Revista Românească pentru Educație Multidimensională
ISSN: 2066-7329 | e-ISSN: 2067-9270
Covered in: Web of Science (WOS); EBSCO; ERIH+; Google Scholar; Index Copernicus; Ideas RePeC; Econpapers; Socionet; CEEOL; Ulrich ProQuest; Cabell, Journalseek; Scipio; Philpapers; SHERPA/RoMEO repositories; KVK; WorldCat; CrossRef; CrossCheck

2023, Volume 15, Issue 4, pages: 474-488 | https://doi.org/10.18662/rrem/15.4/805
Submitted: September 27th, 2023| *Accepted for publication:* September 27th, 2023

The Image of Women – a Sociological analysis of Social Stereotypes

Iulian APOSTU [1*]
Otilia APOSTU [2]

[1] Institute of Sociology, Romanian Academy, iulian.apostu@unibuc.ro
[2] Institute of Educational Science (ISE), Bucharest, otilia.apostu@ise.ro
**corresponding author*

Abstract: *Nowadays, the image of the woman assimilates all valences, from the submissive and depreciated woman to the independent, dominant or the powerful woman. For a very long time, the imperative power of traditions provided a framed image of the status and roles associated with each gender, obviously favoring the male status. The social evolution of the last decades has caused the force of tradition to consistently lose its power and the gap between the male and the female status to shrink and, in certain communities, even reverse the power ratio. The contemporary social moment surprises two large categories of situations: a female status anchored for a long time in the struggle to obtain equity in the couple and a male status, predominantly traditionally socialized. The male is surprised by the fact that the tradition can no longer support the status culture in which he was educated. Thus, the changing of a behavior, as Bandura (1977) states, involves the changing of old thinking systems.*
However, this process stage is more advanced for women; the applicability thereof is difficult because of the male opposition. The changing of cognitions is therefore more difficult to achieve, which is why women try to act on behaviors while men, abandoned by the protection of traditions, re-argue their status by appealing to social stereotypes about women, which, being widespread, appear as generally legitimate arguments. The study aims to analyze the social opinions regarding the social stereotypes about women.

Keywords: *gender, woman, man, gender stereotypes, marital inequality, conjugality.*

How to cite: Apostu, I., Apostu, O. (2023). The image of women – a sociological analysis of social stereotypes. *Revista Românească pentru Educație Multidimensională, 15*(4), 474-488. https://doi.org/10.18662/rrem/15.4/805

©2023 Published by LUMEN Publishing. This is an open access article under the CC BY-NC-ND license http://creativecommons.org/licenses/by-nc-nd/4.0/

Introduction

In most conjugal environments, whether it is about married people or single people, the idea of modernity appears as slightly atypical. The differences between the declared behavior and the roles actually played by the partners or in terms of the participation in the decision-making, the co-management of power shows a social moment, rather a transition towards modernity than the actual modernity.

Regarding the role dimension, the analysis of the indicators highlights a counterintuitive situation – 54.2% of women assume more household tasks than their men assign them. Thus, the woman's desire to build fair conjugal relations is countered by her very choice of assumption. Part of the role inequities finds their origin in the woman's assumption behavior itself. Also, the statistical analysis for this category shows that the claim of a female duty to obey her husband is statistically three times higher for men than the value of the female indicators. In this respect, an increased level of female role assumption can find its cause, not always in the traditional behavior of women, but in the low degree of male assumption. Thus, the assumed tasks are not always the result of a traditional takeover of the role distribution, but also an effect of the other not assuming thereof. (Apostu, 2022, p. 332)

The etymological analysis of the concept of "woman" finds its origins in the concept of family, therefore, in the Romanian mentality, the woman has always been associated with the marriage and the related tasks. To a certain extent, as Alina Monica Bărăian notes, the overlap of meaning between woman and family conveys a traditional way of thinking that expresses her status, roles and importance in the marital and social management. (Bărăian, 2022, p. 54) However, many of the social stereotypes about women have their origins in this mentality.

The evolution of roles but also that of status has many fluctuations today. The young girls see in their own mothers a permanent evolution, therefore, a status undergoing continuous change, while the boys see in their own fathers a status with a greater reluctance to new elements of functionality. This diminishes the old advantages of role or access to power, once guaranteed by a traditional culture. Thus, even if the influences of the families of origin decrease, they still influence the type of marital functionality, the role assumption and the power management in the couple. (Mooyaart & Liefbroer, 2016)

And yet, today the gender duel in terms of equity and the form of power management has other premises. The culture of the male status image

appears today to be oversized and most of the specifically male tasks can be performed with the same success by women (with the exception of the tasks related to physical strength). Thus, the guarantee of resources required the work of the entire family system, the total access to decisions by men showing hierarchical order rather than intellectual or family management differences (most tasks were performed equally by all the members of the extended family). Thereby, from a certain perspective, men have been socialized to receive these status values, rather than to justify them as their natural right.

Therefore, the modernization of the conjugal relations surprised them in the dilemma of a status for which modernity no longer has arguments and the functional logic of role or gender relations becomes less and less accessible to the culture in which a wide category of men were socialized. And, as Festinger also described in explaining the phenomenon of the cognitive dissonance, when marital expectations or opinions about life come into conflict with other actions, beliefs or cultures, the psycho-social tendency is either of attitudinal change or of resistance (Festinger, 1957). Or, against this background, the appeal to stereotypes becomes one of the important resources of resistance, of justifying the priority of the male status and, at the same time, for arguing the functional limits of women in terms of roles, capacities, decisions, budget management and conflict management.

Submissive women and powerful women in contemporary social studies

The line of argumentation of the first scientific assessments concerning the qualities of men or women had rather the logic of justifying the male superiority than that of analyzing the status, psycho-physical particularities or the peculiarities of a moral order of each gender.

The history of gender inequality loses its tracks in the mists of history, as many of the arguments that justified male superiority being doubled by the superficially interpreted authority of the biblical texts. By the third century, Tertullian saw women as a great problem in man's salvation: Woman, you are the gate of the devil. You caught in your net the one whom the devil does not hesitate to hit in the face. Because of you the Son of God had to die.

"Forever you should walk in mourning and in rags" (de Beauvoir, 2004). In the middle of the 13th century, Thomas Aquinas described the woman as "an imperfect man". She "is destined to live under the rule of man and she has no power of her own." (de Beauvoir, 2004).

The modernity does not cancel the tradition, it only competes with it. Today we cannot speak of a total modernity of the conjugal space, but of a diversity of manifestations in the family life that captures traditional behaviors, at different stages of adaptation to the landmarks of modernity and modern conjugal behaviors. We can also speak of a postmodern type of conjugal coexistence in which the orientation of each partner aims more at "I" than "we", as the other becomes important to the extent that he or she produces happiness or not, but, for our country, this type of mentality is less represented and highlighted.

Even the development of the field of neuroscience would be tributary to these social stereotypes, simple statements that in men, the brain has a greater weight was considered to be an argument of a better male mental capacity compared to women's mental capacity. In reply, Sofia Nădejde provides a series of logical and medical arguments, according to the scientific level of those times. In the magazine "Behavior" no. 24/1881, she specifies that it would be more logical to relate the weight of the brain to the total weight of a man, and such a ratio would rather show the superiority of women in relation to men (Popescu, 2004, p. 69).

Later on, the scientific data revealed the superior female qualities such as the communication skills, the ability to identify more easily the inadvertences between two sets of messages than men do, a higher ability to recognize colors, and so on. (Tudose, 2005) Moreover, due to the configuration of the female brain, the elements specific to one hemisphere have also migrated to the other hemisphere, a fact that improves its ability to interact, argue and structure information. The flow of information between the two hemispheres is greater in the case of women and the "transportation" of elements from one side to the other is more easily achieved.

Also, the cerebral action of the female brain has another peculiarity: its electrical activity is much superior to the male's electrical activity. The neuropsychologist Ruben Gur from the University of Pennsylvania noticed, following tests that scanned the brain activity during sleep, that at least 70% of the electrical activity of the male brain is inactive during sleep, while 90% of the electrical activity of the female brain in the same state is active. This shows that women constantly receive and analyze information (Pease&Pease, 2001).

The male – female differences are conditioned by both hormonal factors and the dominance of the cerebral hemisphere. Men are much more dynamic than women, their physical strength is much better expressed and they feel the need to promote it and prove it. As a structure, the brain also

has its dominance according to the gender: the right hemisphere is dominant in men, as the center of the symbolic logic, the spatial perception, the imagination, the elements that explain the manner of manifestation, while, in women, the dominance of the left hemisphere, as the center of the language and the memory justifies her abilities in communication (Mitrofan & Ciupercă, 1998, p. 133).

Not being aware of the particularities of communication, not being aware of the partner's particularities of manifestation often means limiting conversations to simple clichés. The true communication between partners is a long process in which the particularities are made aware, the common elements, the goals and the ideals are sought and the communication is built on this basis. Depending on the awareness of these particularities, the spoken phrases can lead to greater closeness or they can repel. In nine out of ten cases, when the question "how are you?" is asked, it is answered with "good!" (Smiley, 2005, p. 68).

The fundamental problem of the relations between the genders is, in fact, that of power relations. Thus, the gender socialization becomes subject to the issue of power, because it responds to the mechanisms of constitution and reproduction of power relations between men and women in society. The existing power relations between the two genders, disguised in various forms and contents, are influenced by the culture, the tradition, the history of relationships or even the division of labor and production (Pasti, 2003, p.63). However, this aspect highlights even in contemporary times a neoconservative discourse, a fact that still shows an imperialism of the public sphere and a contagion of private values by public values. (Sandu et al., 2020, p. 110)

Beyond the private life, where the relations between the spouses bear the imprint of the environments of origin, of the personal capacities of influence or domination, the public space offers the possibility of a freer manifestation, in which the interactions between the two genders can remove the personalized additions, generated by the kinship relations or of the inter-personal characteristics that the household assumes. In the public space, men and women act freely, like any man or woman, i.e. in the capacity of each as a representative of the gender and to a lesser extent as an individualized personality (Pasti, 2003, p. 61).

Methodology

The study intends to analyze the opinions of young people regarding the social stereotypes about women. The basis of this study is the theory of the social learning (Albert Bandura) and the theory of the learned

helplessness (Martin Seligman, 2002). The socialization of young people in their families of origin is based on the moral and social norms of the parents, and these often bear the imprint of mentalities less correlated with the values of the new generations. Thus, in the young couples, as they are building their own marital system, each partner carries his own elements of functionality in which he was raised and educated. Thus, each partner receives, through the contagion effect, elements of the other's functionality and also rejects from the other the behaviors with which they enter into dissonance.

The reluctance to be "assimilated" makes "the risk of fusion encompass that of possession and frustration because "if I capture my partner, I prevent him from captivating me. [...] This identity carries the illusion of one and the disillusionment of the other". (Roussel, 1989 apud Dubar, 2001, p. 83 - 84). And because the modernity no longer allows the same type of argumentation that was promoted by the traditional environments in which young people were socialized, the most comfortable argumentation is the appeal to social stereotypes.

The study was applied to married and unmarried young people aged 18-34 and it investigated the social opinions regarding the dimension of the marital role, the gender attitude, the social image and the woman's limited capacities. In the 18-34 age range, the married male population is 67.83%, and the female population is 76.46%. The sample size after database cleaning was 893 respondents.

Gender stereotypes – social opinions

One of the main ways to functionally measure the relationship between couple partners is to analyze the role dimension. The way of understanding the roles, the form of their manifestation, the degree of assumption, the form of co-participation, the flexibility of the tasks provide specific information about the cultural system that defines the type of partnership, the degree of equity, the level of solidarity and the form of participation in the decision.

The analysis of the obtained data shows that the female expectations from a marital relationship are higher than the male epectations (43.1% women and 22.5% men); this is explained by the fact that men's role assumption is lower than that of women. The primary education (socialization) often transmits gender-specific tasks to young people and also an unfair assumption thereof, as the domestic tasks are often assigned to females. Looking at the same indicator from the perspective of the marital

status, a higher level of responsibility and assumption is observed for the married people (46.2%) than for those who live together (33.9%).

Regarding the distribution of tasks and responsibilities in the married couple, a greater degree of traditionality is observed in women than in men; this is a detail that seems counterintuitive for the contemporary young couples.

The responsibility to take care of the home and the household * What is your gender? Crosstabulation		What is your gender?	
		Woman	Man
The responsibility to take care of the home and the household	Mainly the man		5,0%
	Mainly the woman	25,0%	12,5%
	Rather the woman	20,8%	27,5%
	Both, equally	51,4%	55,0%
	Irrelevant	2,8%	0%
Total		100,0%	100,0%

The analysis of the cumulative percentages shows a share of 45.8% of women who consider it a female duty to take care of the home and the household, while men agree with this statement in a total share of 40%. Therefore, even for young couples, the degree of traditionality regarding the role dimension is over 40%. And also regarding the assumption of roles, 46.8% of the respondents agree with the statement that men must be the main financial supporters of the family. However, the gender analysis of this aspect shows again a counterintuitive situation – 45.8% of women and 28.2% of men claim that the responsibility of guaranteeing resources is primarily the man's.

The comparison of social indicators shows that the traditional socialization of women provides an advantageous social framework for men to protect their classic image of status. Thus, 77.5% of men and 52.8% of women believe that the man is the one who must ensure the security of the married couple. We can therefore state that the analysis of the indicators shows that the man rather protects his status image, than the status with all the related and associated roles. The idea of social openness or career is viewed by men in a traditional way, as the career orientation is considered to be more important by men than by women. In this respect, 70.8% of women and 48.7% of men believe that it is very important for women to have a career.

If the social and the professional image of the woman are better than that of the man, then issues of the marital dynamics and balance are anticipated.

The balance and dynamics of the couple's life are impacted if the woman has a more prestigious occupation than the man		What is your gender?		Total
		Woman	Man	
The balance and dynamics of the couple's life are impacted if the woman has a more prestigious occupation than the man	To a very large etent	19,4%	23,7%	21,0%
	To an average extent	35,8%	21,1%	30,5%
	To a small extent	22,4%	26,3%	23,8%
	Not at all	22,4%	28,9%	24,8%
Total		100,0%	100,0%	100,0%

By assessing the indicator for the entire sample, one can notice that 21.5% of the respondents believe that the professional prestige of the woman can have negative effects on the marital balance, but when the man has the highest professional prestige, only 8.5% of the respondents believe that this detail can cause marital imbalance. The contrast between the sets of answers highlights fluctuations of conjugal values that show the stage of transition from the traditional to the modern culture.

The analysis of the indicators often highlights seemingly contradictory answers. By anticipating the desired response, some questions account for fair responses regarding men's views on the distribution of tasks, the access to decision-making, gender relations and so on. However, the records of the indicators that describe the financial logic of the family, those that describe the career idea show traditional orientations, even for the "modern" man.

31.8% of men and 11.7% of women believe that a married woman must obey her husband. Also, although we are talking about a greater assumption of roles than the one highlighted in the female opinions, the concrete analysis of the domestic tasks indicates a higher female involvement.

In the traditional space, the guarantee of resources or their management became in itself a source of authority for the man, and the loss of these prerogatives diminishes his access to power and decision-making. Against this background, the image of the spendthrift woman is given a generous space in jokes and in social stereotypes. The assumption of roles by women has two main sources – their traditional socialization and the unfair assumption of roles by men.

For this reason, the domestic roles are mainly assumed by the conjugal partner and the expenses for food, housekeeping and maintenance are also managed by women, a significant part of the family budget being allocated for these activities. Therefore, the provision of household tasks and the related expenses once again supports the stereotyped image of the spendthrift woman.

The woman spends the man's money	Man	Woman
Totally disagree	25,5%	61,2%
Partially disagree	18,2%	12,9%
Neither agree nor disagree	25,5%	14,7%
Partially agree	20,0%	7,8%
Totally agree	10,9%	3,4%

The image of the spendthrift woman, as presented by the social stereotypes and by the jokes, is not correlated with a precise analysis of what the distribution of the budget entails, but rather with the feeling of losing some privileges that ensure their status image and by extension, the access to power and decision-making. Many men received through the sources of the primary education and the prerogative of being the main supporter of the family, and the inversion of the financial capacity ratios in the contemporary space are in dissonance with the culture in which the individuals were socialized. For this reason, men think twice more than women to the fact that "a man should have a higher income than a woman" (21.4% men and 10.3% women).

According to this argument, the social stereotypes are taken over even by men financially dominated by their partners; the logic of this is not the pragmatic analysis of their own situation but the support and the re-argumentation of the status values in which this category of men believe. As one can seen below, between the variable "the woman spends the man's money" and the variable "to satisfy her personal needs and desires, the woman takes advantage of her husband's financial resources" there is a positive medium-level relationship that reinforces the stereotyped image of the spendthrift woman.

Correlations			
		The woman spends the man's money	To satisfy her personal needs and desires, the woman takes advantage of her husband's financial resources
The woman spends the man's money	Pearson Correlation	1	.582**
	Sig. (2-tailed)		0
To satisfy her personal needs and desires, the woman takes advantage of her husband's financial resources	Pearson Correlation	.582**	1
	Sig. (2-tailed)	0	
	N	892	893
**. Correlation is significant at the 0.01 level (2-tailed).			

Also, the analyzed data show that at least 51.8% of men and 39.6% of women, the respondents declare that women are more spenders than men. The creation and maintenance of stereotypes is done, rather through the generalist appreciation of the woman's image than through the functional appreciation of her actions. The image of the spendthrift woman is viewed rather as consuming the budget, rather than referring to the needs of subsistence, housekeeping and what is necessary for her own family or the married couple (needs managed by the woman due to the overload of tasks). This is because, as her belief is seen from the viewpoint of qualities that guarantee the functional security of her own household, this changes her status from dependent to leader of the domestic group, a fact that undermines the image of the masculine status. The need to promote and maintain the social stereotypes becomes a male need rather than a female need.

The burden of the female overcrowding with roles often creates sources of marital tension and polemics, and such situations are solved more easily by traditional men by appealing to stereotypes (women are nagging) than by objectively assessing the degree to which roles are assumed in their own household. The issue of the limited assumption must be placed in relation to the status image in which the individual was socialized rather than to the role assumption specific to this status image.

At least 37.5% of men and 16% of women believe that the man is the one who must have the main source of income in the family; however, this assumption is an effect of the traditional culture in which they were socialized, especially men. The higher the claim of higher financial status among men, the more the woman is seen as a spendthrift. Thus, the Pearson correlation between the variable "the man must have a higher income than that of the woman" and the variable "women are more spenders than men" is a medium-level positive relationship (sig .000, Pearson Correlation .594).

We hypothesize that the logic of the family material needs is not always correlated by men with the budget needs, but rather with an interference of women in the financial autonomy of men. Thus, the "nagging woman" becomes the diagnosis-explanation of the man for the divergences regarding the common budget, the financial autonomy of the man, the claim of financial superiority and the logic of the priority of expenses. The analysis of the relationship between the social stereotypes regarding the "nagging woman" and the "profitable woman" shows a high degree of positive correlation.

Correlations

		Women are nagging	To satisfy her personal needs and desires, the woman takes advantage of her husband's financial resources
Women are nagging	Pearson Correlation	1	.767**
	Sig. (2-tailed)		.000
	N	893	893
To satisfy her personal needs and desires, the woman takes advantage of her husband's financial resources	Pearson Correlation	.367**	1
	Sig. (2-tailed)	.000	
	N	893	893

**. Correlation is significant at the 0.01 level (2-tailed).

Also, between the variable "women are nagging" and "jokes express reality" there is a medium-level positive correlation degree (Pearson Correlation .594), a fact that shows that social the stereotypes are still well imprinted in the collective mind and their effects are found with highlight the echo in the conjugal attitudes that define the role relations, the gender relations and the access to decision and power in the couple.

Another dimension of the social stereotypes concerns the area of competences, the main problem deriving from overcoming the feminine and masculine boundaries of competence.

As stated above, although women report the behavior of the relative assumption of marital roles, they are still the ones who assume a greater amount of roles than their own husbands require. In many cases, the state of overcrowding becomes the moment when the woman requests a greater participation of the man in the household tasks. But here the dilemma of competences occurs in the primary socialization of many men, as these sets of roles are considered to be feminine. Looking at it the other way around, any taking over of some prerogatives considered to belong to men becomes an attack on the male status. In most couples, men assume the role of drivers. (Pease&Pease, 2001)

Here, the stereotype "women are poor drivers" can find one of its sources. According to our sample, 43.6% of men and 1.5% of women agree with this statement. An interesting aspect revealed by the data analysis is the fact that this stereotype does not correlate directly with the most traditional environment – the rural area, as 54.5% of the supporters of this stereotype being from the urban environment. Also, 36.4% are high school graduates and 55.2% are higher education graduates, which shows that the level of education influences less than tradition can do. It should be noted here that 72.7% of the followers of this idea are from the 18-25 age group, a fact that further confirms a traditional primary education.

In social circles, especially in the social space of profile jokes, the image of the female driver is negatively appreciated, although, according to the reports of the Romanian Police, a woman causes approximately 9 times fewer accidents than men (Direcţia Rutieră, 2021, p. 12) However, at the level of our sample, men believe that women drive more preventively than them in a proportion of only 8.9%, while women agree with this statement in a proportion of 27%.

The analysis of the indicators shows that according to the social opinion, the idea of an aggressive man behind the wheel is widely legitimized (58.7%) but it only correlates with inattention (Pearson Correlation .320) while for women, the aggressiveness behind the wheel correlates with accidents (Pearson Correlation .320 Correlation .473) and inattention (Pearson Correlation .524). The social opinion shows that inattention behind the wheel is a risk, primarily for women. The more careless they are, the worse they drive than men.

Correlations			
		Women are more careless behind the wheel than men	Women drive just as well as men
Women are more careless behind the wheel than men	Pearson Correlation	1	-.564**
	Sig. (2-tailed)		.000
	N	887	887
Women drive just as well as men	Pearson Correlation	-.564**	1
	Sig. (2-tailed)	.000	
	N	887	893
**. Correlation is significant at the 0.01 level (2-tailed).			

The analysis of this "tipically male" competence appears to be valued with a double measure. Thus, in terms of perpetrating accidents, 20.4% of men and 5.9% of women believe that women are the ones who cause more accidents. Regarding the belief that men perpetrate more accidents, the statistical differences between men and women are very small (42.9% men and 43.1% women). However, 27.3% of men believe that women are much more inattentive behind the wheel, while the inattention of men behind the wheel is believed to be true by 3.6%.

The comparison of social indicators shows a lot of fluctuations regarding the male opinions, with data showing contrary values. The opinions regarding the ability of women to drive are not always the result of objective observations but of a traditional culture that doses the image of the female incapacity in relation to men. In this sense, the double measure shows a general negative social image of the woman driver and a different image, when the image of the driver in her own marital space is appreciated. By applying the Select Cases function in SPSS to track only male opinions regarding the image of the female driver shows that 68.5% of men believe that women drive poorly, but when asked "Who drives the car on long trips?" 53.7% of them chose the option "I don't care, we both drive equally well".

Conclusions

Generally speaking, the conformity of women with the classical norm shows the fact that the modernization of the marital relationships will be delayed, and the lack of female action creates the predisposition of a transitional role attitude rather than a predisposition of modern orientation. This weak acceptance of women in terms of modern benchmarks of

functionality creates favorable ground for the perpetuation of social stereotypes. However, the assumption of roles and of the hierarchical structures is not always a female choice, as the modernity is all the more possible where the male status becomes flexible and adaptive.

The men's non-assumption of roles is the effect of their socialization and, also, of their inability to assume roles that they have never played before. Sometimes, this over-assumption of women is thought of as an intermediate stage until the reconstruction of equitable role relations; however, the effects of this temporary situation can be seen in a double sense: either in the direction of balancing the roles in the medium term, or in the direction of the old assumptions, of a substantiation of classical roles, as the temporary status becomes permanent.

The greater tendencies of assuming roles for women do not correlate at all with their need for balance in the distribution of domestic tasks as they often request equity, not as an effect of a modern culture but as an effect of overcrowding. Thus, it is not the culture in which they were socialized that makes women desirous of equity and modernity, but the functional effects that arise from the male non-assumption.

Individuals obey the general culture, as long as it is not about the intimate reference group. The concrete behavior differs from the anticipated one because the anticipated behavior is influenced by the community culture and the concrete behavior is the effect of direct experience. The evidence of the direct behavior could be enough to change mentalities, but when the imperialism of the public norm is strong, the tendency to assess according to stereotypes increases considerably.

We must be state that, in the assumption of modern benchmarks of functionality, the greatest loss of status prerogatives is that of the man. Any logic of priority, of the male advantage must be changed in the direction of balance and equity and the male loss comes at the same time as the female gain. Nowadays, the contemporary social framework still allows space for the traditional socialization, role and the gender inequity, but the tradition no longer has enough strength to protect the male status by itself. The traditionally socialized man can no longer argue his status priority because the modern logic on conjugality no longer allows him to do so and then he has only one resource left – to appeal to stereotypes.

References

Apostu I. (2022). Legalizarea uniunii consensuale în România – aspecte socio-juridice şi consecinţe sociale. *Revista Română de Sociologie, 5-6*/2022-1

Bandura A. (1977). *Social learning theory*. Englewood Cliffs, NJ: Prentice Hall

Bărăian, A. M.. (2022). Essay on the feminine essence and gender equality implications. *Drepturile Omului, 2*, 2022. https://revista.irdo.ro/pdf/2022/revista_2_2022/04_Baraian.pdf

De Beauvoir, S (2004), *Al doilea sex*. vol. I, II, Editura UNIVERS, Bucureşti

Direcţia Rutieră. (2021). *Buletinul siguranţei rutiere, 2020*. Bucureşti: Institutul de Cercetare şi Prevenire a Criminalităţii; link: https://www.politiaromana.ro/files/pages_files/Buletinul_sigurantei_rutiere_raport_anul_2020.pdf

Dubar, C. (2001) *La crise des identités*. Paris: Presses Universitaires de France

Festinger, L. (1957) *A Theory of Cognitive Dissonance*. Stanford, CA, Stanford University Press

Mitrofan I., Ciupercă C. (1998). *Incursiuni în psihosociologia şi psihosexologia cuplului şi a familiei,* Bucureşti, Editura Şansa

Mooyaart, J.E., Liefbroer, A.C. (2016). The influence of parental education on timing and type of union formation: Changes over the life course and over time in the Netherlands. *Demography 53,* 885–919 (2016). https://doi.org/10.1007/s13524-016-0473-y

Pasti V., (2003). *Ultima inegalitate. Relaţii de gen în România,* Iaşi, Editura Polirom

Pease A., & Pease, B. (2001). *De ce bărbaţii se uită la meci şi femeile se uită în oglindă,* Bucureşti, Editura Curtea Veche

Popescu, L. (2004). *Politica sexelor* [Gender politics]. Maiko.

Sandu A., Huidu A., Frunza A., (2020). *Social perception of ethical values in the Romanian post-secular society*. *Journal for the Study of Religions and Ideologies, 55*:105- 120.

Smiley G., (2005), *Când unu plus unu fac noi,* Bucureşti, Editura Curtea Veche

Roussel, L. (1989). *La famille incertaine*. Odile Jacob.

Tudose, C. (2005). *Gen şi personalitate. Psihologie feminină şi psihologie masculină,* Bucureşti, Editura Tritonic

Seligman, M. E. (2002). Positive psychology, positive prevention, and positive therapy. *Handbook of positive psychology, 2*(2002), 3-12.