между полами, реализуемое на основе традиционных стереотипных образов маскулинности и фемининности, является бесперспективным как минимум для социологии гендера в Украине. В современном обществе нет препятствий для проявлений гендерных инноваций как со стороны мужчин, так и женщин. Эти инновации касаются преодоления барьеров интериоризации образов того или иного пола.

В то же время гендерная культура Украины далека от стирання двойного стандарта половой морали – комплекса требований к нравственному идеалу, по-разному определяет возможности мужчин и женщин, при этом отдает приоритет первым.

Социальная вторичность мужчин как «сильного пола» становится основой для укрепления кратических возможностей матриархата и подавления феминизма. Проблема гендерных границ мужчин как гендерной группы вообще не оказывается значимой, акцентируется внимание именно на социальной обделенности женщин, являющейся симуляционной и поощряющей сверхэксплуатацию мужчин. Маскулинные женщины сообщества возникают как меньшинства, которые обладают минимумом властных полномочий, в том числе и в отношении самих себя.

Гендерно-культурные аспекты финансово-имущественной дистрибуции, гендерной социализации, гендерного насилия и геникократии рассмотрены в контексте проблематики власти. Это же касается выстраивания границ гендерной группы и коррелятивных им властных возможностей.

Ключевые слова: гендерная социализация, гендерное насилие, гендерное мораль, геникократия, матриархат, гендерный расизм.