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E-mail: Laura_psi@mail.ru**An examination of values and social beliefs of kazakhstani youth**

This article presents a study of individual values and social beliefs of Kazakhstan youth. Among the variety of problems related to psychology, the phenomenon of values is the most controversial and ambiguous for the study. Today, in the existing literature devoted to this issue, the concept of value, its definition and content are well developed, and understanding of the values is presented in a variety of different alternative approaches and concepts. Lack of unity to explain the nature of values, as well as the lack of justification and argumentation of existing concepts in understanding the values has determined the relevance of the study on values issues. Theoretical analysis of the literature shows that there is a shortage of studies that investigate the personality value-semantic sphere existing on the post-Soviet territory. Changes in socio- economic terms that have occurred over the past few decades have affected the system of values of the younger generation. Value priorities of individuals are central goals that relate to all aspects of their behavior. On the other hand, the values are swayed by everyday experience in the context of ecological and socio - political changes. Therefore, values are a good indicator for monitoring processes of social and individual changes resulting from historical, social and personal happenings. In addition, they can be the basis for studying the differences between the social cultures and subcultures that appear as social communities develop in certain areas as a result of their unique experience. On this basis the given research is reasonable and relevant in the indicated field of psychology. The article presents a theoretical overview of domestic and foreign researchers who have studied the cross- cultural aspects of social value orientations and beliefs. It also describes the significant theory that studies the problem of values and social beliefs. Measurement tools that were used in this study possess a sufficiently developed theoretical basis and are effective for the study of values and social beliefs of both groups and individuals. It is worth noting that the methodologies and questionnaires that are used for data collection are used in scientific work for the first time in Kazakhstan: the Schwartz' questionnaire consisting of 19 basic values of the person, as well as a questionnaire and social axioms by Bond M. and Leung K. The paper describes the reliability and validity of measurement methods, translated and adapted on Russian and Kazakh languages. The comparative analysis of the results shows specifics of values and social beliefs of Kazakhstan students in relation to the values of Russian students.

Key words: individual values, social beliefs, personality, social axioms, Portrait Value Questionnaire, measurement, Kazakhstani youth.

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Бұл мақалада қазақстандық жастардың жеке өзіндік құндылықтары мен әлеуметтік сенімдері зерттелген. Психологияға қатысты алуан түрлі мәселелердің ішінде құндылықтар феномені зерттеу пәні бір мағыналы емес және көптеген қайшылықтар тудырады. Осы мәселеге арналған қазіргі заманда қолданылатын әдебиетте құндылық түсінігіне, оның анықтамасына және құрамына едәуір көңіл бөлінуде, оның үстіне құндылық деген түсінік көптеген сан алуан көзқарастар мен тұжырымдамаларда көрініс тапқан. Құндылықтар тегінің ортақ

түсіндірмесі болмауы, сондай-ақ қолданыстағы құндылықтарды түсіну бойынша тұжырымдамалар негізсіз және дәлелсіз болуы құндылықтар мәселесін зерттеу көкейкесті екендігін көрсетеді. Әдебиетті теоретикалық талдаудың нәтижелері бойынша посткеңестік кеңістікте жеке тұлғаның құндылықтық-мағыналық жағын қарастыратын зерттеулер жеткіліксіз. Соңғы бірнеше онжылдықтарда орын алған әлеуметтік-экономикалық жоспардағы өзгерістер өсіп келе жатқан ұрпақтардың құндылықтар жүйесіне әсер етті. Индивидтердің құндылықтары олардың мінез-құлқының барлық аспектілерімен байланысты орталық құндылықтар болып табылады. Басқа жағынан, құндылықтарға өзгермелі экологиялық және әлеуметтік-саяси контекстегі күнделікті тәжірибенің тікелей ықпалы әсер етеді. Сондықтан да құндылықтар тарихи, әлеуметтік және жеке оқиғалардың нәтижесінде туындайтын әлеуметтік және жеке өзгеру процестерін бақылаудың жақсы көрсеткіші болып табылады. Оның үстіне, құндылықтар әлеуметтік ортақтықтардың өзіндік тәжірибесінің нәтижесінде белгілі бір бағыттарда дамуынан пайда болатын әлеуметтік мәдениеттер мен субмәдениеттер арасындағы айырмашылықтарды зерттеудің негізі бола алады. Осыған орай психологияның осы саласын зерттеу көкейкесті әрі дәлелді болып есептеледі. Мақалада құндылықтық бағдарлар мен әлеуметтік сенімдердің кросс-мәдениеттік аспектілерін зерттеген отандық және шетелдік зерттеушілерге теоретикалық шолу беріледі. Сонымен қатар құндылықтар мен әлеуметтік сенімдер мәселесін қарастырған маңызды теориялар суреттеледі. Осы зерттеуде қолданылған өлшеу құралдарында толық жасалған теоретикалық негізі бар және олар топтардың да, жеке индивидтердің де құндылықтары мен әлеуметтік сенімдерін зерттеуде тиімді. Ғылыми жұмыста мәліметті жинау барысында қолданылған әдістемелер мен сауалнамалар Қазақстанда алғаш рет пайдаланылып отырғанын атап өткен жөн: жеке адамның 19 негізгі құндылықтарынан тұратын Ш. Шварц сауалнамасы, сондай-ақ М.Бонд және К.Леунг әлеуметтік аксиомалары. Мақалада өлшеу құралдардың сенімділігі мен валидтілігі көрсетіледі, олар қазақ және орыс тілдеріне аударылған және бейімделген. Алынған нәтижелердің салыстырмалы талдауы қазақстандық студенттердің құндылықтары мен әлеуметтік сенімдердің ерекшеліктерін ресейлік студенттердің құндылықтарына қатынасын көрсетеді.

Түйін сөздер: жеке құндылықтар, әлеуметтік сенімдер, жеке тұлға, әлеуметтік аксиома, кескіндік құндылықтар сауалнамасы, өлшеу, қазақстандық жастар.

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Исследование ценностей и социальных убеждений казахстанской молодежи

В данной статье исследуются индивидуальные ценности и социальные убеждения казахстанской молодежи. Среди всего многообразия проблем, относящихся к психологии, феномен ценностей является наиболее противоречивым и неоднозначным для изучения. В существующей на сегодняшний день литературе, посвященной данной проблематике, понятию ценности, его определению и содержанию уделяется достаточно большое внимание, причём понимание ценностей представлено в многообразии различных, альтернативных подходов и концепций. Отсутствие единства объяснения природы ценностей, а так же недостаточная обоснованность и аргументированность существующих концепций понимания ценностей определяют актуальность изучения ценностной проблематики. Теоретический анализ литературы показывает, что существует дефицит исследований, изучающих ценностно-смысловую сферу личности на постсоветском пространстве. Перемены в социально-экономическом плане, произошедшие за последние десятилетия, повлияли на систему ценностей подрастающего поколения. Ценностные приоритеты индивидов представляют центральные цели, которые связаны со всеми аспектами их поведения. С другой стороны, ценности испытывают прямое влияние повседневного опыта в изменяющемся экологическом и социально-политическом контексте. Поэтому ценности являются хорошим индикатором для отслеживания процессов социального и индивидуального изменения, возникающего в результате исторических, социальных и личных событий. Кроме того, они могут быть положены в основу изучения различий между социальными культурами и субкультурами, которые появляются по мере того, как социальные общности развиваются в определенных направлениях в результате их уникального опыта. Исходя из этого, является обоснованными и актуальными исследования в данной области психологии. В статье дается теоретический обзор отечественных и зарубежных исследователей, изучавших кросс-культурные аспекты ценностных ориентаций и социальных убеждений. Также описываются значимые теории, изучающие проблему ценностей и социальных убеждений. Инструменты измерения, которые были использованы в данном исследовании, имеют достаточно разработанную теоретическую основу и эффективны для изучения ценностей и социальных убеждений как групп, так и отдельных индивидов. Стоит отметить, что методики и опросники, которые использованы при сборе данных в научной работе, применяются впервые в Казахстане: опросник Ш. Шварца, состоящий из 19 базовых ценностей личности, а также опросник социальных аксиом М. Бонда и К. Леунга. В статье описывается надежность и валидность методов измерения, переведенных и адаптированных на русский и казахский языки. Сравнительный анализ полученных результатов показывает особенности ценностей и социальных убеждений казахстанских студентов по отношению к ценностям российских студентов.

Ключевые слова: индивидуальные ценности, социальные убеждения, личность, социальная аксиома, опросник портретных ценностей, измерение, казахстанская молодежь.

At the present time, the world has a trend of greater interactions between people of different values, beliefs and faiths. As the number of contacts between people of different cultures increase, tension caused by cultural differences in values and beliefs tend to grow. Psychologists have studied intergroup relations for several decades and there are large-scale comparative cross-cultural and intra-cultural study of values and beliefs. However, not until recently Western researchers have examined beliefs and values of Russia and post-Soviet countries. Furthermore, limited or no study exists on some of the post-Soviet countries, including Kazakhstan. This research paper addresses this gap in knowledge.

In the final decades of its existence, the Soviet Union consisted of 15 Soviet Socialist Republics and they were called Soviet Republics: Russia, Ukraine, Byelorussia, Kazakhstan, Kyrgyzstan, Georgia, Azerbaijan, Moldova, Turkmenistan, Armenia, Latvia, Estonia, Turkmenistan, Uzbekistan, Estonia.

The collapse of Soviet Union takes a lot of time: March 11, 1985 – December 26, 1991 (6 years, 9 months, 2 weeks and 1 day). The Republics all became independent states, with the post-Soviet governments in most cases consisting largely of the government personnel of the former Soviet republics. Kazakhstan was the last of the Soviet republics to declare independence following the dissolution of the Soviet Union in 16 December of 1991. Kazakhstan is ethnically and culturally diverse, in part due to mass deportations of many ethnic groups to the country during Joseph Stalin's 1930-1950 years rule. Kazakhstan has a population of 16.6 million, with 131 ethnicities, including Kazakh, Russian, Ukrainian, German, Uzbek, Tatar, and Uyghur. Around 63% of the populations are Kazakhs. Kazakhstan allows freedom of religion and is a tolerant country to religions like Islam, Christianity, Judaism and Buddhism. Islam is the religion of about 70% and Christianity is practiced by 26% of the population.

Changes in socio-economic terms, such as the collapse of the Soviet Union and the attainment of independence of Kazakhstan may impact on the value system of people in Kazakhstan. There are potential differences in the hierarchy of values and worldviews between people raised in Soviet Union and young people in current Kazakhstan. Values are a good indicator for tracking progress of social and

individual changes, as a result of historical, social and personal events. It is, therefore, important to study values and social beliefs of Kazakh to examine whether or not their values and beliefs is similar to Russian and other post-Soviet countries.

The phenomena of values and value orientation have been the focus of a number of scientific fields, including philosophy, sociology, and psychology. The concept of values, which were written by psychologists, was of a similar opinion to sociologists, and anthropologists. These researchers have considered the value of the criteria that are used by people to select and justify their actions, as well as for the evaluation of other people, and the events themselves. Thus, the values represented in the Rokeach survey [1].

It is useful to distinguish between two types of values. First, the values of society and social groups called social values. Secondly, the value of the individual called individual values. In social, psychological, and educational research both the concept of value and the concept of value orientation are used. Value orientation is when social groups and individuals have internalized values. Thus, one may refer to the values of the individual as its value orientations. Research in this area allowed researchers to make a conclusion that the individuals belonging to different social groups are different in value priorities [2]. These differences reflect their socialization processes, personal experience, social status, and the influence of culture.

Generalizing the definition of the values, Schwartz and Bilski [3] defined the following five basic characteristics: 1) values are a belief or opinion, conversely, when values are activated, they are mixed with a sense and stain them; 2) values are the person desired goal (eg , gender), and patterns of behavior that contributes to the achievement of goals (eg , integrity, propensity for assistance); 3) values are not limited to specific actions and situations (transcendental). Obedience, for example, refers to work or school, sports or business, family, friends or strangers. 4) values serve as standards that guide the selection or evaluation of behavior, people, and events. 5) values are ordered by importance relative to each other. An ordered set of values forms a system of value priorities. Different cultures and individuals can be characterized by a system of value priorities.

The analysis of the values at the level of a personality is at the level of individual differences. In

this case, the unit of analysis is personality. For individuals, values are motivational goals that serve as guiding principles in their lives [4]. The relationship between different values reflects the psychological dynamics of conflict and compatibility that individuals experience when they endorse values in everyday life.

Analysis of the values can then be made at the socio-cultural level where differences in social norms, customs and traditions of social groups are evaluated. In this case, analysis units become social groups. In this context, the concept of culture is similar to the concepts of the nation, nationality, ethnic or religious groups. These are understood as a particular social group, characterized by social norms, customs, and traditions. A modern study of values at the level of the individual values is clearly divided into two groups. Studies that based on the works of Rokeach and studies that come out of the concepts developed by Hofstede and Triandis.

Below is a review of earlier literature examining the relation between values and personality. Next, a short review of Hofstede monumental work on values is provided.

Values and beliefs are inextricably linked with the concept of personality because they are in close contact with the study of human behavior [5]. Psychological science focuses on the regulatory function of the value orientations for prediction of human behavior. Value orientations play a crucial role in shaping the needs, goals, motivation, and worldviews of personality [6]. The concept of "value orientation" as part of personality has been given different meanings in different psychological schools.

Many Neo-Freudians, including Fromm, emphasize the importance of values that guide the actions and feelings of individuals. Fromm divides these values into two categories including those that are officially recognized values and those that are perceived values [7].

Spranger, however, had a different approach. According to Spranger, The basis of the personality is a value orientation, through which we explore the world. He identified six personality types that show the differences in the value orientations: a theoretical person, an economical person, an aesthetic person, a social person, a political person and a religious person.

The central element of Maslow's theory of personality is the need for self-actualization, inspires a person to better identify and develop their personal

capacity [8]. The self-actualization is the highest level in the hierarchy of needs. Maslow distinguishes two groups of values: B-values and D-values. B-values are the higher of values inherent in self-actualizing people, lists such as aliveness, process, uniqueness, and self-sufficiency. D-values are the deficiency values and they are the lower values and it stood for "deficiency." The D-needs were based on deficiency values. Deficiency values fit into the Hullian scheme where an individual may have a deficiency of something (food, water, security) and this generates a need. The individual then works to eliminate the deficiency (reduce the drive) and once the drive is reduced the individual becomes satisfied. Thus, the more value B emerges. Maslow is part of the need-motivational sphere, but this theory does not consider the crucial role of social and historical factors in the development of the individual.

According to Frankl's theory, there are three groups of values. First, is the value of creativity, which is the most natural and important value, but it is not necessary. Second, are the values of experiences, which include the potential for love but is not a necessary condition for the meaningfulness of life. Lastly, the value of the relationship is the most important. Thereby, the value orientation as a subject of psychological research took place in the intersection of two major domains: motivation and worldview structures of consciousness [9].

In studying cultural differences in work-related value orientations, Hofstede surveyed more than 88,000 employees of a large multinational corporation (IBM) that had branches in 66 countries. Based on the information obtained in 40 countries, Hofstede identified four dimensions along which dominant patterns of a culture can be ordered: power distance, uncertainty avoidance, individualism-collectivism, and masculinity-femininity [10].

Power Distance. Power Distance reflects the degree to which a culture believes how institutional and organizational power should be distributed (equally or unequally) and how the decisions of the power holders should be viewed (challenged or accepted). There are many predictors of power distance. The first correlate of power distance is climate, measured by geographical latitude. Cultures in high-latitude climate (moderate or cold climates) tend to have low PDI scores. Cultures that have tropical climate tend to have high PDI scores. The second correlate of power distance is population. Generally, the more people within the culture,

the greater the power distance is likely to be. The third correlate of power distance is the distribution of wealth. The more unequally the wealth is distributed within a culture, the greater the culture's power distance. Power distance is most evident in family customs, the relationships between students and teachers, the young and the elderly, language systems and organizational practices.

Uncertainty avoidance. Uncertainty avoidance refers to the extent to which a culture feels threatened by ambiguous, uncertain situations and tries to avoid them by establishing more structure. The high positive scores on the uncertainty avoidance index (UAI) indicate low tolerance for ambiguity. These cultures prefer to avoid uncertainty and dissent and desire consensus. Cultures with low UAI scores have a high tolerance for uncertainty and ambiguity, believe in accepting and encouraging dissenting views among cultural members and in taking risks and trying new things.

There are no clear-cut predictors of uncertainty avoidance. In general, high UAI cultures tend to be those that are beginning to modernize and are characterized by a high rate of change. There is usually an extensive system of rules and laws, and members of this culture perceive change as threatening. Conversely, low UAI cultures tend to have reached the level of modernization and have more stability or predictability in their rate of change. A consequence of uncertainty avoidance is that cultures high in uncertainty avoidance tend to develop many rules to control social behaviors. Low UAI cultures need few rules to control social behaviors.

Individualism and collectivism. Individualism and collectivism describes the degree to which a culture relies on and has allegiance to the self or the group. It refers to the balance of concern for oneself and concern for others. There are many correlates of individualism and collectivism. The first predictor of individualism and collectivism is economic development. Wealthy cultures tend to be individualistic, whereas poor cultures tend to be collectivistic. The second correlate of individualism and collectivism is climate. Cultures in colder climate tend to be individualistic, whereas cultures in warmer climates tend to be collectivistic. Colder climates are likely to foster and support individual initiative and innovative solutions to problems. It should be noted that Hofstede found a strong negative correlation between a culture's scores on the power distance index and its scores on the individualism-collectivism

index. High PDI cultures tend to be collectivistic, whereas low PDI cultures tend to be individualistic.

There are downsides to individualism and collectivism. Collectivistic cultures tend to be group-oriented, impose a large psychological distance between in-group and out-group members where in-group members are expected to have unquestioning loyalty to their group. In a conflict situation, members of the collectivistic cultures are likely to use avoidance, intermediaries, or other face-saving techniques. Conversely, people in the individualistic cultures do not perceive a large psychological distance between in-group and out-group members. They value self-expression, see speaking out as a means of resolving problems, and are likely to use confrontational strategies when dealing with interpersonal problems.

Masculinity and femininity. Masculinity and femininity indicates the degree to which a culture values such behaviors as assertiveness, achievement, and acquisition of wealth or caring for others, social support and the quality of life. According to Hofstede, people in high masculinity index (MAS) believe in achievement and ambition, material success, and in ostentatious manliness, with very specific behaviors and products associated with male behavior. Low MAS cultures or Feminine cultures believe less in external achievements and/or manliness, and more in quality of life such as helping others and sympathy for the unfortunate. Feminine cultures also prefer equality between male and female and less prescriptive role behaviors associated with each gender. One of many correlates of masculinity and femininity is climate. Masculine cultures tend to live in warmer climate near the equator and feminine cultures are likely to locate in colder climates away from the equator. The reasoning is that in colder versus warmer climates, greater cooperation is required and less gender specialized roles - everyone must master a complex set of skills. A downside to masculinity and femininity is that members of high MAS cultures believe that men should be assertive and women should be nurturing. Sex roles are clearly differentiated, and sexual inequality is seen as beneficial. The reverse is true for members in the feminine cultures.

One of the most common approaches to the study of values and value orientation is the concept designed by M. Rokeach [1]. He stimulated a lively interest in values among psychologists that offered a clear definition of the concept and he developed

an easy to use tool. Rokeach theory has become fundamental in the study of values. In the concept of human values, includes the following views: Firstly, the total number of values an individual has is small. Secondly, all people have the same values, but to varying degree. Thirdly, values are organized into a system. Fourthly, the origins of human values can be traced to the culture, society, public institutions, and personality. Lastly, the impact of the values is observed in almost all social phenomena. Rokeach identifies two types of values: terminal and instrumental. Terminal values contains the belief that there are the goals that an individual may achieve during his or her lifetime, and these values will vary among people in different culture (equality, freedom) Instrumental values are the belief that a certain course of action (honesty, rationality) to personal and social points of view is preferable in all situations.

The development and formation of the value orientation of the individual is affected by a number of external and internal factors. The external factors may include elements of the micro- environment (group membership, reference groups and their values) and macro-environment (the traditional system of human values, social roles, means of mass media, social institutions, etc.). The internal factors include age, sex, characteristics of temperament, inclinations, abilities, leading needs, and the level of self-awareness.

Rokeach created the first theoretically grounded method for studying the values. The methodology was established in 1973 and was called the Rokeach Value Survey. A significant drawback the Rokeach theory is the susceptibility to the influence of social desirability. The advantages of the survey was its universality, convenience and economy (saves time, and is easy for measurement), as holding and processing of the results, the flexibility, it is possible varied the stimulus material and instructions.

Russian psychologists view on the system of values overlaps with humanistic and existential psychology fields. Russian psychology has a similar understanding of values compared to Western understanding of values. In addition, it has considered various aspects of studying values and at the core lays personality. Some schools considered the individual's personality in connection with an individual activity (D.Leontiev, S.Rubinstein). V.N. Myasishev studied the psychological relations of personality. K.A. Abulkhanova-Slavskaya, A. Bo-

dalev, and B. Lomov examined personality in connection with communication. D. Uznadze and A. Prangishvili studied personality in connection with attitudes [5].

These value orientations have influence on the formation of individual needs. According to V. Anurin, needs arise as a product of the inconsistencies between the person with his or her holistic system of the world (age, physiological characteristics of the individual, life, and social experience, ethical and aesthetic views, etc.) and the objective conditions of the person's existence. External circumstances and condition cause the needs of an individual to vary. An individual's personality will become consistent when the needs of the individual and the needs of society are congruent. Value orientations determine the degree and significance of this comparison. Furthermore, the value orientation defines the place of needs in system of needs. Individuals choose a specific way to satisfy this need, which is dependent on the other requirements (ethical, aesthetic, etc.). Thus, the value orientation serves, as a feedback between the individual and society that determines the nature of the actual needs and requirements of this position in the overall system needs of the individual. Value orientations define the life goals of an individual and this determines what is important to the individual.

K. Albuhanova-Slavskaya and A. Brushlinskii describe the role of semantic representations in the organization of the system of values, which is shown in the following functions. There is acceptance or rejection of specific values. The values that are accepted are then implemented. These values then become significant to the individual or may become insignificant to the individual. This value significance can be held or lost over time. F. Vasylyuk suggests that values evolve during the development of the individual [5].

Originally, values existed as emotional reactions. This value then becomes the real motive that leads to personal growth and improvement. Value orientation fulfills a necessary function in behavior and reflects the semantic aspect of personality. The system of values determines a lifelong perspective and links personality to the social environment. This leads to a coherent whole such a psychological formation.

Russian psychologists have used basic psychological theories for the study of values and value orientations on a personal level. One of the most

fundamental theories that have guided the research of Russian psychologists is Rokeach's theory of values.

Schwartz has developed a new theoretical and methodological approach to the study of values [3]. The methodology of studying individual values, which he developed, is based on 1) the concept of the existence of Rokeach's terminal and instrumental values, and 2) the concept of Schwartz motivational goals, value orientations, and universality of basic human values.

He started from the premise that the most meaningful aspect of the underlying differences between the values is the type of motivational goals that the values express. He has grouped individual values into a type of values in accordance with their common goals and justified this by saying that the basic human values, with a high probability are detectable in all cultures, and are those that are universal needs of human existence (biological needs, the need for coordination of social interaction and the requirements of the functioning of the group). Schwartz took the values identified by previous researchers, and he found himself immersed in religious and philosophical writings on the values of different cultures. As the results of large scale cross-cultural research, Schwartz identified 10 values.

Self-Direction. The defining goal of self-direction is independent thought and action such as choosing, creating, exploring. Self-direction derives from organismic needs for control and mastery and interactional requirements of autonomy and independence. Self-direction includes creativity, freedom, choosing own goals, curious, independence, self-respect, intelligence, and privacy.

Stimulation. Stimulation is the defining goal of excitement, novelty, and challenge in life. Stimulation values derive from the organismic need for variety and stimulation, in order to maintain an optimal and positive, rather than threatening, level of activation. This need probably relates to the needs underlying self-direction values.

Hedonism. Hedonism is the defining goal of pleasure or sensuous gratification for oneself. Hedonism values derive from organismic needs and the pleasure associated with satisfying them. Theorists from many disciplines mention hedonism, such as pleasure, enjoying life, and self-indulgence.

Achievement. Achievement is the defining goal of personal success through demonstrating competence according to social standards. Competent per-

formance that generates resources is necessary for individuals to survive and for groups and institutions to reach their objectives. As defined here, achievement values emphasize demonstrating competence in terms of prevailing cultural standards, thereby obtaining social approval. Achievement values emphasize ambitiousness, successfulness, capability, intelligence, self-respect, and social recognition.

Power. Power is the defining goal of social status and prestige, control or dominance over people and resources. The functioning of social institutions apparently requires some degree of status differentiation. A dominance/submission dimension emerges in most empirical analyses of interpersonal relations both within and across cultures. To justify this fact of social life and to motivate group members to accept it, groups must treat power as a value. Power values may also be transformations of individual needs for dominance and control. Value analysts have mentioned power values such as authority, wealth, and social power in preserving my public image, social recognition. Both power and achievement values focus on social esteem. However, achievement values (e.g., ambitious) emphasize the active demonstration of successful performance in concrete interaction, whereas power values (e.g., authority, wealth) emphasize the attainment or preservation of a dominant position within the more general social system.

Security. Security has the defining goal of safety, harmony, and stability of society, of relationships, and of self. Security values derive from basic individual and group requirements. Some security values serve primarily individual interests (e.g., clean), or other wider group interests (e.g., national security). Even the latter, however, express, to a significant degree, the goal of security for self or those with whom one identifies with. These include social order, family security, national security, cleanliness, and reciprocation of favor in order to maintain a healthy and moderate sense of belonging.

Conformity. Conformity is the defining goal of restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms. Conformity values derive from the requirement that individuals inhibit inclinations that might disrupt and undermine smooth interaction and group functioning. Conformity values emphasize self-restraint in everyday interaction usually with close others. Examples of conformity values are obedience, self-discipline, politeness, honoring parents and elders, being loyal, and responsible.

Tradition. Tradition is the defining goal of respect, commitment, and acceptance of the customs and ideas that one's culture or religion provides. Groups everywhere develop practices, symbols, ideas, and beliefs that represent their shared experience and fate. These become sanctioned as valued group customs and traditions. They symbolize the group's solidarity, express its unique worth, and contribute to its survival. They often take the form of religious rites, beliefs, and norms of behavior such as respect for tradition, humbleness, devoutness, and accepting my position in life.

Tradition and conformity values are especially close motivationally; they share the goal of subordinating the self to socially imposed expectations. They differ primarily in the objects to which one subordinates the self. Conformity entails subordination to persons with whom one frequently interacts—parents, teachers, and bosses. Tradition entails subordination to more abstract objects—religious and cultural customs and ideas. As a consequence, conformity values exhort responsiveness to current, possibly changing expectations. Tradition values demand responsiveness to immutable expectations from the past.

Benevolence. The defining goal of benevolence is preserving and enhancing the welfare of those with whom one is in frequent personal contact (the 'in-group'). Benevolence values derive from the basic requirement for smooth group functioning and from the organismic need for affiliation. Most critical are relations within the family and other primary groups. Benevolence values emphasize voluntary concern for others' welfare such as helpfulness, honesty, ability to forgive, responsibility, loyalty, true friendship, and mature love. Benevolence values promote a sense of belonging and meaning in life, including spiritual life.

Benevolence and conformity values both promote cooperative and supportive social relations. However, benevolence values provide an internalized motivational base for such behavior. In contrast, conformity values promote cooperation in order to avoid negative outcomes for self. Both values may motivate the same helpful act, separately or together.

Universalism. The defining goal of universalism is understanding, appreciation, tolerance, and protection for the welfare of all people and for nature. This contrasts with the in-group focus of benevolence values. Universalism values derive from sur-

vival needs of individuals and groups. But people do not recognize these needs until they encounter others beyond the extended primary group and until they become aware of the scarcity of natural resources. People may then realize that failure to accept others who are different and treat them justly will lead to life-threatening strife. They may also realize that failure to protect the natural environment will lead to the destruction of the resources on which life depends. Universalism combines two subtypes of concern—for the welfare of those in the larger society and world and for nature. Basic universalism values include broadminded, social justice, equality, world at peace, world of beauty, unity with nature, wisdom, protecting the environment that promote inner harmony.

Schwartz developed the theory of the dynamic relationships between value types, which describes the conceptual organization of the system of values. He argued that the actions performed in accordance with each type of value, have psychological, practical and social consequences that may come into conflict or, conversely, to be compatible with other types of values. Subsequent studies have confirmed this structure, finding that the ten value types are organized into two bipolar axis measurements. These studies suggest that openness to change, including the value of self-direction and stimulation, as opposed to conservation, comprising the values of security, conformity and tradition. They propose that self-enhancement, which includes the values of power and achievement, as opposed to the self-transcendence, including universalism and benevolence. Hedonism includes elements of both openness to changes and self-enhancement [11].

According to the theory of Schwartz, values exist on two levels at the level of normative ideals and at the level of individual priorities. The first level is more stable and reflects the human imagination about how to act, thereby determining its vital principles of behavior. The second level is more dependent on the external environment, for example, group pressure and corresponds to the specific actions of man. However, the behavioral trait is not always possible to explain values. According to M. Bond, in his study, differences in personality traits and social roles of Chinese from Hong Kong and the Americans were not associated with any of the values of measurements as defined by Schwartz. From his point of view, it is reasonable to assume the existence of other types of psychological con-

structs that may determine the behavior of, for example, expectations and beliefs.

M. Bond and K. Leung developed a research program aimed at studying the common beliefs identified them as social axioms. Based on the previous definitions of beliefs, a working definition of social axioms is proposed as follows: "Social axioms are generalized beliefs about people, social groups, social institutions, the physical environment, or the spiritual world as well as about events and phenomena in the social world. These generalized beliefs are encoded in the form of an assertion about the relationship between two entities or concepts" [12].

A typical axiom has the structure "A is related to B". A or B, can be any entities and the relationship can be causal or correlational. For instance, "Good things will happen to good people" represents a typical structure of an axiom. Values are different because they are of the form "A is good/desirable/important". A is a value or a goal. In fact, many researchers regard a value as an evaluative belief. When an evaluative belief becomes more specific, it becomes an axiom. For instance, "Wars are bad." and "Health is good." are evaluative statements, and we would classify them as values rather than axioms. On the other hand, "Wars will lead to the destruction of civilization." and "Health leads to success in work." are regarded as axioms because each statement spells out the relationship of two concrete entities. Beliefs and other fittings constructs are at least four functions aimed at survival and adaptation rights. Social axioms " facilitate the achievement of goals (instrumental function), to help people keep self-esteem (the protective function of the ego), serve as an expression of human values (the function expression values), and assist people in understanding the world (the cognitive function). If we generalize these functions, the social axioms can be seen as fundamental psychological constructs [12].

Within each culture there are many different beliefs, so K. Leung and his colleagues studied the beliefs not only in the Euro-American, but also in South American and Chinese cultures, focusing on sources such as proverbs, stories, newspaper articles. In addition, residents were conducted structured interviews aimed at identifying their beliefs in different areas of life. So it was collected about 3,000 claims, which were then grouped into four categories: The first category is psychological attribution which is the axiom regarding the characteristics and orientation of the individual. The second

category is orientation in the social world which is the axiom regarding the social characteristics of groups, organizations, and societies. The third category is social interaction which is the axiom regarding how people interact with each other. The last category is the environment which is the axiom regarding the features of the environment and having access to social behavior.

Based on an initial study involving Hong Kong, Venezuela, Japan, Germany, and the US, and a subsequent round-the-world-study with both college students and adults across over 40 cultural groups, five individual-level axiom dimensions have been identified.

Social cynicism. It represents a negative view of human nature, especially as it is easily corrupted by power; a biased view against some groups of people; a mistrust of social institutions; and a disregard of ethical means for achieving an end. An example item is "Kind-hearted people usually suffer losses."

Social complexity. It suggests that there are no rigid rules, but rather multiple ways of achieving a given outcome, and that apparent inconsistency in human behavior is common. An example item is "People may have opposite behaviors on different occasions."

Reward for application. Reward for application represents a general belief that effort, knowledge, careful planning and the investment of other resources [] will lead to positive results and help avoid negative outcomes. An example item is "Hard working people will achieve more in the end."

Religiosity. It asserts the existence of supernatural forces and the beneficial functions of religious belief. An example item is "There is a supreme being controlling the universe."

Fate control. It represents a belief that life events are pre-determined and that there are some ways for people to influence these outcomes. It is interesting to note that lay people accept the logical contradiction between pre-determination and their ability to alter pre-determined events. In fact, practices for avoiding bad luck are commonplace in many cultures, and the contradiction involved in the simultaneous belief in pre-determination and possibilities for altering one's fate may be widespread in everyday life. An example item is "Fate determines one's successes and failures."

The Two Country-Level Dimensions of Social Axioms. The first dimension of social axioms is dynamic externality. It combines items from four of

the factors previously identified across cultures at the individual-level: reward for application, religiosity, fate control, and social complexity. There are elements of religiosity and fate in this factor, which give rise to the label “externality”, but the concomitant emphasis on effort and control gives a dynamic quality to this construct. The second dimension of social axioms is societal cynicism. It consists of items from the individual-level factor of social cynicism. Thus this construct can be described as the same as social cynicism, but only at the country-level in a conceptual sense.

Findings. Schwartz’s most recent study of social axioms that contain 19 basic values did not include Kazakhstan. The main sample included 10 countries including: Finland, Germany, Turkey, Italy, Israel, Italy, New Zealand, Poland, Portugal, Switzerland, and the United States [13]. This study as aimed as assessing the Portrait Value Questionnaire of the Schwartz theory in different settings and in different types of student groups. Confirmatory factor analysis provided support for Schwartz theory in using 19 basic values, where each of the 19 values was a distinct factor that items measured. This study also revealed that Schwartz’s circular continuum was ordered correctly. In this study, we decided to evaluate the student sample.

This study incorporated Kazakhstani students in our sample. This sample consists 93 Kazakhstani students. The Social Axioms Survey (SAS) and Portrait Value Questionnaire (PVQ) were used and were translated from English to Russian and Kazakh, where back-translation made sure the surveys were accurate. Two social axiom dimensions were formed by average items, which revealed factor 1 and factor 2. Factor 1 was labeled dynamic externality as it combines 21 items that were previously identified at the individual level across cultures. Factor 2 was labeled societal cynicism as it combines 11 items that are at the individual level of cynicism. Correlations revealed that dynamic externality was related to power distance, collectivism, and conservatism. Cultural groups that are high in dynamic externality have high future orientation, low gender egalitarianism, and high uncertainty avoidance. These countries are socioeconomically less developed. Social cynicism is correlated with Hofstede’s individualism (negatively) and long and short-term orientation dimension [14]. Cultures that are high in social cynicism idealize certainty. Both

social cynicism and dynamic externality were related to socioeconomic-political and psychological factors. Russia has been shown to be moderately high on both social cynicism with an index of 59.7 and dynamic externality with an index of 66.8. Kazakhstan was slightly lower than Russia on social cynicism with an index of 56.6 and dynamic externality with an index of 63.5. Cultures high in dynamic externality tend to be less developed in terms of socioeconomics, and tend to be more collectivistic. Cultures high in social cynicism are diverse in economic development, religious and political histories, and geographic locations.

We looked at personality correlates of social axioms using university students from Kazakhstan. The students were assessed on Portrait Value Questionnaire and Social Axioms Survey. Results show that there is overlap between personality and social axioms. The main findings show that social cynicism is negatively correlated with meanness and voraciousness ($r = -.37$, $r = -.32$).

The Kazakhstani students were shown to be high in power distance and collectivism. Kazakhstani youth were shown to be high in conservatism and low in Egalitarian commitment according to Schwartz values. Young people were shown to be high in social cynicism and dynamic externality. Participants filled out the Social Axiom Survey and Portrait Values Questionnaire as an indirect measure of values. The results of this study show that there is an overlap between Social Axioms and Schwartz’s values show meaningful relationships with Schwartz’s values. The results of Kazakhstani youth have show that social cynicism is positively correlated with power, conformity, and was negatively correlated with self-direction. Reward for application was positively correlated with achievement and conformity and it was negatively correlated with hedonism, and tradition. Social complexity was positively correlated with self-direction and benevolence and was negative correlated with tradition, and power. Fate control was positively correlated with tradition and negative correlated with self-direction. Religiosity was positively correlated with tradition, conformity, and benevolence. Religiosity was negatively correlated with hedonism, stimulation, and self-direction. Values and social axioms will overlap through individual’s preferences and behaviors.

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