

S.E. Ilieva¹, B.S Tusupbekova²

¹ Sofia University named after St. Kl. Ohridski Sofiya, Bulgaria
²L.N Gumilyov Eurasian National University, Astana, Kazakhstan
(E-mail: ¹snilieva.su@gmail.com, ²bis1527@bk.ru)

Masculine and feminine culture of society: youth preferences

Abstract. *The article describes a pilot experiment conducted in order to formalize the responses of testees for statistical processing of the actual data of each choice. To assess the level of statistical significance of differences between young men and girls in preferences for gender values, the φ^* -criterion - Fisher's angular transformation - was used.*

The study substantiates the author's position on including a motivational component (values) in the structure of gender self-awareness, and describes the methodology and results of an empirical study of the relationship between masculine and feminine values in the minds of young people. Today, in connection with the integration of independent Kazakhstan into the world community, along with other issues, problems of gender psychology are becoming extremely important. The parametric model includes, in addition to five dimensions of the culture of society, such as masculinity and femininity, which reflect the division of emotional roles between men and women. Initially, G. Hofstede's research was aimed at determining the prevailing (masculine or feminine) culture of different countries. I.S. Kohn was one of the first to emphasize the promise of his ideas for psychology

Current directions for the development of domestic gender psychology have been identified. A comparative analysis of government strategic objectives and expected results on gender equality with gender indices and statistical data was used.

The purpose of the study is to determine the main directions of development of Kazakh gender psychology from the point of view of current problems of society.

The objective of the study is to identify the key problem that impedes the effective implementation of the strategy aimed at achieving gender equality in Kazakhstan.

Key words: *social constructivist approach, gender identity, gender identity, gender values, masculine and feminine cultures.*

DOI: <https://doi.org/10.32523/2616-6895-2023-144-3-338-348>

Introduction

Relevance and approach to the problem of gender identity. The issue of gender identity in the 21st century is closely related to those global changes in the world that lead to a natural psychological change in men and women. This refers to the changes associated with the transition of a person from life and activity in an industrial society to a post-industrial one. I.S.Kohn notes that all over the world there is a change in the traditional gender order to three main macro-social positions, which have led to a decrease in social role differences between men and women in favor of the latter. In reality, this did not lead to the destruction of differences, but to proof of the loss of strength and archaism of traditional ideas[1].

Firstly, in labor activity the disintegration of the traditional gender division of labor is accelerating, the division of male and female production roles, occupations and areas of activity is weakening. The engine of this process is women, whose share in these areas is growing. The monopoly position of men is being lost: women are mastering professions and occupations that were traditionally considered male. They become boxers, weightlifters, police officers and guardsmen, entrepreneurs, academics, etc. They keep up with, and sometimes surpass, their level of education, become specialists and gain more and more independence and economic independence. Today, more than half of the economically active population of Kazakhstan are women. Second, there have been changes in gendered power relations. Political power has ceased to be the monopoly sphere of men's occupation. For example: women in the lower house of the Parliament of the Republic of Kazakhstan make up 27.8%, which is higher than the average figure for women (23.4%) in the same representative body in other countries [2]. Thirdly, gender segregation is a thing of the past. Girls and young men, women and men study and work together, and the nature of the relationship between them changes. Today, rivalry, competition and other forms of interactions and relationships occur not only between representatives of the same sex, but also of the opposite sex.

The listed changes inevitably lead to a transformation of the gender self-awareness of men and women. Firstly, this applies to gender identity, since it is characterized by openness to external influences, causing a changeable and dynamic nature. For this reason, the most relevant approach to understanding and studying gender identity is the social-constructivist one, which today is widely recognized and disseminated in the scientific community. According to this approach, the creation of gender is carried out at two levels:

- structural – through gender policy, which translates into the sociocultural space society's expectations for roles and patterns of behavior that determine the direction of socialization;
- individual consciousness in the process of gender identification, the main role in which is played by the activity of the individual himself, manifested in his acceptance or creation of new values, following new standards of behavior.

According to E.P. Belinskaya, I.S. Kletsina, I.S. Kohn, E.E. Shishlova and many others, at present and in the future the value of the second level will prevail. Consequently, now and in the future the role of the individuals in constructing their own gender identity will increase, providing them with expanded opportunities for self-realization and social adaptation in a changing world. This is also evidenced by trends towards the formation of various types of gender identity, for example: androgynous, masculine, feminine, indifferent, isomorphic, as well as new types of masculinity (retrosexual, metrosexual) in contrast to traditional hegemonic and primordial masculinity. As scientists emphasize, there is an increasing tendency towards the individualization of gender, which is independent of gender and expands the freedom to choose lifestyle and activities. According to I.S. Kohn, in developed foreign countries, including Asian ones, there is no longer a single canon of exclusively masculinity or a "pure" male lifestyle [1].

Unlike the previous ones, it is the social-constructivist approach that allows us to study and identify the role of the activity and subject position of the individual in constructing his gender identity. In a broad sense, the activity of a person is expressed in his ability to effectively cope with living conditions and give him a direction of development that corresponds to personal life goals. Being an active participant and subject of gender identification, the individual makes a choice in favor of certain proposed roles and patterns of behavior by himself. It is fundamentally important that in this choice he is guided by his own preferred values and ideals that motivate his activity.

Based on everything noted above, the author of the article believes that in the structure of gender self-awareness, in addition to the traditional triad (cognition, emotions and behavior), it is necessary to include a fourth component - motivation. It is proposed to consider the gender values of the individual and the ideal "I" as motivation. According to research by J. Turner, social norms act as a regulator of the activity of the personal "I," and individual values determine the choice of social identities, one of the types of which is gender identity [3]. According to D.A. Leontiev,

in contrast to the needs that drive “from within,” values and ideals located “outside” attract the individual to themselves, motivating him to improve, self-development and change [4].

Gender values and ideals encourage to:

- actualize and enhance “feminine” or “masculine” qualities, realize gender potential, regardless of a person’s gender;
- accept or reject certain gender norms and stereotypes as generalized images of men and women, ideas about masculinity and femininity, widespread in a particular society;
- selectively acquire knowledge, views on the distribution of roles of men and women, their patterns of behavior and interaction (gender ideas);
- accept or reject gender prejudices – negative attitudes towards representatives of a different gender, based on preconceived opinions and judgments, thereby being tolerant or intolerant in the field of gender relations.

Materials and methods

This article presents the results of a pilot empirical study of gender values as a motivational component in the structure of gender self-awareness of the capital’s youth - university students in Astana. The research methodology is used for the first time on a Kazakhstani sample (n=70).

Research objectives:

1. Approbation on a domestic sample of the methodology for studying masculine and feminine values of society by G. Hofstede, adapted by I.S. Kletsina.
2. Identification of trends in the preference of masculine and feminine values by young men and girls and their correlation in gender self-awareness.

Research methodology

It is based on G. Hofstede’s parametric model, which allows for quantitative measurements of crops. In the conceptual article “Hofstede’s Model in Context: Dimensions of the Quantitative Characterization of Cultures,” he conceptualizes culture as the collective, value-based programming of the mind that distinguishes members of one group from members of another group. Various social groups, including gender ones, act as carriers of cultures[5].

This perspective was first shown by S. Schwartz, applying Hofstede’s ideas to create a test for psychodiagnostics of the values of masculinity and femininity as principles that guide a person in his life[6]. In Russia, Hofstede’s model was used by T.V. Bendas to study differences between ethnic cultures, including at the level of gender groups [7]. Later, I.S. Kletsina adapted the model for the methodology of studying gender values. For this purpose, a model parameter (“masculinity and femininity”) was used, the manifestation of which was studied, like Hofstede, in six spheres of social life (Table 1).

Gender aspects in their works were also considered by the authors Kachel S., Steffens M.K., Nidlich K., Alvesson M., Camp M., Afinstedt U., Beer K.A., Do K., Blashill A.J., Poulishta K.K., Evers A., Sieverding M. [8-15].

According to the instructions, subjects choose society X (masculine culture) or society Y (feminine culture) in each area, i.e. that of the two that most closely matches their values and ideals.

Table 1. Signs of masculine and feminine culture in various spheres of society

Society with the culture X	+ / -	Society with the culture Y	+ / -
General norms			
The main values in society are material success and progress. Money and things are important. Men are supposed to be assertive, ambitious and tough. Women are expected to be affectionate and nurturing in relationships. Sympathy for the strong. Big and fast is considered beautiful.		Главные ценности в обществе — забота о других и стабильность. Важны люди и теплые отношения. Все должны быть скромными. И мужчинам, и женщинам позволительно быть нежными и заботиться об отношениях. Симпатия к слабым.	
Dominant ideas			
Mainstream religions emphasize the advantages of men. Women’s liberation means that women should be allowed into positions previously held only by men, but should continue to do most of the housework.		Mainstream religions emphasize that male and female genders are equal and complementary. Women’s liberation means that men and women should bear equal burdens at home and at work. Both young men and girls may cry, but they should not fight.	
At school			
Attention to the best student. Failure at school is a misfortune. Representativeness is valued in teachers. Young men and girls study different subjects.		Focus on the average student. Failures at school are not very significant. Friendliness is valued in teachers. Young men and girls study the same subjects.	
At work			
Work is the leading activity (live to work). Managers must be decisive and assertive. Emphasis on fairness, competition and results achieved. Conflict resolution through the victory of the “best”.		Work is not the leading activity (they prefer to work to live). Managers are guided by intuition and strive for consensus. Emphasis on equality, solidarity and quality of working life. Conflict resolution through compromise and negotiation.	
In politics			
They strive to achieve the ideal of a society of high achievements. They believe that it is necessary to support the strong. Strict, punitive society. The highest priority is maintaining economic growth. The government spends a relatively small part of the budget on aid to poor countries and a large part on weapons. International conflicts must be resolved through a show of force or through struggle. Relatively few women hold elected political office.		They strive to achieve the ideal of a welfare society. They believe that it is necessary to help those in need. Tolerant society. The highest priority is preserving the environment. The government spends a relatively large part of the budget on aid to poor countries and a small part on weapons. International conflicts must be resolved through negotiations and compromises. Relatively many women hold elected political positions.	
Attitudes towards sexuality			
Strict prohibitions on open discussion of sexual issues. Extramarital cohabitation is rare. The wife’s great dependence on her husband. Intolerant attitude towards homosexuality.		A calm attitude towards sexuality as an everyday phenomenon. Weak restrictions on open discussion of sexual issues. Extramarital cohabitation is common. Low dependence of the wife on her husband. More tolerant attitude towards homosexuality.	

In the pilot experiment, in order to formalize the responses of the subjects for statistical processing of factual data, each choice was assigned 1 point. Assessment of the level of statistical significance of differences between young men and girls in preferences for gender values was carried out using the φ^* -criterion (Fisher's angular transformation). The choice of this multifunctional criterion is justified by the fact that the study determined the proportion of choices by students from groups of girls and young men of the values of masculine or feminine culture. This criterion allows us to assess the significance of differences between the percentages of two groups in which the effect of interest was noted.

To calculate the reliability of differences in the axiological sphere ("General norm"), the predominance of choices of masculine values (MV) is taken as an indicator of "there is an effect", and the predominance of feminine values (FV) is taken as an indicator of "no effect". Hypotheses tested:

H0: The total proportion of people who choose MV in the axiological sphere ("General norm") in the group of young men is no greater than in the group of girls.

H1: The total proportion of people who choose MV in the axiological sphere ("General norm") is greater in the group of young men than in the group of girls.

For the remaining 5 areas, hypotheses were tested:

H0: The total share of people who choose FV (in the field of religion, education, work, politics, attitude towards sexuality) in the group of girls is no greater than in the group of young men.

H1: The total proportion of people who choose FV (in the field of religion, education, work, politics, attitude towards sexuality) is greater in the group of girls than in the group of young men.

The indicator that "there is an effect" is the predominance of feminine values, and "no effect" is the predominance of masculine values. The calculation results using Fisher's φ^* criterion are presented in Table 2.

Results and discussion

The comparative analysis revealed, firstly, different degrees of expression in the preference for values by young men and girls (Figures 1,2).

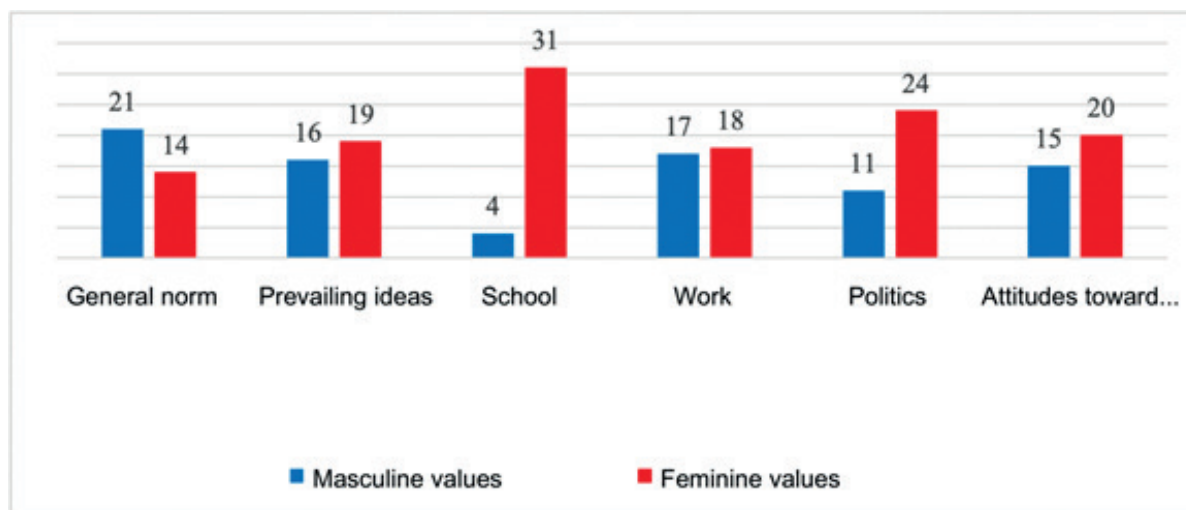


Figure 1. Preference for gender values by young men

Thus, girls more often and in all areas choose the values of only feminine culture. Young men also in various spheres of society give preference to the values of feminine culture, but not to such a significant extent as girls.

Another fundamental difference, secondly, is that in the axiological sphere (“General Norm”), young men prefer the values of masculine culture. This is a significant and statistically significant difference in the value preferences of young men and girls ($\varphi^*_{em} = 3.844$; $p \leq 0.01$). According to G. Hofstede, the “General Norm” reflects the main values of society. In the masculine culture preferred by the majority of young men (60%), the main values of society are material wealth, financial security, as well as progress and sympathy for the powerful. The listed goal values are associated with the preferred means values, namely perseverance, ambition and assertiveness. The latter implies a clear understanding of one’s own goal (material success), self-confidence, rationality and decision-making based on arguments rather than feelings, persistence and competition in achieving it. Women are expected to be affectionate and nurturing in relationships. While in the feminine culture preferred by the majority of girls (82.9%), the main values in society are: care for others, stability, warm relationships, opinions and expectations from others, sympathy for the weak. And although they are shared by 40% of young men, however, the values of masculine culture dominate among them.

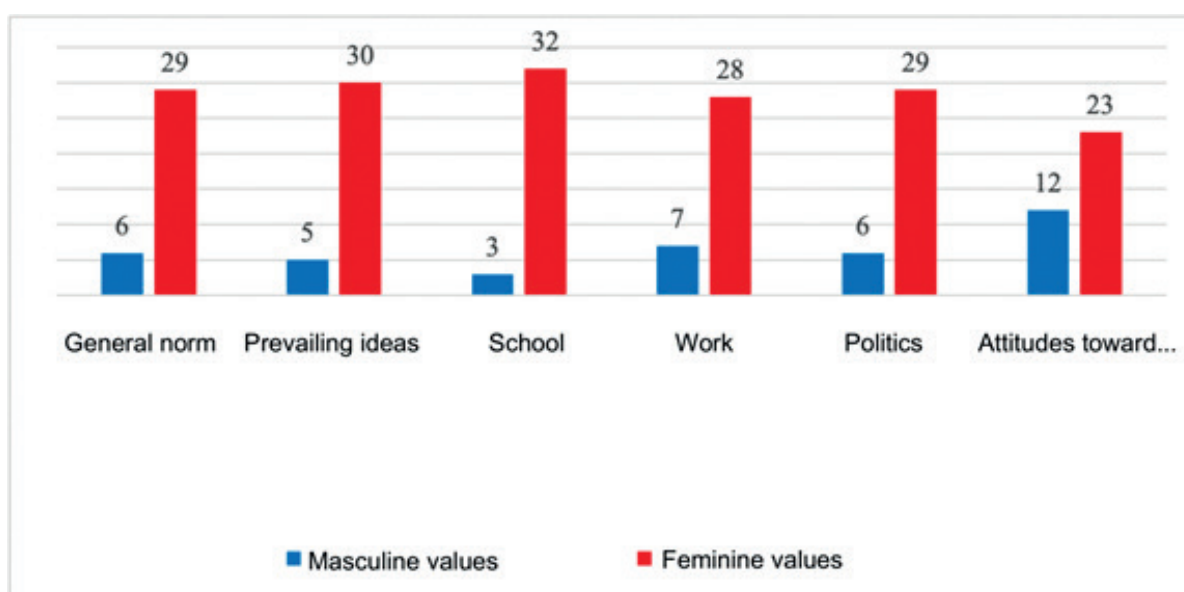


Figure 2. Preference for gender values by girls

Thirdly, the tendency for young men to choose the values of masculine culture is also observed in the sphere of professional activity (48.6%), although there is a slight predominance of feminine culture (51.4%). Meanwhile, in this aspect, the preference for feminine culture is most pronounced among girls compared to young men ($\varphi^*_{amp} = 2.577$; $p \leq 0.01$). For girls and young men, family is a priority value. At the same time, for the former it is higher than work, while the latter do not detract from the value of work and strive to maintain a balance between work and home. The values and means of achieving professional success for most young men are competitiveness, competition leading to the victory of the best and strongest, and for girls - quality of work life, equality, help and lack of conflict.

Fourthly, from the point of view of the convergence of the values of feminine and masculine culture in the minds of young men, one should also note the preference for prevailing gender ideas in the religious sphere. Masculine culture emphasizes the superiority of men, the employment of women mainly in domestic work and is supported by 45.7% of young men. Another part of the young men (54.3%), like the overwhelming majority of girls (85.7%), gives preference to the dominance of a religion that proclaims the values of equality, mutual complementarity of men and women, equal participation in family life. The predominance of the frequency of choice of feminine culture values in this area by girls is confirmed at a statistically significant level ($\varphi^*_{amp} = 2.966$; $p \leq 0.01$).

Fifthly, in general, in other areas, young people, regardless of gender, give a clear preference to the feminine culture of society. The solidarity of young people was especially evident in relation to values in school education. Feminine culture, chosen by girls (91.4%) and young men (88.6%), is characterized by a focus on the child's personality to a greater extent than on his academic success, as well as the joint education of young men and girls, and a sympathetic attitude on the part of the teacher.

Table 2. Calculation results using Fisher's φ^* -criterion

Groups	"There is an effect": MVs predominate	"No effect": FVs predominate	Meaning φ^*
	Number of testees	Number of testees	
General norms			
Young men	21 (60%)	14 (40%)	$\varphi^*_{\text{ЭМИ}} = 3.844$ $p \leq 0.01$
Girls	6 (17.1%)	29 (82.9%)	
	"There is an effect": FVs predominate	"No effect": MVs predominate	
Prevailing Ideas			
Girls	5 (14.3%)	30 (85.7%)	$\varphi^*_{\text{ЭМИ}} = 2.966$ $p \leq 0.01$
Young men	16 (45.7%)	19 (54.3%)	
At school			
Girls	3 (8.6%)	32 (91.4%)	$\varphi^*_{\text{ЭМИ}} = 0.393$ -
Young men	4 (11.4%)	31 (88.6%)	
At work			
Girls	7 (20%)	28 (80%)	$\varphi^*_{\text{ЭМИ}} = 2.577$ $p \leq 0.01$
Young men	17 (48.6%)	18 (51.4%)	
In politics			
Girls	6 (17.1%)	29 (82.9%)	$\varphi^*_{\text{ЭМИ}} = 1.41$ -
Young men	11 (31.4%)	24 (68.6%)	
Attitude towards sexuality			
Girls	12 (34.3%)	23 (65.7%)	$\varphi^*_{\text{ЭМИ}} = 0.74$ -
Young men	15 (42.9%)	20 (57.1%)	

A clear preference for the values of feminine culture over masculine ones in the sphere of politics was shown by girls (82.9%), and more than half of young men (68.6%). It reflects the dominance in the consciousness of the values of general social well-being, assistance to the weak and needy, ecology, wide participation of women in public administration in comparison with the values of a society of high achievements, economic growth, support for the strong, economic growth, the predominance of men in power, resolution of international conflicts using strength.

The attitude towards sexuality among young men (57.1%) and girls (65.7%) is predominantly characterized by a tendency towards feminine culture. The value of sexuality is considered not as a moral category, but as a form of human relationships. From this point of view, the strict taboo of discussions of sexual problems and issues, extramarital cohabitation is not accepted. Girls more often than young men also point to a wife's low dependence on her husband and a more tolerant attitude towards homosexuality.

So, from the standpoint of the constructivist approach, the individual "makes gender" by himself, being active and motivated by values and ideals that embody preferred roles and patterns of behavior. Trends in transformation and individualization of their gender identity are influenced by the ratio of preferences for masculine and feminine values in certain areas. In accordance with this ratio, they will actualize their gender potential, i.e. create gender identity based on actualization, "building up" in oneself, regardless of gender:

- personal qualities according to the “either-or” principle (only male or only female);
- personal qualities according to the “and” principle (a combination of masculine and feminine qualities).

From this point of view, a comparative analysis of empirical results reveals the following trends.

First. The different degrees of expression in the preference for the values of both types of cultures by young men and girls explains the tendency to construct a gender identity that combines masculine and feminine qualities.

Thus, the majority of girls express a clear preference for the values of feminine culture in all areas. Young men, unlike girls, are divided into those who prefer masculine or feminine values, with a slight predominance of the latter. The exception is the axiological sphere of society - the main values of society. In relation to them, the overwhelming majority of young men prefer masculine values-goals and values-means: instrumental traditional male qualities, focused on a high material standard of living, competition and technocentrism, progress, while women are assigned an expressive, emotional role. This preference reflects the traditional stereotypes of men and women, the traditional gender roles of “breadwinner” and “hearth keeper”, characteristic of the consciousness of most young men, under the influence of which their gender identity is formed. Another part of the young men, like most girls, share feminine values in this area, focused on quality of life, social well-being, help and support, and anthropocentrism. Consequently, the creation of gender identity by girls is influenced by the values of purpose and qualities traditionally attributed to the female stereotype, which leads to the formation of a feminine identity in the majority of girls. As for young men, motivation by the values of stereotypical masculine qualities, patterns of behavior, as well as a combination of qualities considered masculine and feminine, creates conditions for the spread among them of two types of gender identity - masculine and androgynous.

Second. The same trend is revealed from the correlation between young men’s choice of gender values in two more areas - professional activity, work and religion. For some young men, in approximately equal proportions, traditionally masculine qualities are important, oriented toward high results and achievements, assertion of male superiority, and limiting a woman’s self-realization to her family. For other young men, as well as for the overwhelming majority of girls, these are traditionally feminine qualities that determine flexible, humanized tactics based on taking into account the “human factor” in work and the principle of equality, complementarity, and parity of roles in family life.

Third. The significantly expressed preference for feminine values in school education by young people, regardless of gender, reflects the influence of the ethnic Kazakh culture, which is characterized by high child-centricity. Not only girls, but also young men prefer female tactics in teaching children: the priority is not success, but humanization and a personality-oriented approach, equal access to educational resources for young men and girls, empathy and support.

Fourth. The clear preference in the political sphere for feminine values by girls and a little more than half of young men (support for the weak, female participation in power, peaceful resolution of conflicts) should motivate the actualization of feminine qualities and tactics: the ability to take the point of view of another and take it into account, empathy, flexibility, etc. The picture of value preferences reveals the influence of the gender social policy pursued in Kazakhstan and youth support for a paternalistic rather than liberal model of relations between the social state and the individual.

Conclusion

The results obtained allow us to draw the following conclusions.

1. Student youth in the capital, regardless of gender, in the process of constructing gender identity are motivated by both the values of masculine and feminine culture. This indicates a modern trend in the transformation of gender identity, which is formed on the basis of a combination of masculine and feminine qualities, providing flexibility in adapting to changing conditions.

2. Young men and girls differ in the ratio of the choice of types of gender cultures, firstly, in different spheres of life in society. Secondly, by the severity of preferences for masculine and feminine values. Girls show a tendency to prefer feminine values, which suggests a tendency for them to develop a predominantly feminine gender identity. The gender identity of young men will be influenced by adherence to masculine values and the combination of masculine values with feminine ones, leading to the construction of masculine and androgynous gender identities.

3. The preference for the values of both types of cultures is influenced by the ethnic culture of the Kazakhs and the gender social policy pursued by the state. The influence of ethnic culture strengthens the tendency towards the formation of gender identity according to traditional types with the polarization of gender roles, and gender politics – the tendency towards modern, individualized types that exclude strict polarization of roles.

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С.Е. Илиева¹, Б.С. Тусупбекова²

¹Софийский университет им. Св. Кл. Охридского, София, Болгария,

²Евразийский национальный университет имени Л.Н. Гумилева,
Астана, Казахстан

Маскулинная и фемининная культура социума: предпочтения молодежи

Аннотация. В статье описан пилотный эксперимент, проведенный в целях формализации ответов испытуемых для статистической обработки фактических данных каждого выбора. Для оценивания уровня статистической значимости различий между юношами и девушками в предпочтениях гендерных ценностей использован F^* -критерий - угловое преобразование Фишера.

В исследовании обоснована авторская позиция включения в структуру гендерного самосознания мотивационного компонента (ценностей), описаны методика и результаты эмпирического изучения соотношения маскулинных и фемининных ценностей в сознании молодежи. Сегодня в связи с интеграцией независимого Казахстана в мировое сообщество наряду с другими вопросами чрезвычайную значимость приобретают проблемы гендерной психологии. Параметрическая модель включает в себя, кроме пяти измерений культуры социума и такое, как маскулинность и фемининность, которое отражает разделение эмоциональных ролей между мужчинами и женщинами. Вначале исследования Г.Хофстеде были направлены на определение преобладающей (маскулинной или фемининной) культуры различных стран. И.С.Кон одним из первых подчеркнул перспективность его идей для психологии.

Определены актуальные направления развития отечественной гендерной психологии. Использован сравнительный анализ государственных стратегических задач и ожидаемых результатов по гендерному равенству с показателями гендерных индексов и статистическими данными.

Цель исследования заключается в определении основных направлений развития казахстанской гендерной психологии с точки зрения актуальных проблем общества.

Задача исследования состоит в выявлении ключевой проблемы, препятствующей эффективной реализации стратегии, направленной на достижение гендерного равенства в Казахстане.

Ключевые слова: социально-конструктивистский подход, гендерное самосознание, гендерная идентичность, гендерные ценности, маскулинная культура и фемининная культура.

С.Е. Илиева¹, Б.С. Тусупбекова²

¹Охрид Әулие Клемент атындағы София университеті, София, Болгария

²Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Астана, Қазақстан

Қоғамдағы еркектік және әйелдік мәдениет: жастардың қалауы

Аңдатпа: Мақалада әрбір таңдаудың нақты деректерін статистикалық өңдеуге субъектілердің жауаптарын ресімдеу мақсатында жүргізілген пилоттық эксперимент сипатталған. Ұлдар мен қыздар арасындағы гендерлік құндылықтарға басымдық берудегі айырмашылықтардың статистикалық маңыздылық деңгейін бағалау үшін F^* -критеріі – Фишердің бұрыштық трансформациясы – пайдаланылды.

Зерттеу гендерлік өзіндік сананың тану құрылымына мотивациялық компонентті (құндылықтарды) енгізу туралы автордың ұстанымын негіздейді, жастар санасындағы еркектік және әйелдік құндылықтардың арақатынасын эмпирикалық зерттеудің әдістемесі мен нәтижелерін сипаттайды. Бүгінгі таңда тәуелсіз Қазақстанның әлемдік қауымдастыққа енуіне байланысты басқа мәселелермен қатар гендерлік психология мәселелері де аса маңызды болып отыр. Параметрлік модельге қоғам мәдениетінің бес өлшемімен қоса, еркек пен әйелдің эмоционалдық рөлдерінің бөлінуін көрсететін еркектік және әйелдік сияқты өлшемдер кіреді. Бастапқыда Г.Хофстеденің зерттеулері әртүрлі елдердің үстемдік ететін (ер немесе әйел) мәдениетін анықтауға бағытталған. И.С.Кон алғашқылардың бірі болып психологияға қатысты өз идеяларының болашағы туралы баса айтты.

Отандық гендерлік психологияны дамытудың өзекті бағыттары анықталды. Гендерлік теңдік бойынша мемлекеттік стратегиялық мақсаттар мен күтілетін нәтижелердің гендерлік индекстермен және статистикалық деректермен салыстырмалы талдауы қолданылды.

Зерттеудің мақсаты – қоғамның өзекті мәселелері тұрғысынан қазақ гендерлік психологиясының дамуының негізгі бағыттарын анықтау.

Зерттеудің міндеттері – Қазақстанда гендерлік теңдікке қол жеткізуге бағытталған стратегияны тиімді жүзеге асыруға кедергі келтіретін негізгі проблеманы анықтау.

Түйін сөздер: әлеуметтік конструктивистік көзқарас, гендерлік өзіндік сана, гендерлік сәйкестілік, гендерлік құндылықтар, ерлер мәдениеті және әйелдер мәдениеті.

Information about authors:

Ilieva S.E. – Doctor of Psychology, Professor, Sofia State University, Sofia, Bulgaria.

Tusupbekova B.S. – PhD student, L.N. Gumilyov Eurasian National University, Astana, Kazakhstan.

Илиева С.Е. – психология ғылымдарының докторы, әлеуметтік, ұйымдастырушылық, клиникалық және педагогикалық психология кафедрасының профессоры, Охрид Әулие Климент атындағы София университеті, София, Болгария.

Түсіпбекова Б.С. – психология кафедрасының докторанты, Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Астана, Қазақстан.