

IRSTI 02.41.41: 04.51.43

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TRANSFORMATION OF MENTALITY IN THE CONTEXT OF MODERNIZATION TASKS

The cultural organization of the Kazakh society is being modernized under the influence of the era of market dominance, liberalization, democratization, globalization. Modern Kazakhstan is undergoing systemic transformations, which since gaining independence appear as a permanent process that has covered all areas of life: socio-economic structure, stratification structure, moral and spiritual sphere. During the period of sovereignization, the mentality changes dynamically, representing a fusion of heterogeneous aspirations, mutually exclusive preferences, and multidirectional behavioral strategies. All of them are determined by the processes of searching for new identities, including ideological ones. Its structure is the values that form the goals and ideals of life. The purpose of the work is to show the value matrix of the Kazakh mentality, to highlight the priority aspirations of mass consciousness in it, to measure the value preferences of various cohorts of the population, to identify problems and areas of risk of its development. The main means of achievement is the theoretical reconstruction of sociological measurements, which is based on the empirical basis of research conducted by the authors at the Institute of Philosophy, Political Science and Religious Studies of the KN MES RK. The scientific significance of the work is associated with the identification of a new object of study (the newest Kazakh mentality), its factorial and deterministic analysis. The practical relevance coincides with the tasks of modernization of society, the implementation of the concept of New Kazakhstan, set before the scientific community. The article summarizes the results of the study of the worldview orientations of Kazakhstanis: the contour model of the value matrix of the mentality of Kazakhstanis is reconstructed based on a mass survey in 2021. The structure of values is analyzed in the context of priority and peripheral ideological aspirations and in projection on society, age, ethnic, socio-professional statuses. The authors, based on their own research, formulate conceptual conclusions, and offer specific scientific and practical recommendations that allow solving the tasks of modernization. The research results expand the subject area of domestic socio-humanitarianism, create the basis for comparative country studies, become criteria for measuring indicators of changes in connection with the tasks of transformation of Kazakh society.

Key words: mentality, modernization, new Kazakhstan, socialization, value matrix.

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Жаңғырту міндеттері контекстіндегі менталитетті трансформациялау

Қазақстандық социумның мәдени ұйымы нарық үстемдігі, либералдандыру, демократияландыру, жаһандану дәуірінің ықпалымен жаңғыртылуда. Қазіргі Қазақстан тәуелсіздік алғаннан бері тыныс-тіршіліктің барлық салаларын: әлеуметтік-экономикалық құрылысты, стратификациялық құрылымды, адамгершілік-рухани саланы қамтыған тұрақты процесс ретінде көрінетін жүйелі трансформацияларды бастан кешуде. Егемендік кезеңінде менталитет әртүрлі ұмтылыстардың, өзара ерекше артықшылықтардың, көп бағытты мінез-құлық стратегияларының тіркесімін білдіретін қарқын түрінде өзгереді. Олардың барлығы жаңа сәйкестендірулерді, соның ішінде дүниетанымды іздеу процестерімен анықталады. Оның құрылымы – өмірдің мақсаттары мен мұраттарын қалыптастыратын құндылықтар. Жұмыстың мақсаты – қазақстандық менталитеттің құндылық матрицасын көрсету, онда бұқаралық сананың басым ұмтылыстарын айқындау, халықтың түрлі топтарының құндылық артықшылықтарын өлшеу, проблемалар мен оның даму тәуекелін анықтау. Негізгі нәтиже ҚР БҒМ ҒК Философия, саясаттану және дінтану институтында авторлар жүргізген зерттеулердің эмпирикалық базасына негізделген әлеуметтанушылық өлшемдерді теориялық қайта құру болып табылады. Жұмыстың ғылыми маңыздылығы жаңа зерттеу объектісін (жаңа қазақстандық менталитет) көрсетумен, оны факторлық және

детерминистік тұрғыдан талдаумен байланысты. Практикалық қажеттілік қоғамды жаңғырту міндеттерімен, ғылыми қоғамдастық алдына қойылған жаңа Қазақстан тұжырымдамасын іске асырумен сәйкес келеді. Мақалада Қазақстандықтардың дүниетанымдық бағдарларын зерттеу нәтижелері қорытындыланады: 2021 жылғы жаппай сауалнама негізінде қазақстандықтардың менталитетінің құндылық матрицасының контурлық моделі қайта құрылды. Басым және шеткері дүниетанымдық ұмтылыстар контекстіндегі құндылықтар құрылымы және қоғамға, жасқа, этникалық, әлеуметтік және кәсіби мәртебелерге арналған проекциялар талданады. Авторлар өз зерттеулеріне сүйене отырып, тұжырымдар жасайды және модернизация мәселелерін шешуге мүмкіндік беретін нақты ғылыми және практикалық ұсыныстар ұсынады. Зерттеу нәтижелері отандық социогуманитаристиканың пәндік саласын кеңейтеді, салыстырмалы елдік зерттеулер жүргізу үшін негіз жасайды, қазақстандық қоғамды трансформациялау міндеттеріне байланысты өзгерістер индикаторларын өлшеу үшін өлшемге айналады.

Түйін сөздер: менталдылық, жаңғырту, жаңа Қазақстан, әлеуметтену, құндылық матрицасы.

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Трансформация менталитета в контексте задач модернизации

Культурная организация казахстанского социума модернизируется под воздействием эпохи господства рынка, либерализации, демократизации, глобализации. Современный Казахстан переживает системные трансформации, которые со времени обретения независимости предстают как перманентный процесс, охвативший все области жизнедеятельности: социально-экономический уклад, стратификационную структуру, нравственно-духовную сферу. На протяжении периода ускоренной модернизации ментальность динамично изменяется, представляя собой сплав различных устремлений, взаимоисключающих предпочтений, разнонаправленных поведенческих стратегий. Все они детерминированы процессами поиска новых идентификаций, включая мировоззренческую. Ее структурой выступают ценности, формирующие цели и идеалы жизнедеятельности. Цель работы – проявить ценностную матрицу казахстанской ментальности, выделить в ней приоритетные устремления массового сознания, соизмерить ценностные предпочтения различных когорт населения, обнаружить проблемы и области риска ее развития. Основным средством достижения выступает теоретическая реконструкция социологических измерений, которая основывается на эмпирической базе исследований, проводимых авторами в Институте философии, политологии и религиоведения КН МОН РК. Научная значимость работы связана с выделением нового объекта изучения (новейшая казахстанская ментальность), его факторным и детерминистским анализом. Практическая востребованность совпадает с задачами модернизации общества, реализацией концепции Жаңа Қазақстан, поставленными перед научным сообществом. В статье обобщаются результаты изучения мировоззренческих ориентаций казахстанцев: реконструирована контурная модель ценностной матрицы менталитета казахстанцев на основе массового опроса 2021 года. Проанализирована структура ценностей в контексте приоритетных и периферийных мировоззренческих устремлений и в проекции на общество, возрастные, этнические, социально-профессиональные статусы. Авторы, опираясь на собственные исследования, формулируют концептуальные выводы и предлагают конкретные научно-практические рекомендации, позволяющие решать задачи модернизации. Результаты исследований расширяют предметную область отечественной социогуманитаристики, создают основу для проведения сравнительных страновых исследований, становятся критериями для измерения индикаторов изменений в связи с задачами трансформации казахстанского общества.

Ключевые слова: ментальность, модернизация, Новый Казахстан, социализация, ценностная матрица.

Introduction

The turn of the XX-XXI centuries turned out to be a turning point for Kazakhstan as a middle state of Eurasia. Vectors of development of the Kazakhstani society have been redefined, and with the onset of market transformations, liberalization

and democratization there was a need to change the schemes of worldview, which represent a synthesis of the former stereotypes in a complex with new life benchmarks and standards. The transformations in culture, politics, and economy of Kazakhstan were directly related to the acquisition of new meanings both for individuals and society, and predetermined

not only the systemic structuring of mentality, but also the filling of its content with new connotations. Both traditional and new institutions and subjects reproduce the palette of Kazakhstan's worldview mentality. Their mutual influences are conditioned by the unique socio-cultural situation in a particular state, and depend on traditions, the significance of institutions, the dominant ideology and the goals of society development.

The dynamics of worldviews in modern societies shows that there is no single and consistent paradigmatic substantiation of the correlation of values, their hierarchy, the general significance. The phenomenology of mentality is impossible without a theoretical reconstruction of the axiological matrix of spirituality, which is implicit from direct and indirect social dimensions (Vakaev V.A., 2017: 27). Kazakhstan society, thanks to the state policy of openness and the geopolitical status of the state is influencing not only the economic but also the cultural, spiritual sides, the social infrastructure and way of life in general, including the transformation of value-oriented institutions of family, communications (interpersonal, group).

The need for a systematic approach to the formation of a value-based perception of life by Kazakhstan is formulated as the essential task of modernization in the context of global instability and many new challenges. In order to form a clear image of the future, a conceptual framework and values to be achieved are set, including:

- Cultivation of progressive values that hold Kazakhstan society together, underlying internal solidarity and unity;
- training and formation of universal values in young people;
- development of the tradition of dialogue and civic participation;
- strengthening the unique country identity (multi-ethnic and multi-confessional) with a unique Kazakh mentality;
- promotion of the interpenetration of cultures and languages on the basis of harmony and tolerance,
- Preservation of unity and harmony and the formation of immunity to disunity;
- effective use of historical heritage and cultural potential in consolidation of society and strengthening national identity;
- Countering the flow of negative information and the penetration of false meanings and short-lived values into the mass consciousness;
- cultivating patriotism, desire for knowledge, industriousness, solidarity and responsibility;

- preserving and strengthening internal stability and national unity (Message of the Head of State Kassym-Jomart Tokayev to the people of Kazakhstan..., 2021).

Kazakhstan is a “middle” state in Eurasia, and on its deep historical socio-cultural basis, it is very tolerant to various foreign cultural traditions. This contains both positive and negative prerequisites. The latter are associated with the risks of acculturation due to the expansion and imposition of non-traditional values, their uncritical borrowing and rooting in the mentality. There are their own prerequisites of an insufficiently dynamic process of modernization of the worldview of values in connection with the national objectives of achieving competitiveness in the global arena.

The risks of value orientations mismatch in the Kazakh society are reflected in the hierarchy of reasons associated with both the problems of the state of intellectual culture, and with the inaccuracies of management of social processes. (Table 1).

Table 1 – Causes preventing the spiritual consolidation of Kazakh society (population, array, %, N=1600, 2019)

Judgments	Parametres
Insufficient level of intellectual development of society	39,4
The ostensible nature of the work of state bodies	31,7
Low quality of education	30,9
The directions of state policy do not coincide with reality	27,2
Uninterested officials	25,6
Lack of proper family upbringing	19,2
Significant differences in lifestyle of the people of Kazakhstan, and as a consequence, a difference in values	18,3
Passivity, lack of interest to public processes amongst the population	17,7
Negative reports in the mass media and the Internet	12,3
Nostalgia for the Soviet past	9,0
Lack of public awareness of the aims of consolidation	8,2
Lack of unity between the different ethnic groups	2,8
The influence of destructive pseudo-religious ideas	2,7

Research Hypotheses

1. The value-normative structure of mentality of Kazakhs is transformed with drift from collectivist values – to individualist values. This trend finds manifestation in axiological incommensurability of value structure in different generations.

2. Under the influence of processes of deideologization, re-ideologization there is a weakening of general civil content of values, they do not dominate the structure of the value consciousness.

3. The value matrix of different national groups retains unity, but values are differently emphasized depending on their status in the social structure and life strategies.

4. Differentiation of the socio-professional structure of society has formed significant worldview distances depending on the identification of respondents on the criteria of employment, income, sphere of professional activity.

5. While preserving the general framework of shared values, worldview aspirations are becoming more panoramic, resonant and consistent with the really functioning pluralism.

6. Before the state institutions and state ideology the tasks of preservation and reproduction of the value structure, which is relevant to the cultural traditions of the Kazakh people, capable of innovation, are actualized.

Material and Methods

It is possible to reconstruct the picture of the value perception of reality by mass consciousness by appealing to sociological measurements. Theoretical reconstruction of the process must be based on a consistent factual basis, the reconstruction of which has certain methodological conditions. They are determined by the choice of the object of research, substantiation of its subject specificity, relevant methods and techniques. The methodology and program for the study of values was developed by the authors of the project, the field stage and statistical processing of its results were carried out by the Center for Business Information, Sociological and Marketing Research “BISAM Central Asia” at the request of the Institute of Philosophy, Political Science and Religious Studies of the Ministry of Education and Science of the Republic of Kazakhstan.

The research object was adult population of Kazakhstan, aged 18-65 years, men and women, living in urban and rural areas of the Republic of Kazakhstan in 14 regions and 3 cities of national impor-

tance. The survey of population was carried out in the technique of personal formalized interview by Face-to-Face method (in Kazakh or Russian depending on respondent's preferences). The questionnaire was programmed on a specialized platform Survey Studio, designed for public opinion polling on tablets (CAPI method – Computer Assisted Personal Interviewing). Random multistage cluster sampling, representing regional (oblast), settlement, sex and age and national characteristics of general population was used in the research. The sample size for the formalized nationally representative sample survey was 1,600 in 2019, 1,800 in 2020, and 1,500 in 2021. Sampling error at the 95% confidence interval does not exceed $\pm 2.5\%$. Representation in the sample of the structure of the general population was provided by quoting by sex and age and national characteristics, by region (oblast) of residence. The database was processed using specialized software IBM SPSS (version 29). Based on the hypotheses put forward by the authors, the significance of the dependencies was tested during the data analysis. The linear and multifactorial dependencies found to be significant were displayed and interpreted in additional material in the form of linear distributions and cross tabulations. This stage of the value matrix study is related to the conceptualization of sociological measurements in a comparative perspective.

The mass survey of the population solved the problems of a) studying the outline of the worldview mentality, b) determining the hierarchy of aspirations, their comparison for different population cohorts, c) finding the “core” and “periphery” of value and meaning concepts, d) identifying values that require activation through factors of their formation and the subjects of influence.

Identification of the object, subject, goals, objectives, methods, and approaches of the study was caused by the practical need to organize the factual basis of social measurements for comprehensive verification for the subsequent theoretical reconstruction and reconstruction of trends in the process under study.

The empirical step is connected with the field research, processing of the results of mass survey in the program SPSS, presentation of quantitative measurements in the format of tables. The visualization method is associated with the interpretation of quantitative data in charts, comparative tables, diagrams. Theoretical stage is connected with application of methods of theoretical description, interpretation, comparison, generalization, conceptualization. All methods act mutually complementary, their use

provides subjectivity and concreteness of scientific and practical results. The choice of the topic is dictated by its unstudied in Kazakhstan's scientific discourse, practical relevance for the development of approaches in the implementation of public policy to modernize society. Stages of research included: organizational (development of research methodology, program of sociological research, thematic rubric of the problem); field stage of social measurements; stage of empirical interpretation of sociological research data; theoretical stage in the format of desk research.

Results and Discussion

In recent decades, the worldview paradigms have been significantly modified (both in terms of meaning-forming life concepts and ideals) and an updated system of values is being built in Kazakhstan. At the same time, the unity of Kazakh society to a large extent depends on the possibility of retranslation of traditions, rooting of spiritual and moral values common to different generations and reproduced in the family, in the system of upbringing, education and ideology. The question of the necessity and sufficiency of appropriate conditions

for the expected worldview identification is relevant because it allows to clearly identify the guidelines of the preferred development of society, state and citizens, creating prerequisites for the formation of effective social, cultural, economic policy in a multicultural and multi-ethnic environment. Scientific, pedagogical, creative intelligentsia, social and political actors are called upon to achieve the target objectives of modernization of the Kazakh mentality.

The analysis of influence of concrete subjects influencing formation of value system of Kazakhstani people has revealed the certain hierarchy which is headed by teachers and teachers (46,1%), parents and relatives (46,0%), significant persons in the face of representatives of state power and political figures (41,0%). Scientists (25,9%) and friends (24,9%) turn out to be almost twice as insignificant as the earlier mentioned influencers. Only every fifth respondent (18,0%) notes that the representatives of artistic and creative intelligentsia influence the formation of values in the society. Every sixth (14,4%) attributes this function to their colleagues and neighbors, every tenth (11,1%) – to journalists and bloggers, as well as to parties, movements, and public organizations (10,8%). (Figure 1).



Figure 1 – Significant actors influencing the formation of values among respondents (population, array, %, N=1800, 2020)

In order to realize the conceptual tasks associated with the construction of the Second Republic, it is important to apply a comprehensive approach, to combine the capabilities of the managerial, educational, scientific, technological

communities interested in the formation of all-Kazakh mentality, centered on unity and consolidation. The research of respondents' opinions about whether Kazakhstan has values common for all citizens regardless of ethnic, age, professional,

religious and political affiliation has shown that in total 68.6% of respondents believe that there are common values of consolidation, more than 1/5

(22.8%) believe that there is no common shared monolith of values, and 8.5% find it difficult to answer. (Figure 2).

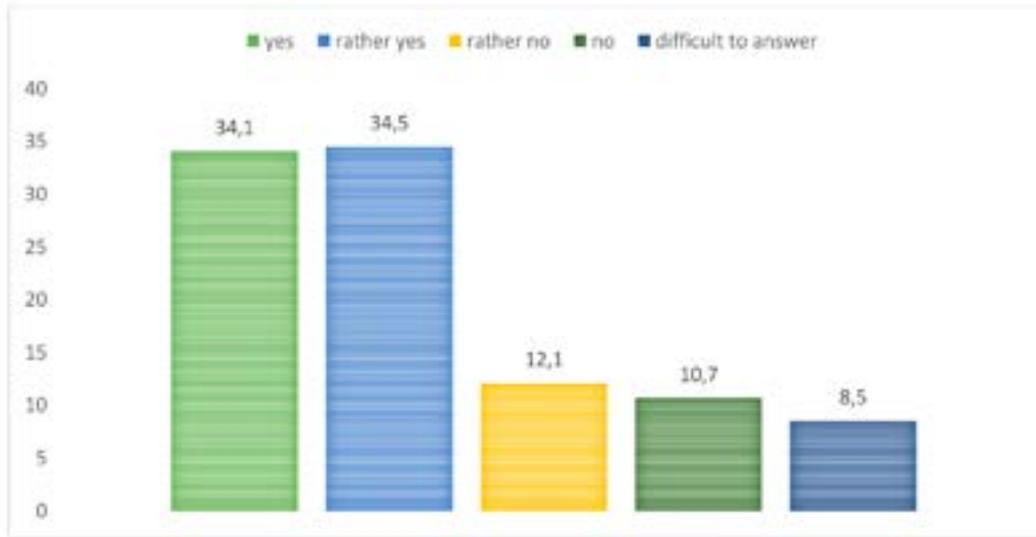


Figure 2 – Has Kazakhstan formed values that are common to all citizens, regardless of ethnicity, age, occupation, religion, political affiliation? (population, array as a whole, %, N=1500, 2021)

There are nuances in the age perspective: two cohorts – 35-44-year-olds and 45-54-year-olds – are more critical than others about the existence of the value monolith: 65% of 45-54-year-olds admit it,

and every fourth respondent (24.8% – 25.7%) denies it. Older respondents are the most optimistic: 70.5% believe there are shared values and 21.1% hold the opposite view. (Figure 3).

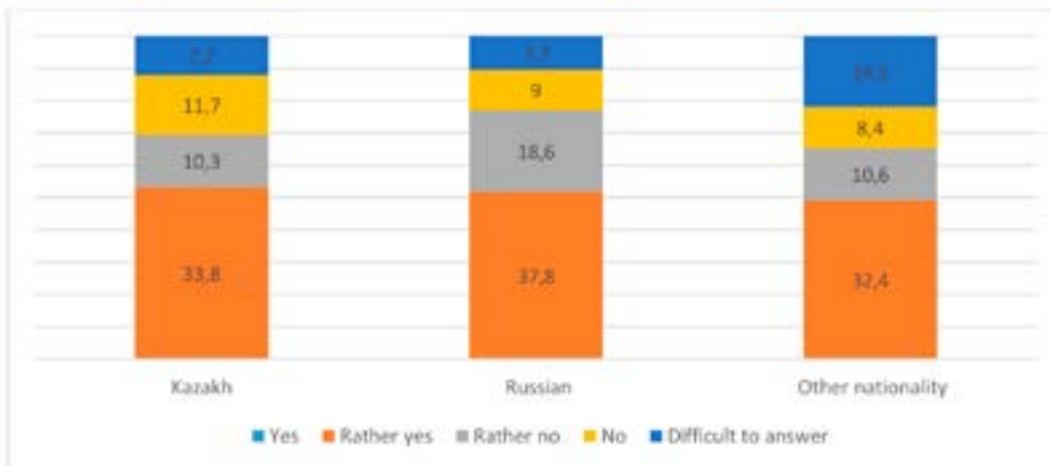


Figure 3 – Has Kazakhstan formed values that are common to all citizens, regardless of ethnicity, age, occupation, religion, political affiliation? (population, array, age, %, N=1500, 2021)

In the national cross-section respondents-Kazakhs more often agree that there is a value monolith (70.2%), respondents-Russians more often than others note that

common values are not formed (27.6%), respondents of other nationalities twice as often compared to other cohorts find it difficult to answer (14.5%) (Figure 4).



Figure 4 – Has Kazakhstan formed values that are common to all citizens, regardless of ethnicity, age, occupation, religion, political affiliation? (population, array, nationality, %, N=1500, 2021)

In the profile of religious self-identification, an accentuated position on the lack of unifying values is shown by atheists (50%). Above the statistical average (for the array as a whole), a similar position is expressed by various cohorts of non-believers, including: non-believers participating in religious observance (36.4%), non-believers respectful of believers (34.1%), and those indifferent to religion (29.5%). There is a tendency among the believing respondents: the greater the religious involvement,

the fewer doubts there is about value unity in Kazakhstani society. Believers who lead a religious life (abbreviated as ROZ) in only 12.2%, believers nominally in 19.4%, and believers outside of confessions in 24.6% of the answers stressed that there is no general unity of values. Above the statistical average are those who are undecided about achieving unity of values in the cohorts of non-denominational believers (14.4%) and among non-believers who participate in ritualism (12.1%). (Figure 5).

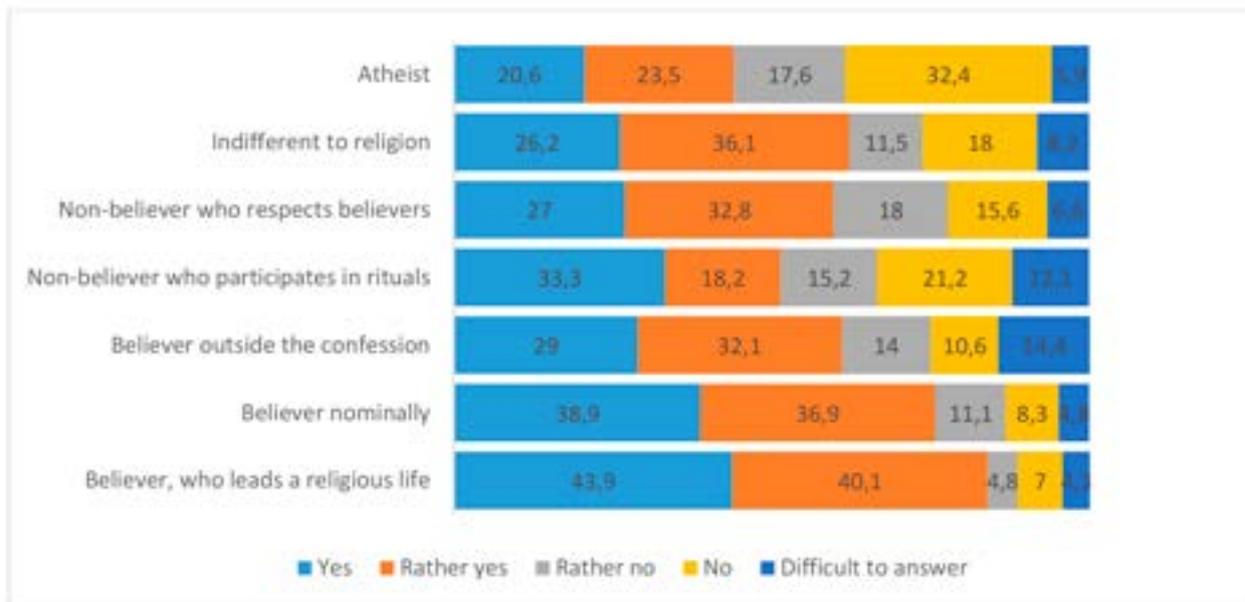


Figure 5 – Has Kazakhstan formed values that are common to all citizens, regardless of ethnicity, age, occupation, religion, political affiliation? (population, array, religious self-identification, %, N=1500, 2021)

The educational cross-section reveals a correlation: the higher the level of education of respondents, the more often they believe that there is no single monolith

of values in Kazakhstani society: every second (50%) with a degree, 44% with a master’s degree, 29.8% with incomplete education think so. (Figure 6).

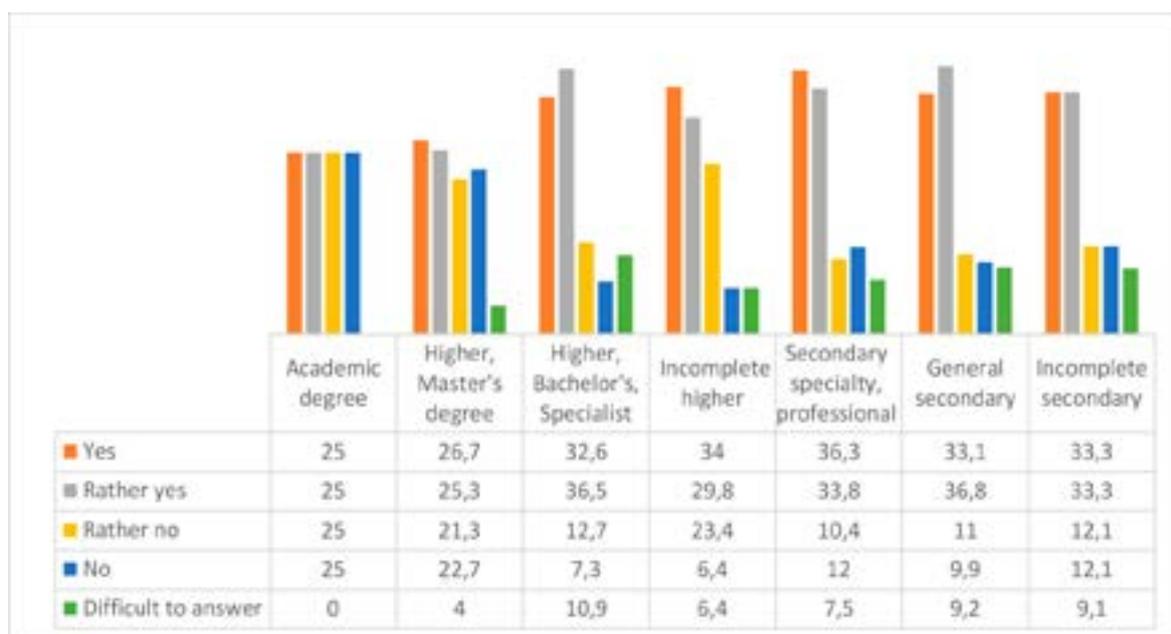


Figure 6 – Has Kazakhstan formed values that are common to all citizens, regardless of ethnicity, age, occupation, religion, political affiliation? (population, array, level of education, %, N=1500, 2021)

In the context of socio-stratification structure entrepreneurs accentuate the situation: every fifth of them (22.2%) finds it difficult to answer, and less than in other cohorts – 56.8% agree that the value founda-

tions are created. The unemployed who are not looking for work (19%), owners of farms (16.7%), self-employed (14%), students and pupils (11.8%), pensioners (10.6%) have a high level of difficulty. (Figure 7).

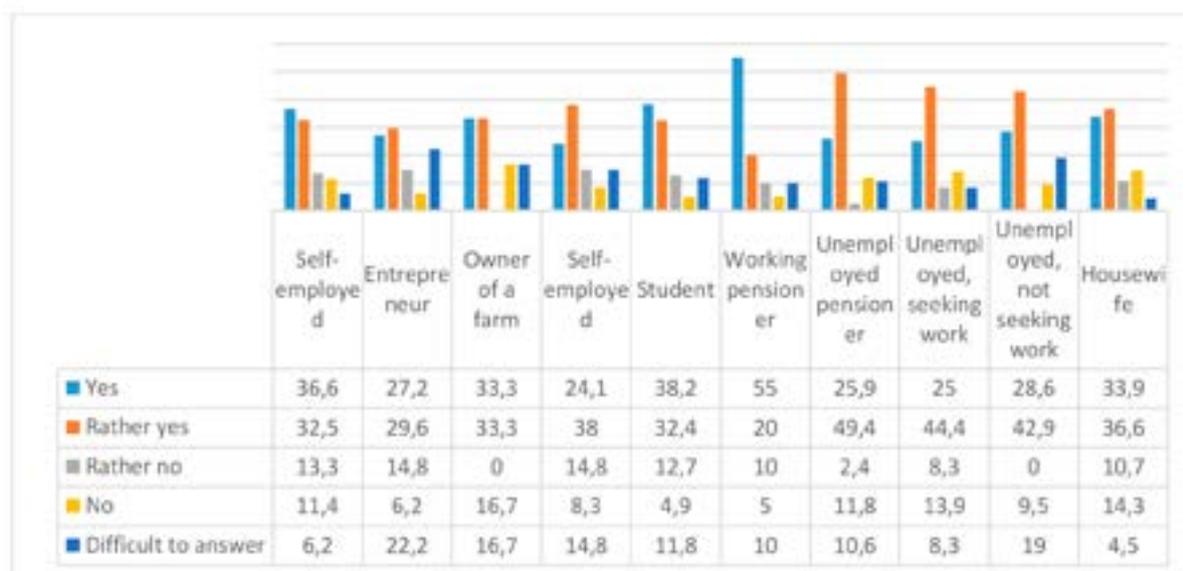


Figure 7 – Has Kazakhstan formed values that are common to all citizens, regardless of ethnicity, age, occupation, religion, political affiliation? (population, array, socio-professional group, %, N=1500, 2021)

The level of income shows that the wealthiest respondents (with monthly income per family member over 500,000 tenge) are more critical about the

situation with the unity of values. In this cohort half of the respondents believe that there is unity, and the other half notes that there is no unity. (Figure 8).

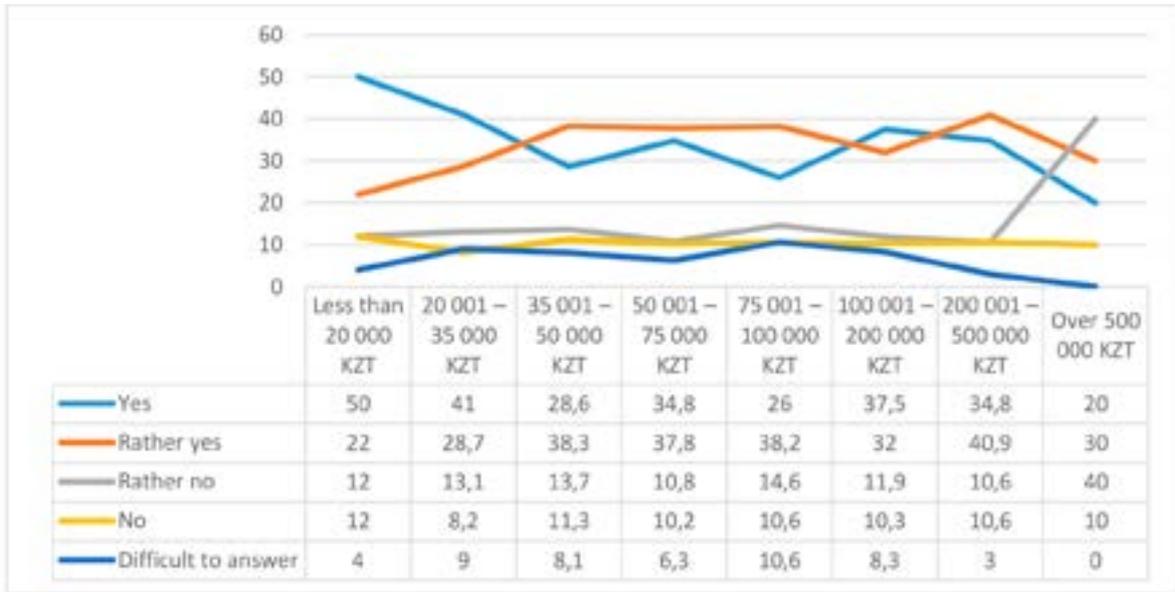


Figure 8 – Has Kazakhstan formed values that are common to all citizens, regardless of ethnicity, age, occupation, religion, political affiliation? (population, array, socio-professional group, %, N=1500, 2021)

The spheres of professional employment of the respondents focus rather high estimates of the lack of value unity (in descending order) reported by respondents from the security sector (Interior Ministry, National Security Committee, military) – 37,5%, and the same percentage (37,%) – from

the energy sector, 28,7% of respondents from the civil service and public administration, 28,4% – from the industrial sector, 27,3% – from transport and communication, construction, 20,5% – from trade, 18,9% – from the agricultural sector. (Figure 9).

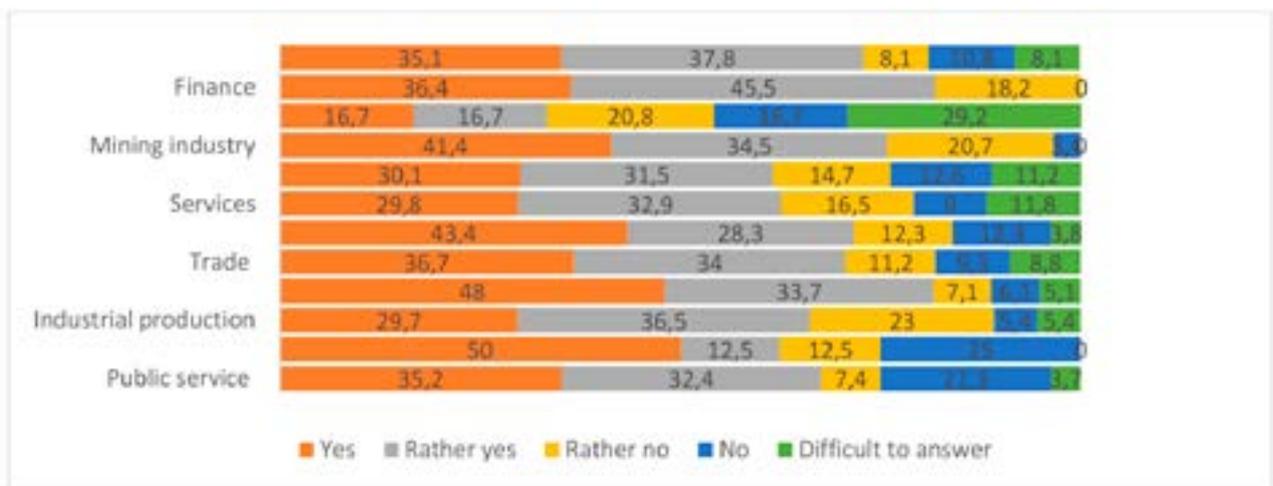


Figure 9 – Has Kazakhstan formed values that are common to all citizens, regardless of ethnicity, age, occupation, religion, political affiliation? (population, array, socio-professional group, %, N=1500, 2021)

In the hierarchy of life priorities for the mass as a whole, the Kazakhs are dominated by family (87.1%), children, their upbringing and socialization (53.3%), parents and taking care of them (52.7%) as the basis of happy life (49.9%). Health correlates with family as a basic value (80.5%). The second most important group is work (44.9%) and money (39.1%). In the third group – study and education (24.5%), career (23.9%), active lifestyle (23.1%). Sports (15.0%) correlate in importance with gardening (13.4%). Leisure time (11.7%), religious faith (9.7%), the Internet and computer technology (6.3%) are less important.

In different cohorts, the average values receive emphasis. For men, work (46.7%), career (27.1%), and sports (20.8%) are preferred. For women the family (89.3%), health (77.5%), children, their upbringing and socialization (58.5%), care for parents (55.4%), study, education (27.9%) are preferred.

Young people aged 18-24 years old prioritize a happy life (54.7%), study and education (40.9%), money (44.4%), career (36%), active lifestyle, travel (26.2%), sports (20.6%), leisure and entertainment (14.7%), Internet, computer technology (13.8%), religious faith (12.0%). The priority of work is noted

in every second respondent of 35-54 years old, work at home, in the garden and in the garden is important for every fourth respondent of 55-65 years old. In the age profile, priorities are manifested in accordance with the identification strategies and life cycles of generations.

In the ethnic profile of the studied cohorts of respondents life priorities are synchronized in the following positions: family, health, children, study and education, sports, Internet and computer technology. There are accentuated choices:

- study and education (25.4%) are priorities for Kazakh respondents;
- happy life (55%), active lifestyle and travel (27.9%) are more pronounced among the respondents of other nationalities
- work (52.6%), money (43.3%), career (27.6%), work in the garden and vegetable garden (18.9%) are more emphasized by the Russian respondents
- religious faith is a higher priority for Kazakh respondents (11.3%) and respondents of other nationalities (10.6%) than for Russian respondents (4.0%);
- parental care is lower for Russian respondents (45.8%) compared to other cohorts. (Table 2).

Table 2 – Hierarchy of Life Priorities (general population, gender, age, nationality, % N=1500, 2021)

Life priorities	Total, array	Gender		Age					Nationalities		
		men	women	18-24	25-34	35-44	45-54	55-65	kazakh	russian	Other nationalities
Family	87,1	84,7	89,3	82,2	86,0	88,8	88,6	89,2	87,7	86,7	84,9
Health	80,5	77,5	83,2	75,1	80,2	78,2	85,0	83,8	80,4	80,5	80,4
Children, their upbringing and socialization	53,3	47,7	58,5	27,6	48,9	61,1	62,5	63,1	53,8	53,3	50,3
Parents and taking care of them	52,7	49,9	55,4	55,6	57,1	58,7	52,1	34,9	54,7	45,8	54,2
Happy Life	49,9	44,1	55,3	54,7	49,6	47,5	47,5	51,9	50,6	44,3	55,9
Work	44,2	46,7	41,9	36,9	44,3	48,7	50,0	37,8	42,1	52,6	40,2
Money	39,1	39,8	38,5	44,4	39,0	39,8	38,9	33,6	37,4	43,3	40,8
Schooling, education	24,5	20,9	27,9	40,9	27,5	19,5	18,2	18,7	25,4	23,8	21,2
Career	23,9	27,1	20,9	36,0	27,5	23,9	20,4	10,8	22,9	27,6	22,9
Active Life, Travel	23,1	23,8	22,4	26,2	20,2	23,0	23,9	24,1	22,9	21,1	27,9
Sports	15,0	20,8	9,6	20,9	17,6	13,3	8,9	14,5	14,1	15,8	18,4
Housework, gardening	13,4	13,1	13,7	5,3	8,9	16,5	11,4	26,6	11,5	18,9	14,0
Leisure time, entertainment	11,7	13,1	10,3	14,7	13,7	10,6	6,8	12,4	9,5	16,4	15,1
Religious faith	9,7	9,8	9,6	12,0	10,1	8,8	8,2	9,5	11,3	4,0	10,6
Internet, computer technology	6,3	7,3	5,4	13,8	5,8	4,4	4,3	5,4	5,9	6,8	7,8

Along with life priorities the study of the hierarchy of value preferences was conducted. According to the results of the choice of values showed that the classification is difficult because of the complex nature and close connection of the terminal, existential values with the values-goals. According to the scale of choice the hierarchy is structured as follows: terminal values, existential values (human qualities), values of recognition, values of activism. The study in the conditions of weakening pandemic situation changed the types and nature of employment, actualized vital values. Reconstruction of a choice of values has revealed that as a whole on an array to the first group on the importance respondents refer: health (71,9 %), a family (50,3 %) and presence of prosperity (46,5 %) which can be treated as basic aspirations. In the next group in importance of the choice are the values that manifest human qualities. Statistically, none of the qualities proposed for selection is the predominant value in the mentality of the respondents. More often (but less often than every second respondent) Kazakhstani people choose kindness and mercy (41.9%), love (40.8%) and mutual assistance (38.3%). Only every fourth noted decency (27.5%), unselfishness (26.2%) and self-confidence (24%) as priority values. In the values of social orientation respondents choose diligence (28.8%), education (27.9%), favorite work (24.3%), which can be perceived as values-conditions for a happy life (25.1%). In personal-communicative projections every fifth respondent chose intellect

(22,8%), honesty (21,7%), sensitivity and responsiveness (21,3%), respect of others (20,3%), independence (20,2%), sense of humor (19,9%). Such important qualities for the personality as responsibility (18.7%), pursuit of truth (17.8%), will and energy (14.9%) do not receive adequate attention. The values of civic activism as well as patriotism are chosen by 12.7% each, and freedom of thought and democracy by 9.2% of the respondents. Only every tenth respondent considers institute of private property (10,7%) and social justice (10%) as priorities in their life. 8.9% of respondents value a quiet and measured life, 7.9% value physical beauty and physical shape, and 6.7% value talent.

6. Analysis of the values of activism (will, energy, civic activity, social justice, democracy, freedom of thought shows the specificity of prevalence of the archetype of collectivity and underestimation of activation of the personal principle in the implementation of life strategies, signals about the respondents' misunderstanding of the specifics of the market economy. The value of patriotism is reduced among young people 18-24 years old, among Russian respondents (9.0%). The value of social justice tends to grow with the age of the respondents: from 7.6% for 18–24-year-olds to 11.2% for 54–65-year-olds. The value of freedom of thought and democracy decreased for 35–44-year-olds (6.5%), 54–65-year-olds (7.5%;) and 18–24-year-olds (8.0%) respondents. (Table 3).

Table 3 – Choice of activism values (population as a whole, age, nationality, % N=1500, 2021)

Values of activism	Total, array	Age					Nationality		
		18-24	25-34	35-44	45-54	55-65	kazakh	russian	Other nationalities
Will, energy	14,9	14,7	18,3	17,1	10,4	11,6	14,3	17,3	14,0
Civic activity	12,7	12,0	14,0	9,7	14,3	13,7	12,4	13,6	12,3
Patriotism	12,7	8,4	12,5	11,2	16,8	14,1	14,1	9,0	10,6
Social justice	10,0	7,6	9,6	10,0	11,4	11,2	10,1	10,2	8,9
Freedom of thought, democracy	9,2	8,0	10,8	6,5	12,5	7,5	9,5	8,4	8,9

The transformation of value-meaning intentions continues, which is confirmed in the social dimensions. The following trends are detected:

- there is a replacement of the value-normative structure by the type of inversion (collectivist values give way to corporate and individualist values, the values of attachment to the values of freedom);

- there is a growing distance gap and inconsistency in the hierarchy of values in the preferences of the older, middle and younger generations;

- the middle generation of the most socially active age, the 35–54-year-old Kazakhstanis, perceives the situation with the crisis of values more acutely;

- the general similarity of the framework and value matrix of the national groups remains, but there is a different hierarchy, reflecting the positioning in the social structure;
- the importance of socially oriented values and social activity in all social cohorts remains low and insufficient for the activation of civil society: age, ethnic, educational, settlement, etc.;
- values of patriotism, will, energy, integrity, civic engagement, required for the implementation of modernization, are not adequately recognized in the public mentality. The values of diligence, education, decency, unselfishness, honesty, responsiveness, respect for others, responsibility, tolerance, i.e., those values that are primarily demanded by the era of change in Kazakhstan, are not prioritized enough;
- the need to accelerate technological breakthroughs and innovations, which is key in the context of modernization of the way of life, is not duly recognized in the public mentality.

Survey results

The study of values in the context of modernization is the goal of the global Western project “World Values Survey” (WVS), carried out since 1981 and experienced 7 rounds: Sociologists from Kazakhstan participated in the 6th and 7th rounds. [The survey in Kazakhstan as part of the sixth wave was conducted by BISAM Central Asia. The results of the study are available on the official website of the World Values Survey <http://www.worldvalues-survey.org/WVSDocumentation WV6.jsp> Results of the seventh wave of the World Values Survey. Secretariat of the World Values Survey Association. The survey in Kazakhstan was conducted by the research Institute “Public Opinion”, 2018].

This research project is designed to show the dynamics of change in values in the context of market globalization, the spread of democracy, where values are assigned the task of unifying the mentality in the post-colonial space. Despite the fact that the study involves countries with different levels of development, types of political structure, measurements are centered on the goals of understanding changes in values concerning religion, gender relations, labor motivation, democracy, the system of governance in the country, social capital, political participation, tolerance, environmental protection and subjective sense of well-being. The main intrigue of the WVS study is to find out the relationship of the value dynamics of countries along

the demarcations 1) Survival/Self-expression values and 2) Traditional/Secular-Rational values, which became the rubrics for the classification of values. The key paradigm of unification is security. Despite political efforts to promote global projects aimed at Westernizing values, WVS researchers recognize the stability of traditional values and slow shifts in them on norms such as family, marriage, gender relations, and national identity.

R. Inglehart’s concept that value systems reflect the balance between the driving forces of modernization and the influence of traditions, and their transformation can transform and transform societies is a prolegomenon to the study of the process of transformation of values. The general algorithms he proposes in the focus of the evolutionary theory of modernization are as follows: change is dependent on the level of existential (economic and physical) security. In the process of modernization, accompanied by economic development and an increasing sense of security, new generations take survival for granted, with a certain time lag there are intergenerational changes in values: from materialistic values to post-materialistic values, from the values of survival to the values of self-expression, from traditional values to secular-rational values. Although, for Russia and post-communist countries R. Inglehart notes the increasing role of religion during the stage of de-ideologization. [Inglehart R., 2018: 347].

The impossibility of direct transfer of conceptual schemes of Western theories to the analysis of the structure of value consciousness is noted by Kazakhstani sociologists. [Values of Kazakh society in the sociological dimension, 2019: 140]. The representative office of the F. Ebert Foundation in Kazakhstan systematically organizes studies of values with a focus on the most promising part of Kazakh society – young people.

Kazakhstan’s transition to a new way of life is carried out in the context of catch-up modernization and the explanatory resources of theories work with certain assumptions. In the context of sociological dimension, the concepts of social change are important. [Sztompka P., 1996]. Phenomenology of the value world of Kazakhstanis is explained by the following contexts. The shift of values in the Kazakhstan mentality is not so rapid as in the classical models of rationalization (M. Weber) according to the Western moulds. The middle continental position of Kazakhstan, which determines the mutual influence of different mental traditions, types of cultures create conditions for the dispersion of the range of values, pluralization of the choice of val-

ues. The predominance of primary over secondary types of social relations predetermines the stability of traditions and their corresponding value implication. The asynchronous changes in different spheres of society and the lack of analogous models for their borrowing and transfer is reflected in the sociological dimension of the Kazakh mentality. At this stage of development, it does not lend itself to theoretical structuring and is open to the study of trends.

In the context of the Kazakhstani understanding of modernization, we perceive tradition as an opportunity and basis for modernization, when tradition does not hamper progress, but contributes to its vector direction and dynamism. National features of modernization in Kazakhstan are determined by supranational – Kazakhstani – traditions, are of paramount importance for us and present an insurmountable barrier for supporters of globalist projects. Modernization in Kazakhstan is capable of strengthening tradition (Z. Bauman), and according to S. Huntington, the problem of modernization may be the conflict between the mobilization of the population, its involvement in political life and the available institutions, structures and mechanisms of articulation and aggregation of their interests. The period of construction of the New Kazakhstan is precisely associated with the development of institutions, the activation of civic activity and the increased involvement of the population in social and political processes.

Now it is important to understand in what direction identification processes will develop in the state in the situation of global changes, rearrangement of centers of influence and power. A. Touraine, S. Eisenstadt justify that modernization can be carried out without imposing the Western experience, warning of the risks of imbalance, which may lead to anomie, conflict and failure of modernization. [Touraine A., 1988: 454., Eisenstadt S.N., 1973:55-59.]

The research conducted by Kazakhstani scientists (including those at the Institute of Philosophy, Political Science and Religious Studies of the National Academy of Sciences of the Republic of Kazakhstan) leads to certain conclusions. The analysis of the assessment of institutions and significant subjects influencing the value structure of mentality reveals the following strengths: the worldview pluralism established in Kazakhstani society; the preservation of sufficiently high authority of the institution of the family; and the appeal of the population to the roots of ethnic and national culture and traditions.

The negative aspects that have a significant impact on the process of modernizing the mentality

include: the weakening of the ideological and educational functions of the education system; the lack of a mass education system and authoritative ideological mentors outside the family; the dependence of world views on situational external factors; ambiguous influence of information resources (books, media, Internet), the increase in their negative and unreliable content; the increasing role of religious institutions that form their own world view and world outlook; and the negative role of the media in the formation of a common world view.

The modern stage of development in Kazakhstan is carried out without taking into account the state and dynamics of civic mentality. The society lacks a system of education as a way to convey to the mass consciousness the basic concepts of the ideas of a legal, social, “hearing” state, and socially significant values. If education and enlightenment do not form and reproduce the structure of value-oriented consciousness, then individuals do not undergo the required civic socialization. Undeveloped technology of reproduction of beliefs leads to the fact that the weakening of the continuity of generations, increasing mass marginalization, which leads to atomization and alienation, contribute to the loss of a sense of civil unity, intergenerational distance, inter-ethnic gaps. Polarization is increasing not only in terms of property stratification and lifestyle, but also in terms of the general perception of the context of life.

Opposition media and Internet platforms constantly and purposefully form concepts of confrontation along the lines of “state-citizen”, “society-person”, “power-individual” and others, and significantly influence the scale of protest consciousness. For a multi-ethnic and multi-confessional society this circumstance acts as a significant deterrent, and under certain conditions can become a serious factor threatening social and political stability due to extremization of consciousness of socially unadapted or involved in illegal activities groups. The state and trends of dynamically changing mentality should be in the focus of science, education, enlightenment and ideology.

Conclusion

During the years of independence, the age, ethnic, socio-professional, settlement structure of society has changed, which could not but affect the shifts of values. As a result of deideologization that objectively appeared in the situation of transition to a new economic order and political system, the

system of reproduction of civic collectivist values in education and mass media collapsed. The system of educating the mass consciousness as the most important tool of educating the value structure of the mentality disappeared.

The revision of the paradigms and principles of the organization of general and professional socio-humanitarian education at all its levels led to an eclecticism of content and a loss of worldview focus. Under the influence of unfolding economic, political, social processes and under the directional influence of interested subjects of influence, the former content of value-oriented public consciousness has lost its systematicity, general meaningfulness, axiological integrity. Deideologization led to the dispersion of the value matrix of the Kazakh mentality, and the period of re-ideologization that replaced it was associated with the search and conceptualization of the (common) national idea with leading paradigms, significant for all generations of Kazakhs.

Meanwhile, the rapid differentiation of the social structure of society (from the emergence of a cohort of oligarchs to the formation of the stratum of “self-employed”, from rentier to social marginals without a definite occupation and place of residence), which became the result of property redistribution; the accentuated ethnic self-identification as a way to determine the vector of state building; numerous “Overton windows” with techniques of implanting foreign cultural values opened in conditions of worldview pluralism; the predetermined effects of the influence of the “national ideology” on the formation of the “national idea”.

Projections on the stratification analysis by age, ethnic, educational, socio-professional, regional, financial and status identifications show a significant dispersion in value preferences depending on the level of income per family member, on the educational qualifications, on belonging to a socio-professional group. In the ethnic cross-section the studied values are either close or synchronized. Thus, the value-normative structure of mentality of the people of Kazakhstan is characterized by constant variability under the influence of various factors, conditions and circumstances.

In the years of sovereignty, the functioning of the state is carried out in a global world, and this process requires the formation of a new Kazakhstani citizenship as a prerequisite and condition for the modernization of society. At this stage of improvement of Kazakhstani statehood, the process of development of a national mentality based on the principles of reproduction of the human spirit (gen-

eral civil consciousness, will, the meaning of life activity) acquires special relevance. Their formation is associated with social and psychological attitudes to activity in society: both from the standpoint of the individual and from the standpoint of the various groups with which he identifies himself. The manifestation of patriotic sentiments and aspirations of fellow citizens to create a new sociocultural environment is associated with the comprehension (understanding, acceptance and transformation into a goal setting) of social activity, which does not occur by itself, but is the result of state ideology, carried out through the systems of education, upbringing and enlightenment.

In the conditions of the worldview diversity, it is important to commensurate the relationship between strategic goals and tactical tasks, proceeding from the understanding that the processes of formation, development, and functioning of the worldview culture have the properties of continuity, duration, evolution, and continuity. This obliges the state to search for effective approaches and to be more clearly defined in axiological preferences, including in the practice of developing ideologemes. State modernization strategies are centered on a sustainable, progressive, planned, progressive nature of social and political transformations. Mentality is not only synchronized with them, but must develop in an anticipatory manner. Principle of unity in diversity, tolerant approach to diversity, formed spiritual code of the nation act as conditions for sustainable evolutionary development.

Value meanings (general civil and personal qualities), which are important to form in the system of worldview: mutual assistance – dignity – initiative – responsiveness – education – responsibility – diligence – patriotism – solidarity – justice – honesty. We propose to accentuate the ideologemes:

- A strong state – in a self-sufficient economy.
- Spiritual security of society – in all-Kazakh traditions and creation of civil society.
- Economic growth – in the value of labor, resources, among which the main one is human capital.
- The paradigm of Kazakhstan’s statehood is in the growth of the middle class as the main creative basis of the modern economy.
- Competitiveness – in the education of Kazakhstani, their readiness and ability to creative work for the benefit of their families, the stability of society and the sustainable development of the state.

The ideology of modernization should grow out of the current economic development, be com-

mensurate with it and with social reality, oriented to the interests of social groups and target achievement of results in the short term (3-5 years). For this purpose, it is necessary to evaluate a) the achieved socio-economic level of development, to determine the vectors of the state through the prism of the stage of economic development (mode, ratio of economic sectors, employment, qualification, migration), b) the state of socio-professional structure and opportunities of educational system to provide employment in real sectors in the regions.

The creation of proper economic and socio-cultural conditions of quality life in all regions, settlement structures (taking into account the algorithms of life in megacities, regional centers, villages) becomes a priority task of modernization. Ideological concepts will be able to influence the mentality only when the interests of different social groups will be represented and implemented in economic policy, taking into account the material, technical, organizational and institutional conditions.

To achieve the objectives of modernization in the construction of a new Kazakhstan it is necessary to form a new type of sociality through the creation of conditions of labor and socially significant corporatism (a special program of labor employment in the regions, taking into account the solution of priority, medium- and long-term development programs). For children and youth, it is necessary to expand the world-view content in upbringing and education not only through the organization of active forms of leisure, development of abilities available everywhere, but also through familiarization with the values of diligence, patriotism. It is important to introduce into the content of state-oriented media discourses on labor and citizenship.

Relevant research problematic contexts may include monitoring and analysis of the situation and trends in the development of worldview mentality; the development of tools to measure the level and state of worldview identity of various social groups. The worldview content of upbringing and education at preschool, high school, and post-secondary levels needs to be changed: it is important to update the subject content in line with the goals and objectives of shaping the competitiveness of the younger generations. It is necessary to monitor educational literature from the position of forming impact on human qualities and values. Taking into account the identified picture – to develop and practically implement a strategy of worldview socialization of young people at all stages of education and training on the basis of rational, pragmatic approaches, active citizenship.

The development of an effective ideology must be preceded (or accompanied) by serious analytical work. The latter should include monitoring the trends that are unfolding and developing recommendations for the directional formation of civic concepts in the media, in the system of education and training. It is important to strengthen the role of secularly oriented media (print and electronic) in revealing the value foundations of the life of contemporaries, to create additional conditions for worldview socialization and the formation of attitudes and incentives for public and civic activity in different segments of society.

This article was prepared as part of the funding of the Committee of Science of the Ministry of Education and Science of the Republic of Kazakhstan (Grant No. BR10965263 “Social modernization of Kazakhstan society: ideological and ideological foundations, conceptual models, socio-cultural processes, socio-political technologies”).

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