

A.Zh. Yerzhanova¹, L.N. Toktarbekova^{2*}, A.S. Dussipova³

¹Kazakh National Women's Teacher Training University, Almaty, Kazakhstan;

²Institute of Philosophy, Political Science and Religious Studies CS MSHE RK, Almaty, Kazakhstan;

³K. Zhubanov Aktobe Regional University, Aktobe, Kazakhstan

(E-mail: ayerzhanova180@gmail.com, lauratoktarbekova@gmail.com, aisana_dusipova83@mail.com)

The Values of Modern Kazakh Youth: National and Global

The article presents a socio-philosophical analysis of the transformation of value orientations among young people in Kazakhstan amid globalization, post-Soviet modernization, and digitalization. The study aims to identify the axiological foundations of youth life strategies and examine the interaction between traditional national values and individualistic attitudes. Its theoretical and methodological framework combines philosophical axiology, concepts of sociocultural dynamics, and the comparative East–West model. The research employs an interdisciplinary approach integrating socio-philosophical, axiological, comparative, and sociocultural methods. The empirical basis includes sociological studies, statistics, analytical reports, and content analysis of educational and media environments. The findings show that pragmatism, individualism, and an orientation towards material well-being coexist with the continuing importance of family, education, work, friendship, religion, and spiritual development. Educational and labour migration is associated with aspirations for professional self-realization, high-quality education, adequate remuneration, and improved living standards. The scientific novelty lies in interpreting the transformation of youth values as a contradictory unity of axiological crisis and social renewal. The article substantiates the need to humanize education, strengthen the cultural and educational role of the mass media, and develop an ethics of mutual responsibility. It concludes that national and global values can be reconciled through the principles of humanistic axiology.

Keywords: philosophical axiology, value orientations, youth of Kazakhstan, value transformation, globalization, traditional values, individualism, youth migration, humanization of education, sociocultural dynamics.

Introduction

What are values? What is their theoretical and practical significance?

There are many answers to these questions.

Here is one of them.

‘To value something, that is, to regard it as valuable, means at the same time: to take it into account. This «taking into account» already implies a certain «purpose» from the outset. Therefore, the essence of value stands in an intrinsic connection with the essence of purpose. Once again, we touch upon a tricky question: is something a purpose because it is a value, or does something become a value only insofar as it is set as a purpose? Perhaps this ‘either-or’ remains the formulation of a question that is as yet insufficient, one that has not yet grasped the essence of the problem» [1; 88].

Value as a goal is, therefore, a manifestation of human destiny in the world.

The suspicion underlying values, wrote Nikolai Hartmann, is subjectivity. Does it not follow that ‘goods’ have value only for the people who evaluate them? In this case, value entities lack objectivity. And this opens the door to Nietzschean value relativism. But the fact that, for example, psychological laws are related to sentient beings does not mean that these laws exist only in the consciousness of those beings: on the contrary, it is precisely to such laws that the subjects for whom they are valid are unconditionally subject. The same applies to moral values. A subject cannot declare something to be valuable to them that is not so for them [2; 191–192].

What may be, or appear to be, valuable to an individual may not be valuable at all from the perspective of humanity’s evolution into true humanity. This evolution is the objective yardstick by which values are measured. What is valuable is that which helps a person to develop properly.

Today it is clear that modern civilisation seems to be designed solely for young people. An example of this is the dominance of the latest technologies in music; the huge amount of airtime given on television to reality shows featuring young people; the abundance of TV series aimed at young people and featuring young people. One of the reasons for this ‘rejuvenation’ of culture is that the progress of civilisation leads to

* Corresponding author’s e-mail: lauratoktarbekova@gmail.com

the emergence and constant renewal of technical means. Electric guitars appeared — and young people all over the world turned to electronic music. Computers appeared — and computer graphics, digital art, Photoshop and so on emerged — all things that young people in particular take to with pleasure and ease. ‘Smart cities’ are emerging, but older people do not feel particularly at home in them, as they find it difficult to master the latest gadgets and technical devices in transport, when crossing the street, and so on. Older people are unlikely to use bicycles, motorbikes and mopeds, which have become very popular among young people. Young people find it easy to master new technical devices and technologies. Eager for all things new, young people quickly get to grips with them, and these devices allow them to feel at ease in the context of modern civilisation.

But in today's world, young people also face pressing issues and everyday challenges. These include the question of freedom, uncertainty about their future career paths, the inability to fully realise their creative potential, a lack of a sense of responsibility, and other philosophically significant issues. These problems simultaneously act as a kind of springboard, demanding new steps: they do not allow one to remain static and impose upon the individual, who is only just beginning their life's journey, the demands of movement, development and choice.

‘The rethinking or re-evaluation of cultural values is always a transformation of cultural, socio-political and educational processes, and it must contribute to a qualitative change in such processes as enculturation, acculturation and others. The dynamics of cultural processes show that the production of new cultural forms and integration into various cultural systems is a constant process» [3; 16]. Research by the domestic intellectual community highlights the need for an interdisciplinary analysis of the processes occurring in society when studying values. Therefore, this study, aimed at identifying the value orientations of young people, examines philosophical-cultural and socio-political aspects, as well as the educational process.

The relevance of cultural transfer in the modern world suggests that a re-evaluation of values in the context of socio-cultural transformation is a natural phenomenon.

The study addresses the following questions:

1. What are the reasons behind young people migrating abroad? This question is examined in the context of the ‘brain drain’ in Kazakhstan.
2. How do traditional national values and modern individualistic attitudes coexist in the minds of young people in Kazakhstan? The research takes into account the interplay between traditionalism and globalisation, Western intervention, cultural transfer and the development of digital technologies.
3. What are the life strategies and value choices of today's Kazakhstani youth? Based on research conducted by the Kazakhstani academic community, a systematisation and comparative analysis are being carried out.
4. Is the transformation of values among Kazakhstan's youth a sign of a spiritual crisis or a natural process of social renewal?

Preliminary research hypotheses:

1. One of the reasons for youth migration is the higher quality of life and educational services available abroad. The influence of cultural intervention manifests itself in an excessive idealisation of life outside Kazakhstan. Strategic career planning plays an important role. With the advent of digital technologies, boundaries in young people's perceptions are blurring, whilst the scope of their goals is expanding significantly. The desire to realise one's potential at a young age, youthful maximalism and the need for an objective competitive environment may also reinforce outward migration. Undoubtedly, there can be many reasons for the outward migration of young people; in this study, the main reasons are identified on the basis of an analysis of social statistics, the dynamics of migration processes and the findings of academic research. Particular attention is paid to educational and labour migration.
2. The question of the combination of traditional national values and modern individualistic attitudes in the minds of Kazakhstani youth is examined through a comparative analysis of researchers' positions. In light of rapid technological development, the youth's desire for quick success and the associated strengthening of individualistic attitudes are analysed.
3. The findings of Kazakhstani scholars are utilised in the study of the life strategies and values of contemporary Kazakhstani youth. It is emphasised that young people have not yet completely abandoned national values.
4. The transformation of values is viewed as a process in which crisis and renewal unfold in parallel.

Materials and methods

This study of the transformation of values among today's youth in Kazakhstan is based on a comprehensive interdisciplinary approach encompassing philosophical, socio-cultural, sociological and psychological levels of analysis. The work aims to provide a socio-philosophical understanding of changes in the value orientations of young people in the context of globalisation, post-Soviet transformation and the influence of the Western cultural paradigm.

The theoretical and methodological basis of the study consists of ideas from axiological philosophy (P. Sorokin, É. Durkheim, T. Parsons, and others), concepts of phases of cultural development (O. Spengler, L. Gumilev), as well as the tenets of the 'West-East' cultural-philosophical dichotomy, in which particular significance is attached to values.

The empirical basis of the study comprises the results of sociological surveys, analytical reports and open data relating to the youth audience in Kazakhstan, as well as the results of content analysis of issues in the educational process, the causes of migration and young people's preferences in the media sphere.

Results

The past decades of liberal reforms have shown that the values of today's young people are highly diverse and depend on education, social background and status, regional factors, membership of a national or ethnic group, religious beliefs and a host of other factors. These changes have not yet had a fatal impact on the core cultural values of the people of Kazakhstan — family, children, friends, work and religion. Nevertheless, economic and political instability, deepening social differentiation and the protracted path to recovery from the crisis have, to a certain extent, influenced the mindset of the population, including young people, by increasing uncertainty about the future and a sense that social and legal norms are ineffective, i.e. anomie.

The shift in the core value orientations of the population, including young people, can be divided into three stages.

The first stage — the launch of comprehensive reforms, from the late 1980s to the early 1990s. During these years, despite the breakdown of familiar living conditions and the worsening of material hardships, the hierarchy of people's values remained virtually unchanged. The leading values included those associated with the comfort of a person's inner microcosm: a clear conscience, family, and interesting work. Among the less prominent values, self-interest, power and competition predominated. Material values were rated as being of moderate importance, which was also characteristic of Russian culture.

The second stage — the mid-1990s and the second half of the 1990s. Social research conducted during these years indicates a partial breakdown of traditional value systems in the post-Soviet space. Processes were actively underway to supplant spiritual and moral values with a paradigm of material and pragmatic values. In the early years of the reforms, the population showed an active interest in socio-political issues and highly valued freedom, which was not characteristic of the traditional mindset. However, by the mid-1990s, the majority of the population had come to place material well-being above the value of freedom.

The late 20th and early 21st centuries marked the beginning of a third phase, characterised by the growing belief that ordinary people have no influence and are incapable of halting negative trends. Among the population, including young people, the number of supporters of tough governance methods increased; the importance of a leader possessing the necessary charisma and capable of leading the country out of chaos grew. Negative trends began to emerge in the worldviews and value orientations of young people. Such important components of human life as the pursuit of knowledge, work, education, etc., have noticeably lost their significance, whilst material security has come to dominate the hierarchy of values. The rigid individualism and pragmatism espoused by a significant proportion of young people are leading to a rise in society of such negative phenomena as selfishness, cynicism, extremism and aggression.

In the decades that followed, a trend towards a return to traditional values began to emerge in the collective consciousness of the people of Kazakhstan. Slowly but surely, the importance of education, spiritual development, work and freedom is growing. Thus, the transformative changes in the core values of the citizens of Kazakhstan and other post-Soviet republics are gradually returning to the original paradigm.

'Over the past 30 to 40 years, there have been significant changes in young people's values regarding work, particularly in their understanding of the importance of work. During the Soviet period, from the late 1960s to the first half of the 1970s, the value of work ranked first among young people; it was chosen by at least two-thirds of respondents. Now it has slipped to fourth place. This is linked to the disappearance, in the

course of the reforms, of the ideology of work — which had particular social significance — and the system of work education. The image of the honest worker, the production leader, indeed any working person, has vanished from the media. The professions of labourer, technician and engineer have lost their status. ‘Heroes of Labour’ have been replaced by ‘ideals of consumption’ — pop stars, comedians, parodists, astrologers, fashion journalists, and so on. One of the negative factors in the value structure of today’s youth is the lack of a clear link between work and money. In the Soviet era, this link was weakened as a result of egalitarianism, and now it is practically non-existent. Some earn large sums of money through schemes and manipulation, whilst others, engaged in hard labour, sometimes in several jobs, face a mismatch between the volume of work and their pay. Teenagers and young people are well aware of the current situation...’ writes Professor V.E. Semenov [4; 37–38].

Furthermore, according to the Russian sociologist L.A. Hegel, Head of Department at the K.E. Tsiolkovsky Russian State Technological University, ‘...the findings of social research clearly demonstrate the existence, in the minds of young people, of a contradiction between illusions, dreams and reality, which, it would appear, is never fully resolved’ [5; 10–19].

Compared to the older generation, young people are more often characterised by a higher level of intolerance, including on ethnic grounds, as well as by problems arising from the contradictions between wealth and poverty, education and illiteracy, the value of health, sport and drug addiction, smoking and alcoholism.

It is interesting to note that the older generation’s critical attitude towards young people has existed throughout history. However, in our view, what is new is that today’s young people judge their peers far more critically than adults do.

It should not be forgotten that the younger generation, due to age-related characteristics, a lack of life experience, and the instability of internal criteria for forming their own social norms, is the most vulnerable group. In the context of the new social realities and phenomena of modern Kazakhstan, it is not easy for the younger generation to distinguish between what is ‘healthy’ and what is ‘unhealthy’. The ability to adapt to conditions of survival cannot automatically be regarded as full socialisation. Although young people, compared to older people, are better able to adapt to the situation in the country, this should not be seen as a simple and unambiguous source of social optimism.

In recent years, one cannot ignore a new trend: in the minds of young people, positive values are beginning to take precedence over negative ones. This refers to the choice of directions that young people themselves consider significant and associate with such universal human values as diligence, honesty, integrity, general culture, and the ability to critically assess one’s own capabilities.

Discussion

Let us consider some aspects, advantages and challenges of the changing values among today’s young people in Kazakhstan.

According to official statistics for early 2025, the population aged 14–34 stands at 5,817,339, meaning that young people account for 28 % of the population; in other words, almost one in three residents of the country is a young person [6]. In recent years, more than 100,000 students have left our republic to go abroad. According to some studies, in 2024, 43.8 % of those who migrated from the country were young people [7; 98]. Among them are talented young people and capable scientists, representatives of a new, successful generation of Kazakhstani citizens with clear goals. They could make a significant contribution to the country’s development. In this regard, the question naturally arises: why are young people going abroad?

The main reason lies in the higher quality of life and educational services abroad. In support of this hypothesis, we can cite the findings of a study conducted as part of the AP22683402 project ‘External educational and labour migration of Kazakhstani youth: trends and risks’ for 2024–2026: ‘The motivational structure of youth migration is distinctly economic in nature. The main reasons for migration are linked to the search for better working conditions, education and an overall higher standard of living, as confirmed by the results of sociological surveys: 56.6 % of respondents cite higher earnings abroad as their main motive’ [8; 153].

It is also worth noting that studying abroad is becoming increasingly affordable with each passing year. For example, in Germany, there is the option of free university education, and the universities themselves offer their own scholarship programmes. At the same time, there are opportunities in Kazakhstan to obtain a high-quality education and gain professional experience; a strong argument in favour of this is our students and graduates, who are competitive abroad and work successfully in international companies.

Some leading private universities in Kazakhstan have already recognised the ineffectiveness of the 'mass advantage' model, based solely on cheap grants, which is characteristic of a number of state universities. To attract and retain domestic applicants, such universities are striving to strengthen their academic staff and are recruiting specialists educated abroad. Thus, with the aim of stemming the 'brain drain', Maqsut Narikbayev University (MNU) has brought together the best domestic academic specialists and leading experts in the field of international education, establishing links with leading educational institutions. Currently, over a hundred lecturers who have been educated abroad teach at MNU: in France, the UK, Germany, Switzerland, the USA, Spain, China, Singapore, Cyprus, Egypt, India, Australia, Bulgaria, Ukraine, Russia, Turkey and other countries. More than half of them are graduates of the 'Bolashak' programme. The teaching staff includes graduates of Harvard, Cambridge and Oxford Universities. Their open-minded and creative approach is combined with high academic standards.

We are not claiming that the entire problem lies solely with the education system. On the contrary, it must be viewed holistically: the socio-economic, cultural and political conditions in the country must be taken into account. It is important for us to recognise that the Kazakhstani education system is not necessarily lagging behind the Western model, but has its own conceptual framework. According to domestic rankings, the country has strong public and private higher education institutions. When it comes to state universities, the first that springs to mind is Al-Farabi Kazakh National University — the country's leading centre for training academic staff, an implementer of state programmes, a university with international standing, and one of the country's most prestigious universities with its own development concept.

If Kazakhstan can ensure a standard of education comparable to that of the West, if a strong academic staff is established, and if remuneration is commensurate with the work performed, it will be possible not only to halt the 'brain drain' but also to reverse this process by attracting foreign applicants to the country.

Of course, the picture of Western education is far from being a complete idyll or ideal. If all the problems were merely a matter of the quality of education, they would be relatively easy to resolve. The main point we wish to highlight is the shared ideals and values that the West promotes and seeks to present to other countries and peoples as universal.

The cultural and philosophical category contrasting the 'West' and the 'East' manifests itself in characteristics of the human relationship with the world such as activity, rationalism, utilitarianism, the practical transformation of the external world, and the desire to subjugate nature and place its laws at the service of humankind.

Every culture has its own core values, determined by its place in the world (North, South, East, West, Eurasia, continental, maritime, mountainous, or plain cultures, etc.), its involvement in the course of world history, and its accumulated historical experience. It is precisely through this core that the integrity of a culture and its unique character are ensured. Consequently, the West is a specific system of values.

When the West is criticised, it is important to understand that it is not the people themselves who are being criticised, but the cultural type they represent. People everywhere remain human beings, yet their life principles and value systems do indeed differ, sometimes quite significantly.

Drawing on the evidence of world history, it can be said that the West has developed a rich and sophisticated culture throughout its history. However, there are many scholars who argue that the historical West has run its course, and that its values are, in many respects, outdated and subject to justified criticism.

What are the reasons for this situation? Firstly, it is historical fatigue. In their research, O. Spengler and L. Gumilev demonstrated that every culture goes through several stages of development: from an initial stage of boundless energy to a concluding, final stage in which passionate energy wanes. Secondly, activism, which has turned into a drive for innovation and technical and technological advances. This leads to the robotisation of life, the standardisation of thought and the suppression of the creative impulse of the human soul.

Today, tolerance is considered one of the most significant Western values; however, its boundaries and true unconditional nature are, in essence, impossible in the modern Americanised world, founded on the principle of open individualism. In a world where values and worldviews contradict one another, tolerance either becomes false, or is distorted, or reaches absurd extremes.

How is this real picture reflected in the idealisations of Western axiologists?

The problem of values has been studied in considerable depth in philosophy, sociology, anthropology and psychology (É. Durkheim, J. Dewey, P. Sorokin, C. Lewis, T. Parsons).

According to Pitirim Sorokin, values form the foundation of every culture. Depending on which value is dominant, he identifies three types of cultural supersystems: ideational, sensate and idealistic. Sorokin de-

finest the contemporary type of culture as a sensate culture. He believes that objective reality and its meaning have a sensory basis. Only that which we can see, hear, feel, taste and perceive is recognised as real and meaningful. Beyond this sensory reality, it is as if there is nothing; that which is not perceived by the senses is regarded as distant from reality or, in fact, non-existent. Contemporary 'sensate' culture, according to Sorokin, is doomed to decline, as it is responsible for the degradation of the human being and the relativisation of all values [9].

In our view, contemporary culture truly deserves special attention: it represents the apotheosis of sensate culture. It is a material-sensate culture, oriented towards entertainment and pleasure, stimulating them, supporting and glorifying ignorance, a lack of culture and the destruction of spirituality; these shortcomings are often particularly noticeable among young people.

Alongside traditional approaches to the study of values, there is the concept of a global survey of values — the World Values Survey [10].

This research project brings together sociologists from around the world to study values and their impact on social and cultural life. The World Values Survey, whose association has its legal seat in Stockholm, has conducted social research in 97 countries, covering around 90 % of the world's population.

These studies reveal changes in people's worldviews and their expectations of life. Sociologists conducted surveys of representatives from all social groups within the population. Using standardised questionnaires, they examined changes in values in areas such as religion, gender relations, work motivation, democracy, the country's system of governance, social capital, participation in political life, tolerance, environmental protection and subjective well-being. The sociological community is analysing the impact of these changes on countries' economic development, citizens' quality of life and democracy. According to the study's authors, the population's attitudes play an important role in economic development, the emergence and functioning of democratic institutions, gender equality and the effectiveness of governance.

The research was conducted in countries with different political regimes, at various stages of economic development — ranging from poor to very wealthy nations — and with a wide variety of cultural forms.

The researchers compare countries across two broad categories of values: survival values versus self-expression values, and traditional values versus secular-rational values.

Survival values include economic and physical security, material values, intolerance of dissent and xenophobia, a low regard for freedom and human rights, a willingness to accept authoritarianism and submission, and a belief in the limitless possibilities of science and technology. Self-expression values include personal freedom, human rights, a high level of material well-being and income, and attention to environmental issues and gender equality.

In our view, survival values, as interpreted in this way, appear problematic. First and foremost, we ourselves must be a source of safety for other people; otherwise, the divide between peoples will only deepen. Unfortunately, it is precisely this opposite situation that is becoming absolutely predominant in many cases today.

In the category of traditional versus secular-rational values, traditional values include religion, family, respect for authority, absolute standards, social conformity, and the prioritization of consensus over political disagreement. Secular-rational values include rational behavior, the pursuit of success, a deep understanding of the advantages of a secular state, and the limitation of the influence and role of religion.

It is particularly important to note in this study that, as generations change, self-expression values are becoming increasingly widespread. Therefore, according to the authors of the study, countries with authoritarian regimes may become liberal states in 15–20 years. Countries where the level of democracy does not yet correspond to the population's self-expression values may, over time, also transform into genuinely democratic states.

It must be emphasised that liberal ('soft') values — such as mutual understanding, tolerance, pluralism, and so on — are, in general terms, abstract. On the surface, they appear highly positive; however, in real life, in actual socio-political practice, they turn out to contain serious flaws. Thus, in the West, where liberalism is one of the leading ideologies, liberal values are taken to the point of utter absurdity and become a threat not only to traditional values, but to the very values of human life and development. Examples of this include the *de facto* destruction of the institution of the family (adoption of children by same-sex couples, turning a blind eye to neo-fascist manifestations, etc.). In the Republic of Kazakhstan, liberal values have not yet reached such extreme forms of expression, and it is probably for this very reason that Kazakhs welcome them; however, in the future, should the West expand into our country, these values may supplant the traditional values of the Kazakh people and other ethnic groups in Kazakhstan.

The main social group most vulnerable to the substitution of genuine values with false ones is the younger generation — from early childhood through to adolescence. During adolescence, values and goals undergo a transformation, and ideals and priorities shift. For an adolescent, an adult often becomes an ideal, yet this figure is viewed uncritically. Adult life seems more real and comfortable to them, but they cannot yet enter it: objectively, they are not yet ready to become members of this group. Adults, for objective reasons, do not accept them into their group. Even young men and women, who are only three or four years older than the teenager, adhere to the same principle. To the adolescent, all this seems like a blatant injustice. In such a situation, a particular type of consciousness develops, characteristic specifically of adolescents: logical thinking combines with emotional thinking, giving rise to an internal antinomy between consciousness and adolescent life. It should be emphasised that adolescence and early young adulthood are characterised not only by psychological instability, but also by the instability of worldviews and value orientations.

Within youth social groups, adolescence is characterised by a sense of nihilism towards the principles of adult life and an extremism of values. In the age of globalisation, young people's minds are deliberately manipulated by the architects and actors of large-scale strategic projects. Young people's minds are prone to unquestioningly trusting hostile propaganda and succumbing to the influence of criminal, sectarian, terrorist and other organisations. On the one hand, young people are the future of the nation-state; on the other hand, manipulators, by diverting their consciousness from a constructive path, are turning them into a slow-acting explosive force. The emissaries of globalisation rely precisely on this social stratum and seek to destroy fundamental values in the minds of young people, and ultimately the very concept of value itself. For example, spending time on various forms of entertainment is promoted as one of the highest values.

What is the situation in modern Kazakhstan in the context of the global civilisational crisis? Following the collapse of the Soviet Union, due to the drastic change in the state's political and economic course, a significant portion of the population experienced a crisis of values. Ethical and political crises arose, as well as crises of professional demand, identity, and so on. However, over time, people adapted to the new conditions and overcame many of these crises.

At the same time, both before and during the Soviet era, Kazakhs, Russians, Belarusians and other peoples lived in a society dominated by the values of collectivism and mutual aid; these values remain largely intact today. It is precisely these authentic values that have enabled the citizens of Kazakhstan to resist the false values which, according to a number of researchers, have taken hold in modern Western Europe. Research findings show that, on the whole, high values prevail in Kazakhstan, in particular life-affirming and peace-loving ideals. The majority of Kazakhstani people prioritise family values, health, creative work and spiritual and moral ideals.

According to specific social surveys, the worldview, beliefs and associated value choices of Kazakhstani people are quite contradictory. Even on similar issues, opinions vary significantly. This is linked to Kazakhstan's deepening integration into the global community and the vast amount of information coming from all over the world and from a wide variety of sources. For example, the greatest confusion is observed regarding the issue of liberal values. Many confuse an abstract understanding of liberal values — gentleness, kindness, tolerance, openness to dialogue, etc. — with the concrete historical reality of liberalism as a form of Western intervention, that is, as a strategy for the destruction of traditional value systems.

One of the main practical tasks in overcoming the crisis of values is to make substantial changes to the content and structure of the education system. The primary aim of a person's upbringing and education must be spirituality, understood as unconditional morality, love for everything around us, and creativity inspired by love. However, at present, in Kazakhstan and across the world, education is largely focused primarily on technological utility and the creation of a 'human-computer' type.

Education must be made more human-centred and focused on the humanities. School and university curricula should incorporate more courses in ethics, aesthetics, psychology and ecology, and should increasingly involve experts from the fields of culture and Kazakhstan's socio-economic life. The development of the human personality, its values and goals begins in early childhood. Therefore, from a young age — in an engaging way, through games and real-life situations — it is necessary to foster an ethical imperative that meets the demands of the 21st century. Accordingly, teaching materials, textbooks, technical resources and supplementary aids must be developed on the basis of humanistic values and methodologies; in collaborative activities and communication among pupils, the principle of prioritising respect for others must be upheld. Only in this way is it possible to revive humanistic values, and with them — ethical, aesthetic, cognitive and religious values. This will contribute to the formation of genuine tolerance, the imperative of mutual responsibility and the development of immunity to various forms of extremism, above all religious extremism. 'To

nurture the human soul and shape one's worldview, it is important to make effective use of the spiritual values of world and traditional religions...' [11; 56–57]. Therefore, the education of young people and their spiritual upbringing are a matter of urgent importance for the country's future.

The Kazakhstani media must implement cultural and educational policies in a more systematic and consistent manner. This involves promoting high values among the country's youth — not through forced indoctrination, but by fostering a genuinely humanistic outlook among the audience. For example, in our view, it is necessary to diversify the state radio broadcasting programme offered by Kazakh Radio, including literary and philosophical discussions and meetings, music reviews and masterclasses, and interviews with representatives of Kazakhstan's creative elite and interesting individuals. Various programmes should be dedicated to the natural and morally convincing cultivation of the finest human feelings and qualities in children and young people. Generational patterns offer a cautiously optimistic counterpoint. Youth in Kazakhstan tend to articulate more liberal views on gender, but the influence of family and society remains strong [12; 7].

Contemporary research, including sociological studies, suggests that several systems of value orientations currently coexist across the post-Soviet space, embraced by both young people and adults. One of these is close to the post-industrial individualistic value model; its adherents are predominantly residents of capital cities and major urban centres. The second system is represented by those with a traditional Kazakh mindset and is oriented towards a patriarchal value model; it is characteristic of residents of small towns, suburban areas and the regions. In addition to these two models of value orientations, a third, distinctly noticeable type of mentality is emerging — a mixed, not yet fully defined type of value consciousness, characteristic of residents of medium-sized towns and industrial regions remote from the centre. To a certain extent, this group shows sympathy for Western-style values, but seeks, where possible, to adapt them to the foundations of the traditional value system.

Conclusion: Future Tasks

The state and society are called upon to actively and consistently counter the crisis of civilisational values, as effectively resisting this crisis — which is being imposed on us from all sides — is a matter of national and cultural security for the Republic of Kazakhstan.

In order to shape sound values, meaningful guidelines and ideals, measures are required that go beyond the economic or political sphere. In this context, such measures are, in fact, secondary. It is necessary to uphold and purposefully affirm the priority of values (especially spiritual ones) over needs and interests, as it is precisely these values that set the highest standards and ideals, maxims and imperatives for the individual.

The value system of today's Kazakhstani youth is characterised by the following features.

Among the everyday values of young Kazakhs, trends towards pragmatism and individualism are clearly evident, which is linked to the transition of Kazakhstani society to a market economy. Vital and relevant values include material well-being, interesting work, health and love. Although spiritual values do not yet occupy a sufficiently firm place in the value system of young people, it should be noted that, in the hierarchy of values of today's youth in Kazakhstan, positive value orientations are beginning to prevail over negative ones.

The spiritual values of today's Kazakhstani youth are shaped by their new spiritual needs and aspirations. This is linked to the challenges arising within Kazakhstan's youth community, as these new aspirations do not always align with high moral values. At the same time, this situation is due to the transitional nature of youth: lofty spiritual aspirations — love, friendship, creativity — are combined with a lack of life experience and an as yet insufficient ability to manage one's own inner world of emotions.

The Kazakhstani media can play an important role in fostering high moral values by pursuing a more consistent cultural and educational policy. For example, in our view, state radio and television should not only broadcast pop songs, but significantly diversify their programming by including literary and philosophical discussions, music reviews and masterclasses, and interviews with interesting people and representatives of Kazakhstan's creative elite. It is desirable to devote more programmes to children, gently fostering in them the finest human feelings and qualities.

Overall, there is a need for the consistent humanisation of the sphere of education and upbringing, namely the formation of an ethical imperative commensurate with the challenges of the 21st century, and the principle of prioritising others in the communication and joint activities of young people. Under these conditions, there is an opportunity for the revival and development of humanistic values, the formation of an imperative of mutual responsibility, and immunity to various forms of extremism.

The global situation in today's world, alongside its crises and negative aspects, offers many positive opportunities for the full development of young people. For instance, travelling to different countries is nothing less than a way of broadening one's horizons, a means of learning several languages, and a way of deepening one's understanding of other cultures and peoples. Or, for example, a phenomenon such as the expansion of online communication. This implies a significant broadening of the geographical scope of human interaction.

Thus, the global crisis is a kind of crossroads: there is the possibility of stalling in development, the possibility of reaching a dead end and perishing altogether, and the possibility of finding and embracing new ways of life.

Values in themselves are neither purely positive nor purely negative. In the values of the global world, just as in the values of traditional cultures, one can find both, provided, of course, that one approaches these values from a subjective standpoint. Therefore, what is needed are not so much past or present values as true, higher, absolute ones. In these, the global and the national converge into universal human ideals, into a single humanistic axiology.

The modern world is a world that looks to the future. It is clear that some of its forms will fade away, and some structures will undergo change. But the key lies in development and evolution. At the very least, all forms and structures of human life are afforded this opportunity. In our era, this opportunity to evolve is particularly real because times of crisis give rise to unprecedented phenomena and great changes from within. And this opens up wonderful opportunities and global prospects for young people, for new generations.

References

- 1 Хайдеггер М. Ницше и пустота / М. Хайдеггер. — М.: Алгоритм, 2018. — 288 с.
- 2 Гартман Н. Этика / Н. Гартман. — СПб.: Владимир Даль, 2002. — 708 с.
- 3 Сейтахметова Н.Л. Культурный трансфер как фактор диалога цивилизаций / Н.Л. Сейтахметова // Культура и ценности общества в условиях обновления современного Казахстана: сборник материалов республиканской научно-практической конференции. — Алматы: ИФПР КН МНВО РК, 2022. — С. 15–24.
- 4 Семенов В.Е. Ценностные ориентации современной молодежи / В.Е. Семенов // Социологические исследования. — 2007. — № 4. — С. 37–43.
- 5 Гегель Л.А. Ценностные ориентации молодых россиян: новые тенденции / Л.А. Гегель // Молодежь и инновационное развитие России: сборник научных статей по материалам научных конференций. — М.: Московский гуманитарный университет, 2011. — С. 10–19.
- 6 Қазақстан Республикасы Стратегиялық жоспарлау және реформалар агенттігі Ұлттық статистика бюросы. 2026 жылдың басындағы Қазақстан Республикасы халқының жынысы және жергілікті жер типі бойынша саны. — Астана, 2026. — [Электрондық ресурс]. — Қолжетімділігі: <https://stat.gov.kz/industries/social-statistics/demography/publications/475751/> (қаралған күні: 17.05.2026).
- 7 Джусибаева А.К. Подходы к регулированию внешней миграции молодежи Казахстана и реализации миграционной политики / А.К. Джусибаева // Веснік Брэскага ўніверсітэта. Серыя 1. Філасофія. Паліталогія. Сацыялогія. — 2025. — № 2. — С. 97–103.
- 8 Аргынбаева Ж. Тенденции и особенности внешней миграции молодежи Казахстана в 2019–2023 годах: анализ структурных и мотивационных факторов / Ж. Аргынбаева // Казахстан-Спектр. Социологические исследования. — 2025. — Т. 113, № 4. — С. 143–153. DOI: 10.52536/2415-8216.2025.113.4.003.
- 9 Сорокин П.А. Социальная и культурная динамика / П.А. Сорокин; пер. с англ., вступ. ст. и коммент. В.В. Сапова. — М.: Астрель, 2006. — 1176 с.
- 10 World Values Survey [Electronic resource] // Encyclopaedia Britannica. — Access mode: <https://www.britannica.com/topic/World-Values-Survey> (date of access: 30.09.2023).
- 11 Байтенова Н.Ж. Дәстүр мен жаңашылдықтың діни қырларын зерделеудегі исламтанулық және дінтанулық білім беруді жетілдіру жолдары / Н.Ж. Байтенова, Ж.Ф. Жорабек // Дәстүр мен жаңашылдықтың діни қырлары әлемдік және қазақстандық болмыс аясында: Республикалық ғылыми конференция материалдарының жинағы. — Алматы: ҚР ҒЖБМ ҒК Философия, саясаттану және дінтану институты, 2022. — Б. 54–61.
- 12 Toktarbekova L. Youth Perceptions of Gender Equality in Kazakhstan: a Sociological Analysis / L. Toktarbekova // Journal of Feminist Family Therapy. — 2026. — Vol. 38, № 2-3. — P. 152–183. <https://doi.org/10.1080/08952833.2026.2639235>

А.Ж. Ержанова, Л.Н. Токтарбекова, А.С. Дусипова

Қазіргі қазақстандық жастардың құндылықтары: ұлттық және жаһандық

Мақалада жаһандану, посткеңестік жаңғыру және қоғамдық өмірді цифрландыру жағдайындағы қазіргі Қазақстан жастарының құндылықтық бағдарларының трансформациясына әлеуметтік-философиялық талдау жасалған. Зерттеудің мақсаты – қазақстандық жастардың өмірлік стратегияларының аксиологиялық негіздерін және дәстүрлі ұлттық құндылықтар мен қазіргі индивидуалистік ұстанымдардың өзара әрекеттесу сипатын анықтау. Зерттеудің теориялық-әдіснамалық негізін философиялық аксиология қағидалары, әлеуметтік-мәдени динамика тұжырымдамалары және «Батыс–Шығыс» салыстырмалы моделі құрайды. Әлеуметтік-философиялық, аксиологиялық, салыстырмалы және әлеуметтік-мәдени талдау әдістерін біріктіретін пәнаралық тәсіл қолданылды. Эмпирикалық база әлеуметтанулық зерттеулердің нәтижелерін, ресми статистикалық деректерді, талдамалық материалдарды, білім беру және медиакеңістікке жүргізілген контент-талдау нәтижелерін қамтиды. Қазақстандық жастардың құндылықтық санасында прагматизм, индивидуализм және материалдық әл-ауқатқа ұмтылу отбасы, білім, еңбек, достық, дін және рухани дамудың тұрақты маңыздылығымен ұштасатыны анықталды. Білім алу және еңбек көші-қоны жастардың кәсіби тұрғыдан өзін-өзі жүзеге асыруға, сапалы білім алуға, лайықты еңбекақы мен жоғары өмір сүру деңгейіне ұмтылуымен байланысты екені белгіленді. Зерттеудің ғылыми жаңалығы жастар құндылықтарының трансформациясын аксиологиялық дағдарыс пен қоғамдық жаңарудың қарама-қайшылықты бірлігі ретінде түсіндіруде көрініс табады. Білім беруді гуманизациялау, бұқаралық ақпарат құралдарының мәдени-ағартушылық қызметін күшейту және өзара жауапкершілік этикасын қалыптастыру қажеттілігі негізделді. Ұлттық және жаһандық құндылықтарды гуманистік аксиология қағидалары негізінде үйлестіруге болатыны туралы қорытынды жасалды.

Кілт сөздер: философиялық аксиология, құндылықтық бағдарлар, Қазақстан жастары, құндылықтар трансформациясы, жаһандану, дәстүрлі құндылықтар, индивидуализм, жастар көші-қоны, білім берудегі гуманизация, әлеуметтік-мәдени динамика.

А.Ж. Ержанова, Л.Н. Токтарбекова, А.С. Дусипова

Ценности современной казахстанской молодежи: национальное и глобальное

В статье представлен социально-философский анализ трансформации ценностных ориентаций молодежи современного Казахстана в условиях глобализации, постсоветской модернизации и цифровизации общественной жизни. Цель исследования состоит в выявлении аксиологических оснований жизненных стратегий казахстанской молодежи, а также характера взаимодействия традиционных национальных ценностей и современных индивидуалистических установок. Теоретико-методологическую основу исследования составили положения философской аксиологии, концепции социокультурной динамики и сравнительная модель «Запад — Восток». Использован междисциплинарный подход, объединяющий социально-философский, аксиологический, сравнительный и социокультурный методы анализа. Эмпирическую базу составили результаты социологических исследований, официальные статистические данные, аналитические материалы и результаты контент-анализа образовательного и медиапространства. Выявлено, что ценностное сознание казахстанской молодежи характеризуется сочетанием прагматизма, индивидуализма и ориентации на материальное благополучие с устойчивой значимостью семьи, образования, труда, дружбы, религии и духовного развития. Установлено, что образовательная и трудовая миграция связана со стремлением молодых людей к профессиональной самореализации, качественному образованию, достойной оплате труда и повышению уровня жизни. Научная новизна исследования заключается в интерпретации трансформации молодежных ценностей как противоречивого единства аксиологического кризиса и общественного обновления. Обоснована необходимость гуманизации образования, усиления культурно-просветительской функции средств массовой информации и формирования этики взаимной ответственности. Сделан вывод, что согласование национальных и глобальных ценностей возможно на основе принципов гуманистической аксиологии.

Ключевые слова: философская аксиология, ценностные ориентации, молодежь Казахстана, трансформация ценностей, глобализация, традиционные ценности, индивидуализм, молодежная миграция, гуманизация образования, социокультурная динамика.

References

- 1 Heidegger, M. (2018). *Nitsshe i pustota* [Nietzsche and emptiness]. Moscow: Algoritm [in Russian].
- 2 Hartmann, N. (2002). *Etika* [Ethics]. Saint Petersburg: Vladimir Dal [in Russian].
- 3 Seitakhmetova, N.L. (2022). Kulturnyi transfer kak faktor dialoga tsivilizatsii [Cultural transfer as a factor in the dialogue of civilizations]. *Kultura i tsennosti obshchestva v usloviakh obnoveniia sovremennogo Kazakhstana: sbornik materialov respublikanskoi nauchno-prakticheskoi konferentsii — Culture and values of society in the context of renewal of modern Kazakhstan: proceedings of the republican scientific-practical conference* (pp. 15–24). Almaty: IFPR KN MNVO RK [in Russian].
- 4 Semenov, V.E. (2007). Tsennostnye orientatsii sovremennoi molodezhi [Value orientations of contemporary youth]. *Sotsiologicheskie issledovaniia — Sociological Studies*, 4, 37–43 [in Russian].
- 5 Gegel, L.A. (2011). Tsennostnye orientatsii molodykh rossiian: novye tendentsii [Value orientations of young Russians: new trends]. *Molodezh i innovatsionnoe razvitie Rossii: sbornik nauchnykh statei po materialam nauchnykh konferentsii — Youth and innovative development of Russia: collection of scientific articles based on conference materials* (pp. 10–19). Moscow: Moskovskii gumanitarnyi universitet [in Russian].
- 6 (2026). Qazaqstan Respublikasy Strategiialyq zhosparlau zhane reformalar agenttigi Ulttyq statistika biurosy. 2026 zhyldyn basyndagy Qazaqstan Respublikasy khalqynyn zhynysy zhane zhergilikti zher tipi boiynsha sany [Population of the Republic of Kazakhstan by sex and type of locality at the beginning of 2026]. Astana. *stat.gov.kz*. Retrieved from <https://stat.gov.kz/industries/social-statistics/demography/publications/475751/> [in Kazakh].
- 7 Dzhusibalieva, A.K. (2025). Podkhody k regulirovaniu vneshnei migratsii molodezhi Kazakhstana i realizatsii migratsionnoi politiki [Approaches to regulating external migration of Kazakhstani youth and implementing migration policy]. *Vesnik Brestskago universiteta. Seriya 1. Filosofii. Palitalogiia. Satsiialohiia — Bulletin of Brest University. Series 1. Philosophy. Political Science. Sociology*, 2, 97–103 [in Russian].
- 8 Argyubaeva, Zh. (2025). Tendentsii i osobennosti vneshnei migratsii molodezhi Kazakhstana v 2019–2023 godakh: analiz strukturnykh i motivatsionnykh faktorov [Trends and features of external migration of Kazakhstani youth in 2019–2023: analysis of structural and motivational factors]. *Kazakhstan-Spektr. Sotsiologicheskie issledovaniia — Kazakhstan-Spectrum. Sociological Studies*, 113(4), 143–153. <https://doi.org/10.52536/2415-8216.2025.113.4.003> [in Russian].
- 9 Sorokin, P.A. (2006). *Sotsialnaia i kulturnaia dinamika* [Social and cultural dynamics]. V.V. Sapov (Trans., Intro. & Comment.). Moscow: Astrel [in Russian].
- 10 World Values Survey. *Encyclopaedia Britannica*. Retrieved from <https://www.britannica.com/topic/World-Values-Survey>
- 11 Baitenova, N.Zh., & Zhorabek, Zh.G. (2022). Dastur men zhanashyldyqtyn dini qyrlaryn zerdeleudegi islamtanulyq zhane dintanulyq bilim berudi zhetildiru zholdary [Ways to improve Islamic studies and religious studies education in examining the religious aspects of tradition and innovation]. *Dastur men zhanashyldyqtyn dini qyrlaryn alegendik zhane qazaqstandyq bolmys aiasynda: Respublikalyq gylymi konferentsiia materialdarynyn zhinagy — Religious aspects of tradition and innovation in the context of global and Kazakhstani reality: proceedings of the republican scientific conference* (pp. 54–61). Almaty: QR GZhBM GK Filosofii, saiasattanu zhane dintanu instituty [in Kazakh].
- 12 Toktarbekova, L. (2026). Youth perceptions of gender equality in Kazakhstan: A sociological analysis. *Journal of Feminist Family Therapy*, 38(2-3), 152–183. <https://doi.org/10.1080/08952833.2026.2639235>

Information about the authors

Yerzhanova Aidana Zhenisovna — PhD, Department of Social and Humanitarian Disciplines, Kazakh National Women's Teacher Training University, Almaty, Kazakhstan, <https://orcid.org/0000-0002-6791-9025>

Toktarbekova Laura Niyazbekovna — Associate Professor, PhD, Leading Researcher, Center for Religious Studies, Institute of Philosophy, Political Science and Religious Studies CS MSHE RK, Almaty, Kazakhstan, <https://orcid.org/0000-0003-4063-8255>

Dussipova Aisana Saginbayevna — PhD, Senior Lecturer, The Assembly of the People of Kazakhstan and the Department of Social and Political Disciplines, K. Zhubanov Aktobe Regional University, Aktobe, Kazakhstan, <https://orcid.org/0000-0003-3528-8916>