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PSYCHOLOGICAL FEATURES OF ALTRUISM DEPENDING ON GENDER IDENTIFICATION

У статті представлено дослідження альтруїзму в залежності від гендерної ідентифікації. Розглянуто проблему альтруїзму крізь призму трьох наукових сфер: етології, філософії та психології. Глибинна взаємодія чоловічого та жіночого проявів альтруїзму означає постійне оновлення людського буття в його духовно-особистісних аспектах.

Представлено опис емпіричного дослідження із використанням стандартизованих психодіагностичних методик, в результаті якого встановлено що отримані результати вказують на те, що як гендерна роль, так і біологічна стать можуть впливати на рівень альтруїзму, проте ці впливи не є дуже значущими. Це може вказувати на складну природу альтруїзму, яка може бути залежна від різноманітних факторів, включаючи, але не обмежуючись, гендерну та біологічну ідентичність. Додаткові дослідження можуть допомогти краще зрозуміти ці зв'язки та їх механізми.

Цікавою особливістю є те, що гендерна роль та гендерна ідентичність не мають статистично значущого впливу на прояви альтруїзму серед учасників. Важливо відзначити, що більшість респондентів у дослідженні характеризуються андрогінною гендерною роллю, яка відрізняється поєднанням чоловічих та жіночих рис.

Ключові слова. Альтруїзм гендерна ідентичність, гендер, особистість, поведінка.

The article presents a study of altruism depending on gender identification. The problem of altruism is considered through the prism of three scientific fields: ethology, philosophy, and psychology. The deep interaction of male and female manifestations of altruism means the constant renewal of human existence in its spiritual-personal aspects.

A description of an empirical study utilizing standardized psychodiagnostic methods is provided, as a result of which it was established that the obtained results indicate that both gender role and biological sex can affect the level of altruism, but these effects are not very significant. This may indicate the complex nature of altruism, which could be dependent on various factors, including but not limited to gender and biological identity. Additional research could help better understand these relationships and their mechanisms.

An interesting feature is that gender role and gender identity do not have a statistically significant influence on manifestations of altruism among participants. It is important to note that the majority of respondents in the study are characterized by an androgynous gender role, which differs by a combination of masculine and feminine traits.

Keywords. Altruism, gender identity, gender, personality, behavior.

Relevance of the topic. The issues of studying the changes that take place in the consciousness of an individual are particularly acute today. In today's conditions, people face the task of determining their own life position. Of great importance for the effective socialization of a person is the tendency to altruistic behavior, the essence of which is to carry out activities in favor of other people and to contribute to satisfying their needs through specific self-denial. In our opinion, this phenomenon functions, as a rule, according to the principle of social attraction, as it allows a person to successfully establish contacts with others and justifiably arouse their sympathy.

Analysis of previous research. The phenomenon of altruism has been studied by both foreign and domestic researchers, including W. Hamilton, A. Gouldner, V. R. Dolnik, V. R. Dorozhkin, I. Able-

Eibsfeldt, O. Kont, R. V. Malynoshevsky, A. I. Protopopov, R. Travers, A. Schweitzer, A. Schopenhauer, C. Horney, O. B. Feldman, and others.

The problem of studying the gender aspects of altruism has been highlighted in several works by domestic and foreign researchers (R. Darendorf, K. Gilligan, I. Zhrebkina, G. Zimmel, Y. Kovalevska, L. Kozer, Y. Kristeva, N. Shevchenko, and others).

The article aims to investigate the psychological characteristics of altruism manifestation depending on gender identification.

Theoretical basis of the study:

The interest in the problem of altruism is due to the significant spread of selfish tendencies in relations between people in today's conditions. Egoism is becoming the normal, it is sought after and is used as a means and end to achieve various goals. One cannot ignore the fact that altruistic behavior often becomes distorted, manifesting as self-destructive tendencies (which is equivalent to a person's abandonment of his or her expectations for a resource) or becomes excessive, maladjusting the recipient of altruistic actions. Caring for one's neighbor has been inherent in human society since the beginning of its existence.

The problem of altruism is traditionally viewed through the prism of three scientific fields: ethology, philosophy, and psychology. Within the psychological science, three main theoretical paradigms have been formed during the study of this phenomenon: 1) altruism as an attitude and an element of personality orientation that arises in the process of human activity, as well as a mechanism for the realization of specific altruistic emotions and motives in the context of cooperative interpersonal interaction; 2) altruism as a socio-psychological model of behavior based on universal norms and regulating the process of mutual exchange; 3) altruism as a mechanism for protecting the weak Ego of the subject [1]. In our opinion, all of the above approaches lack a unified understanding of the concept of an altruistic act, and the phenomenon of altruism is in most cases interpreted following the ethical norms of specific cultures, which caused the emergence of a tendency to perceive this phenomenon as an exclusively moral form of behavior. Altruism is identified with kindness, unselfishness [2].

The term "altruism" was introduced by the French philosopher A. Comte to express the principle of life that is opposite to egoistic relationships. Comte interpreted altruism as a "social feeling." [6].

Following A. Comte, a large number of philosophers became interested in the problem of studying altruism (A. Schweitzer, A. Schopenhauer, J.S. Mill, and others), to a greater extent considered this phenomenon in the context of a larger concept of moral behavior [4].

The classical concepts of altruism consider this phenomenon either as a biological phenomenon characterized by innate instinctual character (ethological approach), or as a cultural-social phenomenon that is part of a more complex moral behavior (philosophical, religious, and some social theories of the origin of altruism), or as a phenomenon related to personality orientation, attitudes, peculiarities of the emotional sphere and the specifics of the relationship between different mental instances (psychological view of altruism) [7].

Altruism is an ethical concept that is entirely dependent on a particular societal value system. In other words, within different cultures, the same behavioral patterns may either be identified as manifestations of altruism or not be considered altruistic acts at all. Three main principles are inherent in altruistic behavior: 1) the principle of justice (the interests of others should not serve as a means of achieving one's own goals); 2) the principle of respect (a person's act should not infringe on the interests and rights of others); 3) the principle of complicity (the interests of others should be the goal of a person's act).

Social theories of altruism contain at least two views on the main mechanisms for regulating the balance of altruistic processes in society. The first view is a derivative of the rule of mutual exchange, i.e. altruism is identified as reciprocal behavior that is realized according to the principle "you to me - I to you" [4]. The second approach involves determining the support of altruism through education, training, and socialization, which means that this phenomenon is learned by a person as a social norm.

Psychological concepts of altruistic behavior consider the concept of altruism in the context of the relationship between this phenomenon and empathy. Most people, noticing the suffering of others, react to it with distress. To neutralize the powerful mental discomfort, they try to reduce the level of negative experiences of the respective individuals. Thus, under these conditions, altruism is a way of indirectly regulating a person's mood, which allows them to return to a state of mental homeostasis. Also, among the personal factors, it is worth highlighting the mechanism of self-reward, which provides a person with the opportunity to experience moral satisfaction caused by the realization of an altruistic act [8].

In the process of studying altruism, certain difficulties arise in finding and defining a specific altruistic motivation. For example, representatives of the depth approach to psychology argue that there is no specific altruistic motivation since altruism is a special form of psychological defense associated with the subject's neurotic behavior. Many social psychologists also emphasize the reciprocal, i.e., not unprofitable, nature of altruism, and some scholars even consider feeling fear as one of the altruistic motivational factors. In our opinion, the solution to this problem requires, first of all, to contrast altruism with aggressive impulses rather than selfish motivations, since both motivations are products of the psyche, which is personified in the form of the subject's Ego, which is why both altruism and aggressiveness can be considered selfish aspects of behavior. Thus, altruistic behavior always contains an egoistic component that should not affect the assessment of the level of altruism of the corresponding act [4].

Before the beginning of the twentieth century, the problem of gender peculiarities of altruistic behavior could be seen mainly in literary works, as it was only marginalized in Western philosophical thought. A significant impetus for actualizing philosophers' attention to the distinction between male and female in culture and human behavior was the work of S. Freud, in which sex (sexual) differentiation became crucial in understanding human beings. Among other philosophers, M. Scheler showed sensitivity to the problem of gender in the idea of "equalization of male and female in humanity" [2].

The difference in the understanding of altruism by a "male" and "female" subject reflects the social conditionality of differentiation. Evidently, male altruism, like the entire lifestyle, is more substantive and instrumental than expressive. For example, belonging and loyalty to one's male group are the most important moral values for boys and young men. Male altruism is often thought of as synonymous with masculinity. Women are more focused on caring for other people, taking responsibility for them, and socializing; while men tend towards solitude, alienation, and independence. Communication with people plays a leading role in a woman's life, while solitude and isolation are the main causes of suffering. Women are much more likely than men to complain about loneliness and misunderstanding, and twice as likely to experience depression. If men with depression typically complain about a lack of self-disclosure or objective difficulties - inability to cry, loss of interest in people, a sense of social failure, and painful somatic experiences, women's descriptions of depression are dominated by the motive of self-dissatisfaction, indecision, and lack of support. Thus, a woman's psychological development occurs precisely through her altruistic relationships with others [8].

As noted by O.B. Feldman, men's altruistic feelings are associated with the concept of justice, which includes the moral rights of the individual. Justice characterizes a certain attitude toward a person and the degree of observance of his or her rights. The moral obligation in the ethics of justice is to obey the law, which should be the same for everyone. The concept of justice is ambiguous and has different interpretations that differ from each other. The main principles of the modern "ethics of justice" are reflected in the concept of the American scientist D. Rawls: 1) the "principle of equal freedom" means that every person has an equal right to the greatest possible degree of freedom, compatible with similar freedoms of other people; 2) the principle of inequality in terms of socio-economic parameters. According to this understanding of justice, there should be elements of inequality in a developed society, but measures should be taken to improve the property situation of the most needy (sick, disabled). Altruistic emotions of men are communicative, arising as a reaction to the satisfaction or dissatisfaction of the desire for emotional [8].

J. Brown believes that an altruist reacts to a situation spontaneously, following his or her ethical rules and norms. An important personality trait that guides him or her to display altruistic behavior is empathizing with a person in need of help, i.e. empathy. Empathy can be manifested in two forms: compassion and sympathy.

According to R. V. Malynoshevsky [5], the tendency to altruism as a socially significant trait can be cultivated in the process of personal development, but this quality is a dynamic entity, which is why there is no reason to guarantee the constancy of its expression throughout the entire period of human ontogenesis.

Organizing an empirical study and analyzing the results

In our study, we used the following methods.

The test created by S. Bem to determine gender role showed the following results, which are graphically displayed separately among boys and girls in Figure 1.

The results of the "Gender Role Determination test" based on S. Bem's methodology revealed interesting trends. According to the data, 82% of the participants showed an androgynous type of gender role, which indicates that they combined both male and female traits. This may indicate that they do not

limit themselves to strictly established gender stereotypes and feel confident in their ability to express both, masculine and feminine qualities.

A slightly lesser, but still significant number, namely 13% of participants, were assigned to the feminine type of gender role, which means that they express mainly female traits. The remaining 5% were assigned to the masculine type, which emphasizes the predominance of male traits.

These data show that many people do not necessarily fall into strict stereotypes of masculinity or femininity, but manifest themselves on a wide range of gender identities. A graphical representation of the distribution of results separately among boys and girls can be seen in Figure 1, which provides a better understanding of the dynamics of these indicators in groups with different sexual affiliations.

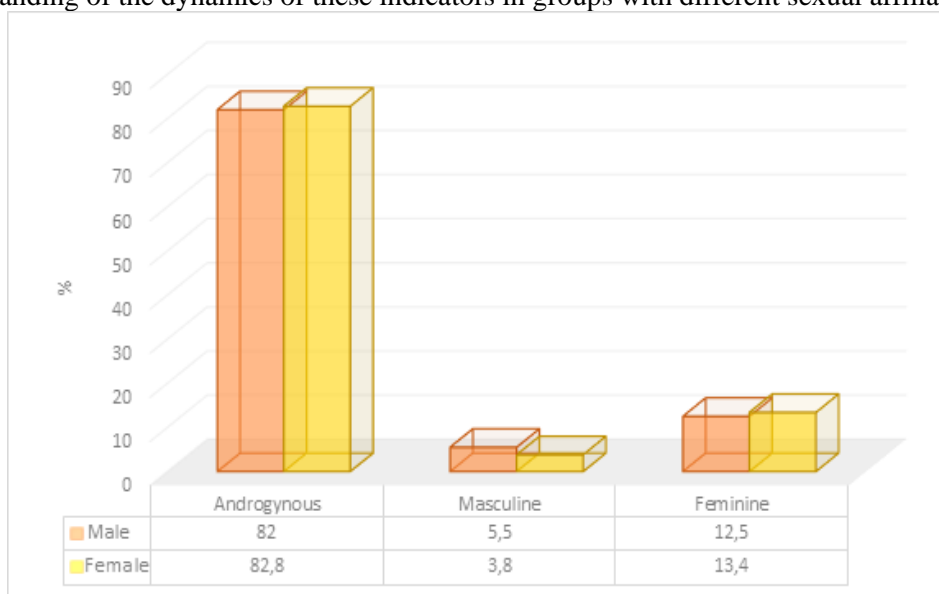


Figure 1. The results of the test "Determination of gender role" by S. Bem

According to the aggregate indicators in the diagrams, almost 82% of girls and boys in each group show androgyny. This means that they can simultaneously express both feminine and masculine characteristics. This characteristic allows them to avoid strict gender-role norms and easily switch from activities traditionally considered feminine to masculine and vice versa.

Respondents with such a type of gender role have a wider range of behaviors that allow them to adapt to new environmental conditions faster. They show greater flexibility, contact, resilience to stress, and cope with responsibilities and difficulties more easily. This diverse range of characteristics allows them to be more successful and confident in various areas of life.

According to the data, 13.4% of girls showed a feminine gender role, which is manifested in their softness, tolerance, and high emotionality. Such individuals often depend on the opinions of others, seek approval from others, and are more cheerful, but can also be vulnerable.

Instead, masculine female participants, who comprise only 3.8%, are characterized by rationality of thought and behavior. They often strive to take leadership positions in social groups and prefer activities that have historically been considered masculine. Such individuals can show self-confidence and actively pursue their goals in social and professional environments.

Analyzing the study's results on gender roles among men, it can be noted that the phenomenon of femininity and masculinity is not prevalent among respondents. The other is highlighted through the diagnosis, which found that only 12.5% of men were feminine, while 5.5% were masculine. In particular, masculine men are characterized by traits such as courage, self-confidence, restraint, and the ability to defend their own opinions and make quick decisions. They also show a tendency to support gender stereotypes and usually feel their influence. Whereas feminine men are less radical, have a larger circle of friends, and show a variety of emotional reactions. They are also capable of giving in and willingly accepting help from others. Thus, we can conclude that gender roles among men are diverse and include both masculine and feminine aspects, depending on the individual characteristics of each respondent.

The data obtained during the ascertainment experiment shed light on the modern dynamics of gender roles, showing that the traditional sex-role functions of men and women overlap and interact.

Modern society sets a high bar for them to achieve success in various spheres of life, which requires a harmonious combination of feminine and masculine qualities.

This mix of roles reflects the modern reality where men and women actively interact in all spheres of life, from career to family relationships. It becomes important not only to be able to play traditional roles but also to develop a wide range of qualities that allow you to adapt to a changing environment and effectively influence it.

Such an approach opens the door to the development of individuality and creative potential of every person, regardless of gender. It contributes to the formation of more flexible and empathetic gender stereotypes that meet the needs of modern society.

Thus, it can be concluded that in the modern world, it is impossible to limit oneself to the traditional roles of men and women, as success requires flexibility, adaptability, and a harmonious combination of feminine and masculine qualities.

In this study, the aim was to identify the level of altruism among the participants using the methodology for determining the personal attitude "altruism-egoism" by N. P. Fetiskin, V. V. Kozlov, and G. M. Manuilov. According to the obtained results, which are presented in Figure 2, it can be noted that 15.1% of the respondents showed a high level of altruism. This indicates that these individuals have a pronounced willingness to carry out activities for the benefit of other people, to be sensitive to their needs, and to contribute to their satisfaction, giving up their interests.

In 24.5% of the study participants, a low level of altruism was identified, characterized by a focus on self-interest and ignoring the needs and desires of other people. In this group, motives related to personal gain dominate.

In 60.4% of the study participants, an average level of altruism was identified. This indicates the ability of these individuals to take actions in their own favor while taking into account the interests and needs of others. They also demonstrated the ability to assess the situation from the other person's point of view and to predict the likely course of events. This is an important basis for the formation of reciprocal relationships based on the mutual exchange of certain resources.

Thus, the findings indicate different levels of altruism among the study participants, reflecting various aspects of their attitudes and motivations.

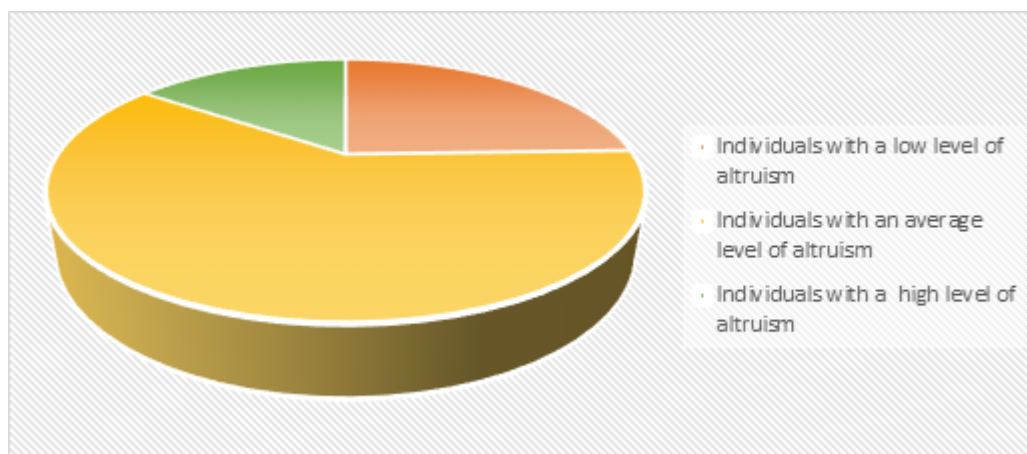


Fig. 2 Results of the study on the methodology for determining the personal attitude "altruism-egoism"

Within the framework of a scientific study based on E. P. Il'in's methodology "Altruism-Egoism," an analysis of the level of altruism among participants was conducted. The results of the study showed that more than half - 60.4% - had an average level of altruism. At the same time, 20.7% of the participants showed a low level of altruism, which indicates a relatively low readiness for self-absorption. On the other hand, 18.9% exhibited a high level of altruism, indicating a pronounced inclination towards self-sacrifice and readiness to help others. These results allow us to clarify approaches to the study of altruism and its manifestation in society, as well as to note the wide range of its manifestation among the studied individuals. A detailed analysis of the results provides an opportunity to better understand the social and psychological aspects of altruism and its impact on human behavior.

The discrepancy between the results of the two methods is a key aspect of the analysis, as it may indicate the reliability of the data obtained. The differences found in the detection of altruism levels have the potential to reflect various aspects of this phenomenon and emphasize its complexity. In this regard, we decided to divide our sample into three subgroups according to the levels of altruism.

The first subgroup (I) included 13 people with a low level of altruism, the second subgroup (II) included 32 people with an average level of altruism, and the third subgroup (III) included 8 people with a high level of altruism. This approach will allow us to conduct a comparative analysis of the indicators among the three subgroups under study. The goal is to identify possible differences in characteristics and behavior between them.

This approach is important because it allows for a deeper understanding of the nature of altruism and its manifestation in different groups of people. The results of this study may have significant implications for the development of psychology and sociology, providing new insights into the influence of factors on the level of altruism in society.

After obtaining the results and interpreting them according to the appropriate methods, a correlation analysis was conducted to identify the relationship between the variables.

The analysis conducted on the correlation between gender differences and manifestations of altruism among respondents revealed interesting results. The study showed that there is a statistically significant direct relationship between the biological sex of students and their altruistic behavior at the 0.05 significance level. This means that as the number of female respondents in the study increases, the level of altruism increases. In particular, the qualitative analysis of the data indicates that girls show higher levels of altruism compared to men.

An interesting feature is that gender role and gender identity do not statistically impact altruism among participants. It is important to note that the majority of respondents in the study are characterized by an androgynous gender role, which is characterized by a combination of masculine and feminine traits. Also, about 57% of the study participants have a diffuse gender identity status, which may affect the analysis results.

Therefore, the scientific analysis of the data suggests that there is a relationship between gender differences and altruism among participants, but does not confirm the influence of gender roles and gender identity on this indicator. These results may have important implications for the development of psychological programs and interventions to support their psychological well-being.

Table 1

Correlation data obtained in the course of statistical data processing according to Spearman's criterion

	Individuals with a low level of altruism	Individuals with an average level of altruism	Individuals with a high level of altruism
Gender role	0,084	0,072	0,126
Biological sex	0,173	0,326	0,292

The study includes analyzing correlation data obtained through the statistical processing of information using Spearman's criterion. Table 1 shows the results of this analysis, which indicate the relationship between the level of altruism of an individual and various factors such as gender role and biological sex.

First, let us consider the influence of gender roles on the level of altruism. It was found that among individuals with a low level of altruism, the correlation coefficient with gender role is 0.084, with individuals with an average level of altruism - 0.072, and with individuals with a high level of altruism - 0.126. These data show that there is a weak positive correlation between gender role and the level of altruism, but the relationship is not large.

Next, we examine the influence of biological sex on the level of altruism. The results indicate that among individuals with a low level of altruism, the correlation coefficient with biological sex is 0.173, with individuals with an average level of altruism - 0.326, and with individuals with a high level of altruism - 0.292. These data indicate that there is a moderate positive correlation between biological sex and altruism. In other words, there is a tendency to increase the level of altruism in the presence of a certain biological sex.

Overall, the obtained results indicate that both gender role and biological sex can influence the level of altruism, but these influences are not very significant. This may suggest the complex nature of altruism, which may be dependent on various factors, including but not limited to gender and biological identity. Further research may help better understand these relationships and their mechanisms.

The results of our study, conducted using correlation analysis, indicate the influence of students' biological sex on the manifestation of personality anxiety. During the theoretical analysis of the scientific literature, we have thoroughly investigated that there are personal differences between boys and girls, depending on their gender, and our experimental study confirmed that one of these differences is the difference in the manifestation of personality anxiety.

According to the data obtained, girls show a greater tendency to personal anxiety, which can be explained by their wider repertoire of emotional behavior and high reflection. They are more likely to have unstable self-esteem, constantly compare their capabilities with the actions and capabilities of others, and have a desire to prove their importance in the social and professional environment.

Instead, boys, as indicated by the results, tend to have higher self-esteem and possess pronounced strengths that they can utilize in their social lives. This allows them to feel more confident and maintain a more stable emotional state.

Conclusion. Thus, we can conclude that women's altruistic values often differ from men's. The phenomenon of altruism is a complex biosocial-psychological phenomenon that involves the implementation of activities in favor of other people, contributing to the satisfaction of their needs through specific self-denial. Altruism is the basis of any social behavior and is its prerequisite.

Thus, our analysis confirms that the biological gender of participants has a significant impact on altruism, and this impact is manifested through differences in emotional behavior and self-esteem between men and women.

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