

S.E. Duanayeva¹, A.O. Shomanbayeva², B.Sh. Baizhumanova³,
A.M. Ussenova⁴, D.B. Yeshenkulova⁵

^{1,2,4} M. Auezov South Kazakhstan State University, Shymkent, Kazakhstan

³ L.N. Gumilyov Eurasian National University, Astana, Kazakhstan

⁵ Miras University, Shymkent, Kazakhstan

(E-mail: Sandugash0606@mail.ru, bibianar.bayzhumanova.70@mail.ru)

Studying attitudes towards gender role models of family in the structure of gender self-awareness of Kazakhstani women

Abstract. *The research presents the results of the study of ethno-psychological aspects of Kazakhstani women's gender self-awareness. This phenomenon is shown as an integral psychological formation with 3 components: cognitive, emotional, and behavioral. We have researched the cognitive component through the content of women's gender identity and common stereotypes. The emotional component is through the study of such a psychological variable as attitude towards identity. We determined the behavioral component of gender self-awareness through the variable of attitude types towards family's gender roles, as well as the ratio of gender tolerance and intolerance, and the level of formation of gender self-awareness among Kazakhstani women.*

We have formed a hypothesis about the ethno-psychological determination of the structure of women's gender self-awareness.

In the process of the study, two samples of respondents were identified in a multi-ethnic environment - Kazakh women and other ethnic groups. In this article, gender attitudes as availability for a certain family gender-role model are studied under the influence of cultural specifics, namely ethnic culture. Attitudes were studied using a test of attitudes towards the distribution of family roles, developed by Yu.E. Aleshina, L.Ya. Gozman and E.M. Dubovskaya.

Keywords: *family's gender role models, ethno-psychological determination, gender identity, Kazakhstani women, traditional and egalitarian forms of family.*

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Introduction

The relevance of the study of attitudes towards gender role models of the family in the structure of women's gender self-awareness is based on two main reasons: the need to study the socio-dynamic processes of gender issues in Kazakhstan, as well as the development of a psychological knowledge system in the field of gender and ethnic psychology. Despite the rapid rise and profound interest in gender issues in Kazakhstani science at the turn of the '90s – '00s, the ethno-psychological aspects of gender identity have not been studied sufficiently [1], [2], [3]. The lack of knowledge of the problem also determines the relevance of this study.

In modern multi-ethnic Kazakhstani society, there are contradictions between the need for ethnic identity realization, the preservation of traditional spiritual values and customs, the inertia of ethnocultural stereotypes of the place and the role of women in society, and, on the other hand, the need for socialization in the changed and rapidly changing socio-economic conditions of life, sometimes inconsistent with the norms of traditional ethnic culture.

As a result, a hypothesis arose about the cultural conditioning of the gender self-awareness formation of Kazakhstani women.

The object of the study is Kazakhstani women of various ethnic groups at the age of 25-30, living in Almaty, Astana, and Shymkent.

The subject of the study is the behavioral component of gender self-awareness of women in Kazakhstan.

Research hypothesis: attitudes toward gender role models of the family are determined by the ethnic culture of women.

Professional literature analysis on the research problem allowed us to draw the following conclusions and conclusions. Within the framework of foreign sociological and psychological research, a typology of ways to distribute gender roles in the family was studied.

Thus, A. Hochschild [4] identified traditional, egalitarian, mixed models of gender role distribution based on the type of housework division between spouses.

R. Crompton [5] uses the criterion of the ratio of paid work and care in models' typology of labor division between spouses.

R. Blood, and D. Wolf [6] say that the main criterion when determining models of family relationships is the distribution of power between spouses. At the same time, they identify the following family models: an autonomous family with the leading role of the husband; and also, a syncretic family with a decisive role of the wife.

B. Pfau-Effinger [7] when developing a typology of gender roles used the criterion of spouses combining paid and household work.

The Russian school of sociology, when describing the ways of distributing gender roles, introduces the concepts of "gender contract", "working mother", "housewife", "career-oriented woman", "sponsor", and "equal statuses". At the same time, there are traditional, modern, and transitional models of gender relations in the family that were outlined [8].

Emotional leadership as a criterion for family typology and relationships between spouses is defined by T.V. Bendas [9], highlighting traditional, non-traditional, and egalitarian families.

Thus, the study of the distribution of gender roles in the family is based on 1-2 criteria for their classification. However, in our opinion, the typology of modern models of gender role distribution in the family requires clarification. The features of gender role distribution in rural families remain poorly understood. The problem of transforming models of the distribution in a Kazakhstani family in an egalitarian direction has not been studied sufficiently. We believe that the identified problems deserve further scientific understanding.

Research methods

- Test of attitudes towards the distribution of family roles, developed by Yu.E. Aleshina, L.Ya. Gozman and E.M. Dubovskaya [10];
- Content analysis to identify semantic categories and quantitative indicators;
- Mathematical and statistical processing of results (sample average value, assessment of differences in average values of characteristics in two disconnected samples using Student's t-test).

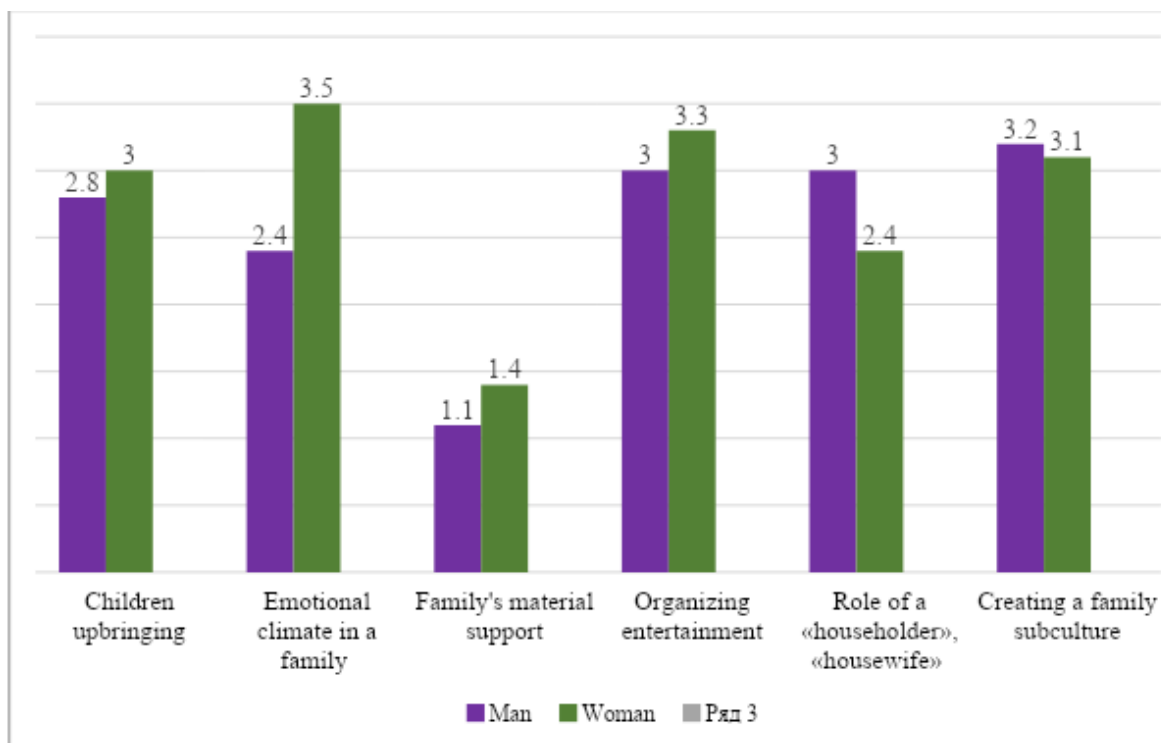
Results of attitudes study towards gender role models of the family.

The attitudes of an individual in a broad sense imply his willingness to act in a certain way. Regarding gender attitudes in relation to family roles, it is about the willingness of a man/woman to take responsibility and perform certain functions, while delegating other functions to the partner. These attitudes are formed under the influence of many factors: parental models, reference circles from the social environment, specifics of professional activity and work schedule, characterological characteristics of the individual, et cetera.

In this study, gender attitudes as a commitment to a certain gender role model in the family are studied from the following point of view: the influence of cultural specifics, namely ethnic culture, on gender attitudes. They were studied using a test of attitudes towards the distribution of roles in the family, developed by Yu.E. Aleshina, L.Ya. Gozman and E.M. Dubovskaya [10]. The results of psychodiagnostics made it possible to identify two systems of distribution of roles

- traditional and egalitarian, as well as transitional forms that occupy an intermediate position between the two mentioned above.

According to the obtained data, the gender attitudes of Kazakhstani women towards the role structure of the family reflect the ideas about the traditional family, in which, however, the husband is not completely removed from household responsibilities (Picture 1).



Picture 1. Attitudes of Kazakh women towards the gender role model of the family

Since the connection with the purpose of the study, the test was used to study women's attitudes towards the distribution of roles in the family between men and women, the interpretation of its results had features provided for by the authors of the test. Thus, values of 2-3 points indicate pronounced egalitarian attitudes. Values of 3-4 points for roles such as "Children upbringing", "Emotional climate in a family", and "Role of a housewife", as well as values of 1-2 points for other roles indicate traditional gender attitudes. Other values, according to the test authors, should be considered undefined settings.

From this point of view, the self-awareness of Kazakh women is characterized by traditional gender attitudes in relation to such roles as: "Children upbringing" (3 points), "Emotional climate in a family" (3.5 points), and "Family's material support." As for the last criterion, the diagram above may show that women define the role of "breadwinner" for themselves, and not for men. Meanwhile, in relation to this role, the test authors use an inverted scale, according to which 1-2 points indicate a male role. Moreover, the lower its value, the more masculine it is. For our data, this means that women consider financial support almost exclusively as the most masculine role compared to other roles in the family (1.1 points and 2.4 points, respectively).

Hence, from the content side, the identified traditional gender attitudes indicate the following. According to Kazakh women, their main role in the family, first of all, is to create a favorable psychological climate, and a compatible "home climate". It is the woman who must create positive relations among family members, be attentive to their well-being, and therefore have the right to be offended by their callousness or indifference. Secondly, she must be involved in raising small children - playing with them or organizing their games, monitoring their behavior, and taking them for a walk. Thirdly, from their point of view, responsibility for the

financial support of the family lies with the man. It is the man who is obliged, in case of financial difficulties, to look for opportunities for additional income, to switch to a higher-paid job, or to borrow money if necessary.

The "Role of the housewife" (2.4 points) seems fascinating, as it reflects a gender attitude transitioning from traditional to egalitarian. According to women, the initiative should be partial, if it comes to calling professionals for repairs, negotiating with them (men), as for ordinary purchases, and caring about coziness and comfort, then this is a woman's concern. Egalitarian attitudes include their attitudes toward such two roles as "Organizing entertainment" (inviting guests, going to the cinema and theater, planning vacations during vacation) and "Creating a family subculture."

Thus, for Kazakh women, the idea of a traditional gender-role family model, in which roles are prescribed in accordance with gender, is more typical. Namely: the wife is the mother and housewife, and the husband is responsible for material and financial support. Although at the same time, in the ideas of modern women, there are transitional and egalitarian attitudes that do not relate to the main roles. It should be noted that the authors of the test Yu.E. Aleshina, L.Ya. Gozman and E.M. Dubovskaya associate marital satisfaction with traditional gender attitudes at certain stages of family development, for example, in the period after the birth of a child in the family.

Testing statistical hypotheses using the Student's test showed the differences at a significant level. Individual values of the subjects and calculations using the Student's t-test are presented in the Annex.

Statistical hypotheses:

1) The difference in the average values of the gender-role attitude "Children upbringing" among Kazakh women is not significant.

2) The difference in the average values of the gender-role attitude "Children upbringing" among Kazakh women is significant.

The obtained empirical value $t_{emp} = 13$ is in the zone of significance;

$t_{cr} = 1.99$ ($p \leq 0.05$); $t_{cr} = 2.63$ ($p \leq 0.01$).

The null hypothesis H_0 is rejected. The alternative hypothesis H_1 about the significance of differences in the average values of the gender-role attitude "Children upbringing" is accepted.

Statistical hypotheses:

1) The difference in the average values of the gender-role attitude "Emotional climate in the family" among Kazakh women is not significant.

2) The difference in the average values of the gender-role attitude "Emotional climate in the family" among Kazakh women is significant.

The obtained empirical value $t_{emp} = 54.1$ is in the zone of significance;

$t_{cr} = 2.02$ ($p \leq 0.05$); $t_{cr} = 2.69$ ($p \leq 0.01$).

The null hypothesis H_0 is rejected. The alternative hypothesis H_1 about the significance of differences in the average values of the gender-role attitude "Emotional climate in the family" is accepted.

Statistical hypotheses:

1) The difference in the average values of the gender-role attitude of "Family's material support" among Kazakh women is not significant.

2) The difference in the average values of the gender-role attitude of "Family's material support" among Kazakh women is significant.

The obtained empirical value $t_{emp} = 24$ is in the zone of significance;

$t_{cr} = 2.02$ ($p \leq 0.05$); $t_{cr} = 2.69$ ($p \leq 0.01$).

The null hypothesis H_0 is rejected. The alternative hypothesis H_1 about the significance of differences in the average values of the gender-role attitude "Material support for the family" is accepted.

Statistical hypotheses:

1) The difference in the average values of the gender-role attitude of "Organizing entertainment" among Kazakh women is not significant.

2) The difference in the average values of the gender-role attitude of “Organizing entertainment” among Kazakh women is significant.

The obtained empirical value $t_{emp} = 16$ is in the zone of significance;

$t_{cr} = 1.99$ ($p \leq 0.05$); $t_{cr} = 2.63$ ($p \leq 0.01$).

The null hypothesis H_0 is rejected. The alternative hypothesis H_1 about the significance of differences in the average values of the gender-role attitude “Organizing entertainment” is accepted.

Statistical hypotheses:

1) The difference in the average values of the gender role setting “Role of the householder/housewife” among Kazakh women is not significant.

2) The difference in the average values of the gender role setting “Role of the householder/housewife” among Kazakh women is significant.

The obtained empirical value $t_{emp} = 65$ is in the zone of significance;

$t_{cr} = 1.99$ ($p \leq 0.05$); $t_{cr} = 2.63$ ($p \leq 0.01$).

The null hypothesis H_0 is rejected. The alternative hypothesis H_1 about the significance of the differences in the average values of the gender-role attitude “Role of the householder/housewife” is accepted.

Statistical hypotheses:

1) The difference in the average values of the gender-role attitude “Creating a family subculture” among Kazakh women is not significant.

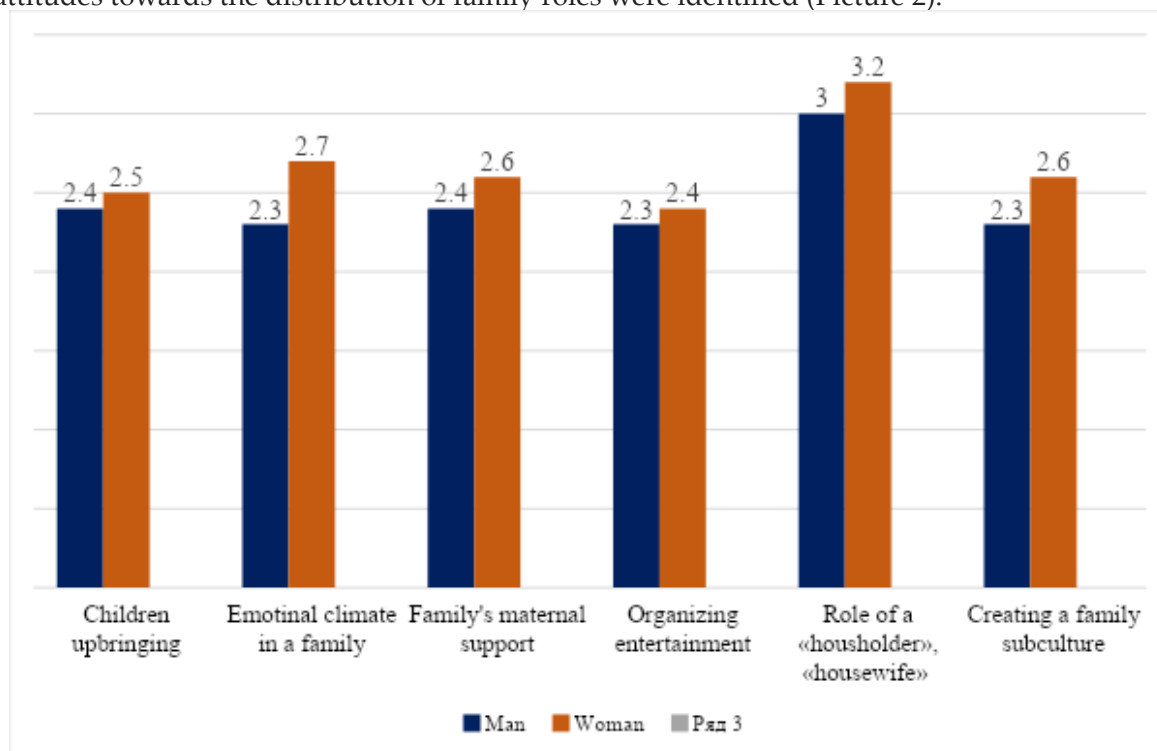
2) The difference in the average values of the gender-role attitude “Creating a family subculture” among Kazakh women is significant.

The obtained empirical value $t_{emp} = 4.7$ is in the zone of significance;

$t_{cr} = 1.99$ ($p \leq 0.05$); $t_{cr} = 2.63$ ($p \leq 0.01$).

The null hypothesis H_0 is rejected. The alternative hypothesis H_1 about the significance of differences in the average values of the gender-role attitude “Creation of a family subculture” is accepted.

In the sample of Kazakhstani women belonging to other ethnic groups, other gender attitudes towards the distribution of family roles were identified (Picture 2).



Picture 2. Attitudes of women of other ethnic groups towards the gender role model of the family

Their attitudes reflect ideas about the egalitarian gender role model of the family. Unlike Kazakh women, they do not traditionally associate such family roles with gender as “Children’s upbringing” (24 and 25 points), “Emotional climate in the family” (23 and 27 points), and “Family’s material support” (24 and 26 points). Egalitarian gender attitudes reflect the availability for equal distribution of these responsibilities in the family and responsibility for their implementation.

Testing statistical hypotheses using the Student’s test proved that the established differences are statistically significant at a vital level. Individual values of the subjects and calculations using the Student’s t-test are presented in Annex D.

Statistical hypotheses:

1) The difference in the average values of the gender-role attitude “Children upbringing” among women of other ethnic groups is not significant.

2) The difference in the average values of the gender-role attitude of “Children upbringing” among women of other ethnic groups is significant.

The obtained empirical value $t_{emp} = 13$ is in the zone of significance;

$t_{cr} = 1.99$ ($p \leq 0.05$); $t_{cr} = 2.63$ ($p \leq 0.01$).

The null hypothesis H_0 is rejected. The alternative hypothesis H_1 about the significance of differences in the average values of the gender-role attitude “Children upbringing” is accepted.

Statistical hypotheses:

1) The difference in the average values of the gender-role attitude “Emotional climate in the family” among women of other ethnic groups is not significant.

2) The difference in the average values of the gender-role attitude “Emotional climate in the family” among women of other ethnic groups is significant.

The obtained empirical value $t_{emp} = 18$ is in the zone of significance;

$t_{cr} = 1.99$ ($p \leq 0.05$); $t_{cr} = 2.63$ ($p \leq 0.01$).

The null hypothesis H_0 is rejected. The alternative hypothesis H_1 about the significance of differences in the average values of the gender-role attitude “Emotional climate in the family” is accepted.

Statistical hypotheses:

1) The difference in the average values of the gender-role attitude of “Family’s material support” among women of other ethnic groups is not significant.

2) The difference in the average values of the gender-role attitude of “Family’s material support” among women of other ethnic groups is significant.

The obtained empirical value $t_{emp} = 29$ is in the zone of significance;

$t_{cr} = 1.99$ ($p \leq 0.05$); $t_{cr} = 2.63$ ($p \leq 0.01$).

The null hypothesis H_0 is rejected. The alternative hypothesis H_1 about the significance of differences in the average values of the gender-role attitude “Family’s material support” is accepted.

Statistical hypotheses:

1) The difference in the average values of the gender-role attitude of “Organizing entertainment” among women of other ethnic groups is not significant.

2) The difference in the average values of the gender-role attitude of “Organizing entertainment” among women of other ethnic groups is significant.

The obtained empirical value $t_{emp} = 10$ is in the zone of significance;

$t_{cr} = 1.99$ ($p \leq 0.05$); $t_{cr} = 2.63$ ($p \leq 0.01$).

The null hypothesis H_0 is rejected. The alternative hypothesis H_1 about the significance of differences in the average values of the gender-role attitude “Organizing entertainment” is accepted.

Statistical hypotheses:

1) The difference in the average values of the gender-role attitude “Role of the householder/housewife” among women of other ethnic groups is not significant.

2) The difference in the average values of the gender role setting “Role of the householder/housewife” among women of other ethnic groups is significant.

The obtained empirical value $t_{emp} = 24$ is in the zone of significance;
 $t_{cr} = 1.99$ ($p \leq 0.05$); $t_{cr} = 2.63$ ($p \leq 0.01$).

The null hypothesis H_0 is rejected. The alternative hypothesis H_1 about the significance of the differences in the average values of the gender-role attitude "Role of the householder / hostess" is accepted.

Statistical hypotheses:

1) The difference in the average values of the gender-role attitude "Creating a family subculture" among women of other ethnic groups is not significant.

2) The difference in the average values of the gender-role attitude "Creating a family subculture" among women of other ethnic groups is significant.

The obtained empirical value $t_{emp} = 30$ is in the zone of significance;
 $t_{cr} = 1.99$ ($p \leq 0.05$); $t_{cr} = 2.63$ ($p \leq 0.01$).

The null hypothesis H_0 is rejected. The alternative hypothesis H_1 about the significance of differences in the average values of the gender-role attitude "Creating a family subculture" is accepted.

Test authors Yu.E. Aleshina, L.Ya. Gozman and E.M. Dubovskaya [10] believe that in certain cycles of family development, marital satisfaction, and family preservation are facilitated by egalitarian ideas about family roles, for example, in connection with the professional activity of one of the spouses, changes in economic conditions in the country, etc.

As noted above, gender self-awareness in this study is considered a holistic psychological formation. It is represented at the cognitive level by gender identity and stereotypes, at the emotional level by the experience and emotional attitude towards one's gender identity, and at the behavioral level by gender attitudes towards the role structure of the family and gender tolerance. Their relationship is manifested in the woman's gender-role behavior, which is a logical consequence of her self-image (identity, stereotypes) and her attitude toward this idea. Based on the empirical results, the following **conclusions** are drawn.

1) Kazakhstani women have identified two systems of family role distribution - traditional and egalitarian, as well as transitional forms between them. The traditional gender role model of the family is characterized by a correspondence between a family role and gender. The egalitarian model assumes a parity and equal distribution of responsibilities and family responsibilities without strict reference to gender.

2) For the gender self-awareness of Kazakh women, an attitude towards the traditional gender role model of the family is more typical, in which the man is not completely freed from household responsibilities (the woman is the mother and housewife, and the man is responsible for material well-being). At the same time, in their ideas, there are also transitional forms, which, however, do not relate to the main roles, for example, the "Role of the housewife" and egalitarian ones - in relation to two roles ("Organizing entertainment" and "Creating a family subculture"). The differences according to Student's t-test are available at a statistically significant level ($p \leq 0.01$).

3) In the gender self-awareness of women of other ethnic groups, attitudes have developed more towards an egalitarian gender role model of the family. This is especially obvious from the parity, and equal distribution of responsibilities when performing such traditionally female roles as "Children upbringing," "Emotional climate in the family," and "Family's material support." The identified differences according to Student's t-test are available at a statistically significant level ($p \leq 0.01$).

4) The cultural specificity of differences in women's gender attitudes is associated with culturally determined differences in gender identity and stereotypes. As established, the gender identity and stereotypes of women are androgynous. However, among Kazakh women there is a predominance toward femininity, and among women of other ethnic groups – towards masculinity. Moreover, among Kazakh women, masculine characteristics extend mainly to the professional sphere, and not to the family. Hence, it is no coincidence that Kazakh women have traditional gender attitudes towards the distribution of family roles, while women of other

ethnic groups have egalitarian attitudes, reflecting a readiness for an equal distribution of responsibilities, mainly regardless of gender.

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**С.Е. Дуанаева¹, А.О. Шоманбаева², Б.Ш. Байжуманова³, А.М. Усенова⁴,
Д.Б. Ешенкулова⁵**

^{1,2,4}М. Әуезов атындағы Оңтүстік Қазақстан мемлекеттік университеті, Шымкент, Қазақстан

³Л.Н. Гумилев атындағы Еуразия Ұлттық университеті, Астана, Қазақстан

⁵Мирас университеті, Шымкент, Қазақстан

Қазақстандық әйелдердің гендерлік өзін-өзі тану құрылымындағы отбасының гендерлік рөлдік модельдеріне қатынасын зерттеу

Аңдатпа. Зерттеу қазақстандық әйелдердің гендерлік өзін-өзі тануының этнопсихологиялық аспектілерін зерттеу нәтижелерін ұсынды. Бұл құбылыс когнитивті, эмоционалды және мінез-құлық сияқты 3 компоненттен тұратын тұтас психологиялық білім ретінде көрсетілген. Біз когнитивті компонентті әйелдердің гендерлік сәйкестігі мен жалпы стереотиптердің мазмұны арқылы зерттедік. Эмоционалды компонент сәйкестікке деген көзқарас сияқты психологиялық айнымалыны зерттеу арқылы ашылады. Біз гендерлік өзін-өзі танудың мінез-құлық құрамдас бөлігін Отбасындағы гендерлік рөлдерге қатынас түрлерінің айнымалысы, сондай-ақ гендерлік толеранттылық пен төзімсіздік арақатынасы және қазақстандық әйелдерде гендерлік өзін-өзі танудың қалыптасу деңгейі арқылы анықтадық.

Біз әйелдердің гендерлік өзін-өзі тану құрылымын этнопсихологиялық анықтау туралы гипотезаны қалыптастырдық.

Зерттеу барысында полиэтникалық ортадағы респонденттердің екі үлгісі анықталды - қазақ әйелдері және басқа этникалық топтардың өкілдері. Бұл мақалада гендерлік қатынастар белгілі бір отбасылық гендерлік рөлдік модельге қол жетімділік ретінде мәдени ерекшеліктердің, атап айтқанда этникалық мәдениеттің әсерінен зерттеледі. Қондырғылар Ю. әзірлеген отбасылық рөлдерді бөлуге қатысты тест арқылы зерттелді. Е. Алешина, Л. Я. Гозман және Е. М. Дубовская.

Түйін сөздер: отбасының гендерлік рөлдік модельдері, этнопсихологиялық детерминация, гендерлік сәйкестілік, қазақстандық әйелдер, отбасының дәстүрлі және тең құқылы нысандары.

С.Е. Дуанаева¹, А.О. Шоманбаева², Б.Ш. Байжуманова³, А.М. Усенова⁴,
Д.Б. Ешенкулова⁵

^{1,2,4} Южно-Казакстанский государственный университет им. М. Ауэзова, Шымкент, Казакстан

³ Евразийский национальный университет им. Л.Н. Гумилева, Астана, Казакстан

⁴ университет «Мирас», Шымкент, Казакстан

Изучение отношения к гендерным ролевым моделям семьи в структуре гендерного самосознания казахстанских женщин

Аннотация. В исследовании представлены результаты изучения этнопсихологических аспектов гендерного самосознания казахстанских женщин. Данный феномен показан как целостное психологическое образование с 3 компонентами: когнитивным, эмоциональным и поведенческим. Мы исследовали когнитивный компонент через содержание гендерной идентичности женщин и распространенные стереотипы. Эмоциональный компонент - через изучение такой психологической переменной, как отношение к идентичности. Мы определили поведенческую составляющую гендерного самосознания через переменную типов отношения к гендерным ролям в семье, а также соотношение гендерной толерантности и нетолерантности и уровень сформированности гендерного самосознания у казахстанских женщин.

Мы сформировали гипотезу об этнопсихологической детерминации структуры гендерного самосознания женщин.

В процессе исследования были выявлены две выборки респондентов в полиэтнической среде - казахские женщины и представители других этнических групп. В данной статье гендерные установки как доступность для определенной семейной гендерно-ролевой модели изучаются под влиянием культурной специфики, а именно этнической культуры. Установки изучались с помощью теста отношения к распределению семейных ролей, разработанного Ю.Е. Алешиной, Л.Я. Гозманом и Е.М. Дубовской.

Ключевые слова: гендерные ролевые модели семьи, этнопсихологическая детерминация, гендерная идентичность, казахстанские женщины, традиционные и эгалитарные формы семьи.

Information about the authors:

Дуанаева С.Е. – аға оқытушы, магистр, М. Әуезов атындағы Оңтүстік Қазақстан университеті, Шымкент, Қазақстан.

Шоманбаева А.О. – психология ғылымдарының кандидаты, доцент, М. Әуезов атындағы Оңтүстік Қазақстан университеті Шымкент, Қазақстан.

Байжуманова Б.Ш. – психология ғылымдарының кандидаты, доцент, Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Астана, Қазақстан.

Усенова А.М. – Ph.D., доцент, М. Әуезов атындағы Оңтүстік Қазақстан университеті, Шымкент, Қазақстан.

Ешенкулова Д.Б. – Ph.D., «Мирас» университеті, Шымкент, Қазақстан.

Duanaeva S.E. – Senior Lecturer, Master, M. Auezov South Kazakhstan University, Shymkent, Kazakhstan.

Shomanbayeva A.O. – Candidate of Psychological Sciences, Associate Professor, M. Auezov South Kazakhstan University, Shymkent, Kazakhstan.

Baizhumanova B.Sh. – Candidate of Psychological Sciences, Associate Professor, L.N.Gumilyov Eurasian National University, Astana, Kazakhstan.

Usenova A.M. – PhD, Associate Professor, M. Auezov South Kazakhstan University, Shymkent, Kazakhstan.

Eshenkulova D.B. – PhD, Miras University, Shymkent, Kazakhstan.