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The study of value orientations of modern Kazakhstani youth as the main determinant of a changing person in a changing world

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Abstract. Despite the strengthening of the world globalization processes accompanied by the development of individualistic values and devaluation of basic values, today we witness that contrary to this there is a strengthening of universal values, primarily related to the increase of spirituality in general. In our opinion, this paradox is caused, first of all, by the events that are taking place in the world today - coronavirus, military actions unleashed by Russia, various natural cataclysms and others. This leads not only to the actualization of the study of value orientations, but also to a change in the paradigm of their research. The study of the peculiarities of value orientations of modern youth is of particular importance, since it is demanded by the actual requirements of the social situation of development of the changing personality of the new generation, formed at the turn of the century - XX and XXI, having no experience of Soviet education and upbringing.

Object of the research: students studying at Al-Farabi Kazakh National University.

Empirical base of the study: Kazakh National University named after Al-Farabi. The study involved 131 students (1-4 courses) studying at the Faculty of Philosophy and Political Science (FPS).

The conducted research showed that modern Kazakhstani students (by the example of students of KazNU named after Al-Farabi) have developed more values of Self-Transcendence (Self-Transcendence), including universalism and kindness. The formed values fully manifest themselves in the sphere of moral consciousness, moral actions and personal moral (spiritual) properties, which is confirmed by statistically revealed interrelations.

The scientific and practical significance of the study lies in the fact that its results reflect, on the one hand, the formation and ongoing transformation of values in modern youth, on the other hand - the conflict between the way things should be and the way they want to be, what guidelines are set by external social reality. Consequently, the value orientations of modern Kazakhstani students are conditioned by the social situation of development of a changing personality in a changing world.

Keywords: values, value orientations, modern Kazakhstani students, self-transcendence, moral and spiritual properties, etc.

Introduction

Modern Kazakhstan is a young independent state that has undergone a colossal transformation from the totalitarian Soviet system to the formation of a new sovereign and democratic society.

This has led to the fact that the majority of Kazakhstani people have changed their system of values, many traditional - spiritual, moral and humanistic values, characteristic of a highly collectivist culture, which have become an integral part of their life and development during the centuries-long history of existence, have undergone significant changes.

World events that have taken place in recent years have contributed to this change. First of all, the coronavirus pandemic that swept through all countries, the months-long quarantine and the subsequent depression.

The rallies that took place in January 2022 in a number of regions of Kazakhstan, which ended in bloody repressions and numerous victims, Russia's military attack on Ukraine, the massive influx of Russian citizens into the country have led to increased uncertainty in society, and were the reason for the reassessment and devaluation of already existing values and the creation of new ones.

In this regard, today modern Kazakhstan, despite the unsolved many social, economic, political and confessional problems, is facing the problem of preserving spiritual and moral guidelines on which the centuries-old culture of nomads is based. Understanding of these processes, their evaluation and subsequent prognosis today is unrealistic without reconstruction of a complete representation and understanding of personal development, its moral and spiritual development and perfection. As a consequence, the appeal to the phenomenon of "value orientations" as a special subject of socio-psychological research seems relevant and important, since it is demanded by the actual needs of modernity, in particular, by the practice of building and further development of a sovereign and democratic state.

In modern socio-psychological literature, value orientations are usually considered as - a complex psychological determinant of personality, determining its development, formation, motives and attitudes, based on the needs of a particular society. Value orientations determine the fundamental and systematic approach of personality to itself, to its actions and behavior, to other people and in general to the world around.

Understanding of the content, meaningfulness of the main characteristics of value orientations of student youth and their connection with spiritual characteristics will be constantly increasing in the conditions of formation of modern generation "Z", caused by informatization, globalization and integration of Kazakhstan into the world space. Therefore, this age group is of the greatest interest and is the most promising for the study of various aspects of transformations of value orientations.

In light of the above, the problem of our research comes from the need to conduct a study of value orientations that determine the attitude to the world of modern Kazakhstani student youth of the XXI century, undergoing global changes in the changing world.

The purpose of the study is to conduct a socio-psychological study of the peculiarities of value orientations of youth on the example of students from Kazakh National University named after Al-Farabi. This will allow us to identify the main trends characteristic of Kazakhstani student youth in the modern period.

The research will focus on students enrolled at the Kazakh National University named after Al-Farabi.

Subject of the study: features of value orientations of student youth belonging to different confessional groups (in our study - Islam and Orthodoxy).

Empirical base of the study: Kazakh National University named after al-Farabi.

The study involved 131 students (1-4 courses) studying at the Faculty of Philosophy and Political Science (FPS). All students who participated in the study received a link to participate in the Google Forms platform by e-mail.

Research methods

To conduct the study, a methodological toolkit was used, including 2 methods:

- Cultural Value Orientation Measurement technique (SVS - Schwartz Value Survey) [1];
- Spiritual Personality Questionnaire (Husain, Luqman, Jahan, 2012).

The methodology for measuring cultural value orientations (SVS - Schwartz Value Survey) is a list (57 values) containing two parts.

The Spiritual Personality Questionnaire, created by Husain, Luqman, and Jaha in 2017 to identify the level of manifestation of the spirituality of the individual, includes 28 items that are evaluated on a five-point Likert scale [3].

At the same time, the sum of scores resulting from the ODL-NV can be modified from 28 to 140 points. Consequently, a higher sum of points is an indicator of a higher level of manifestation of personal spirituality.

To calculate reliability, the Cronbach's Alpha coefficient was used, showing Reliability: $\alpha = 0,893$.

Results and discussion

The following methods were used for quantitative data processing: descriptive statistics (tabular representation, graphical representation, mean), paired Student's t-test [4], canonical correlations method [5] including calculation of correlations by Pearson's criterion and One-way ANOVA [6].

To perform the statistical test, we made the following assumptions:

- each representative of one sample from one general population corresponds to a representative of another sample from the second general population;
- the obtained data of these samples are positively correlated, forming pairs;
- the distribution of the investigated characteristic both in the first and in the second sample corresponds to the normal law;
- the structure of the initial data: there are two values of the studied attribute for each object (for each pair).

The research conducted according to the Methodology for measuring cultural value orientations (SVS – Schwartz Value Survey) using Student's paired t-criterion allowed us to compare two levels of values under consideration - the level of normative ideals and the level of individual priorities [7].

The obtained results of the study are reflected in Table 1 and Figure 1.

Table 1

Significant differences between normative ideals and individual priorities among modern youth according to the method of measuring cultural value orientations [8]

Values	Normative ideals	Individual priorities	T-criteria	p
Conformity	9,9	8,9	3,862	0,000
Traditions	10,9	10,2	2,339	0,020
Kindness	11,4	8,8	9,174	0,000
Universality	18,0	14,1	11,541	0,000
Self-reliance	10,9	9,5	4,208	0,000
Stimulation	8,6	5,1	12,747	0,000
Hedonism	6,7	8,3	-5,509	0,000
Achievements	10,6	10,5	,094	0,925
Power	9,8	8,2	5,772	0,000
Security	12,2	10,5	5,131	0,000

Table 1 and Figure 1 show that significant differences between normative ideals and individual priorities among today's youth were found for 9 out of 10 values studied:

- Conformity (p=0.000)
- Traditions (p=0.020)
- Kindness (p=0.000)
- Universalism (p=0.000)
- Autonomy (p=0.000)
- Stimulation (p=0.000)
- Power (p=0.000)
- Security (p=0.000)
- Hedonism (p=0.000)

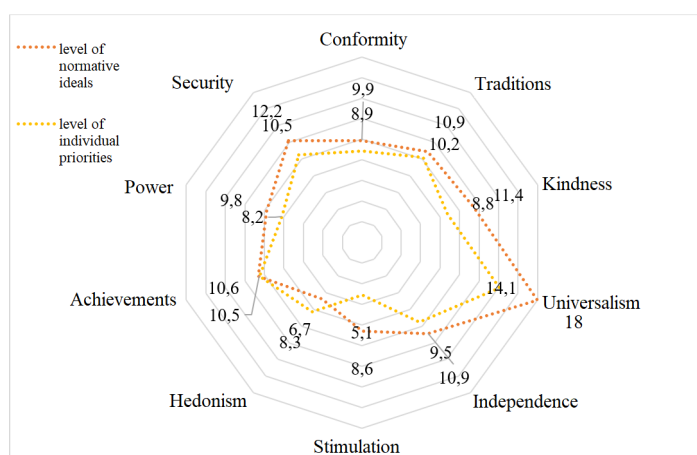


Figure 1. Differences between normative ideals and individual priorities among modern youth according to the method of measuring cultural value orientations [9]

As noted in the figure, significant differences in favor of normative ideals exist for 8 values under study - conformity, tradition, kindness, universalism, independence, stimulation, power and security [10].

This level of values, characterized by stability, is a reflection of Kazakhstani youth's ideas about the principles of behavior in different life situations.

At the same time, by emphasizing such a value as hedonism, young people show that personal priorities and orientations are also important for them. However, the conducted research proved that this level is more dependent on the external environment, on group pressure and, as a rule, correlates with specific actions of a person.

Consequently, at the level of beliefs, such values as conformity, traditions, kindness, universalism, independence, stimulation, power and security become more important among modern youth. As for the level of deeds, here such value as hedonism is manifested to the greatest extent.

The value of achievement has equally high significance both at the level of beliefs and at the level of deeds.

At the same time, it should be noted that the profile presented in Figure 1 shows that modern Kazakhstani youth also develop values of Self-Transcendence, including universalism (18) and kindness (11.4).

In the course of further research, the intensity of contribution of the levels of ideals and priorities of value orientations to each of the new canonical axes was studied. Table 2 presents the results of the conducted research.

Table 2

Intensity of contribution of the levels of ideals and priorities of value orientations to each of the new canonical axes

	Variables	Standardized coefficients of the canonical axis
Normative ideals	Conformity	-0,195
	Traditions	0,514
	Kindness	0,427
	Universality	0,883
	Self-reliance	0,147
	Stimulation	0,210
	Hedonism	1,022
	Achievements	0,284
	Power	0,957
	Security	-0,154
Individual priorities	Conformity	-0,037
	Traditions	0,182
	Kindness	0,646
	Universality	0,405

	Self-reliance	-0,549
	Stimulation	0,660
	Hedonism	-0,189
	Achievements	0,684
	Power	-0,419
	Security	-0,163

As shown in Table 2, the maximum contributions to each of the new canonical axes (in descending order) are made by such beliefs (ideals) as:

- "Hedonism" (RCi = 1.022) - the motivational goal is pleasure or sensual pleasure (pleasures, enjoyment of life);

- "Power" (RCi = 0.957) - achieving social status or prestige, control or dominance over people and means (authority, wealth, social power, maintaining one's public image, social recognition);

- "Universalism" (RCi = 0.883) - understanding, tolerance, protecting the well-being of all people and nature;

- "Traditions" (RCi = 0.514) - respecting, accepting customs and ideas that exist in the culture (respecting traditions, humility, piety, accepting one's fate, moderation) and following them.

In terms of prioritization (of actions), the study showed that the maximum contribution (in descending order) was made by values such as:

- "Achievement" (RCi = 0.684) - personal success through displaying competence in accordance with social standards;

- "Stimulation" (RCi = 0.660) - the desire for novelty and deep experiences;

- "Kindness" (RCi = 0.646) - preserving the well-being of people with whom the individual is in personal contact (helpfulness, loyalty, leniency, honesty, responsibility, friendship, mature love);

- "Independence" (RCi = -0.549) - independence of thinking and choice of ways of action, in creativity and research activity.

Based on the further presented results of the study it can be concluded that the social identity of student youth is expressed through the following values (ideals) as hedonism, power, universalism and tradition, while personal identity manifests itself in such values (priorities) as achievement, stimulation, kindness and autonomy. Consequently, the results of the conducted research, on the one hand, show the formation and transformation of values in modern youth, and on the other hand, prove the existence of an existing conflict between the way things should be and the way they want to be, what reference points are set by the external social reality.

At the next stage of analyzing the results of the study, we studied the relationship between the level of normative value orientations and the properties of spiritual personality (questionnaire "Spiritual Personality") using the method of canonical correlation. Adjusted for the volume of observations, the value of the canonical correlation coefficient between the level of beliefs (ideals) and spiritual values is equal to +0.544 (RCi = +0.544, $p < 0.000$).

The conducted analysis of the results of the study showed the existence of a fairly strong positive relationship between the two sets: the level of beliefs and spiritual personality properties, which is evidence that the normative ideals of youth are interrelated with the spiritual properties of personality and represent one of the main aspects of social identity of modern Kazakhstani youth.

Table 3 presents the results of studying the intensity of the contribution of the level of normative ideals of value orientations and properties of spiritual personality in each of the new canonical axes.

Table 3

Intensity of contribution of the levels of ideals and properties of spiritual personality in each of the new canonical axes

	Variables	Standardized coefficients of the canonical axis
Normative ideals	Conformity	-0,302
	Traditions	0,827
	Kindness	0,521
	Universality	0,823
	Self-reliance	0,214
	Stimulation	,345
	Hedonism	-0,672
	Achievements	0,555
	Power	0,660
Security	-0,360	
Properties of the spiritual person	Spiritual virtues	1,127
	A positive outlook on life	-0,111
	Spiritual discipline	0,155
	Kindness	-0,656
	Spiritual ministry	-0,701
High morality	-0,186	

The obtained results of the study (Table 3) showed that the maximum contributions to each of the new canonical axes (in descending order) are made by such beliefs (ideals) as

- "Traditions" (RCi = 0.827) – respect, acceptance of customs and ideas existing in the culture (respect for traditions, humility, piety, acceptance of one's fate, moderation) and following them;

- "Universalism" (RCi = 0.823) – understanding, tolerance, protecting the well-being of all people and nature;

- "Hedonism" (RCi = -0.672) – enjoyment or sensual pleasure (pleasures, enjoyment of life);

- "Power" (RCi = 0.660) – achieving social status or prestige, control or dominance over people and means (authority, wealth, social power, preserving one's public image, social recognition).

At the level of properties of spiritual personality (questionnaire "Spiritual Personality") the maximum contribution (in descending order) is made by such values:

- "Spiritual virtues" (RCi = 1.127) – fulfillment of promises, reliability, kindness, integrity and purity, truthfulness, politeness and good manners,

- "Spiritual Service" (RCi = -0.701) – expressed by performing virtuous acts, showing loyalty, devotion, generosity; oriented to the good of others,

– "Kindness" (RCi = -0.656) – personal desire to transcend the mind and feelings beyond the Self.

The results of the conducted analysis of canonical correlation within and between sets - indicators of normative ideals (beliefs) and properties of spiritual personality show high in strength correlations ($p=0.001$ and $p=0.050$). The obtained results are presented in Table 4.

Table 4

Interrelation of normative ideals and properties of spiritual personality

Normative ideals	Spiritual virtues	A positive outlook on life	Spiritual discipline	Kindness	Spiritual ministry	High morality
Conformity	0,387**	0,267**		0,359**	0,409**	0,390**
Traditions	0,367**	0,271**	0,148*	0,368**	0,372**	0,185*
Kindness	0,435**	0,257**	0,171*	0,379**	0,394**	0,347**
Universality	0,413**	0,347**	0,159*	0,376**	0,331**	0,333**
Self-reliance	0,369**	0,254**	0,176*	0,322**	0,338**	0,354**
Stimulation	0,311**	0,191**		0,323**	0,266**	0,230**
Hedonism	0,323**	0,179*		0,310**		
Achievements	0,378**	0,261**		0,294**	0,299**	0,272**
Power	0,257**	0,275**				0,219**
Security	0,449**	0,155*		0,400**	0,278**	0,309**

The figure reflects that "Spiritual Virtues" have positive correlations with all the studied beliefs: conformity ($r=0.387$), tradition ($r=0.367$), kindness ($r=0.435$), universalism ($r=0.413$), independence ($r=0.369$), stimulation ($r=0.311$), hedonism ($r=0.323$), achievement ($r=0.378$), power ($r=0.257$) and security ($r=0.449$).

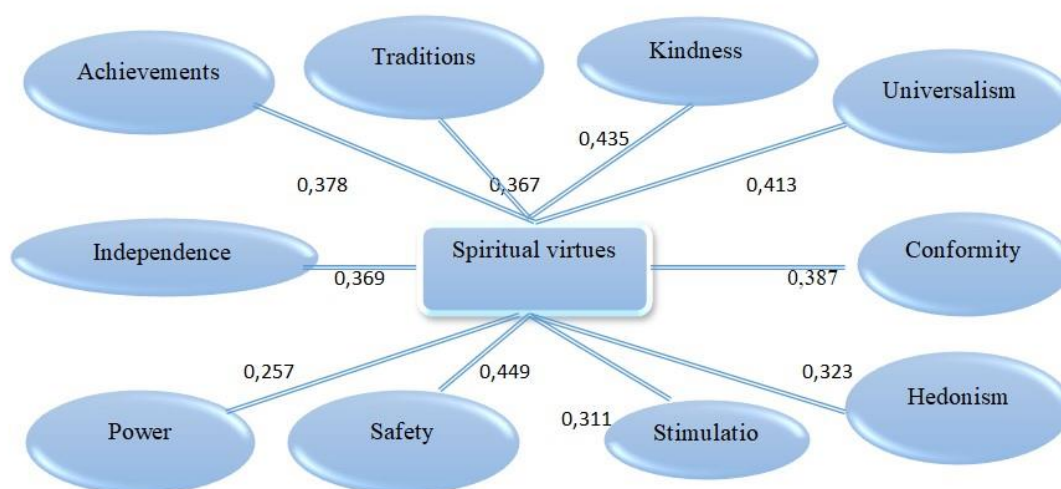


Figure 2. Correlational relationship of spiritual virtues and normative beliefs

Figure 3 displays that "Positive outlook on life" is associated with positive correlations with all the studied beliefs: conformity (r=0.267), tradition (r=0.271), kindness (r=0.257), universalism (r=0.347), independence (r=0.254), stimulation (r=0.191), hedonism (r=0.179), achievement (r=0.261), power (r=0.275) and security (r=0.155).

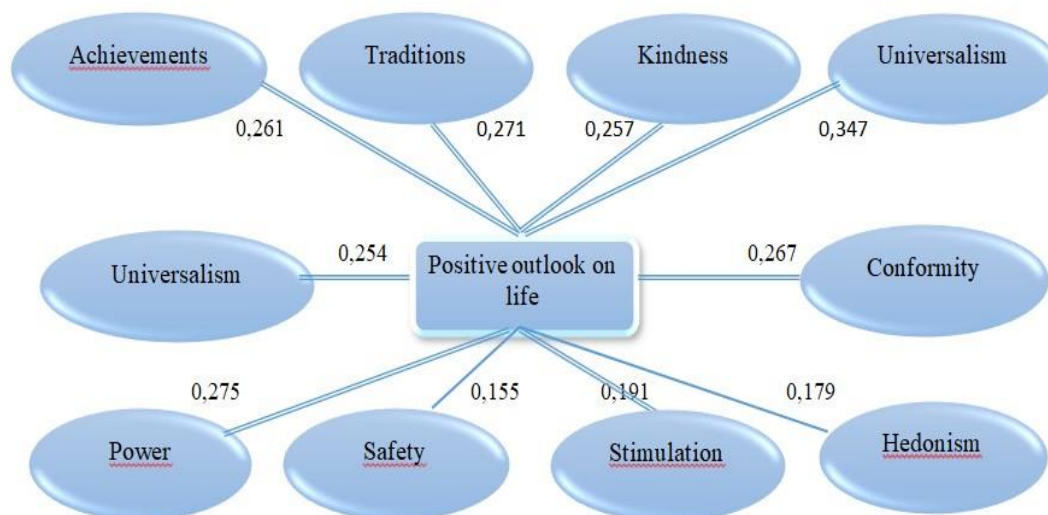


Figure 3. Correlational relationship of positive outlook on life and normative beliefs

Figure 4 further reflects that "Spiritual Discipline" is associated with 4 positive correlations with the examined beliefs (Figure 4) - tradition (r=0.148), kindness (r=0.171), universalism (r=0.159), independence (r=0.176).

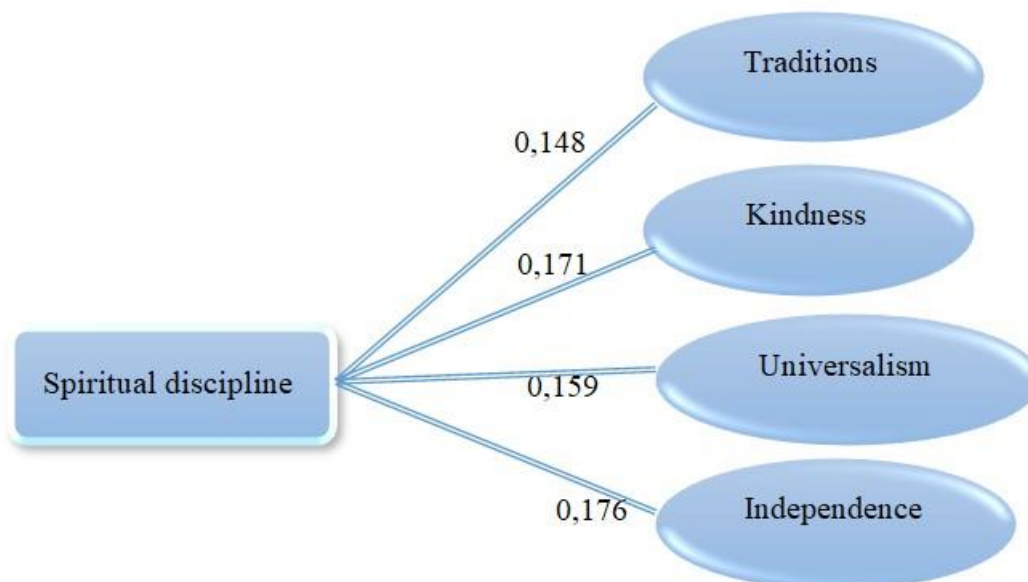


Figure 4. Correlational relationship of spiritual discipline and normative beliefs

"Kindness" is associated with 9 positive correlations with the studied beliefs (Figure 5): conformity (r=0.359), tradition (r=0.368), kindness (r=0.379), universalism (r=0.376), independence (r=0.322), stimulation (r=0.323), hedonism (r=0.310), achievement (r=0.394) and security (r=0.400).

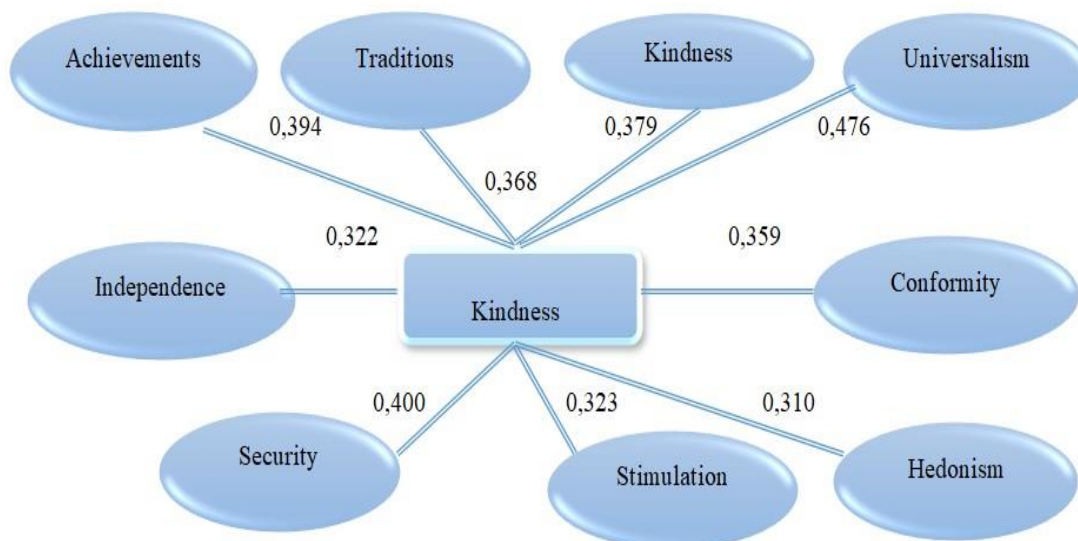


Figure 5. Correlational relationship of kindness and normative beliefs

"Spiritual service" is associated with 8 positive correlations with the studied beliefs (Figure 6) - conformity (r=0.409), tradition (r=0.372), kindness (r=0.394), universalism (r=0.331), independence (r=0.338), stimulation (r=0.266), achievement (r=0.299) and security (r=0.278).

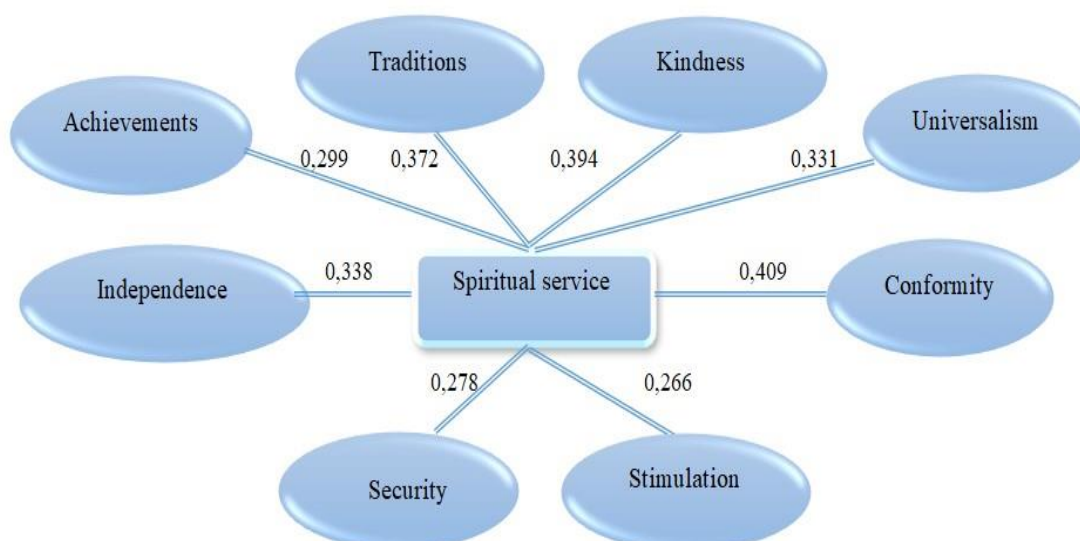


Figure 6. Correlational relationship between spiritual ministry and normative beliefs

Figure 7 reflects that "High Morality" is associated with 9 positive correlations with the studied beliefs - conformity ($r=0.390$), tradition ($r=0.185$), kindness ($r=0.347$), universalism ($r=0.333$), autonomy ($r=0.354$), stimulation ($r=0.230$), achievement ($r=0.272$), power ($r=0.219$) and security ($r=0.309$).

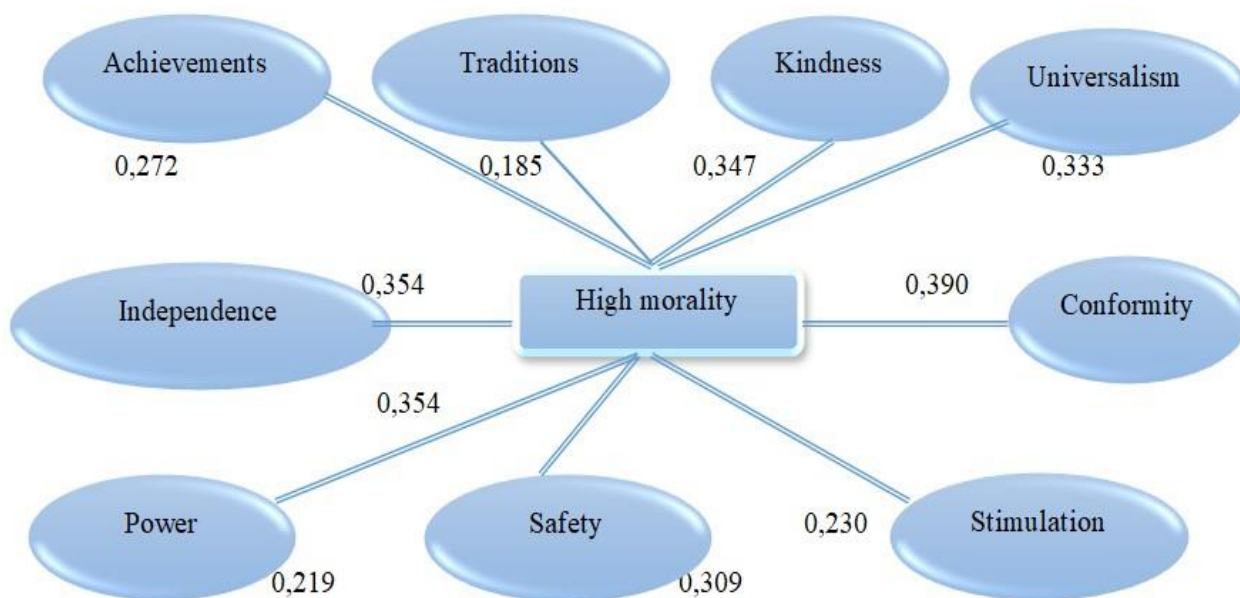


Figure 7. Correlational relationship of high morality and normative beliefs

As we can see, the correlation analysis carried out in the course of the study showed the existence of an existing expressed relationship between cultural normative values and spiritual properties of personality.

Conclusion

Thus, the consideration of value orientations as a complex socio-psychological phenomenon that determines the most important approach of a person to the surrounding world, including to himself, allowed us to conduct a theoretical and empirical study.

The conducted research has shown the formation of Kazakhstani ideal norms such as hedonism, power, universalism, traditions and such personality properties as spiritual virtues, spiritual service and kindness. Whereas, personal identity manifests itself in individual priorities such as achievement, stimulation, kindness, autonomy and spiritual personality properties such as positive outlook on life, spiritual virtues and kindness.

In addition, the study showed that modern Kazakhstani students (using students of Al-Farabi Kazakh National University as an example) are more inclined to the value of Self-Transcendence, which includes universalism and kindness. It is these values to a greater extent determine the level of development and manifestation of students' moral consciousness, regulate their moral

actions and personal moral (spiritual) properties. In the study this is confirmed by statistically revealed interrelationships.

The obtained data confirm the hypothesis of the study - value orientations of Kazakhstani students are mutually conditioned by spiritual properties of personality.

The obtained results of the study can also be considered as a reflection of socio-psychological phenomenon, when modern youth, on the one hand, in the course of socio-political and economic development of the country are formed and transformed certain values, and, on the other hand, students experience a conflict between how it should be and how they want to be and what guidelines are set by external social reality.

Consequently, value orientations of modern Kazakhstani students are conditioned by social, economic, political situation of development of a changing personality in a changing world.

Authors` Contributions

Aimaganbetova O.Kh. – collection, analysis or interpretation of work results, writing text;

Zhigitbekova B.D. – critical revision of its content;

Zhubanazarova N.S. – approval of the final version of the article for publication;

Adilova E.T. – responsibility for all aspects of the work, proper examination and resolution of issues related to the reliability of data.

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Қазіргі қазақстандық жастардың құндылық бағдарларын өзгермелі кеңістіктегі негізгі детерминаттар ретінде зерттеу

Аңдатпа. Әлемдік жаһандану процестерінің күшеюіне, құндылықтардың дамуы, сол сияқты негізгі құндылықтардың құнсыздануы қатар жүріп жатқан қоғам өзгерісіне қарамастан, жалпы адамзаттық құндылықтардың, ең алдымен, руханияттың өсуіне байланысты нығайып келе жатқанына куә болудамыз. Біздің ойымызша, бұл парадокс, ең алдымен, қазіргі әлемде болып жатқан оқиғалар – коронавирус, Ресей бастаған соғыс әрекеттері, түрлі табиғи апаттар және т.б. бағдарлар, сонымен қатар олардың зерттеу парадигмасының өзгеруінен байқалады. Бұл құндылық бағдарларды зерттеудің өзектілігіне ғана емес, сонымен қатар олардың зерттеу парадигмасының өзгеруіне әкеледі. Қазіргі жастардың құндылық бағдарларының ерекшеліктерін зерттеу айырықша маңызға ие, өйткені ол ХХ-XXI ғасырлар тоғысында, кеңестік білім мен тәрбиеден тәжірибесі жоқ жаңа ұрпақтың өзгермелі тұлғасын дамытудағы әлеуметтік жағдайдың қазіргі талаптары сұранысқа ие.

Зерттеу нысаны: әл-Фараби атындағы ҚазҰУ-де оқитын студенттер.

Зерттеудің эмпирикалық базасы: әл-Фараби атындағы Қазақ ұлттық университеті. Зерттеуге философия және саясаттану факультетінде (ФЖСФ) оқитын 131 студент (1-4 курс) қатысты.

Зерттеу көрсеткендей, қазіргі қазақстандық студенттерде (әл-Фараби атындағы ҚазҰУ студенттері мысалында) әмбебаптық пен мейірімділікті қоса алғанда, өзіндік трансценденттіліктің (Self-Transcendence) құндылықтары көбірек дамыған. Қалыптасқан құндылықтар адамгершілік сана, адамгершілік іс-әрекеттер мен жеке адамгершілік (рухани) қасиеттер саласында толық көрінеді. Бұл статистикалық анықталған қатынастармен расталады.

Зерттеудің ғылыми және практикалық маңызы оның нәтижелері, бір жағынан, қазіргі жастар арасында құндылықтардың қалыптасуы мен үздіксіз өзгеруін, екінші жағынан, қалай істеу керек және нені қалайтыны арасындағы қайшылықты, сыртқы әлеуметтік шындық қандай нұсқауларды белгілейтінін көрсетеді. Демек, қазіргі қазақстандық студенттердің құндылық бағдарлары құбылысы көп әлемдегі өзгеріске бейім тұлға дамуының әлеуметтік жағдайымен дәлелденген.

Түйін сөздер: құндылықтар, құндылық бағдар, қазіргі қазақстандық студенттер, трансценденттілік, адамгершілік, рухани қасиет.

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Изучение ценностных ориентаций современной казахстанской молодежи как основной детерминанты изменяющегося человека в изменяющемся мире

Аннотация. Несмотря на усиление мировых глобализационных процессов, сопровождающихся развитием индивидуалистических ценностей и девальвацией - базовых, сегодня мы являемся свидетелями того, что вопреки этому происходит укрепление общечеловеческих ценностей,

прежде всего, связанных с возрастанием духовности в целом. На наш взгляд, этот парадокс вызван, прежде всего, теми событиями, которые сегодня происходят в мире - коронавирус, военные действия, развязанные Россией, различные природные катаклизмы и др. Это приводит не только к актуализации изучения ценностных ориентаций, но и к изменению парадигмы их исследований. Особенную значимость приобретает исследование особенностей ценностных ориентаций современной молодежи, поскольку оно востребовано актуальными запросами социальной ситуации развития изменяющейся личности нового поколения, сформировавшейся на рубеже веков – XX и XXI, не имеющей опыта советского образования и воспитания.

Объект исследования: студенты, обучающиеся в КазНУ им. аль-Фараби.

Эмпирическая база исследования: Казахский национальный университет им. аль-Фараби. В исследовании приняли участие 131 студент (1-4 курсы), обучающиеся на факультете философии и политологии (ФФиП).

Проведенное исследование показало, что у современных казахстанских студентов (на примере студентов КазНУ им. аль-Фараби) развиты больше ценности самотрансцендентности (Self-Transcendence), включающей универсализм и доброту. Сформированные ценности в полной мере проявляют себя в сфере нравственного сознания, нравственных поступков и личностных нравственных (духовных) свойств, что подтверждается статистически выявленными взаимосвязями.

Научная и практическая значимость исследования заключается в том, что его результаты отражают, с одной стороны, формирование и происходящие трансформации ценностей у современной молодежи, с другой – конфликт, между тем, как должно и тем, как хочется, какие ориентиры задает внешняя социальная реальность. Следовательно, ценностные ориентации современных казахстанских студентов обусловлены социальной ситуацией развития изменяющейся личности в изменяющемся мире.

Ключевые слова: ценности, ценностные ориентации, современные казахстанские студенты, самотрансцендентность, нравственные и духовные свойства и др.

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