

TRANSFORMATION OF GENDER PERCEPTIONS OF KAZAKHSTANI YOUTH IN THE DIGITAL MEDIA ENVIRONMENT

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Abstract. The article examines the evolution of gender views among Kazakhstani youth in the light of the changing digital media landscape. The study's relevance is determined by changes in the mechanisms of socialization and identity creation that result from the combination of conventional cultural norms and new behavioral models conveyed via digital communication. The study's goal is to investigate the sociocultural mechanisms that underpin the transformation of young people's gender perspectives in the setting of modern Kazakhstani society. The study's theoretical and methodological framework is based on social constructivist and cultural studies methodologies, with additional concepts of gender performativity and symbolic reproduction of social norms. Gender perceptions are viewed as a continually evolving system of norms, values, and behavioral patterns that are transmitted through socialization and altered by the sociocultural environment. The study shows that the digital media environment is becoming an essential area for young people's gender socialization, expanding the spectrum of available models of masculinity and femininity and providing possibilities for comparison with traditional cultural representations. In Kazakhstan, this process is distinguished not by the straightforward replacement of conventional gender models by global patterns, but rather by their interaction, reinterpretation, and adaptation. The study's scholarly uniqueness stems from its conceptualization of gender perception development among Kazakhstani adolescents as a process that occurs at the convergence of national cultural traditions and the global digital media landscape. The study supports the formation of hybrid forms of gender identity, which incorporate parts of conventional cultural standards, new models of social self-realization, and digital self-presentation practices.

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Introduction

A system of norms, values, meanings, and behavioral models that serve as shared benchmarks for social interaction is represented by contemporary culture. The presence of common expectations and meanings is linked to the stability of such interactions. Such a point of coordination is described by T. Schelling as a «focal point» – an object around which players form shared expectations on the coincidence of meanings [1, p. 87]. This strategy is especially pertinent to modern-day Kazakhstan, where globalization, digitization, and shifting social practices are increasingly interacting with existing normative norms and cultural continuity.

Gender views are one area where these changes are very apparent. Gender perceptions, which represent culturally conditioned beliefs about the roles, behavioral patterns, status positions, and modes of interaction associated with men and women, are an essential part of social identity. They are viewed in social psychology as attitudes and beliefs developed in a specific social setting. I. Kletsina claims that gender perceptions enable people to create models of interactions between the sexes and to relate their own conduct to the current system of norms and expectations regarding male and female roles. These perceptions, which are formed in a cultural setting and absorbed during the socialization process, can control an individual's behavior in the face of shifting social circumstances [2, p. 44].

Gender perspectives are copied, interpreted, and changed in a wider sociocultural context as a result of the growth of digital media. Young people are becoming more involved in digital communication, where they come across a variety of sometimes conflicting models of masculinity, femininity, social success, family relationships, professional self-realization, and individual self-expression, in addition to the family, education, immediate social environment, and other traditional socialization agents. As a result, digital media are more than just an extra information source; they are a particular sociocultural setting where social norms can be replicated, analyzed, challenged, and linked to different models.

For young Kazakhstani people, this process is very important. The youth environment is a particular sociocultural setting where values and social roles are developed and identities are actively formed. On the one hand, through conventional socialization processes, young people absorb societal norms regarding gender roles. However, their participation in international digital communication gives them access to different cultural norms and identity creation models. Because of this, traditional and modern gender models coexist, interact, and may even be reinterpreted within personal self-identification methods rather than merely replacing one another.

The research problem is determined by the contradiction between the relative stability of culturally established gender norms and the transformation of the mechanisms through which these norms are reproduced and interpreted in the digital

media environment. In this regard, the key issue is not whether digital media directly determine particular gender attitudes, but how the expansion of digital communication changes the sociocultural conditions in which young people perceive, compare, accept, reject, or reinterpret existing models of masculinity and femininity.

The purpose of the study is to identify and theoretically interpret the sociocultural mechanisms of transformation of gender perceptions among Kazakhstani youth in the context of the contemporary digital media environment. The object of the study is gender perceptions of contemporary Kazakhstani youth, while the subject is the transformation of these perceptions in the interaction between traditional cultural norms and communicative practices of the digital environment.

The methodological framework of the study is based primarily on social-constructivist and cultural approaches, which make it possible to interpret gender perceptions as historically and culturally conditioned social constructs reproduced through socialization and everyday practices. The analysis also draws on the concepts of gender performativity and symbolic reproduction of social norms, which provide a theoretical basis for examining digital communication as a space where established gender models are not only reproduced but also reconsidered and reinterpreted.

The scientific novelty of the study lies in the theoretical interpretation of the transformation of gender perceptions among Kazakhstani youth as a process occurring at the intersection of national-cultural tradition and the global digital media environment. It is argued that contemporary transformations do not necessarily imply the rejection of traditional gender models. Rather, the interaction of different normative and cultural systems creates conditions for the formation of hybrid forms of gender identity that combine elements of cultural tradition, new models of social self-realization, and practices of digital self-presentation.

Thus, the study proceeds from the assumption that the digital media environment should be considered not as an autonomous factor that directly determines gender perceptions, but as a new sociocultural space in which mechanisms of gender socialization, reproduction of social norms, and construction of identity are undergoing transformation.

Theoretical and methodological foundations of the study

From separating biological sex from socially acquired traits to viewing gender as a societal construct perpetuated by conventions, practices, and socialization mechanisms, the theoretical understanding of gender has experienced a dramatic shift. This evolution is significant for the current study because it allows gender perceptions to be viewed as a historically and culturally flexible system of meanings rather than as a fixed collection of traits connected to biological sex.

In his research on people with intersex differences, American sexologist John Money first used the term «gender» in academic discourse in 1955 [3, p. 254]. R. Stoller expanded on the distinction between «sex» and «gender» in the early 1970s, highlighting the distinction between biological traits and gender self-awareness gained during socialization. By highlighting the societal traits that shape masculinity

and femininity, his method helped to advance ideas of gender identity and gender socialization. Studies of gender groups as dynamic socio-psychological communities whose formation is linked to gender socialization, role expectations, and stereotypes have expanded this perspective [4, p. 271].

Sandra Lipsitz Bem made a significant contribution to our understanding of the cultural mechanics of gender creation. Her metaphor of the «lenses of gender» illustrates how societal institutions, language, interpersonal relationships, and individual consciousness are all shaped by deeply ingrained cultural presumptions about sex and gender [5, p. 2]. According to this viewpoint, gender norms take on the appearance of «natural» disparities because they are ingrained in daily perceptions of social reality and are frequently reproduced within culture. This method is important for the current study because it focuses analytical attention on the cultural processes that interpret, normalize, and reproduce gender differences rather than the differences themselves.

Cultural transmission mechanisms are closely linked to the reproduction of gender norms. Three main avenues of cultural transmission are identified by L. Cavalli-Sforza and M. Feldman: oblique, horizontal, and vertical [6, p. 54]. While observations of children and adolescents in the Baka community suggest that horizontal transmission may become especially important in the joint acquisition of daily practices [8, p. 129], studies of traditional communities show the significance of vertical and oblique transmission [7, p. 129]. The distinction between vertical, horizontal, and oblique channels offers a useful analytical framework for looking at changes in youth socialization, even though these studies deal with cultural transmission more broadly and cannot be directly applied to the analysis of modern digital communication.

Gender norms are mostly passed down vertically and institutionally in conventional socialization through family, education, long-standing cultural customs, and intergenerational contact. Peers, online communities, media figures, and other participants in digital contact provide new sources of normative models in the modern digital world, which increases the role of horizontal and network-based communication. Therefore, cultural transmission theory is important for this study because it offers an analytical distinction between many ways that cultural norms can be replicated and altered rather than directly equating traditional communities with digital society.

This view is in line with the social-constructivist perspective, which holds that social reality has two distinct characteristics: it is continuously reproduced through human behaviors and exists for the individual as an objective system of institutions and norms. According to this theory, gender is viewed as a system of socially constructed relationships that are created by individual identification, institutional expectations, socialization, and the allocation of social roles. Therefore, gender is constructed at the level of individual consciousness through the internalization, interpretation, and replication of social norms in behavior, appearance, communication, and other forms of self-expression, as well as at the level of social institutions, such as the family and the media [9, p. 72].

The social-constructivist approach is used as the main theoretical framework in the current study. It enables the analysis of gender conceptions as socially reproduced

and culturally conditioned constructs, and digital media may be viewed as a component of the evolving context in which this construction occurs. This stance does not suggest that gender identity is determined by digital media on its own. Instead, they broaden the spectrum of actors, representations, and communication techniques that contribute to the perpetuation and reworking of gender norms.

The variety of approaches to gender identity shows that its genesis can be understood from a variety of theoretical viewpoints, some of which are not always methodologically consistent. The current study does not accept psychoanalytic, social-constructivist, poststructuralist, and evolutionary methods as similar explanatory models because they concentrate on distinct mechanisms of gender distinction.

The early processes of identity development and the perpetuation of gender asymmetry in interpersonal relationships are given special focus within psychoanalytic feminism. Nancy Chodorow links gender disparities to identification habits formed during childhood. She claims that a girl's identity is formed through ongoing identification with her mother, while a man's identity is formed through difference and detachment [10, p. 94]. Different perspectives on autonomy, dependence, care, and interpersonal relationships subsequently reflect this difference.

Through the issue of recognition and the relationship with the Other, Jessica Benjamin expands this viewpoint. She contends that a model in which the woman is positioned as the Other validating male autonomy may generate masculine subjectivity [11, p. 222]. According to this interpretation, recognition, reliance, and subordination are commonplace behaviors that perpetuate gender hierarchy in addition to formal social structures. This approach is important for the current study because it highlights the relational aspect of gender identity and the ability of individuals to replicate established patterns of gender interaction.

I. Kon, who contends that male identity cannot be viewed as a uniform and internally consistent construction, also highlights the internal contradictions of normative masculinity. Contradictory demands, such as exhibiting strength and aggressiveness while simultaneously limiting emotionality and sensitivity, can be seen in social expectations directed toward men [12, p. 94]. These paradoxes are crucial for comprehending how gender views are changing in the modern era since the diversity of cultural models makes it possible to both replicate established standards and reevaluate their inherent constraints.

J. Butler's idea of gender performativity provides an alternative methodological viewpoint. Butler conceptualizes gender as the result of repeated and stylized acts, gestures, bodily practices, and patterns of conduct that gain normative meaning by their ongoing reproduction, rejecting the idea that gender is a stable intrinsic essence [13, p. 33]. According to this viewpoint, gender norms endure because they are frequently carried out in regular social interactions rather than only because society formally prescribes them.

Butler's approach is especially useful for the current study because it enables the analysis to shift from the question of an individual's gender traits to the question of how gender norms are represented, reproduced, and possibly changed through

communicative practices. This viewpoint gains additional analytical significance in the context of digital media: users engage not only in the consumption but also in the creation and dissemination of gender representations, and self-presentation, visual images, behavioral patterns, and communicative practices become publicly observable and repeatable. Therefore, the idea of performativity offers a theoretical framework for analyzing digital media as a setting where gender norms can be both replicated and reinterpreted at the same time.

V. Geodakyan's evolutionary hypothesis of sex is a radically different explanation. It uses the functional distinction between male and female roles in evolutionary processes to interpret sexual dimorphism, giving the female sex a conservative function related to continuity and preservation and the male sex an innovative function related to variability [14, p. 101]. This theory mostly starts from biological and evolutionary foundations, in contrast to social-constructivist and poststructuralist methods. As a result, it is presented here as an alternative theoretical viewpoint rather than serving as the main methodological foundation for elucidating how gender perspectives have changed in the context of digital media.

M. Kotovskaya and N. Shalygina's position, which links changes in the categories of «masculine» and «feminine» primarily to the sociocultural environment as well as to historical, political, and broader cultural factors, further supports the study's emphasis on sociocultural interpretation [15, p. 16]. This viewpoint is especially pertinent to the Kazakhstani setting, where gender views emerge at the nexus of modern global communication techniques and historically entrenched cultural paradigms.

Consequently, the theoretical techniques discussed above serve distinct analytical purposes in the current investigation. Evolutionary theory offers an alternative explanation based on biological and functional differentiation; I. Kon's approach emphasizes the internal contradictions of normative gender roles; and psychoanalytic theories enable the revelation of the mechanisms of early identification and relational reproduction of gender asymmetry. The study's main theoretical framework is the social-constructivist viewpoint, which is complemented by J. Butler's performativity theory. This approach allows for the analysis of gender perceptions as socially reproduced and culturally variable constructs, whose modes of representation and interpretation are evolving in the context of digital media.

The particular sociocultural environment in which gender norms have evolved and are still perpetuated must be taken into account while analyzing gender attitudes among young Kazakhstani people. Although they were not articulated under a recognized gender perspective, concerns pertaining to the social roles of men and women were prevalent in academic debate during the Soviet era. The growth of gender studies in Kazakhstan became especially apparent in the 1990s and 2000s, as a broader understanding of gender beyond biological determinism was facilitated by social changes and more international academic connection. It became feasible to analyze the division of roles, social expectations, and status positions as culturally and historically determined phenomena and to highlight the social conditionality of differences between men and women when the category of «gender» was introduced into Kazakhstani academic discourse [16, p. 18].

Since the younger generation not only internalizes established gender norms but also contributes to their reproduction and reinterpretation, this viewpoint is especially crucial when studying youth. The interplay of cultural tradition, parental socialization, the immediate social environment, and evolving forms of social self-realization shapes young people's gender conceptions. Youth should therefore be viewed as active participants in the processes that give established standards new meanings rather than just as passive recipients of them.

The coexistence of various normative and cultural orientations is linked to the complexity of these processes in Kazakhstan. Traditional, Islamic, modern secular, nationally homogeneous, and pluralistic interpretations coexist and interact, according to B. M. Satershinov, L. N. Toktarbekova, and A. T. Abdiramanova's analysis of traditional and modern trends in women's status in Kazakh society [17, p. 185]. This variety of interpretations suggests that modern gender perceptions emerge in a diverse cultural environment where several normative models may coexist rather than merely take the place of one another. Gender standards are perpetuated through language and everyday conversation in addition to publicly stated social expectations. According to G. Shokym, gender relations affect behavioral patterns, speech patterns, and individual socialization in addition to permeating many aspects of human activity and being mirrored in cultural notions expressed in language [18, p. 7]. Therefore, it is possible to think of language and communication as means of reproducing and transmitting culturally established conceptions of masculinity and femininity. One of the fundamental settings for gender socialization is still the home. People experience early models of gender-role behavior, expectations related to masculinity and femininity, and culturally accepted patterns of family and interpersonal relationships through interactions with parents, siblings, and other close relatives. In this way, the family plays a crucial role in vertical cultural transmission, guaranteeing continuity throughout generations and aiding in the assimilation of accepted social standards. Simultaneously, youth socialization in the modern era is no longer restricted to mostly vertical transmission. Gender representations spread through more horizontal channels due to the increasing importance of peer communication and digital contact. As a result, the person simultaneously comes into contact with a number of normative sources, including peer groups, cultural customs, educational and social institutions, familial expectations, and representations found in the digital media environment.

Tradition and personal preference are much at odds due to the prevalence of normative sources. While modern communicative activities expand the variety of models of self-identification and self-presentation, traditional cultural models offer comparatively stable reference points for gender behavior. But this development shouldn't be seen as a straight line from «traditional» to «modern» gender norms. Instead, various cultural models interact, overlap, and are appropriated selectively by people.

Therefore, the shift in gender perspectives among Kazakhstani young can be interpreted as a process of negotiating between more diversified models found in modern social and communicative contexts and culturally acquired norms. This theoretical stance makes it feasible to shift from the examination of conventional gender

socialization mechanisms to the main inquiry of this study: how does the digital media environment alter the circumstances surrounding the reproduction, representation, interpretation, and contestation of gender norms?

Digital media environment as a space for the transformation of gender perceptions

The sociocultural area where norms, values, behavioral models, and identity representations circulate has been greatly increased by the emergence of digital communication. In contrast to traditional media, users of digital platforms participate in the creation, interpretation, and distribution of information in addition to its consumption. Since representations of masculinity and femininity become a part of ongoing communication and public self-presentation, this characteristic is especially crucial for comprehending modern gender socialization.

Digital media shouldn't be seen as a stand-alone element that directly influences gender perceptions in this situation. Instead, they create a communicative space where alternative representations and practices engage with culturally accepted gender norms. This setting gives young Kazakhstani people greater access to many models of masculinity and gender, roles in the workplace and family, beauty, social achievement, and personal expression. Because of this, young people come across gender representations that come from many cultural and normative settings. These representations can be replicated, contrasted, challenged, or selectively integrated into their own self-identification methods.

A number of interconnected mechanisms can be used to analyze how gender views are changing in the context of digital media. First, gender norms are repeatedly **represented and visualized**. Images of socially acceptable behavior, beauty, lifestyle, career success, family dynamics, and interpersonal connection are shared on social networks and other digital platforms. Certain models of femininity and masculinity may become more commonplace as a result of their frequent appearance in daily media consumption. Simultaneously, the diversity of digital content increases the range of gender models that can be interpreted by making different representations visible.

Horizontal cultural transmission is the second mechanism. As previously mentioned, cultural norms can spread both horizontally through interactions between members of the same age and vertically from older to younger generations [6–8]. The area of such interaction is significantly increased by digital communication. Additional sources of behavioral models and value orientations include peers, bloggers, online communities, and other network communication participants. This produces a situation where various different interpretations coexist with conventional norms, but it does not erase the significance of family or cultural tradition.

Digital self-presentation is linked to the third mechanism. Through images, videos, comments, personal stories, and other user-generated content, people in the digital sphere are not only recipients of gender representations but also actively contribute to their creation. This process is especially important from the standpoint of J. Butler's performativity idea since gender is not just expressed as a stable internal

trait, but is reproduced through repeated social activities [13, p. 33]. Therefore, one of the modern arenas where gender norms are enacted, replicated, and possibly reinterpreted is digital self-presentation.

The fourth mechanism is the use of **digital communication** to form social reality symbolically. Social networks now play a significant role in the modern communicative environment and contribute to the spread of normative representations, stereotypes, and symbols. Simultaneously, common symbols and expectations are crucial for coordinating social action, according to A. Schutz's phenomenological sociology. Conventions, norms, standards, and value judgments that make social interaction predictable are formed as a result of these shared expectations [19, p. 228].

When this viewpoint is applied to gender relations, digital communication can be seen as a platform for the ongoing reproduction and negotiation of common notions of «appropriate» masculinity and femininity. As a result, digital media have an ambivalent nature: they may help perpetuate current gender norms while also making alternative forms of behavior, identity, and social self-realization visible. As a result, the digital environment becomes a place for both normative reproduction and the possible problematization of conventional gender norms.

Because digital communication emerges alongside culturally established norms of gender socialization, this ambivalence is especially important for young people in Kazakhstan. With the growth of digital media, traditional expectations that are passed down through family, language, cultural traditions, and social institutions do not vanish. Rather, they engage with representations that are flowing in the worldwide digital space. Therefore, the shift in gender views should be viewed as a process of comparison, reinterpretation, and selected combination rather than as a straightforward substitution of global models for conventional norms.

P. Bourdieu's theory of symbolic power and the social reproduction of gender hierarchy can be used to further analyze gender norms in the context of digital media. According to this viewpoint, socially produced gender differences have the potential to become ingrained in daily perception and take on the appearance of a self-evident, natural social order. According to Bourdieu's analysis, historically established social distinctions between men and women may be read as if they were based on an immutable biological essence, while femininity can be socially constructed in opposition to traits culturally associated with masculinity [21, pp. 305, 316].

This viewpoint enhances the social-constructivist methodology used in this investigation. Gender norms become stable when they are replicated in daily activities, language, social standards, and evaluation systems. Particularly significant in this context is Bourdieu's remark that male dominance might become so ingrained in social consciousness that it no longer needs explicit explanation [21, p. 292]. Therefore, the idea that socially constructed gender differences are inherent and obvious can be influenced by symbolic power.

When this method is applied to the context of digital media, it allows for the consideration of digital communication as an extra place where symbolic gender distinctions can be replicated, made apparent, and possibly questioned. Digital

information that circulates images of masculinity and femininity may perpetuate prejudices and hierarchies that have been formed by culture. At the same time, alternative models become more apparent due to the variety of representations and the interactive nature of digital communication, which makes it possible to compare and reinterpret conventional gender norms.

A useful framework for examining the evolution of gender perceptions is provided by combining Butler's theory of performativity with Bourdieu's approach to symbolic power. While Bourdieu aids in explaining how socially created disparities gain normative authority and become ingrained in daily perception, Butler highlights the recurrent acts that enact gender norms. These processes come together in the context of digital media: gender representations are frequently enacted and disseminated, and their normative meanings may be concurrently reproduced, negotiated, or contested.

Data on Kazakhstani youth's level of digital communication involvement supports the importance of taking the digital media environment into account. Social networks play an important role in young people's daily lives, according to the sociological survey included in the analytical report *Youth of Kazakhstan – 2024* by A. F. Kurmangazhinova, P. K. Kilybayeva, S. Zh. Akhantayeva, S. A. Shaimerdenova, D. A. Kozhabekova, M. Zh. Suleimenova, Zh. Zh. Argynbayeva, and K. M. Amurtayeva. According to the poll, 66.2% of participants use social networks frequently, 21.5% use them occasionally, 9.4% reported using them infrequently, 1.9% had never used them, and 1.1% had trouble answering. 89.4% of respondents utilized WhatsApp, 79.8% used Instagram, and 63.9% used TikTok. Facebook (9.1%), VKontakte (4.7%), and Telegram (24.6%) were less popular, and only 0.3% of respondents said they never used social networks or messengers [20, pp. 72–73].

These findings confirm that internet platforms play an important role in Kazakhstani youth's daily communicative environment and show how involved they are in digital communication. Because Instagram and TikTok are characterized by the active circulation of visual and user-generated content, digital self-presentation and the observation of other users' self-representations are part of everyday communication, which makes their particularly widespread use pertinent to the current analysis.

However, a methodological qualification is needed for the data that is being given. The *Youth of Kazakhstan – 2024* poll shows how much young people use digital communication, but it doesn't quantify their gender perceptions or prove a link between changes in gender attitudes and the use of certain digital platforms. Therefore, these data indicators are employed in the current study as evidence that the digital environment comprises a crucial space of contemporary youth socialization rather than as actual confirmation of the impact of digital media on gender attitudes.

Therefore, this study interprets the relationship between digital communication and the shift in gender perspectives from a theoretical and sociological perspective. An analytical framework for comprehending how gender perceptions may be negotiated within the digital environment is provided by the mechanisms covered above, including the circulation and visualization of gender representations, horizontal cultural transmission, digital self-presentation, and the reproduction or problematization

of social norms. A different study based on techniques specially created to measure gender attitudes and digital activities would be necessary to empirically verify the type, direction, and strength of this link.

Conclusion

It is feasible to view the evolution of gender perspectives among young Kazakhstani people as a complicated sociocultural process that develops at the nexus of culturally established norms and the current digital media environment thanks to the theoretical study that was done. Gender perceptions are created and perpetuated by socialization, cultural transmission, daily activities, communication, and personal interpretation of social standards rather than being fixed traits solely influenced by biological differences.

In Kazakhstan, traditional notions of masculinity and femininity still play a significant role in the cultural milieu that shapes young people's conceptions of gender. The family, language, intergenerational communication, and long-standing cultural customs continue to be important channels for the transmission of normative conceptions of gender roles. In addition, the growth of digital communication gives young people access to a wider range of behavioral models and representations, as well as new avenues for comparison and interpretation.

The expansion of horizontal modes of cultural transmission is the main way that the digital media environment alters the conditions of gender socialization. Peers, online groups, media figures, and users themselves all contribute to the spread of gender representations in addition to family and other conventional institutions. The individual's role in this process is also altered by digital communication: through digital self-presentation, communication, and the production and sharing of content, young people participate in the replication of cultural models in addition to being recipients of them.

Digital practices can be seen as one of the modern venues where gender norms are frequently portrayed, enacted, and possibly reinterpreted from the standpoint of the social-constructivist approach and J. Butler's concept of performativity. However, traditional gender models do not always vanish as a result of internet communication. In addition to reproducing preexisting preconceptions, it can increase the visibility of alternative models of masculinity, femininity, professional self-realization, family dynamics, and personal conduct.

The coexistence of several normative frameworks is especially important for comprehending how Kazakhstani youth's gender attitudes have changed. The analysis proposes a process of interaction, selective appropriation, and reinterpretation instead of a straight replacement of old norms by global digital models. In this sense, hybrid forms of gender identification can be interpreted as a blend of modern modes of social self-realization, individual and digital self-presentation practices, and culturally acquired standards.

According to the data in the analytical research Youth of Kazakhstan – 2024, young Kazakhstani people are highly involved in digital communication, and the digital

media environment can be considered an important area for modern youth socialization [20, pp. 72–73]. These findings, however, do not prove a direct causal link between shifts in gender attitudes and the level of digital media consumption. Therefore, rather than being factual proof of the direct impact of certain internet platforms on gender attitudes, the findings of this study should be understood as theoretical and sociological. Therefore, it is possible to interpret the shift in gender attitudes among young Kazakhstani people as a component of a larger shift in the processes of cultural transmission and identity development. The increase of the communication space where traditional and alternative gender models coexist, compete, and acquire new interpretations is what makes the digital media environment significant rather than its capacity to independently shape gender attitudes. To ascertain how distinct digital activities are linked to particular shifts in gender perspectives among various categories of Kazakhstani adolescents, more empirical study based on surveys, interviews, focus groups, or digital content analysis is needed.

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Т.В. Серёжкина

Цифрлық медиалық ортандағы қазақстандық жастардың гендерлік түсініктерінің трансформациясы

Аңдатпа. Мақалада цифрлық медианың даму жағдайында қазақстандық жастардың гендерлік түсініктерінің трансформациясы қарастырылады. Зерттеудің өзектілігі дәстүрлі мәдени нормалар мен цифрлық коммуникациялар арқылы таралатын жаңа мінез-құлық үлгілерінің өзара ықпалдасуы жағдайында әлеуметтену және бірегейлікті қалыптастыру тетіктерінің өзгеруімен негізделеді. Зерттеудің мақсаты – қазіргі қазақстандық қоғамның цифрлануы жағдайында жастардың гендерлік түсініктерінің трансформациясына ықпал ететін әлеуметтік-мәдени тетіктерді анықтау. Зерттеудің теориялық-әдіснамалық негізін әлеуметтік-конструктивистік және мәдениеттанулық тәсілдер құрайды, олар гендерлік перформативтілік және әлеуметтік нормалардың символдық қайта өндірілуі тұжырымдамаларымен толықтырылған. Гендерлік түсініктер әлеуметтену үдерісінде қайта өндіріліп, әлеуметтік-мәдени ортаның ықпалымен өзгеріп отыратын нормалар, құндылықтар мен мінез-құлық үлгілерінің динамикалық түрде қалыптасатын жүйесі ретінде қарастырылады. Цифрлық медиаортаның жастардың гендерлік әлеуметтенуінің маңызды кеңістігіне айналып, маскулиндік пен фемининдіктің қолжетімді үлгілерінің аясын кеңейтетіні және оларды дәстүрлі мәдени түсініктермен салыстыруға мүмкіндік беретіні көрсетілді. Қазақстандық контексте бұл үдеріс дәстүрлі гендерлік үлгілердің жаһандық модельдермен жай ғана ығыстырылуымен емес, олардың өзара ықпалдасуы, қайта пайымдалуы және бейімделуімен сипатталады. Зерттеудің ғылыми жаңалығы қазақстандық жастардың гендерлік түсініктерінің трансформациясын ұлттық-мәдени дәстүр мен жаһандық цифрлық медиаортаның тоғысында жүретін үдеріс ретінде тұжырымдаудан көрінеді. Дәстүрлі мәдени нормалардың элементтерін, әлеуметтік тұрғыдан өзін-өзі жүзеге асырудың жаңа үлгілерін және цифрлық өзін-өзі таныту тәжірибелерін ұштастыратын гендерлік бірегейліктің гибриді формалары қалыптасып келе жатқаны негізделеді.

Түйін сөздер: гендерлік түсініктер, гендерлік бірегейлік, қазақстандық жастар, цифрлық медиаорта, гендерлік әлеуметтену, мәдени дәстүр, цифрландыру, гендерлік рөлдердің трансформациясы.

Т.В. Серёжкина

Трансформация гендерных представлений казахстанской молодежи в условиях цифровой медиасреды

Аннотация. В статье рассматривается трансформация гендерных представлений казахстанской молодежи в условиях развития цифровой медиасреды. Актуальность исследования обусловлена изменением механизмов социализации и конструирования идентичности в ситуации взаимодействия традиционных культурных норм и новых моделей поведения, распространяемых посредством цифровых коммуникаций. Цель исследования заключается в выявлении социокультурных механизмов трансформации гендерных представлений молодежи в контексте цифровизации современного казахстанского общества. Теоретико-методологическую основу исследования составляют социально-конструктивистский и культурологический подходы, дополненные концепциями гендерной перформативности и символического воспроизводства социальных норм. Гендерные представления рассматриваются как динамически формируемая система норм, ценностей и поведенческих моделей, воспроизводимая в процессе социализации и изменяющаяся под воздействием социокультурной среды. Показано, что цифровая медиасреда становится значимым пространством гендерной социализации молодежи, расширяя спектр доступных моделей маскулинности и фемининности и создавая условия для их сопоставления с традиционными культурными представлениями. В казахстанском контексте данный процесс характеризуется не простым вытеснением традиционных гендерных моделей глобальными образцами, а их взаимодействием, переосмыслением и адаптацией. Научная новизна исследования заключается в концептуализации трансформации гендерных представлений казахстанской молодежи как процесса, происходящего на пересечении национально-культурной традиции и глобальной цифровой медиасреды. Обосновывается положение о формировании гибридных форм гендерной идентичности, сочетающих элементы традиционных культурных норм, новых моделей социальной самореализации и практик цифровой самопрезентации.

Ключевые слова: гендерные представления, гендерная идентичность, казахстанская молодежь, цифровая медиасреда, гендерная социализация, культурная традиция, цифровизация, трансформация гендерных ролей.

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