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1-бөлім
ПСИХОЛОГИЯ

Section 1
PSYCHOLOGY

Раздел 1
ПСИХОЛОГИЯ

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FEATURES OF THE RELATIONSHIP OF RELIGIOUS IDENTITY AND VALUE ORIENTATIONS OF MODERN KAZAKHSTAN STUDENTS (USING THE EXAMPLE OF AL-FARABI KAZAKH NATIONAL UNIVERSITY)

The relevance of this article is determined by the increased scale of psychological and psychosocial problems determined by the increase in interethnic and interfaith tension, as well as the strengthening of the processes of religious identification and its influence on value orientations, which led to transformations in the moral sphere.

In this regard, the purpose of the article was to study the peculiarities of the relationship between religious identity and value orientations of modern Kazakh students (using the example of students of al-Farabi Kazakh National University). To achieve this goal, methodological tools were used, including the questionnaire "Components of Religious Identity", "Value Questionnaire (PVQ-R2)" and "Methodology for the Study of Values". Verification of the research results showed that the religious identity of students belonging to the most widespread denominations in Kazakhstan – Islam and Orthodox Christianity – has much in common and at the same time is determined by differences. For Muslim students, the social aspects of religious identity are most relevant. The religious identity of students professing Christianity is more individual and less ethno-confessional in orientation. The general trend that unites both religious groups is the presence of a religious identity aimed at protecting against anxiety and worry (through the relationship of its external components with corresponding value orientations). The article is of practical importance for further research and monitoring of the processes of religious identification and its connection with the value orientations of young people emerging in a multicultural and multi-confessional state.

Key words: religious identity, value orientations, relationship, student youth, Muslims, Christians, etc.

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Қазіргі қазақстандық студенттердің діни сәйкестілігі мен құндылық бағдарларының өзара қатынасының ерекшеліктері (Әл-Фараби атындағы ҚазҰУ мысалында)

Бұл мақаланың өзектілігі этносаралық және конфессияаралық шиеленістердің күшеюімен айқындалатын психологиялық және психосоциальдік проблемалардың ауқымының ұлғаюымен анықталады, сондай-ақ діни сәйкестендіру процестерінің күшеюі және оның адамгершілік сферадағы өзгерістерге әкелген құндылық бағдарларына әсері.

Осыған орай, мақаланың мақсаты қазіргі қазақ студенттерінің (әл-Фараби атындағы ҚазҰУ студенттерінің мысалында) діни сәйкестілік пен құндылық бағдарларының өзара байланысының ерекшеліктерін зерттеу болды. Осы мақсатқа жету үшін «Діни сәйкестіліктің құрамдас бөліктері», «Құндылықтар сауалнамасы (PVQ-R2)» және «Құндылықтарды зерттеу әдістемесі» сияқты әдістемелік құралдар пайдаланылды. Зерттеу нәтижелерін тексеру Қазақстандағы ең кең тараған конфессиялар – ислам мен православиелік христиандыққа жататын студенттердің діни болмысының ортақтығы көп екенін және сонымен бірге айырмашылықтары да бар екенін көрсетті. Мұсылман студенттері үшін діни сәйкестіліктің әлеуметтік аспектілері ең өзекті болып

табылады. Христиан дінін ұстанатын студенттердің діни болмысы индивидуалды және бағдары бойынша этноконфессиялық емес. Екі діни топты біріктіретін жалпы тенденция – мазасыздану мен алаңдаушылықтан (оның сыртқы құрамдастарының сәйкес құндылық бағдарларымен байланысы арқылы) қорғануға бағытталған діни бірегейліктің болуы. Мақала діни сәйкестендіру процестерін және оның көпмәдениетті және көпконфессиялы мемлекетте қалыптасып келе жатқан жастардың құндылық бағдарларымен байланысын одан әрі зерттеу және мониторингілеу үшін практикалық маңызды болып табылады.

Түйін сөздер: діни сәйкестік, құндылық бағдарлары, өзара қатынас, студент жастар, мұсылмандар, христиандар және т.б.

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Особенности взаимосвязи религиозной идентичности и ценностных ориентаций современных казахстанских студентов (на примере КазНУ им. аль-Фараби)

Актуальность данной статьи определяется возросшим масштабом психологических и психосоциальных проблем, детерминированных возрастом межэтнической и межконфессиональной напряженности, а также усилением процессов религиозной идентификации и ее влиянием на ценностные ориентации, приведших к трансформациям в нравственной сфере.

В связи с этим целью статьи стало изучение особенностей взаимосвязи религиозной идентичности и ценностных ориентаций современных казахстанских студентов (на примере студентов КазНУ им. аль-Фараби). Для реализации данной цели был использован методический инструментарий, включающий, опросник «Компоненты религиозной идентичности», «Ценностный опросник (PVQ-R2)» и «Методику изучения ценностей». Верификация результатов исследования показала, что религиозная идентичность студентов, принадлежащих к наиболее распространенным в Казахстане конфессиям – мусульманству и православному христианству имеет много общего и в тоже время определяется различиями. Для студентов-мусульман наиболее актуальны социальные аспекты религиозной идентичности. Религиозная идентичность студентов, исповедующих христианство, отличается более индивидуальной и менее этноконфессиональной направленностью. Общей тенденцией, объединяющей обе конфессиональные группы, является наличие направленности религиозной идентичности на защиту от тревоги и беспокойства (через взаимосвязь ее внешних компонентов с соответствующими ценностными ориентациями). Статья имеет практическое значение для дальнейшего исследования и мониторинга процессов религиозной идентификации и ее связи с ценностными ориентациями молодежи, формирующейся в условиях мультикультурного и мультиконфессионального государства.

Ключевые слова: религиозная идентичность, ценностные ориентации, взаимосвязь, студенческая молодежь, мусульмане, христиане и др.

Introduction

Despite the intensification of globalizing processes accompanied by the development of individualistic values and devaluation of basic ones, today we witness a paradoxical strengthening of universal human values, primarily associated with the rise of spirituality in general and religious values in particular. In our view, this paradox is primarily caused by the events unfolding in the world today – the coronavirus pandemic, military actions initiated by Russia, various natural disasters leading to changes in social interaction and moral sphere.

This not only leads to the relevance of studying values and value orientations but also to a paradigm

shift in their research. The study of the relationship between religious identity and value orientations among youth gains particular significance in today's context.

The relevance of researching this relationship is determined, above all, by the unprecedented development of religious consciousness and self-awareness among Kazakhstan youth, leading to heightened issues of religious identification, religious feelings and emotions regulating religious behavior, moral values, coupled with insufficient research in this area.

The purpose of the research: to examine the peculiarities of the relationship between religious identity and value orientations among contemporary Kazakhstan students.

As a result, **main task** is identified – to study the key trends determining the relationship between religious identity and value orientations using the example of students at al-Farabi Kazakh National University.

The object of the research: students studying at al-Farabi Kazakh National University.

The subject of the research: features of the relationship between religious identity and value orientations among student youth belonging to different confessional groups (in our study – Muslims and orthodox Christians).

In formulating the general hypothesis, we assumed that there is a relationship between religious identity and value orientations among Kazakhstan students, despite confessional differences.

Empirical basis of the study: al-Farabi Kazakh National University.

The study involved 131 students (1-4 courses) from the Faculty of Philosophy and Political Science (FPPS).

Research methods and techniques

In conducting applied research, a methodological toolkit was utilized, primarily featuring the questionnaire «Components of Religious Identity», this questionnaire represents an adapted version of D. Van Camp's survey, which identified four components within the structure of religious identity: spiritual identity (Individual Faith Identity), identity within the religious group (Religious Group Identity), personal benefits of belonging to a religious community (Personal Benefits of Religion), and social benefits of belonging to a religious community (Social Benefits of Religion).

The Russian version of this methodology comprises 32 questions, evaluated on a Likert scale ranging from 1 (completely agree) to 5 (completely disagree), which verified the reliability of the scales.

Based on our cultural specifics, some names of religious identity components were replaced for better understanding: «Spiritual Identity» (Cronbach's α for Muslim $\alpha = .67$; for Christian $\alpha = .80$); «Identity by Faith,» corresponding to the «Religious Group Identity» scale (Cronbach's α for Muslim $\alpha = .70$; for Christian $\alpha = .70$); «Religion as Means of Individual Positive Changes,» corresponding to the «Personal Benefits of Religion» scale (Cronbach's α for Muslim sample = $.65$; for Christian $\alpha = .93$); «Religion as Means of Social Interaction,» corresponding to the «Social Benefits of Religion» scale (Cronbach's α for Muslim $\alpha = .78$, for Christian $\alpha = .90$).

To study personal value orientations, the «Portrait Values Questionnaire (PVQ-R2),» developed by Professor Schwartz S. (in adaptation by N.M. Lebedeva) and the methodology for studying values, «Individual Reflection of Cultural Values» proposed by G. Hofstede were employed.

The questionnaire comprises 57 statements, with responses evaluated on a 6-point scale. As a result of the survey, 19 scales of value orientations were identified:

- Autonomy – Thoughts ($\alpha = .63$);
- Autonomy – Actions ($\alpha = .72$);
- Stimulation ($\alpha = .48$);

- Hedonism ($\alpha = .62$);
- Achievement ($\alpha = .61$);
- Power – Dominance ($\alpha = .76$);
- Power – Resources ($\alpha = .80$);
- Reputation ($\alpha = .69$);
- Security – Personal ($\alpha = .65$);
- Security – Public ($\alpha = .75$);
- Tradition ($\alpha = .65$);
- Conformism – Rules ($\alpha = .72$);
- Conformism – Interpersonal ($\alpha = .71$);
- Modesty ($\alpha = .55$);
- Universalism – Caring for others ($\alpha = .69$);
- Universalism – Caring for nature ($\alpha = .73$);
- Universalism – Tolerance ($\alpha = .51$);
- Benevolence – Caring ($\alpha = .74$);
- Benevolence – Sense of duty ($\alpha = .76$).

The questionnaire «Individual Reflection of Cultural Values», created by Hofstede G., consists of 15 statements evaluated on a Likert scale from 1 (completely agree) to 5 (completely disagree). Thus, four scales of values were identified:

1. «Masculinity» scale, indicating the significance of gender differentiation in emotional roles. It consists of the following statements: «Parents in the family should have different roles: mother should pay attention to emotions, father to facts»; «It is important to be 'exceptional' and belong to the upper elite»; «The decision about the number of children in the family should be made by the father». Cronbach's α coefficient for this scale = $.65$.

2. «Collectivism» scale, reflecting the significance of a high degree of integration into social groups, includes the following statements: «Peace in the family should be more important than individual interests»; «Children should show respect to parents and elders»; «In any conflict, it is necessary to maintain good relationships»; «For adults, family interests should be more important than their own». Cronbach's α coefficient for this scale = $.53$.

3. «Power Distance» scale, including the following statements: «It is important to honestly express what you like and dislike»; «Teachers should organize dialogues and discussions», defines the significance of membership in society. Cronbach's α coefficient for this scale = .47.

4. «Uncertainty Avoidance» scale, indicating features of perception (calm/anxious) of situations related to uncertainty and instability, includes the following statements: «School needs formalities and traditions, as it is simpler and calmer»; «Student should not publicly object to the teacher and criticize him»; «In conflict situations, it is necessary to maintain good relationships». Cronbach's α coefficient for this scale = .46.

To measure and assess levels of religiosity, M. Efremova's scale «Adherence to Religious Practices» was used, comprising seven questions that allow determining own level of religiosity, formal aspects of religious life and attitude toward religion (Cronbach's α coefficient for the scale $\alpha = 0.90$):

- self-subjective definition of religiosity level: «How would you rate your level of religiosity?» options include «Convinced atheist», etc.;

- formal aspects of religious life: «Do you attend mosque, church?» «Do you read the Quran, the Gospel?», «Do you observe fasts?», etc.;

- «Scale of Positivity of Religious Identity» is

measured using the question: «What feeling is associated with your religion?», etc.

In the next stage of our research, we examined the interconnections between different orientations according to Sh. Schwartz and G. Hofstede

Results and Discussion

Verification of the research results allowed obtaining a large number of correlational relationships between components of religious identity and value orientations, suggesting the existence of multicollinearity, complicating the identification and interpretation of the real degree of significance of these relationships.

Based on this, a regression analysis was conducted, where the independent variables were the value orientations with statistically significant correlation levels. In the final regression models, only those values were highlighted, the coefficient of influence of which (values) showed a level of significance in the detected relationship not lower than 0.05 ($p \leq 0.05$).

Thus, significant correlational relationships were identified between four components of religious identity among students belonging to the Muslim faith and value orientations according to Sh. Schwartz and G. Hofstede as presented in Table 1:

Table 1 – Correlations between components of religious identity and scales of values according to Sh. Schwartz and G. Hofstede

Value orientations according to Sh. Schwartz and G. Hofstede	Components of religious identity			
	Religion as means of individual positive changes	Religion as means of social Interaction	Identity by faith	Spiritual identity
Power – resources		.323**		
Power – dominance		.298**		
Tradition	.305**		.244**	
Conformism – rules	.213**		.251**	
Conformism – interpersonal	.185**		.246**	
Universalism – caring for nature			.192**	
Universalism – caring for others	.184**			
Universalism – tolerance	.188**		.212**	
Masculinity		.317**	.330**	
collectivism	.194**	.160*	.302**	
Uncertainty avoidance			.246**	
Power – resources				
Power – dominance				

* $p \leq 0.05$; ** $p \leq 0.01$

If we examine correlational relationships at the significance level of $p \leq 0.01$ for the «Identity by Faith» component, we observe that they are found with Schwartz's S. values such as «Tradition», «Conformism – Rules» and «Conformism – Interpersonal». Values highlighted by G. Hofstede, namely «Masculinity», «Collectivism» and «Uncertainty Avoidance» demonstrate a relationship at the significance level of $p \leq 0.01$ with this component. At the significance level of $p \leq 0.05$, there is a correlation between the «Identity by Faith» component and values according to Sh. Schwartz such as «Universalism – Caring for Nature» and «Universalism – Tolerance».

The parameter «Religion as Means of Individual Positive Changes» among students adhering to the Muslim faith is correlated at the significance level of $p \leq 0.01$ only with the value «Tradition» according to Sh. Schwartz.

«Collectivism» according to G. Hofstede is associated with many aspects determining group membership. «Religion as Means of Positive Changes» shows a correlation with S. Schwartz's values such as «Conformism – Rules», «Conformism – Interpersonal», «Universalism – Caring for Others», «Universalism – Tolerance» at the significance level of $p \leq 0.05$.

Research results also revealed existing correlations at the significance level of $p \leq 0.01$ for the component «Religion as Means of Social Interaction» of religious identity among Muslim students and value orientations such as «Power – Resources», «Power – Dominance» (according to Sh. Schwartz), and «Masculinity» (according to G. Hofstede). The correlation of this parameter at the significance level of $p \leq 0.05$ is present only with the value «Collectivism» according to G. Hofstede.

As we can see, no significant correlations were found between values according to Sh. Schwartz, G. Hofstede and component «Spiritual Identity» among Muslim students.

Therefore, the majority of correlational relationships were identified between values and the following components of religious identity – such as «Identity by Faith» and «Religion as Means of Individual Positive Changes». Significant correlations were highlighted in values such as «Tradition», «Power – Resources», «Power – Dominance», «Masculinity», «Collectivism» and «Uncertainty Avoidance».

Tables 2 and 3 present the results obtained through regression analysis reflecting the relationship between values according to Sh. Schwartz and G. Hofstede and components of religious identity among Muslim students.

Table 2 – Relationship between values according to Sh. Schwartz and components of religious identity among Muslim students (regression analysis)

Independent variables – values according to Schwartz S.	Dependent variables – components of religious identity			
	Religion as means of individual positive changes	Religion as means of social interaction	Identity by faith	Spiritual identity
Power – resources		.32***		
Universalism – caring for others			-.27**	
Tradition	.31***		.45***	
R	.31	.32	.35	
R ²	.09	.11	.13	
Adj.R ²	.09	.10	.12	
F	11,73***	12,38***	13,46***	

* $p \leq 0.05$; ** $p \leq 0.01$; *** $p \leq 0.001$

Table 3 – Relationship between values according to G. Hofstede and components of religious identity among Muslim students (regression analysis)

Independent variables – values according to Hofstede G.	Dependent variables – components of religious identity			
	Religion as means of individual positive changes	Religion as means of social interaction	Identity by faith	Spiritual identity
Traditions		.38***	.27***	
Collectivism			.26***	

R		.38	.42	
R ²		.10	.17	
Adj. R ²		.10	.17	
F		20,21***	20,23***	

* $p \leq 0.05$; ** $p \leq 0.01$; *** $p \leq 0.001$

As the results of the conducted regression analysis have shown, greater significance is attributed to the regression models describing the relationship between values and the component «Identity by Faith» (explaining 12% of the variance in Sh. Schwartz's model and 17% in G. Hofstede's model).

Among the students who practice Islam, correlations were also identified between «Identity by Faith» and values such as «Tradition» ($\beta = .45$, $p \leq 0.001$) and «Universalism – Caring for Others» ($\beta = -.27$, $p \leq 0.01$).

As the study revealed, the value of «Tradition» enhances the significance of belonging to Islam, while the pursuit of equality for all people («Universalism – Caring for Others») diminishes it.

Additionally, among Muslim students, a correlation was found between the component «Religious Group Identity» and the value of «Collectivism» ($\beta = .26$, $p \leq 0.001$), allowing us to conclude that the value of high integration into social groups logically determines the importance of a sense of belonging to the Muslim community.

As for the «Religious Group Identity» component among Muslim students, it is associated with the value of «Masculinity» ($\beta = .27$, $p \leq 0.001$), indicating that despite the importance of gender differentiation, the significance of belonging to Islam is strengthened.

Among Muslim students, the component «Religion as a Means of Social Interaction» is associated with the values of «Power – Resources» (according to S. Schwartz) ($\beta = .32$, $p \leq 0.001$) and «Masculinity» ($\beta = .38$, $p \leq 0.001$).

Therefore, the orientation towards power through control over material and social resources («Power – Resources») and the significance of gender differentiation in emotional roles, particularly in the realm of personal achievements («Masculinity»), contribute to the increased role of religion as a means of achieving social goals.

Expression of the third component of religious identity in Muslim students – «Religion as a means of positive changes» – increases when the value of «Tradition» is actualized. Therefore, the significance of religion as a means of ensuring internal comfort is elevated when there is a focus on preserving values and beliefs.

Regarding the component «Spiritual Identity», the study showed that Muslim students did not exhibit significant correlations with values.

When studying the components of religious identity among students adhering to the Christian faith, significant correlations were identified with the value orientations according to Sh. Schwartz and G. Hofstede at significance levels of $p \leq 0.05$ and $p \leq 0.01$, as presented in Table 4.

Table 4 – Correlations of religious identity components and value scales according to Schwartz and Hofstede

Value orientations according to Sh. Schwartz and G. Hofstede	Components of religious identity			
	Religion as a means of individual positive changes	Religion as a mode of social interaction	Identity by religion	Spiritual identity
Autonomy – Thoughts	-.216*			.227*
Autonomy – Actions				.232*
Achievement	.288**			.285**
Reputation				.229*
Security – Personal	.210*			.206*
Safety – Public	.446**			.341**
Tradition	.495**	.228*	-.220*	.361**
Conformism – Rules	.389**	.313**		.332**

Conformism – Interpersonal	.330**	.278**		
Modesty	.312**			.294**
Universalism - Caring for nature	.241*			.337**
Universalism - Caring for others	.249*			.299**
Universalism - Tolerance	.368**	.212*		.309**
Benevolence – Caring	.340**			.317**
Benevolence – Sense of duty	.363**			.369**
Masculinity	.183*	.263**		
Collectivism	.176*			
Power distance			-.194*	

* $p \leq 0.05$; ** $p \leq 0.01$

Correlations of the component «Religion as a way of positive» at the significance level of $p \leq 0.01$ were identified with such values as «Achievement», «Safety – Public», «Tradition», «Conformism – Rules», «Conformism – Interpersonal», «Modesty», «Universalism – Tolerance», «Benevolence – Care», «Benevolence – Sense of Duty» according to Sh. Schwartz. No correlation of the component «Religion as a way of individual positive changes» was revealed with values according to G. Hofstede at the significance level of $p \leq 0.01$.

The study has shown that at the significance level of $p \leq 0.05$ the component of religious identity «Religion as a way of individual positive change» is interrelated with the values «Self – Thought» (negatively), «Safety – Personal», «Universalism – Caring for Nature», «Universalism – Caring for Others» according to Sh. Schwartz and the values «Masculinity» and «Collectivism» according to G. Hofstede.

The component of religious identity «Spiritual identity» shows the presence of many interrelationships among Christian students in contrast to students who adhere to Islam. In particular, this parameter is associated at the significance level of $p \leq 0.01$ with such values according to Sh. Schwartz as «Achievement», «Safety – Public», «Tradition», «Conformism – Rules», «Modesty», «Universalism – Caring for Nature», «Universalism – Caring for Others», «Universalism – Tolerance», «Benevolence – Caring», «Benevolence – Sense of Duty».

«Spiritual Identity» is correlated with the values of «Autonomy – Thoughts», «Autonomy – Ac-

tions», «Reputation» and «Security – Public» at the significance level of $p \leq 0.05$.

«Religion as a way of social interaction» shows three correlations at the significance level $p \leq 0.01$ with value orientations – «Conformism – Rules», «Conformism – Interpersonal» (according to Sh. Schwartz) and «Masculinity» (G. Hofstede). At the significance level of $p \leq 0.05$ the parameter «Religion as a way of social interaction» is related to the values «Tradition», «Universalism – Tolerance» (Sh. Schwartz) and does not reveal interrelations with the values according to G. Hofstede.

«Identity by religion» in students who adhere to Orthodox Christianity is correlated negatively and at the significance level of $p \leq 0.05$. with two value orientations «Tradition» (according to Sh. Schwartz) and «Power Dominance» (according to G. Hofstede).

Thus, the greatest number of correlations were found between the values and components of religious identity «Spiritual Identity» and «Religion as a way of individual positive change». The value that is related to all parameters of religious identity was the value «Tradition» (maintaining and preserving cultural, family or religious traditions), which generally confirms the existing traditionality in modern Orthodoxy.

The results obtained by regression analysis proving the relationship between values according to Schwartz and Hofstede and the components of religious identity among students who identify themselves as Orthodox and Muslim students are presented in Tables 5 and 6.

Table 5 – Relationship between values according to Sh. Schwartz and components of religious identity among Orthodox Christian students (regression analysis)

Independent variables – values according to Schwartz	Dependent variables – components of religious identity			
	Religion as a means of individual positive change	Religion as a mode of social interaction	Identity by religion	Spiritual identity
Power – Thoughts	-.31***			
Security – Public	.27**			
Tradition	.50***			-.22*
Conformism – Rules		.31**		
Benevolence – Sense of duty			.37***	
R	.60	.31	.37	.22
R ²	.36	.10	.14	.05
Adj. R ²	.34	.09	.13	.04
F	21,88***	9,55**	14,17***	4,57*

* $p \leq 0.05$; ** $p \leq 0.01$; *** $p \leq 0.001$

Table 6 – Relationship and components of religious identity among Muslim students (regression analysis) G. Hofstede

Independent variables – values (G. Hofstede)	Dependent variables – components of religious identity			
	Religion as a means of individual positive change	Religion as a mode of social interaction	Identity by religion	Spiritual identity
Masculinity		.26**		
Power distance				.19*
R		.26		.19
R ²		.07		.04
Adj. R ²		.06		.03
F		9,88**		5,37*

* $p \leq 0.05$; ** $p \leq 0.01$; *** $p \leq 0.001$

According to the data of regression analysis, the regression describing the conjugation of values (Sh. Schwartz) and such component of religious identity as «Religion as a way of individual positive changes» has the greatest significance (the volume of explained variance is 34%).

Despite the fact that this component has the third highest level of significance in the structure of religious identity, the results of regression analysis show that the expression of «Religion as a way of individual positive way change promotes the values of «Tradition» ($\beta = 0.50$, $p \leq 0.001$) and «Security – Public» ($\beta = .27$, $p \leq 0.01$), but leads to a decrease in the value of «Self – Thought» ($\beta = -.31$, $p \leq 0.01$).

Consequently, in students who preach Orthodox Christianity, the component of religious identity associated with positive personal development, paired with such values as «Tradition» and «Security – Public», which are neighbours on the circular

continuum made by Sh. Schwartz and united by a common focus on avoiding change («Autonomy – Thought») reduces the importance of religion as a means of personal self-regulation.

The next component of religious identity among Orthodox students «Religion as a way of social interaction» is associated with the value «Conformity – Rule» ($\beta = .31$, $p \leq 0.01$), i.e. the value of compliance with rules, laws, formal obligations promotes the importance of religion as a way of obtaining social benefits and building a communicative environment.

The study also showed that the component «Religion as a way of social interaction» was related to the value «Masculinity» ($\beta = .26$, $p \leq 0.01$), indicating a trend in which the significance of emotional role differentiation between gender groups increases the level of significance of religion as a way to fulfil the need for friendship and social connections («Religion as a way of social interaction»).

The expression of the religious identity component «Identity by Faith» in Orthodox students was significantly lower than in Muslim students participating in collective prayer practices, which generally led to a lower value of «Tradition» ($\beta = -.22$, $p \leq 0.05$).

Such component of «Identity by Religion» is positively correlated with the value of «Power Distance» ($\beta = .19$, $p \leq 0.05$).

Consequently, the importance of belonging to Christianity («Identity by Religion») among Orthodox students increases when the importance of the level of inequality in society increases («Power Distance») and the importance of maintaining traditional beliefs and values decreases («Tradition»).

As for the last component of Orthodox students' religious identity, «Spiritual Identity», it is related to the developmental value «Expressed desire to be a reliable and trustworthy member of the group», which contributes to strengthening the prioritisation of personal relationships and commitments to God.

Conclusion

Verification of the research results showed that the religious identity of Kazakhstani students, as exemplified by students studying at al-Farabi KazNU, is defined by three components that turned out to be universal regardless of confessional affiliation.

One of the important components defining the structure of religious identity – «Spiritual Identity» is a reflection of students' personal relationship with God, with the Higher Powers. The next component, «Religious Identity», includes questions that determine the subjective feeling of interrelationship with one's confessional group and the sense of significance of membership in it. The third component – «Religion as a way of social interaction» is an indicator of the importance for students to visit such places as mosque, church, where they could satisfy their needs in social interaction. The study has shown that the significance of these components of religious identity among students is different depending on their confessional affiliation.

For Muslim students, «Religion as a way of individual positive change», «Spiritual identity» and «Identity as a way of social interaction» proved to be the most important.

As for the students who adhere to Orthodox Christianity, the most significant for them was «Identity by religion, less significant was «Spiritual identity». Also significant was «Religion as a way

of individual positive changes» and the least significant was «Religion as a way of social interaction».

It should be noted that in students who profess Islam, as well as in Christian students, the interrelation of the component «Religion as a way of social interaction» and those values that are aimed at protecting oneself from threats and anxiety was revealed.

However, in Christian students the interrelated values are «Tradition» (the value of maintaining and preserving cultural, family or religious traditions) and «Conformity – Rules» (the value of compliance with rules, laws and formal obligations), belonging to the block of values «Preservation», aimed at avoiding changes, self-restraint.

In Muslim students, the component «Religion as a way of social interaction» is associated with the value «Power – Resources» (the orientation towards the possession of power through control over material and social resources), which is part of the block of value «Self-assertion», expressing the orientation towards the satisfaction of one's own interests.

Consequently, we can conclude that the religious identity of students – representatives of both religions is determined by those values that are aimed at protecting themselves from threats and anxiety.

Thus, in Muslim students «Identity by religion» is highlighted to a lesser extent, in the case when the value «Universalism – Caring for others» (equality, justice, protection of people) is actualised for them. This value is included in the block «Self-determination», which is aimed at overcoming personal interests for the benefit of others.

Christian students are characterised by the interrelation of values united by the orientation to self-development. At the same time, the significance of the value of «Autonomy – Thought» (free development of their own ideas and abilities) leads to a decrease in the expression of the component «Religion as a way of individual positive changes», and the value of «Benevolence – Sense of Duty» (the desire to be a reliable and trustworthy member of the group) increases the expression of the component «Spiritual Identity».

The study also showed that Muslim students are much more likely than Christian students to participate in collective prayer practices. They have a higher expression of the value «Collectivism» (the importance of group belonging), which a priori leads to increased expression of the component «Religious Identity». As for the students professing Christianity, they do not show this relationship.

The interdependence of the value «Masculinity» (orientation to a clear gender differentiation of emotional roles) and different components of religious identity was revealed in all the groups studied. Thus, the correlation with the component «Religion as a way of social interaction» was highlighted. Moreover, in Muslim students, a correlation between the value «Masculinity» and the component «Religious Identity» was highlighted.

Consequently, the religious identity of students of both confessional groups has much in common and at the same time is defined by differences. The common tendency uniting the students of the considered confessional groups is the presence of religious identity orientation to protection from anxiety and worry (through the interrelation of its external components with the corresponding value orientations). At the same time, the religious identity of Christian students

is determined by a more individual and less ethno-confessional orientation, moreover, their participation in their ethno-confessional group is less associated with their membership in their ethnic community.

Thus, verification of all the results of the conducted research allowed us to conclude that the relationship between religious identity and value orientations of modern Kazakh students (on the example of students studying at KazNU al-Farabi) is a complex socio-psychological process, determined by external conditions (historical, cultural, confessional conditions, the level of religiosity of society, as well as the influence of socio-cultural environment), but at the same time – by individual-psychological peculiarities. The study of the peculiarities of this relationship and its monitoring is one of the topical directions in the socio-psychological study of modern Kazakhstani youth.

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Статья на русском: Особенности взаимосвязи религиозной идентичности и ценностных ориентаций современных казахстанских студентов (на примере КазНУ им. аль-Фараби)

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IMPACT OF PERSISTENCE ON SELF-ESTEEM AT THE STUDENT AGE

This article examines the relationship of self-esteem with perseverance, optimism, activity and responsibility. The authors analyzed the scientific literature in order to further explore self-esteem for its improvement. The relevance of this study is determined by the fact that self-esteem forms an idea of oneself, is an important regulator of behavior and affects all spheres of personal life. It determines the quality of life, efficiency and self-realization of the individual. The purpose of this study is to examine the features of self-esteem, the relationship with persistence and determine its socio-psychological factors.

The study involved 200 students aged 18 to 23 years from six universities in Kazakhstan. Five diagnostic techniques were used: Rosenberg Self-Esteem Scale; Optimism and Activity Scale, AOS; Carver-White questionnaire, BIS/BAS; Locus of Control Survey (Rotter); Hexaco PI-R60 questionnaire. The results of the conducted research showed the relationship of self-esteem with such indicators as optimism and activity, sociability and responsibility. The influence on self-esteem of factors such as sports, self-belief, parental support, satisfaction with appearance and studies, academic performance, suicidal thoughts and loneliness. According to the empirical analysis, the tendency of respondents to overestimate their self-esteem was found. The paper discussed the characteristics of students their values and other indicators. The study showed that 23.5% of students feel lonely, almost the same number of students think about suicide. Thus, this study provides new knowledge about self-esteem and its relationship with other psychological factors. It contributed to the understanding of the role of self-esteem in the formation of self-image and personality behavior, and is also of practical value for the development of psychological programs and techniques for working with students' self-esteem.

Key words: self-esteem, self-confidence, optimism, activity, persistence.

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Студенттік жаста өзін-өзі бағалауға табандылықтың әсері

Мақалада өзін-өзі бағалаудың табандылық, оптимизм, белсенділік және жауапкершілікпен байланысы қарастырылады. Авторлар өзін-өзі бағалауды жақсарту үшін оны тереңірек зерттеу үшін ғылыми әдебиеттерге талдау жасады. Бұл зерттеудің өзектілігі өзін-өзі бағалау, өзін-өзі бейнелеуді қалыптастыратындығымен, мінез-құлықтың маңызды реттеушісі болып табылатындығымен және жеке өмірдің барлық салаларына әсер ететіндігімен анықталады. Өмір сапасы, тиімділік және жеке тұлғаның өзін-өзі жүзеге асыруы оған байланысты. Бұл зерттеудің мақсаты, өзін-өзі бағалаудың ерекшеліктерін, табандылықпен байланысын зерттеу және оның әлеуметтік-психологиялық факторларын анықтау.

Зерттеуге Қазақстанның алты университетінен 18 – 23 жас аралығындағы 200 студент қатысты. Бес диагностикалық әдіс қолданылды: М. Розенбергтің өзін-өзі бағалау шкаласы (Rosenberg's Self-Esteem Scale); Оптимизм және белсенділік шкаласы, AOS; Карвер-Уайт сауалнамасы, BIS/BAS; Бақылау локусын зерттеу (Роттер); Нехасо Рі-R60 сауалнамасы. Зерттеу нәтижелері, өзін-өзі бағалаудың оптимизм, белсенділік, байланысқа бейімділік және жауапкершілік сияқты көрсеткіштермен байланысын көрсетті. Спорт, өзіне сену, ата-ананың қолдауы, сыртқы келбеті мен оқуға қанағаттану, оқу үлгерімі, суицидтік ойлар және жалғыздық сияқты факторлардың өзін-өзі бағалауына әсері. Эмпирикалық талдауға сәйкес, респонденттердің өзін-өзі бағалауды

асыра бағалауға бейімділігі анықталды. Мақалада студенттердің ерекшеліктері, олардың құндылықтары және басқа көрсеткіштері қарастырылады. Зерттеу көрсеткендей, студенттердің 23,5 пайызы өздерін жалғыз сезінеді, дәл осыншама студент, өз-өзіне қол жұмсау туралы ойлайды.

Осылайша, бұл зерттеу өзін-өзі бағалау және оның басқа психологиялық факторлармен байланысы туралы жаңа білім алуға мүмкіндік береді. Ол өзін-өзі бағалаудың өзіндік имиджін және жеке мінез-құлқын қалыптастырудағы рөлін түсінуге ықпал етіп, сондай-ақ студенттердің өзін-өзі бағалауымен жұмыс істеудің психологиялық бағдарламалары мен әдістерін әзірлеу үшін практикалық құндылық болып табылады.

Түйін сөздер: өзін-өзі бағалау, өзіне сену, оптимизм, белсенділік, табандылық.

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Влияние настойчивости на самооценку в студенческом возрасте

В статье рассмотрена взаимосвязь самооценки с настойчивостью, оптимизмом, активностью и ответственностью. Авторами был проведен анализ научной литературы, для того, чтобы глубже изучить самооценку для ее улучшения. Актуальность данного исследования определяется тем, что самооценка формирует представление о себе, является важным регулятором поведения и влияет на все сферы жизни личности. От нее зависит качество жизни, эффективность и самореализация личности. Целью данного исследования является изучение особенностей самооценки, взаимосвязь с настойчивостью и определение ее социально-психологических факторов.

В исследовании приняли участие 200 студентов в возрасте от 18 до 23 лет из шести университетов Казахстана. Было использовано пять диагностических методик: Шкала самооценки Розенберга; Шкала оптимизма и активности, AOS; Опросник Карвера-Уайта, BIS/BAS; Исследование локуса контроля (Роттер); Опросник Нехасо PI-R60. Результаты проведенного исследования показали взаимосвязь самооценки с такими показателями как оптимизм и активность, коммуникабельность и ответственность. Влияние на самооценку таких факторов как спорт, вера в себя, поддержка родителей, довольство внешностью и учебой, академическая успеваемость, суицидальные мысли и одиночество. Согласно эмпирическому анализу, обнаружена склонность респондентов завышать свою самооценку. В статье рассмотрены особенности студентов их ценности и другие показатели. Исследование показало, что одинокими себя чувствуют 23,5% студентов, почти столько же студентов думают о суициде. Таким образом, данное исследование позволяет получить новые знания о самооценке и ее взаимосвязи с другими психологическими факторами. Оно внесло вклад в понимание роли самооценки в формировании представления о себе и поведении личности, а также представляет практическую ценность для разработки психологических программ и методик работы с самооценкой студентов.

Ключевые слова: самооценка, вера в себя, оптимизм, активность, настойчивость.

Introduction

Self-esteem and its interrelation with self-regulation is a relevant topic, as it affects all spheres of human life throughout life. It determines a person's place in society, the quality of his or her life, the disclosure of potential and his or her self-actualization. Self-confidence is based on the ability to interact successfully with people, to a greater extent than on the assessment of one's intellectual abilities. According to O.M. Anisimova, the higher a person's intelligence, the lower his or her self-esteem. Self-esteem regulates human behavior, income level and

determines the level of claims. It is based on a person's values. The higher the self-esteem, the more emotionally stable a person is, which helps him better understand himself, find common language with people and cope with stress. The study of self-esteem is necessary to create a holistic picture, which will help to understand and identify the problems of this age and on this basis to improve the prediction of behavior and the ability to increase the activity of students in all spheres of social life. It is a scientifically proven fact that characteristics such as self-confidence and emotional stability are linked. Setting higher standards for oneself and improving

self-regulation are associated with high self-esteem, so it is vital to study self-esteem (Baumeister, 2003: 15). About 50% of our personality and self-esteem is inherited and the rest is due to the environment (Bouchard, 1990: 224). Student age is an important period for the formation of behavior and worldview that will be maintained throughout life, and it is very important to lay a strong foundation for a person's effectiveness later in life. The purpose of this study is to examine the self-esteem of students, to test the relationship of self-esteem with optimism, activity, perseverance, loneliness, suicidal thoughts, and responsibility, and to determine the socio-psychological factors of self-esteem that are necessary to keep the balance that is needed for life tone. The study of self-esteem is devoted to the works of R. Baumeister, J. Crocker, R. Burns, G. Schiraldi, R. Kelsey, A. Ellis, T. Chamorro-Premuzic, A.A. Rean, O.M. Anisimova, O.N. Molchanova, and others. Of particular interest is the scientific evidence of the connection of self-esteem with responsibility and perseverance, since the feeling of complete freedom, opening new horizons and achieving personal success depend on them. In addition, the task of the study is to identify student-age problems for their further solution.

Materials and research methods

The study involved 200 undergraduate and graduate students. The average age of respondents is from 18 to 23 years old. Research base: Al-Farabi Kazakh National University, S.D. Asfendiyarov Kazakh National Medical University, S. Demirel University, Almaty, I. Zhansugurov Zhetysu University, Taldyk-

organ, Nazarbayev University, L.N. Gumilyov Eurasian National University, Astana. Gender composition of the study: 124 women and 76 men.

Psychodiagnostics was conducted using five techniques: Rosenberg Self-Esteem Scale $\alpha = 0.65$; Optimism and Activity Scale $\alpha = 0.52$, AOS; Carver-White questionnaire, BIS/BAS $\alpha = 0.79$; Locus of Control Survey (Rotter) $\alpha = -0.36$; Hexaco PI-R60 questionnaire $\alpha = 0.94$.






Respondents were sent a google form. When analyzing numerical values that fall into several categories of any categorical variable, Shapiro's criterion was first used to test normality, Bartlett's criterion for equality of variance. To test the significance of differences between groups, ANOVA was used in case of normal distribution, and Kruskal-Wallis criterion for distributions other than normal. To find the relationship between two numerical variables, Pearson's correlation coefficient was used in case of normal distribution, and Spearman's correlation coefficient in case of other than normal distribution. Statistical data were processed using R-Studio.

Results and discussion

The purpose of this experimental study is to identify the weaknesses of college-age students within self-esteem and determine the relationship with indicators such as responsibility, perseverance, and self-belief, as well as to determine the socio-psychological factors of self-esteem in order to maintain self-esteem.

The following results were obtained during the empirical study:

Table 1 – Relations of students with parents

 Students feeling supported by parents	86,6%
 students who feel that they are being held to high standards	5,9%
 students who don't share with their parents	5,4%
 students who feel that their opinions are not considered	1,7%
 students who are misunderstood	0,4%

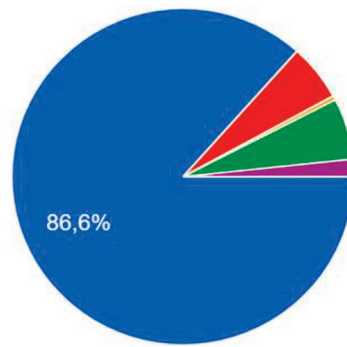


Figure 1 – What are your family relationships like?

The main percentage of students receive family support.

The results of statistical analysis showed that there are differences when comparing Rosenberg's self-esteem test and family relationships ($p = 0.020$). Family plays a crucial role in the formation of self-esteem. A sense of belonging to the family and security, full acceptance, parental support and constructive dialog support healthy self-esteem of the individual. The founda-

tion laid in childhood influences a person's effectiveness in the future. Parents' attitude toward the child, the pattern of behavior in the family, constant comparison with others, and negative beliefs will affect the person in the future. The way a child was treated in childhood, this is how he or she will build relationships in the future and replay childhood scenarios. A person who received insufficient love in childhood tries to please everyone and feels vulnerable.

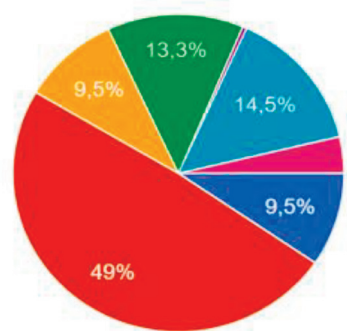


Figure 2 – What is of most value to you?

According to the results obtained, the differences between students' self-esteem and values are statistically reliable ($p = 0.001$).

- The 1st place among students' values is occupied by family (49% out of 100%),
- in the 2nd place – health (14.5%),
- in the 3rd place – freedom (13.3%),
- in the 4th place – study, career, and money (9.5%),

● in 5th place – love (3.7%),

● in 6th place – friends (0.4%).

According to Rubinstein, the peculiarity of self-esteem is that it is based on a person's values, on which the choice and construction of self-regulation and self-control mechanisms depend. This distribution of values is most likely a consequence of the coronavirus pandemic.

During the study the following bad habits of students were identified:

Smoking – 11,2%

Alcohol – 5.3%

gambling addiction – 9%

overeating – 18.1%

internet addiction – 80.9%

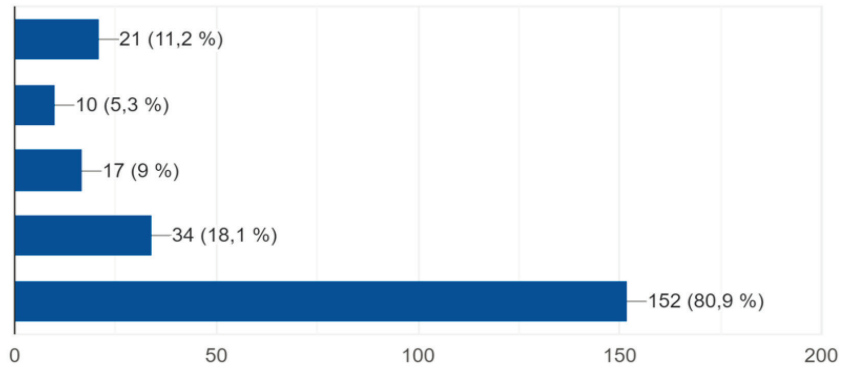


Figure 3 – Bad habits of students

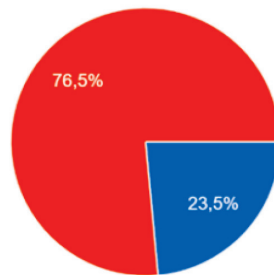


Figure 4 – Do you feel alone?

● Yes, it is – 76.5%

● No, it isn't – 23.5%

● Sometimes, but I wouldn't do it

● Yes, I'd do it

● No, it isn't

Loneliness is experienced by 23.5% of students, most likely a consequence of covid as well.

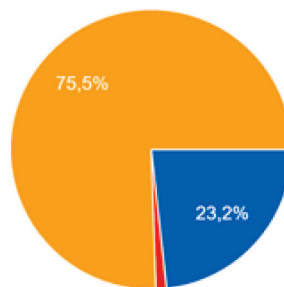


Figure 5 – Do you have suicidal thoughts?

In addition, differences were found when comparing suicidal thoughts with self-esteem $F=22.73$, $p < 0.005$. Suicidal thoughts are more frequent in people with low self-esteem and this figure shows a not quite good rate among students. As much as 23.2% of students sometimes think of suicide and 1.3% of respondents would commit suicide.

Self-assessment of working students and those who study, and work showed no correlation. Also, no correlation was found between the self-esteem of students from incomplete, complete, and large families.

Differences between groups are statistically unreliable ($p = 0.345$). Self-esteem of students from the city and village does not differ. Differences between groups are statistically unreliable ($p = 0.291$).

Out of 200 respondents, 23 students have high self-esteem out of them 14 males and 9 females, 28 students have low self-esteem, and 149 respondents have medium level of self-esteem.

High self-esteem low self-esteem average self-esteem

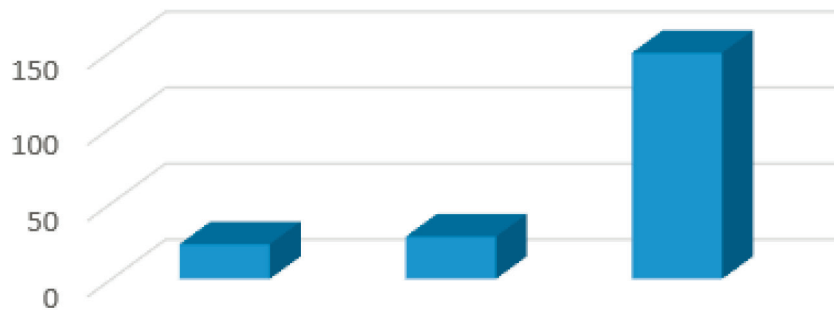


Figure 6 – Self-esteem level of students

No gender difference in self-esteem was found $p=0.15$.

According to the study of R. Baumeister, high self-esteem is a predictor of happiness, due to self-esteem, a person experiences more positive emotions and feels happier, which a person with low self-esteem is deprived of. It all starts with self-love. This is a valuable resource, as a person looks to the future with optimism, is open to new experiences, does not doubt himself, actively acts and takes risks.

We compared Rosenberg's test results with the student's own self-perception regarding his or her

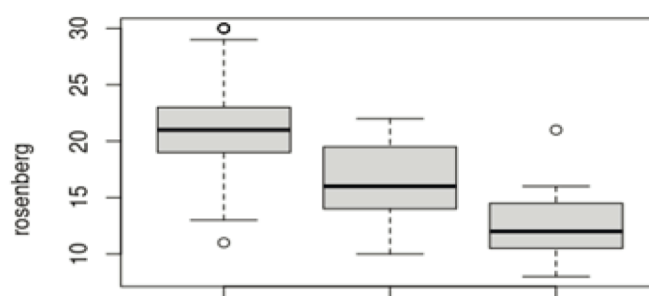
self-esteem and found a weak positive correlation $r = 2.76617747012989e-13$.

Tali Sharot called it "optimism bias", the distortion of reality in one's favor due to the desire to see oneself at its best (Sharot, 2011: 45). Because of a strong need to see themselves in a positive light, most people distort reality in their favor (Premuzic, 2022: 30).

The study found differences when comparing self-esteem with self-belief: $F = 37.07$, $p = 2.21609679452349e-14$.

Table 2 – Determining students' self-belief

Students who believe in themselves	82,5%
students don't know if they believe in themselves or not	14,2%
don't believe in themselves	3,3%



Yes, it is I don't know No, it isn't

Figure 7 – Indicator of students' self-belief

Self-belief is the recognition of one's self worth. It is the presence of inner support in oneself and full responsibility for the result of one's actions. Belief in oneself means connecting with one's intuition and overcoming doubts and indecision. Only a person who believes in himself can achieve success. Disbelief in oneself implies a voluntary rejection of the opportunities and benefits that appear to a person. It leads to the feeling that a person can achieve little. Belief in oneself is the recognition of one's self worth. It is an inner reliance on oneself and full responsibility for the result of one's actions. Belief in oneself implies connection with one's intuition and

overcoming doubts and indecision. H. Aliyev said: "There should be no doubt between you and the goal, otherwise you will stumble". According to A. Bandura, it is not enough just to have skills, you need to believe in yourself. The link between personal effectiveness and the actual level of professional skill is realized through belief in oneself. A person who believes in themselves will be much more effective and will put 100% into the task to achieve the result, while another will choose to avoid responsibility or complete the task at half strength (Kelsey, 2022: 95). Confidence is about recognizing one's capabilities and believing in oneself.

Table 3 – Attitude of students to the future

students who do not fear the future	36,9%	
students who are sometimes scared about the future	41,1%	63,1%
students who are usually afraid of their future	11,4%	
students who are constantly afraid of their future	10,6%	

According to the results of the study, it turns out that as much as 63.1% of students live in fear and worry about their future. Differences were found when comparing self-esteem with fearfulness ($p = 0.001$).

The results of the study showed that students who are involved in sports have significantly different self-esteem: $F = 8.90$, $p = 0.0002$.

31.1% of students engaged in sports, 44.4% engaged in sports occasionally and 24.5% of students did not engage in sports. Regular exercise and body transformation increases energy level, relieves negative emotions, and increases self-esteem of a person. Treating our body is consonant with the way

we treat ourselves. Treating the body poorly makes people see it as disgusting and devalues them. By treating the body with the respect, it deserves, a person begins to realize his or her value. A person who treats himself with respect, takes care of his appearance and exercises regularly, thanks to which depression goes away and anxiety levels decrease. Sports makes a person more cheerful, resilient and strengthens the immune system. Also, negative emotions such as anxiety, anger, aggression go away through active, physical exercise.

Satisfaction with one's appearance varies in comparison to self-esteem $F = 42.14$, $p = 5.80771655297797e-16$.

Table 4 – Attitude of students to their appearance

Students satisfied with their appearance	79,3%
don't know if they are happy with their appearance or not	12,9%
unhappy with their appearance	7,9%

The relationship between self-esteem and optimism is statistically significant ($r = 0.451$). An insecure person is full of resistance, indecisive, inactive and full of anger. Pessimism is formed due to negative experiences in the past and acts as a powerful brake. Self-confident people hope for the best and it is optimism that helps them to act and take risks (Kelsey, 2022: 81).

The correlation of self-esteem with activity was found to be statistically confirmed too ($r = 0.409$). Low self-esteem blocks a person's activity and on the contrary a person with high self-esteem is active and acts lightning fast without wasting time on thinking and doubts.

When comparing extraversion with self-esteem, a correlation was found ($r = 0.610$). Extraverts have higher levels of self-esteem compared to introverts (Cheng, 2003). In the empirical study, differences were found when comparing Rosenberg's test with sociability: $F=11.61$, $p = 0.0007$.

A correlation was found when comparing the Rosenberg Self-Esteem test with perseverance according to the Carver-White methodology $r = 0.34$, $p = 3.198e-07$. It is characteristic of persistent people to be enterprising, determined, and active in achieving the goal. Such people think through every step they take and focus on their goal despite obstacles. By their active actions a person creates favorable conditions of life.

The study found a negative correlation between self-esteem and avoidance of unpleasant situations ($r = -0.344$). The higher a person's self-esteem, the less he avoids unpleasant situations and takes more responsibility. Responding quickly to a problem, taking responsibility, making efforts to achieve the goal and the result of labor, raises self-esteem and helps to expand the boundaries of possibilities.

Differences were found when comparing self-esteem with students' willingness to learn $p = 0.0009$.

Table 5 – Attitude of students to study

Students who enjoy studying at university	75,9%
don't know if they like learning or not	15,8%
students who don't like their university studies	8,3%

If a student likes studying and has no internal conflict between what he/she wants and parents' desire for their child to study where they want and the most important thing is that it does not contradict the values of the person himself/herself, then most likely he/she will be realized as a specialist, will enjoy studying at the university, later on from his/her work and will be much happier and more successful than his/her classmates and most likely will bring more benefit to the society. Edward M. Hallowell believes that lack of success is due to the fact that the person is out of place and doing the wrong thing. (Kelsey, 2022: 135). Achieving success requires effort, and doing work is much easier if one is doing something that is enjoyable. Hard work will then be seen as a hobby. It is crucial to have a plan of action and visualize the end result of one's efforts.

Differences were found when comparing academic performance with self-esteem ($p = 0.0002$). The higher the academic performance at university, the higher the self-esteem. According to J. Crocker, conditional self-esteem, which depends on academic performance at university, will constantly fluctuate depending on the results of studies and therefore suggests finding a more stable support, as it negatively affects students' self-regulation and is emotionally draining (Crocker, 2002). Undoubtedly, it is good to motivate a person for a high result, but in this case self-regulation will prioritize the maintenance and protection of self-esteem. In case of failure in any one area of life, it is common for a person to generalize all areas of life and negatively evaluate himself as a whole, considering himself a failure. Although to maintain a healthy self-esteem, it

is important to evaluate not oneself, but one's skills, abilities and experience in a given area. Analyzing this and taking into account the fact that the action that has been repeated many times is good, and the first time not everything is smooth and as it should be, and that for a good result it is necessary to make maximum efforts, a person will be softer towards himself, understanding that the next time it will be much better and with each time the skills will be honed. Condemning oneself a person considers not one's actions to be wrong, but oneself as a whole to be a mistake. This self-loathing is based on shame and comes from generalization.

Unconditional acceptance is when a person evaluates themselves as a worthy person under all circumstances and accepts themselves regardless of the circumstances. By recognizing ourselves as non-perfect and having the right to make mistakes, we become less imperfect (Ellis, 2022: 91). If we consider conditional self-esteem, a person with conditional self-esteem will strive to achieve success and self-actualization, control everything and pre-plan their life, engage in sports, proving their superiority to gain new knowledge. In order to earn respect, such people will make efforts to create a family and maintain relationships with other families. Such people work hard, realizing that they are in a competitive environment and do not waste time. People with conditional self-esteem prioritize personal experiences over social experiences, fixating on their accomplishments, such people do not engage in social activities, and this can lead to contempt towards the world. Such people choose sacrificial behavior and try to be good. If we consider the negative sides of conditional self-esteem, such behavior leads to increased stress, aggression, bad habits and self-abuse. Conditional self-esteem leads to pessimism, feelings of hopelessness, and constant dissatisfaction with oneself. People with conditional self-esteem can be self-centered and suffer from narcissism. This is why it is important to live in complete harmony with oneself from a state of love, not scarcity. Self-esteem inevitably leads to competition. Of course, conditional self-esteem has many pluses, but its most important disadvantage is that after achieving everything, one feels completely devastated by the constant struggle and emotionally drained, realizing that precious time was lost in the pursuit of success to simply enjoy the moment and be with loved ones.

Patricia Linville believes that people with a wide range of experiences in different fields and who have a variety of interests are more resilient

to stress than those with expertise in only one field. (Linville, 1987: 76).

According to Amy Chua success can be achieved in three ways – feeling superior to other people due to good genes, a constant desire to prove one's superiority due to insecurity and strict self-discipline.

Glenn Schiraldi believes that healthy self-esteem stems from three factors: human dignity, love, and personal growth. Growth requires consistency as it implies movement in the desired direction. The foundation of self-esteem will be unreliable if one begins with the third factor, ignoring the first two (Schiraldi, 2021: 40). If self-esteem itself is unstable, it is the self-value of the individual that must be relied upon to solve the problem, which implies connection with one's inner child and full contact with the body, as it never fails and prompts one's true needs and warns of danger. Self-value depending on self-esteem is stable and does not depend on external circumstances, constituting the core of self-esteem. The basis of self-value is the realization of one's uniqueness, full acceptance of oneself, having the right to make mistakes and not comparing oneself with others, doing everything with love and taking care of oneself.

Edward M. Hallowell believes that lack of success is due to being out of place and doing things that are not one's business. (Kelsey, 2022: 135). Achieving success takes effort, and getting the job done is much easier if you do something you enjoy, then hard work will be seen as a hobby. It is crucial to have a plan of action and visualize the result of your efforts. Just listen to your intuition, to your inner voice, to the cues of your body and move through life not through resistance, but according to the dictates of your heart. Each person is born with a gigantic potential. The life of each of us at birth is an unfilled space from which anything can be created. This is the uniqueness of human life, that out of nothing, a person creates his own world and can achieve anything, and it is the self-esteem that determines what a person can allow himself. And the basis of any achievement is the perseverance and responsibility with which one approaches one's life and commits to a better quality of life. Working on oneself requires accepting responsibility. Personal growth makes one a better version of oneself, reveals new facets, develops abilities, opens new possibilities, helps one believe in oneself and elevates humanity. It is one of the greatest pleasures in life. And all this begins only when a person, despite fear, takes responsibility for himself and persistently goes to his goal.

In this way, the human being has a natural giftedness, potential that can be developed, the human body is not only perfect, but also gives clues in case of a threat or a chance. Only a person who loves himself will also treat others. Circumstances of life and other external factors do not affect human dignity. Money, status, and achievements only increase a person's social or market value, but human dignity is immutable. A person's desire to know himself focuses his attention on his inner self, which causes him pain, but its healing expands the focus outward and opens the person to love for people and joy in life. All people are equal, and this category is not comparative or competitive. One may excel in sports, science, business, but as human beings we are all equal. Human dignity does not need to be earned or proved, it simply exists, and we only must recognize, accept this fact and be thankful that we are endowed with it. It is essential to share your talent with people in order to show your dignity. It is important to learn to separate human dignity from external factors and move through life at your own pace, listening to the promptings of the inner voice and intuition. The task of each person is to develop physically, mentally, emotionally, and spiritually. By developing abilities, a person thereby shows love for himself and uses them for the benefit of others. The consequence of human dignity is personal growth. On the way to personal growth, it is not the result but the process itself that is important, and progress increases self-esteem. As we develop, we rise to a new level of development, thereby showing our worth and becoming even more beautiful. Positive experience of communication with people close to us helps us to see our pros and cons. It is important to consciously strive for simplicity, not to speed up, but to slow down. It is better to simplify rather than complicate everything.

According to Gallup Institute studies, when people are very busy, they sacrifice the things that give them pleasure in the first place, thus worsening their emotional state even more, which affects their self-esteem. When time is short, it is important to prioritize, not always to do what needs to be done, but also to give yourself moments of joy and pleasure,

thereby preserving your mental balance and increasing your self-esteem (Saad, 2014).

Conclusion

Studying self-esteem at the student age will help to reduce suicide rates and increase satisfaction among students, to direct energy not to negative reflections and devaluation of oneself, but to unlocking potential, sports, and self-actualization. According to UN research, for the first half of 2023, Kazakhstan ranks 20th in suicide rate. In 2021, Kazakhstan ranked third in the world in the number of suicides. Although the situation has improved significantly, the survey results showed that 23.2% of Kazakhstani students sometimes think about suicide, and 1.3% of respondents would commit suicide. Despite support from parents, 23.5% of students feel lonely. In the course of the study the correlation of self-esteem with responsibility, perseverance, sociability, optimism, and activity was found. Self-esteem is influenced by socio-psychological factors such as sports, self-belief, parental support, satisfaction with appearance and studies, academic performance, suicidal thoughts, and loneliness. According to the empirical analysis, the tendency of respondents to overestimate their self-esteem was found.

The strongest correlation of self-esteem was found with the values of the students, which is why the emphasis should be placed on implementing the right values. It is important to implement a new strategy regarding the association of students in interest groups, to introduce sports into daily life and to pay more attention through various activities, educational work, organization of student interest centers and psychological assistance, introduction to reading and hiking in the mountains. Only a comprehensive approach from university teachers, parents, state control and joint efforts of students themselves can improve the quality of life, emotional state, and self-esteem of students. A sense of unity, belonging to a student group, mutual support from teachers, students and warm communication are vital for students.

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Статья на английском: Impact of persistence on self-esteem at the student age

Статья на казахском: Студенттік жаста өзін-өзі бағалауға табандылықтың әсері

Статья на русском: Влияние настойчивости на самооценку в студенческом возрасте

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PSYCHOLOGICAL WELL-BEING OF WOMEN WHO HAVE EXPERIENCED DOMESTIC VIOLENCE

The article is devoted to the study of the psychological well-being of women who have experienced domestic violence. This is due to the fact that the well-being of women depends on the specific goals of the couple, the successful implementation of family plans, the level of mutual understanding, as well as resources and conditions for achieving the goals of family life. Domestic violence acts as a destructive factor of psychological well-being in the family, especially, the victims of domestic violence in most cases are women. The experience of physical and psychological violence in everyday life affects to women's psychological well-being.

The main purpose of the article is to identify the features of the psychological well-being of women who have become victims of domestic violence. According to the results of the study, the authors identified subjective aspects of the phenomenon of psychological well-being of women.

The article describes the categories of well-being, subjective well-being, psychological well-being and analyzes the results of research on the psychological well-being of women in general, including women who have been victims of domestic violence. In the experimental study, the PERMA-Profler questionnaire was used to determine the specifics of the psychological well-being of women who have been subjected to domestic violence, and mathematical statistics methods were used to determine the validity of the results of the experimental study. In the course of comparing the results of the experimental group (women who have experienced domestic violence) and the control group (women from normal families) a statistical difference between the two groups was revealed. According to the results of the study, it was found that the indicator of general well-being in women of the experimental group is moderate, which is due to the fact that women who survived pre-existing violence in their family after contacting the crisis center had a sense of life, they achieved some success and they felt happier. As the main conclusion of this study, it was determined that the phenomenon of psychological well-being in general can be subjective for each person.

Key words: well-being, psychological well-being, family well-being, domestic violence, life satisfaction, meaning of life.

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Тұрмыстық зорлық-зомбылықты басынан кешірген әйелдердің психологиялық саулығы

Мақала тұрмыстық зорлық-зомбылықты басынан кешірген әйелдердің психологиялық саулығының ерекшелігін зерттеуге арналған. Себебі әйелдердің саулығы ерлі-зайыптылардың нақты мақсаттарына, отбасылық жоспарларын сәтті жүзеге асыруға, өзара мінез-құлық ерекшеліктерін түсінуге, сондай-ақ алға қойған мақсаттарына жету үшін ресурстар мен жағдайларға байланысты. Алайда қазіргі таңда өзекті болып отырған тұрмыстық зорлық-зомбылық психологиялық саулықты бұзушы факторлардың бірі. Тұрмыстық зорлық-зомбылықтың құрбаны көпшілігінде әйелдер болып табылады. Күнделікті өмірде физикалық, психологиялық зорлық-зомбылықты басынан кешіру, әйелдердің психологиялық саулығының нашарлауына жағдай жасайды.

Мақаланың негізгі мақсаты тұрмыстық зорлық-зомбылықтың құрбаны болған әйелдердің психологиялық саулығының ерекшелігін анықтау болып табылады. Зерттеуден алынған мәліметтер психологиялық саулық феноменінің субъективті жақтарын анықтауға мүмкіндік береді.

Мақалада саулық, субъективті саулық, психологиялық саулық категорияларына сипаттама беріліп, жалпы әйелдердің, сонын ішінде тұрмыстық зорлық-зомбылықтың құрбаны болған әйелдердің психологиялық саулығын қарастырған зерттеулерге талдау жасалынған. Эксперименталды зерттеуде тұрмыстық зорлық-зомбылықты басынан кешірген әйелдердің психологиялық саулығының ерекшелігін анықтау үшін PERMA-Profilер сауалнамасы қолданылып, алынған нәтижелерге математикалық статистика қолданылған. Зерттеуде эксперименталды топ (тұрмыстық зорлық-зомбылықты басынан кешірген әйелдер) пен бақылау тобы (қалыпты отбасындағы әйелдер) тобының нәтижелері салыстырылып, екі топ арасындағы айырмашылық статистикалық тұрғыда көрісетілген. Зерттеу нәтижесі бойынша эксперименталды топтағы әйелдерде жалпы саулықтың көрсеткіші орташа дәрежеде екендігі анықталды. Оның себебі: әйелдер өткен өмірінде отбасында көрген зорлық-зомбылықпен салыстырғанда, дағдарыс орталығына келгеннен бері өмірінде мағына пайда болғанын, біршама жетістікке жеткенін, мақсатқа бір қадам аяқ басып, бақыттымын деп бағалауымен байланысты. Демек, жалпы психологиялық саулық феномені әрбір адам үшін субъективті болып табылуы мүмкін.

Түйін сөздер: саулық, психологиялық саулық, отбасылық саулық, тұрмыстық зорлық-зомбылық, өмірге қанағаттану, өмірлік мағына.

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Психологическое благополучие женщин, переживших домашнее насилие

Статья посвящена исследованию особенностей психологического благополучия женщин, переживших домашнее насилие. Это связано с тем, что благополучие женщин зависит от конкретных целей супружеской пары, успешной реализации семейных планов, уровня взаимопонимания, а также ресурсов и условий для достижения поставленных целей семейной жизни. Бытовое насилие выступает в качестве деструктивного фактора психологического благополучия в семье, в частности, среди жертв бытового насилия преобладают именно женщины. И как следствие этого у женщин-жертв семейного насилия отмечается значительное понижение уровня психологического благополучия в семье.

Статья посвящена изучению феномена психологического благополучия женщин, являющихся объектом домашнего насилия. По результатам исследования авторы выявили субъективные аспекты феномена психологического благополучия женщин.

В статье дается характеристика категорий благополучия, субъективного благополучия, психологического благополучия и анализируются результаты исследований, посвященных психологическому благополучию женщин-жертв семейного насилия. В рамках эмпирического изучения уровень психологического благополучия женщин был продиагностирован с применением опросника PERMA-Profilер. Достоверность и надежность результатов экспериментального исследования была подтверждена на основе применения методов математической статистики. В результате сопоставления результатов исследования в экспериментальной группе (женщины-жертвы домашнего насилия) и в контрольной группе (женщины из нормальных семей) выявлена статистическая разница между двумя группами. По результатам исследования установлено, что показатель общего самочувствия у женщин экспериментальной группы умеренный, что обусловлено тем, что у женщин, переживших домашнее насилие в своей семье после обращения в кризисный центр появился смысл жизни, они добились определенных успехов и они почувствовали себя более счастливыми. В качестве основного вывода данного исследования определено, что феномен психологического благополучия в целом может быть субъективным для каждого человека.

Ключевые слова: благополучие, психологическое благополучие, семейное благополучие, домашнее насилие, удовлетворенность жизнью, смысл жизни.

Introduction

The interpersonal relationship of a couple forms the basis of the family well-being and psychological comfort of all its members. The quality of family-

marital relations largely depends on the compatibility of spouses, spiritual and physiological identity and the uniqueness of their ideas about marriage. Family well-being is expressed in a sense of subjective satisfaction of the spouses with the marital

relationship, or in the presence of a high psychological well-being. In family and marriage relations, the image of a psychologically mature person, that is, capable of coming to a reasonable decision, adequate adaptation, building constructive communication and mutual understanding, is important, which ensures the well-being of the family in the psychological and emotional state and interpersonal relationships.

The category of «psychological health», which appeared in later times, became the object of study by domestic and foreign psychologists and sociologists. The general concept of human health has existed since ancient times. It was the subject of thought of the earliest philosophers, who linked it in different ways with other concepts such as «happiness», «satisfaction», «quality of life». However, in order to have a clear understanding of the structure, quality and essence of wellness, it is still necessary to study the relationship between various concepts that describe positive human functioning, highlight areas of overlap with them and identify differences. At the same time, in psychological practice, there is a need to master the substantive theory of personality wellness and methods of working with situations of psychological discomfort (Pavlotskaya, 2016).

The feeling of well-being is very important for mental health. It acts as the main phenomenon of human health. The health of the individual is primarily subjective. As a component of subjective well-being, L. V. Kulikov indicates such an interrelated structure as: social well-being, spiritual well-being, physical well-being, material well-being, psychological well-being (Kulikov, 2000). Within this given structure of subjective well-being, psychological well-being is the most important category. The study of the women psychological well-being, especially victims of domestic violence, is one of the most pressing issues today. This is a big problem for many countries, including Kazakhstan. According to statistics, every third woman in the world faces physical or sexual abuse from her partner. Domestic violence in Kazakhstan has caused the death of 300 women over the past 2 and a half years.

Justification of the choice of topic and purpose and objectives.

The fact that women are victims of domestic violence can lead to a decrease in their psychological health. This means that women lose the meaning of life, feel unhappy, lonely, lose interest and do not strive for success. In connection with these issues, we have taken the psychological health of women

who are victims of domestic violence as an object of the research.

The purpose of the study: to identify the specifics of the psychological well-being of women who have experienced domestic violence in comparison with a normal family. Because the fact that women experience violence in family life can lead to a decrease in their overall psychological well-being.

Research hypothesis: «Women's experiences of domestic violence may lead to a decrease in their overall psychological well-being.»

The main objectives of our research are:

- To make a theoretical analysis of the studies considering the categories of health, subjective health, and psychological health.
- To review the experimental studies that have considered the psychological health of women.
- Comparison of the characteristics of psychological health of women who have experienced domestic violence with the psychological health of women in normal families through experimental research.

Psychological health (spiritual comfort) is the harmony of mental processes and functions, a sense of wholeness, and internal balance. Psychological health is associated with the harmony of the individual, the success of the implementation of stable and specific goals, action and behavior plans, and the availability of resources and conditions for achieving goals. The opposite feeling of psychological well-being appears in situations of discomfort, frustration, monotony of executive behavior and other similar situations. Health makes it possible to be satisfied with interpersonal relationships, to communicate and get positive emotions from it, to satisfy the need for emotional warmth. One of the factors that destroy health is social isolation (deprivation), tension in important interpersonal relationships and violence (Grigorenko, 2009).

Numerous studies focusing on psychological well-being were conducted. Generally, they can be categorized into different groups.

Considering the first group we can single out two key perspectives: hedonistic and eudemonistic. Within theories focused on hedonism, mental wellness is characterized by the balance of joy and disappointment, or the balance between positive and negative experiences. According to N. Bradburn, a specific framework for mental health, which he argued is the balance resulting from the interplay between positive and negative emotions. Happiness or sadness caused on the base of daily events and

situations can accumulate in one's mind as a certain state. Resentment and sorrow increase of negative affect, while situations that make people experience joy and happiness increase positive affect. (Bondarenko, 2011). The variance between these emotional states serves as a measure of mental wellness, reflecting an individual's overall contentment or dissatisfaction with life.

Similar concept called "subjective well-being" was developed by E. Diener. He stated that the subjective well-being includes three main elements such as satisfaction, positive emotions and negative emotions, which collectively determine an individual's subjective well-being. According to author, «subjective well-being shows not only how anxious a person is, but also how much happier one person is than another», implying that subjective well-being is synonymous with happiness (Kulikov, 2007). Therefore, we can conclude that if a person generally feels content with life and occasionally experiences negative feelings, the person has a high level of subjective well-being.

The eudaemonist direction emphasizes that personal development is a crucial and integral aspect of wellness. A.A. Kronik considered this direction in his theories and concluded that an individual's attitude mainly to find happiness in possible ways forms hedonistic, ascetic, active, thoughtful attitudes. These attitudes, according to A.A. Kronik, helps individuals in finding their path to self-realization. The author interprets psychological methods of finding happiness as forms of self-regulation enhancing the significance of the world and amplifying one's own abilities. Four relatively independent principles can be derived based on two forms of self-regulation. They are increasing usefulness, reducing needs, reducing complexity, increasing abilities (Mailyan, 2022).

The second category in the study of psychological well-being includes theories by scientists such as A. Maslow, K. Rogers, G. Allport, K.G. Jung, E. Erickson, S. Buhler, B. Newgarten, M. Hod, and D. Birren. K. Ryff is a prominent player in this group, having defined six essential components of psychological well-being: self-acceptance, positive relationships with others, autonomy, environmental management, purpose in life, and personal growth (Ryff, 1989).

K. Ryff also emphasized the significance of these components in psychotherapeutic studies, pointing out that elements of psychological well-being are associated with various structural aspects of other theoretical works (Ryff, 1996).

For example, self-acceptance is determined as an element of psychological well-being according to K. Ryff is close to the concepts of "self-respect" and "self-recognition" that were constructed and introduced by A. Maslow, K. Rogers, G. Allport and M. Yahod. The personality concept by K. Jung is also closely related with the acceptance of one's advantages and shortcomings as well as the theory of a positive assessment of one's own past considered by E. Erickson's as part of the process of ego-integration.

The third group contains the understanding the "psychological well-being" phenomenon, that is based on the psychophysiological maintenance of functions. According to the basic theories of these category the individual differences in psychological health can be explained by genetic factors. In their examination of hedonistic education and wellness, R. M. Ryan and E. L. Deci have observed a clear link between physical health and psychological well-being (Deci, Ryan, 2008). Illnesses usually lead to functional limitations, reducing the possibilities of life enjoyment. R. M. Ryan and K. Frederick have identified subjective vitality as a key measure of psychological wellness, concluding that subjective vitality not only correlates with psychological health scales like autonomy and positive interpersonal relationships, but it is also connected to physical symptoms (Bocharova, Fesenko, 2008).

The fourth group includes an understanding of the phenomenon of "psychological well-being," which P. P. Fesenko and T. D. Shevelenkova define as a subjective feeling of happiness, satisfaction with oneself and one's life, as well as a holistic experience associated with a person's basic values and needs. In this context, psychological well-being is viewed as a subjective phenomenon, an experience (akin to the concept of subjective well-being in E. Diener's works), that is inextricably linked to the internal appraisal system of the experiencer. Regarding the idea of psychological wellbeing, the writers stress on a person's subjective assessment of himself and his life, as well as on features of the good functioning of the individual, believing that these two aspects are synthesized (Shevelenkova, 2005).

Based on K. Ryff's theory, P. P. Fesenko and T. D. Shevelenkova recommended to consider the psychological well-being as a complicated sense of a person's satisfaction with his life, which represents both the actual and potential components of an individual's life. Describing a person's experience of psychological well-being, they stated that any experience leads to comparison with a norm, standard,

or ideal experience in person's mind in the form of a certain version of self-esteem or attitude toward himself (Budaeva & Khalifaeva, 2014).

At the present stage of society development, exploration of psychological well-being across different facets of an individual's personality has become significantly important. The development of a child's character, along with their value system and worldview, is deeply influenced by the family's state of well-being. As the initial social structure, a child engages with, the family plays a crucial role in fostering a person's personal, intellectual, and spiritual growth. Within this context, a woman stands as the cornerstone of family wellness. There have been investigations focusing on the psychological well-being of women, examining it through diverse measures.

Chebotareva and E. V. Koroleva's study focuses on the psychological health of middle-aged women with various marital statuses. The study's selection group included 365 women aged 35 to 56, who were married (first, second, or third), divorced, or had never married. Findings indicate that the marital status of middle-aged women has a connection to their psychological well-being, independent of the relationship's quality. Married women reported higher life satisfaction compared to never-married women, with divorced women falling in the middle in terms of psychological health. Notably, women in their third marriage exhibited significantly better psychological well-being than those in their first or second marriages. Additionally, women who had never married showed less emotional independence from their parents compared to those who were married. (Chebotareva, Koroleva, 20196).

And S. S. Savenysheva, M. D. Petrash, O. Yu. Strizhitskaya considered the gender differences of life satisfaction, psychological well-being and satisfaction with marriage. Through a comparative analysis of the relationship of the studied phenomena in groups of men and women, it was found that satisfaction with marriage in men was the predictor of satisfaction with life in general, and «self – perception» in women was the predictor of psychological well-being. In the course of the analysis of the relationship between the parameters of satisfaction with marriage and psychological well-being, it was shown that such components of psychological well-being as «life goal» in men, and «positive relationships» and «self-acceptance» in women are closely related to satisfaction with marriage (Savenysheva, Petrash, Strizhitskaya, 2017).

Some studies have shown that men and women as they age, have steady psychological well-being. Y. Dubovik in his study described that there were no significant differences in the structure of psychological well-being of men and women of old age. It was found that gender characteristics lose their importance over time and cease to influence the characteristics of experiencing psychological well-being (Dubovik, 2011).

The following study is devoted to the problem of the personal experience of motherhood in terms of the subjective experience of psychological well-being of young women from full and single-parent families. According to the result obtained, mothers from full families have a higher overall level of psychological well-being than mothers from single-parent families. The relationship between the level of psychological well-being of married women and the degree of acceptance of the parental position is more positive than in mono-paternal mothers (Semenova, Serebryakova, Garakhina, 2018).

Moreover, in some studies women's psychological well-being, stress in everyday life and interpersonal relationships were considered. M. V. Saporovskaya links emotional burnout in women in the family to the mental development of middle age with specificity, actual daily tasks, the quality of interpersonal connections in the family, and psychological well-being covered by the content of stressful events (Saporovskaya, 2018).

And L. A. Golova studied the role of psychological health and life satisfaction in the perception of the number of stressor and stress tension in gender differences (Golovey, 2018). O. B. Podobina shows the type of attitude of women to their parents as a factor in psychological well-being (Podobina, 2018).

Most foreign studies that have considered the psychological well-being of women associate psychological well-being with social roles, interpersonal relationships in the family, locus control.

R.G. Kopp and M.F. Ruzicka investigated the relationship between various social positions, internal and external locus control, and psychological well-being. This study found that women's psychological well-being was positively connected with the number of social roles and the internal locus control (Kopp, 1993).

K.J. Saunders, S. Kashubeck-West has proven a positive relationship between the psychological well-being of women and developed feminist identity, orientation towards gender roles (Saunders, Kashubeck-West, 2006). The results of a study con-

ducted in Nepal, one of the South Asian states, show that a good relationship between young women and their husbands, especially a good relationship with their mother-in-law, is a positive relationship that leads to a decrease in depression levels. This means that depression and the emergence of tension between the couple indicate the special role that the husband and mother-in-law play in the high psychological well-being of a woman. (Gopalakrishnan, 2023). (Gopalakrishnan, 2023). Another study shows that women who live in poorer families are more likely to have lower psychological health than those who live in families with higher financial income (Marie-Klose, 2023).

In the Kazakhstani scientific studies that considered the category of well-being, K.S. Adilzhanova's PhD dissertation was on the topic «Psychological and pedagogical foundations of increasing subjective satisfaction in students» (Adilzhanova, 2022), and A.R. Rizulla's PhD thesis was on the topic «The relationship between subjective health and mimicry in the example of student youth of Almaty» (Rizulla, 2019).

Turning now to research examining domestic violence as a predictor of women's psychological well-being. M. Mahapatro, S.P. Singh (Mahapatro, Singh, 2020) examined the coping behavior used by women experiencing domestic violence to overcome the problem. This study used in-depth interviews to identify coping strategies and content of women. Female victims of domestic violence had better coping behavior outcomes when they received informal support. And when women received support through special places, it led to better results of winning behavior and reduced psychological distress. It is concluded that one of the predictors of women's psychological health is coping behavior.

In a study conducted in Saudi Arabia, the most common types of domestic violence were emotional (69%), social (34%), economic (26%), physical (20%) and sexual (10%). The consequences of violence against women have resulted in psychological and behavioral problems. Among the predictors that reduce the women psychological well-being are women's youth, long marriage, men's low education and women's high education, husband having several wives, military profession, husband's aggressiveness, etc. (Barnawi, 2017)

In the following study, life difficulties of women victims of domestic violence after leaving the crisis center, satisfaction in the main areas of life, violence before and after the crisis center, and psychological and social adaptation are considered. In most cases,

depression and trauma symptoms in women were associated with childhood sexual violence, dissatisfaction with life and upbringing, as well as financial difficulties (Ham-Rowbottom, 2005).

F. I. Matheson and his coauthors believe that when working with women who are victims of intimate partner violence, it is necessary to work holistically, including all issues of physical trauma, psychological health, and addiction (Matheson, 2015). I. Montero and other authors of book “Interpersonal violence and women's psychological health” show that women who have experienced violence have higher levels of low self-esteem, psychological distress, somatic complaints, and use of antidepressants or tranquilizers than women who have not experienced violence (Montero, 2011).

A study examining the relationship between women's psychological health and marital violence in the southern region of Jordan shows that women's psychological health is primarily related to self-acceptance and environmental control. And women's low psychological health was positively associated with spousal violence (Hamdan-Mansour, 2011).

In general, on the basis of the above studies, the following categories can be distinguished as predictors of women's psychological health: women's marital status, women's upbringing from a full family, quality of interpersonal relationships in the family, content of stressful situations, life satisfaction, type of women's relationship with parents, social roles, level of financial income. And the low psychological health of women who have become victims of domestic violence is associated with the following phenomena: controlling behavior, young women, long marriage, low level of education of men and high level of education of women, presence of several wives in the husband, military profession, aggressiveness. stress, depression, experience of violence in the woman's history, dissatisfaction with life and upbringing, as well as material difficulties.

It can be concluded that psychological health is a multifaceted phenomenon that includes all spheres of life and emotions, cognition and personality of a person. Among them, studying the psychological health of women who have become victims of domestic violence is one of the most pressing problems today.

Methodology of scientific research

In this regard, in order to determine the characteristics of the psychological health of women affected by domestic violence, we conducted a study

of women at the «Umit» crisis center in Astana. The aim of the study is to determine the psychological health of women in crisis centers, compared with women who are not victims of domestic violence. The PERMA-Profil questionnaire and the interview method were used to determine the characteristics of the psychological health of women at the crisis center. In the study, women who had been subjected to domestic violence were taken as an experimental group, and women from a normal family were taken as a control group.

The PERMA-Profil study was conducted in 2016. It was developed by Austrian researchers J. Butler, M. L. Kern. The questionnaire is based on the concept of positive emotions, interest, meaning and achievement by M. Seligman. The PERMA-Profil questionnaire allows you to evaluate health on 9 scales: 5 basic (15 basic questions) described by M. Seligman's PERMA model, and 4 additional (8 additional questions) scales for evaluating negative emotions, health, loneliness and happiness. The authors added additional questions to the questionnaire in order to increase the reliability of the respondents' answers, as well as to fully describe the health phenomenon. Loneliness and negative emotions, according to the authors of the survey, are symptoms of ill health, and physical health and happiness correlate with psychological health (Akimova, 2022). PERMA-Profil questionnaire scales: positive emotion, interest, kinship, meaning, achievement, PERMA general health index, negative emotion, health, loneliness.

Positive emotions – A general tendency for a person to experience joy and pleasure in everyday life.

Engagement-Degree of absorption and interest in any activity.

Relationships – A sense of self-worth and support from reference people.

Meaning – The presence of meaning in life. Meaning gives the feeling that life matters.

Achievements – A subjective sense of achievement of the set goals, as well as the ability to fulfill the set tasks.

Happiness – An indicator of subjective experience of happiness.

PERMA Overall Indicator of Well-being – Cumulative indicator of well-being for 5 components of the PERMA model: positive emotions, engagement, relationships, meaning, achievements.

Negative emotions – A general tendency to experience a person's sadness, anxiety, anger in everyday life.

Health – A person's feeling of physical health and vitality.

Loneliness – Feeling a man of loneliness and social isolation.

Development of methodology. The researcher scores the 23 questions asked in the range of 0-10 points. The questionnaire scale values are determined as the arithmetic mean of the corresponding questionnaire items. The minimum value is 0, the maximum is 10.

Results and discussion

To determine the specifics of the psychological well-being of women who have experienced domestic violence, a perma-Profil survey was conducted. The study involved 21 women who have experienced domestic violence and 25 women from normal families. The PERMA-Profil survey was conducted on both groups. The first descriptive data from the survey are presented in Table 1-2 below.

Table 1 – The first descriptive statistics of women who have experienced domestic violence

		Women who have experienced domestic violence									
		Positive emotion	Engagement	Relationships	Meaning	Accomplishment	Happiness	General health indicator	Negative emotion	Health	Loneliness
N	Validity	21	21	21	21	21	21	21	21	21	21
	Missed	0	0	0	0	0	0	0	0	0	0
Mean		6,7	5,6	5	7	6,3	6,6	5,8	4	6,7	3,7
Median		7	6	6	8	7	8	6	4	7	4,0
Mode		6 ^a	6	6	9	7	8	3 ^a	2	4 ^a	0
Standard deviation		2,2	1,7	1,8	2,5	2,1	3	2	2	2,6	3,5
Minimum		3	3	2	3	2	0	3	2	3	0
Maximum		10	9	8	10	10	10	9	8	10	10

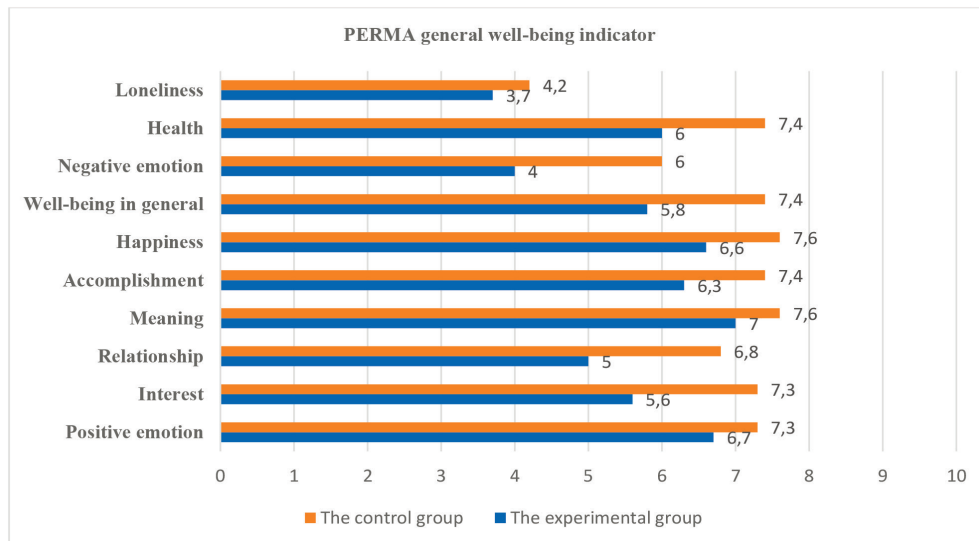
a. There are several modal values. The smallest value is shown

Table 2 – The first descriptive statistics of women in a normal family

		Women in normal families									
		Positive emotion	Engagement	Relationships	Meaning	Accomplishment	Happiness	General health indicator	Negative emotion	Health	Loneliness
N	Validity	25	25	25	25	25	25	25	25	25	25
	Missed	0	0	0	0	0	0	0	0	0	0
Mean		7,3	7,3	6,8	7,6	7,4	7,6	7,4	6	7,4	4,2
Median		8	8	7	8	7	8	8	6	8	5
Mode		9	9	8	9 ^a	7 ^a	10	9	6	7	0
Standard deviation		2,2	1,5	2,4	2	1,3	2,5	1,5	1,8	2	3,6
Minimum		2	5	2	4	5	2	5	3	2	0
Maximum		10	9	10	10	10	10	9	10	10	10

a. There are several modal values. The smallest value is shown

A comparative graphic of the results obtained from the PERMA-Profilier questionnaire for the two groups is presented in Figure 1.

**Figure 1** – Comparative graph of the results obtained from the PERMA-Profilier survey by experimental and control groups

Answers to the PERMA-Profilier survey are scored on a scale of 0-10. According to the results of women who have experienced domestic violence, the average level of the 9 scales is between 3.7-7 points, and for women in normal families it is 4.2-7.4. «Meaning» scale was the highest indicator among women in the experimental (M=7; Me=8) and control (M=7.6; Me=8) groups. Therefore, both groups have a vital meaning. The degree of passion for life is high. In addition, the «Happiness» scale is slightly higher in the control group (M=7.6; Mean=8) than in the experimental group (M=6.6;

Mean=8). The scale showing the highest difference between the two groups «Negative emotion» is lower in the experimental group (M=4; Me=4) than in the control group (M=6; Me=6). That is, the general tendency of women to experience sadness, anxiety, and anger in their daily life is higher in women in the control group. And now the scale of «General index of health» is lower in the experimental group (M=5.8; Me=6) than in the control group (M=7.4; Me=8). However, women who have experienced domestic violence have an average level of general health. Our hypothesis that «Women's experience

of violence in family life can lead to a decrease in their overall psychological well-being» has not been proven. In order to supplement the obtained information, an interview method was conducted with women who were victims of domestic violence. In the PERMA-Profil survey, women reported that they rated their experience of violence before coming to the crisis center in comparison to their lifetime experience. Compared to the violence they experienced in his family in his past life, since coming to the crisis center, they have gained meaning in their lives, have achieved some success, they also have taken a step towards their goals, they feel quite happy. However, according to the PERMA-Profil

survey of women in the experimental group, the indicators of 9 scales are at least between 0-point and 10-point. This means that women's overall psychological well-being may be related to the duration of being in the center of a crisis, high self-esteem, or defense mechanisms. Therefore, it can be concluded that it is important to study the dynamics of changes in the psychological health of women in the training center who have experienced domestic violence.

A correlation was established to determine the extent of the relationship between the scores of the scales obtained from the PERMA-Profil questionnaire of women who have experienced domestic violence. The result is presented in Table 3.

Table 3 – Correlations between scores of scales obtained from the PERMA-Profil survey of women who have experienced domestic violence

Correlation										
	Positive emotion	Interest	Relationship	Meaning	Accomplishment	Happiness	Well-being in general	Negative emotion	Health	Loneliness
Positive emotion	1,000									
Interest	,890**	1,000								
Relationship	,815**	,651**	1,000							
Meaning	,927**	,755**	,790**	1,000						
Accomplishment	,892**	,746**	,782**	,965**	1,000					
Happiness	,849**	,727**	,942**	,812**	,795**	1,000				
Well-being in general	,919**	,753**	,886**	,970**	,961**	,918**	1,000			
Negative emotion	-,603**	-,715**	-0,259	-,643**	-,609**	-0,293	-,509*	1,000		
Health	,881**	,807**	,754**	,811**	,725**	,802**	,821**	-0,403	1,000	
Loneliness	-0,435	-,603**	-0,214	-0,448	-,526*	-0,293	-0,409	,822**	-0,116	1,000
*. The correlation is significant at the level of 0.05 (two-way)										
**. The correlation is significant at the level of 0.01 (two-way)										

As we can see from the table, the general indicator of women well-being who are victims of domestic violence is positive emotion ($r=0.919$; $p=0.01$), interest ($r=0.753$; $p=0.01$), relationship ($r=0.886$; $p=0.01$), meaning ($r=0.970$; $p=0.01$), accomplishment ($r=0.961$; $p=0.01$), happiness ($r=0.918$; $p=0.01$), health ($r=0.821$; $p=0.01$) in high positive correlation with the scales. It was found that there is

a negative correlation between health and negative emotions ($r=-0.509$; $p=0.01$). That is, an increase in general health leads to a decrease in negative emotions.

Then Student's t-test was used to determine the difference between the indicators of general health in the experimental and control groups. The results are presented in Table 4.

Table 4 – Difference between indicators of general well-being by experimental and control group

	Criterion for independent groups								
	Levene's test for variance equality		t – average equality criterion						
	F	value	t	Degree of freedom	Value (two-way)	Average difference	Mean squared error of the difference	95% confidence interval for differences	
								Low	High
Positive emotion	0,034	0,854	-0,723	35	0,475	-0,53801	0,74429	-2,04900	0,97298
			-0,723	34,889	0,475	-0,53801	0,74431	-2,04920	0,97318
Interest	0,056	0,815	-3,117	35	0,004	-1,70175	0,54593	-2,81006	-0,59345
			-3,108	34,103	0,004	-1,70175	0,54756	-2,81440	-0,58910
Relationship	0,333	0,568	-2,615	35	0,013	-1,84211	0,70441	-3,27214	-0,41207
			-2,635	33,349	0,013	-1,84211	0,69903	-3,26372	-0,42049
Meaning	2,222	0,145	-0,837	35	0,409	-0,63158	0,75502	-2,16435	0,90120
			-0,831	32,186	0,412	-0,63158	0,76011	-2,17953	0,91637
Accomplishment	2,436	0,128	-1,860	35	0,071	-1,08772	0,58478	-2,27489	0,09945
			-1,836	27,586	0,077	-1,08772	0,59246	-2,30213	0,12669
Happiness	0,184	0,670	-1,048	35	0,302	-0,96491	0,92101	-2,83465	0,90483
			-1,043	33,388	0,304	-0,96491	0,92524	-2,84649	0,91667
Well-being	1,743	0,195	-2,576	35	0,014	-1,53216	0,59468	-2,73943	-0,32490
			-2,554	30,815	0,016	-1,53216	0,59992	-2,75602	-0,30831
Negative emotion	0,232	0,633	-3,180	35	0,003	-2,00000	0,62901	-3,27696	-0,72304
			-3,172	34,267	0,003	-2,00000	0,63060	-3,28117	-0,71883
Health	2,712	0,109	-0,831	35	0,411	-0,64327	0,77387	-2,21431	0,92776
			-0,826	32,622	0,415	-0,64327	0,77852	-2,22789	0,94134
Loneliness	0,245	0,624	-0,410	35	0,684	-0,48538	1,18305	-2,88711	1,91635
			-0,411	34,959	0,684	-0,48538	1,18235	-2,88579	1,91503

According to the indicators of the scales obtained from the Perma-Profil survey, it was found that there is a difference in the scales of «interest» ($t=-3.117$; $p=0.004$) and «negative emotion» ($t=-3.180$; $p=0.003$) between the experimental group, that is, women who have experienced domestic violence, and women in normal families. This means that women who have experienced violence are less committed and interested in something. Also, in everyday life do not give in to sadness, anxiety, negative emotions. The low level of negative emotions of women in the experimental group compared to the control group can be explained by the fact that women, upon arrival at the crisis center, take control of themselves and stabilize their emotions. Also, there was no difference between other scales, which are indicators of general well-being.

Conclusion

Thus, we found that the psychological health of women at the crisis center who have been sub-

jected to domestic violence differs from the health of women in normal families only in their interest. In other words, women who experience domestic violence do not have activities that interest them and that they enjoy doing. In most of them, women do menial jobs as a source of income. Because most women do not have higher education. Among women in the experimental and control groups, the “Meaning of Life” scale has the highest score. This means that both groups of women strive to find meaning in life. However, the “Negative Emotions” scale is lower in women exposed to domestic violence than in the control group. This is due to the fact that women in this group do not express their negative emotions. Their emotions are focused on themselves, kept inside. She considers herself guilty of domestic violence. Women's general tendency to experience sadness, anxiety, and anger in everyday life was higher among control group women. In the methodology of the happiness scale “How happy do you consider yourself?” Only one question is asked. Most affected women gave this issue high marks.

The reason they give such a high rating is because they compare the violence they experienced in their lives to returning to a peaceful life after arriving at a crisis center. However, after spending some time in a crisis center, women who have experienced domestic violence may experience a decrease in happiness. Because according to the general requirement, women can only stay in a crisis center for a period of one to six months. This is why female victims are forced to look for external support that could help them. These conditions can increase the negative impact on the overall psychological health of affected women.

According to the results of the study, the psychological health of women who were victims of violence showed an average level. There are also women who give themselves high marks. In-depth and comprehensive systematic research is still needed to fully understand the psychological health of abused women in general. Among them, it is important to consider the life-meaning values of women who have become victims of domestic violence, their attitude to the phenomenon of happiness, and it is also necessary to carry out psychological correction and counseling on their life goals.

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Статья на английском: *Psychological well-being of women who have experienced domestic violence*

Статья на казахском: *Тұрмыстық зорлық-зомбылықты басынан кешірген әйелдердің психологиялық саулығы*

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PSYCHOMETRIC PROPERTIES AND SOCIO-DEMOGRAPHIC CHARACTERISTICS OF THE EXISTENCE SCALE

The article presents the findings of a research study aimed at identifying psychometric properties of an existential scale and socio-demographic features associated with elements contributing to an individual's existential fulfillment, including self-distance, self-transcendence, freedom, and responsibility. The Existence Scale developed by Laengle and his colleagues, was translated into Kazakh and adjusted to align with the language and culture of Kazakhstan. Using a sample with voluntary participants in Kazakhstan (N = 343, aged 16–70 years), the measurement demonstrated high reliability with a Cronbach's alpha score of 0.933, indicating its suitability as a diagnostic tool for further use. Data obtained from the study were examined to test compliance with the criteria of normal distribution, and percentage indicators on different subscales of the questionnaire were also analyzed.

Correlation and dispersion analyses were conducted using demographic information such as age, gender, education level, marital status, and employment status in pursuit of the research objectives. The results revealed disparities in scores across subcategories like freedom, responsibility, and existence, based on gender differences, age, and educational level of respondents. These findings can be used by researchers in existential studies, practicing psychologists, and psychotherapists when working with Kazakh-speaking people.

Key words: existential fulfillment, existence, self-distance, self-transcendence, freedom, responsibility.

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Экзистенция шкаласының психометриялық сипаттары мен әлеуметтік-демографиялық ерекшеліктері

Мақалада өзіндік алшақтық, өзіндік трансценденттік, еркіндік, жауапкершілік сияқты тұлғаның экзистенциялық кемелденуін құрайтын өлшемдердің әлеуметтік-демографиялық ерекшеліктерін анықтау мақсатында жүргізілген эмпирикалық зерттеудің нәтижелері қамтылған. Зерттеу жүргізу барысында А. Laengle және оның әріптестері ұсынған «Экзистенция шкаласы» әдістемесі қазақ тіліне аударылып, тіл мен ұлт ерекшелігіне бейімделді. Қазақстандық таңдау тобына (N = 343, 16–70 жас) жүргізілген өлшеу құралының альфа-Кронбах көрсеткіші 0,933-ке тең болды. Бұл көрсеткіш әдістеменің қазақ тілді нұсқасының сенімділік статистикасы өте жоғары екенін және қолданысқа енгізуге болатынын көрсетеді. «Экзистенция шкаласын» жүргізу барысында алынған мәліметтердің қалыпты үлестірім заңдылығына сәйкестігі тексеріліп, әр субшкала бойынша пайыздық көрсеткіштерге сипаттама берілді.

Зерттеу жұмысының мақсатын орындау үшін әдістемеге берілген жауаптармен қатар жиналған респонденттердің жасы, жынысы, білімі, отбасылық және жұмыс жағдайына байланысты ақпаратты қолдана отырып, корреляциялық және дисперсиялық талдау жасалынды. Нәтижесінде әр түрлі жыныс өкілдері арасында және жас ерекшеліктері мен білім деңгейіне байланысты еркіндік, жауапкершілік, экзистенция субшкалалары бойынша көрсеткіштерде айырмашылықтар анықталды. Алынған қорытынды нәтижелер дәл осы әдістемені қолдану арқылы жүргізілген австриялық зерттеу нәтижесімен салыстырылды. Зерттеу нәтижесін экзистенциялық бағыттағы зерттеушілер, практик-психологтар мен психотерапевттер қазақ тілді тұлғалармен жұмыс жасау барысында қолдана алады.

Түйін сөздер: экзистенциялық кемелдену, экзистенция, өзіндік алшақтық, өзіндік трансценденттік, еркіндік, жауапкершілік.

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Психометрические характеристики и социально-демографические особенности шкалы экзистенции

В статье представлены результаты эмпирического исследования, проведенного с целью определения социально-демографических особенностей измерений, составляющих экзистенциальную исполненность человека, таких как самодистанцирование, самотрансценденция, свобода, ответственность. В ходе исследования методика А. Laengle и др. «Шкала экзистенции» была переведена на казахский язык и адаптирована к языковым и национальным особенностям. Опросник проведен среди жителей Казахстана (N = 343, 16-70 лет) и показатель альфа-Кронбаха методики был равен 0,933. Этот коэффициент показывает, что статистика надежности казахской версии методики очень высока, и указывает на то, что он пригоден для дальнейшего использования в качестве диагностического инструмента. В ходе проведения исследования проверялось соответствие полученных данных закону нормального распределения, описывались процентные показатели по субшкалам методики.

Для достижения цели исследовательской работы был проведен корреляционный и дисперсионный анализ, определены возрастные и половые особенности, также особенности экзистенциальной исполненности в связи с уровнем образования, семейным статусом и трудовой занятостью. В результате исследования в показателях субшкал свободы, ответственности, экзистенции выявились различия между людьми разного пола, возраста и образования. Результаты исследования могут быть использованы исследователями экзистенциального направления, практикующими психологами и психотерапевтами при работе с казахскоязычными людьми.

Ключевые слова: экзистенциальная исполненность, экзистенция, самодистанцирование, самотрансценденция, свобода, ответственность.

Introduction

In today's world, rapid global developments such as the emergence of 5G technology and the fourth industrial revolution, alongside interstate conflicts, are occurring successively. These changes have a significant impact on an individual's mental well-being and overall health, leading to apprehension about an uncertain future. The constant adaptation to new changes creates challenges for individuals in this fast-paced environment, resulting in existential crises characterized by difficulty adapting to the present while struggling to foresee and plan for what lies ahead. This leads some individuals to question the purpose of their lives and experience a sense of inner "emptiness" ("vacuum") commonly referred to as an "existential crisis" or "existential vacuum" in contemporary literature (Laengle, 2003: 135).

According to Frankl, "every age has its own collective neurosis, and every age needs its own psychotherapy to cope with it" (Frankl, 1990: 24). The current prevalent ailment appears to be an existential crisis. Failing to address this crisis promptly can result in the emergence of various neuroses, deviant behaviors, and even suicidal tendencies. Therefore, it is essential to establish a method for assessing existence as the underlying psychological factor

contributing to these issues and analyze its socio-demographic characteristics.

The role of the notion of existence in the field of psychology

The concept of "existence" has its origins in general philosophy. In Latin, "existentia" translates to being, existence. Existence in a broad sense refers to an individual's awareness of their being, and how they perceive their interaction with the world (Levin, 2010).

Existentialism is a philosophical viewpoint that emphasizes freedom, choice, and personal existence. It is grounded on the idea that everyone can create meaning in life and make rational decisions even when faced with illogical circumstances at times (Evans, 2017: 3).

Existentialist thinkers have explored the inherent anxiety of human existence, the search for meaning in a seemingly meaningless world, and the significance of making choices based on genuine desires. Otto Rank is credited as one of the early influential figures in existential psychology. He diverges from Freud's emphasis on early childhood experiences and instead focuses on individual responsibilities in the present moment (Koole, 2010: 2). Furthermore, he introduces concepts such as "fear of life" and "fear of death" within existential thought (Grishina,

2015: 3). The contributions of Austrian psychologist and psychiatrist Frankl to furthering existential psychology are significant. Frankl views individual behavior not purely through biological or psychological mechanisms but rather as arising from spiritual freedom and responsibility to create intrinsic value and meaning (Reitinger, 2015:1-12). This explains why Frankl's name remains closely associated with contemporary existential psychology.

Eliason et al. propose that existential theory has the potential to connect humanity's pursuit of spiritual and psychological wellness (Eliason, 2010: 86-109). Given its foundation in philosophy and the quest for meaning, existentialism possesses a distinct ability to reconcile spirituality with overall well-being.

The field of existential sciences aims to understand how each person experiences life (Arredondo, 2023: 13-23). Existential therapy, on the other hand, considers life as a constant change. Frankl described the therapeutic change as the global significance of a particular situation or human life (Solobutina, 2019: 2). Frankl believed that "meaning always lies within every situation, even tragedy, and must be found". According to Frankl, while existential vacuum or meaninglessness leads to mental and social problems, awareness of meaning and purpose is considered the key to positive mental health (Wong, 2010: 5).

Frankl argues that the primary focus and requirement of human beings is not to pursue pleasure or avoid suffering, but to discover the purpose of life (Prinzing, 2022: 1). In other words, the responsibility of the human soul is to contemplate existential questions, seek solutions independently, and resist settling for ready-made answers. This process reflects maturity and autonomy. Questions about life's meaning demonstrate a person's desire to comprehend their existence and align it with their values as an individual.

Schneider's study examined 18 research papers that analyzed value-in-life surveys and frameworks in depth. The study categorized people's value-in-life resources from various populations into five groups:

- 1) Interpersonal relationships: assistance, affection, close connections, generosity, social ties.
- 2) Self-transcendence and eternity: giving significance to logic (fairness, truth, preservation of the planet), and affiliation (social, religious, or political), over self-interest.
- 3) Personal accomplishment and development: creative and productive activities, overcoming chal-

lenges, attaining power or independence, learning and growth, acquiring material wealth striving for personal improvement.

4) Hedonistic pleasure and mental health: fulfillment of basic needs, ownership of material possessions financial stability leisure pursuits hedonistic enjoyment psychological well-being.

5) Meaning without a purpose: harmony and connection with nature (Schneider, 2022: 15-16).

The five categories of resources mentioned earlier impact individuals' perception of significance in their lives. However, the meaning of life can vary depending on a person's life priorities and resources. For instance, for one individual, altruistic activities may determine the meaning of life, while for another person it could be linked to creative and productive pursuits.

In addition, a qualitative study conducted in the USA used an existential-phenomenological framework to analyze this aspect. During the study, participants were asked to provide written accounts of events in their lives that they considered meaningful. It was found that meaningful life events are perceived as unique and unexpected situations (Bargdill, 2023: 1-23).

Currently, there is a strong focus on the meaning-oriented coping strategy proposed by Existential Positive Psychology. For instance, a recent international study involving participants from 30 countries investigated the impact of a value-focused coping approach on depression, anxiety, and stress levels during the COVID-19 pandemic. The findings revealed that adopting a coping strategy centered around finding meaning led to a decrease in these adverse emotional states, particularly depression (Eisenbeck, 2021: 1-12).

As per the theories and research discussed above, we can conclude that existence and finding meaning in life are crucial for humanity; especially during today's rapidly changing times where existential maturity plays a significant role in maintaining mental well-being

Existential fulfillment

Frankl suggests that coping with suffering and existential uncertainty involves embracing the inconsistencies and mysteries of life in the world. The power of his concept is evident in the juxtaposition of suffering and joy, liberty and accountability, self-transcendence, and imperfection. This signifies a shift from a basic dichotomous perspective to a nuanced outlook that recognizes that "everything has two sides". Effectively adjusting requires attain-

ing an active equilibrium between these interrelated variables (Wong, 2020: 569-570).

Laengle describes existence as a person's true being, their position in the interactive relationship with the world. It also underscores the significance of an individual's connection to a meaningful environment, leading to existential maturity. "A person must choose a way of life, make a decision, and give inner consent. No one can be happy without it" (Danilenko, 2020: 317-318).

One study examining existential fulfillment explored its impact on teacher burnout. The findings revealed that there is an inverse correlation between existential fulfillment and feelings of exhaustion and cynicism, while a positive relationship exists with professional effectiveness (Loonstra, 2009: 752-757).

Self-transcendence, as a key aspect of existential fulfillment, has been extensively analyzed and researched in academic literature. Scholars have found that self-transcendence is positively correlated with purpose in life, sense of coherence, self-esteem, hope, positive affect, and well-being (Coward, 1996: 116-121). On the other hand, it has a negative association with neuroticism (Levenson, 2005: 127-143) and depression (Ellermann, 2001: 698-713); additionally, for elderly individuals, self-transcendence showed a positive correlation with stability sense of harmony and mental health (Nygren, 2005: 354-362). In a different research report, people with a strong sense of self-transcendence characterized their life journey as a spiritual path of personal growth (Reischer, 2021: 1-20). Moreover, recent findings on the link between the well-known "flow" theory and self-transcendence revealed that self-transcendence notably contributes to experiencing flow in uncertain circumstances. However, high levels of self-transcendence in situations perceived as highly significant can impede the experience of flow (Osin, 2016: 81-96).

Based on Frankl's research on the concept of meaning, Laengle introduced "existential fulfillment" into the field of science. This concept suggests that to achieve complete existential fulfillment, individuals must follow these steps:

1. Embrace things and circumstances in the world as they are.

2. Comprehend the qualitative connection between objects and between oneself and the object, based on recognition of the emotional-evaluative response to the perceived object, considered by Laengle as an ability to imbue life with existential significance (Danilenko, 2020: 322).

3. Make decisions among various options.

4. Execute plans and solutions to complement existential action (Laengle, 2003: 138)

By following these outlined procedures, an individual who has attained a typical level of existential fulfillment can assess the presence of more or less meaningful aspects in their life, their degree of harmony, the alignment of their decisions and actions with their inner nature, and introduce positive elements into their life. This process ultimately contributes to enhancing the individual's mental well-being and overcoming existential crises. In line with Laengle's 4-step model of existential fulfillment, there is a proposition for the "Scale of Existence" methodology. Currently employed in foreign countries for research in the field of existential psychology, this method stands as the sole diagnostic tool for measuring existence. Consequently, there is a necessity to localize this approach to accommodate the Kazakh language and national characteristics while establishing a highly dependable measurement instrument within the country.

A recent research study involved translating the Existence Scale into Arabic and administering it to teachers, nurses, and students in Jordan. The results showed an Alpha-Cronbach index of over 0.88 for each factor identified by the measurement tool, confirming the reliability of the methodology (Alfuqaha, 2022: 1-12). Presently, this instrument is utilized in a variety of languages including English, Spanish, Czech, Russian, Finnish, Turkish, Croatian, Polish, and Hungarian (www.laengle.info).

The present study

The literature review suggests that Langle's the Existence Scale proved a useful measurement in a number of countries, thus, we aim to test its psychometric properties and adapt it to the language and culture of Kazakhstan. In addition, we also aim to investigate socio-demographic features associated with elements contributing to an individual's existential fulfillment in a sample of voluntary Kazakh residents. In our research, we translated the Existence Scale (Laengle et al.) method to Kazakh, adjusted it to the cultural and linguistic aspects of Kazakhstan and examined the socio-demographic characteristics of existential development in the Kazakh-speaking population. Based on this, we posit the following research hypotheses: 1) The translated the Existence Scale into Kazakh will demonstrate high reliability; 2) There are variations in existential fulfillment among individuals with different socio-demographic backgrounds.

Materials and Methods

Participants and procedures

In an online survey, a total of 343 residents (67% females) in Kazakhstan, who spoke Kazakh and were between the ages of 16 and 70, took part in a study aimed at adapting the “Existence Scale” to the Kazakh language and assessing existential attitudes. Along with the survey, demographic details such as age, gender, education level, family situation, and employment status were gathered to identify their socio-demographic characteristics. Participation was voluntary. All respondents were informed of the confidential nature of the study and provided their informed consent before completing the questionnaires.

Measures

The Existence Scale (Laengle et al.) represents the initial psychometric instrument in existential analysis and logotherapy. While originally developed for research purposes, it also has applications in therapeutic settings. This assessment tool com-

prises 46 statements that individuals use to assess themselves and their current lives across multiple dimensions. The measure of existential fulfillment is derived from a combination of four subscales: self-distance, self-transcendence, freedom, and responsibility. The first two subscales jointly establish the essential personality prerequisites for fulfillment, whereas the latter pair represents key factors related to existence. Responses are provided using a 6-point Likert scale (1 – absolutely; 2 – mostly; 3 – moderately; 4 – not really; 5 – no, hardly; 6 – not at all). The α -Cronbach coefficient of the original version of the Existence Scale is .93 (Laengle, 2003: 140).

Results

The SPSS program was used to analyze the obtained data. The analysis of research results consisted of 4 stages. In the first stage, descriptive statistics were conducted in order to check the conformity of the indicators obtained during the processing of the research with the law of normal distribution.

Table 1 – Descriptive statistics of the data obtained from the Existence Scale

Descriptive statistics							
	N	Minimum	Maximum	Mean	Std. Deviation	Skewness	Kurtosis
SD – self-distance	343	8.00	48.00	28.34	7.27	.261	-.136
ST – self-transcendence	343	23.00	84.00	62.67	12.76	-.632	-.125
F – freedom	343	13.00	66.00	41.83	10.78	-.208	-.336
R – responsibility	343	13.00	78.00	48.54	13.96	-.048	-.573
P – person	343	37.00	125.00	91.02	16.95	-.496	-.014
E – existence	343	33.00	141.00	90.37	23.63	-.127	-.503
EF – existential fulfillment	343	71.00	263.00	181.04	38.59	-.237	-.372
Valid N (listwise)	343						

The data presented in Table 1 indicates that the study group conforms to a Gaussian distribution. This suggests that parametric criteria can be employed for further analysis of the research findings, as indicated by the skewness and kurtosis values falling within the range of -1 to 1. Furthermore, this normal distribution pattern

implies that the characteristics identified in the study are prevalent among the Kazakh-speaking population of Kazakhstan.

Subsequently, based on responses provided in the methodology, the alpha-Cronbach coefficient for both the overall Existence Scale and each item was calculated to assess reliability.

Table 2 –Reliability statistics for the Existence Scale

Reliability statistics			
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of items	Valid N (respondents)
.934	.933	46	343

Based on the information in Table 2, it is evident that the α -Cronbach coefficient is .934 based on the method and .933 based on the standardized questions. This indicates a very high

level of reliability for the translated version of this method in Kazakh language. Reliability statistics for each question of the method are presented in Table 3 below.

Table 3 – Item-Total Statistics for the Existence Scale

Item-Total Statistics	
Items of the Existence Scale (in Kazakh and in English)	Cronbach's Alpha if Item Deleted
I often leave things unfinished because they take too much effort.	.932
I feel personally addressed by my tasks.	.937
Things are only meaningful to me as far as they meet my own desires.	.934
There isn't anything good in my life.	.933
I prefer minding my own business (my own worries, wishes, fears and dreams).	.935
I am usually absent minded.	.931
I often do not feel satisfied, even after having accomplished a lot, because there would have been more important things to do.	.932
I am always ruled by other people's expectations.	.934
I try to put off unpleasant decisions without thinking too much about them.	.933
I am easily distracted, even when I do things I enjoy.	.932
There is nothing in my life I am really committed to.	.932
I often do not understand why it is me who has to do something.	.931
The way I live now is good for nothing.	.932
I have a hard time realizing what relevance things have for my life.	.931
I have good ways of dealing with myself.	.936
I don't take enough time for the things which are important.	.931
I never know right away what to do in a situation.	.931
I do a lot because I have to, not because I want to.	.931
I am easily confused when problems arise.	.931
I rarely prioritize what I have to do.	.932
I am always eager to see what the day will bring.	.936
I rarely think about consequences before I act.	.934
I can't rely on my feelings when I have to make a decision.	.932
I have a hard time starting something (even if I really care) because I don't know its outcome.	.932
I never quite know my exact duties.	.931
I feel inwardly free.	.935
Life has betrayed me because it has not fulfilled my wishes.	.932
I am relieved when I have no choice in a matter.	.932
There are situations in which I feel totally helpless.	.932
I do a lot of things without really knowing enough about them.	.933
I usually don't know what is important in a given situation.	.931
The fulfillment of one's own wishes has priority.	.936
It is difficult to imagine myself in someone else's shoes.	.933
It would be better if I didn't exist.	.933
Ultimately I can't relate to many things I have to deal with.	.932

I like to form my own opinions.	.936
I feel torn because I do so many things at the same time.	.933
Even when I am doing important things, I lack the stamina to finish them.	.931
I do a lot that I really don't want to do.	.931
I'm only interested in a situation that meets my wishes.	.934
When I am ill, I don't know what to do with my time.	.932
I often don't realize that in every situation I have several choices of action.	.932
I find the world I live in boring.	.932
There are so many things I have to do, that I rarely consider what I want to do.	.933
I cannot enjoy life's goodness, because there is always another side.	.932
I feel dependent.	.932

From the data presented in Tables 2 and 3 (total and individual Cronbach's alpha coefficient), it is evident that the Existence Scale comprising 46 items and a Likert scale adapted to the Kazakh language has demonstrated high reliability (total $\alpha = .934$; for individual questions $\alpha > .9$). Consequently, this methodology can be utilized in future studies

to assess the level of existential fulfillment among Kazakh-speaking individuals.

In the third phase of data analysis, correlation analysis was conducted to examine associations between the values derived from the methodology and socio-demographic variables such as age, gender, education, family status, and employment status of participants (Table 4).

Table 4 – Correlation analysis of the relationship between the Existence Scale and its subscales with socio-demographic indicators

Correlations					
	Age	Gender	Education	Marital status	Employment
Self-distance	-.035	-.170**	.000	-.042	-.075
Self-transcendence	.081	.087	.005	.035	.069
Freedom	.024	-.109*	-.026	-.027	-.023
Responsibility	-.088	-.261**	.003	-.091	-.144**
Person	.046	-.007	.004	.009	.020
Existence	-.041	-.204**	-.010	-.066	-.096
Existential fulfillment	-.005	-.128*	-.005	-.037	-.050
**. Correlation is significant at the 0.01 level (2-tailed).					
*. Correlation is significant at the 0.05 level (2-tailed).					

In Table 4, the correlation analysis revealed an inverse relationship between the self-distance, responsibility, and existence subscales with gender characteristics at a significance level of .01. Additionally, there was also an inverse relationship found between the responsibility subscale and employment status. At a significance level of $p < .05$, a negative correlation was observed between freedom and existential fulfillment subscales with gender characteristics.

In the fourth phase of analyzing the research findings, a one-way analysis of variance

was carried out to investigate the socio-demographic attributes related to self-distance, self-transcendence, freedom, responsibility, person, existence subscales, and existential maturity scale. The results indicated statistically significant differences in gender-related characteristics for the subscales of freedom, responsibility, and existence; variations in education level were found relevant to responsibility and existence subscales; and finally, there were notable age-based differences observed in the responsibility subscale.

Table 5 – ANOVA for freedom, responsibility, and existence subscales characteristics based on gender

		ANOVA				
		Sum of Squares	df	Mean Square	F	Sig.
Freedom	Between Groups	469.19	1	469.19	4.069	.044
	Within Groups	39316.31	341	115.29		
	Total	39785.50	342			
Responsibility	Between Groups	4554.11	1	4554.11	25.013	.000
	Within Groups	62085.03	341	182.07		
	Total	66639.14	342			
Existence	Between Groups	7946.84	1	7946.84	14.806	.000
	Within Groups	183030.88	341	536.747		
	Total	190977.71	342			

The variance analysis of gender characteristics in the freedom, responsibility, and existence subscales, as shown in Table 5, indicates a significance level below $p < .05$. This suggests that there is a statistically notable

distinction between men and women concerning their capacity to discover their authentic potential, establish a hierarchy based on their values, and autonomously make responsible decisions and act upon them.

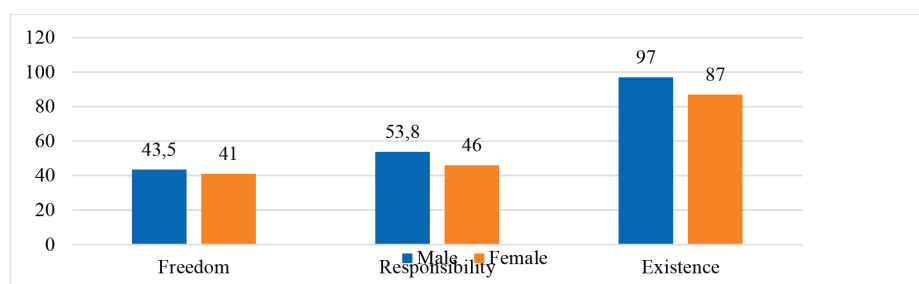
**Diagram 1** – Comparison freedom, responsibility, and existence subscales' means based on gender

Table 5 and Diagram 1 show that men have higher scores in freedom, responsibility, and existence subscales than women, with statistically significant differences. The mean values from Diagram 1 indicate that both men and women can make independent decisions and take charge of their lives. Despite the small difference between male and female

indicators, the level of autonomous decision-making based on personal values is significantly higher in men than in women.

Furthermore, one-factor variance analysis revealed statistically significant differences in responsibility and existence subscales based on education levels.

Table 6 – ANOVA for responsibility and existence subscale characteristics based on educational level

		ANOVA				
		Sum of Squares	df	Mean Square	F	Sig.
Responsibility	Between Groups	4282.69	7	611.81	3.287	.002
	Within Groups	62356.44	335	186.14		
	Total	66639.14	342			
Existence	Between Groups	8010.78	7	1144.39	2.095	.044
	Within Groups	182966.93	335	546.17		
	Total	190977.71	342			

One-way analysis of variance shows significance below the threshold $p < .05$ (Table 6), indicating a statistically significant disparity in the level of education concerning taking responsibility for one's

own life and decision-making. The post hoc criterion LSD (Least Significant Difference) was utilized to precisely determine the differences among educational levels (Table 7).

Table 7 – Multiple comparisons of mean differences of responsibility and existence subscales based on educational level

Multiple Comparisons							
LSD							
Dependent Variable: Educational level			Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Responsibility	College student	Having secondary specialized education	-10.85000*	4.90336	.028	-20.4952	-1.2048
		University student	-13.86212*	3.57236	.000	-20.8892	-6.8350
		Having higher education	-8.32865*	3.70474	.025	-15.6161	-1.0412
		Having an academic degree	-8.11842*	4.06596	.047	-16.1165	-.1204
	Having secondary specialized education	College student	10.85000*	4.90336	.028	1.2048	20.4952
	University student	College student	13.86212*	3.57236	.000	6.8350	20.8892
		Having higher education	5.53347*	1.79431	.002	2.0039	9.0630
		Having an academic degree	5.74370*	2.45489	.020	.9148	10.5726
	Having higher education	College student	8.32865*	3.70474	.025	1.0412	15.6161
	Having an academic degree	College student	8.11842*	4.06596	.047	.1204	16.1165
		University student	-5.74370*	2.45489	.020	-10.5726	-.9148
	Existence	College student	Having secondary specialized education	-20.17917*	8.39922	.017	-36.7010
University student			-20.22159*	6.11929	.001	-32.2587	-8.1845
Having higher education			-13.70576*	6.34605	.032	-26.1889	-1.2226
Having secondary specialized education		College student	20.17917*	8.39922	.017	3.6573	36.7010
University student		College student	20.22159*	6.11929	.001	8.1845	32.2587
		Having higher education	6.51583*	3.07357	.035	.4699	12.5618
Having higher education		College student	13.70576*	6.34605	.032	1.2226	26.1889
		University student	-6.51583*	3.07357	.035	-12.5618	-.4699

*. The mean difference is significant at the .05 level.

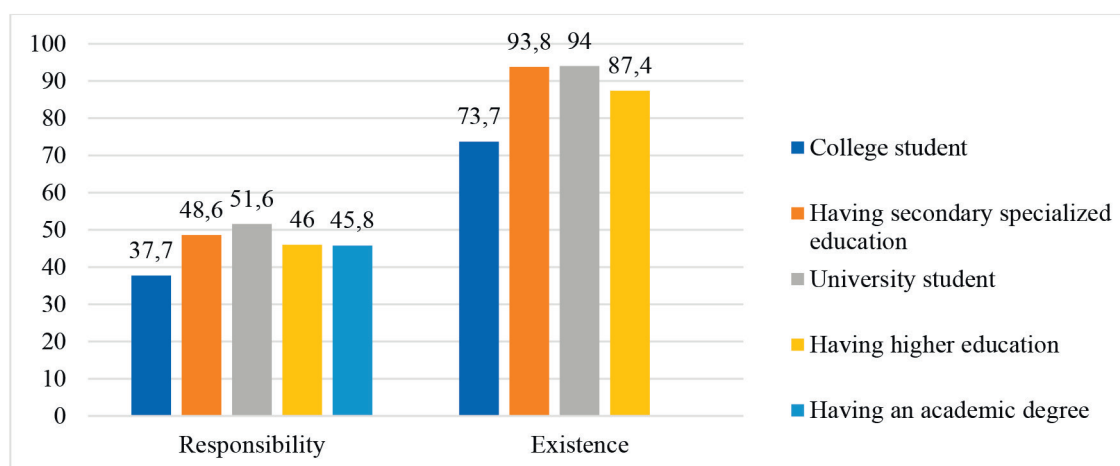


Diagram 2 – Comparison responsibility and existence subscales’ means based on educational level

From the data provided in Table 7 and Figure 2, it is evident that there are statistically significant variations between college and university students, as well as secondary and higher education students, and individuals with academic credentials regarding their levels of responsibility. Specifically, the findings suggest that college students exhibit the lowest level of responsibility while university students demonstrate the highest level. According to the existence, there is a noticeable difference in the charac-

teristics of college and university students compared to individuals with secondary specialized education and higher education. This also reflects the pattern observed in the subscale of responsibility mentioned earlier.

Additionally, age was found to be a statistically significant factor on the responsibility subscale. The respondents were categorized into five age groups: “16-20 years old”, “21-25 years old”, “26-40 years old”, “41-54 years old”, and “55-70 years old”.

Table 8 – ANOVA for responsibility subscale characteristics based on age

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Responsibility	Between Groups	2572.120	4	643.03	3.392	.010
	Within Groups	64067.017	338	189.55		
	Total	66639.137	342			

The significance of analyzing the variance in age characteristics on the responsibility subscale is indicated to be below 0.05. Hence, there are statistically notable distinctions in how differ-

ent age groups take responsibility for their own lives. To elucidate these discrepancies, a subsequent multiple comparison analysis of LSD was carried out.

Table 9 – Multiple comparisons of mean differences of responsibility subscale based on age

Multiple Comparisons					
LSD					
Dependent Variable: age	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
				Lower Bound	Upper Bound

Responsibility	16-20 y. o.	21-25 y. o.	6.09362*	2.29084	.008	1.5875	10.5997
	21-25 y. o.	16-20 y. o.	-6.09362*	2.29084	.008	-10.5997	-1.5875
		55-70 y. o.	-15.71111*	6.49012	.016	-28.4772	-2.9450
	26-40 y. o.	55-70 y. o.	-12.71951*	6.34201	.046	-25.1943	-.2447
	41-54 y. o.	55-70 y. o.	-15.00000*	6.68424	.025	-28.1479	-1.8521
	55-70 y. o.	21-25 y. o.	15.71111*	6.49012	.016	2.9450	28.4772
		26-40 y. o.	12.71951*	6.34201	.046	.2447	25.1943
41-54 y. o.		15.00000*	6.68424	.025	1.8521	28.1479	

*. The mean difference is significant at the 0.05 level.

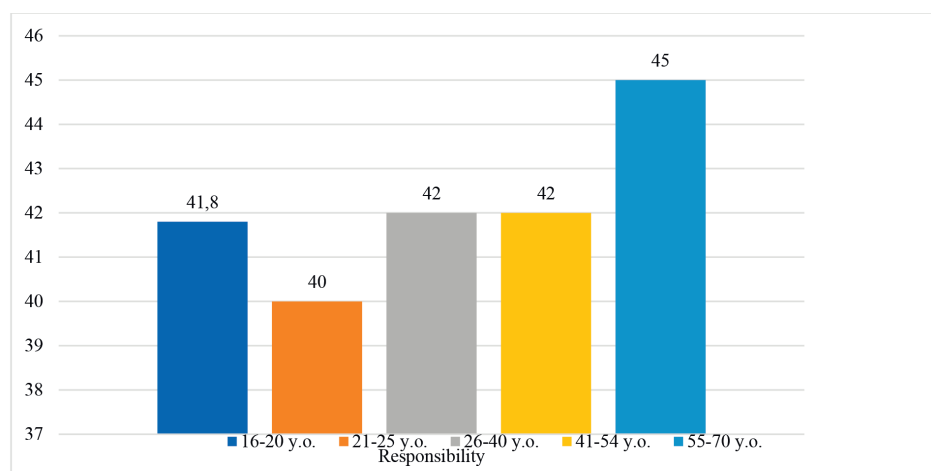


Diagram 3 – Comparison responsibility subscale's means based on age

From the data provided in Table 9 and Diagram 3, it is evident that there exists a statistically significant variance in the degree of accountability among individuals within the age bracket of 16-70 years. Notably, those aged 21-25 demonstrate the lowest level of responsibility, while individuals aged 55-70 display the highest level. Meanwhile, other age groups exhibit a moderate level of responsibility.

Discussion

The present study provided psychometric properties and socio-demographic characteristics of a new scale which adapted in Kazakh to measure existential fulfillment. This measurement has demonstrated high reliability (total $\alpha = .934$; for individual questions $\alpha > .9$), such as the original version of the questionnaire. Consequently, this methodology can be utilized in future studies to assess the level of existential fulfillment among Kazakh-speaking individuals.

The results of correlation analysis suggest that socio-demographic factors such as gender and employment status are linked to individuals' existential fulfillment and can mutually influence each other. The findings indicate potentially significant differences between males and females in terms of self-distancing, taking responsibility for one's life decisions, making free choices, as well as changes in employment status potentially impacting an individual's sense of personal responsibility.

The findings of variation analysis by gender characteristics suggest that the level of autonomous decision-making based on personal values is significantly higher in men than in women. Although, despite the significant difference, we can see from mean values that both men and women can make independent decisions and take charge of their lives. They prioritize their relationship with life and strive to build their world. However, the lower score for freedom compared to responsibility ($F < R$) for both genders may imply a sense of duty: "You are not

free; you have to do it". This could be linked to characteristics of collective culture where duty holds special significance.

Also, variations attributed to education levels were found in measures of responsibility and existence. Specifically, the findings on the responsibility scale suggest that college students exhibit the lowest level of responsibility while university students demonstrate the highest level. This implies that college students may hold a belief that life unfolds beyond human control or planning efforts. On the contrary, university students along with those holding secondary or higher education qualifications and academic degrees tend to assume greater responsibility for their lives by paying closer attention to them. According to the existence, there is a noticeable difference in the characteristics of college and university students compared to individuals with secondary specialized education and higher education. This also reflects the pattern observed in the subscale of responsibility mentioned earlier. College students tend to exhibit uncertainty in decision-making, while those with secondary specialized and higher education as well as university students tend to demonstrate autonomy, take accountability, and display a relatively high level of decision-making ability.

Additionally, statistically significant age-related differences were identified within the responsibility subscale. These suggest that as people transition into older adulthood, their sense of taking charge gradually declines before stabilizing during middle age and then rising again between ages 55 and 70. According to Frankl, individuals must contemplate the significance of their existence to maintain their full humanity. Engaging in the search for life's meaning entails taking ownership of our lives (Worth, 2021: 2). Responsibility involves a meaningful association between an individual and their actions; thus, assuming responsibility for one's life leads back to one's authentic self through action (Langle, 2018: 146). In essence, it can be argued that humanity assumes responsibility for its existence and progresses toward finding purpose.

At the same time, it is important to consider that there are no socio-demographic variations in the Self-distance and Self-transcendence, Person subscales, which reflect an individual's open-mindedness towards themselves and the world. This means that a person's capacity to create internal space, appreciate values, clarity of emotions, and openness towards oneself and others are not influenced by factors such as age, gender, education level,

marital and employment status. In this context, Self-distance refers to an individual's ability to accurately perceive situations by detaching from their psychophysical state (Langle, 2018: 139), while Self-transcendence denotes a life attitude shifting from selfishness to concern for others or prioritizing someone/something over oneself (Worth, 2021:1). The concept of personality integrates these aspects by delineating how openly individuals engage with themselves and the world. The elements of freedom, responsibility, and existence, which are defining factors in a person's approach to life, and capacity to make choices and carry them out responsibly, are somewhat influenced by their gender, age attributes, and educational level. According to Frankl, these concepts collectively form the foundation of overall existence (Langle, 2018: 138). In this context, freedom denotes an individual's capability to align their actions with their values (Langle, 2019: 133); while responsibility entails a purposeful connection between an individual and their actions (Langle, 2018: 146). Existence is the combination of both – it represents an individual's ability to take ownership of their own life and make decisions wisely.

The study examined the metrics of the Existence Scale for Kazakh-speaking people in Kazakhstan and scrutinized variations in their socio-demographic attributes. An assessment was made comparing our empirical findings with those from a study conducted by Laengle using the Existence Scale method on the population of Austria (Laengle, 2003: 135-151).

In the Austrian research, participant characteristics such as age, education level, and gender were considered. In our study, we gathered data on participants' age, gender, education, marital and employment status. When comparing both studies in terms of age groups: Laengle's study showed that individuals younger than 20 years old and those older than 50 performed worse compared to middle-aged people; however our study yielded slightly different results with younger adults (16-20 years) and older adults (26-70 years) showing average levels while those aged 21-25 demonstrated lower levels. Regarding gender differences: our study revealed statistically significant variances between men and women in measures of freedom, responsibility, and existence, whereas no such difference was noted in the Austrian research. Laengle's research demonstrated that as the educational level increases, there is an augmentation in existential fulfillment. However, such a pattern was not observed in the Kazakhstani study. Instead, it revealed that college students

exhibit a low level of responsibility and existence, while university students demonstrate a high level. On the other hand, individuals with secondary specialized and higher education as well as academic degrees display a medium level. The difference in the results can be influenced by factors such as culture, nationality, economics, worldview characteristics, and attitudes toward life among Kazakhs and Austrians. A notable example is that Kazakhstan is recognized for its collective culture whereas Austria is known for its individualistic culture. The societal expectations placed on each social status within these cultures may vary significantly in their values. Therefore, different results were obtained related to socio-demographic indicators in both studies.

Our study has certain limitations that have to be considered while interpreting the results. First, only people who are interested in the meaning of life and existence can participate in the research because of the content of existential fulfillment is a deep and complex. Future studies should consider offering participants easily comprehensible information about existential fulfillment prior to conducting surveys. Second, the study participants were predominantly female and younger people. The findings may vary in populations with other demographic characteristics. Further research should investigate whether the obtained results can be replicated in other populations to enhance the generalizability of the findings.

Conclusion

In summary, we confirmed the reliability statistics of the translated and adapted “Existence Scale” method in Kazakh ($\alpha = 0.933$) and verified that

the research group adhered to normal distribution. Therefore, it can be concluded that the results obtained during this study are reliable and applicable to all Kazakh-speaking residents of Kazakhstan. Moreover, our primary objective was to determine the socio-demographic characteristics affecting existential fulfillment among respondents leading us to discover statistically significant differences. Variations between genders were observed in terms of freedom, responsibility, and existence. These results indicate that men tend to make decisions based on their values and take accountability for seeing them through to completion, leading more meaningful lives with higher aspirations for shaping their world than women do. Also, variations attributed to education levels were found in measures of responsibility and existence. It showed that college students show less self-assurance in decision-making and are less capable of taking responsibility for their own lives compared to individuals from other educational backgrounds. Additionally, statistically significant age-related differences were identified within the responsibility subscale. In this case, we can see an increase in the level of personal accountability among individuals aged 55-70 years when compared to those from other age groups.

Therefore, based on these findings, it can be inferred that our research hypothesis is partially supported. The Existence Scale method proposed in this study may serve as a valuable diagnostic tool for researchers, practicing psychologists and psychotherapists working with Kazakh-speaking individuals. Additionally, the research outcomes could prove beneficial for professionals engaged in psychological counseling as well as individual and group psychotherapy.

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Статья на английском: *Psychometric properties and socio-demographic characteristics of the existence scale*

Статья на казахском: *Экзистенция шкаласының психометриялық сипаттары мен әлеуметтік-демографиялық ерекшеліктері*

Статья на русском: *Психометрические характеристики и социально-демографические особенности шкалы экзистенции*

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CONSEQUENCES OF BIAS: PERSONAL COSTS OF PREJUDICE ON HAPPINESS, HEALTH AND LIFE-SATISFACTION IN A CROSS-NATIONAL STUDY

Prejudice is certainly consequential for the victim's well-being but the consequence of the same for perpetrators of prejudice is not clear-cut. This study therefore explores the impact of prejudice culpability on individuals' happiness, subjective health, and life satisfaction using cross-national data.

Analyzing secondary data from the 2017-2020 European Values Survey (N = 58,103) and the 2017-2021 World Values Survey (N = 76,897) across 81 countries, the study focuses on three indicators of prejudice: prejudice against immigrants, racial prejudice, and prioritizing national individuals for employment during job scarcity. The Mann-Whitney U test and Kruskal-Wallis test were employed to assess the equality of mean scores for happiness, subjective health, and life satisfaction among respondents exhibiting prejudice or aversion to it.

Results reveal that respondents culpable of prejudice against immigrants constituted 21.7%, racial prejudice was at 15.5%, and 66% were culpable of prioritizing national people for employment. Mean \pm SD scores indicate that happiness was 3.13 ± 0.69 (min. = 1, max. = 4), subjective health was 3.77 ± 0.90 (min. = 1, max. = 5), and life satisfaction was 7.20 ± 2.18 (min. = 1, max. = 10). Notably, individuals culpable of all three forms of prejudice experienced significantly poorer happiness, subjective health, and life satisfaction ($p < 0.05$).

Contrary to the notion that prejudice exclusively harms its victims, this study underscores the negative consequences of prejudice for both victims and perpetrators. Recognizing the adverse personal effects on those holding biased views offers a valuable perspective for designing interventions aimed at reducing prejudice. Hence, this nuanced understanding can inform the development of more holistic and effective prejudice reduction interventions.

Key words: Prejudice reduction intervention, immigrants, outgroup, subjective well-being.

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Илорин университеті, Нигерия, Илорин қ.
e-mail: ibrahim.ab@unilorin.edu.ng**Біржақтылықтың салдары: ұлтаралық зерттеуде бақыт, денсаулық және өмірге қанағаттану туралы теріс пікірдің жеке шығындары**

Біржақтылық құрбандарының әл-ауқатына әсері бар екені сөзсіз, бірақ бұл құбылыстың наным-сенімнің бастамашыларына әсері әлі де аз зерттелген. Бұл зерттеу ұлтаралық деректерді пайдалана отырып, алдын ала болжауға байланысты кінәнің бақытқа, субъективті денсаулыққа және жалпы өмірге қанағаттануға әсерін зерттейді.

2017-2020 жылдарға арналған Еуропалық құндылықтар сауалнамасы (N = 58,103) және 2017-2021 жылдарға арналған дүниежүзілік құндылықтар сауалнамасының (N = 76,897) екінші деректерін талдай отырып, зерттеу 81 елдегі үш негізгі индикаторға қарсы пікірге бағытталған: иммигранттар, нәсілдік алалаушылық және жұмыс тапшылығы кезеңінде азаматтардың жұмысқа орналасуына басымдық беру. Манн-Уитни U сынағы және Крускал-Уоллис сынағы біржақтылық немесе жек көретін респонденттер арасындағы бақыт, субъективті денсаулық және жалпы өмірге қанағаттану деңгейлері үшін орташа мәндердің теңдік дәрежесін бағалау үшін пайдаланылды.

Нәтижелер респонденттердің 21,7%-ы иммигранттарға бейтарап көзқарас танытқанын, 15,5%-ы нәсілдік алалаушылықты мойындағанын және 66%-ы жұмысқа орналасуда өз елінің азаматтарына басымдық беретінін мойындағанын көрсетеді. Орташа мәндер \pm SD бақыт деңгейі $3,13 \pm 0,69$ (мин. = 1, макс. = 4), субъективті денсаулық $3,77 \pm 0,90$ (мин. = 1, макс. = 5) және деңгейі өмірге қанағаттану $7,20 \pm 2,18$ (мин. = 1, макс. = 10). Алдын ала қараудың барлық үш түріне қатысқан адамдар бақыттың, субъективті денсаулық пен өмірге қанағаттану деңгейін айтарлықтай төмендеткені байқалады ($p < 0,05$).

Наным-сенім тек өз құрбандарына зиян тигізеді деген кең таралған пікірге қарамастан, бұл зерттеу алаушылықтың нысанасы болып табылатындар үшін де, алаушылық жасаушылардың өздері үшін де теріс салдарын көрсетеді. Алдын ала көзқарастарды ұстанатындарға жағымсыз жеке әсерлерді мойындау теріс пікірді азайту үшін тиімді араласуды дамыту перспективасын ашады. Осылайша, бұл егжей-тегжейлі түсінік теріс пікірмен күресудің жан-жақты және тиімді стратегияларын әзірлеу үшін негіз бола алады.

Түйін сөздер: наным-сенімді азайту үшін араласу, иммигранттар, сыртқы топ, субъективті әл-ауқат.

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Последствия предвзятости: личные издержки предубеждений на счастье, здоровье и удовлетворенность жизнью в межнациональном исследовании

Предвзятость, несомненно, влечет за собой негативные последствия для благополучия её жертв, однако воздействие этого явления на инициаторов предрассудков остается недостаточно исследованным. В данном исследовании осуществляется анализ воздействия чувства вины, связанного с предрассудками, на уровень счастья, субъективное состояние здоровья и общую удовлетворенность жизнью с использованием межнациональных данных.

Путем анализа вторичных данных, собранных в рамках Европейского исследования ценностей за период 2017–2020 годов (N = 58 103) и Всемирного исследования ценностей за период 2017–2021 годов (N = 76 897) в 81 стране, настоящее исследование сосредотачивается на трех ключевых индикаторах предрассудков: предвзятость в отношении иммигрантов, расовые предрассудки и предоставление приоритета трудоустройству граждан страны в период нехватки рабочих мест. Для оценки степени равенства средних значений уровней счастья, субъективного состояния здоровья и общей удовлетворенности жизнью среди респондентов, проявляющих предвзятость или отвращение к ней, были использованы U-критерий Манна-Уитни и тест Крускала-Уоллиса.

Выявленные результаты свидетельствуют о том, что 21,7% респондентов признались в проявлении предвзятости в отношении иммигрантов, 15,5% – в расовых предрассудках, а 66% признали, что предпочитают гражданам своей страны при трудоустройстве. Средние значения \pm SD указывают на то, что уровень счастья составлял $3,13 \pm 0,69$ (мин. = 1, макс. = 4), субъективное состояние здоровья – $3,77 \pm 0,90$ (мин. = 1, макс. = 5), а уровень удовлетворенности жизнью – $7,20 \pm 2,18$ (мин. = 1, макс. = 10). Заметно, что лица, причастные к проявлению всех трех форм предрассудков, испытывали значительно более низкий уровень счастья, субъективного здоровья и удовлетворенности жизнью ($p < 0,05$).

Вопреки распространенному представлению о том, что предрассудки причиняют вред исключительно их жертвам, настоящее исследование подчеркивает негативные последствия данного явления как для тех, кто является объектом предвзятых взглядов, так и для самих инициаторов предрассудков. Признание неблагоприятного личного воздействия на тех, кто придерживается предвзятых взглядов, открывает перспективу разработки эффективных мер по снижению предрассудков. Таким образом, данное детальное понимание может послужить основой для разработки более комплексных и эффективных стратегий по борьбе с предрассудками.

Ключевые слова: вмешательство по уменьшению предрассудков, иммигранты, аутгруппа, субъективное благополучие.

Introduction

Human beings have consistently prejudiced and discriminated against dissimilar persons throughout history (Kiernan, 2008; Nirenberg, 2015). The heavy baggage of negative intergroup relations across the world has been so persistent that efforts to check violence by the United Nations forces focus on the de-escalation of intergroup apprehensiveness globally (Dovidio *et al.*, 2011). The

British Equality and Human Rights Commission reported that two-fifths (i.e., 42%) of the residents of Britain had a prejudicial experience in the year before the national British survey (Abrams, Swift and Houston, 2018). The report further indicated that the outgroup status of British residents was vividly reflected as predisposing the experience of prejudice. Hence, 70%, 64% and 61% of Muslims, Blacks and mentally challenged persons experienced prejudice within the same period (Abrams,

Swift and Houston, 2018). In a similar vein, Cénat *et al.* (2022) found that at least two-fifths of respondents had a race-based prejudicial experience in a study comprising 845 Blacks in Canada. The study by Cénat *et al.* (2022) further indicated that 46% and 41% of respondents experienced poorer courtesy and harassment respectively, when compared with other persons. Schuch *et al.* (2021) found that more than a tenth (11.5%) of respondents had a race-based prejudicial experience in their secondary-data-based study among 2,798 persons in Australia. Certainly, prejudicial experiences are ubiquitous among non-dominant groups in multi-racial and multi-ethnic countries.

Logically, huge scholarly efforts and otherwise have been directed at questioning the detriments of prejudice and discrimination on victims and their communities. The psychosocial effects are evident: The review of 72 articles about the detriments of prejudice and discrimination by Negreiros, Dos Santos, Bolis and Silva (2022) indicated that the challenging socialization that victims experience, as attested by 20 of 72 (27.80%) articles. In educational locales, gross perpetration of prejudice and discrimination is experienced by minorities such that there exist two detached worlds in the same. Minorities including refugees, immigrants, Muslims, Blacks, etc., have comparatively different tales to tell when compared with their majority counterparts. Negreiros *et al.* (2022) further reported that a quarter of reviewed articles acknowledged the psychological aftermath of minorities' prejudicial and discriminatory encounters. Psychological conditions reported include the exhibition of antisocial behaviours, sad behaviours, trauma, depression, eating disorders, stress, alienation, anxiety, anger, etc. The review generally demonstrated that increased experience of discrimination worsens the experience of psychological malaise. The earlier cited study by Cénat *et al.* (2022), attested to the significantly inverse relationship between racial discrimination and life satisfaction including self-esteem. In addition to detrimental psychosocial effects, the physical and mental health of victims have been focused as reported as malaise of prejudicial practices. Weeks, Zapata, Rohan and Green (2022) reported a three-fold higher risk of having postpartum depressive symptoms as a consequence of experiencing racial discrimination in the United States. Hall (2013) reported a higher extent of anxiety and depression among victims of crimes that are driven by bias or prejudice. Evidence also indicates that even indirect victims who share targeted traits of victims are predisposed to clinically

identifiable posttraumatic stress (Fashola, 2011) as well as anxiety and depression (Tynes *et al.*, 2008).

Literature Review

Certainly, prejudice is consequential for the victim. Still, there has to be consequences for individuals who perpetrate prejudice. The victims of prejudice usually appear too clear and therefore not warrant systematic investigation. So, the germane question of the impact of prejudice and discrimination on the majority, ingroup(s) is often ignored in the literature. There is a paucity of exceptions though: the work of Esses (2021) which focused on the detrimental consequence of prejudice and discrimination against immigrants is a case in point. Esses (2021) reflected on the disadvantages created for host societies. According to the scholar, immigrants are accepted into Western countries using a points-based system which implies that highly skilled individuals are admitted. Perpetrating discrimination in employment implies that the skills of migrants are underutilized, and this is a huge source of loss to tax revenue. Considering the generally acknowledged detrimental impact of prejudice and discrimination on the well-being of the victims at the receiving end, this work is an attempt to complete the equation by questioning the consequence of prejudice and discrimination on individuals who perpetrate the same. For instance, what is the difference in the degree of happiness, subjective health and life satisfaction among individuals who are favourably disposed to prejudice and discrimination compared with those who are not?

Happiness, subjective health and life satisfaction are elements of subjective well-being which has become a cornerstone of assessing social progress in recent times. Subjective well-being is a popular variable in the field of positive psychology which has cognitive and affective dimensions (Yıldırım & Arslan, 2022). It is people's gratitude for their situation or the subjective gratification derived from their life (Pleeging, Burger & van Exel, 2021). Economic indicators of progress have hitherto dominated the field of examining social progress but the limitations of the same have been broadly theorized (Stiglitz, Sen & Fitoussi, 2009). An exemplification is the 2011 pronouncement by the United Nations General Assembly, which directed its member nations to understudy happiness among their citizens and make social policies to reflect their outcomes (Step-toe, 2019). Happiness improves health and lowers mortality (Step-toe, 2019). Subjective health is a

perceived health condition which spans the physical and mental (Kwak & Kim, 2019). Besides objective health, how people experience their health is germane and remains an indicator of the quality of their lives (Gadermann, Hubley, Russell, and Pa-lepu, 2014; Meiselman, 2016; Bloem *et al.*, 2020; Ehmann, Groene, Rieger and Siegel, 2020; Degnan, Berry, Humphrey and Bucci, 2021; Moon, Lee & Shim, 2022). Life satisfaction is a cognitive element of subjective well-being and has to do with individual judgement (Yıldırım & Arslan, 2022). It is associated with physical and psychosocial well-being (Willroth, Atherton & Robins, 2021; Kim, Delaney, Tay, Chen, Diener & Vanderweele, 2021).

The methodical questioning of the detrimental effect of holding prejudicial sentiment on happiness, subjective health and life satisfaction will generate empirical conclusions. This will afford the recognition of hidden knowledge about the consequences of prejudice and discrimination. Such questioning could also provide essential motivators for change. Besides, prejudice and discrimination are global social problems that warrant understanding in cross-national contexts. Hence, this work was designed to examine the effect of prejudice perpetration on peoples' happiness, subjective health and life satisfaction using secondary, cross-national data.

Materials and Methods

Secondary data from the 2017–2021 Wave 7 World Values Survey (WVS) and the 2017–2020 European Values Survey (EVS) were used for the study. Respondents of the WVS/EVS were 135,000, selected from 81 different countries across the globe. The two polls were combined to provide the WVS/EVS data (WVS's $N = 76,897 = 57\%$; EVS's $N = 58,103 = 43\%$). These data were accrued from items on the questionnaire that were common to the two studies. Survey participants were chosen through a stratified random sample process and data were collected from them using face-to-face interviews. Participants in the survey were either 18 years old or over the age of 18 and were citizens or non-citizens of the nations they resided in. Consult the World Values Survey (2020) and Haerper, Inglehart and Moreno (2020) for more information about the surveys.

Variables and their Measurement

Prejudice. The indicators of prejudice were three, including prejudice against immigrants, racial prejudice and prioritization of national people for employment opportunities when jobs are scarce. The first and second indicators were elicited through

respondents' selection of "immigrants/foreign workers" and "people of a different race" from a list of "various groups of people" that respondents "would not like to have as neighbours". Responses included "mentioned (1)" and "not mentioned (0)". The third indicator was elicited through respondents' agreement with the assertion that "when jobs are scarce, employers should give priority to people of this country over immigrants". Responses were three including "agree (1)", "disagree (2)" and "neither (3)". All indicators of prejudice were therefore assessed nominally.

Happiness. Happiness was the respondents' feelings concerning their joy status. It was a continuous variable whose elicitation was by asking: "Taking all things together, would you say you are...". Responses categories included "very happy", "rather happy", "not very happy" and "not at all happy", and were re-coded from 4 to 1, respectively. Hence, the higher the score, the greater the respondent's happiness.

Subjective Health. Subjective health was respondents' evaluation of their health status. It was also a continuous variable elicited by asking: "All in all, how would you describe your state of health these days? Would you say it is...". Re-coded response categories were "very good (5)", "good (4)", "fair (3)", "poor (2)" and "very poor (1)". A higher score implied better health.

Life Satisfaction. Life satisfaction was how well respondents were content with their lives generally. It was elicited with the question: "All things considered, how satisfied are you with your life as a whole these days?". Response pattern was continuous on a scale of 1 to 10, 1 means "completely dissatisfied" and 10 means "completely satisfied".

Socio-demographic Characteristics. Respondents' sex was observed unobtrusively. An unstructured item was used to assess age and then categorized as 15-29 years, 30-49 years and 50 above.

Hypotheses. The null hypotheses that were tested include:

H_0^1 : There will be no significant difference in the mean score of happiness between sub-groups of those culpable or averse to prejudice.

H_0^2 : There will be no significant difference in the mean score of subjective health between sub-groups of those culpable or averse to prejudice.

H_0^3 : There will be no significant difference in the mean score of life satisfaction between sub-groups of those culpable or averse to prejudice.

Data Analyses. Distributions of independent variables were examined using simple percentile

analysis while bar charts were employed to visualize such distributions. Mean±SD was used to summarize the dependent variables. The distributions of happiness, subjective health and life satisfaction were checked for normalcy using the one-sample Kolmogorov-Smirnov test. Findings indicated that the distributions were significantly different from the normal distribution ($p < 0.05$). In addition, Levene's test was used to examine the homogeneity of variance across sub-groups of all three forms of prejudice. However, homogeneity was not confirmed ($p < 0.05$). Therefore, equality of mean scores of happiness, subjective health and life satisfaction across sub-groups of respondents who were culpable of racial prejudice and prejudice against immigrants were tested using the Mann-Whitney U test. Kruskal-Wallis test was

used in the case of prioritization of national people for employment opportunities because the sub-groups were three. A pairwise multiple-comparison post-hoc test was also conducted to separate the mean ranks after the Kruskal-Wallis test. Epsilon and epsilon² were used as the measures of effect sizes. All data were analyzed using SPSS 27 for Windows.

Results. Distribution of sociodemographic characteristics of respondents

The distribution represented in Figure 1 indicates that male (62383, 46.2%) and female (72540, 53.7%) respondents were equitably represented in the study sample while the sex of a fringe (77, 0.1%) could not be determined.

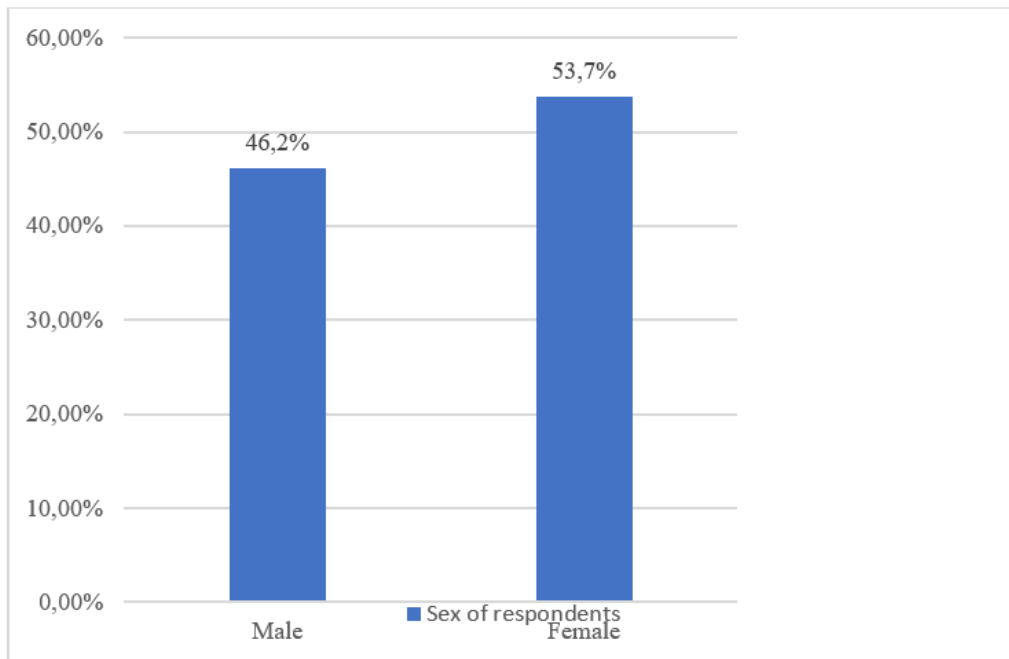


Figure 1 – A bar chart depicting the distribution of respondents' sex

In Figure 2, respondents aged 50 and above (55831, 41.4%) are reflected as being the simple majority. The proportion of those aged from 30 to 49 (49508, 36.7) and 15 to 29 (29018, 21.5%) is high and low respectively. A marginal propor-

tion of respondents (643, 0.5%) did not divulge information about their age. The age distribution is a reflection of the ageing global population, just about 1 of every 5 people is aged below 30 years.

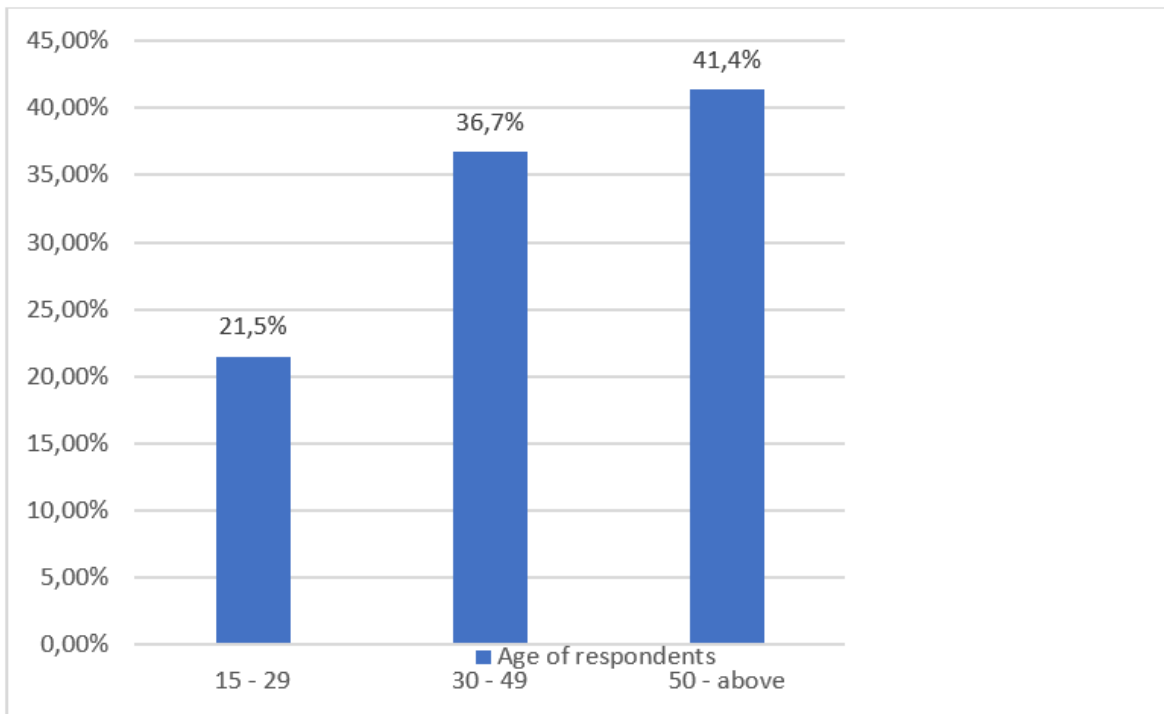


Figure 2 – A bar chart showing the distribution of respondents’ age.

Univariate analysis of happiness, subjective health and life satisfaction

As represented in Table 1, the mean happiness, subjective health and life satisfaction scores are generally high.

Table 1 – Summary of happiness, subjective health and life satisfaction

Variable	Mean	Std. Deviation	Minimum	Maximum
Happiness	3.13	0.69	1	4
Subjective health	3.77	0.90	1	5
Life satisfaction	7.20	2.18	1	10

Univariate distributions of prejudice against immigrants, racial prejudice and prioritization of national people for employment opportunities.

Prejudice against immigrants, represented in Figure 3, was endorsed by approximately a fifth of respondents (29,281, 21.7%). On the contrary, the dominant majority (101,913, 75.5%) demonstrated their aversiveness towards prejudice against immigrants while a marginal proportion (3,806, 2.8%) refrained from answering the relevant question. The distribution represented in Figure 4 indicates that an over-

whelming majority of respondents (110,947, 82.2%) did not endorse racial prejudice but 15.5% (20,890) of respondents did while 0.1% (150) did not provide relevant information. As depicted in Figure 5, the majority of respondents (89,110, 66.0%) expressed the desire for national people to be prioritized for employment in times of job scarcity. However, a sizeable (26,026, 19.3%) proportion did not while a noticeable (18,468, 13.7%) proportion remained neutral. Fifty-five (0.0%) respondents did not provide relevant information.

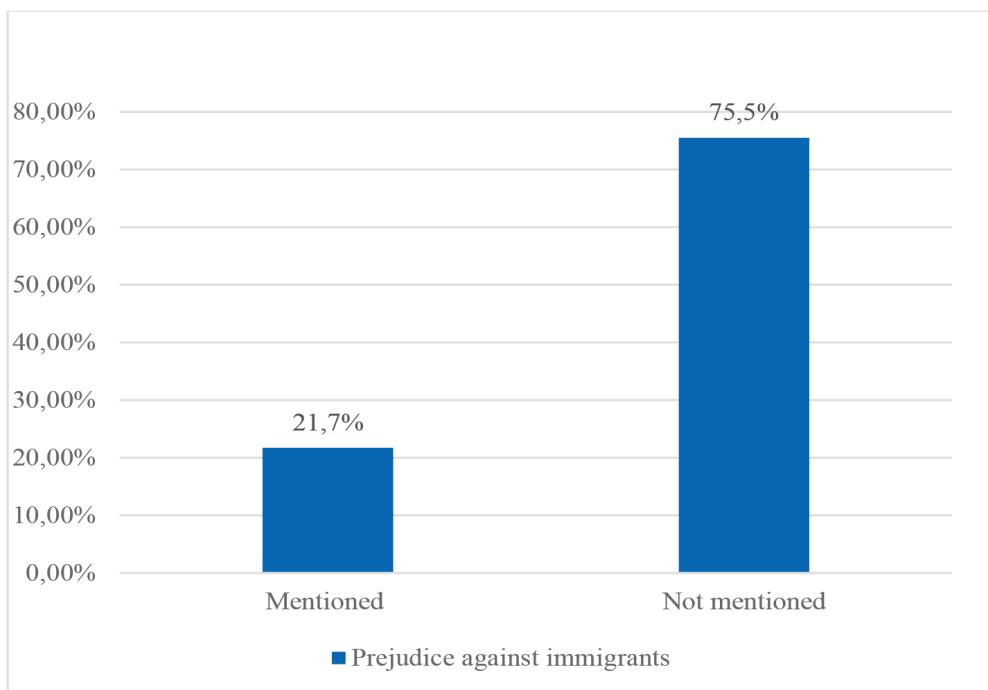


Figure 3 – Distribution of respondents according to their mention of “immigrants/foreign workers” as people they would not like to have as neighbours

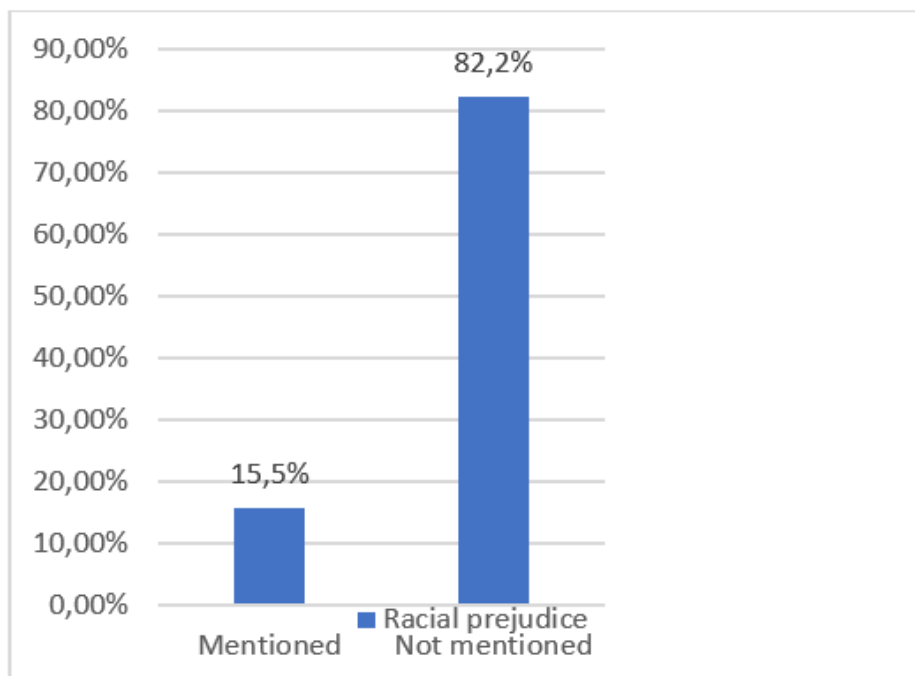


Figure 4 – Distribution of respondents according to their mention of “people of a different race” as people they would not like to have as neighbours

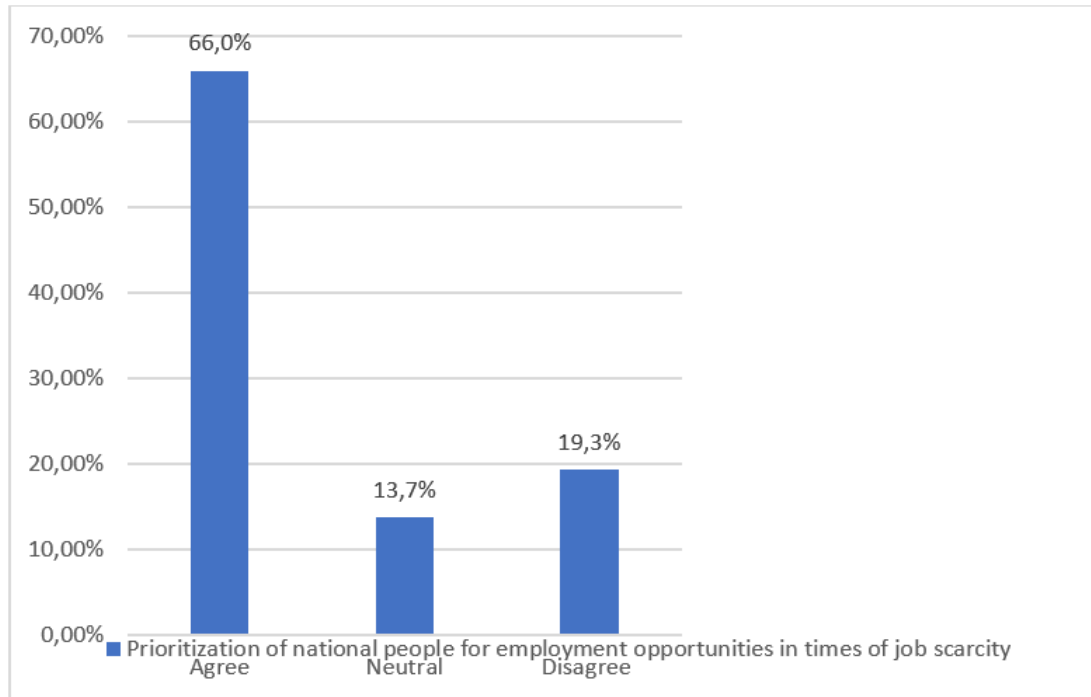


Figure 5 – Distribution of respondents according to their agreement with the prioritization of national people for employment opportunities in times of job scarcity.

Bivariate analysis

Prejudice and Happiness

The results presented in Table 2 indicate that respondents who were averse to prejudice against immigrants (mean rank = 65838.35) were happier than those who were culpable of the same (mean rank = 62536.71). This difference was significant ($p < 0.05$). In addition, respondents who were averse to racial prejudice were happier (mean rank = 65730.25) than those who were culpable (mean rank = 63740.31). This difference was also significant ($p < 0.05$). Similarly, those who are averse to prejudice on account of prioritization of national people for employment were the happiest (mean rank = 70240.11), those who were neutral were

happier (mean rank = 66470.66) while those who are culpable were the least happy (mean rank = 65059.83). These differences were significant ($p < 0.05$). Hence, H_0^1 is not supported by data. The results of multiple pairwise comparison tests about prejudice on account of prioritization indicate that the ‘agree’ versus ‘disagree’ subgroups (test statistic = -5180.28, $p = 0.000$), the ‘agree’ versus ‘neutral’ (test statistic = -1410.83, $p = 0.000$) and ‘disagree’ versus ‘neutral’ sub-groups (test statistic = -3769.45, $p = 0.000$) are significantly different from each other. Meanwhile, the value of epsilon² shows the very marginal extent to which perpetration of prejudice or otherwise accounts for happiness.

Table 2 – Effects of prejudice against immigrants, racial prejudice and prioritization of national people for employment opportunities on happiness

Indicator of prejudice (Independent variables)	Categorical responses	Mean rank	Mann-Whitney U test		Kruskal Wallis test		Epsilon (ε)	Epsilon ² (ε ²)
			Statistic	p-value	Kruskal-Wallis H	p-value		
Prejudice against immigrants	Mentioned	62536.71	1393686973.50	0.000	-	-	0.041	0.002
	Not mentioned	65838.35						

Racial prejudice	Mentioned	63740.31	1106287848.50	0.000	-		0.022	0.000
	Not mentioned	65730.25						
Prioritization of national people for employment opportunities	Agree	65059.83	-	-	467.092	0.000	0.059	0.004
	Neutral	66470.66						
	Disagree	70240.11						

Prejudice and Subjective Health

As shown in Table 3, respondents who were averse to prejudice against immigrants (mean rank = 66282.05) reported significantly better subjective health than those who are culpable of the same (mean rank = 62656.29) ($p < 0.05$). In addition, respondents who are averse to racial prejudice reported significantly better subjective health (mean rank = 66373.88) when compared with those who were culpable (mean rank = 62694.38) ($p < 0.05$). Further, those who are averse to prejudice on account of prioritization of national people for employment had the best subjective health (mean rank = 71863.61), those who were neutral had better subjective health (mean rank = 68591.36) while

those who are culpable had the worst subjective health (mean rank = 64753.80). These differences were significant ($p < 0.05$). Hence, H_0^2 is not supported by data. The outcome of multiple pairwise comparison tests to compare respondents' differential opinions regarding the prioritization of national people for employment indicates that the 'agree' versus 'disagree' subgroups (test statistic = -7109.82, $p = 0.000$), the 'agree' versus 'neutral' (test statistic = -3837.57, $p = 0.000$) and 'disagree' versus 'neutral' sub-groups (test statistic = 3272.25, $p = 0.000$) are significantly different from each other. The value of epsilon² indicates that the variance in subjective health explained by the three forms of prejudice is very marginal.

Table 3 – Effects of prejudice against immigrants, racial prejudice and prioritization of national people for employment opportunities on subjective health

Indicator of prejudice (Independent variables)	Categorical responses	Mean rank	Mann-Whitney U test		Kruskal Wallis test		Epsilon (ε)	Epsilon ² (ε ²)
			Statistic	p-value	Kruskal-Wallis H	p-value		
Prejudice against immigrants	Mentioned	62656.29	1403864498.50	0.000	-	-	0.042	0.002
	Not mentioned	66282.05						
Racial prejudice	Mentioned	62694.38	1089555013.00	0.000	-	-	0.038	0.001
	Not mentioned	66373.88						
Prioritization of national people for employment opportunities	Agree	64753.80	-	-	832.76	0.000	0.079	0.006
	Neutral	68591.36						
	Disagree	71863.61						

Prejudice and Life Satisfaction

Table 4 indicates that respondents who were averse to prejudice against immigrants (mean rank = 66591.72) are significantly more satisfied with

their lives when compared with those who were culpable of the same (mean rank = 61013.84) ($p < 0.05$). Moreover, respondents who were averse to racial prejudice were significantly more satisfied

with their lives (mean rank = 66465.21) when compared with those who were culpable (mean rank = 61434.11) ($p < 0.05$). Furthermore, those who were averse to prejudice on account of prioritization of national people for employment reported the highest extent of life satisfaction (mean rank = 73140.33), those who were neutral had higher life satisfaction (mean rank = 66101.38) while life satisfaction was least among those who are culpable (mean rank = 64731.68). These differences were significant ($p < 0.05$). Hence, H_0^3 is not supported by data. The results

obtained from multiple pairwise comparison tests to compare respondents' differential opinions regarding the prioritization of national people for employment indicates that the 'agree' versus 'disagree' subgroups (test statistic = -8408.66, $p = 0.000$), the 'agree' versus 'neutral' (test statistic = -1369.71, $p = 0.000$) and 'disagree' versus 'neutral' sub-groups (test statistic = 7038.95, $p = 0.000$) are significantly different from each other. The value of epsilon² indicates that the variance in life satisfaction explained by the three forms of prejudice is also very marginal.

Table 4 – Effects of prejudice against immigrants, racial prejudice and prioritization of national people for employment opportunities on life satisfaction

Indicator of prejudice (Independent variables)	Categorical responses	Mean rank	Mann-Whitney U test		Kruskal Wallis test		Epsilon (ε)	Epsilon ² (ε ²)
			Statistic	p-value	Kruskal-Wallis H	p-value		
Prejudice against immigrants	Mentioned	61013.84	1353040079.50	0.000	-	-	0.062	0.004
	Not mentioned	66591.72						
Racial prejudice	Mentioned	61434.11	1060889572.50	0.000	-	-	0.049	0.002
	Not mentioned	66465.21						
Prioritization of national people for employment opportunities	Agree	64731.68	-	-	989.56	0.000	0.086	0.007
	Neutral	66101.38						
	Disagree	73140.33						

Discussion

Happiness (mean±SD = 3.13±0.69, min. = 1, max. = 4); subjective health (mean±SD = 3.77±0.90, min. =1, max. =5) and life satisfaction (mean±SD =7.20±2.18, min. = 1, max. =10) were generally high but then, there is still a noticeable gap in the degree to which people experience or exhibit these indicators of subjective well-being. The findings are a reflection of the retrospective extent of the “good life” (Rombaoa & Heshmati, 2023) or the quality of life (Stiglitz *et al.*, 2009) that materializes in the human population cross-nationally. The findings showcase the summary of hedonic or good feelings (Abatista & Cova, 2023) as well as eudaimonic or virtuous/functional living, globally (Kimiecik, 2016; Heshmati, Kibrislioglu Uysal & Kim, 2023). The current summary of happiness, subjective health and life satisfaction also reflects the character of some

determinants of subjective well-being including cultural values (Rajkumar, 2023) corruption (Li & An, 2019) and uncertainty of economic policies (Tao & Cheng, 2023).

Current findings imply that roughly one of every five (21.7%) people endorse prejudice against immigrants. Racial prejudice was also endorsed by three out of every twenty persons (15.5%) while up to seven of ten persons (66%) desire that national people be prioritized for employment in times of job scarcity. Immigration-status-based, and racial prejudice are noticeably high. These distributions showcase the degree to which people embrace diversity approaches such as multiculturalism and colour blindness (Leslie, Bono, Kim, & Beaver, 2020; Wollast *et al.*, 2023). Incidentally, there was a higher incidence of prejudice on account of prioritizing national people for employment opportunities when jobs were scarce. This illustrates the high extent to

which individuals are unwilling to make sacrifices for persons that are dissimilar to them. Current findings regarding the central objective of this work are truly revealing. The findings indicate that happiness, subjective health and life satisfaction were significantly lower among respondents who were culpable of prejudice on account of immigration status, race and employment priority. This is a huge base for proclaiming the negative detriment of prejudice for those culpable of the same.

The consequences of prejudice are dominantly underscored for the victims of prejudice. Findings earlier described show that victims of racial discrimination suffer significantly from lower life satisfaction and self-esteem (Cénat *et al.*, 2022); and greater oral health impairment (Schuch *et al.*, 2021). Racially discriminated against pregnant women experience significantly higher postpartum depressive symptoms (Weeks, Zapata, Rohan and Green, 2022). The thematic review by Negreiros *et al.* (2022), earlier cited, shows that 27.80% of reviewed studies acknowledged the negative effects of prejudice and discrimination on victims' socialisation. In addition, Negreiros *et al.* (2022) found that 25% of the articles reported psychological consequences of prejudice and discrimination on the victims. The institutional consequences of prejudice were reported by 15.30% of the reviewed articles. The bias exhibited by social institutions such as the judiciary whereby minorities who are victims of prejudice are accorded harder sentences was the essence of this theme. The barriers encountered in gaining employment and the challenges that workplaces present to victims of prejudice were the essence of the theme on impact at work which was reported by 16% of the reviewed articles. Finally, health impacts were reported by 15.30% of the articles, and this bordered on access to care, quality of care, greater experience of pain, underrepresentation in scientific health research, mortality, etc.

Viewed from the framework of victims versus perpetrators, the comprehensive review by Negreiros *et al.* (2022) shows, like the dominant literature, that prejudice is often explored as detrimental to the victims of prejudice or discrimination. One

of the exceptions from the literature was the publication of Esses (2021), earlier cited, which focused on prejudice and discrimination against immigrants and described how host countries lose out on the prospects accruable from immigrants. According to Reitz and Banerjee (2007), prejudice and discrimination weaken social cohesion, which in turn weakens the welfare of receiving communities. Indeed, there is a gap in the literature concerning the consequences of prejudice on perpetrators of the same, the interest of which this study serves.

The finding of significantly poorer happiness, subjective health and life satisfaction among perpetrators of prejudice on account of immigration status, race and employment priority certainly represents an interesting pattern of empirical information. It calls for the interrogation of the possible pathways. Aversiveness to prejudice implies the manifestation of openness, tolerance, pluralism and other elements of left-wing political orientation which upholds the equality of all persons (Freire, 2015). Perhaps, the workings of the relationship between altruistic traits and personal well-being are at play. Likewise, socio-political activism has been reported dominantly as a determinant of well-being (Klar & Kasser, 2009; Foster, 2015, 2019; Boehnke & Wong, 2011; Vestergren, Drury & Hammar Chiriack, 2019).

Conclusion

A non-prejudicial predisposition towards immigrants and persons of different races as well as non-prejudicial prioritization of national people for employment are significantly predisposing to greater happiness. The victimhood of prejudice traverses beyond the obvious victims but extends to those culpable of prejudice. In the light that “much research effort is theoretically and empirically ill-suited to provide actionable, evidence-based recommendations for reducing prejudice” (Paluck, Porat, Clark & Green, 2021: 533), it is argued that approaching prejudice-reducing interventions through stressing the negative personal consequences of prejudice for perpetrators, as this study shows, opens a new path towards positive intergroup relations.

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Статья на английском: Consequences of bias: personal costs of prejudice on happiness, health and life-satisfaction in a cross-national study

Статья на казахском: Біржақтылықтың салдары: ұлтаралық зерттеуде бақыт, денсаулық және өмірге қанағаттану туралы теріс пікірдің жеке шығындары

Статья на русском: Последствия предвзятости: личные издержки предубеждений на счастье, здоровье и удовлетворенность жизнью в межнациональном исследовании

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ӘЛЕУМЕТТАНУ

Section 2
SOCIOLOGY

Раздел 2
СОЦИОЛОГИЯ

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SOCIOLOGICAL ASPECTS OF HIJAB RESEARCH: BIBLIOMETRIC ANALYSIS OF PUBLICATIONS IN THE SCOPUS DATABASE (FROM 2002 TO 2022)

Sociological aspects in the study of the hijab are actualizing the growing scientific interest and research prospects from the point of view of increasing religious practices of wearing it among women. The article proposes a “new optics” based on bibliometric analysis using modern data analysis tools such as R Studio and VosViewer, which allowed the authors to identify and systematize possible trends and periods of increased activity in scientific publications. The purpose of this paper is to identify key trends and dynamics in the development of the topic, as well as the formation of thematic clusters that characterize the studied area over the past twenty years from 2002 to 2022. In this paper, the authors applied a bibliometric methodology, including analysis of a data set of 303 highly cited scientific publications, 10 of the most influential journals and productive countries in the field of hijab studies. The practical significance of this paper creates the basis for further research in the field of sociology of religion.

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Key words: social structure, socio-economic inequality, religious identity, faith, religious belief.

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Хиджабты зерттеудің әлеуметтанулық қырлары: жарияланымдарды Scopus мәліметтер қорының (2002-2022 жылдар) негізінде библиометрикалық талдау

Хиджабты зерттеудегі әлеуметтанулық аспектілер әйелдер арасында оны киюдің діни тәжірибесінің артуы тұрғысынан ғылыми қызығушылық пен оны зерттеу келешегін арттыруда. Мақалада R Studio және VosViewer сияқты деректерді талдаудың заманауи құралдарын пайдалана отырып, библиометриялық талдауға негізделген «жаңа оптика» ұсынылған, бұл авторларға ғылыми жарияланымдардағы белсенділіктің ықтимал тенденциялары мен кезеңдерін анықтауға және жүйелеуге мүмкіндік берді.

Мақаланың мақсаты – тақырыпты дамытудың негізгі тенденциялары мен динамикасын анықтау, сондай-ақ 2002 жылдан 2022 жылға дейінгі соңғы жиырма жылдағы ғылыми білімнің зерттелетін саласын сипаттайтын тақырыптық кластерлерді қалыптастыру болып табылады. Бұл жұмыс аясында авторлар библиометриялық әдістемені қолданды, оның ішінде 303 жоғары сілтеме жасалған ғылыми жарияланымдар, 10 ең ықпалды журналдар мен хиджабты зерттеуде тәжірибелі елдердің деректер жинағына талдау жасалды. Бұл жұмыстың практикалық маңыздылығы дін әлеуметтануы саласындағы одан әрі зерттеулерге негіз болып табылады.

Мақала ҚР ҒЖЖБМ Ғылым Комитетінің гранттық қаржыландыруы шеңберінде дайындалды (AR19679699 «Қазақстандық жастардың діндарлығы/руханилығы, әл-ауқаты және бірегейлігі: салыстармалы елішілік зерттеу»).

Түйін сөздер: әлеуметтік құрылым, әлеуметтік-экономикалық теңсіздік, діни бірегейлік, сенім, діни сенім.

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Социологические аспекты исследования хиджаба: библиометрический анализ публикаций на основе базы данных Scopus (с 2002 по 2022 год)

Социологические аспекты в изучении хиджаба актуализируют возрастающий научный интерес и исследовательские перспективы с точки зрения увеличения религиозных практик его ношения среди женщин. В статье предлагается «новая оптика», основанная на проведении библиометрического анализа, с использованием современных инструментов анализа данных, таких как R Studio и VosViewer, что позволило авторам определить и систематизировать возможные тренды и периоды увеличенной активности научных публикаций. Целью настоящей статьи является выявление ключевых тенденций и динамики развития темы, а также формирование тематических кластеров, характеризующих изучаемую область научного знания за последние двадцать лет с 2002 по 2022 годы. В рамках настоящей работы авторами применена библиометрическая методология, включающая анализ набора данных 303 высокоцитируемых научных публикаций, 10 наиболее влиятельных журналов и продуктивных стран в области изучения хиджаба. Практическая значимость настоящей работы создает основу для дальнейших исследований в области социологии религии.

Статья подготовлена в рамках грантового финансирования Комитета науки МНВО РК (AP19679699 «Религиозность/духовность, благополучие и идентичность казахстанской молодежи: сравнительное страновое исследование»).

Ключевые слова: социальная структура, социально-экономическое неравенство, религиозная идентичность, вера, религиозное убеждение.

Introduction

The interpretation of the meaning and role of the hijab in the lives of women who practice wearing it attracts the attention of the public and scholars from various fields. Over the past two decades, there has been an expansion of scientific discourse and research practices devoted to the study of religion and the hijab, from several angles: (1) political, mental and spatial relations influencing its wearing; (2) the sociocultural context influencing the perception of the hijab; (3) stereotypes and discrimination, preconceived notions that women face in various spheres of society; (4) influence of media and self-expression; (5) cross-cultural differences and emotional well-being. Growing academic interest requires the use of software to analyze and visualize the dynamics of the growing scientific base, classify fields of knowledge and identify promising topics for future research. Turning to bibliometric analysis helps to achieve the goals and objectives of the research facing the authors. This paper analyzes bibliometric data in order to identify scientific trends, track the dynamics of development and identify new directions being developed in the academia.

For a comprehensive analysis and interpretation of the meaning of the hijab, it is important to start with the conceptualization. Researchers such

as Latiff & Alam (2013), Hassan & Harun (2016) present perspectives to address this challenge. According to Evers & Day (1997), culture shapes the way people behave, view the world, express themselves, and think. It is determined by historical experience, values, traditions and characteristics of the surrounding world. Grine & Saeed (2017) and Hassan & Harun (2016), who study the meaning of the hijab, emphasize its religious component. Hassan & Harun (2016) conducted an analysis of factors influencing the perception of hijab. Latiff & Alam (2013), Grine & Saeed (2017) emphasized that associating the hijab solely with fashion is a misconception, as its true meaning is firmly rooted in the obligations established by Islam. However, other researchers such as Shariffadeen & Manaf (2019) highlight a number of significant findings regarding the influence of the social network “Instagram” on the cultural background of hijab in society. Their research indicates that the hijab has become a commercialized and fashionable trend, especially among girls. A similar view is supported by Rahim (2022), noting that the hijab is now moving beyond its original function as a symbol of faith and becoming part of popular culture. Foroutan (2022) notes that the younger generation, especially those under 30, are taking a completely new approach to wearing the hijab, while the older generation is more conservative.

This illustrates the marked generational difference in views on wearing the Muslim headscarf in public discourse. Researchers in the field of sociology of religion note the lack of a unified interpretation of the meaning of the hijab. As pointed out by Rahman et al. (2016), definitions of this concept may vary depending on the type of hijab (Muslim head covering), geographic or situational context, the motivations of women who wear the hijab, and societal interpretations.

In recent years, there has been an active effort to integrate bibliometric methods into research focusing on religious affiliation and the development of modest fashion. The most comprehensive studies were presented by Pradana et al. (2023), Mostafa (2023), Gazali et al. (2023), Biancone et al. (2023). Pradana et al. (2023), using bibliometric analysis, reveals the influence of religion on the clothing choices of Muslim women, noting that interest in wearing the hijab is explained not only by religious motives, but also by fashion preferences. A study by Ghazali et al. (2023) provides a bibliometric review of the development of scientific publications in the field of sport and Islam. If Biancone et al. (2023) analyzes bibliometric in the field of modest fashion, Mostafa (2023), using bibliometric data analysis, explores new trends in the study of hijab, focusing on identifying the most influential authors, reputable journals and collaboration networks. In this article, the authors, based on a bibliometric approach, analyzed publications and presented a thematic cluster analysis devoted to the study of the hijab and the Muslim headscarf over the past two decades.

Justification of the choice of articles and goals and objectives

Bibliometric is a set of methods used to analyze and visualize research published in scientific journals (Archambault et al., 2006:330). In the field of scientific research, several approaches have traditionally been used to analyze bibliometric data: (1) qualitative method, which is based on a structured literature review; (2) quantitative method, focusing on meta-analysis. However, the fundamentally new methodology of “scientific mapping” Zupic & Čater (2015) is a generalization of quantitative and qualitative research methodology for a comprehensive analysis of the research field being studied (Boyack & Klavans, 2014: 678; Zupic & Čater, 2015: 450).

This article aims to present a comprehensive review of publications using the following bibliometric analysis methods: (1) citation and impact as-

essment; (2) co-citation research; (3) bibliometric linkage; (4) analysis of co-authorship and (5) analysis of the sharing of concepts present in document titles, keywords, or abstracts. To achieve this goal, the following tasks were identified: (1) conducting an analysis of bibliometric data to identify main scientific trends; (2) monitoring the dynamics of published works for the period from 2002 to 2022 in the Scopus database; (3) identifying key works, researchers, journals, and academic institutions in the area being studied.

To implement the assigned tasks, a sample of 303 scientific publications obtained from the Scopus database for the designated period was formed. To perform the bibliometric analysis, two widely used data analysis tools were used: (1) R Studio and (2) VosViewer.

Scientific research methodology

As a source of data for bibliometric analysis, we chose the Scopus database, which is multidisciplinary and contains the most cited journals in various fields of scientific knowledge (Vaz et al., 2017: 5). To form the corpus of analyzed works, a data search was carried out in July 2023 using the following algorithms: «TITLE-ABS-KEY (hijab) AND PUBYEAR > 2001 AND PUBYEAR < 2023 AND (LIMIT-TO (SUBJAREA , "SOCI")) AND (LIMIT-TO (DOCTYPE , "ar")) AND (LIMIT-TO (PUBSTAGE , "final")) AND (LIMIT-TO (SRCTYPE , "j")) AND (LIMIT-TO (LANGUAGE , "English")) AND (EXCLUDE (PREFNAMEAUID , "Undefined")) AND (EXCLUDE (AFFILCOUNTRY , "Undefined"))». The data sample was limited to the period from 2002 to 2022; in order to ensure the validity of the data, the authors excluded monographs, books, conference proceedings and reports. The word “hijab” was selected as the key search term. From the total data set, only those studies that were published in the field of “social sciences” were selected.

The process of collecting and processing bibliometric analysis data follows the PRISMA methodology developed by Page et al. (2021), which is presented in Figure 1 (Fig. 1). The first stage of the literature search identified 819 articles, of which 502 were excluded through the use of automated Scopus database tools and quality criteria established by the authors. At the second stage of filtering, 475 articles that did not meet the requirements of the analysis were excluded. Ultimately, 303 articles were included in the final sample. Rogers et al. (2020) empha-

size that a minimum of 200 articles is required to ensure the validity and representativeness of bibliometric data.

Various software are widely used to analyze and visualize networks in bibliometrics. Tools range from fully automated graphical user interfaces such as VOSviewer (van Eck & Waltman, 2010: 525) to

software packages such as “bibliometrix” integrated into R Studio (Aria & Cuccurullo, 2017: 959). Commonly used bibliometric programs include Bibexcel, Pajek, Gephi, SciMat and UCINET. To achieve the research objectives in this article, the authors will use (1) VOSviewer (van Eck & Waltman, 2010: 5), (2) R Studio (Aria & Cuccurullo, 2017: 960).

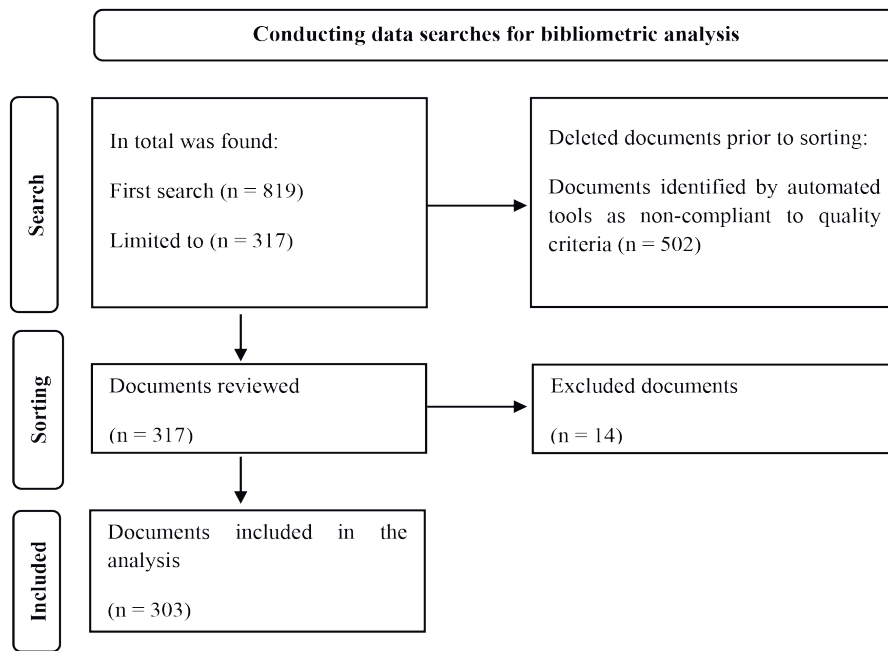


Figure 1 – Protocol for the process of collecting and analyzing bibliometric data according to «PRISMA protocol»

Results and discussion

1. Analysis of publications

The information presented below contains an analysis of a dataset of 303 publications covering the period from 2002 to 2022. Figure 2 (Fig. 2) shows the dynamics of changes in the number of publications. It

is important to note that over the past 20 years there has been an increase in the number of publications and the number of citations, indicating a growing interest in the field of scientific knowledge being studied.

Data source: author's calculations based on data extracted from the Scopus database



Figure 2 –Number of published articles from 2002 to 2022

The number of references (citations) is one of the indicators of the quality and impact of a publication (Wang et al., 2021: 109). Table 1 (Table 1) provides a list of the most cited hijab-related publications within the dataset, ranked by number of citations. According to the data presented in Table 1

(Table 1), the most cited publication was the study (Werbner, 2007: 170), which received the largest number of citations – 146. From Figure 2 (Fig. 2) it is clear that most of the citations of articles devoted to the topic of hijab over the past 20 years, from 2002 to 2022 falls in 2010–2011 (510 citations).

Table 1 –Top-10 highly cited publications

№	Authors	Year	Article title	Journals	Number of total citations	Total citations per Year
1.	Pnina Werbner	2007	Veiled Interventions in Pure Space: Honour, Shame and Embodied Struggles among Muslims in Britain and France	Theory, Culture & Society	146	8,59
2.	Rachel Anderson Droogsma	2007	Redefining Hijab: American Muslim women's standpoints on veiling	Journal of Applied Communication Research	132	7,76
3.	Symeon Dagkas, Tansin Benn & Haifaa Jawad	2011	Multiple voices: Improving participation of muslim girls in physical education and school sport	Sport, Education and Society	110	8,46
4.	Alia Al-Saji	2010	The racialization of muslim veils: A philosophical analysis	Philosophy and Social Criticism	110	7,86
5.	Tabassum F. Ruby	2006	Listening to the voices of hijab	Women's Studies International Forum	110	6,11
6.	Heidi Safia Mirza	2013	'A second skin': Embodied intersectionality, transnationalism and narratives of identity and belonging among Muslim women in Britain	Women's Studies International Forum	108	9,82
7.	Nadia Fadil	2011	Not-/unveiling as an ethical practice	Feminist Review	99	7,62
8.	Asifa Siraj	2011	Meanings of modesty and the hijab amongst Muslim women in Glasgow, Scotland	Gender, Place & Culture	93	7,15
9.	Moira Dustin, Anne Phillips	2008	Whose agenda, is it? Abuses of women and abuses of 'culture' in Britain	Ethnicities	92	5,75
10.	Emma Tarlo	2007	Hijab in London: Metamorphosis, resonance, and effects	Journal of Material Culture	88	5,18

The table (Table 1) also includes researchers whose works have a large number of citations, such as Droogsma R. – 132 references, Dagkas S. – 110 references, Al-Saji A. – 110 references per publication. Considering the dynamics of the development of scientific journals as new sources in the study of the hijab phenomenon (Fig. 3), we found a significant increase

in the number of scientific publications in such journals as “Women's studies international forum”, “Ethnicities”, “Gender, Place and Culture”, “Journal of Muslim minority affairs”, “Ethnic and racial studies”.

Data source: author's calculations based on data extracted from the Scopus database

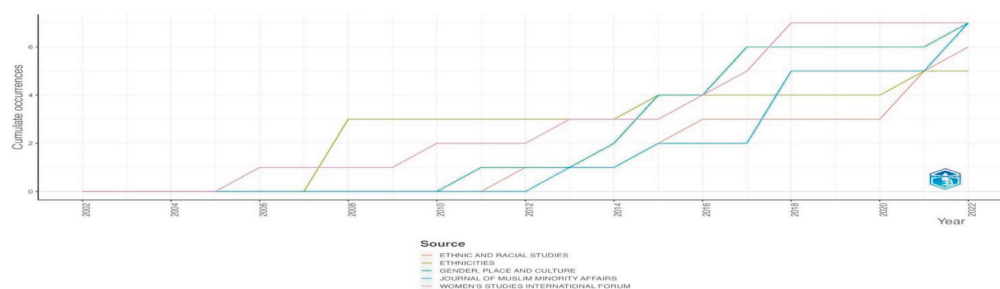


Figure 3 – Scientific productivity of journals over time

Journal analysis allows to identify those publications that have made the greatest contribution to the development of the field under study (Caputo et al., 2021: 493). Table 2 (Table 2) lists the 10 most cited journals related to women's studies in religion, gender, and culture based on an analysis of citation counts, co-citations, and bibliometric linkages. Publications with high citation rates

are published in journals such as “Women's studies international forum” (7 documents and 280 citations), “Journal of Ethnicities” (5 documents and 235 citations), “Journal of Gender, Place, and Culture” (7 documents and 229 citations), “Contemporary Islam” (4 documents and 73 citations), “Ethnic and Racial studies” (6 documents and 67 citations).

Table 2 – Scientific productivity of journals (Citation analysis, publication analysis)

Citation analysis					Analysis of co-citation		
№	Journals	Total number of citations	Total number of publications	Citation frequency per publication	№	Journals	Total number of publications
1.	Women's studies international forum	280	7	40		Women's studies international forum	280
2.	Ethnicities	235	5	47		Ethnicities	235
3.	Gender, Place and Culture	229	7	32,7		Gender, place and culture	229
4.	Contemporary Islam	73	4	18,25		Sport, education and society	158
5.	Ethnic and racial studies	67	6	11,17		Theory, culture & society	146
6.	Fashion theory	63	3	21		Philosophy and social criticism	138
7.	Journal of muslim minority affairs	50	7	7,14		Journal of applied communication research	132
8.	Journal of muslim mental health	39	4	9,75		Feminist review	103
9.	Islam and christian- muslim relations	25	3	8,33		Journal of international women's studies	20
10.	Journal of international women's studies	20	4	5		Ethnic and racial studies	67

In the analyzed data corpus, several publications can be noted in which the number of citations per article is significantly higher compared to other journals. For example, the “Journal of Ethnicities”, which presents research combining methods and theories from various disciplines such as sociology, cultural and geographical studies, published 5 ar-

ticles, the average number of citations per article is 47. The same is observed in the journal “Women's studies international forum”, where for each of the 7 published articles there is an average of 40 citations.

Data source: author's calculations based on data extracted from the Scopus database

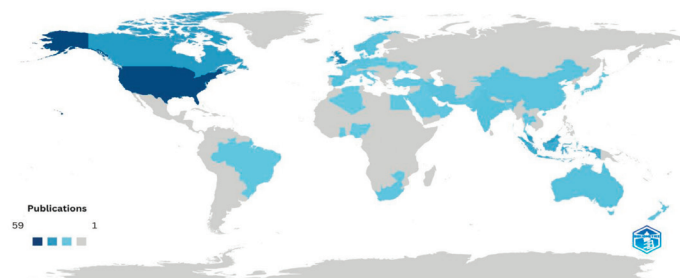


Figure 4 –Analysis of production of scientific publications by country

Further, as part of the bibliometric analysis, an analysis of the production of scientific publications by country was carried out (Fig. 4), during which the authors attempted to determine the countries that made the greatest contribution to the development of the field under study. According to the results of the analysis, the most productive continents in terms

of the total number of citations included the USA – 878 citations, the UK – 792 citations, Canada – 329 citations, Mexico – 91 citations and Denmark – 79 citations. During the analyzed period, the largest number of publications were published by researchers from the USA – 59 articles, Great Britain – 38 articles and Canada – 21 articles (Table 3).

Table 3 – Analysis of the production of scientific publications by country (citation analysis, publication analysis)

Citation analysis					Analysis of publications			
№	Countries	Number of total citations	Number of publications	Average number article citations	№	Countries	Number of publications	
1.	USA	878	59	14,90		USA	59	
2.	Great Britain	792	38	20,80		Great Britain	38	
3.	Canada	329	21	15,70		Canada	21	
4.	Mexico	91	3	30,30		Malaysia	9	
5.	Denmark	79	1	79,00		Indonesia	8	
6.	Netherlands	66	3	22,00		Norway	6	
7.	Bahrain	62	1	62,00		Australia	5	
8.	Belgium	61	4	15,20		India	5	
9.	Norway	57	6	9,50		Belgium	4	
10.	France	45	2	11,20		France	2	

2. Cluster analysis

The presented type of analysis is used to identify groups/clusters of publications and authors that have similar characteristics or topics. To carry it out, the “conceptualStructure” function in the R Studio program was used. Figure 5 shows four thematic areas (clusters): (1) feminism and women's rights (cluster 1 – green); (2) body image, social identification (cluster 2 – blue); (3) Internet and social media (cluster 3 – purple); (4) cultural landscape (cluster 4 – red). Below is a brief analysis of the clusters.

(1) Green cluster. The cluster, indicated in green, focuses on keywords related to the topics of feminism and women's rights (e.g., feminism, adolescents, middle age, Islam, women's rights, psychology). Guessous (2020) examines the spread of the practice of wearing a hijab among urban women. The author conducts an analysis focusing on the various factors that determine the decision to wear the hijab. Hasan (2018) expresses two opposing views on the hijab, in terms of (1) being perceived as a symbol of oppression and restriction; (2) viewing it as a means of empowerment, self-esteem, and freedom. Author refutes the common assumption that the hijab is a symbol of oppression, emphasizing that the purposes of wearing the hijab may differ.

(2) Blue cluster. Key terms characterizing the blue cluster center on concepts such as identity,

body image and clothing. A study by Demmrich et al. (2017), explores the relationship between appearance, religiosity and fashion. Foroutan (2022) also examines attitudes towards the hijab and explores its relationship with educational level and age. The author notes that young people strive for self-expression and identity construction. Foroutan (2022) highlights the important role of youth in redefining and interpreting the meaning of the hijab.

(3) Purple cluster. Keywords related to the purple cluster focus on terms related to gender, culture, and religion (e.g., cultural landscape, cultural influence, gender identity, gender role, religion, perception, young population.). Fredette (2015) emphasizes that the understanding of equality in society is often subject to cultural features and does not always take into account the role of social institutions in shaping inequality and oppression. The work of Rahim (2022) explores consumption in the context of Muslim women's fashion and the wearing of the hijab. The author notes that the hijab has become a global fashion product and has become part of the cultural industry. Ramadan (2022) notes that the hijab is a visible marker of religious identity.

(4) Red cluster. Keywords related to the red cluster focus on terms related to growing up, Muslims, and media (e.g., teenager, child, human-

ity, women, Muslims, internet). Shariffadeen & Manaf (2019) review several key findings related to celebrity influence on hijab culture through Instagram. Shariffadeen & Manaf (2019) suggest that by constantly interacting with fans through

Instagram, celebrities shape the perception of hijab.

Data source: Author's calculations based on data extracted from the Scopus database

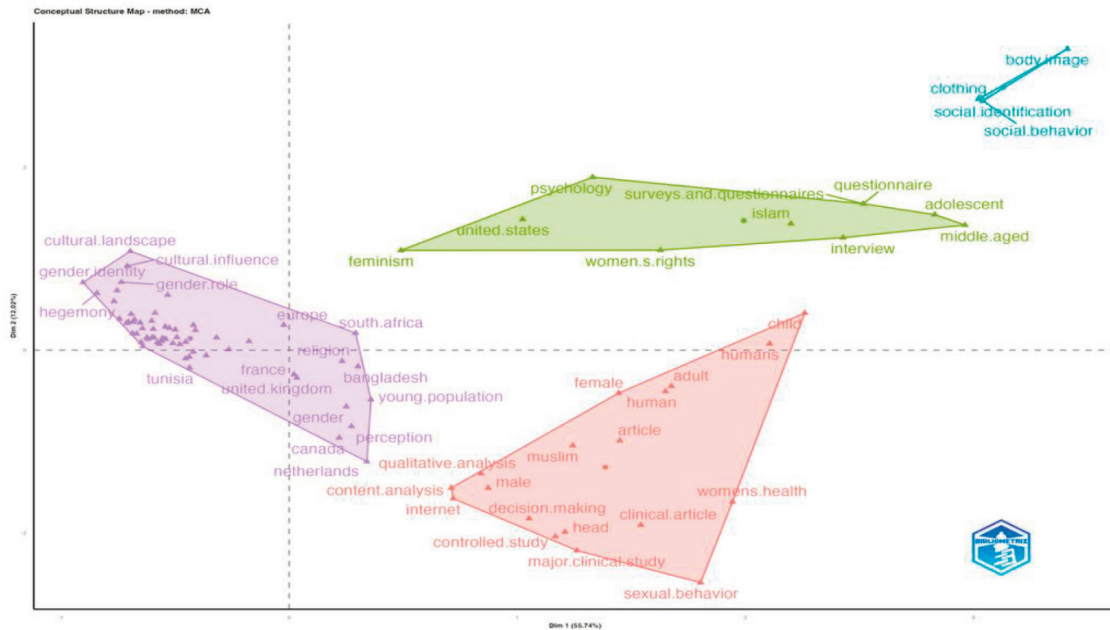


Figure 5 – Cluster analysis of publications

Akou's (2015) study presents an analysis of the experiences of converts to Islam, in which he notes that the Internet is becoming an important tool for orientation and support for converts.

Conclusion

In general, the bibliometric analysis of publications on the topic of “hijab” included a number of step-by-step stages, which allowed firstly, to determine its sociological, cultural, religious and gender aspects; determine the time range (for example, the last 20 years) to assess the dynamics and trends in the development of research in the field of hijab studies. Secondly, to identify keywords and search criteria, as well as analyze the total number of scientific articles on a given topic and assess the dynamics of growth/decrease of research articles. Third, to study the number of citations for each article, in the context of influence and relevance; identify scientific journals that most often publish works on the topic

of hijab, assessing their reputation and influence in the academia. Fourth, to conduct a thematic analysis of the content of publications, highlighting the main research areas and study the most influential authors; consider the network and collective groups. Lastly, use data visualization to visually present the results of the analysis and provide conclusions about the current state of research, highlight trends and prospects.

Summarizing the theoretical analysis it can be noted that the hijab acts not only as a religious symbol, but also as an element that helps maintain and express the religious identity of women who practice wearing the hijab. Some authors note that the hijab has a direct impact on the construction of personal identity through belonging to a religious community, while a number of other scholars put forward a fundamentally opposite idea, noting that it acts as a symbol of ethnicity, observance of traditions, norms and customs.

The existing diversity of discourses allows us to interpret its meaning not only as a religious attribute, but

also as a phenomenon reflecting the dynamics of socio-cultural changes in society. This statement underlines the importance of the idea of the influence of cultural contact on the practice of wearing the hijab, for example, in multicultural societies with an interaction of different cultural contexts, changes in traditional customs and norms, modifications of hijab styles and its perception, as well as the development of hybrid identities. In addition, there are various discourses on the practice of wearing the hijab, including speculation about the possible impact of sociocultural pressures or expectations from society, family members or religious communities.

As a symbol of religious identity, the hijab plays an important role in building community and strengthening bonds between believers. In this aspect, some researchers pay attention to its symbolic and sociocultural meanings, while others point to the possibility of social stigmatization and discrimination against women who practice wearing the hijab. In the context of such interpretations, it is important to take into account various factors and conditioning in studying the meaning of the hijab in various sociocultural and religious environments.

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Статья на английском: Sociological aspects of hijab research: bibliometric analysis of publications in the scopus database (from 2002 to 2022)

Статья на казахском: Хиджабты зерттеудің әлеуметтанулық қырлары: жарияланымдарды Scopus мәліметтер қорының (2002-2022 жылдар) негізінде библиометрикалық талдау

Статья на русском: Социологические аспекты исследования хиджаба: библиометрический анализ публикаций на основе базы данных Scopus (с 2002 по 2022 гг.)

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ANALYSIS OF THE RESULTS OF THE UNIFIED NATIONAL TESTING IN THE CONTEXT OF VARIOUS CHARACTERISTICS OF GRADUATES OF SCHOOLS IN KAZAKHSTAN

This article presents an analysis of the results of the unified national Testing (UNT) in Kazakhstan in the context of available socio-demographic characteristics. The main purpose of the study is to determine what the results of the final assessment of schoolchildren in various social groups are. The scientific significance of the work lies in the presentation of the formation of methods for analyzing such data. On the practical side, the results are important for a wide range of the public interested in understanding the problematic factors of the UNT. The research methodology covers quantitative and qualitative indicators: the data of the UNT results were obtained from open sources of the Republican State-Owned Enterprise (RSE) "National Testing Center" of the Ministry of Education and Science of the Republic of Kazakhstan, within the framework of the qualitative method, the results of other studies in relation to the studied topic were analyzed using the Desk-research method. The analysis revealed certain differences, among which there are gender differences in test results and the choice of educational programs, differences in the context of educational programs, quotas and periods of the UNT were confirmed. In general, it is of interest to further study this topic, to trace the dynamics of changes in the parameters analyzed in the article, as well as to expand the categories included, which provides the basis for a longitudinal study and continuation of the analysis demonstrated in the presented article.

Key words: integrated national testing, average certificate score, average grade, university admission, score analysis, pedagogical sciences.

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Қазақстан мектептері түлектерінің өртүрлі сипаттамалары тұрғысынан Ұлттық Бірыңғай Тестілеу нәтижелерін талдау

Бұл мақалада қолжетімді әлеуметтік-демографиялық белгілер тұрғысынан Қазақстандағы ұлттық бірыңғай тестілеу (ҰБТ) нәтижелерін талдау ұсынылған. Зерттеудің негізгі мақсаты-өртүрлі әлеуметтік топтардағы мектеп оқушыларын соңғы бағалаудың нәтижелері қандай екенін анықтау. Жұмыстың ғылыми маңыздылығы осындай деректерді талдау әдістерін қалыптастыруды ұсынуда жатыр. Практикалық тұрғыдан алғанда, нәтижелер ЕО-ның проблемалық факторларын түсінуге мүдделі қоғамның кең ауқымы үшін маңызды. Зерттеу әдістемесі сандық және сапалық көрсеткіштерді қамтиды: ҰБТ нәтижелерінің деректері ҚР Білім және ғылым министрлігінің "Ұлттық тестілеу орталығы" республикалық мемлекеттік қазыналық кәсіпорнының (РМҚК) ашық көздерінен алынды, сапалы әдіс шеңберінде зерттелетін тақырыпқа қатысты басқа зерттеулердің нәтижелерін Desk-research әдісімен талдау жүргізілді. Жүргізілген талдау белгілі бір айырмашылықтарды анықтады, олардың арасында тестілеу нәтижелері мен білім беру бағдарламаларын таңдауда гендерлік айырмашылықтар байқалады, білім беру бағдарламалары, квоталар және ҰБТ өткізу кезеңдері бойынша айырмашылықтар расталды. Тұтастай алғанда, осы тақырыпты одан әрі зерттеу, мақалада талданған параметрлердің өзгеру динамикасын қадағалау, сондай-ақ енгізілген санаттарды кеңейту қызығушылық тудырады, бұл бойлық зерттеуге және ұсынылған мақалада көрсетілген талдауды жалғастыруға негіз береді.

Түйін сөздер: ұлттық бірыңғай тестілеу, аттестаттың орташа балы, орташа баға, университетке түсу, балдарды талдау, педагогикалық ғылымдар.

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Анализ результатов Единого Национального Тестирования в разрезе различных характеристик выпускников школ Казахстана

В данной статье представлен анализ результатов единого национального тестирования (ЕНТ) в Казахстане в разрезе доступных социально-демографических признаков. Основной целью исследования является определить, каковы результаты финальной оценки школьников в различных социальных группах. Научная значимость работы заключается в представлении формирования методов анализа подобных данных. С практической стороны, результаты имеют значимость для широкого круга общественности, заинтересованных в понимании проблемных факторов ЕНТ. Методология исследования охватывает количественные и качественные показатели: данные результатов ЕНТ получены из открытых источников Республиканского государственного казенного предприятия (РГКП) «Национальный центр тестирования» Министерства образования и науки РК, в рамках качественного метода проведен анализ методом Desk-research результатов других исследований в отношении изучаемой тематики. Проведённый анализ выявил определённые различия, среди которых наблюдаются гендерные различия в результатах тестирования и выборе образовательных программ, подтвердились различия в разрезе образовательных программ, квот и периодов проведения ЕНТ. В целом представляет интерес дальнейшее изучение данной темы, прослеживание динамики изменений проанализированных в статье параметров, а также расширение включаемых категорий, что даёт основание для лонгитюдного исследования и продолжения анализа, продемонстрированного в представленной статье.

Ключевые слова: Единое Национальное Тестирование, средний балл аттестата, средняя оценка, поступление в университет, анализ баллов, педагогические науки.

Introduction

In general, the national examination system is practiced in many countries in order to allocate places at universities and assess the knowledge of high school graduates (Klein, 2012: 180), (Keeves, 1994: 24). Graduation exams nationwide are considered «a powerful tool to advance learning in the desired direction», holding schools accountable for the achievement of the school in the educational process and the results of their students. In this way, the work of secondary-level educational institutions is directed and coordinated with the goals of the education policy of each individual country (Keeves, 1994: 32-38). At the same time, this knowledge assessment system is the most convenient for government agencies, as it helps to build a scale of assessment of the mastered educational material by students and the level of knowledge provided by the school (Maag Merki, 2011: 177), (Woessmann, 2005: 57-76).

Igor Valdman, Director General of the autonomous non-profit organization «Electronic Education for the Nano industry», Candidate of Pedagogical Sciences, studying the peculiarities of national exams in a number of post-Soviet countries (Armenia, Belarus, Kazakhstan, Kyrgyzstan, Russia, Tajikistan), noted that in the early 2000s, work began in

all the above-mentioned countries on the approbation and implementation of standardized independent exams. In all six countries, the introduction of national examinations for admission to higher education institutions had the following objectives:

1. Ensuring equitable access to higher education – overcoming social and territorial inequalities in university admission;
2. Improving the objectivity of assessing the knowledge of school students through the use of standardized measurement methodology;
3. Fighting corruption in universities during entrance exams (2020).

In addition, for Kazakhstan and Kyrgyzstan, a special goal is the distribution of state grants allocated for higher education institutions based on the results of the national exam. (Waldman I., 2020: 10)

The Unified National Testing System (hereinafter UNT) has been implemented in Kazakhstan since 1999 as a comprehensive test for admission to higher education institutions (universities) in Kazakhstan. Further, since 2004, this system has become mandatory for all graduates of Kazakhstani schools, a kind of measurement of academic performance according to a unified assessment methodology (Aigasin, 2020: 5). By order of the Ministry of Education, dated May 2, 2017, graduates of secondary schools take:

1. Exams in schools (for obtaining a certificate of secondary education and obtaining «Altyn belgi»).

2. The UNT, which will serve as an exam for admission to universities and a system for distributing state grants. (Ministry of Education and Science of the Republic of Kazakhstan, 2017)

Starting in 2019, changes have been made in the UNT format, after which the applicant passes two blocks consisting of 140 points maximum. As part of the first block, the examiner must answer questions on mathematical literacy (15 points), reading literacy (20) and the history of Kazakhstan (15); the second block consists of specialized subjects of the graduate's choice, each of which is rated at a maximum of 45 points. Thus, in total, the applicant can score 140 points if he answers all the questions correctly (Electronic government services, 2021).

Initially, the UNT was conducted on the basis of the National Testing Center (hereinafter NTC), starting in 2021, the UNT takes place on the basis of computerized centers (Committee of Preschool and Secondary Education of the Ministry of Education and Science of the Republic of Kazakhstan, 2021).

The activities of the NCT include conducting entrance exams for school graduates for admission to universities in Kazakhstan, as well as for admission to further education programs at the master's and doctoral levels. The main purpose of the center's activities is to provide organizational and technical equal conditions for all candidates participating in the testing (Abdiev, 2014: 62).

The UNT system has a number of advantages and disadvantages, which have been identified by various researchers and observers. Therefore, for example, in 2016, the former director of the National Testing Center, Doctor of Pedagogical Sciences Abdiyev and Candidate of Pedagogical Sciences Primbetova identified several problems of the UNT:

- incomplete coverage of UNT school graduates;
- assessment of the learning outcomes of schoolchildren without taking into account the profile of the educational institution where the graduates studied;
- high social burden;
- memorizing materials of UNT subjects to the detriment of other school subjects;
- the set of UNT subjects does not fully reflect the specifics of the future specialty. (2016)

Due to the high social and psychological burden on graduates during the UNT in Kazakhstan, suicide cases among adolescents aged 15-19 years have increased (Lee, 2013). Other researchers Bakas uulu

and Smagulov write that over the past 10 years, suicide cases among teenagers in Kazakhstan have increased threefold, and every twelfth teenager has tried to commit suicide (2016). In his work, researcher Putwein identified 8 causes of stress in high school students who take exams, and emphasized that the mismatch of expectations and results or the fear of failure causes severe stress in adolescents (2011). Other researchers have noted a similar situation with teenagers in China: the experience before the exam leads children to psychological problems and in some cases even leads to suicide (Davey, 2005: 33-35).

Researcher Zhumabayeva noted that the UNT does not show the real level of knowledge of the applicant on the system of multiple-choice questions. Referring to the OSCE's 2007 reports on education in Kazakhstan, she drew attention to cases where students with good grades at school cannot score passing points. (2016) According to the results of a study conducted in the United States, graduates of schools in some states who were supposed to take the final exam score less on the Scholastic Aptitude Test (SAT) than those who should not take the exam. Thus, the results showed that mandatory testing at the end of school does not always objectively reflect the level of knowledge of applicants (Marchant, 2005: 11).

The Russian Unified State Exam (analogous to the UNT) was originally designed to solve the problem of educational inequality when enrolling graduates of schools in large cities and remote villages of Russia, but the unified exam system did not completely solve the problem. Thus, researchers Omelchenko and Lukyanova write, «The transition to a new form of exams, on the contrary, is perceived as a threat to the accessibility of higher education. Graduates of rural schools, as well as children from low-income, mostly working-class families, are among the most vulnerable groups. Their problems are not limited only to the lower quality of school education or insufficient academic performance; they also lack accurate and complete information about the unified state exam». (Omelchenko, 2006: 332-333). A similar problem is noted in Kazakhstan; however, the specifics of the graduate's school are not taken into account, for example, such specifics as rural small schools (Abdiev, 2016: 27-29).

Despite the above-mentioned problems, changes are being made every year to the format of questions and testing, which as a result gives some hope for solving the problematic aspects of the assessment situation at the end of secondary education. Thus, in

order to reduce the psychological burden on applicants, the Ministry of Education and Science of the Republic of Kazakhstan (MES RK) introduced the «two attempts» program in 2021, which gives the right to take the UNT twice, thereby reducing the stress experienced by graduates to a certain extent and increasing the chances of admission to universities in the country (Forbes Kazakhstan, 2021).

One of the most discussed issues in recent years has been the testing format, in which the applicant chooses one answer (multiple-choice questions or MCQ) from several proposed options. After analyzing this format, social science researchers, as well as experts from the field of education, concluded that this format is already outdated and does not meet modern requirements for measuring and evaluating the level of education. Researcher Polat M. notes that testing units in schools mainly rely on multiple choice questions because these types of questions are reliable, non-resource intensive and time-saving; however, they measure only superficial information in a particular skill or subject, while other skills such as critical thinking and synthesis cannot be evaluated using MCQ (2020). In another paper, the scientist proved that exams consisting only of multiple-choice questions would not be enough for a student to show his real level of knowledge of a certain subject (Stanger-Hall K. F., 2012: 302-304). The relevant regulatory body has taken measures to address this issue. Since 2021, the subjects of the second block include 20 test questions with a choice of one correct answer from five suggested and 10 questions with a choice of one or more correct answers from a variety of suggested ones. The last 10 questions are based on critical thinking and are rated two points (National Testing Center, 2021).

Starting in 2021, the testing format has switched to digital format, which reduces the waiting time for results to several minutes. In addition, the digital format increases the observance of academic integrity. According to scientists at the University of Minnesota, the results of a comparative analysis of online and traditional exam formats showed that students showed better grades when taking online (Jorczak, 2014: 5-6). When registering online for the test, the applicant can independently choose the place and time of the test, which creates favorable conditions for the graduate (Committee of Preschool and Secondary Education of the Ministry of Education and Science of the Republic of Kazakhstan, 2021). In addition, the UNT period has increased from 7-10 days to 3 months, which is important for the preparation and organization of high-quality UNT measures.

In turn, Minister of Education and Science Askhat Aimagambetov noted the effectiveness of the new UNT format (Nurbai, 2021). Another advantage for the state of the transition to the digital format is the financial aspect. Since, taking into account the reports of the former director of the NTC Didar Smaulov, more than 1 billion tenge was spent from the state budget in 2020 on holding the UNT using the traditional method, and holding the UNT-2021 cost more than twice as much (about 400 million tenge). Despite the fact that the number of participants has not changed (Gorbunova, 2021).

The question remains insufficiently studied, which parameters affect the results of the UNT and the further choice of applicants for professional educational programs. The question also arises, if any correlations are observed, what is their direction and strength of connection.

Literature review

The formats of the exam and the system of allocation of places at the university are not the same, so this issue is always open to research. The scientists investigated and analyzed the format of the questions, the content of the texts of the questions, as well as the system of assessing the level of knowledge separately and in comparison with other types of national testing.

In European countries, two types of exams can be distinguished: *national ones like* PAU (Spain) and UEE (Turkey), which are held and evaluated only in one country, and general ones like Abitur (Germany and Austria), Matura (Switzerland, Albania, Czech Republic, Poland, Italy, Hungary, etc.), which are quoted in several countries. Newman, Gashi, Gregor, Elatia, Krebl, Kutin, Demukay, Peternel, Trautwein and Nagi analyzed the general national exams in their works. In addition, the results of analyses of national exams taking place in only one European country, such as PAU and UEE, can be found in the studies of Vaes, Berberoglu, Kozan, Tezer, He K., Stockford, Meadows, Ruiz and Davila.

According to Greenwood, the stakes in national exams in Asian countries are very high (2018), and therefore the topic of national exams is comprehensively studied by such authors as Davey, De Lian, Higgins, Levin, Ksyu, Zhang, Zhuokin, Dai, Chen, Hushing (national exam in China), Yoshinori, Allen (Japan), Bus, Kyung, Lee M., Shin D. (South Korea), Hussain, Al Amin, Greenwood (Bangladesh).

In post-Soviet countries, as mentioned above, there is also a gradual transition to a standardized exam format. In the works of Havenson, Solovyova, Malinetsky, Podlazov, Peresetsky, Davtyan, Borusyak, Omelchenko, Lukyanova, Bolotov, and Bochenkova the main topic of the study was the Unified State Exam. Other authors analyzed problems with the national exam in other post-Soviet countries Abdiev, Primbetova, Balykbayev, Smagulov, Bakas uulu, Zhumabayeva, Aigazin, Bauyrzhan, Bekishev and Pak (UNT – Kazakhstan), Salmorbekova and Shamatov (ORT – Kyrgyzstan), Ginchuk and Shevlyakova-Borzenko (Republic of Belarus). As well as Waldman, Stanley, Vlardingerbrook, Taylor, Rechitz and Heineman showed interest in a comparative study of national exams from different countries.

Methodology

In order to understand which of the available parameters correlate with the UNT results, as well as whether there are differences in UNT scores in the context of various characteristics, the authors of this article conducted various statistical analysis methods: analysis of averages, contingency tables, correlation analysis.

The results of the unified national testing in Kazakhstan are available on the website of the National Testing Center (NTC): www.testcenter.kz. At the time of writing, the results for 2019, 2020 and 2021 were available, respectively; the analysis is limited to the available data. In general, the UNT results database consists of the applicant's data, such as: surname, first name, patronymic; individual testing code (ICT); the sum of points scored according to the results of the UNT; the average score of the certificate of applicants in the context of educational programs; university admission and specialty. For further statistical processing, the data were adapted by encoding, except for UNT scores and the average grade of the certificate – these two variables are quantitative, respectively, they were left unchanged. The encoded data was exported to the IBM SPSS Statistics statistical processing program. Since our research interests are focused on pedagogical specialties, that is, what correlations and dependencies are observed in this direction, the designated categories were included in the database of results for analysis. At the same time, in order to compare pedagogical specialties with other areas, other categories of educational programs were included in the analysis. At this stage, the analysis includes ten cat-

egories of specialties that have been coded accordingly: 1 – Pedagogical Sciences; 2 – Humanities; 3 – Social Sciences; 4 – Business, Management and Law; 5 – Natural Sciences, mathematics and statistics; 6 – Information and communication technologies; 7 – Engineering, manufacturing and construction industries; 8 – Agriculture and bio resources; 9 – Healthcare; 10 – Services.

The data were analyzed using frequency analysis, contingency tables, correlation analysis, and an analysis of averages was applied. In order to use correlation analysis, the variables of the categories of educational directions indicated above were recoded into dichotomous variables, where 1 means the chosen direction and, accordingly, 0 means not selected.

Results

Because of the formation of the database for analysis, data from 78,653 applicants in 2019, 2020 and 2021 were processed, in ten categories of educational areas. The frequency analysis of the data as a whole showed that a significant share is made up of educational programs in the engineering, manufacturing and construction industries – in our database this category is at the level of 40%-44% of the total number of analyzed programs. Next in prevalence are natural sciences, mathematics and statistics (14%-16%); information and communication technologies (12%-19%). Pedagogical sciences are in fourth place and account for 8%-10% of the total number of educational categories. There are no significant changes in the context of years, that is, such a distribution is observed throughout all the years of the study. Detailed results of the distribution of educational categories by year are presented in Table 1 – the data are consistent with the allocated educational grants from the state, namely grants allocated because of a general competition.

It should be noted that individual quotas and other government special programs were excluded from the analysis, since they do not show the real picture of the overall distribution of grants on a competitive basis. For example, in 2019, in the specialty «B003 – Pedagogy and methods of primary education», grants were allocated on the basis of a general competition to applicants who scored at least 111 in the general competition and 108 in the rural quota, whereas according to the pedagogical quota of the Arkalyk State Pedagogical Institute named after Y. Altynsarin could apply for a grant by scoring 69 and 60 points, respectively. However, it was possible

to enroll in the S. Amanzholov East Kazakhstan University with a special pedagogical quota with 74 points, and in order to receive a state grant for a rural quota, it was necessary to score a minimum threshold score (70 points) at all. The analysis did not take into account the above-mentioned pedagogical quotas and other special programs, for example, «Serpin» and grants for Candace. Kandas – is an ethnic Kazakh and (or) members of his family of Kazakh

nationality who were not previously citizens of the Republic of Kazakhstan, who arrived in their historical homeland and received the appropriate status in accordance with the procedure established by the Law «On Migration of the Population». All these special programs are aimed at supporting various groups of the population, providing them with benefits for admission to higher education institutions in Kazakhstan.

Table 1 – The distribution of categories of educational directions in the context of the years of admission and in general *

	2019		2020		2021	
	Frequency (n)	Percentages (%)	Frequency (n)	Percentages (%)	Frequency (n)	Percentages (%)
	23378	100%	26573	100%	28702	100%
Pedagogical sciences	1974	8%	2494	9%	2939	10%
Humanities	957	4%	995	4%	597	2%
Social Sciences	253	1%	220	1%	238	1%
Business, Management and Law	527	2%	600	2%	666	2%
Natural sciences, mathematics and statistics	3190	14%	3960	15%	4488	16%
Information and communication technologies	2771	12%	3048	12%	5409	19%
Engineering, manufacturing and construction industries	10332	44%	11494	43%	11430	40%
Agriculture and bioresources	938	4%	690	3%	696	2%
Healthcare	1437	6%	1955	7%	1444	5%
Services	999	4%	1117	4%	795	3%

* The differences are significant at the level of $p < 0,05$

An analysis of the categories of educational directions in the context of gender showed that there are significant differences ($p < 0.05$): girls are much more likely than boys to prefer to study in educational programs of pedagogical sciences, in educational programs of natural sciences, mathematics

and statistics, as well as health care and services. Educational programs of information and communication technologies are more widespread among boys than among girls; engineering, manufacturing and construction industries. Similar differences were observed throughout the years studied (Table 2).

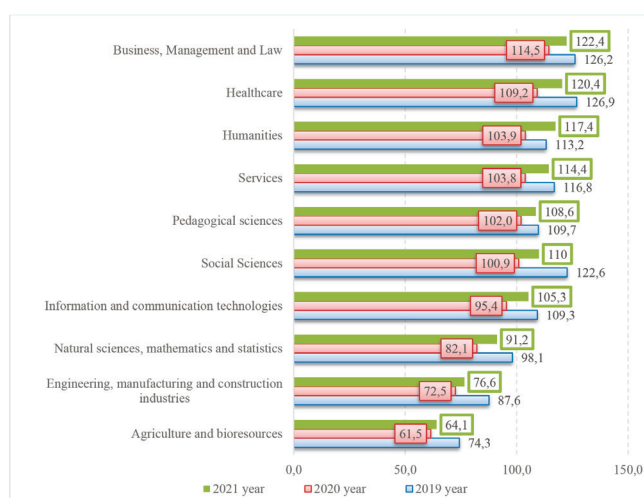
Table 2 – Distribution of categories of educational directions by gender and year of admission * Services

	2019 year		2020 year		2021 year	
	Man	Woman	Man	Woman	Man	Woman
Pedagogical sciences	5%	12%	4%	14%	4%	17%
Humanities	3%	5%	3%	5%	1%	3%
Social Sciences	0,3%	2%	1%	1%	0,3%	1%
Business, Management and Law	2%	3%	2%	3%	2%	3%
Natural sciences, mathematics and statistics	8%	19%	9%	21%	9%	23%
Information and communication technologies	15%	9%	16%	8%	25%	12%
Engineering, manufacturing and construction industries	59%	30%	59%	29%	52%	26%
Agriculture and bioresources	3%	6%	2%	3%	2%	3%
Healthcare	3%	9%	4%	10%	3%	7%
Services	3%	6%	2%	6%	1%	4%

* The differences are significant at the level of $p < 0.05$

The average value of UNT points in 2019 was 98.90 points, according to 2020 data – 85.41 points, in 2021 the points rose again to 92.69 points, that is, there is a decrease in UNT points in 2020 ($p < 0.05$). A decrease in scores is observed in all categories of educational programs, comparative data on the average values of UNT scores are shown in Figure 1 – the data are ranked in descending order of points by 2020. It should be noted here that since March 2020, Kazakhstani schoolchildren have been studying online due to the spread of the coronavirus pandemic. Perhaps this was the reason for the decrease in the results of the final assessment of the knowledge of school graduates.

There are also significant differences in the categories of educational programs: graduates of schools with the highest UNT scores were more likely to choose educational programs for business, management, law and healthcare. Further, there are differences by year: in 2019, social sciences were in third place in terms of the average UNT score, in 2020, humanities were in third place. The category of pedagogical sciences is in fifth or sixth place in terms of the average UNT score among all categories of educational programs. Applicants with the lowest UNT average scores enrolled in educational programs in engineering, manufacturing, construction industries, as well as agriculture and bio resources (Figure 1).

**Figure 1** – Comparison of average UNT scores by categories of educational programs, 2019-2021

The analysis of averages showed that the average score of UNT results for girls is significantly higher than for boys – the differences are significant at the level of $p < 0.05$. This trend is observed according to the results of 2019: girls (103,46; Std.dev.20,8) and the boys (94,26; Std.dev.21,9), according to the results of 2020: girls (88,64; Std.dev.20,1) and boys (81,73;

Std.dev.20,6); such differences are also shown by the results of 2021: girls (97,45; Std.dev.20,2) and boys (88,35; Std.dev.22,8). At the same time, the average UNT score changed more for girls than for boys: Compared to 2019, in 2020, the decrease was 12.5 for boys and 14.8 for girls; in 2021, the increase was 6.7 for boys and 8.9 points for girls (Figure 2).

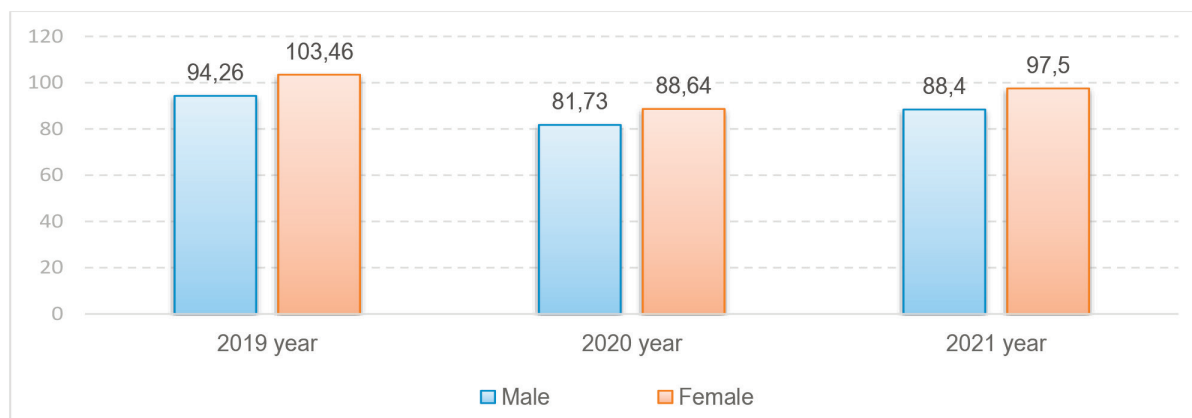


Figure 2– Comparison of average UNT scores by gender, 2019-2021

In order to support young people from rural areas, as well as to motivate them to return to their villages after studying at educational institutions and getting a profession, rural quotas are allocated for them. If an applicant has a rural quota, the chances of receiving a grant increase, this happens due to a decrease in the number of applicants for a grant in the specialty. According to the Rules for awarding an educational grant in the Republic of Kazakhstan: «The competition for groups of educational programs for which a quota is set for citizens from among rural youth is conducted as follows: 70 percent of the total number of grants for these groups of educational programs are awarded in the order of a general competition, and for the remaining 30 percent of grants, a competition is held only for citizens from among rural youth» (Information and legal system of normative legal acts of the Republic of Kazakhstan, 2023). The rural quota is not set for all educational programs, but

only for specialties required for the development of rural settlements. Accordingly, the list of educational programs for which the rural quota is valid changes every year. For all graduates who have studied under the rural quota, there is an obligation to return to the village and work in their specialty for a certain time, the so-called «working out». The rural quota was used by 13% of applicants in 2019 and 2020 and 11% in 2021. An analysis of the average values of UNT scores showed that there were differences ($p < 0.05$), holders of rural quotas scored on average less UNT points than the rest of the applicants, on average the difference was about 4 points. This trend was observed by the results of 2019 and by the results of 2020. According to the results of the 2021 data, there are no significant differences ($p > 0.05$), that is, despite the difference of 0.77 points, holders of rural quotas scored on average similar points as those entering the general competition (Figure 3).

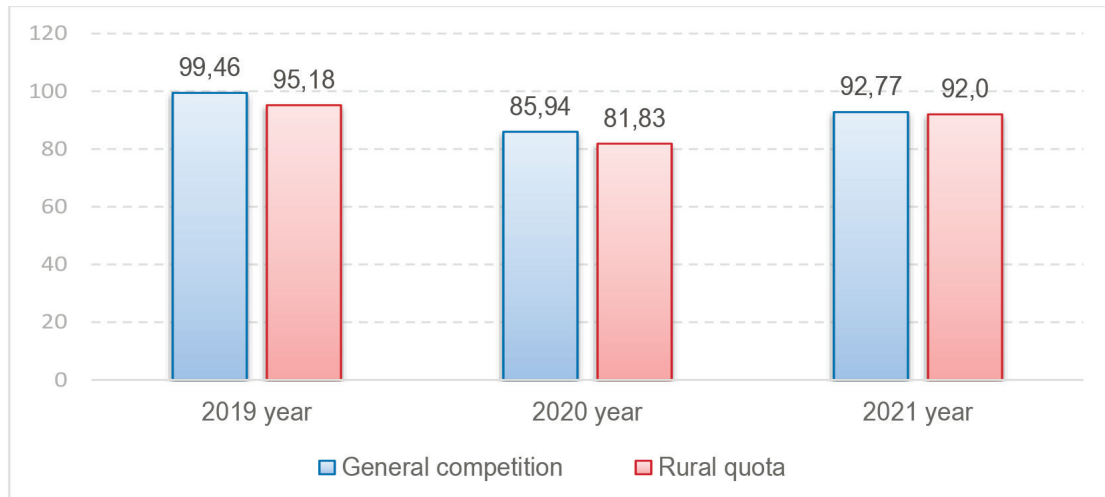


Figure 3 – Comparison of average UNT scores in the context of the general competition and rural quota, 2019-2021

It should be noted that in 2020, the average value of certificate grades (4.45) was higher than in 2019 (4.35), and then in 2021, the average certificate score decreased again (4.28). Thus, UNT results in 2020 are lower, and school grades are on average higher than in 2019 and 2021.

Table 3 shows the average values of school certificates by years and categories of educational programs. The analysis of the average values indicates certain trends observed throughout the studied years.

Thus, applicants with the highest school certificate scores (4.8 in 2019; 4.9 in 2020 and 4.9 in 2021) choose educational programs for business, management and law. The further ranking of the categories of educational programs varies from year to year. The fact remains unchanged that applicants with the lowest average values of certificates (3.7-4.2) go to study for educational programs in engineering, manufacturing, construction industries, agriculture and bio resources.

Table 3 – The average grade of the certificate in the context of categories of educational directions and the year of admission *

	2019 year			2020 year			2021 year		
	The average grade of the certificate	N	Std.dev.	The average grade of the certificate	N	Std.dev.	The average grade of the certificate	N	Std.dev.
Total	4,35	23378	0,57	4,45	26573	0,52	4,28	28702	0,56
Business, Management and Law	4,79	527	0,16	4,91	600	0,19	4,92	666	0,19
Information and communication technologies	4,56	2771	0,12	4,57	3048	0,24	4,8	5409	0,23
Social Sciences	4,80	253	0,16	4,76	220	0,32	4,64	238	0,45
Humanities	4,44	957	0,60	4,82	995	0,25	4,6	597	0,29
Pedagogical sciences	4,50	1974	0,52	4,80	2494	0,34	4,58	2939	0,41
Services	4,61	999	0,23	4,36	1117	0,20	4,51	795	0,40
Healthcare	4,32	1437	0,31	4,60	1955	0,60	4,46	1444	0,37

Natural sciences, mathematics and statistics	4,44	3190	0,64	4,59	3960	0,36	4,28	4488	0,398
Engineering, manufacturing and construction industries	4,20	10332	0,66	4,24	11494	0,59	3,89	11430	0,49
Agriculture and bioresources	4,12	938	0,30	4,10	690	0,07	3,68	696	0,29

* The differences are significant at the level of $p < 0,05$

It is of interest to study whether there is a relationship between the average grades of the school leavers' certificate and the value of UNT scores, but unfortunately, there is no access to information about the average grades of the applicants' school education certificates. The information available in the database is about the average scores of the incoming certificates in the context of educational programs, that is, for each educational program, what is the average score of the incoming school certificate.

It should be noted that in the generated database, the average value of UNT scores correlates with the average grade of the certificate of the categories of educational programs: there is a direct positive correlation of moderate strength between the indicated variables, as evidenced by the cor-

relation analysis, the results of which are presented in Table 4. The presence of correlation is indicated by the significance, the value of which is significantly less than 0.05; the positive sign of the Pearson correlation coefficient indicate the positive direction; at the same time, the value of the Pearson correlation coefficient, which is 0.455, indicates a moderate correlation between these two variables (Table 4). Thus, it can be assumed that the higher the average grade of the certificate, the more likely the UNT score will be higher, but, as noted above, to more accurately confirm this assumption, it is necessary to study whether there is a relationship between the average grades of the school leavers' certificate and the value of the UNT scores obtained during the final test.

Table 4 – The results of the correlation analysis between the two variables

Correlations			
		UNT score	The average grade of the certificate
UNT score	Pearson Correlation	1	,455**
	Significant. (double-sided)		,000
	N	78653	78653
The average grade of the certificate	Pearson Correlation	,455**	1
	Significant. (double-sided)	,000	
	N	78653	78653

** . The correlation is significant at 0.01 (double-sided).

Conclusion

Thus, it is possible to state that the measures taken to increase the prestige of pedagogical specialties have a positive effect, they are chosen by applicants with fairly high UNT scores, so among the ten analyzed educational categories, pedagogical sciences are in fifth place (according to 2021 data) in terms of the average UNT score among all catego-

ries of educational programs and make up relatively good scores. In addition, the designated specialties are among the five-mastered educational grants allocated by the state, so in the analyzed database pedagogical sciences are in fourth place and account for 8%-10% of the total number of educational categories.

The analysis confirmed gender differences in the choice of educational programs, representatives

of the female part are much more likely than men to prefer to study in educational programs of pedagogical sciences, natural sciences, mathematics and statistics, as well as health care and services; boys choose educational programs of information and communication technologies more than girls; engineering, manufacturing and construction industries. Gender differences in the academic performance of school graduates are evidenced by the analysis of averages, which showed that girls have an average score of UNT results significantly higher than boys, this trend do is observed at the end of all three years for which the analysis was made.

In 2020, there is a decrease in scores in all categories of educational programs, perhaps this was the result of online schooling for schoolchildren, to which they were transferred due to the spread of the coronavirus pandemic. It should be noted that in 2020, the average value of certificate grades was higher than in 2019, and then in 2021, the average certificate grade decreased again. Thus, UNT results in 2020 are lower, and school grades are on average higher than in 2019 and 2021.

At the same time, the analysis of the average values of the certificate assessment indicates

certain trends observed throughout the studied years, applicants with the highest school certificate scores choose educational programs for business, management and law, further ranking of categories of educational programs varies from year to year, but the fact remains unchanged that applicants with the lowest average values of certificates go to study for educational programs in engineering, manufacturing, construction, agriculture and bio resources.

Statistical analysis has shown that the average value of UNT scores correlates with the average grade of the certificate, there is a direct positive correlation of moderate strength between the indicated variables, but to accurately confirm the correlation, it should be studied whether there is a relationship between the average grades of the school leavers' certificate and the value of UNT scores obtained during the final test. In general, it should be noted that further study of this topic is of interest, tracing the dynamics of changes in the analyzed parameters, which provides the basis for a longitudinal study and continuation of the analysis shown in the presented article.

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Статья на английском: Analysis of the results of the unified national testing in the context of various characteristics of graduates of schools in Kazakhstan

Статья на казахском: Қазақстан мектептері түлектерінің әртүрлі сипаттамалары тұрғысынан ұлттық бірыңғай тестілеу нәтижелерін талдау

Статья на русском: Анализ результатов единого национального тестирования в разрезе различных характеристик выпускников школ Казахстана

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REPATRIATION IN KAZAKHSTAN: RELEVANCE OF TERMINOLOGY AND SOCIAL ADAPTATION (ACCORDING TO THE RESULTS OF SOCIOLOGICAL RESEARCH)

In the context of rapid changes occurring in the economy and geopolitics, we are faced with the task of studying conceptual approaches to defining the term repatriate for ethnic Kazakhs, as well as identifying social factors of their adaptation. The purpose of the study was to determine the relevance of the introduction of the term "kandas" and its preference over the term "oralman", as well as to identify factors of social adaptation using the quantitative method of sociological survey. Research question: do different categories of respondents agree with the introduction of the new term "kandas" instead of the term "oralman"?

The main conclusions of the study confirm the following hypotheses:

1. For ethnic Kazakhs returning to their historical homeland, the term "kandas" is more suitable than the term "oralman".
2. Gender of kandas does not affect the preferences of communication with them among citizens of Kazakhstan.
3. The age of the kandas does not affect the preferences of communication with them among citizens of Kazakhstan.
4. The settlement of the kandas in the northern regions of Kazakhstan is more favorable.

During the period from July 20, 2022 to March 20, 2023, a sociological questionnaire survey was conducted in written form by contact communication through the delivery of questionnaires to respondents, as well as from April 3, 2023 to June 9, 2023 in the form of a contactless online survey using a Google form on the territory of the Republic of Kazakhstan. As a result of the study, respondents' preferences in communicating with kandas by gender and age were identified, as well as the optimal region in the settlement of kandas. The scientific value of the study lies in the confirmation of the hypotheses put forward, which are a scientific novelty in the field of kandas' immigration. The practical significance of the research results lies in the use of the results of a sociological survey for practical recommendations on the integration of kandas in the north of Kazakhstan.

Key words: kandas, migration, social adaptation.

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Қазақстандағы репатрианизм: терминологияның өзектілігі және әлеуметтік бейімделу (әлеуметтік зерттеу нәтижелері бойынша)

Экономика мен геосаясатта болып жатқан қарқынды өзгерістер жағдайында біздің алдымызда этникалық қазақтар үшін репатриант терминін анықтаудың тұжырымдамалық тәсілдерін зерттеу, сондай-ақ оларды бейімдеудің әлеуметтік факторларын анықтау міндеті тұр. Зерттеудің мақсаты "қандас" терминін енгізудің өзектілігін және оның "оралман" терминінен артықшылығын анықтау, сондай-ақ әлеуметтік сауалнаманың сандық әдісі арқылы әлеуметтік бейімделу факторларын анықтау болды. Зерттеу сұрағы: респонденттердің әртүрлі санаттары "оралман" терминінің орнына жаңа "қандас" терминін енгізуге келісе ме?

Зерттеудің негізгі тұжырымдары келесі гипотезаларды қолдайды:

1. Тарихи отанына оралған этникалық қазақтар үшін "қандас" термині "оралман" терминіне қарағанда қолайлы.
2. Қандастардың жынысы Қазақстан азаматтарының олармен қарым-қатынас жасау қалауларына әсер етпейді.

3. Қандастардың жасы Қазақстан азаматтарының олармен қарым-қатынас жасау қалауларына әсер етпейді.

4. Қандастарды Қазақстанның солтүстік өңірлеріне қоныстандыру анағұрлым қолайлы.

2022 жылғы 20 шілдеден 2023 жылғы 20 наурызға дейінгі кезеңде респонденттерге коммуникация байланыс тәсілі арқылы жазбаша түрде әлеуметтанулық сауалнама тапсыру түрінде, сондай-ақ 2023 жылғы 3 сәуірден 2023 жылғы 9 маусымға дейін Қазақстан Республикасының аумағында google-форма пайдалана отырып, байланыссыз онлайн-сауалнама түрінде жүргізілді. Зерттеу нәтижесінде респонденттердің қандастармен жыныстық және жас ерекшеліктері бойынша қарым-қатынас жасаудағы кімді артық көретіні, сондай-ақ қандастарды қоныстандыру үшін оңтайлы аймақ анықталды. Зерттеудің ғылыми құндылығы қандас иммиграциясы саласындағы ғылыми жаңалық болып табылатын гипотезаларды растау. Зерттеу қорытындыларының практикалық маңыздылығы Қазақстанның солтүстігіндегі қандастарды интеграциялаудағы практикалық ұсынымдар үшін социологиялық сауалнама нәтижелерін пайдалану болып табылады.

Түйін сөздер: қандас, көші-қон, әлеуметтік бейімделу.

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Репатриация в Казахстане: актуальность терминологии и социальная адаптация (по результатам социологического исследования)

В условиях стремительных изменений, происходящих в экономике и геополитике, перед нами стоит задача по изучению концептуальных подходов определения термина репатрианта для этнических казахов, а также выявления социальных факторов их адаптации. Целью исследования было определение актуальности введения термина "кандас" и его предпочтительности перед термином "оралман", а также выявление факторов социальной адаптации с помощью метода социологического опроса. Исследовательский вопрос: согласны ли различные категории респондентов с введением нового термина "кандас" вместо термина "оралман"?

Основные выводы исследования подтверждают следующие выдвинутые гипотезы:

1. Для этнических казахов, возвращающихся на историческую родину, термин "кандас" подходит больше, чем термин "оралман".
2. Пол кандасов не влияет на предпочтения общения с ними у граждан Казахстана.
3. Возраст кандасов не влияет на предпочтения общения с ними у граждан Казахстана.
4. Расселение кандасов в северных регионах Казахстана более благоприятно.

В период с 20 июля 2022 года по 20 марта 2023 года социологический анкетный опрос проведен в письменном форме контактным способом коммуникации посредством вручения анкет респондентам, а также с 3 апреля 2023 года по 9 июня 2023 года в виде безконтактного онлайн-анкетирования с использованием google-формы на территории Республики Казахстан. В результате исследования были выявлены предпочтения респондентов в общении с кандасами по половозрастному признаку, а также оптимальный регион для расселения кандасов. Научная ценность исследования заключается в подтверждении выдвинутых гипотез, являющихся научной новизной в области иммиграции кандасов. Практическое значение итогов исследования заключается в использовании результатов социологического опроса для практических рекомендаций в интеграции кандасов на севере Казахстана.

Ключевые слова: кандас, миграция, социальная адаптация.

Introduction

Since since the independence of the Republic of Kazakhstan in 1991, ethnic Kazakhs born in other states have been migrating to the country for permanent residence and obtaining Kazakh citizenship. This migration is a consequence of the economic, geopolitical, social and cultural situation in the country of immigration. On November 18, 1991, the Cabinet of Ministers of the Kazakh SSR adopted a resolution "On the procedure and

conditions for the resettlement to the Kazakh SSR of persons of indigenous nationality who expressed a desire to work in rural areas, from other republics and foreign countries". In 1992, the Immigration Law was adopted, which fixed the maximum quota of ethnic immigrants and the material and financial resources necessary for their acceptance and adaptation. For Kazakh repatriates, the term "oralmans" was introduced. The translation of the word "oralman" is "returner" or "repatriate".

The concept of "oralman" was first used in Article 1 of the Law "On Population Migration" of December 13, 1997. In the law, "oralmans" were defined as foreigners or stateless persons of Kazakh nationality who permanently resided at the time of the acquisition of sovereignty by the Republic of Kazakhstan outside its borders and arrived in Kazakhstan for the purpose of permanent residence (Law of the Republic of Kazakhstan "On Population Migration", 1997). In September 2020, the President of the Republic of Kazakhstan Kassym-Jomart Tokayev proposed to abandon the word "oralman" in favor of the term "kandas" in relation to the Kazakhs who returned to their historical homeland. From January 1, 2021, the concept of "oralman" has been replaced by "kandas" in all regulatory and legal documents. The translation of the word "Kandas" is "blood relative", "relative" or "tribesman".

Kandas is an ethnic Kazakh and (or) members of his family of Kazakh nationality who were not previously citizens of the Republic of Kazakhstan, who arrived in their historical homeland and received the appropriate status in the manner established by the Law of the Republic of Kazakhstan "On Population Migration", 2021.

In the conditions of rapid changes taking place in the economy and geopolitics, the term for determining the social status of Kazakh repatriates aroused interest in society. In this regard, we are faced with the task of studying the term repatriate for ethnic Kazakhs, as well as social factors of adaptation. Among the social factors, one can single out regional settlement, gender differences, and age differences, as well as their possible influence on the adaptation of kandas in the area and the attitude of the local population towards them. Kandas are faced with a language barrier, with differences in mentality among certain groups, which leads to problems in adaptation.

The object of the research is kandas and their environment. Two categories are considered under the environment of the kandas: acquaintances (including relatives and friends) and unfamiliar kandas, but living in the regions where the kandas are settled.

The subject of the research is the factors of social adaptation by kandas.

The aim of the study is to determine the relevance of introducing the term "kandas" and its preference over the term "oralman", as well as the influence of social adaptation factors using the quantitative method of a sociological survey.

Research hypotheses:

1. For ethnic Kazakhs returning to their historical homeland, the term "kandas" is more suitable than the term "oralman".
2. The age of kandas does not affect the preferences for communication with them among the citizens of Kazakhstan.
3. The gender of the kandas does not affect the preferences for communication with them among the citizens of Kazakhstan.
4. The settlement of kandas in the northern regions of Kazakhstan is more favorable.

Literature review

Issues of migration and repatriation are being explored in various countries in Europe, North America, and Asia. One of the first researchers to study population migration was E.G. Ravenstein, who, for the first time in the world, formulated the laws of migration. E.G. Ravenstein determined that migration could be explained and predicted, calling them rules and principles (Ravenstein, 1876). D.K. Zipf proposed a gravitational model of migration, introducing two specific factors influencing the migration flow: distance and number (Zipf, 1949). E. Lee, for the first time in the theory of migration, singled out the importance of the information factor for an individual's decision to migrate (Lee, 1966).

Skeldon formulated the idea of "regionalization of migration", in which he substantiated the relationship between political structure, economic development, and migration. According to Skeldon's theory, the world is divided into five groups of regions, which are characterized by a certain intensity of migration. The countries of Western Europe, Northern Europe, and Japan are the centers of the world (core), attracting immigrants. The countries of Eastern Europe, South Africa, and East China are regions adjacent to the center of the world (the expanding core). In these regions, there are immigration flows along with emigration. Turkey, Mexico, the Philippines, and the countries of North Africa and Southern Europe are labor frontiers. The countries of Latin America, Central Asia, and Sub-Saharan Africa are resource niches where migration flows have not taken shape (Skeldon, 1997).

Borjas proposed his concept of the causes of international migration, believing that as a result of globalization, migrants have greater opportunities for independent choice (Borjas, 1989).

Among researchers in the field of repatriation as a type of migration, Barbara Pfetsch notes that Ger-

man repatriates play a dual role in society. On the one hand, they are full German citizens, but on the other hand, because of their cultural values and language barriers, they feel excluded from the society they want to belong to (Pfetsch, 1999). The German experience of repatriation shows that migrants adapt to society completely in the second or third generation. Consequently, migrants, representing demographic groups, go through certain stages of adaptation. Demographic groups characterized by such criteria as age and social status were considered by I. Kon (Kon et al., 1970).

The social factor of adaptation is the process of reflecting values in collective memory, where the group recognizes itself through memories of the past (Solomos John, 1997). Acculturation is also an important factor in social adaptation. There is a relationship between acculturation and social capital, including integration, assimilation, and sociocultural adaptation (Tatarko A. et al., 2020).

Migrants, interacting with the local society, can be considered a resource based on the theory of structuring and the new rules of the sociological method of E. Giddens (Giddens, 1986). Professor Ben C.H. Kuo believes that social adjustment is a complex interplay of protective factors such as social support, resilience, positive influence, and subjective well-being (Ben C.H. Kuo, 2014).

An optimistic view of migration emerged from a number of foreign scientists. Edward J. Taylor (Taylor, 1999) considered migration an integral part of development. Hein de Haas (Haas, 2010) considered migrants as agents of change and innovation. Scientists with an optimistic view of migration are committed to the development of society, progress in socio-cultural interactions, and renewal in general.

In contrast to the optimistic view, according to D.S. Massey (Massey, 1990), migration takes place against the flow of capital; that is, migrants send their earnings from their destination countries to their country of origin. But here it is worth noting that this applies more to migrants who came to work and hypothetically plan to return. Repatriates, while helping their relatives in the country of origin, nevertheless spend most of the earned capital on themselves and their families in the country of arrival and real residence.

In the socio-cultural aspect of migration, E.V. Volkov notes that migrants may encounter other socio-cultural features in a new place, which may lead to a trend of cultural assimilation, integration, or cultural and political separatism (Volkov, 2010).

Also, according to the scientist, migration can harm countries intellectually in the form of a "brain-stealing policy". Countries with more favorable economies are more attractive to educated professionals whose migration leaves their country of origin with a shortage of highly skilled workers.

Among domestic scientists, migration was studied by S.T. Meirmanov and M.B. Asanbaev. S.T. Meirmanov believes that migration and uncontrolled migration lead to social tension, a decrease in the level of culture, and a possible increase in crime. To get out of such situations, the state must conduct a migration policy (Meirmanov, 2004). M. B. Asanbaev studied internal migration and concluded that due to the decline in the socio-economic level in rural areas, migration flows to more progressive regions of the country have increased (Asanbaev, 2010). Bazhan critically examined the adaptation and optimization of migration policies (Bazhan, 2022).

Within the framework of this study, it is important to take into account the social factors of adaptation of repatriates as well as the attitude of the environment towards the kandases themselves. The problem of adaptation for voluntary repatriates is a problem of society, since the kandases are part of it and are trying to identify themselves and integrate themselves into a new society for them.

Materials and methods

In accordance with the purpose of the study, it was considered whether different categories of respondents agree with the introduction of the new term "kandas" instead of the term "oralman", their preferences in communicating with kandas by gender and age, and also the optimal region for resettlement.

To determine the indicators of the preference for the term "kandas", as well as the factors of social adaptation of repatriates, the method of a sociological survey was used. The sociological survey was conducted in the form of a questionnaire to collect primary information by recording respondents' answers to questions posed in accordance with the goals and objectives of the study. In a sociological survey by function, both basic questions and control questions are used, the functional purpose of which is to determine the truthfulness of answers to basic questions and clarify the information received. Direct questions were also used in the sociological survey. To increase the reliability of the responses, an opportunity is provided to express an uncertain

opinion and to evade the answer with an option. Each of the types of sociological survey questions has its own specifics for the interpretation of the information received. The questionnaire survey also used a sociological scale, which provides for validity and sensitivity, which is the ability of the scale to identify the attitude of respondents to the phenomenon under study with varying degrees of differentiation. The rating scale was applied in the mixed form of the survey, so the scale was chosen in a small range from 1 to 5 for clarity and convenience on paper. The sociological scale was chosen with an odd number to eliminate bias in the study results. When constructing the rating scale, a balance was applied where positive and negative scales are uniform from the average value of the feature, giving the respondent an equal chance to choose both positive and negative values of the feature.

In the period from July 20, 2022, to March 20, 2023, a sociological questionnaire survey was conducted in writing by contact method of communication by handing questionnaires to respondents in Astana, Almaty, North Kazakhstan, Akmola, Kara-

ganda, and other regions. Only four expeditions were made in these regions with departures from Astana. The rural areas of the survey were selected according to the geography of kandases's residence in order to be able to observe the living situation in the regions and to introduce them to the situational conditions of interaction in the local society.

In the period from April 3, 2023, to June 9, 2023, a sociological survey was conducted in the form of a contactless online survey using a Google Form. Geographic coverage of the survey includes Abay, Pavlodar, Turkestan, Kostanay, East Kazakhstan, Akmola, North Kazakhstan, Karaganda, and other regions.

Respondents were offered questionnaires in two languages: Kazakh and Russian.

The results of the sociological survey were entered into a single tabular form in the Excel program, processed by statistical and mathematical calculations, and displayed using express analysis.

The total sample size was 328 respondents, of whom 52% are female and 48% are male (Figure 1).

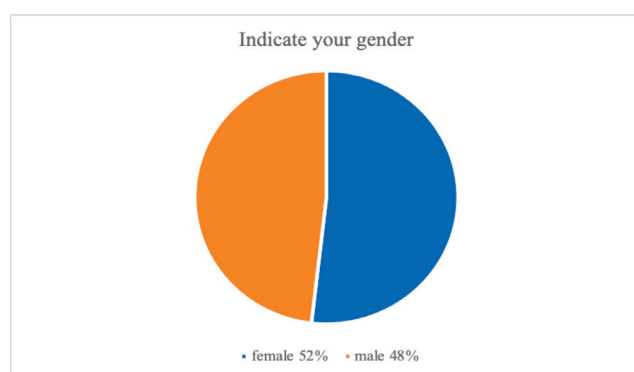


Figure 1 – Answers to the question "Indicate your gender"

The age of respondents is from 18 to 25 years old (52%), 25-55 years old (32%), and over 55 years old (16%). The total young age up to 25 years is 52%, and the average age together with the older generation is 48%.

According to the hypothesis, "For ethnic Kazakhs returning to their historical homeland, the term "kandas" is more suitable than the term "oralman"." The question was made: "Do you agree with the statement that the term "kandas" is more suitable than "oralman" for migrants and repatriates in Kazakhstan?"

According to the hypothesis: "The gender of kandases does not affect the preferences of communication with them among the citizens of Kazakhstan," the question was made: "Which gender of kandases is it easier for you to communicate with?"

According to the hypothesis: "The age of kandases does not affect the preferences of communication with them among citizens of Kazakhstan", the question was made: "What age of kandases is easier for you to communicate with?"

According to the hypothesis "The resettlement of kandases in the northern regions of Kazakhstan

is more favorable", the question was drawn up: "Where, in your opinion, is it more expedient to settle kandases in Kazakhstan?"

Results and discussions

According to the results of the analysis of a sociological survey, to the question "Do you agree

with the statement that the term "kandas" is more suitable than "oralman" for migrants and repatriates in Kazakhstan?" responses were received (Figure 2).

- agree: 58%
- rather agree: 15%
- rather disagree: 6%
- disagree: 5%
- find it difficult to answer: 16%

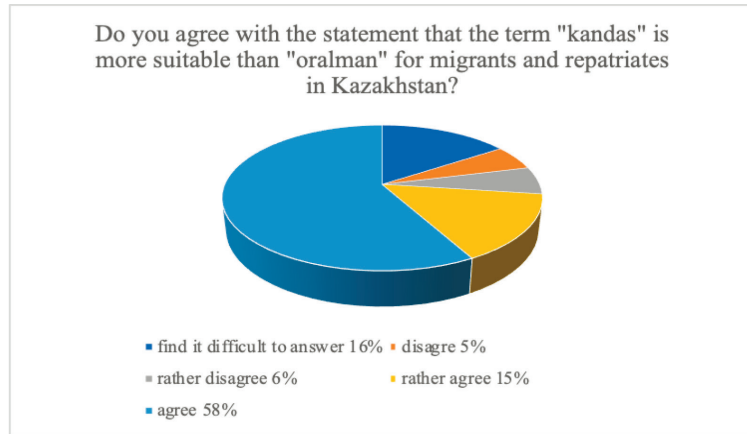


Figure 2 – Answers to the question "Do you agree with the statement that the term "kandas" is more suitable than "oralman" for IDPs and repatriates in Kazakhstan?"

58% of respondents agree that the term "kandas" is more suitable than the term "oralman". This, in turn, confirms the hypothesis: "For ethnic Kazakhs returning to their historical homeland, the term "kandas" is more suitable than the term "oralman".

To the question "Which gender is easier for you to communicate with?" responses were received (Figure 3).

- with men: 8%
- with women: 8%
- no difference: 84%

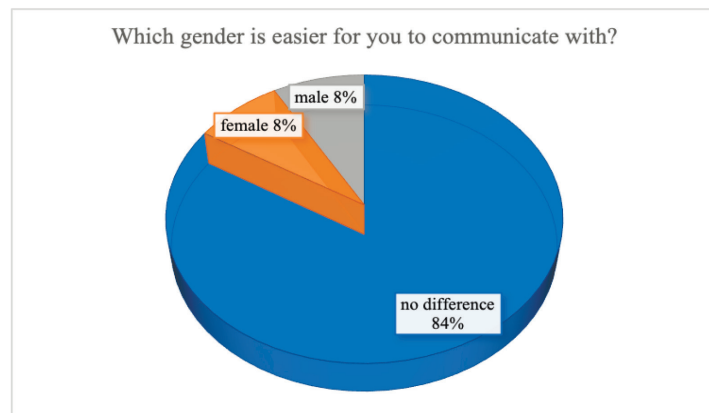


Figure 3 – "Which gender is easier for you to communicate with?"

84% of the respondents answered that for them, there is no difference between the kandases as to which gender is easier for them to communicate with. This confirms the hypothesis: "The gender of kandases does not affect the preferences for communication with them among the citizens of Kazakhstan."

To the question, "What age kandases do you find it easier to communicate with?" responses were received (Figure 4).

- with children: 3%
- with young people: 22%
- middle age: 14%
- with the elderly: 2%
- did not have to communicate: 15%
- no difference: 44%

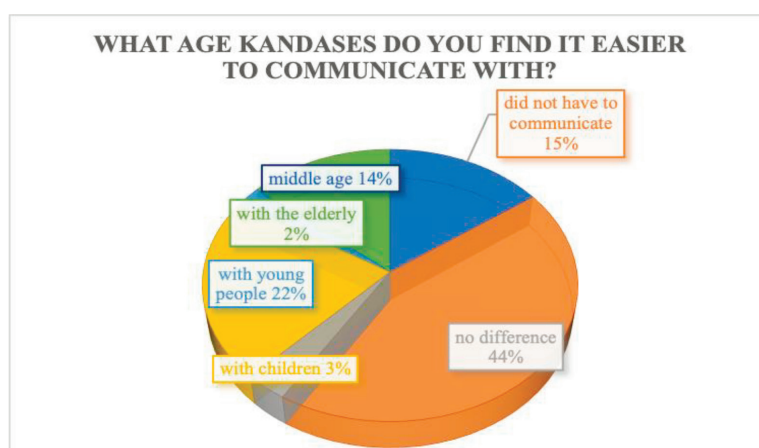


Figure 4 – Answers to the question: "What age kandases do you find it easier to communicate with?"

Most of the respondents (44%), answered that for them, there is no difference in what age it is easier to communicate with kandases. This confirms the hypothesis: "The age of kandases does not affect the preferences for communication with them among the citizens of Kazakhstan."

To the question: "Where, in your opinion, is it more expedient to resettle the kandases in Kazakhstan?" responses received (Figure 5):

- in the North of the country, 49%
- in the East of the country: 15%
- in the West of the country: 14%
- in the Center of the country: 22%

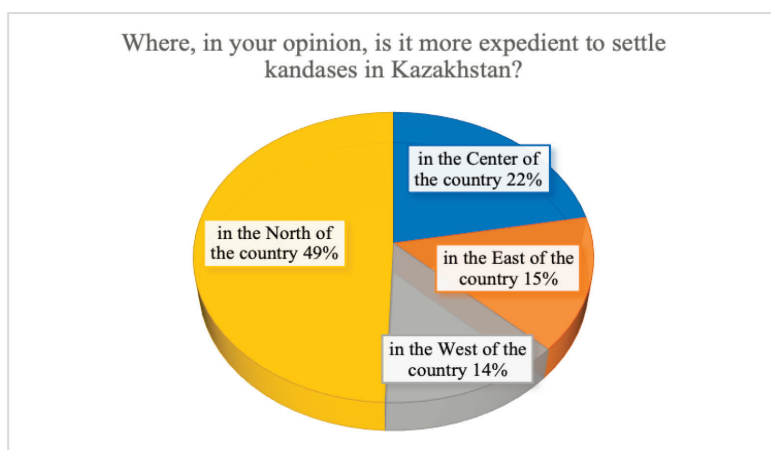


Figure 5 – Answers to the question: "Where, in your opinion, is it more expedient to settle kandases in Kazakhstan?"

For objectivity in the questionnaire, the respondents were asked control questions with an evaluation scale from 1 to 5 (Figure 6).

"Rate on a scale of 1 (not important) to 5 (very important) the need to return to the regions of Kazakhstan of ethnic Kazakhs [Eastern Kazakhstan]";

"Rate on a scale of 1 (not important) to 5 (very important) the need to return of ethnic Kazakhs to the regions of Kazakhstan [Western Kazakhstan]";

"Rate on a scale of 1 (not important) to 5 (very important) the need to return of ethnic Kazakhs to the regions of Kazakhstan [Southern Kazakhstan]";

"Rate on a scale of 1 (not important) to 5 (very important) the need to return of ethnic Kazakhs to the regions of Kazakhstan [Karaganda region]";

"Rate on a scale of 1 (not important) to 5 (very important) the need to return of ethnic Kazakhs to the regions of Kazakhstan [North-Kazakhstan region]";

"Rate on a scale of 1 (not important) to 5 (very important) the need to return of ethnic Kazakhs to the regions of Kazakhstan [the Akmola region]."

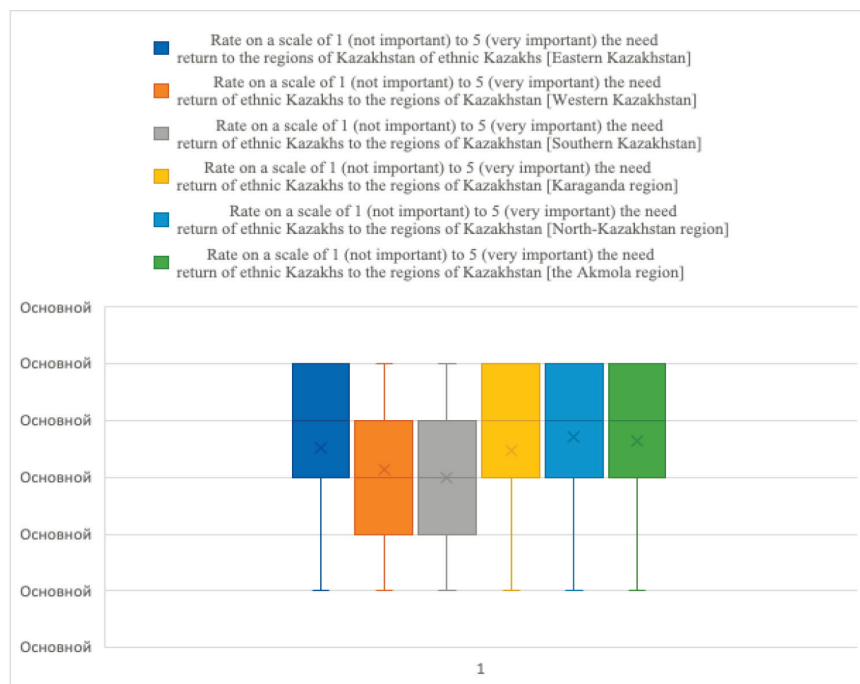


Figure 6 – Answers to the questions "Rate on a scale from 1 (not important) to 5 (very important) the need to return of ethnic Kazakhs to the regions of Kazakhstan [Eastern Kazakhstan], [Western Kazakhstan], [South Kazakhstan], [Karaganda region], [North Kazakhstan region], [Akmola region]"

The rating scale in questions by region was applied in a mixed form of a survey, so the scale was not chosen in a wide range for clarity and convenience on paper. But the scale was chosen with an odd number in order to eliminate bias in the results of the study.

In Figure 6, you can clearly see that the outsiders in the respondents' answers are South Kazakhstan and Western Kazakhstan for the resettlement of kandases, and East Kazakhstan, Central Kazakhstan, and two regions of Northern Kazakhstan, North Ka-

zakhstan and Akmola regions, were leaders on an equal footing. But by combining the results of the two regions of Northern Kazakhstan, the North Kazakhstan and Akmola regions, we get this region in absolute leadership, which in turn confirms the result of the previous question shown in Figure 5. Thus, this confirms the hypothesis: "The settlement of kandases in the northern regions of Kazakhstan is more favorable".

Respondents were able to answer questions based on the geopolitical situation over the past

year, as Northern Kazakhstan borders the Russian Federation, which is at war with its other neighboring country, Ukraine. The Republic of Kazakhstan, to the north of its borders, has the longest land border with the Russian Federation. At the same time, the North Kazakhstan region, for example, has one of the lowest population figures in the country in comparison with other regions.

Also, the economic situation in the northern regions of the country is more favorable for the resettlement of kandases in this region, since in recent years the market there has experienced a "staff shortage" of specialists in

various industries, including the agro-industrial complex.

The results of a sociological survey help test research hypotheses and collect feedback. In order to identify other social factors in the adaptation of the kandases, other questions were also posed to the respondents in the questionnaires.

To the question "Where do you think the adaptation of kandases is better?" the respondents answered (Figure 7):

- in rural areas – 32%
- in the city – 12%
- does not depend on the area – 56%

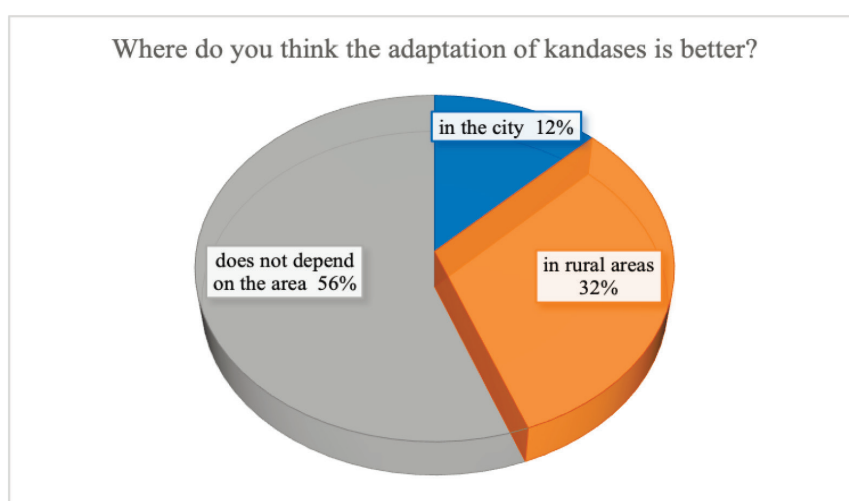


Figure 7 – Answers to the question "Where do you think the adaptation of kandases is better?"

A minority of respondents (12%) believe that the adaptation of kandases is going better in the city. Among the positive aspects of living in the city, one can single out the infrastructure, the level of education, the presence of a greater number of cultural objects, the level of the Internet, urban communications of water supply systems, heating, the proximity of schools and medical institutions, and a greater supply of industrial goods on the market.

32% of respondents believe that the adaptation of kandases is better in rural areas. Among the positive aspects of the countryside, one can single out a more favorable environmental situation, clean air, good quality natural food, the presence of a personal plot for growing their own vegetables and fruits, and keeping pets.

Most of the 56% of respondents believe that the adaptation of kandases does not depend on the area. This result can be interpreted as the fact that the ad-

aptation of kandases no longer depends on the place, but on the society.

To the question "Do you think that all conditions are created in your region for favorable integration of the kandas into society?" respondents answered:

- yes, completely – 18%
- partially – 36%
- find it difficult to answer – 36%
- no – 10%

The smallest number of 10% of respondents believes that in their region all conditions are not created for the favorable integration of kandases in society. That is, this number of respondents is not satisfied with the conditions for the integration of kandases into society.

According to 18% of respondents, all conditions have been created in their regions for the favorable integration of kandases into society.

36% of respondents believe that they find it difficult to answer about the conditions created for the integration of kandases into society. This demonstrates that more than a third of the respondents do not have information on the socio-economic support of the state and society, or cannot determine whether this support is the conditions created for integration.

The same number of 36% of respondents answered that in their regions a favorable climate was partially created for the integration of kandases into society. That is, in their opinion, the conditions for the integration of repatriates have been created, but not good enough. This result demonstrates that more than a third of the respondents are aware of the created regional conditions for the integration of kandases, while they accept the measures taken by the state to help, but expect further improvements in the situation of repatriates.

Conclusion

A survey conducted in various regions and in various ways showed that the new term "kandas", introduced in 2021, is more suitable for Kazakhs who returned to their historical homeland than the term "oralman". Thus, the study confirms the success of the introduction of the new term by the Ministry of Labor and Social Protection of the Population and indeed causes a more positive attitude towards repatriates.

This survey confirmed the hypothesis that Kazakhstani society does not experience any difference when communicating with people of different ages. This conclusion determines that there is no reason on the part of society to introduce any age restrictions when ethnic Kazakhs return to their homeland. The age of the kandases depends only on the age at which they decided to move to Kazakhstan for the purpose of permanent residence.

This work also confirmed the hypothesis that Kazakh society does not experience any difference when communicating with male or female kandases. Thus, the gender of repatriates as a factor of social adaptation in Kazakhstan is not decisive. Kazakh society equally perceives both sexes and does not feel discomfort from communicating with both Ka-

zakhs and Kazakhs who have returned to their historical homeland.

This study showed that most of the respondents identified Northern Kazakhstan as a more favorable territory for the settlement of the kandases. Perhaps the determining factor in the answers to this question was the lower population density, which is also a factor in the region's lower economic activity. Also, these answers could reflect the desire of some respondents to change the ethnic composition of the northern region of the country as a reaction to the increasing number of threats to territorial integrity from the media and the Internet.

The work done also shows that the majority of Kazakh society believes that the adaptation of culture does not depend on the area in which it takes place, whether in rural or urban areas. Each locality has its own advantages, and adaptation depends on the expectations and experiences of the migrants themselves. Of the smaller proportion of respondents who believe that there is still a difference, a slightly larger number preferred rural areas. The reasons may have a possible relationship with the previously named economic reasons of "personnel shortage", which requires further research in agrarian sociology as a field of science.

The survey of Kazakhstanis also gave us an answer to the extent to which the efforts of the Ministry of Labor and Social Protection to integrate kandases into society are known in the information space. More than a third of the respondents found it difficult to answer, 18% of respondents believe that the integration is going on in a completely favorable way, and 46% believe that the conditions created are not enough.

The results of the study demonstrate the peculiarity of the Kazakh society as a multicultural one, capable of adapting foreigners and stateless persons of the Kazakh ethnic group, some successes of state bodies in terms of introducing more successful terminology, as well as measures for the integration of kandases. At the same time, the conclusions lead to the desire of the society to continue improving the conditions for the integration of kandases and creating conditions for their resettlement in the north of Kazakhstan.

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Статья на английском: Repatriation in Kazakhstan: relevance of terminology and social adaptation (according to the results of sociological research)

Статья на казахском: Қазақстандағы репатрианизм: терминологияның өзектілігі және әлеуметтік бейімделу (әлеуметтік зерттеу нәтижелері бойынша)

Статья на русском: Репатриация в Казахстане: актуальность терминологии и социальная адаптация (по результатам социологического исследования)

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CORRELATION OF RELIGIOUS AND SECULAR VALUES IN KAZAKHSTAN SOCIETY

This article reflects the nature of the correlation of religious and secular values in Kazakhstan society. The authors show that in the process of modern global socio-economic relations, socio-cultural changes have begun in local traditional cultures, and these changes are especially manifested in attitudes to religious values. When studying these changes, the authors separately touch upon the concepts of faith, religiosity and secularism, and compare the nature and specifics of these trends with sociological theories. The work of the authors of the study with the data of the large-scale project "World Values Survey" and the secondary analysis of the data of this project increases the scientific significance of the study. The possibility of using the materials of this study for decision-making in matters of religion in the field of public administration and in the study of academic disciplines and special courses related to the topic of religion increases the practical significance of the study.

Thus, the article analyzes the idea of the role of religion, considers the importance of its study and provides a description of the analysis of the relationship between religious and secular values based on sociological theories. Within the framework of the topic under consideration, authors from a number of sociological theories take as a basis the integrative theory of sociocultural changes by Ronald Inglehart and Wayne Baker, as well as the theory of social interaction, authored by P. Sorokin. Thus, the authors describe the ideas of these theories through sociological data that reflect people's attitudes to the culture of religion as one of the indicators of cultural changes in Kazakh society. We see that religiosity or traditionalism are not the main characteristic of the values of Kazakh society, there are also indicators of the spread of post-materialistic values and aspirations among the population, which we can see only in modern civil society.

The authors, having studied the correlation of religious and secular values in Kazakh society at the theoretical and empirical level and having compiled a description of religious specifics with modern Kazakh society, consider it important to consider this issue institutionally, because religion is one of the main social institutions that make up the image of social change.

Key words: religion, religiosity, secularism, traditionalism, socio-economic changes.

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Қазақстандық қоғамдағы діни және зайырлы құндылықтардың арақатынасы

Бұл мақалада қазақстандық қоғамдағы діни және зайырлы құндылықтардың арақатынасының сипаты көрсетілген. Зерттеуші авторлар қазіргі жаһандық әлеуметтік-экономикалық тығыз қатынастардың барысында локальды дәстүрлі мәдениеттерде сандық және сапалық өзгерістер басталғанын және бұл өзгерістердің көрінісі әсіресе діни құндылықтарға деген қоғамдық қатынастарда анықталатынын көрсетуде. Сол себепті зерттеу барысында діндарлық және зайырлылық ұғымдарына түсінік беріліп, бұл үрдістердің сипаты мен ерекшелігі әлеуметтанулық теориялармен ұштастырылады. Авторлардың зерттеуде әлемдік деңгейде мойындалған, американдық әлеуметтанушы Рональд Инглехарттың жетекшілігімен бастау алған, «Дүниежүзілік құндылықтарды зерттеу» (World Values Survey) атты ауқымды жобаның статистикалық мәліметтеріне екінші реттік онлайн талдау жасауы, зерттеудің ғылыми маңыздылығын жоғарылатса, зерттеудің материалдары мемлекеттік басқару саласындағы діни мәселелері бойынша шешімдер қабылдау үшін, дін тақырыбына қатысты оқу пәндерінде не арнайы курстарды оқытуда қолданылуы мүмкіндігінің болуы зерттеудің практикалық маңыздылығын жоғарылатады.

Осылайша мақалада діннің әлеуметтік рөлі, оның зерттеудің маңыздылығы туралы айтылып, дінді әлеуметтанулық теориялар негізінде талдаудың ерекшелігі келтірілген. Зерттелініп отырған тақырып аясында авторлар әлеуметтанулық теориялар қатарынан әлеуметтанушы ғалымдар

Рональд Инглехарт және Уэйни Бейкердің әлеуметтік-мәдени өзгерістердің интегративті теориясын, П.Сорокиннің әлеуметтік өзара әрекеттесу теориясын негізге алады. Авторлар осы айтылған теориялардағы идеяларды қазақстандық қоғамдағы мәдени өзгерістердің бір қыры ретінде көрсетіп, дінге қатысты құндылықтардың өзгерістерін сипаттайды. Зерттеу мәліметтерінен біз діни немесе таза дәстүрлі құндылықтардың қазақстандық қоғамның негізгі сипаттамасы емес екенін және халық арасында тек азаматтық қоғамда көрініс табатын қазіргі заман үлгісіндегі постматериалистік ұмтылыстың, құндылықтардың таралу көрсеткіші бар екендігін көреміз.

Осы мақалада келтірілген әлеуметтануық мәліметер мен теориялар негізінде авторлар Қазақстан қоғамындағы діни және зайырлы құндылықтардың арақатынасын теориялық және эмпирикалық деңгейлерде зерттеп, қазіргі қазақстандық қоғамдағы діни ерекшеліктің сипаттамасын жасай келе, бұл мәселені институционалды түрде қарастыру маңызды деп санайды. Себебі дін қоғамдық өзгерістер бейнесін құрайтын негізгі әлеуметтік институттардың бірі.

Түйін сөздер: дін, діндарлық, зайырлылық, дәстүрлілік, әлеуметтік-экономикалық өзгеріс.

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Соотношение религиозных и светских ценностей в казахстанском обществе

В данной статье отражен характер соотношения религиозных и светских ценностей в казахстанском обществе. Авторы-исследователи указывают на то, что в процессе современных глобальных социально-экономических взаимоотношений в локальных традиционных культурах начались социокультурные сдвиги, и что проявление этих изменений особенно проявляются в отношении к традиционным-религиозным ценностям. При изучении данных изменений авторы отдельно затрагивают понятие религиозности и светскости, а характер и специфику этих тенденций сопоставляют с социологическими теориями. Работа авторов исследования с данными масштабного проекта «Исследование мировых ценностей» (World Values Survey) и вторичный анализ данных этого проекта, повышает научную значимость исследования. Возможности использования материалов данного исследования для принятия решений в вопросах религии в сфере государственного управления и изучения и в учебных дисциплинах и специальных курсах, относящихся к теме религии, повышает практическую значимость исследования.

Таким образом, в статье анализируется идея о роли религии, рассматривается важность ее изучения и предоставляется описание анализа соотношения религиозных и светских ценностей на основе социологических теорий. В рамках рассматриваемой темы авторы из ряда социологических теорий берут за основу интегративную теорию социокультурных изменений Рональда Инглехарта и Уэйни Бейкера, а так же теорию социального взаимодействия, автором которого является П.Сорокин. Тем самым авторы описывают идеи указанных теории через социологические данные, которые отражают отношения людей к культуре религии как одну из показателей культурных изменений в казахстанском обществе. Мы видим, что религиозность или традиционализм, являются не основной характеристикой ценностей казахстанского общества, существуют так же показатели распространения среди населения постматериалистических ценностей, устремлений, которые мы можем увидеть только в современном гражданском обществе.

Авторы, изучив соотношение религиозных и светских ценностей в казахстанском обществе на теоретическом и эмпирическом уровне и составив характеристику религиозной специфики современного казахстанского общества, считают важным рассматривать этот вопрос институционально, потому как религия является одним из основных социальных институтов, составляющих образ социальных изменений.

Ключевые слова: религия, религиозность, секуляризм, традиционализм, социально-экономические изменения.

Introduction

Religion is one of the most complex institutions of social phenomena. It has great importance in the formation of a worldview in any society. Because religion is one of the most important factors influ-

encing social activities of humanity. The formation of social justice in society and the organization, and regulation of these values are closely related to religion. If there was not the "sacred law", which was respected by all people, society would collapse (Mahfuz, 2007). Therefore, religion is one of the

tools that keeps society from falling apart. Thus, religion, being a part of general social development, is always studied in close connection with economic, political, social and cultural factors and forms the image of social changes in the world.

The peculiarities of the formation of religious values are closely related to the formation of national consciousness. Therefore, the solution of the religious problem leads to the solution of the national problem as well. It is very important to consider the religious situation as a set of ethnic, socio-economic, political situations and other conditions that have developed in society, because these relations develop in different ways and have their own characteristics in each cultural society. As a result of globalization and the development of the Internet, and the information society, result of the spread and mixing of ideas and values, there is a process of change in religious relations all over the world, which means that economic, political and cultural boundaries disappear and local values are mixed with global space, and this is reflected in the form of mass culture. These trends lead to the complexity of social values and relations.

As for the issue of religious relations, in Kazakhstan, as in other Central Asian countries, there are problems between religion and secular culture. This issue becomes relevant not only in the context of global changes in the world, but also as a result of the awakening of public consciousness of social groups and individuals, and changes in the social and cultural life of the post-Soviet community. It should be noted that in the modern world (and later in Kazakhstan) there is a tendency of decline in traditional system of values and change of life orientations, while in Western society this tendency is characterized by the development of consumer society and absolute relativism, in Kazakhstani society it is associated with national revival, the definition of its own ethnic consciousness, national idea and spiritual quest. Moreover after the establishment of the Soviet Union in Kazakhstan, the practice of Islam was prohibited (Svante, 2018). As a result of class-ideological pressure exercised by a totalitarian method, Kazakh society loses not only its religion, but also its traditions and spiritual culture, its identity. Additionally, the market economy that emerged later, in the nineties, required society to revise its life values. Thus, with the independence of the government, a significant part of the population became interested in Islam, which is very close to its tradition. It can be concluded that this is largely due to the revival of ethnic values, national language,

traditions and the result of the policy of exclusion from the national-cultural norms conducted during the Soviet era (Kozhamzharova, 2014).

In its essence, the Islamic religion, emphasizing such moral issues as humanity, peace and unity, honest labor and mutual respect, came to the Kazakh steppe and spread for several centuries, it occupied an important place in the daily life of the people, was assimilated by customs and traditions, and was compatible with spiritual values (Useruly, 2003). On the spread of Islam in the Kazakh steppe religious scholar B. M. Satershinov mentioned: "The spread of Islam in the Kazakh steppe had its own peculiarities. Firstly, the main feature of Islamic civilization of that era was its superiority over other cultures, and secondly, an important role in the concepts of deity is played by the similarity of hanifian monotheistic features in terms of Islamic Tauhid concepts and forms," (Satershinov, 2012).

Today Islam is revitalized and developing in Kazakhstan. The majority of Kazakhstan's people adhere to the Hanafi school of Islam. The religion of Islam has blended with the worldview and traditions of the Kazakh people, integrated with Kazakh culture and has become an integral part of our history. In this regard, the famous scientist, author of the idea of "Kazakhstanu" J.J. Moldabekov said: "Islamic muslim traditions have become a moving means of self-determination in the direction of culture, ethnicity and civilization. Truly devoted to religion preached not interethnic enmity, but tolerance between people and interethnic reconciliation. "Religion taught us to respect the human being as the highest value" – and reveals socio-cultural aspects of religion (Moldabekov, 2005).

But no matter how close religion has become to national society, the system of government keeps this process under control at a certain level. Under the leadership of the government, efforts were made to strengthen the post-Soviet national identity, attention was paid to the civil national identity of Kazakhstani citizens, the main goal of which was the formation of a society tolerant to ethnic groups, languages and religion that had become part of the national historical composition of the government (Svante, 2018).

Nowadays one of the relevant issues in the study of the relationship between religion and society is the emergence of contradictions in the interaction between religion and secular culture, the status and role of religion in society. It should be noted that in today's realities, many countries began to adhere to a multicultural and polyreligious model, but de-

spite these trends, religion still plays an important role in people's lives and has a significant impact on the formation of people's culture. For example, in Islamic culture, religion plays an important role in everyday life, regulating not only daily issues, but also legal relations using the norms and laws of "Sharia". However, in some cultures (for example, in the modern West) religion is not a legally defining element of national culture and everyday life of society. That is, the difference of such culture is characterized, first of all, by openness to science and technology, as well as to universal and secular values, the influence of cultures, and the wide spread of globalization elements. Accordingly, our study will allow us to determine the extent to which cultural features of this nature are reflected in Kazakhstani society.

Since the concept of value is important in this study, let us focus on it. The term "value" is ambiguous, but the issue of values is not a new concept for sociology (Khitlin, 2004). In sociology, value traditionally means the significance of the properties of certain objects and phenomena for individual and collective subjects. Value is: 1) the need for a particular world due to its usefulness or importance; 2) the moral principles or accepted standards of a person or group (Collins, 2004). The Oxford Dictionary provides the following interpretation of the concept of "value": principles or standards that are important or of high value in life (George, 1986). Hence, it can be concluded that value orientations are complex grouped principles of people in the process of solving generalized problems, demonstrating and guiding the harmony of various motives of their thinking and actions (Kluckhohn, 1961).

Thus, the object of the scientific research under consideration is: religiosity and secular values in modern society of Kazakhstan, the subject of the study is a reflection of the relationship between religiosity and secular values that have developed in modern society.

The purpose of the study is to characterize the relationship of religious and secular values in Kazakhstan's society through sociological analysis. In accordance with this goal, the following tasks were identified in the study: to distinguish between the concepts of secularism and religiosity; to consider the methodological foundations of the study of secularism and religiosity; to theoretically determine the level of traditional religiosity and secular rationality of Public Relations. It was very important to adhere to the interdisciplinary principle in the research, allowing us to study the process of secularization and

the phenomenon of religiosity through sociological and historical-cultural methods and approaches. Thus, in the study of traditionalism and modernity in the relationship between religious and secular behavior in society, the authors have conducted a number of research works.

Literature review

There are several main contradictions in the relationship between religion and secular culture in modern society such as the conflict between religious worldview and secular morality. Religion usually presents religious norms and values that are different from the norms and values recognized in secular society. If religious norms violate secular laws, this can lead to conflicts between religious communities and the government. Another type of common conflict is related to religious freedom. Although religious freedom is one of the fundamental human rights in a democratic society, some religious communities may seek to establish their own rules and norms in society, which also leads to conflicts contrary to secular laws. It should be noted that such contradictions can be distinguished further. Therefore, based on the aforementioned contradictions, it is important for the government to maintain a balance between religion and secular culture, respecting cultural differences and religious freedom, and focusing on secular values and scientific knowledge.

We consider the socio – cultural approach to the study of the relationship between religious and secular culture in Kazakhstan's society – based on the interpretation of society as a dynamic unity of culture and sociality and considering that transformational changes occur in the process of their interaction – to be the most relevant. P. Sorokin demonstrated the meaning of this approach most vividly in his fundamental scientific work "Man, Civilization, Society". Conducting a rigorous analysis of the structure of socio-cultural phenomena, he proposed a broad formula describing "personality, society and culture as an inseparable triad" and explained it as follows: "The structure of sociocultural interaction has three inseparable aspects: 1) personality as a subject of interaction; 2) society – as a system of sociocultural relations and a set of human interaction; and 3) culture – a set of meanings, values and norms possessed by interacting individuals and as a system that objectifies, socializes and transmits these meanings Each member of this inseparable trinity (man, society and culture) cannot fully function without each other" (Sorokin, 1992). But what is important here

is the mutual influence of these elements; if this relationship is one-sided, no sociocultural phenomenon can arise (Lewis, 1943).

Due to the complexity of such a phenomenon as religion and secular culture, which is reflected in traditional culture, the theoretical and methodological foundations of our research are undoubtedly poly paradigmatic in nature. Therefore, it reflects the main provisions of the theory of social interaction. Also, within the framework of the topic under study, the Integrative theory of socio-cultural change by Ronald Inglehart and Wayne Baker is of particular importance. Ronald Inglehart is a famous American sociologist and political scientist who created the concept of "cultural movement" to explain the process of changing values and attitudes of people as a result of modernization of society. According to R. Inglehart, modernization in society leads to changes in traditional values and traditional way of life or to the gradual disappearance of life principles that contradict this (Inglehart, 1999).

Thus, the Western model of modernization demonstrates certain components and sequences of these meanings, for instance, the growth of urbanization leads to an increase in literacy; an increased literacy leads to a tendency to increase the influence of the mass media; further-these trends affect the increase in the economic and political activity of the individual in public life.

According to R. Inglehart's integrative theory of socio-cultural change, culture change occurs through the interaction of various social, economic and political factors. He believes that changes in the values of traditional culture and the life principles of traditional society are caused by changes in social (social values) and economic (material standard of living) occurring in society. Material conditions of life such as economic growth, technological progress, public education, and improved living conditions affect changes in cultural values and life principles. Social values, in turn, influence cultural practices and lifestyles. For instance, if an increase in income and improvement in material living conditions leads to a change in social values, then a higher assessment of personal volunteerism and self-realization, education, in turn, leads to a change in cultural practices and life principles. Thus, R. Inglehart's integrative theory of socio-cultural change interprets the processes of culture change as the result of socio-economic changes interacting with each other and the shift of social values (Artamonova, 2014).

Research methodology

In the study of religiosity, which is especially expressed in traditional cultures, one cannot ignore the culture of society, which has its own complex structure and classification, and more precisely national culture. National culture-formed from various types and elements of social culture, as well as various forms of material and spiritual culture accumulated and systematized by previous generations over thousands of years, constantly influencing and interacting with each other. Based on this we can consider religion as one of the most important spiritual sources, a social institution influencing the formation of national culture. Therefore, a culture developed in contact with certain religious beliefs and traditions is important in determining the features of the worldview and behavior of people in the national community.

In the context of modern civil society, the correlation between religion and secular culture has also become an important topic, and this issue is relevant not only in the context of geopolitical changes, but also in the social consciousness of social groups and individuals in the post-Soviet society, the relevant idea is "prosperity of uniqueness" ("prosperity of identity").

The aim of the article is to demonstrate the level of traditional religiosity and secular rationality of these relations, theoretically analyzing the relationship between religious and secular behavior in Kazakhstan society. Thus, the authors have conducted a number of research works to determine the ratio of traditional and modern values in the relationship of religious and secular behavior in society. In particular, these are: the study of the concepts of "religious culture" and "secular culture", secondary online analysis of the data of the project "World Values Research" and according to these results to determine the relationship between religious and secular culture in Kazakhstani society by showing the relationship of these data with sociological concepts.

During the study to consider the level of religious and secular values in Kazakhstani society, taking into account the importance of religion and sociality, kinship and family and its reproducibility, we based rational secularist or secularist values on such principles as public confidence in their own strength and knowledge, professional maturity, qualifications.

The theoretical significance of this study is that if the materials of empirical sociological research

put into circulation will allow to form an idea about the level of religiosity of the population, the main rules and conclusions of the work can serve as a basis for further development. the relationship between religious and secular culture. And the practical significance of the study lies in the possibility of using the main scientific results to make decisions in the field of public administration on religious issues, and be used in teaching special course disciplines related to the relationship between religious and secular culture.

The empirical basis of the study is the results of sociological secondary online analysis of data from the World Values Survey (WVS) project led by Ronald Inglehart and based on quantitative methodology. The WVS project studies the values of people around the world and tracks their change over time and their impact on the social and political life of society, i.e. it tests the assumption that economic and technological changes in industrialized countries change the basic values of society. This research project has conducted a six-part comprehensive study from 1981 to the present day, as well as special sociological studies in 97 countries around the world.

It is important to note that this research project also considered the society of Kazakhstan. In general, the statistical data of the WVS project, which are mainly used in this research material, are published on a special platform as information, but they have not been subjected to ready-made sociological operations and analysis, therefore, this is scientific work for researchers themselves. During the study, the authors made extensive use of research data from other publications to provide comparative evidence for their findings. For example, the results of special sociological studies on this topic conducted by the Institute of Philosophy, Political Science and Religious Studies, the Center for Sociology and Marketing Research, BISAM Central Asia and the Center for Business Information were considered as empirical material.

Results and analysis

If we consider the relationship of traditional or religious values in general on the basis of the theory of secularism, then according to this idea, the process of development and modernization of society reduces the importance of religion in society and leads to an increase in rational secular (belief in one's own strength and knowledge) values. The existential first reason for the decline in the importance of religious

values is that as a result of the increase in the level of education and the development of science, there is a change in the perception of religion in society. The second reason is that many of the functions that were once carried out by religion, such as Social Security, Education, care, are now taken over by the government (Tom, 2021).

The Republic of Kazakhstan declares itself as a secular government where different religions may coexist peacefully. The government prohibits activities that contribute to religious conflicts and destabilize inter-ethnic harmony. That is why when considering the place of religion in society, it is impossible not to dwell on political aspects and the level of involvement of the government. Thus, it is quite possible to assert that religious identity (identification) is at a low level in Kazakhstan's society, because religion in Kazakhstan is separated from politics and the government is based on civil identity (Yerekesheva, 2007). At this stage we will consider an important concept: secularism (secularism).

According to the Cambridge Dictionary, secularism is the position that religion does not participate in the usual social and political activities of the state. The separation of religion from the government through the non-interference of religious groups in governmental affairs is the basis of secularism (Siti, 2023).

The main features of secularism are as follows: *the government treats all permitted religious associations impartially within the framework of the official legislative system; in the case of secularism, the issue of faith is the personal choice of a citizen; the government defends the right to freedom of conscience and freedom of religion; secularism considers both religious pluralism and worldview pluralism, that is, various types of worldviews coexist here, including religious and atheistic views, that is, the freedom of the citizen comes first.*

These main characteristics of secularism are reflected in the Constitution of the Republic of Kazakhstan dated August 30, 1995. According to the law, in accordance with Article 1, Kazakhstan is declared as a democratic, secular, legal and social government. According to Article 14 of the second part of the Constitution, which is called "human and civil rights": "no one shall be discriminated against in any way on the basis of ancestry, social, official and property status, gender, race, nationality, language, religion" (Constitution of RK, 1995).

When studying religious issues, it is very important to take into account many aspects of public life, for example, religious policy in the government, the

economic situation, ethnic local culture, the social component and, in our case, the manifestation of religion in public relations.

According to the statistics of research data in the field of religion in Kazakhstan, religious "renaissance" in the public life of Kazakhstan is becoming more important among different age groups of the population every year, but this figure is especially noticeable among the younger generation. In society, especially in the understanding of young people, there are misconceptions about the terms of "Believer", "religiosity" and "secularism". Although the meaning of the concepts of "Believer" and "religious" is close to each other, these concepts mean different things. Religiosity is a strict adherence to the traditions and rules of faith and the manifestation of external attributes, while faith refers to the inner soul and worldview of a person. In the sociology of religion, several types of beliefs are identified. For example, in deeply religious people, religious beliefs play a crucial role in their lives and behavior, while in a secular society, such concepts are secondary or do not play a decisive role in their behavior, as in the former ones (Jeri, 1999).

According to the results of a set of sociological studies on "the religious situation in the

Republic of Kazakhstan" and "assessment of the government policy of the people of Kazakhstan in the field of religion", conducted in 2019 by the Committee for Religious Affairs of the Ministry of Culture and information of the Republic of Kazakhstan, 89.5% of the population supports government policy in the field of religion, 92.8% consider themselves as religious people, 63.04% support secular principles of government (Committee for Religious Affairs of the Ministry of Culture and information of the Republic of Kazakhstan, 2023).

Moreover, the level of importance of religion in the life of Kazakhstani people was 64.2%, according to the data of the secondary online analysis of statistical data of the international WVS project, conducted from 2017 to 2022 in Table 1. At the same time, among young people under the age of 29, this figure is as follows: 64.9% of those surveyed consider the role of religion in life as important (including the "very important" and "important" answer options), as well as for 65.5% of economically active age citizens (the part of the population that operates in the production of goods and services) religion is significant.

Table 1 – The level of importance of religion in the life of the people in Kazakhstan (%)

Categories	Total %	Ages		
		under 29 y.o	30-49	50 and above
Very important	28.7% (366)	27,6	29,5	28,3
Important	35.5% (453)	37,3	36	33,2
Not very important	24.3% (310)	23,4	23,1	27
Not important	8.9% (114)	8,8	8,6	9,6
I find it difficult to answer	1.4% (18)	1,6	1,2	1,6
No answer	1.2% (15)	1,3	1,7	0,3

The analysis of the statistical data of the WVS project shows that the proximity of Kazakhstanis to religion directly depends on their level of Education. The more educated a person is, as who has a higher/special education, the less important role religion plays in his/her life. But to what extent can age influence religiosity? In this regard, the "younger generation", socialized in the new conditions, in the new age and quickly adapting not only to new technologies, but also serving as a channel for technical and cultural change, play a role in the process of cultural change (Blum, 2014). For this reason, we

monitored the indicators of young people in relation to religion. As shown in Table 2, three groups of people under the age of 29 with secondary and higher education were selected for the survey. 63.6% of respondents with only primary education believe that religion plays a very important role in life. But among the surveyed young people with secondary education -35.3%, and only 22% of young people with higher education indicated religion as "very important". So, it can be observed that as the level of education increases, the importance of religion for people begins to decrease. Here we note that

the changes we observe are a reflection that occurs only in a developed civil society and is similar to the ideas expressed above in R. Inglehart's integrative theory of socio-cultural change.

Table 2 -The importance of religion in relation to the level of education among young people (%)

Categories	Total %	Level of Education(%)			
		Primary	Secondary	High	No answer
Very important	27,6	63,6	35,3	22	18,5
Important	37,3	9,1	34,3	42,3	29,6
Not very important	23,4	27,3	20,6	22,6	37
Not important	8,8	0	9,8	8,3	11,1
I find it difficult to answer	1,6	0	0	2,4	3,7
No answer	1,3	0	0	2,4	0
(N) under 29 y.o	308	11	102	168	27

If to look at Table 3 below, we can see that among people surveyed, the number of those who marked religion as "very important" began to decline due to the high level of education, that is, among those who marked religion as "very important"-38.4% of respondents limited to primary education, and only 24.5% of those with higher education.

Table 3 – The importance of religion among the population depending on the level of Education (%)

Categories	Total %	Level of Education (%)			
		Primary	Secondary	High	No answer
Very important	28.7% (366)	38,4	34,7	24,5	16,3
Important	35.5% (453)	27,4	33	39,1	20,4
Not very important	24.3% (310)	23,3	23,4	24,2	34,7
Not important	8.9% (114)	11	7,8	8,2	26,5
I find it difficult to answer	1.4% (18)	0	1,1	1,7	2
No answer	1.2% (15)	0	0	2,2	0
(N)	1276	73	461	693	49

Another particularly noteworthy circumstance is that, judging by the data of a secondary online analysis of statistical data of the WVS international project, a special factor affecting the decline in the importance of religion in the public life of Kazakhstan is not a *person's belonging to a social class, age, rural or urban residence, and the financial status*, but the main influencing factor is education.

Let's analyze a little the difference between other factors. For example, if we compare the

level of importance of religion between urban and rural residents, we can see that the levels of this difference are low, although there is some difference in the population, mostly between the ages of 30 and 49. As we have already seen in Table-4, there is no big difference in urban and rural indicators regarding the importance of religion, that is, we see that, like other social systems, the work of religious institutions in the city and village is developing.

Table 4 – Level of religious significance (%) depending on the location and density of the population.

Categories	under 29 y.o		30-49		50 y.o and above	
	city	village	city	village	city	village
Very important	27,1	28,4	26,8	33,6	26,3	30,6
Important	36,2	39,4	36,7	34,9	32,5	33,9
Not very important	25,1	20,2	22,4	24,1	30,4	23,3
Not important	8	10,1	9,9	6,5	8,2	11,1
I find it difficult to answer	2	0,9	1,7	0,4	2,6	0,6
No answer	1,5	0,9	2,5	0,4	0	0,6

For religious people, it is very important to always follow religious norms and rituals. Famous German philosopher-materialist L. Feuerbach, emphasizing on ethical requirements, believed that "God is higher" than moral concepts in religion, so such commandments and rules in religion lead to "death of moral mood" in society (Feuerbach, 2020). Therefore, in this study, we have examined how strong the respondents are committed to the religious rules. According to the survey data, "which opinion do you agree with?

Is it important to follow only religious norms and rituals, or is it important to do good deeds to people?"- we see that 63.8% of those surveyed chose the option "do good deeds to people". Of course, there is a difference between social secular norms and religious norms, so it is important to compare the level of proximity of people in society to religious traditional norms or public norms. Thus, from Table 5, we note that the norms of public and secular culture among the population are of high value.

Table 5 -Level of attitude depending on the value of adherence to religious norms (%)

Categories	Total % Age difference	Age difference		
		under 29 y.o	30-49	50 y.o and above
It is only important to follow religious norms and rituals	26.8% (342)	26,6	27,4	25,9
Doing good deeds to people	63.8% (814)	61,4	63,3	66,6
It is difficult to answer	7.3% (93)	9,4	7,6	5,1
No answer	2.1% (27)	2,6	1,7	2,4
(N)	1276	308	594	374

Nowadays, tolerance in the field of religion not only guarantees the peace of life in the society, but also ensures the harmonious respect of nations and nationalities on the basis of equal relations, regardless of their own features. In society, one can determine the level of tolerance by looking at such features as the attitude of a person to a representative of a different faith, to science and religion, secularism, tolerance to religious pluralism (Aubakirova, 2015). But, although all religions have certain similarities, there will be differences in basic knowledge and directions. For this reason, it can be noticed from the answers to the following questions how Kazakhstani people value religious

faith and modern secularism and tolerances. As part of the WVS project, respondents were asked, "Do you agree with the concept that "the most correct single religion is only your religion?", about half of the respondents, 42.1%, chose the options "disagree" and "absolutely disagree", 41.1% chose the options "fully agree" and "agree". Of course, if we compare these indicators with the principles of religious freedom and postmodernism, we can observe that in a tolerant society, at different times, a person has his own choice. One half of the surveyed Kazakhstanis are committed to traditionalism, while the other half are close to the idea of religious freedom and tolerances of the new age.

Table 6 -The degree of recognition that the most correct religion is the only one that he/she follows (%)

Categories	Total (%)	Age difference		
		under 29 y.o	30-49	50 y.o and above
Fully agree	18.2% (232)	21,4	16	19
Agree	22.9% (292)	21,4	23,7	22,7
Don't agree	32.5% (415)	27,9	34,8	32,6
Completely not agree	9.6% (122)	9,4	10,3	8,6
It's difficult to answer	10.3% (131)	12	9,8	9,6
No answer	6.6% (84)	7,8	5,4	7,5
(N)	1276	308	594	374

In order to test the above-mentioned statement, the project considered how much it can be trusted to people of other religions. Thus, the survey found answers to the following question "to what extent

can you trust people of other religions?". As a result, the majority of the population, 54.9% chose the options "do not trust much" and "do not trust at all".

Table 7- Level of trust in people of other religions (%)

Categories	Total (%) re-coded age features intervals)	re-coded age features (6 intervals)					
		16-24	25-34	35-44	45-54	55-64	65 y.o and above
I absolutely trust	6.6% (84)	4,4	6,8	9,4	5,2	5	7,5
I trust only to a certain extent	31.9% (407)	29,6	32,5	30	30,7	35,8	35
I do not trust much	34.3% (438)	34,1	38,4	31,8	33,9	32,4	31,2
Do not trust at all	20.6% (263)	25,9	15,5	23,1	20,7	20,1	26,2
I find it difficult to answer	5.5% (70)	5,2	5,9	4,3	7,6	6,1	0
No answer	1.1% (14)	0,7	0,8	1,4	2	0,6	0
(N)	1276	135	354	277	251	179	80

Moreover, in the course of studying this topic, the article uses materials of a sociological study conducted in June-August 2021 by order of the Science Committee of the Ministry of Education and Science of the Republic of Kazakhstan of the Center for Religious Studies of the Institute of Philosophy, Political Science and religious studies. This study was devoted to the analysis of the influence of secular and religious values on the process of civil integration in modern Kazakhstan, in which the Center for Sociology and marketing research BISAM Central Asia and the Center for business information were also involved, and the final results of the study were published.

In the published research data to the question "In your opinion, which characteristic belongs to Kazakhstan's society? secular values or religious values?" a little more than a quarter of respondents (26.7%) in their answers indicated the equilibrium

government of the ratio between secular and religious values in Kazakhstan. And in total, 47.9% of those surveyed indicated that secular values predominate, while those who think that religious values prevail showed only -9.1% which means five times less (Buluktaev, 2022).

The life principles of the overwhelming majority of Kazakhstani people surveyed in the 2019 study of the Institute of Philosophy, Political Science and religious studies, as it can be seen in Table 8, are mainly centered around the institution of family and marriage. According to 42.4% of respondents, the norms of personal choice, and the concepts that contribute to the success of personal life, at first place are a successful marriage and a strong family, the second most important social factors are an inter-related set of values as obtaining a good education, building a successful career and professional maturity. The direction of success in the option "Faith

in God because it gives sufficient moral support for life" takes only the fifth place for the Kazakh society (in the value range of 9.6%-12.5%) and we see that

this direction is higher than the factor of "active participation in the political life of the government" in the indicator of 2% -8.2% (Burova, 2020).

Table 8 -Factors contributing to a successful life (total array, % / place, N=1800, 2019)

Success factors	At first place	At second place	At third place	Total
Successful marriage and strong family	42,4 (1)	22,3 (2)	15,3 (4)	80,0 (1)
Support of parents and relatives	14,9 (3)	19,3 (3)	23,3 (1)	57,5 (2)
Permanent professional development (career growth, professional development, etc.)	15,7 (2)	13,1 (4)	15,9 (2-3)	44,7 (4)
Education and career	14,2 (4)	24,8 (1)	16,1 (2-3)	55,1 (3)
Faith in God, because it provides enough moral support for life	9,6 (5)	9,6 (5)	12,5 (5)	31,7 (5)
Active participation in the political life of the government (participation in elections, political and social events, always being aware of the political agenda, etc.)	2,0 (6)	8,2 (6)	7,5 (7)	17,7 (6)
Influential connections, acquaintances	1,1 (7)	2,4 (7)	9,0 (6)	12,5 (7)

In addition to official laws, all cultures also have a specific "unwritten set of rules". They systematize social definitions that allow us to align and shape our individual actions with the interests of society (Vander, 1996). Following this, we have considered the norms of personal choice (secular values) and the norms of religiosity (traditional) mentioned in the book by R. Inglehart "Religion's Sudden Decline. What's Causing It and What Comes Next?", in the fifth chapter of this work, we examined his analysis of the standards of personal choice in wealthy western society and the importance that a person gives to God in his life. As shown in Figure 1, R. Inglehart analyzes the statistical data from the WVS project and finds that over time, increasing standards of individual choice in public choice results in a strong negative correlation, that is, a decrease in religiosity. He examined the indicators of the transition from birth-inducing norms (traditional) to personal choice norms (secular values) in western states, and found that a society that values norms that promote child-bearing is usually very religious (traditional), and

a society that puts norms of personal choice (secular) above has much lower religiosity. As you can see in the picture, the United States, Japan, Sweden, Denmark, Norway, the Netherlands and other European states are located near the lower right corner of the picture, which indicates a high position of the norms of personal choice and a very low level of religiosity. In the population of almost all high-income countries, support for the norms of personal choice occupies a high place. At the other end of the spectrum are Africa and Latin America, most of the post-Soviet and Islamic countries, the population of low-income countries is religious, and they strictly adhere to the values and norms that contribute to a child birth. The public in Zimbabwe, Libya, Indonesia, Yemen, Ghana, Nigeria, Bangladesh and Saudi Arabia is characterized by very high religiosity and very low rates of personal choice. However, although R. Inglehart identified some deviations in the correlation, he differentiated its specific reasons, therefore, the overall correlation between religiosity and secularism or the norms of individual choice is reliable (Inglehart, 2021).

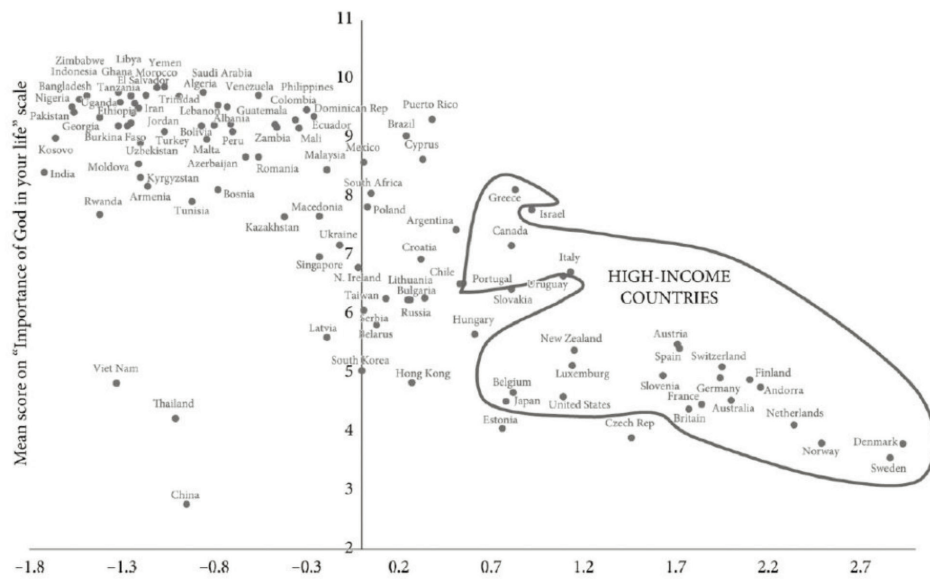


Figure 1 – Differences depending on the indicators of support for the norms of religiosity and personal choice ($r = -.77$)
 Source: indicators of government considered within the framework of the WVS project.

It should not be neglected that behind the change in these indicators are major macro-cultural and economic changes. On the one hand, an increase in the confidence of the individual in society is important, along with the social and economic guarantees associated with development. O. Patterson formulated his ideas that "anxiety and insecurity are the most powerful means of increasing generalized mistrust" (Patterson, 1999), while R. Inglehart links the level of confidence with the level of economic development of the government, that is, a government with high and strong economies provides confidence in the future and general trust, due to the presence of governmental guarantees (Inglehart, 2000). However, it is only a matter of time before these indicators change, because if improving economic well-being is the goal of the government, then the maximum striving of society to make its own comfort and life more satisfying is the law of society development (Veenhoven, 1991). This pattern arises because of the strengthening of social relations, that modernization reflects certain components and sequences of these meanings, for example, the growth of urbanization leads to an increase in literacy; the growth of literacy leads to a tendency to increase the influence of the media; further, this increases the economic and political activity of the individual in the life of society, etc. (Daya, 2006).

Francis Fukuyama, a well-known political scientist, emphasizes the importance of the cultural aspect in determining trust. In faith: social virtues and the path to prosperity, he describes faith as "the expectation of normal and honest behavior of its members within a certain community, the willingness to mutual assistance in accordance with generally accepted social norms, cultural traditions, customs, common ethical values." From this it follows that the American sociologist Ronald Inglehart, who studied the values of people and how value attitudes affect the development of society, along with the political scientist Christian Welzel, have attributed the following the most influential values that lead to the spread of democracy in society among the value pools: the individual's post-materialistic desire for social freedom; tolerance for marginalized minorities (tolerance); emphasis on subjective well-being; high levels of trust between people (Forbes.ru). If we consider Kazakhstan's society on the basis of this level of values, we see that there is an indicator of the prevalence of post-materialistic values, although the level of religious belief is not low. However religion is one of the facets of culture, therefore, changes in culture affect the principles and values of a person's life, and culture necessarily changes, but changes slowly, and this happens through interaction with the surrounding social environment (Inglehart, 1990).

Conclusion

It is important to understand that secularism is not a one-sided process that leads to the decline of traditionalism and religiosity in society, and this is not a one-sided process of changes in religion, religious institutions in society, and the traditional worldview of the people. The trend of secularization, which is now actively discussed in society, generates changes in religion, in the system of religious government, but these changes can also be variable every time the reason is that this change depends on the activity of political institutions and groups that support certain values and views, on the levels of socio – economic life.

In general, there is a distinction between the values of religiosity and faith in the ethno-religious specificity of society, which are determined by the processes of globalization and modernization of society, are interconnected and parallel to each other. The indicators of the study of religiosity did not reveal a conscious commitment to religion in society. In society, most people are not committed to religiosity, for them its value is not the highest. But there is a lot of superficial attitude to religion among the population, especially among young people, religion is reflected as an "ethnic marker". Thus, despite the high indicator of religion in sociological data, religion has not become a system and mechanism for regulating relations between the population. In Kazakhstani society, only the external, ritual and cult side of religion prevails over the lack of religious behavior and desire to perform and follow religious rituals. Therefore, the nature of religiosity in society is of a special peculiar nature, very far from the classical standard of a society devoted to religion. Based on the above concepts and statistical materials, it can be concluded that the indicators of faith and religiosity of Kazakhstanis to religion do not change in relation to their place of residence, material status, or age, and the main influencing factor is the level of Education. Values in the process of formation under the influence of secularism and globalization took place primarily in the part of citizens who had a certain degree of higher education, as they were associated with the secular European and Western education system established in the Kazakh community. That is, the processes of cultural change

in the idea of R. Inglehart are associated with socio-economic changes interacting with each other, in our conditions this is explained as a change in social values with an increase in the level of Education. Education is the beginning of major socio – cultural changes, but again, according to Ronald Inglehart and Wayne Baker, these changes occur more slowly than economic or political changes.

Kazakhstan has a Constitution, a civil code, some legislative and legal-normative acts affecting the religious sphere, laws "on religious activities and religious associations", etc. Positions in the relationship between the government and religious associations are the only indicator of the level of freedom of conscience in society. In this regard, today in the country there is a way to ensure equality, rights and freedom of religious associations to conduct their activities, to work together with all religious associations registered not only by traditional faiths, but also in the field of management. This partnership involves, first of all, the cultural and moral development of people, the strengthening of the principles of tolerance and mutual respect in society.

Thus, in our opinion, the main reasons for the statistically high level of religiosity and traditionalism in Kazakhstan's society are as following:

- The actual "beauty" of religion in national prosperity (religion is a complex process of social formation that brings something new to the table);
- the importance of society in the early years of independence after colonial policies vulnerability of the construct;
- weak role of youth socialization institutions (family, school, vocational education, system, socio-political organizations, movements) (National Report, 2015).

Moreover, the analysis in this direction shows that there is an intersection of "traditional Kazakh values" ("faith in God") and "values of modern secularism" ("guarantees of social rights of the individual"). We usually refer to the development of modern values, such as tolerances, or the presence of "governmental interests over private interests." Therefore, in our opinion, we can state that traditional national values and modern values are developing in Kazakhstan society as value orientations that are very close to each other, although they are both different.

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Статья на английском: Correlation of religious and secular values in Kazakhstan society

Статья на казахском: Қазақстандық қоғамдағы діни және зайырлы құндылықтардың арақатынасы

Статья на русском: Соотношение религиозных и светских ценностей в казахстанском обществе

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CONSPICUOUS CONSUMPTION: CONTENT ANALYSIS OF WOMEN'S LEADERSHIP IN KAZAKHSTAN MEDIA SOURCES

The presented scientific article deals with the analysis and research of women's leadership as one of the aspects of demonstrative consumption in modern Kazakhstani society. The research analysed the content of the most quoted media of the country and popular television channels in order to identify the features of perception of women's leadership in the media environment and its reflection in public opinion. The data obtained show that there is insufficient attention to the problem of women's leadership on television and that women are poorly associated with the concepts of "leader" and "manager". The study also highlights the existing inequality of career opportunities between men and women in the public service. The importance of further research on the role of the media in shaping gender stereotypes and creating conditions for the enhancement of women's status in society is noted. Supporting women's self-expression through the manifestation of social status is seen as a promising direction for achieving women's leadership in Kazakhstan. Such conclusions require further research and the development of active measures in the sphere of social policy to ensure more fair and equal participation of women in the public life of the country.

Key words: conspicuous consumption, women's leadership, Maslow's hierarchy of needs, social status, content analysis, media.

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Демонстрациялық тұтыну: Қазақстанның бұқаралық ақпарат құралдарындағы гендерлік көшбасшылықтың контент-талдауы

Ұсынылған ғылыми мақалада әйелдер көшбасшылығын талдау және зерттеу қазіргі қазақстандық қоғамдағы көрнекі тұтырудың аспектілерінің бірі ретінде қарастырылады. Зерттеу барысында бұқаралық ақпарат құралдарында әйелдер көшбасшылығын қабылдау ерекшеліктерін анықтау және оны қоғамдық пікірде көрсету мақсатында елдің ең көп сілтеме жасалған БАҚ-тарының және танымал телеарналардың мазмұнына талдау жүргізілді. Нәтижелер телеэфирдегі әйелдер көшбасшылығы мәселесіне және әйелдердің "көшбасшы" және "көшбасшы" ұғымдарымен әлсіз байланысына назар аудармайтындығын көрсетеді. Зерттеу сонымен қатар мемлекеттік қызметтегі ерлер мен әйелдер арасындағы мансаптық мүмкіндіктердің теңсіздігін көрсетеді. Бұқаралық ақпарат құралдарының гендерлік стереотиптерді қалыптастырудағы және қоғамдағы әйелдердің мәртебесін көтеру үшін жағдай жасаудағы рөлін одан әрі зерттеудің маңыздылығы атап өтілді. Әлеуметтік мәртебені көрсету арқылы әйелдердің өзін-өзі көрсетуін қолдау Қазақстанда әйелдер көшбасшылығына қол жеткізудің перспективалық бағыты ретінде қарастырылады. Мұндай тұжырымдар әйелдердің елдің қоғамдық өміріне неғұрлым әділ және тең қатысуын қамтамасыз ету үшін әлеуметтік саясат саласындағы белсенді іс-шараларды одан әрі зерттеуді және әзірлеуді талап етеді.

Түйін сөздер: демонстрациялық тұтыну, әйелдер көшбасшылық, Маслоу пирамидасы, әлеуметтік мәртебе, мазмұнды талдау, бұқаралық ақпарат құралдары.

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Демонстративное потребление: контент-анализ гендерного лидерства в средствах массовой информации Казахстана

В представленной научной статье рассматривается анализ и исследования женского лидерства как одного из аспектов демонстративного потребления в современном казахстанском обществе. В ходе исследования был проведен анализ контента наиболее цитируемых СМИ страны и популярных телевизионных каналов с целью выявления особенностей восприятия женского лидерства в медийной среде и его отражения в общественном мнении. Полученные данные свидетельствуют о недостаточном внимании к проблеме женского лидерства в телеэфире и о слабой ассоциации женщин с понятиями «лидер» и «руководитель». Исследование также подчеркивает существующее неравенство возможностей для карьерного роста между мужчинами и женщинами в государственной службе. Отмечается важность дальнейшего исследования роли средств массовой информации в формировании гендерных стереотипов и создании условий для повышения статуса женщин в обществе. Поддержка самовыражения женщин через проявление социального статуса рассматривается как перспективное направление для достижения женского лидерства в Казахстане. Такие выводы требуют дальнейших исследований и разработки активных мероприятий в сфере социальной политики, чтобы обеспечить более справедливое и равноправное участие женщин в общественной жизни страны.

Ключевые слова: демонстративное потребление, женское лидерство, пирамида Маслоу, социальный статус, контент-анализ, средства массовой информации.

Introduction

The relevance of this study lies in the fact that we introduced and investigated the concept of "demonstrative consumption" due to the fact that in recent years there has been an increased interest in the issue of the need for gender leadership. To date, there are contradictory approaches to the study of demonstrative consumption. The disadvantage of the existing approaches is that in the studies the result of satisfaction comes at demonstration of a good, including as an attribute of social status, but such a trend as demonstration of the need for self-expression, which includes demonstration of leadership and career success, is not considered.

The concept of conspicuous consumption was introduced by Thorstein Veblen. He characterized conspicuous consumption as the use of consumption to prove the possession of wealth, consumption as a means of maintaining reputation (Veblen, 2011: 8). To some extent, trend towards conspicuous consumption exists in all eras.

It should be noted that the problem of conspicuous consumption was identified as recently as in the ancient times, when they talked about the "metaphysics of consumption". Ancient scientists emphasized that moderation and untemptation are more preferable than unbridled materialism (Kessidi, 2012:25). Theoretical economy studied conspicu-

ous consumption within the classical (A. Smith, K. Marx) and neoclassical approaches (A. Marshall, K. Menger, F. Wieser), in the Keynesian (J. M. Keynes) and post-Keynesian (P. Sraffa, N. Kaldor, J. Robinson) directions, as well as in the old and new institutionalism (T. Veblen, R. Coase, P. Bourdieu, T. Egterson).

Self-realization, self-expression and leadership are one of the important needs of any individual. If we turn to Abraham Harold Maslow's hierarchy of needs (Maslow, 1999: 77), we can see that self-expression is at the top. Despite the existing criticism of this approach, we consider it one of the main ones for classification of the individual needs.

Needs of the lower hierarchy levels – physiological and the need for security – should be satisfied first of all. Then they require satisfaction of social needs and the need for respect and self-expression. At the same time, a human will strive to satisfy the need that is stronger or more important for him at each particular point in time. The need for self-expression of a person can never be fully satisfied because with the development of a human as an individual his potentialities goes up.

To structure further interpretation, we introduce the concept of conspicuous consumption. "Conspicuous consumption" is therefore understood to mean the consumption that goes beyond the vitally necessary according to Maslow's hierarchy of needs, at

which satisfaction comes not when receiving a good but when demonstrating it. And self-expression includes demonstrating of social status, leadership, career success and the need for a public sympathy.

Development of information society and the improvement of information and communication technologies put forward information as a special factor which has significantly changed the structure of conspicuous consumption (Oparina, 2014: 26). The role of information in the transformation of the institution of conspicuous consumption is determined by the following factors. First of all, new information and communication technologies actively promote the lifestyle of the political and economic elite for whom conspicuous consumption is typical. Secondly, information helps to expand interpersonal communications. This leads to increased consumer behavior and conspicuous consumption based on the desire for copyism and individualism. The media and especially social networks have now become the main way to implement conspicuous consumption.

As it was mentioned above, career success and demonstration of leadership is one of the conspicuous consumption components. At the same time, one cannot deny the gender differences that exist in the implementation of conspicuous consumption. Abroad, the research of connection between gender identity and conspicuous consumer behavior of an individual is one of the most actively developed areas of research. The topic of gender aspects of conspicuous consumption is presented in connection with the gender identity study of (V. Griskevicius, J. M. Tybur, J. M. Sundie, R. B. Cialdini, G. F. Miller, D. Kenrick, J. M. Tybur, K. D. Vohs, D. J. Beal).

Despite the high practical significance of conspicuous consumption research, the gender analysis of this phenomenon in Kazakhstan is currently on the periphery of research interest, and only a few works on this topic have been published.

Gender equality in this article is considered as a legal status that provides men and women with equal rights and equal opportunities and real access to participation in political, economic, social, public and cultural spheres of life, regardless of gender, in accordance with the Law of the Republic of Kazakhstan "On State Guarantees of Equal Rights and Equal Opportunities for Men and Women" of 8 December 2009, No. 223-IV, as amended on 01.07.2021.

The most important factor hindering the overcoming of gender inequality in certain sectors, including management, are gender stereotypes that

reproduce the typical pattern of professional roles distribution. Gender stereotypes in management are social constructions that arise, among other things, from the media which become the most important agent of gender socialization (Bayakhmetova, 2017: 222).

Gender inequality is observed in the field of management work. Stereotypes can be noted as an obstacle that does not allow overcoming this inequality. Such stereotypes act as social cultures that arose a long time ago, they act as an important agent, while being supported by the media (Orlova, 2019: 152).

The formation of gender stereotypes is also influenced by a person's personal experience, how he perceives information received from external sources. The mass media can be considered as the main source of information dissemination. This is explained by the fact that they can influence the consciousness of society. Modern mass media can not only clearly, but also quite simplistically show the gender characteristics characteristic of a person (Matvienko, 2016: 12).

The current situation shows that the ongoing political reforms for gender equality in Kazakhstan still haven't led to a significant increase in the status of women as a politician or leader. Women are still not adequately represented at the decision-making level in the state bodies.

Kazakhstani woman has not yet become a full-fledged object of politics, an active and influential participant in the political processes and public administration. The main advantages of our approach lie in demonstrative consumption: women in Kazakhstan want to have not only equal access to economic benefits, but also to political and informational benefits, to be able to secure a high standard of living, and the opportunity for self-realization and self-expression.

In social networks, there is a tendency for women to demonstrate their status and leadership but the materials from the official Kazakhstan media are usually talk about male leaders and heads skirting around the topic of successful women except for special reports dedicated to International Women's Day.

In Kazakhstan live 10.03 million women (52% of the population) (Online resource: Demographic statistics. The population of the Republic of Kazakhstan by gender and type of locality as of 01.07.2023). Women make a significant contribution to the creation of the country's GDP (about 40% of GDP), ensure the reproductive development of the population as well as the well-being of the nation.

Most of the working women in Kazakhstan (47.3%) have higher and postgraduate education while the proportion of highly educated men is 38.1% (Bureau of National Statistics. Socio-economic indicators, 2023).

About 10.000 of women or 54% of the total number of scientists are employed in Kazakhstan science. Moreover, 714 women are Doctors of Science, 2427 are Candidates of Science, 992 women are Doctor of Philosophy, 28 are Doctors of other specializations (Online resource: Zakon.kz, 02.11.2023).

Despite the high proportion of educated and economically active women in Kazakhstan their ac-

cess to career and political opportunities is pretty limited. According to the Global Gender Gap Index Kazakhstan ranked 79th place in 2021 (Global Gender Gap Report, 2021), lagging even behind Namibia and Rwanda. The rating covers 156 countries and is calculated according to the methodology of the World Economic Forum. The index is designed to measure gender gap in access to resources and opportunities of certain countries rather than the actual level of resources and opportunities available (Table 1). The index measures the gender gap level in four key areas: economic participation and career opportunities, education, health and survival, and political empowerment.

Table 1 – World’s country ranking of global gender gap index

Rank	Country	Index
1	Iceland	0.892
2	Finland	0.861
3	Norway	0.849
4	New Zealand	0.840
5	Sweden	0.823
6	Namibia	0.809
7	Rwanda	0.805
8	Lithuania	0.804
9	Ireland	0.800
10	Switzerland	0.798
....		
79	Kazakhstan	0.710

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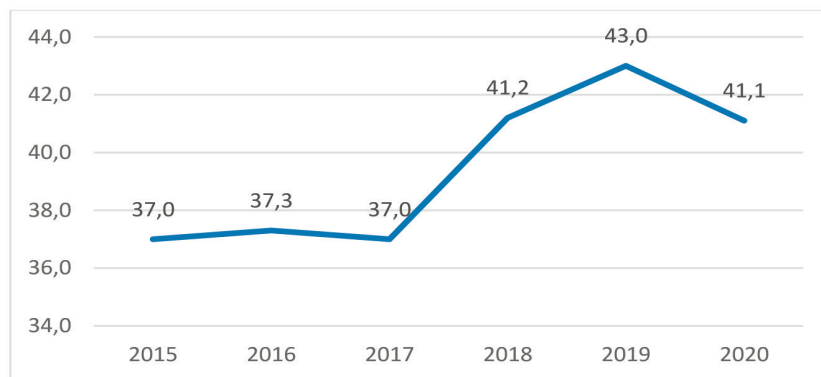


Figure 1 – Share of women in executive positions

Thus, Kassym-Jomart Tokayev, the President of the Republic of Kazakhstan, at the National Council of Public Trust tasked to introduce a mandatory rule to increase the proportion of women in governing bodies and companies with up to 30% of state participation. Although the share of women in executive positions at the end of 2020 was 41.1% (Figure 1) (Bureau of National Statistics, Women in leadership positions, 2023), the share of women holding the top positions at public companies with state participation is still low and is only 5-7% (Kazakhstan Today News Agency, 2020). Hence, women have

significant barriers to self-expression in the Kazakhstani society.

Whereas, in the UK, Germany and New Zealand, women occupy the highest government positions. They head even the ministries of defense. In Kazakhstan today there is only one female minister (Minister of Health – Azhar Giniyat (Online resource: Tengrinews.kz, 03.07.2022) (Figure 2). This trend has continued for many years (Bureau of National Statistics, Women in leadership positions, 2023) and this year the weaker sex became the akim of the region for the first time ever.

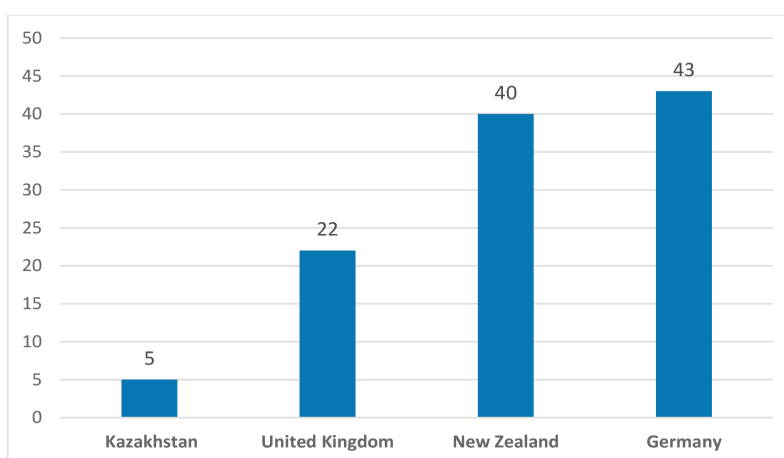


Figure 2 – The proportion of women in the Governments, %

The problem of gender inequality in the governmental and political structures of Kazakhstan and the problem of highlighting the image of a female leader hinder the advancement of women in public service. That’s why the role and possibilities of the media in the formation of an objective image of leaders beyond gender stereotypes are of particular interest.

Data and Methods

The article presents the results of our research conducted in 2021 (within 12 months) and aimed at studying women’s leadership as one of conspicuous consumption aspects.

The research object were Kazakhstan media sources. The research subject was the image of a female leader through the prism of a Kazakhstan media sources.

Content analysis method (quantitative and qualitative) was used to collect sociological information.

Reference sources of the present research became articles appeared in Kazakhstani Internet media sources and news stories on Kazakhstani and Russian TV-channels televised in the country.

We have chosen the content-analysis method because it gives the most objective idea of how women meet in Kazakhstani society and what ideas are formed about the women holding leadership positions. The content analysis method is the most effective for this research since there is no subjective assessment, and the media is informally considered as ‘the fourth power’. Therefore, it is possible to trace what views and values they broadcast in the society and what problems are raised.

We formulated the following research hypotheses: the concepts of ‘leader’ and ‘manager’ are more often associated with men than with women. Kazakh-

stan media cover the problem of gender inequality in Kazakhstan government agencies only for a little. The image of a female leader does not play a significant role in women's career growth and advancement

in public service since there is a problem of gender inequality and a 'glass ceiling' in the government and political institutions of Kazakhstan. The content analysis system we use is presented in Table 2.

Table 2 – Content analysis system

Analysis category	Unit of analysis			Score type
Problematicity of an article	Presence of a problem or a problem situation in the article			Nominal
	Yes (mentioned, described in detail and etc.) No (not mentioned)			
Article mood	Article tone			Nominal
	Positive	Negative (including irony, sarcasm and etc.)	Neutral	
Article quality	Kind of material			Nominal
	Press release (news from official representatives of authorities or organizations)			
	Reportage			
	Expert's commentary (analytics, etc.)			
	Interview			
	News			
	Investigation			
	Article			

Notes – based on the source – Online resource: clubforinternet.net , Goncharova, 2023

We have analyzed the mass media of Kazakhstan that were presented in the ranking 'Top-30 mass media of Kazakhstan on citation in social media' by Brand Analytics (Brand Analytics, 2021). Brand Analytics is the leading social media and media monitoring and analysis system in

the CIS market. The top list of Kazakhstan mass media most often quoted in social media was presented in March 2021. The top-30 include news agencies, online media, newspapers and TV-channels as well as regional and sports media sources (Table 3).

Table 3 – Top-30 media sources in Kazakhstan by citation in social media as for 2021

Sl. No.	Media	Website	Citation Index
1	Zakon.kz	zakon.kz	150 187
2	Kazinform	inform.kz	122 875
3	Sputnik Kazakhstan	sputnik.kz	72 888
4	Sports.kz	sports.kz	63 210
5	Tengri News	tengrinews.kz	55 232
6	Nur.kz	nur.kz	45 731
7	Atameken TV	inbusiness.kz	41 983
8	Lada.kz	lada.kz	41 602
9	Azattyq Radiosy	azattyq.org	18 229
10	Delovoi Kazakhstan (DKNews)	dknews.kz	15 340
11	Liter	liter.kz	14 233
12	Vesti.kz	vesti.kz	13 956
13	Nasha Gazeta	ng.kz	13 762
14	KazTAG	kaztag.kz	13 460
15	Time.kz	time.kz	13 057

16	Ustinka Live	ustinka.kz	12 480
17	Informburo.kz	informburo.kz	11 968
18	Petropavlovsk kz	pkzsk.info	11 939
19	NewTimes.kz News Agency	newtimes.kz	11 768
20	Egemen Kazakhstan	egemen.kz	11 598
21	Kyzylordinskiye VESTI	kzvesti.kz	11 534
22	Azattyq ruhy	azattyq-ruhy.kz	11 479
23	Kazakhstanskaya Pravda	kazpravda.kz	11 422
24	Azattyq Radio	rus.azattyq.org	11 190
25	24.kz	24.kz	10 429
26	BaigeNews	baigenews.kz	10 097
27	Qamshy	qamshy.kz	10 026
28	Express K	express-k.kz	9 747
29	Kznews	kznews.kz	9 379
30	Eho Kazakhstana	ehonews.kz	9 160

The published rating studied the popularity of Kazakhstan mass media in the social media world. If the news is interesting users begin to actively share it on the Web: post links to the material on social networks, discuss it on forums or UGC resources. The higher the interest of users in publications of a certain source, the more links to it are published in the social media. As compared with the classic media citation in the media, links in social media reflect the popularity of the site in society acting as an indicator of interest in its content. Such approach allows us to assess the degree of influence of the resource over the reader. This is a modern criterion for media planning of B2C communications by brands.

For this reason, the rating uses the Citation Index as an indicator of media popularity, namely the number of links to media posted on social media in Russian and Kazakh.

Of the 30 media presented in the ranking of top-30 media sources in Kazakhstan by citation in social media, we excluded the following media sources: 2 sports portals (Sports.kz and Vesti.kz); 5 regional media (Lada.kz, Nasha Gazeta, Ustinka Live, Petropavlovsk kz, Kyzylorda VESTI); entertainment media (Nur.kz); media at which websites it is impossible to search articles by the publication date (Delovoi Kazakhstan, KazTAG, Egemen Kazakhstan); informal media (Vremya.kz, Kznews, Qamshy); duplicating media (Radio Azattyq repeats Azattyq radiosy).

We have selected and analyzed 15 Internet media sources presented in the Brand Analytics rating: Zakon.kz (81 publications), Kazinform (180 publications), Sputnik Kazakhstan (93 publications), Tengri News (32 publications), Atameken TV (173 publications), Azattyq radiosy (68 publications),

Liter (53 publications), Informburo.kz (53 publications), NewTimes.kz News Agency (58 publications), Azattyq ruhy (46 publications), Kazakhstanskaya Pravda (93 publications), 24.kz (127 publications), BaigeNews (141 publications), Express K (52 publications) and Eho Kazakhstana (70 publications).

On the websites of the above media we searched publications for content analysis by tags (keywords): 'leader', 'image', 'gender', 'leader'. Analysis of the research results was done in the SPSS Statistics.

We also performed a comparative analysis of news stories presented on Kazakh and Russian TV-channels in the territory of the Republic of Kazakhstan. The most popular TV-channels in Kazakhstan, according to audience coverage, in 2021 were Channel One Eurasia, KTK, Channel 31, NTK and Channel 7. The most popular among the Russian TV channels broadcasting in Kazakhstan in 2021 were Russia-1, Channel One, NTV, 5TV, STS.

The search for news stories and programs was carried out by tags 'gender', 'gender inequality', 'female leader', 'female politician', 'leadership'.

Results and Discussion

Referring to the most significant research findings enables us to examine women's leadership as an aspect of demonstrative consumption.

The total number of articles for 12 months with tags 'leader', 'image', 'gender', 'head' was 1 319, and the largest number of articles contains the tag 'leader' – 548 (42%), the least number of articles were with the tag 'image' – 101 (8%) (Table 4, Figure 3).

Table 4 –Results of content analysis of the news sources

Sl. No.	Publication name	Number of articles with ‘leader’ tag	Number of articles with ‘image’ tag	Number of articles with ‘gender’ or ‘gender inequality’ tag	Number of articles with ‘head’ tag	Total
1	Zakon.kz	23	7	7	44	81
1	Kazinform	31	10	21	118	180
3	Sputnik Kazakhstan	34	22	7	30	93
4	Tengri News	11	5	3	13	32
5	Atameken TV	75	8	27	62	172
6	Azattyq Radiosy	37	4	1	26	68
7	Liter.kz	23	3	17	10	53
8	Infoburo.kz	25	6	4	18	53
9	NewTimes.kz News Agency	11	6	22	19	58
10	Azattyq ruhy	12	3	8	23	46
11	Kazakhstanskaya Pravda	19	4	4	66	93
12	24.kz	84	9	20	14	127
13	BaigeNews	49	7	2	83	141
14	Exk.kz	30	2	5	15	52
15	Ehnews.kz	47	5	12	6	70
	Total	511	101	161	548	1319

Most publications were found on Kazinform website (180), the least publications were found on Tengri News website (32). Men were mentioned much more often than women in articles tagged ‘leader’.

Most of the articles tagged ‘leader’ are devoted to the state heads, followed by articles about the first president of Kazakhstan Nursultan Nazarbayev, and only a small number of articles mention women. Most articles about women were found under the tag ‘gender’.

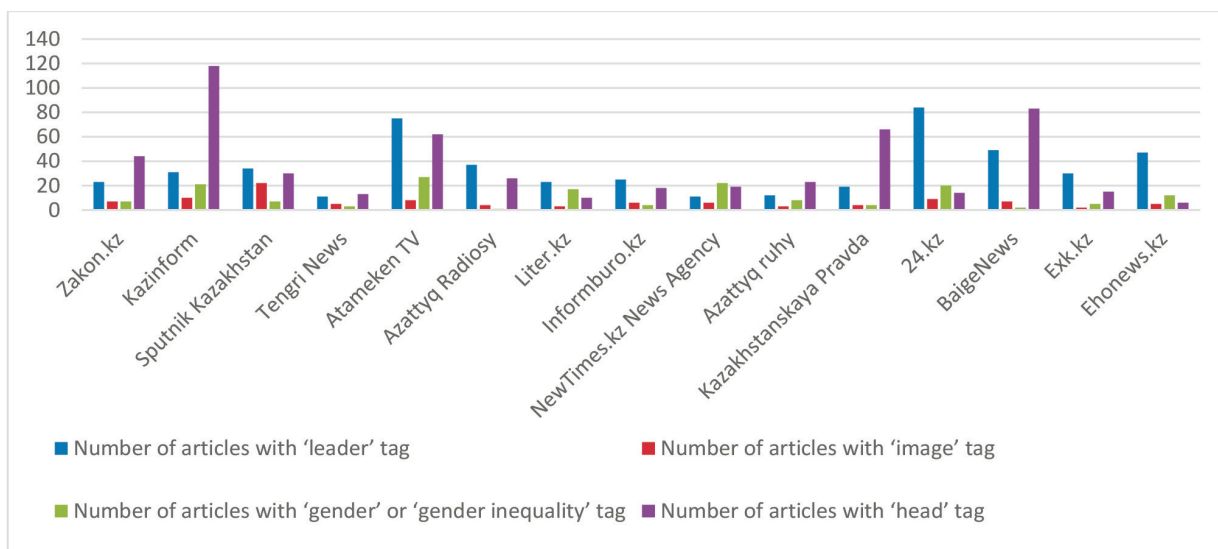


Figure 3 – Grouping publications by tags

We have divided all the articles found into three groups: articles directly related to women's leadership and women in decision-making positions, articles about men, articles that mention women in general (Table 5). Number of articles about men significantly exceeds the number of articles about women in 13 out of 15 sources. Only two sources had fewer publications about men than about women (Liter and IA NewTimes.kz News Agency). Leading media for publications about men were Kazinform (122), BaigeNews (116), Atameken TV (107).

Least of all there are articles about women in leadership positions. Most of the articles on

the topic of women's leadership were presented in the following media: Atameken TV (26 publications), Liter (20 publications), Kazinform (18 publications). Most articles about women were found on the websites of the following media: Atameken TV (40 publications), 24.kz (30 publications), NewTimes.kz News Agency (29 publications).

We have found 168 publications about women's leadership. These publications cover the problem of gender inequality in decision-making positions; as well it mention women who have taken certain leadership positions in Kazakhstan.

Table 5 – Proportioning of publications by topics

Sl. No.	Publication name	Total number of articles found	Number of articles for the topic of women's leadership	Number of articles about men	Number of articles about women
1	Zakon.kz	81	14	58	16
2	Kazinform	180	18	122	27
3	Sputnik Kazakhstan	93	7	44	12
4	Tengri News	32	3	22	8
5	Atameken TV	172	26	107	40
6	Azattyq Radiosy	68	7	36	13
7	Liter	53	20	18	24
8	Informburo.kz	53	3	29	13
9	NewTimes.kz News Agency	58	13	18	29
10	Azattyq ruhy	46	12	21	19
11	Kazakhstanskaya Pravda	93	11	71	15
12	24.kz	127	7	75	30
13	BaigeNews	141	14	116	18
14	Express K	52	3	30	7
15	Eho Kazakhstana	70	10	44	14
	Total	1319	168	811	286

As for the 'tone' of the article (Figure 4), the most publications (56.5%) are positive. There are fewer num-

ber of negative publications – 10.7% and there are quite a few publications with a neutral character – 32.7%.

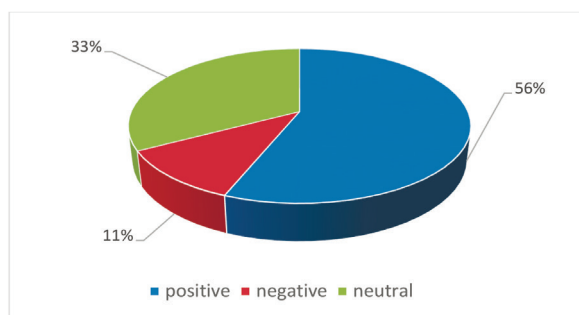


Figure 4 – Article tone

Analysis of the articles by the presence or absence of a problematic situation showed us that publications distributed equally – 84 to 84 (Table 6).

Table 6 – Presence of a problem or a problem situation in the article

		Kind of material						Total
		Press release	Reportage	Expert's commentary (analytics', etc.)	Interview	News	Article	
Presence of a problem or a problem situation in the article	Yes (mentioned, described in detail and etc.)	18	9	7	9	16	25	84
	No (not mentioned)	42	5	3	3	21	10	84
Total		60	14	10	12	37	35	168

Contingency analysis between problemat�city and tone of the article showed (Table 7) that positive tone is typical for the most publications that mention a problematic situation (76 cases), while a neutral tone is more typical for publications without problem (53 cases).

Thus, we can say that Kazakhstan media cover the issue of women's leadership in their publications rather poorly. Most publications are devoted to men (811), which is 2.8 times more than publications about women (286).

Table 7 – Presence of a problem or a problem situation in the article and article tone

		Article tone			Total
		Positive	Negative (including irony, sarcasm and etc.)	Neutral	
Presence of a problem or a problem situation in the article	Yes (mentioned, described in detail and etc.)	76	6	2	84
	No (not mentioned)	19	12	53	84
Total		95	18	55	168

Topic of the leaders' image is also poorly considered by the Kazakhstan media. Largely 'image' is associated with the image of the country, cities, state organizations (Burakanova, 2022: 85). If we consider the image in respect to leaders then most of the publications are about men. We can conclude that in Kazakhstan the problem of the leader's image, irrespective of gender, is basically not considered.

With all these disadvantages, it should be noted that the rating did not include such a positive example as the Forbes Woman column, which regularly broadcasts information about successful and influential women in power. The publication did not make it into the TOP 30, but there is a positive example. It should also be noted the initiatives of individual companies, for example, the Samruk-Kazyna Group of companies, which actively supports and imple-

ments various information campaigns and initiatives for the development of gender equality in Kazakhstan, and creates funds to support the development of gender equality. Samruk-Kazyna approaches the issue consistently, achieving new achievements every year, and plans to double the number of women in managerial positions within seven years. Such examples inspire the business community of Kazakhstan to follow the global trend of striving for gender equality in society.

TV spots analysis showed the following results. During the research period, 4 news stories on women's leadership were broadcasted on Kazakhstani TV-channels, while Russian TV-channels broadcasted 5 news stories. As we can see, the difference between the number of news stories on Kazakhstani and Russian channels about women's leadership and female executives is not much different.

Four of five Russian stories were about Russian female leaders and female executives. One story about promotion of a female politician was viewed with a negative tone while the character narrative of other story about female leaders of other countries is more neutral.

Comparing the productions of Kazakhstan and Russian TV channels, we came to the conclusion that both of them cover the problem of women's leadership rather poorly and rarely show news stories about female leaders.

The development of women's careers in Kazakhstan is still hampered by difficulties faced by many other countries in the world, for example, the unequal distribution of household responsibilities, which often hinder a woman's career development, stereotypical ideas that men are more suitable for the role of leaders and managers (Burakanova, 2021: 17). All these obstacles must be overcome, and one of the ways to overcome them is the work of the media to develop the image of women's leadership. The image of a female leader or a female leader, which is shown by TV channels, forms their image in the eyes of society, as well as their attitude towards women managers in the future, therefore, in order to increase the importance of the role of women in public administration, it is necessary to broadcast through the Kazakh media, as often as possible, women holding key positions in the country, mainly from the positive side.

Conclusions

Kazakhstani media sources do not adequately cover the issue of women's leadership in its publications and news. This can significantly slow down change in public consciousness and overcoming stereotypes about women. It is also worth noting that a significant number of publications related to the tags 'leader' and 'head' are dedicated to men. This fact confirms our hypothesis that women are not associated with these concepts although there is an active implementation of gender policy. As for TV-channels, they also quite rarely cover this problem.

There are examples of countries around the world that have achieved gender equality in representation of women in managerial posts. However, women's access to the power structures in these countries is mostly stimulated by government policies and mandatory employment quota systems. In Kazakhstan a positive example of these countries, in which gender rights and opportunities are implemented, is increasingly used in Kazakhstan. In 2022 it is planned to in-

crease the quota for women in governing bodies and companies with state participation up to 30%.

Today there is an uneven distribution of key political and leadership positions between men and women in Kazakhstan civil service, and men dominate in decision-making positions.

Women in Kazakhstan face a glass ceiling, which prevents them from holding key positions in the public administration system and moving up the career ladder. For 2023, there is definitely a positive trend in addressing the gender gap, but the measures taken are still not enough to achieve gender balance, this is a long process that takes other countries years, requires consistency and constantly expanding and deepening initiatives to support women.

We believe that the possibilities of the mass media of Kazakhstan, as the fourth power, should be used in forming an objective image of leaders outside of gender stereotypes in the following areas:

- informing society about women leaders in various fields;
- showcasing the success stories of female leaders;
- broadcast of social videos aimed at forming a negative attitude towards stereotypes about gender inequality;
- broadcast of stories promoting women's leadership.

The demonstration of social status and women's leadership in the media will help to change attitudes towards women leaders and consolidate new gender attitudes. The development of women's leadership not only expands and strengthens the rights and opportunities of women, but also allows solving many social problems of society as a whole, from overcoming poverty to reducing crime and increasing the country's potential in science, art and sports. Understanding the fact that the well-being of society depends on gender equality will help invest in creating better conditions for children's education, urban infrastructure development and many other socially significant areas, as women develop, they will be able to combine family care and career more effectively, engage in paid work more than unpaid, consume more and earn more.

Women's self-expression as an aspect of conspicuous consumption can play a positive role in achieving gender equality in Kazakhstan. Conscious demonstrative consumption creates an image of a successful and independent modern woman – an attractive example of female leadership for others. Gender equality is the foundation of prosperity and sustainable development in many modern successful countries.

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Статья на английском: Conspicuous consumption: content analysis of women's leadership in Kazakhstan media sources

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Статья на русском: Демонстративное потребление: контент-анализ гендерного лидерства в средствах массовой информации

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- Краткое описание научной и практической значимости работы.
- Краткое описание методологии исследования.
- Основные результаты и анализ, выводы исследовательской работы.
- Ценность проведенного исследования (внесенный вклад данной работы в соответствующую область знаний).
- Практическое значение итогов работы.
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- Материал и Методы – должны состоять из описания материалов и хода работы, а также полного описания использованных методов.

Характеристика или описание материала исследования включает его представление в качественном и количественном отношении. Характеристика материала – один из факторов, определяющий достоверность выводов и методов исследования.

В этом разделе описывается, как проблема была изучена: подробная информация без повторения ранее опубликованных установленных процедур; используется идентификация оборудования (программного обеспечения) и описание материалов, с обязательным внесением новизны при использовании материалов и методов.

Научная методология должна включать в себя:

- исследовательский вопрос(-ы);
- выдвигаемую гипотезу (тезис);
- этапы исследования;
- методы исследования;
- результаты исследования.

- В секции обзор литературы – должны быть охвачены фундаментальные и новые труды по исследуемой тематике зарубежных авторов на английском языке (не менее 15 трудов), анализ данных трудов с точки зрения их научного вклада, а также пробелы в исследовании, которые Вы дополняете в своей статье.

НЕДОПУСТИМО наличие множества ссылок, не имеющих отношения к работе, или неуместные суждения о ваших собственных достижениях, ссылки на Ваши предыдущие работы.

- В разделе Результаты и Обсуждение – приводится анализ и обсуждение полученных вами результатов исследования. Приводятся выводы по полученным в ходе исследования результатам, раскрывается основная суть. И это один из самых важных разделов статьи. В нем необходимо провести анализ результатов своей работы и обсуждение соответствующих результатов в сравнении с предыдущими работами, анализами и выводами.

- Заключение, выводы – обобщение и подведение итогов работы на данном этапе; подтверждение истинности выдвигаемого утверждения, высказанного автором, и заключение автора об изменении научного знания с учетом полученных результатов. Выводы не должны быть абстрактными, они должны быть использованы для обобщения результатов исследования в той или иной научной области, с описанием предложений или возможностей дальнейшей работы.

Структура заключения должна содержать следующие вопросы: Каковы цели и методы исследования? Какие результаты получены? Каковы выводы? Каковы перспективы и возможности внедрения, применения разработки?

- Список используемой литературы, или Библиографический список состоит из не менее 30 наименований литературы, и из них 50% на английском языке. В случае наличия в списке литературы работ, представленных на кириллице, необходимо представить список литературы в двух вариантах: первый – в оригинале, второй – романизированным алфавитом (транслитерация).

Романизированный список литературы должен выглядеть в следующем виде: автор(-ы) (транслитерация) <http://www.translit.ru> (год в круглых скобках) → название статьи в транслитерированном варианте [перевод названия статьи на английский язык в квадратных скобках], название русскоязычного источника (транслитерация, либо английское название – если есть), выходные данные с обозначениями на английском языке.

Например: Gokhberg L., Kuznetsova T. (2011) *Strategiya-2020: novye kontury rossiiskoi innovatsionnoi politiki* [Strategy 2020: New Outlines of Innovation Policy]. *Foresight-Russia*, vol. 5, no 4, pp. 8–30. Список литературы представляется в алфавитном порядке, и ТОЛЬКО те работы, которые цитируются в тексте.

Стиль оформления списка литературы на русском и казахском языке согласно ГОСТ 7.1-2003 «Библиографическая запись. Библиографическое описание. Общие требования и правила составления» (требование к изданиям, входящих в перечень ККСОН).

Стиль оформления Романизированного списка литературы, а также источников на английском (другом иностранном) языке для социогуманитарных направлений - American Psychological Association (<http://www.apastyle.org/>), для естественнонаучных и технических направлений – Chicago Style (www.chicagomanualofstyle.org).

В данном разделе необходимо учесть:

- Цитируются основные научные публикации, передовые методы исследования, которые применяются в данной области науки и на которых основана работа автора.
- Избегайте чрезмерных самоцитирований.
- Избегайте чрезмерных ссылок на публикации авторов СНГ/СССР, используйте мировой опыт.
- Библиографический список должен содержать фундаментальные и наиболее актуальные труды, опубликованные известными зарубежными авторами и исследователями по теме статьи.
- Ссылки на цитируемые работы в тексте даются в скобках, с указанием первого автора работы, год издания: номер страниц(-ы). Например, (Залесский 1991: 25). В случае, наличия в списке литературы нескольких работ одного и того же автора, изданных в один год, то дополнительно к году издания добавляется буква «а», «б» и т.д. Например, (Садуова, 2001а: 15), (Садуова, 2001б, 22).

Для оформления библиографических ссылок также можете использовать инструмент - Mendeley Reference Manager

Стоимость публикации – 2000 тенге/страница

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БИК TSESKZKA

АВТОРЛАРҒА АРНАЛҒАН АҚПАРАТ

Журналда материалдарды жариялау Open Journal System, онлайн жіберу және рецензиялау жүйесі арқылы жүзеге асырылады. Жүйеге тіркелу немесе кіру «Материалдарды жіберу» бөлімінде қол жетімді.

Корреспонденция авторы журналға жариялау үшін ілеспе хат ұсынуға міндетті.

Авторларға қойылатын талаптар (мақаланы рәсімдеу үшін ҮЛГІ-ні қолданыңыз):

Редакциялық алқа журналдың ғылыми бағыттары бойынша бұрын жарияланбаған мақалаларды қабылдайды. Мақаланы тек журнал сайтының функционалдығы арқылы (Open Journal System) электронды форматта жүктеу ұсынылады (doc .docx, .RTF форматында).

Шрифт кегелі – 12 (аңдатпа, кілттік сөз, әдебиеттер – 10, кесте мәтіні – 9-11), шрифт - Times New Roman, теңестіру - мәтіннің ені бойынша, интервал – бір, абзац шегінісі – 0,8 см, жиегі: жоғарғы және төменгі – 2 см, сол және оң – 2 см.

Суреттер, кестелер, графиктер, диаграммалар және т.б. нөмірленуі мен атауы көрсетіле отырып тікелей мәтінде ұсынылады (мысалы, Сурет. 1 - сурет атауы). Суреттер, кестелер, графиктер және

диаграммалар саны мақаланың барлық көлемінің 20% - ынан аспауы тиіс (кейбір жағдайларда 30% - ға дейін).

Мақаланың көлемі (атауын, авторлар туралы мәліметтерді, аңдатпаларды, түйінді сөздерді, библиографиялық тізімді есепке алмағанда) 3000 сөзден кем болмауы және әлеуметтік-гуманитарлық бағыттар үшін 7 000 сөзден және жаратылыстану-ғылыми және техникалық бағыттар үшін 1 500-7 000 сөзден аспауы тиіс.

Авторлар МІНДЕТТІ ТҮРДЕ Open Journal System жүйесіндегі ілеспе хатта жолданатын мақала/қолжазбаның бұрын еш жерде жарияланбағанын және мақалада оларға сілтеме жасамай басқа жұмыстардан алынған мәтін үзінділері жоқ екенін көрсетуі тиіс.

Мақаланы жариялау үшін төлем тәртібі мен төлемақысы "Қазақ университеті" баспа үйімен белгіленеді және автор ол сыртқы рецензенттер мен ғылыми редактор мақұлдағаннан кейін жүргізіледі.

Мақала құрылымы:

Бірінші бет:

- Бірінші жол – FTAMA нөмірі (ерекше жағдайларда ЭОЖ), теңестіру – сол жақ жиек бойынша, қаріп – жартылай қалың.

- Мақала атауы (Тақырып) мақаланың мәні мен мазмұнын көрсете отырып, оқырман назарын аударуы қажет. Атауы қысқа, ақпараттық болуы және жаргон немесе қысқартулар болмауы керек. Тақырыптың оңтайлы ұзындығы - 5-7 сөз (кейбір жағдайларда 10-12 сөз). Мақаланың атауы орыс, қазақ және ағылшын тілдерінде ұсынылуы тиіс. Мақала атауы жартылай қалың қаріппен кіші әріптермен, теңестіру – ортасында беріледі.

- Мақала авторы(лары) – Аты – жөні, жұмыс орны (үлестес), қала, ел, email-орыс, қазақ және ағылшын тілдерінде. Авторлар туралы мәліметтер жай қаріппен кіші әріптермен, теңестірілуі – ортасында күйінде ұсынылады.

- Аңдатпа орыс, қазақ және ағылшын тілдерінде көлемі 150 сөзден кем емес.
- Аңдатпа құрылымы келесі МІНДЕТТІ тармақтарды қамтиды:
- Зерттеу тақырыбы туралы кіріспе сөз.
- Ғылыми зерттеудің мақсаты, негізгі бағыттары мен идеялары.
- Жұмыстың ғылыми және практикалық маңызының қысқаша сипаттамасы.
- Зерттеу әдіснамасының қысқаша сипаттамасы.
- Негізгі нәтижелер мен талдау, зерттеу жұмысының қорытындылары.
- Жүргізілген зерттеудің құндылығы (осы жұмыстың тиісті білім саласына қосқан үлесі).
- Жұмыс қорытындыларының практикалық мәні.
- Түйінді сөздер/сөз тіркестері – саны 3-5 сөзден орыс, қазақ және ағылшын тілдерінде.

Келесі бет (жаңа):

- Кіріспе келесі негізгі элементтерден тұрады:
- Тақырып таңдауды негіздеу; тақырыптың немесе мәселенің көкейкестілігі. Негізін қалаушылардың тәжірибесін сипаттау негізінде тақырыпты таңдауды негіздеуде проблемалық жағдайдың болуы туралы хабарланады (зерттеулердің болмауы, жаңа нысанның пайда болуы және т.б.). Тақырыптың өзектілігі осы нысанды зерттеуге деген жалпы қызығушылықпен анықталады, бірақ туындаған сұрақтарға толық жауаптардың болмауымен, ол тақырыптың теориялық немесе практикалық маңыздылығымен дәлелденеді.

- Жұмыстың нысанын, тақырыбын, мақсаттарын, міндеттерін, әдістерін, тәсілдерін, гипотезасын және мәнін анықтау. Зерттеудің мақсаты тезистің дәлелі, яғни зерттеу тақырыбын автор таңдаған аспектіде ұсынумен байланысты.

- Ақпараттар мен әдістер - ақпараттармен мен жұмыс барысын сипаттаудан, сондай-ақ пайдаланылған әдістердің толық сипаттамасынан тұруы керек.

- Зерттеу мәліметінің сипаттамасы немесе мазмұны оның сапалық және сандық жағынан көрсетілуін қамтиды. Мәліметтер сипаттамасы - тұжырымдар мен зерттеу әдістерінің дұрыстығын анықтайтын факторлардың бірі.

- Бұл бөлімде мәселенің қалай зерттелгені сипатталады: бұрын жарияланған белгіленген процедураларды қайталамай-ақ толық ақпарат беру; материалдар мен әдістерді қолдану кезінде міндетті түрде жаңалық енгізе отырып, әдістерді (бағдарламалық жасақтаманы) сәйкестендіру және материалдарды сипаттау қолданылады.

▪ Ғылыми әдістеме мыналарды қамтуы керек:

- - зерттеу сұрақтары;
- - алға қойылған гипотеза (тезис);
- - зерттеу кезеңдері;
- - зерттеу әдістері;
- - зерттеу нәтижелері.

• Әдебиетке шолу секциясында - шетел авторларының ағылшын тіліндегі зерттелетін тақырыбы бойынша іргелі және жаңа еңбектері (15 еңбектен кем емес), осы еңбектердің ғылыми үлесі тұрғысынан талдау, сондай-ақ сіз өз мақалаңызда толықтыратын зерттеудегі олқылықтар қамтылуы тиіс.

• Жұмысқа қатысы жоқ көптеген сілтемелер немесе өзіңіздің жетістіктеріңіз туралы орынсыз пікірлер, алдыңғы жұмысыңызға сілтемелер болуына ЖОЛ БЕРІЛМЕУІ ҚАЖЕТ.

• Нәтижелер және Талдау жасау бөлімінде - сіз алған зерттеу нәтижелерін талдау және талқылау келтіріледі. Зерттеу барысында алынған нәтижелер бойынша қорытындылар келтіріледі, негізгі мәні ашылады. Бұл, мақаланың маңызды бөлімдерінің бірі. Мұнда сіздің жұмысыңыздың нәтижелерін талдау және алдыңғы жұмыстармен, талдаулармен және қорытындылармен салыстырғанда тиісті нәтижелерді талқылау қажет.

• Қорытынды, тұжырым - осы кезеңдегі жұмысты қорытындылау және жалпылау; автор ұсынған тұжырымның ақиқатын растау және алынған нәтижелерді ескере отырып ғылыми білімнің өзгеруі туралы автордың қорытындысы. Қорытындылар дерексіз болмауы керек, олар белгілі бір ғылыми саладағы зерттеу нәтижелерін жалпылау үшін әрі қарай жұмыс істеу ұсыныстарын немесе мүмкіндіктерін сипаттай отырып қолданылуы керек.

• Қорытындының құрылымы келесідей сұрақтарды қамтуы тиіс:

• Зерттеудің мақсаттары мен әдістері қандай? Қандай нәтижелер алынды? Қандай тұжырымдар бар? Алынған нәтижені енгізу, қолдану перспективалары мен мүмкіндіктері қандай?

• Пайдаланылатын әдебиеттер тізімі немесе Библиографиялық тізім жаратылыстану-ғылыми және техникалық бағыттарға арналған 10-нан кем емес әдебиеттер атауларынан және әлеуметтік-гуманитарлық бағыттарға арналған 15 атаулардан тұрады және ағылшын тіліндегі атаулар жалпы санның кемінде 50% - ын құрауы тиіс. Әдебиеттер тізімінде кириллицада ұсынылған жұмыстар болған жағдайда, әдебиеттер тізімін екі нұсқада ұсыну қажет: біріншісі – түпнұсқада, екіншісі – романизацияланған алфавитпен (транслитерация).

Романизацияланған әдебиеттер тізімі келесі түрде қойылуы қажет: автор(-лар) (транслитерация) <http://www.translit.ru> (жыл жақшада) мақала атауы транслитерацияланған нұсқада [мақала атауын ағылшын тіліне квадрат жақшада аудару], орыс тілді дереккөздің атауы (транслитерация немесе ағылшын атауы – егер бар болса), шығу туралы деректер ағылшын тіліндегі белгілеуде.

Мысалы: Gokhberg L., Kuznetsova T. (2011) *Strategiya-2020: novye kontury rossiiskoi innovatsionnoi politiki* [Strategy 2020: New Outlines of Innovation Policy]. *Foresight-Russia*, vol. 5, no 4, pp. 8–30. Әдебиеттер тізімі алфавиттік тәртіппен ұсынылады, оны өзінде тек мәтінде келтірілген жұмыстар ғана.

• Орыс және қазақ тілдеріндегі әдебиеттер тізімін рәсімдеу стилі МемСт 7.1-2003 "Библиографиялық жазба. Библиографиялық сипаттама. Жалпы талаптар және құрастыру ережелеріне" (БФСБК тізбесіне кіретін басылымдарға қойылатын талаптар) сәйкес.

Әлеуметтік-гуманитарлық бағыттар үшін әдебиеттердің, сондай-ақ ағылшын (басқа шет) тіліндегі дереккөздердің Романизацияланған тізімін рәсімдеу стилі - American Psychological Association (<http://www.apastyle.org/>), жаратылыстану және техникалық бағыттар үшін – Chicago Style (chicagomanualofstyle.org).

Бұл бөлімде төмендегілерді ескеру қажет:

Ғылымның осы саласында қолданылатын және автордың жұмысы негізделген озық зерттеу әдістері, негізгі ғылыми жарияланымдар дәйексөзбен келтіріледі.

Шамадан тыс өзіндік дәйексөзден аулақ болыңыз.

ТМД/КСРО авторларының жарияланымдарына шамадан тыс сілтеме жасаудан аулақ болыңыз, әлемдік тәжірибені қолданыңыз.

Библиографиялық тізімде мақаланың тақырыбы бойынша танымал шетелдік авторлар мен зерттеушілер жариялаған іргелі және өзекті тақырыпатағы еңбектер болуы керек.

Дәйектеме жасалынған жұмыстарға сілтемелер әлеуметтік-гуманитарлық бағыт мәтінде жақшада, яғни, бірінші авторды, басылып шыққан жылын, бет санын көрсете отырып беріледі. Мысалы, (Залесский 1991: 25). Әдебиеттер тізімінде бір жылда басылған бір автордың бірнеше жұмыстары болған жағдайда, онда басылым жылына қосымша "а", "б" әрпі қосылады. Мысалы, (Садуова, 2001а: 15), (Садуова, 2001б, 22). Жаратылыстану ғылымдары мақалалары үшін сілтемелер мәтінде дәйексөз жұмыстардың пайда болуына қарай нөмірлеуді көрсете отырып, шаршы жақшада ресімделеді.

Библиографиялық сілтемелерді рәсімдеу үшін Mendeley Reference Manager құралын пайдалана аласыз.

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- The characterization or description of the research material includes its qualitative and quantitative presentation. The characteristic of the material is one of the factors that determines the reliability of the conclusions and research methods.

- This section describes how the problem was investigated: details without repeating previously published established procedures; identification of equipment (software) and description of materials are used, with the obligatory introduction of novelty when using materials and methods.

Scientific methodology should include:

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- put forward hypothesis (thesis);
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- research methods;
- research results.

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ties for implementation, application of development?

- The list of used literature, or the Bibliographic list consists of at least 10 titles of literature for natural science and technical areas and 15 titles for social and humanitarian areas, and of the total number of titles in English must be at least 50%. If the list of references contains works presented in Cyrillic, it is necessary to submit the list of references in two versions: the first - in the original, the second - in romanized alphabet (transliteration).

A romanized bibliography should look as follows: author (s) (transliteration - <http://www.translit.ru>) (year in parentheses) → article title in transliterated version [translation of the article title into English in square brackets], name of the Russian-language source (transliteration, or English name - if available), notation in English.

For example: Gokhberg L., Kuznetsova T. (2011) *Strategiya-2020: novye kontury rossiiskoi innovatsionnoi politiki* [Strategy 2020: New Outlines of Innovation Policy]. *Foresight-Russia*, vol. 5, no.4, pp. 8-30. The list of references is presented in alphabetical order, and ONLY those works that are cited in the text.

- Style of the bibliography in Russian and Kazakh languages according to GOST 7.1-2003 “Bibliographic record. Bibliographic description. General requirements and compilation rules” (a requirement for publications included in the KKSON list).

Style of design of the Romanized bibliography, as well as sources in English (another foreign) language for socio-humanitarian areas - American Psychological Association (<http://www.apastyle.org/>), for natural science and technology areas - Chicago Style (chicagomanualofstyle.org).

This section should take into account:

The main scientific publications, advanced research methods that are applied in this field of science and on which the author's work is based are cited.

Avoid excessive self-citations.

Avoid excessive references to publications of authors of the CIS / USSR, use world experience.

The bibliographic list should contain fundamental and most relevant works published by well-known foreign authors and researchers on the topic of the article.

References to cited works in the text of the socio-humanitarian direction are given in brackets, indicating the first author of the work, year of publication: number of page (s). For example, (Zalesky 1991: 25). If there are several works of the same author published in the same year in the list of references, the letter "a", "b", etc. is added to the year of publication. For example, (Saduova, 2001a: 15), (Saduova, 2001b, 22). For natural science articles, references are made in square brackets, indicating the numbering as the cited works appear in the text.

For bibliographic references, you can also use the Mendeley Reference Manager.

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