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"Transformation Of System Of Values In The Kazakhstan Society (Based On The Results Of Sociological Research)"

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Abstract

The changes which have occurred in the last two decades force scientists and politicians to look for answers to the contradictions and the problems which can be observed in the Kazakhstan society. One part sees the reason in the domestic policy pursued by the leaders, another part sees it in the attempt of the third states to interfere with the life of the country, the third part refers to the fact that society was not ready for the transformations which have happened in Kazakhstan. In our opinion, these and many other reasons may take place, but it shouldn't be left out of an account that the most part of responsibility lies on transformation of system of values, outlook, mentality and culture. The breaking of system of values affected the way of life of people, their views and priorities. The ongoing crisis of system of values generates all the others, as the basis of development of any society is the developed system of values and priorities. The Soviet system of values, which dominated for more than seventy years, in which paternalistic-infantile complexes were its basis, sometimes still takes place in life priorities of citizens, including youth. The archaic type of thinking, dominance of collectivist values and absence of feeling of personal responsibility involve formation of a syncretic image of a person.

Keywords: Kazakhstan society, values, sociological research, transformation;

1. Introduction

The social changes, which have happened in the Kazakhstan society, affected the transformation of system of values and priorities of the modern person. The reforming processes first of all affected socio-political, economic and cultural subsystems of society since they provide satisfaction of basic needs of a person. Transition from authoritative system to democracy, change of social system and social structure of society, political, economic...
reforms caused non-conformance of the system of requirements and ways of their satisfaction, and due to this the available human capital could not reconsider the values and views in rather short terms. The senior generation,

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Which has accepted moral imperatives of Soviet period, within the first decade showed misunderstanding, which can be noticed from their social and economic activity. However, the society does not stand still, it has social processes going on, including the demographic ones.

The generation, which in political chronology is called 'the children of independence', directly, felt the social changes, which have happened even before their birth. Due to the social and economic conditions becoming more complicated, the questions of successful socialization of youth did not really interest the senior generation, which in turn tried to survive the period of wild capitalism. Youth socialization is a very difficult process, consisting not only of transfer of accumulated knowledge, but also of formation of a certain type of a person corresponding to social system. Education of youth had fragmentary character, which certainly affected life points and values of young generation. Neither the school, the main function of which was the education of the younger generation, nor the family could not fully take educational function that affected formation of young generation, consciousness of which are dominated by paternalistic and dependent views.

The youth, left to itself in the conditions of transitional society, has formed its axiological system based on short, mass images of models of behavior, active acceptance of values of the western culture spread by mass media.

According to researchers, systems of values are the major formations in structure of consciousness and self-actualization of a person, as it is them that reflect his characteristics as a person". [1; 123] As far back as the classics of sociology explained "... the differentiation of values is connected with classes of objects from which acts of man are inseparable. This differentiation, on one hand, refers to an assessment of cultural samples and their "not empirical" systems of reference, and on the other hand, - to four large categories of empirical objects with which the person always deals, namely to social system, systems of the personality, organisms and the physical world". [2; 269] Values have explicit and implicit character, the choice of convenient means of action depends on their set. The problems arising in the process of formation of young generation were not solved and became more and more staticized, and the adult population could not help it due to an available social stock of knowledge inappropriate for modern conditions. Society with market economy and competition demanded more and more from a person and traditional habitus, having been formed, could not become a basis for his social success.

The question of systems of values of young generation is becoming more and more current as it (youth) is the most sensitive part of society in relation to occurring social-economic and political transformations. Researchers of the humanities started studying the value orientations of youth more actively to define, what the modern youth is interested in, what is important for it and to which views it adheres.

Stabilization of social-economic and political system allowed paying attention of the state to social development, and it was then when it was found out that values, which were created in the consciousness of youth, not always meet the requirements of society. The consciousness individualization, consumer behavior, refusal of the labor activity not connected with prestige and high salary did not fit the standard system of values in any way.

2. The findings of the study

So, we conducted a survey in Karaganda, the purpose of which was studying of basic values and priorities of modern youth. Young people participating in the survey were 16-29 years old; the choice is justified by that in this age continuum more or less formed system of values and life points can be observed. The random method of selection of respondents in our opinion was pertinent, due to what the selection included young people studying in colleges, higher education institutions of the city, engaged in professional activity, and also such category as the unemployed and housewives.

In this article we provide the results of the first block of tools, which in our opinion is the most interesting and corresponds to the declared subject of the article.

The first block of questions was directed on determination of basic values of modern youth. Results of the survey showed that the present youth highly appreciates such human qualities as honesty, decency and responsibility. Thus, 44% of respondents highly appreciate such qualities as honesty, 28% - decency and 12% -
responsibility. Among pupils and students the opinion prevails, that being honest and decent is very important, and such qualities as kindness and independence depend on a person and their development is necessary first of all for the people themselves.

As for life values, it appeared that for modern youth the material welfare, the indicator of which made more than 43%, is more important in relation to such values as health (6%) and career (4%). Material welfare is not connected with such concept as labor activity; creation of comfortable material conditions is possible by successful marriage and/or welfare of parents. Such values as family, loyal friends, love also have important value that speaks about attachment of youth to small social groups.

As unacceptable qualities respondents’ sharply expressed concerning hypocrisy and meanness. Such point view expressed by more than a half of all respondents (56%). Our respondents counted greed and rage as less depressing qualities, most likely adhering to that they would more negatively affect the person, than people around. As for the assessment of men and women, their opinions were mostly the same.

Then we offered the respondents to estimate the criteria of life success in process by importance. It is interesting that in the second question we offered to define life values, and young people chose material welfare as the dominating one, in this question the family, honest life and interesting work appeared to be the criteria defining life success of young people of all age groups. Respondents agree that they can influence social recognition and social success in modern conditions. Wealth, opportunity to be their own boss, to be not worse than others, high position, victory over the enemies is significant for youth aged 16-25. But as the youth becomes more adult, these qualities are appreciated less and less. It is possible to explain it with the fact that the adult part of respondents is engaged in professional activity, and existence of certain social benefits is appreciated higher than individualistic moods.

The survey elicited the fact that education is one of the important values for youth. 58% of respondents plan to get an education, 29% are not going to do this, and 13% were undecided. 42% of the respondents on the matter expressed absence of desire or the answer was complicated, which explained by that in a selection about 35% were made by working youth who have higher or special secondary education.

92% of respondents aged 16-22 are going to get an education and thus in the future reach material wealth and a higher position. Unemployed youth, including housewives, were at a loss with the answer; thereby confirming the fact that in modern conditions the price of education is high and socially vulnerable groups are cannot afford to graduate. For some reason, Russians (33% from this category) in this question expressed the absence of desire to get an education. We saw one of the reasons that if there is a possibility of moving, this category of the population will leave the country seeing no prospects of further growth. So, 61% of all Russians would use such opportunity. 48% of youth aged 19-22, who are already getting education, expressed desire to leave and explained it by desire to see the world. Combined, the Kazakhs wishing to leave the country and undecided made 30%. For the question about the reason, 54% from all who answered positively were at a loss with the answer, and the rest want to travel. In our opinion, such indicator needs to be put into all republican researches for definition of social mood of youth and further prospects of its development.

In Kazakhstan the religion revival is observed. In this connection we tried to find out how young Kazakhstan citizens are committed to religions and what place it takes in a society life. In the question: "Do you consider yourself a believing person?" about 90% of respondents considered themselves believers. If to analyze the obtained data with results of other social researches, the belief question always shows a good result. We found out sense and motivation of this belief by means of other questions directed to social communications and identification.

Answers to the question: "Who would you ask for help in a difficult situation?" were distributed as follows, "parents" - 37% of all respondents, "friends" - 27%, "I will resolve issues by myself" - 22%; "religion, God" - 10%. It means that the role of primary reference groups is high, and communication between generations is rather strong. It means that parents try to be aware of all problems of the children and try to help them with the solution of difficult vital tasks. Share of those who would address to friends or resolve all issues by themselves is higher among the working youth. Economic independence allows young people to find their own solutions of the arisen problems or to get help from the friends.

3.Conclusion

In general, the results of the conducted research allow drawing a conclusion that basic values of modern youth do not differ from traditional values of the Kazakhstan society. It is possible to speak about generational continuity of morals. It is also possible to say that in structure of system of values of youth there is unstable balance between
traditional values and new pragmatic "morals of success", aspiration to a combination of the values providing success of activity, and preservation of traditionally valuable relations to a person, family, collective is observed. It is possible that further it will be expressed in formation of new moral system.

References