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Values transformation of Kazakhstan society under the influence of modernization

Process of transformation of the system of values which occurred in the Kazakhstan society as a result of socio-political changes of the 90th of the XX century is considered in this article. Sociocultural transformation of the Kazakhstan society, namely — reduction of social values of society in compliance with its economic and political characteristics is shown on the basis of results of sociological research. Authors state preservation as traditional system of values in which dominate stability, a family, health, and arrival of more individualized values — success, career, material welfare.

Key words: transformation, system of values, results of sociological research, traditional values.

As is known, modernization of society is accompanied by not only the replacement of its economic and political institutions, but also serious social and cultural changes, which is an integral part of values transformation in society.

Modernization not only makes changes of axiological characteristics of society, but also is a problem of adaptation of individual to the changes. And this, in turn, has a direct impact on the future of society, promoting or inhibiting its development. So, Charles Cooley points out «values are the «energetic center» of emotional attachment in close relation with the world, and at the same time the basis mechanism of motivation of social behavior» [1; 20]. This means that, on the one hand, it forms value-conscious base of self understanding and close relation of a man to the world, reflected in his meaningful actions, and on the other — values provide social integration, helping individuals to carry out socially approvable choice of behavior in vital situations.

In the Republic of Kazakhstan modernization process has been going on for nearly a quarter century. During this period of time economic and political systems had changed significantly. The Soviet planned economy tightly-controlled by the state changed market-oriented economy with competition and private property. Political system today represented by democracy based on political pluralism and multi-party system. Socio-cultural transformation of Kazakhstani society, the reduction of social values in line with its economic and political characteristics is also the consequence of modernization process [2; 7].

The relevance of the study the transformation of spiritual and moral values in Kazakhstani society under the influence of modernization is due to several factors. So, over the past quarter of a century in Kazakhstan a new generation was formed. This generation, in the process of socialization, already assimilated the values of renewal society. However, the greater part of the population is composed by people whose socialization was carried out in the period of Soviet society existence with its community values, and also in the transition period when old values were destroyed and new ones have not yet formed. It raises the problem of adaptation, on the one hand and the problem of understanding each other by different age groups, on the other.

In addition, we cannot ignore the specificity of Kazakhstani society. It manifests by the fact that Kazakhstan is a multiethnic country, and it does not surprise today. However, the uniqueness of Kazakhstan concluded in fact that a relatively small population of the country (about 17 mln. people) is represented by 140 ethnic groups, each of which has its specific value orientations. This situation is getting worse by well-known division of society into two groups: ethnic Kazakhs and other ethnic groups that, in spite of the state consistently pursued policy of society integration on the basis of national system of values, raises the problem of interrelation of national and ethnic identity. Thus, the study of transformation system of values of Kazakhstani society under the influence of modernization will not only determine how and to what extent changes going on, but also give an opportunity to determine the mechanisms of adaptation of different social groups to these changes.

To study the processes of values transformation of Kazakhstani society under the influence of modernization and adaptation mechanisms of individual to these changes, the authors of this article has done the research, the object of which is the population of Karaganda, the fourth largest city in Kazakhstan (more than

400,000 people), at the age of 18 years and older. Sociological data were collected by means of questionnaire. In our research we implemented simple occasional non-repeated sample. Internal differentiation of respondents represented by the following socio-demographic characteristics: gender, age, nationality, education, income. During the survey 36% of men and 63.5% women were polled.

The subject of this research are the values of population under the influence of globalization. The main hypothesis is the transformation of values, that occurs as a result of Kazakhstani society modernization, causes the problems of adaptation of individual.

The results show that respondents' opinions to the changes that take place in Kazakhstani society are rather ambiguous. Thus, 20.3% of them believe that the changes are positive because provide economic development of Kazakhstan, 25.7% indicate that the consequence of reforms is «separation of our society into rich and poor», and almost each five respondent (21.6 %) does not observe any significant changes in Kazakhstani society. In fact for 23.4% of respondents the criterion rather positive assessment of the modernization process is improving living standards of the majority of Kazakhstanis. As we expected, the most positive outlook about the changes belong to the representatives of the middle age group, represented by people at the age of 30–45 years (34% — positive, 16% — rather positive). In contrast, significantly pessimistic representatives are of older age group (46 years and older), including 56.1%, who estimate reforms in Kazakhstan anyway negatively. Comparison of the responses to this question by gender criterion shows that women (23.8% — positive and 27.5% — rather positive) assess the situation more optimistic than men (18.4% and 21.3%, respectively). There is a differentiation of views on national basis: for example, Kazakhs tend to evaluate changes in our society more optimistic (23.4% — positive, 17.6% — rather positive) than members of other ethnic groups (14.5% and 17.6% respectively).

Despite the ambiguity of opinions to the changes in the country by different groups, the vast majority of respondents gave a negative answer to the question as: «Do you feel difficulty of adaptation to the changes which take place in our society?». At the same time, respondents pointed various reasons on the absence of difficulties to adaptation in the period of changes in our society. For example, 40.1% explained that they did not feel any particular changes, and 27.0% of respondents believe that they were able to use the new opportunities to achieve life success.

The greatest adaptive capacity (77.0%) shows the youngest age group, which includes respondents at the age from 18 to 29 years, while the smallest belong to the older (42.0%). This is logical and understandable both by psychological and social reasons. The psychological factor is concluded in greater flexibility of the young, and, as a result greater ability to adapt. Social factor of low adaptability of older age groups because of the break of social and cultural cycles. In past, social life cycle was much shorter than cultural. Having born, person meet with a certain system of values, which is not subject to change over long periods of time, up to several centuries, defining the lives of a number of generations. In our time, over the lifetime of one generation several cultural epochs rotate crops. As a result, the older generation, who met with former social and cultural practices based on the concept of a stable, rational world order and community identity cannot adapt to rapidly changing social reality than young people, who were socialized in an age of «stable instability».

The analysis of the results by groups shows that, as with the answers to the previous question, the best adaptive capacity shown by representatives of Kazakh ethnic group (73%) than members of other ethnic groups (56.3%). Some disagreement observed among people who have secondary and vocational education, who, on the one hand, are positive to changes (29.2% positive and 22.9% rather positive, respectively), and on the other — show a rather low level of adaptation (10.4%).

The main factors that have a negative impact on adaptive capacity of individuals are problems as the financial (14.4%) and the «ideal» order, expressed by changes in the methods of social «interaction between people» (10, 4%).

Our research work has established statistically significant correlation between complacency with the financial situation and the success of social adaptation.

Thus, 59.4% of respondents are satisfied with their financial situation, 28.8% — without any additional consideration, 30.6% — with additional consideration. The smallest percentage of «totally satisfied» (31.7%) is observed among older generation, for whom the only source of income is the retiring pension, and the highest point is among young people (73.3%), who is more optimistic about their financial prospects, even though (and in some cases, that's why), most of them still do not have their own sources of income. This situation is explained by the fact that young people have common personal strategies to improve the material

well-being, such as «part-time job», «getting higher education», «professional experience acquisition», while for the older generation basic strategy is «savings and cutting down in spending».

Among the respondents dissatisfied their financial situation, there is a significant percentage of those who are trying to improve it in every possible way (55.3%), and women in this issue demonstrate significantly higher activity than men (64.2% vs. 40.6%), as well as representatives of Kazakh ethnic group in comparison with respondents of other ethnic groups (65.2% vs. 42.1%). It can be explained by the specific socio-cultural practices that established in Kazakhstani society in various socio-demographic and ethnic groups. Further, this feature may require a separate study. Furthermore, 25.9% of respondents do not see any possibilities for this, so do not have any attempts to change something in this direction; and 14.1% of respondents believe that «our state should take care of it».

It should be emphasized that 52.7% of respondents noted the absence of gender characteristics influence on possibility of self-realization, because «men and women have equal opportunities in our society». Nevertheless, a third of respondents (32.4%) believe that men have more opportunities for self-realization. Moreover, in this issue the respondents demonstrate solidarity, regardless of gender: 35.0% — men and 31,2% — women, respectively. So, in this case we are talking about common traditional values and social attitudes in our society that have a direct impact on the practices of everyday interaction.

Thus, our research has confirmed the hypothesis that a stable financial situation contributes to social adaptation, but also no doubt the fact that successful adaptation in society is one of the basic principles of living standards.

The analysis of the results also showed the prevalence among respondents nationwide and not purely ethnic identity, that implies the success of political socialization. Confirmation of this fact is 54.1% of respondents who feel that they are, first of all, citizens of Kazakhstan, rather than representatives of a particular ethnic group. At the same time the highest level of national identity is showed among the respondents belonging to middle age group of 30-45 years (68.0%), with higher education (66.7%), as well as representatives of the Kazakh ethnic group (62.8%). Ethnic self-identity, in contrast, is more common among people of other ethnic groups (18.2%) and the older generation (22.0%). So, in the first case it can be explained by already mentioned political exclusion, and the second reason is the development of community values formed on the traditional ascriptive basis, a system of values when ethnicity plays a very important role. It ought to be remarked a significant percentage (about 28.4%) of respondents who did not think about this question, among youth they are more than 30.5%. These results may indicate as incompleteness of political socialization of young people, and also as this part of the respondents has successfully adapted, feel themselves comfortable in our country, and therefore do not think about the problem of identity.

Globalization, often is a contradictory social process. On the one hand, it can be represented as a tendency to universalism, on the other - as the interaction of opposing tendencies of universalism and particularism, as strengthening of cultural unity at global level keep current increase of cultural, ethnic and religious diversity at local and glocal context.

The problem of correlation of local and glocal trends has become one of the most important in modern age. Expanding the intensive expansion of global economy accompanied by the growth of cross-border supranational communication and information systems, it contributes to the extension of value sensitivity at the local level. The competition of these tendencies is one of the most characteristic factors of modernity.

So, survey results has allowed to establish a direct correlation between a successful social adaptation and assessment of international relations, that is, the more successful social adaptation of the person, the more positive he evaluates the practice of international cooperation. Significantly, the national policy without any additional consideration support 57.2% of respondents who believe that it aims to ensure equality among all ethnic groups that represented in Kazakhstan. It is evidence that more highly appreciate the efforts of the government in this direction the respondents Kazakh ethnic group (69.3%) of older age group (65.9%), as well as with higher education (71.3%). Statistically it should be noted that 39.6% of respondents highlight the positive trend in the field of inter-ethnic relations, which is, in their opinion, «becoming more respectful and beneficial».

As a rule, people start to think and analyze their lifestyle, not when they are quite satisfied with it and appreciates its prospects, but when they have some problems. Therefore, we can assume that a huge percentage (about 20.7%) of respondents who found out it difficult to evaluate the nature of the state policy in the sphere of inter-ethnic relations indirectly means that they evaluate it as quite positive.

Against the background of such positive indexes almost each fifth respondent (18.9%) made a point on the declarative character of a state policy in the field of inter-ethnic relations, which «only proclaims the

equality of all ethnic groups, but really only creates good conditions for the indigenous nation». Evidently, the highest percentage among the negatively evaluating this criterion respondents, are the representatives of «other», i.e. non-indigenous ethnic groups (33.3%) who believe that the equality of ethnic groups only proclaimed, but not implemented in practice. This result not only correlates with mentioned above sense of political exclusion of this category of respondents, but also explains the reason.

The analysis of the responses to the question, which allows to determine the dependence of individual social perspectives from ethnicity, shows that the opinion of respondents on this issue is divided almost equally. Thus, 24.3% of respondents agree with the statement that «the nationality of the person has almost no effect on the possibility of self-realization». The same number of respondents (i.e. 24.3%) indicate that «national identity in our society has a significant impact on the possibility of self-realization in life». We also found out the impact of this factor on realization in some areas of social life, such as employment, the choice of a partner, etc. (38.8%).

Kazakhstan is one of those regions of the world where beside the fundamental social priorities the values of traditionalism are of most importance, and protecting of traditions against the internal and external innovation effects were formed for centuries. In the era of globalization, with its intention of dominance when global and glocal social priorities are in contradictory unity, axiological elements of traditional culture becoming increasingly important. Increasing interest to the spiritual origins of Kazakhstani society under the influence of globalization is also associated with the growth of religious consciousness. For instance, according to opinion of respondents (about 45.9%), religion remains the basis of spiritual values of Kazakhstani society, and young people are «ahead of time» in this issue in contrast with the older generation (51.1% vs. 39.0%), most of them have secondary and vocational education or higher education (52.1% vs. 43.7%). Taking into account the group with poor knowledge and education, and most of them youth, is evidently, that the distribution confirms the hypothesis about a glocal religious renaissance at the age of globalization. So, reducing the role of religion in modern society is recognized by 16.7% of respondents. Moreover, a third of respondents (27.0%), recognizing the importance of religion in social relations, evaluate it more negatively, recognizing it «as a means of manipulating public consciousness and behavior of a person. State policy on regulation of interfaith relations is evaluated as positive by every second respondent (50.9%). And the highest rating is given by the respondents who have higher education (58.6%). However, 12.6% of respondents in our region pointed out that state is too obstinately interferes into the affairs of religious associations. However, there is a number of people who believe that the state religious policy is often «irresponsible»; «our state does not fully control the activities of religious associations»; and even some respondents suggest that «there are too much religious communities in our society».

Make a point, that our research work let us reveal the respondents' assessment of religious impact on individual social perspective. The vast majority of respondents believe that the influence of religion on the ability to succeed in the modern society is minimal (37.4%) or absent at all (20.3%). However, 18.0% of respondents agree that «religious affiliation in our society has a significant impact on the possibility of personal self-realization». Furthermore, respondents (about 23.0%) also emphasized the influence of this factor on the separate spheres of social life, such as employment, the choice of a partner (helpmates), etc. Most differentiation on answers to this question is on the ethnic criterion (Kazakhs — 20,1%, other ethnic groups — 13.3%). Thus, data show that ethnic and cultural values as the basis of the traditional strategies of social adaptation and self-realization in Kazakhstani society have much more importance than religious affiliation.

The era of globalization is one of the most complicated and controversial historical periods. And the biggest danger for humanity is not economic crises or destructive transformation of political systems, but in destruction of socially important spiritual and moral foundations of personality. The dominance of material values over spiritual are able to destroy the traditional ideas of good and bad, social responsibility and justice, citizenship and patriotism. The shift of accent in support of material values has been confirmed by the results of our survey. Only 25.7% of our respondents said that the moral values for the majority of people today are in prior, while the majority of them (64.4%) expressed the view that society moral values forced out the material in our society today, and almost all the respondents are agree. Beside the main social impacts of widespread distribution of material values are the following: «because of money people may forget about friendship and love» (48.3%); «the main criterion for communication is concluded in material well-being» (32.2%); «welfare is the most criterion for love» (15.4%). But, in daily practice social interaction of people in our society, by respondents claim, are guided, above all, by moral values. Only 5.0% of respondents indicated «getting any benefit» as the priority value in relations with others, while for 79.3% of them marked «mutual kindness and respect». It is important, that the choice of priorities is in close dependence on

education (89.7% of respondents, who have higher education versus 66.7% of respondents, who have secondary and vocational education), as well as ethnicity. So, on the one hand, 84.7% of respondents of Kazakh ethnic group mark the same priority criteria. On the contrary, 13.1% of respondents indicate priority criteria as «keeping their dignity» which belongs to the other ethnic groups living in Kazakhstan (18.2% of respondents in this category). To sum up, personal strategies of social interaction and socialization as basic values are governing, above all, by the spiritual and moral order. This conclusion is confirmed by answers to the questions on fundamental life values (figure).

As you can see, for majority of respondents as basic social objectives mention the following: «universal values of personal happiness», «health»; «family»; «wealth»; «live in a good society»; «opportunity for self-realization»; «happiness», «love and be loved».

A) All respondents

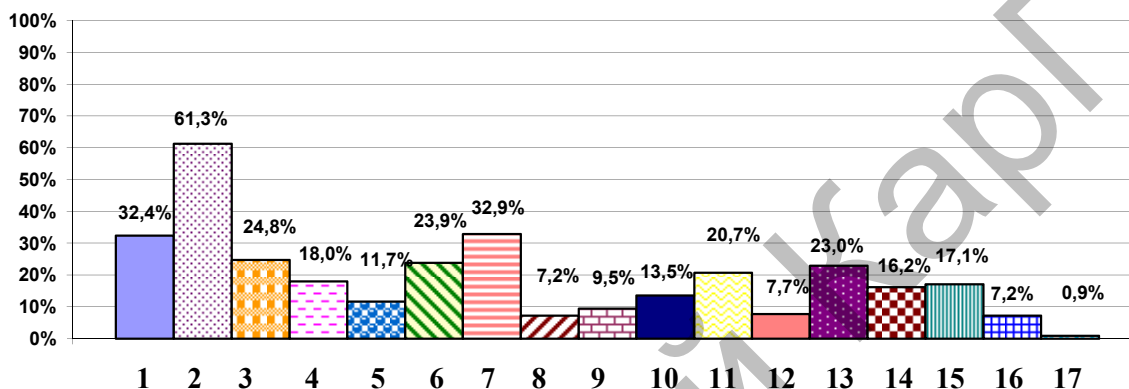


Figure. Answers to the question «What is the most important for you?» [in life]

Notes:

- | | |
|--|---|
| 1. Wealth, be able to spend money | 9. Be useful, to make «a contribution» to the development and prosperity of the country |
| 2. Health | 10. Have a well-paid job |
| 3. Live in fair and properly ordered society | 11. Love and be loved |
| 4. Have nice children | 12. Be respected person |
| 5. Own apartment / flat | 13. Be happy |
| 6. Interesting life, self-realization | 14. Have a good conscience, to live in harmony |
| 7. Have a family | 15. Have good friends |
| 8. Start / set up a business | 16. Get a high position in society |
| | 17. Other |

It is significant that the purely material values, except for the «wealth», associated with family well-being and health, did not take higher positions. Moreover, for certain categories of respondents these values have different significance. For example, as for men the most important values are «wealth», «self-realization», «friendship», whereas women are focused on «health», «family», «happiness» and «love». Young people appreciate «health», «family», «wealth», «happiness», but middle and older generations appreciate such values as «health», «good social structure» and «family». Respondents with higher education are focused primarily on such values as «health», «social justice», «happiness», «wealth», «self-realization». This distribution is repeated in the responses of the respondents who is getting higher education, with the exception of a more pronounced orientation on «family» «self-realization», «love», and «prosperity». Respondents, who have secondary and vocational education appreciate «social justice», «love», «health», and «prosperity» as the most values. On the national basis the responses are slightly differ, except for such values as «family», «self-realization» and «social justice», which are more formulated in the responses of representatives of «other ethnic groups».

Thus, taking into account personal strategies of social interaction, our respondents agree in one thing — their prior values are mainly of spiritual and moral character and associated with human communication that traditionally belongs to the culture of Kazakhstani society. In this regard, it should be noted that cultural

values not necessarily are in a conflict with modernization processes, they often allow to preserve the cultural identity of the country, contributing to its sustainable development in a globalizing world.

However, the actual behavioral strategies of people are often defined by situational context and can be quite far from the ideal, which is confirmed by the results of the survey. So, 71.6% of respondents indicated that their behavior depend on the situation, and sometime they are ready to abandon some principles. The percentage of those who will never ignore the basic principles and those who are easily abandon them was almost equal — 13.1% and 13.5%, respectively. Moreover, men (21.3%), representatives of «non-indigenous» ethnic groups (20.6%) and older generation (17.1%), according to their responses are more principal. It corresponds with the answers to the question: «Are you ready to support a person against your own interests?». In this case, 75.2% of respondents said that they would decide in terms of situation; 14.9% of respondents ready to the course of action, while 6.8% said they would never sacrifice their own interests. And the intensity of altruistic attitudes appeared in dependence of a number of social criteria, such as: sex (men — 22.5% of women — 10.6%), ethnicity (Kazakhs — 18,2%, representatives of other nationalities — 9,7%) and age (older age group — 17.1%, average age group — 14.0%; and younger age group — 14.5%).

Notice incidentally that the actions of «other» people, respondents tend to evaluate more critically. For example, 36.9% of respondents come to agreement that today people appreciate personal interests higher than the interests of society; 55.9% tick the answer that it «depends on the person», and only 4.5% believe in priority of public interest of the most people in modern society. But significant differentiation by category in this case is not observed, that is an additional sign of changes the mechanism of adaptation of a person towards individual socialization.

So, the current stage of development of our society raises the problem of motivation in employment. Job is a basic feature of human nature, and is a form of human life and society support, it also defines the strategy of adaptive behavior.

Our research has allowed us to indicate the head-motives of respondents in the sphere of employment (table).

Table

Head-motives in the field of employment (%)

Respondents	Motives						
	Desire to be useful to society	Interesting job	High payment for labor	Not only high payment, but also the interest	not only the interest but also high payment	Do not want to work principally	Other
All respondents	8,6%	29,3%	7,7%	27,0%	22,5%	3,6%	0,9%
Men	13,8%	25,0%	10,0%	26,3%	21,3%	2,5%	1,3%
Women	5,7%	31,2%	6,9%	27,7%	23,4%	4,3%	0,7%
Kazakhs	9,5%	32,1%	8,8%	25,5%	19,7%	2,2%	1,5%
Other nationalities	7,3%	23,0%	6,1%	29,7%	27,9%	6,1%	-
Secondary and vocational education	10,4%	27,1%	8,3%	27,1%	12,5%	12,5%	-
Getting higher education	2,8%	27,8	5,6%	38,9%	22,2%	2,8%	-
Higher education	12,6%	33,3%	5,7%	18,4%	27,6%	-	2,3%
Age group of 18–29	6,9%	28,2%	6,9%	35,1%	19,0%	2,3%	1,5%
Age group of 30–45	18,0%	32,0%	10,0%	14,0%	24,0%	2,0%	-
Age group of 46 and older	2,4%	29,3%	7,3%	17,1%	31,7%	9,8%	-

As you can see from the Table predominant motivation of the majority of respondents are representations of moral than material order that corresponds with mentioned above survey results on other questions of our questionnaire.

So, the most significant motive for both data and most categories is «the presence of interesting job that satisfies». The most importance belongs to the category that job should be interesting and well paid, and general social motivation is largely represented in the responses of men than women. Exceptional financial motivation, according to the responses, is the least developed for both data in general, and in almost all categories of respondents. And significant percentage belong to the older age group and group of people who

have secondary and vocational education, who point out the principal unwillingness to work, and it is enough to note that most of them are of retirement age.

It is not surprising that 56.8% of respondents marked «the desire to help and support others» as head-motive energizing them, while obtaining a personal benefit is guided only by 26.8%. The greatest altruism demonstrated among the representatives of middle aged group (74.0%).

The research work helped us to confirm our hypothesis and do the following conclusions:

1. Most of the respondents do not have difficulties adapting to the changes taking place in society, because they are able to form individual socialization strategies that allow to adapt to the dynamic social processes.

2. There is a stable statistically significant correlation between satisfaction of the financial situation and the success of social adaptation.

3. There is a nationwide and not purely ethnic identity among the respondents, which indirectly mean the success of political socialization.

4. Statistically significant direct correlation between the success of social adaptation and the development of values of national identity was identified.

5. In Kazakhstani society are of great importance ethno-cultural values as the basis of traditional strategies of social adaptation and self-realization, rather than religious affiliation.

6. Individual strategies of respondents in the sphere of social interaction and socialization as basic values are measured, above all, by the imperatives of spiritual and moral order.

7. Basic values of most respondents are primarily of spiritual and moral character and associated with human communication that is traditionally belongs to the culture of Kazakhstani society.

8. The spiritual and moral motivation of most respondents in fact is not against the instrumental individual approach to practical activities.

So, realization of social transformation of Kazakhstani society requires the development of a comprehensive concept, which would be able to cover all institutions and processes of social and cultural environment. In transitional Kazakhstani society, in contrast with the stable social systems of Western countries, the rate of social and cultural changes is much higher, so it is important not to lose the general tendency of development, while keeping a determine line to the modernization of society [3; 8].

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Д.Г.Шорманбаева, Т.А.Резвушкина

Модернизациялану жағдайындағы қазақстандық қоғамдағы құндылықтар жүйесінің өзгеруі

Мақалада ХХ ғасырдың 90-жж. қазақстандық қоғамда орын алған әлеуметтік-саяси өзгерістердің әсерінен болған құндылықтар жүйесінің трансформациялану үдерісі қарастырылды. Әлеуметтік зерттеудің нәтижесі негізінде қазақстандық қоғамның әлеуметтік-мәдени трансформациялануы сипатталды, дәлірек айтқанда, қоғамның әлеуметтік құндылықтарының оның экономикалық және саяси сипаттамаларына сәйкестенуі көрсетілді. Авторлар тұрақтылық, отбасы, денсаулық сынды дәстүрлі құндылықтар жүйесімен қатар, мансап, материалдық жетістіктер сынды жеке бастық құндылықтар да сақталғандығын айтады.

Д.Г.Шорманбаева, Т.А.Резвушкина

Трансформация системы ценностей казахстанского общества в условиях модернизации

В данной статье рассматривается процесс трансформации системы ценностей, произошедшей в казахстанском обществе под воздействием социально-политических изменений 90-х годов XX в. На основе результатов социологического исследования демонстрируется социокультурная трансформация казахстанского общества, а именно приведение социальных ценностей общества в соответствие с его экономическими и политическими характеристиками. Авторы констатируют как сохранение традиционной системы ценностей, где доминируют стабильность, семья, здоровье, так и приход более индивидуализированных потребностей — успеха, карьеры, материального благополучия.

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