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VALUES AND IDENTITY: METHODOLOGICAL APPROACHES AND AXIOLOGICAL INTENTIONS (THE CASE OF KAZAKHSTAN)

Elena Burova¹

Gulnara Koyanbayeva²

Alyona Adamidi^{3*}

¹ Chief Researcher at the Institute of Philosophy, Political Science and Religious Studies, Committee of Science, Ministry of Science and Higher Education of the Republic of Kazakhstan; Doctor of Philosophy, Professor; Almaty, Kazakhstan, e-mail: bee1958@bk.ru, ORCID: 0000-0001-9404-6066

² Chief Researcher at the Institute of Philosophy, Political Science and Religious Studies, Committee of Science, Ministry of Science and Higher Education of the Republic of Kazakhstan; Candidate of Philosophical Sciences; Almaty, Kazakhstan, e-mail: grk63@mail.ru, ORCID: 0000-0003-0942-6692

^{3*} Master of Philological Sciences in the field of Foreign Philology, Karaganda University named after Academician E.A. Buketov; Karaganda, Kazakhstan, e-mail: adamidi.alyona@gmail.com, ORCID: 0009-0005-1903-0917

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Abstract. The study of values in Kazakhstani society is shaped by the assertion of sovereign identity within today's globalized landscape. The trajectory of value transformation aligns with the emergence of a new economic structure, growing social stratification, demographic shifts, efforts to overcome axiological tensions inherited from the Soviet past, the necessity of articulating historical memory, and the rapid advance of digitalization. Shifts in worldview are captured through sociological research and reflected in a hybrid value system, marked by heterogeneity and growing societal disparities. These changes manifest in various ways—from the promotion of unity and cohesion in official state documents to the polarizing axiological narratives

circulating across digital platforms. Researchers and policymakers alike acknowledge the dissonance and the influence of new factors on identity formation.

The aim of this research is to represent the discourses surrounding values within both public and specialized consciousness, based on comparative analysis conducted by research institutions. Interdisciplinary approaches prove particularly effective in tracking value shifts. Scholars draw upon conceptual frameworks of neoliberalism, neocolonialism, nationalism, and institutional theory. Comparative methodological analysis reveals the predominance of a constructivist approach, emphasizing unity and cohesion through the revival of national values and a pragmatic, critical stance toward global neoliberal ideals.

Keywords: *divergence of values, identity, institutional approach, cultural-civilizational resilience, modernization of consciousness, nationwide Kazakhstani values*

ҚҰНДЫЛЫҚТАР ЖӘНЕ БІРЕГЕЙЛІК: ӘДІСНАМАЛЫҚ ТӘСІЛДЕР МЕН АКСИОЛОГИЯЛЫҚ ҰСТАНЫМДАР (ҚАЗАҚСТАН ЖАҒДАЙЫ)

Елена Бурова¹, Гүлнар Коянбаева², Алёна Адамиди^{3*}

¹ҚР ҒЖБМ ҒК Философия, саясаттану және дінтану институтының бас ғылыми қызметкері, философия ғылымдарының докторы, профессор, Алматы, Қазақстан, e-mail: bee1958@bk.ru

²ҚР ҒЖБМ ҒК Философия, саясаттану және дінтану институтының бас ғылыми қызметкері, философия ғылымдарының кандидаты, Алматы, Қазақстан, e-mail: grk63@mail.ru

^{3*}«Шетелдік филология» мамандығы бойынша филология ғылымдарының магистрі, академик Е.А. Бөкетов атындағы Қарағанды университеті, Қарағанды, Қазақстан, e-mail: adamidi.alyona@gmail.com

Аңдатпа. Қазақстандық қоғамның құндылықтарын зерттеу қазіргі заманның жаһандық кеңістігіндегі егемендік бірегейлікті бекітумен астасып жатады. Қазақстандықтардың ұмтылыстарының өзгеру бағыттары жаңа экономикалық тәртіппен, әлеуметтік стратификациямен, демографиялық ығысулармен, кеңестік тарихи кезең тудырған аксиологиялық шиеленісті еңсерумен, өткенге тұжырымды көзқарас қажеттілігімен, цифрландырудың қарқынды дамуымен үндеседі. Дүниетанымның трансформациялары социологиялық өлшемдерде тіркеледі және біртекті емес құндылықтардың гибридті жүйесінде көрініс табады: қоғам көп өлшемді, әлеуметтік диспропорциялар артып келеді. Өзгерістердің артикуляциясы кең ауқымды көріністерге ие: мемлекеттік бағдарламалық құжаттардағы бірлік пен бірлікке назар аударудан бастап Интернеттің әртүрлі сегменттеріндегі аксиологиялық позициялардың таңылған поляризациясына дейін. Жағдайлардың теңгерімсіздігі мен идеологиялық сәйкестендіруге жаңа факторлардың әсері ғылыми қоғамдастықтарда да, мемлекеттік саясатты әзірлемелеу мен оларды жүзеге асыру деңгейінде де мойындалады.

Зерттеудің мақсаты - зерттеу құрылымдары жүргізген өлшемдерді салыстыру негізінде бұқаралық және мамандандырылған санадағы құндылықтар туралы зерттеу дискурстарын ұсыну. Құндылық ауысымдарын зерттеудің тиісті әдісі пәнаралық құралдар арқылы жүзеге асады. Ғалымдар мен талдаушылар неоллиберализм, неокOLONиализм, ұлтшылдық және институционалдық көзқарастың теориялық тұжырымдамаларын пайдаланады. Қолданбалы әдістемелерді салыстырмалы зерттеу нәтижелері қоғамның бірлігі мен біртұтастығы мақсаттарына назар аударып, құндылық бейнесін теориялық қайта құруда конструктивистік көзқарастың басымдылығын көрсетеді. Конструктивизм аксио-

логиясы ұлттық қазақ құндылықтарының жиынтығының маңыздылығын, ұлттық құндылықтардың қайта жаңғыруы мен өзектілігін көрсетуге бейім және жаһандық тәртіптің неолибералдық құндылықтарына прагматистік және сыни көзқарасқа бағытталған.

Түйін сөздер: құндылықтар дивергенциясы, сәйкестілік, институционалдық көзқарас, мәдени және өркениеттік тұрақтылық, сананы жаңғырту, жалпықазақстандық құндылықтар.

ЦЕННОСТИ И ИДЕНТИЧНОСТЬ: МЕТОДОЛОГИЧЕСКИЕ ПОДХОДЫ И АКСИОЛОГИЧЕСКИЕ ИНТЕНЦИИ (КАЗАХСТАНСКИЙ КЕЙС)

Елена Бурова¹, Гульнара Коянбаева², Алёна Адамиди^{3*}

¹Главный научный сотрудник Института философии, политологии и религиоведения Комитета науки МНВО РК, доктор философских наук, профессор, Алматы, Казахстан, e-mail: bce1958@bk.ru

²Главный научный сотрудник Института философии, политологии и религиоведения Комитета науки МНВО РК, кандидат философских наук, Алматы, Казахстан, e-mail: grk63@mail.ru

^{3*}Магистр филологических наук специальности «Иностранная филология», Карагандинский университет имени академика Е.А. Букетова, Караганда, Казахстан, e-mail: adamidi.alyona@gmail.com

Аннотация. Изучение ценностей казахстанского общества обусловлено утверждением суверенной идентичности в глобальном пространстве современности. Вектор трансформации устремлений казахстанцев синхронизирован с новым экономическим укладом, с социальной стратификацией, с демографическими сдвигами, с преодолением аксиологической напряженности, порожденной советским историческим этапом, с необходимостью артикулированного отношения к прошлому, со стремительным развитием цифровизации. Трансформации мировоззрения фиксируются в социологических измерениях и отображаются в гибридной системе ценностей, которая не отличается однородностью: общество многомерно, увеличиваются социетальные диспропорции. Артикуляция изменений имеет широкий спектр проявлений: от фокусирования на единство и сплоченность в программных государственных документах до навязываемой поляризации аксиологических позиций в разных сегментах Интернета. Разбалансирование условий и воздействие новых факторов для мировоззренческой идентификации осознается и в исследовательских сообществах, и на уровне разработки и реализации государственной политики.

Цель исследования заключается в репрезентации исследовательских дискурсов о ценностях в массовом и специализированном сознании на основе сравнения измерений, проводимых исследовательскими структурами. Релевантным способом изучения ценностных сдвигов выступают междисциплинарные средства. Ученые и аналитики используют теоретические концепты неолиберализма, неокOLONиализма, национализма, институциональный подход. Результаты сравнительного изучения применяемых методологий обнаруживают преобладание конструктивистского подхода в теоретической реконструкции ценностной картины с центрированием на цели единства и сплоченности общества. Аксиология конструктивизма тяготеет к акцентированию значения корпуса общенациональных казахстанских ценностей, возрождения и реактуализации национальных ценностей, ориентирована на прагматическое и критическое отношение к неолиберальным ценностям глобального порядка.

Ключевые слова: *дивергенция ценностей, идентичность, институциональный подход, культурно-цивилизационная устойчивость, модернизация сознания, общекзахстанские ценности.*

Introduction (theoretical approaches and axiological contexts)

The process of Kazakhstan's identity formation in an evolving globalized world gives rise to the dilemma of defining societal development goals in a balance between universal and particular choices across political, cultural, and social dimensions. This process is accompanied by the emergence of a modernized system of values. The period of worldview transformation from the 1990s to the present has been synchronized with societal changes in economic structures, social stratification, and political institutions. These developments have formed the basis for identification shifts within the state, society, and individual citizens.

Value transformations in Kazakhstan are examined through various projections and approaches: with regard to society as a whole (the generation and transmission of ideological constructs; varying levels of awareness in both mass and specialized consciousness); within a regional focus; through the lens of specific social groups (gender, age, ethnicity, urban or rural residence, educational background, socio-professional status, religion, etc.); through the typology of values (vital, basic, self-improvement, self-actualization; social, political, religious); and within the context of actors and institutions that construct, transmit, and re-transmit paradigms, norms, and traditions.

Research on the values of Kazakhstani society is conducted by academic institutions such as the Institute of Philosophy, Political Science, and Religious Studies of the Committee of Science under the Ministry of Science and Higher Education of the Republic of Kazakhstan (hereinafter – IPPSRS) [1–6]; analytical organizations, including the Kazakhstan Institute for Strategic Studies under the President of the Republic of Kazakhstan [7–11], the Institute for Ethnopolitical Research [12–14], and the Public Foundation "Center for Social and Political Studies (CSPS) 'Strategy' [15–18]; quasi-state institutions such as the Kazakhstan Institute of Public Development (KIPD) [19–22] and the Research Center "Youth" [23–26]; international analytical centers represented in Kazakhstan (e.g., the Friedrich Ebert Foundation) [27]; as well as Kazakhstani sociological agencies participating in the international World Values Survey (WVS) project [28], and individual scholars, including Chebotarev A., Zabirowa A. [29].

Domestic studies vary by type and format, including fundamental, applied, and foresight research, all grounded in sociological measurements. Depending on the context, different levels of explanatory tools and methodological approaches are employed. These studies result in value matrices of public mentality, predictive scenarios, and analytical reports.

While similar in focus, value studies in post-Soviet states differ in content. The retrospective formation of axiological discourses in these societies is attributed to the systemic crisis of the transition period, experienced in mass consciousness as a social upheaval [30].

Since the 1990s, a phase of competition has emerged between authoritarian-paternalistic attitudes and new liberal values. Perceptions of democratic values, civil liberties, and the role of the state and nation have been reshaped under the influence of both internal and external factors. A shared feature among all newly sovereign

states has been the identification of key factors—historical, economic, socio-cultural, and political—that contributed to the breakdown of the normative system of former Soviet ideology. The rethinking of values is a prolonged process, shaped by the experience of mass upheavals and society's adaptation to them [31].

The study of the most recent social shock—the military conflict between Russia and Ukraine since February 2022—has revealed that in extreme situations, values such as security, freedom, independence, solidarity, and patriotism come to the forefront, displacing material aspirations. There is a renewed emphasis on moral categories such as honor, responsibility, humanism, and mutual aid as foundational orientations. The collapse of the old value system leads to social anomie and polarization [32]. In post-Soviet societies, value crises are exacerbated in moments of upheaval, when former norms are rapidly reassessed and collective identity is re-centered around existential values such as survival and national unity.

The evolution of values in newly independent states follows diverse trajectories, influenced by attitudes toward tradition, generational continuity, goals of national self-identification, and political development strategies. In Russian society, this evolution is predominantly characterized by an intergenerational rift in the understanding and acceptance of new ideological orientations, moral imperatives, and ethical norms [33]. Post-Soviet states often develop doctrines of national values within the framework of political and ideological theories. In Russia, for example, a set of “traditional values” is officially institutionalized to promote state policy. This reflects the determinism of the theory of cultural sovereignty grounded in the idea of Eurasianism and points to a distinctive assertion of civilizational identity and state ideology based on so-called “spiritual bonds.”

The political science dimension of value transformation is examined within the context of theories of regional integration and security. Scholars argue that, in Eastern European countries following the collapse of the USSR, the direction of integration—either toward Russia or the European Union—is shaped by a competition over value-based legitimacy. Governments are compelled to navigate between nationally rooted values and universal (supranational) norms. The ability to shift between distinctly national values and general democratic principles becomes a key attribute of state sovereignty in the post-Soviet context.

Theoretically, this process draws upon the concepts of societal security and identity politics, where the preservation of national identity and a core value system is viewed as a precondition for state resilience in the face of asymmetric integration. In this regard, Russia constructs a distinctive value-based organizational space across the post-Soviet region, appealing to the identitarian resources of neighboring populations—shared historical and cultural values, Orthodox Christianity, collective memory of victory, etc.—in contrast to the universalist values promoted by the European Union [34].

The aim of this study is to identify the methodological and axiological approaches employed by Kazakhstani researchers in examining the phenomena of value transformation and the processes of modernization of public consciousness.

Research Methods

This article is based on a comprehensive interdisciplinary approach that integrates philosophical, political, cultural, and sociological perspectives. It is structured around a comparative analysis of methodological frameworks, hermeneutic practices,

and axiological preferences of Kazakhstani scholars. The methods applied include comparison, reconstruction, objectification and de-objectification, conceptualization, modeling, and expert evaluation.

The available empirical databases in Kazakhstan concerning the sociological measurement of values and identity are comparable in terms of data collection and processing methods, reflect the general population, are consistent in sample sizes, match in sampling typologies, and yield commensurable results. Therefore, the method of extrapolation is employed to analyze trends in the transformation of societal value mentality.

Research Results

The international discourse on values in Kazakhstan is supported by the WVS project [28]. Data collection in the WVS is based on a standardized questionnaire (comprising 290 possible responses) and encompasses all aspects of the respondent's self-identification—from the formation of beliefs within the family environment to perceptions of political actors in national, regional, and global contexts. The WVS investigates value projections in relation to parental background, changing social statuses, and cognitive and axiological assessments of contemporary cultural, political, and environmental realities.

As such, the survey analyzes the multilayered and multidimensional path of respondent socialization through identity indicators—as a citizen, family member, ethno-cultural subject, and more. The uniformity of questions across countries, the longitudinal design (spanning over 40 years), the formalization of empirical indicators, and the capacity for digital data processing and storage allow for both intra-country and cross-country dynamic comparisons. These data support the creation of value-based mappings of nations, regions, and the global community.

WVS research questions cover a broad thematic spectrum, including: governance, gender equality, religion, trust in various societal groups and institutions, personal security, and others. In essence, the survey constructs an informational portrait of the respondent, which is analyzed using mathematical statistics, formatted into a digital matrix of multidimensional variables, and applied in the development of predictive models for system evolution.

The primary explicit goal of the WVS is to explore shifts in people's worldviews, value orientations, and attitudes toward various aspects of life. Its implicit objective, however, includes the collection of relevant information on diverse identification characteristics of populations, the assessment of loyalty to political regimes, the measurement of protest potential, and the evaluation of civic engagement.

Kazakhstani researchers use the WVS matrices as a relevant empirical data source for comparative studies [35]. Under the auspices of the Friedrich Ebert Foundation, Kazakhstani sociologists and political scientists conducted a structured analysis of values within contemporary Kazakhstani society using a nationally representative sample. Their research engaged with conceptual frameworks from A. Maslow, Sh. Schwartz's methodology, and R. Inglehart's program, recognizing their conceptual compatibility with the goals and methodology of the local study.

This research centers on civil identity and explores labor, family, civic, and political values, as well as values of inclusion and democracy. The starting point is identified as a value divide between traditionalists—who adhere to core Kazakh national values—and modernists. The researchers highlight key questions concerning

Kazakhstan's unique value landscape, the interaction and mutual influence of values in mass and group consciousness, the degree and intensity of generational value differences, and the alignment of the "value reality" with Kazakhstan's socio-economic and political-ideological strategies [27].

The annual analytical reports of the Research Center "Youth" (2013–2023) [23–26] are aimed at providing a comprehensive representation of social changes among the youth of Kazakhstan—the most numerous and potentially dynamic segment of society.

The studies address current issues of identification and socialization of Kazakhstani youth through longitudinal analysis of demographic structure, health status, leisure practices, socio-economic conditions, engagement in education and science, participation in socio-political processes, involvement in youth organizations, and more. Value orientations are examined in relation to worldview, employment, career aspirations, family, lawfulness, and civic consciousness.

The reports document acute challenges in youth life organization, including NEET phenomena, migration, drug use, crime, marginalization, and socio-domestic insecurity. Using methods of sociological reconstruction of empirical measurements, the research identifies, visualizes, and theorizes the state and trends of demographic shifts within the youth population, socio-economic characteristics of lifestyle, evaluation of educational strategies, intellectual aspirations, readiness for professional self-realization, value structures of mentality, political and civic consciousness, self-identification in a multilingual environment, religious identity trends, and participation in youth initiatives, movements, and organizations.

All areas of youth life activity are presented with substantiated empirical verification, occasionally in comparative perspective and, less frequently, in predictive assessments. The reports include comparative analyses of regional similarities and differences, identify institutional policy trajectories and responsible actors in youth policy, outline problematic areas, and assess the risks of ignoring youth-related issues. Concrete policy recommendations are developed for various stakeholders.

The value matrix includes not only ideal values and normative values, but also anti-values. This approach expanded the scope for addressing socially acute issues affecting this demographic group. A distinctive feature of the research was the inclusion of international experience, which brought the recommendations closer to practical implementation algorithms [23–26].

The research conducted by IPPSRS [1–6] is characterized by its fundamental nature, combining historical retrospection with contemporary interpretation. It employs an interdisciplinary approach, conceptualizes the obtained results, and offers theoretically grounded generalizations. The studies also emphasize practical recommendations for various stakeholders involved in political, ideological, educational, and cultural processes.

The completed studies are openly accessible and represented in monographic publications and collections of international conference proceedings, making them available to researchers, experts, the political establishment, students, and educators. A key asset is the existence of an empirical sociological database on values, which ensures reproducibility and adaptability in future programs of socio-humanitarian data analysis.

The role and significance of culture and values in Kazakhstani society have been comprehensively studied as essential components for ensuring sustainable and stable

development in the country's current stage of transformation. The research analyzes the nature and architecture of public consciousness, emphasizing its specific features in the context of the technogenic environment, information and communication technologies, the development of virtual reality, and the spread of transhumanist and posthumanist ideologies. Challenges and obstacles to transforming (modernizing) contemporary Kazakhstani public consciousness have been systematized.

A comparative analysis of European, Islamic, and Kazakhstani cultural values has been conducted within the framework of sustainable development, highlighting the distinctive features of Kazakhstan's value discourse. The research identifies the ontological content, axiological significance, and integration of both religious and secular values. Notably, the potential of the "halal" concept is explored as a universal paradigm within value discourse for both believers and non-believers.

The conclusions drawn by scholars the IPPSRS–MHSE are distinguished by a strong capacity for conceptualizing results, applying logical structuring, and generating new theoretical knowledge concerning the mechanisms of value change within the context of cultural, political, and religious transformations.

The recommendations offered span various forecasting horizons—short-term, medium-term, and long-term—and their risk assessments are aligned with both regional and global processes and trends. Compared to other research institutions, the IPPSRS–MHSE possesses a longer and more diverse history of value-related studies, a multidisciplinary team of scholars, independence from biased outcomes, and a high degree of objectivity and critical evaluation.

The analytical conclusions of the "CSPS "Strategy" [15–18] regarding specific ideological constructs, mythologemes, values, and processes of transformation in public consciousness and institutions are distinguished by their conciseness, depth, specificity, and multidimensional projection into historical retrospection, phenomenological reconstruction, and the synthesis of current issues within a framework of relevance, complexity, and existential significance. This approach is made possible by the research team's high level of professionalism, thematic and problem-based continuity, and execution of all stages—from fieldwork to theoretical interpretation and presentation—by internal means. The value studies conducted apply a comprehensive methodology with a strong orientation toward institutional analysis.

The Kazakhstan Institute of Public Development (KIPD), as the operator of the national program for the modernization of public consciousness "Rukhani Zhangyru", has introduced innovative trends in the organization and presentation of research. In addition to monitoring the program's implementation—through the analysis and mapping of activities conducted across all regions—KIPD has also presented expert and analytical discourses, along with relevant sociological studies [36].

During foresight sessions such as "Shaping the Image of the Kazakhstani Citizen of the Future," "Fostering an Inclusive Worldview and Inclusive Society," and "Kazakhstan on the International Stage," experts outlined key development trends, assessed potential risks, and formulated forecasts [20]. These models reconstructed ideal-typical visions of the future, identified fragmentary factors and conditions for achieving them, and proposed preliminary implementation strategies.

An objective analysis of the program's content and effectiveness—evaluated through the lens of political actors and strategic documents encompassing strategemes, ideologemes, and discourses—reveals a growing awareness within both the analytical community and the political class of the program's

implementation challenges. The research identifies various obstacles that hinder the establishment of a value-oriented dialogue at the societal level across different stages of realization [21].

Thus, the task of transforming public consciousness along the path of modernization problematizes multiple aspects of Kazakhstan's societal functioning, revealing both strengths and achievements, as well as weaknesses and deficiencies that must be addressed in the formulation of a national ideological framework.

Discussion of Results

The comparative analysis conducted by the authors of the article yields the following results:

1. Research and analytical communities in Kazakhstan have produced a value landscape map and a representative picture of the societal value system. While the studies are methodologically consistent in their sociological measurements, they diverge in their axiological interpretations.

2. Despite sharing common research goals—namely, the study of value transformation—various research actors employ different strategies, ranging from fieldwork emphases and theoretical frameworks to the development of policy recommendations.

3. Researchers affiliated with quasi-governmental institutions tend to adopt an applied and predominantly empirical approach. Their work is typically driven by state social mandates, focusing on the most pressing challenges of value transformation and aimed at developing short-term forecasts.

4. Scholarly communities engaged in projects of foreign research centers or international studies tend to follow Western standards not only in research organization but also in interpretation. Their main focus lies in assessing levels of civic engagement.

5. Foresight studies on values have yet to gain significant traction. Nevertheless, their prognostic potential enhances the otherwise static value matrix by bridging empirical analysis with ideal-typical models, and by identifying current conditions, risks, and threats from an expert perspective.

6. The review of research efforts shows that, through the fragmented yet complementary work of scholarly and analytical communities, a panoramic reconstruction of Kazakhstan's value mentality has emerged. This includes a systematized cartography, an acknowledgment of multidimensionality, and the identification of forecast contours aligned with the goals and objectives of the state, society, and individual development.

7. The constructivist approach to systematizing state-led value discourse—transmitted by the authorities to society and citizens—reveals the existence of “disconnection zones” in the communication of value meanings: a gap between how these meanings are formulated and conceptualized by the state and how they are actually perceived by the general population. The overwhelming majority of people do not reflect on values as purposeful ideals; instead, they navigate daily life through normative values shaped by personal experience and family tradition.

8. A comparative analysis of the methodologies and axiological foundations of academic approaches reveals a paradigm shift—research-based, methodological, ideological, and worldview-oriented.

9. Value concepts are embedded within axiological and methodological

frameworks that reflect:

- a) the heterogeneity of society (in the tension between a conservative, traditionalist majority and a liberal, creatively inclined minority),
- b) the multidimensionality of values (national and supranational),
- c) the conflict between tradition and modernity, which has led to, among other things, the revitalization of religious institutions and attempts to root religious values in national-cultural codes,
- d) the opposition between national values and Western (global universalist) ideals.

10. The study and functioning of values are conditioned by the multidimensional nature of possible hermeneutic identifications—cultural and civilizational, ethnic and supranational, traditional and modernizing, nationwide, civic, generational, and others.

11. The generation, transmission, retransmission, and interaction of value meanings constitute a complex interplay of institutional practices operating across politics, academia, education, media, the mentality of the intellectual elite, and mass consciousness.

12. The state discourse on values in Kazakhstan is shaped by the political establishment, articulated through official addresses of the Head of State, and implemented via national ideology, education, and public enlightenment.

The transformation of value-meaning intentions at the individual, group, and societal levels continues, as confirmed by ongoing social measurements. The following specific features of this process have been identified:

- A distinct transformation of mentality is observed, characterized by the substitution of the value-normative structure through a type of inversion: collectivist values are being replaced by corporate and individualistic ones; values of attachment give way to values of freedom, and so on;
- There is an increasing generational gap and misalignment in the hierarchy of value preferences among the older, middle, and younger generations;
- While the general framework and value matrix remain similar across different ethnic groups, variations in the value hierarchy reflect each group's position within the social structure;
- Across all social cohorts—age, ethnicity, education level, and place of residence—values oriented toward social responsibility and civic engagement remain insufficiently significant to activate a robust civil society;
- The necessity for accelerated technological breakthroughs and innovation has not been sufficiently recognized or internalized within public consciousness.

At this stage of Kazakhstan's state-building process, the development of a nationwide mentality becomes particularly relevant. This process is based on the principles of fostering the human spirit—civic consciousness, willpower, and the meaning of individual and collective existence. The formation of these qualities is linked to the social and psychological orientations of individuals toward participation in society—from the perspective of the individual and the groups with which they identify.

Expressions of patriotism and aspirations to contribute to the creation of a new sociocultural environment are closely tied to the internalization (understanding, acceptance, and transformation into a purposeful attitude) of social activity. Such engagement does not arise spontaneously; it is the outcome of state ideology implemented through systems of upbringing, education, and public enlightenment.

An important factor in these processes is the methodological role of socio-humanitarian scholarship and the axiological frameworks adopted by researchers.

The issue of values within the post-Soviet space is explored through interdisciplinary approaches. It is examined within the panoramic theory of cultural revolution, which conceptualizes value shifts across Eastern European countries and the former USSR [37]. Geopolitical orientation and external influence emerge as significant drivers of value transformations, with post-Soviet states frequently oscillating between Western liberal values and traditionalist perspectives.

The case of Kazakhstan is analyzed in the context of constructing national historical narratives [38]. In political science discourse, the transformation of values is often studied as a struggle over identity and values in Eastern European and post-Soviet societies. Hale, H. E., in his research on post-Soviet political regimes, investigates generational differences in value orientations and their influence on political processes [39].

From a philosophical standpoint, the value crisis accompanying the post-Soviet transition is frequently interpreted as an ethical vacuum. Among the most debated areas of study in international theoretical discourse are ethnic values. The construction of national values is understood as a manifestation of everyday nationalism and identity politics.

The analysis of the concept of "banal nationalism" and its impact on national values is viewed as a response to the question of why individuals continue to maintain a sense of national identity. M. Billig argues that in the contemporary world, nationalism remains a dominant ideological force, and its manifestations have become so normalized that they often go unnoticed. In everyday life, nationalism is continually reinforced through the media via routine symbols and linguistic habits [40].

The discourse on the interrelation between culture and history is expressed through the formation of national identity and national values [41]. The study of the roles of culture and history in shaping national identity is further enriched by the analysis of the process of de-Sovietization and the emergence of a Kazakh national idea in the postcolonial context, with particular attention to the country's colonial past[42].

These developments contribute to the emergence of a deliberate shift away from the value foundations of the Soviet past and toward the creation of de-Sovietization and postcolonial narratives. Such narratives have become central to the explanatory theoretical frameworks employed by Western scholars. These methodological strategies and axiological approaches are increasingly embraced by Kazakhstani researchers. The institutional approach, grounded in constructivism, appears particularly promising for fostering a consensus-oriented paradigm within the Kazakhstani mentality.

Discussion Questions

Values do not function autonomously; they are formed, transmitted, and internalized through multifaceted processes of socialization.

Kazakhstan's transitional development has proceeded largely without a systematic analysis of the condition and trends of civic mentality formation. In society, the system of public enlightenment—once a mechanism for conveying the foundational concepts of the rule of law, social responsibility, and shared values to the broader

public—has virtually disappeared.

A generation born alongside Kazakhstan's independence has come of age, undergoing socialization in a context of dynamic and continuous change. Transformations in the age, ethnic, socio-professional, and settlement structures of society have inevitably influenced value shifts.

A revision of paradigms and principles governing general and professional education in the social sciences and humanities across all levels has led to content eclecticism and the loss of a coherent worldview focus.

When education and public enlightenment fail to form and reproduce a value-oriented consciousness, individuals do not undergo the necessary process of civic socialization.

The underdevelopment of technologies for the reproduction of belief systems has resulted in weakened generational continuity and increased ideological marginalization. This contributes to social atomization, alienation, erosion of civic unity, widening generational gaps, and interethnic divisions.

Rapid social stratification—from the emergence of an oligarchic class to the formation of the “self-employed” stratum, rentiers, and socially marginalized individuals without stable employment or residence—along with a heightened emphasis on ethnic self-identification as a basis for state-building orientation, and the proliferation of “Overton windows” in the context of worldview pluralism (facilitating the imposition of foreign cultural values), have collectively fostered a multidirectional value environment among the population.

Polarization is intensifying not only along lines of economic inequality and lifestyle differences, but also in the broader perception of life context. Opposition media, internet platforms, and bloggers consistently and deliberately construct narratives of confrontation along the axes of “state–citizen,” “society–individual,” and “authority–person,” thereby influencing the scale and depth of protest consciousness. In a multiethnic and multiconfessional society such as Kazakhstan, this dynamic presents a serious constraint and, under certain conditions, may pose a threat to social and political stability.

The state, as the primary actor shaping identity policy and designing corresponding strategies, must possess a clear and accurate understanding of both the positive and negative trends within the modernization of public consciousness.

The divergence, pluralization, polarization, and transformation of values—combined with the emergence of new actors influencing belief systems in the digital age (e.g., bloggers)—contribute to various societal states: from conflict-prone (where high protest potential and organizational readiness are present) to stagnant (when public mentality adapts too slowly to emerging challenges).

In a turbulent era of global transformation, national sovereignty increasingly depends on the state's and society's capacity for civilizational resilience. The competitiveness of the state is largely determined by the quality of its public mentality, which is, in turn, shaped through the diverse forms and types of socialization experienced by every citizen of Kazakhstan.

The principal mechanism shaping values is continuous lifelong socialization. This process begins within the family and through upbringing and education during childhood and adolescence; it then transitions into professional and civic socialization during youth, supports the realization of individual potential in young and middle adulthood, and culminates in the intergenerational transmission of life experience

from older to younger generations.

In the current context of pervasive influence from information technologies, the task of preserving societal unity—amid extensive segmentation along various substantive lines—has become increasingly challenging. Processes of worldview identification demand the development and practical implementation of appropriate models and technologies, especially in light of the rapid advancement of the information society.

Conclusion

A critical worldview is emerging within public consciousness—one that questions Kazakhstan's place within the global order, the pathways to achieving and preserving sovereign identity, and the meaning, purpose, and success of life itself.

Studies on the condition and dynamics of national mentality, expert evaluations, and focus group research reveal that a rethinking of the societal development paradigm is occurring across all levels—from state institutions to individual citizens.

Analysis of the perception of institutions and key actors influencing the transformation and modernization of mentality highlights several strengths: the established tradition of worldview pluralism in Kazakhstani society; the continued high authority of the family as a foundational institution for shaping worldview; and the renewed appeal to the roots of ethnonational culture and traditions.

At the same time, these positive factors are accompanied by several challenges: the decline in the educational system's capacity to provide ideological and moral guidance; the absence of a broad public enlightenment infrastructure; the emergence of new "authoritative" ideological influencers outside the realms of family and formal education; the growing dependence of worldview formation on external situational factors; and the ambiguous impact of information resources—especially the Internet—which has seen a rise in the circulation of negative and unreliable content on social media platforms.

State strategemes in Kazakhstan are centered on the stable, incremental, systematic, and progressive nature of social transformation. Principles such as unity in diversity, tolerance toward cultural otherness, and the formation of a spiritual code of the nation that integrates supranational discourse serve as essential conditions for stable development.

For the society's intensive modernization, the sustainable functioning of the state, and the reproduction and incorporation of paradigms such as national unity, ideological constructs linking labor to prosperity, consensus across political viewpoints, and tolerance for increasing diversity, a consistent state program of value-oriented socialization is imperative. This program must be implemented across systems of upbringing, education, labor, civic, and leisure activities.

The successful realization of such a program requires long-term research into the value context of societal functioning. Most crucially, it demands the development of effective algorithms for influencing worldview orientations, beliefs, and attitudes through the use of modern information and communication technologies.

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