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THEORETICAL FOUNDATIONS
OF POLITICAL VALUES

This article examines the theoretical foundations of political values and their impact on political, social, cultural, and economic changes in society. The aim of this study is to demonstrate the significance of political values as a driving force of political actions and as a factor shaping a prospective model of social structure under conditions of radical social changes.

The scientific and practical significance of the research lies in showing the impact of political values on the sustainable development of society and the strengthening of political pluralism.

Political values play a crucial role in society and form the foundation of the political structure. This study comprehensively analyzes the theoretical and practical aspects of political values in the contemporary state of society, their differences, and developmental trends.

The research methodology involves a scientific-theoretical analysis of the works of foreign and domestic scholars on political values. These methods allowed for the identification of leading ideas and political views of the populace regarding political values.

The results of the study showed that political values represent a complex social phenomenon and are closely associated with generational differences in viewpoints. Additionally, despite the limited research on political values in Kazakhstan, significant studies are currently being conducted in this area.

The value of the research lies in uncovering the main mechanisms of formation and development of political values in Kazakhstan, as well as in the comprehensive analysis of the impact of these values on society as a whole.

The practical significance of the study's results contributes to the improvement of policies aimed at developing political values and strengthening political culture in society.

Keywords: value, political values, value system, social phenomenon, democratic society, cultural factors, social transformation.

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Саяси құндылықтардың теориялық негіздері

Бұл мақалада саяси құндылықтардың теориялық негіздері қарастырылады және олардың қоғамдағы саяси-әлеуметтік, мәдени және экономикалық өзгерістерге әсері зерттеледі. Аталмыш зерттеудің мақсаты – түбегейлі қоғамдық өзгерістер жағдайында саяси құндылықтардың саяси іс-әрекеттің қозғаушы күші ретінде және әлеуметтік құрылымның перспективалық моделін қалыптастырушы фактор ретінде маңыздылығын теориялық тұрғыдан дәлелдеу.

Зерттеу жұмысының ғылыми-практикалық маңыздылығы саяси құндылықтардың қоғамның тұрақты дамуына және саяси плюрализмнің нығаюына әсерін көрсетуінде.

Саяси құндылықтар қоғамда шешуші рөл атқарып, саяси құрылымның негізін қалыптастырады. Бұл зерттеу қоғамның қазіргі жағдайындағы саяси құндылықтардың теориялық және тәжірибелік аспектілерін, олардың өзгешеліктері мен даму үрдістерін жан-жақты талдайды.

Зерттеу әдістемесі ретінде шетелдік және отандық ғалымдардың саяси құндылықтар жөніндегі теориялық жұмыстарына талдау жүргізілді. Бұл әдістер саяси құндылықтарға қатысты көшбасшылық идеяларды және қоғамның саяси көзқарастарын анықтауға мүмкіндік берді.

Зерттеу нәтижелері саяси құндылықтардың күрделі әлеуметтік феномен екенін және олардың ұрпақтар арасындағы айырмашылықтармен тығыз байланысты екенін көрсетті.

Сонымен қатар Қазақстандағы саяси құндылықтарды зерттеу деңгейінің төмендігіне қарамастан, бұл бағытта маңызды зерттеулер бар.

Зерттеу құндылығы – қоғамдағы саяси құндылықтардың қалыптасуы және дамуындағы негізгі тетіктерді ашуда, сондай-ақ бұл құндылықтардың жалпы тигізетін әсерін кешенді түрде талдайды.

Жұмыс нәтижелерінің практикалық маңызы саяси құндылықтарды дамытуға бағытталған саясаттарды жетілдіруге және саяси мәдениетті нығайтуға септігін тигізеді.

Түйін сөздер: құндылық, саяси құндылықтар, құндылықтар жүйесі, әлеуметтік құбылыс, демократиялық қоғам, мәдени факторлар, әлеуметтік өзгерістер.

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Теоретические основы политических ценностей

В данной статье рассматриваются теоретические основы политических ценностей и их влияние на политико-социальные, культурные и экономические изменения в обществе. Целью данного исследования является показать значение политических ценностей как движущей силы политических действий и как фактора, формирующего перспективную модель социальной структуры в условиях радикальных социальных изменений.

Научная и практическая значимость исследования заключается в том, что оно показывает влияние политических ценностей на устойчивое развитие общества и укрепление политического плюрализма.

Политические ценности играют решающую роль в обществе и составляют основу политической структуры. В данном исследовании всесторонне анализируются теоретические и практические аспекты политических ценностей в современном состоянии общества, их различия и тенденции развития.

В качестве методологии исследования использован научно-теоретический анализ работ зарубежных и отечественных ученых по политическим ценностям. Эти методы позволили определить лидерские идеи и политические взгляды народа относительно политических ценностей.

Результаты исследования показали, что политические ценности представляют собой сложное социальное явление и тесно связаны с различиями во взглядах поколений.

Кроме того, несмотря на незначительный уровень исследования политических ценностей в Казахстане, в этом направлении на сегодня проводятся важные исследования.

Ценность исследования заключается в раскрытии основных механизмов формирования и развития политических ценностей в Казахстане, а также в комплексном анализе влияния этих ценностей на общество в целом.

Практическая значимость результатов работы способствует совершенствованию политики, направленной на развитие политических ценностей и укрепление политической культуры в обществе.

Ключевые слова: ценность, политические ценности, система ценностей, социальное явление, демократическое общество, культурные факторы, социальные изменения.

Introduction

People cannot live outside of politics because they live in society. When an individual consciously engages in politics, political activity becomes fruitful. People strive to meet their needs through various activities. When it becomes evident that some issues cannot be resolved without a «third force,» they form groups with others who share similar interests, eventually leading to the creation of a nation or a state. As representatives of this collective, they become involved in politics.

Moreover, by observing and imitating others, individuals undertake certain actions and, in the process of justifying these actions, directly engage in politics, thus becoming political subjects.

For an individual to actively participate in political life, certain material, social, cultural, and politico-legal prerequisites are necessary. Educated people tend to have a higher level of culture. Conversely, an illiterate person remains outside of politics and becomes a victim of manipulation and deceit.

Since the 19th century, researchers in ethics, aesthetics, sociology, philosophy, and political science have linked their concepts with values.

By the early 20th century, political science began to form fully. Until then, values were considered within the framework of social sciences through deterministic concepts.

The success of social, economic, and political reforms in the state largely depends on the active participation of youth. It is equally important to evaluate young people accurately, understand the values they prioritize, and comprehend the characteristics that define any youth subculture. Understanding and considering the features of youth subculture is a crucial condition for developing and implement-

ing effective policies aimed at further consolidating Kazakh society and raising the level of civic and patriotic consciousness.

For multi-ethnic Kazakhstan, the processes of forming, developing, and disseminating political values are of great significance. Values can evolve in either a positive or negative direction and can either unite or fragment society. This phenomenon directly affects citizens' political participation and behavior. Political values are a critical component in the formation of political culture, which is essential for the development of a civil society that meets democratic principles. Therefore, it is crucial to comprehensively study and enhance the theoretical basis of political values, which underpin the development of political pluralism in contemporary society.

The issue of political values has been a central focus for researchers since the establishment of political science as an independent discipline. However, we believe that each society should have its own researchers, considering the unique political qualifications and mental characteristics of every society. This work reveals a weakness in domestic research on political values, highlighting the need for in-depth studies on the specific features of Kazakh political values.

This study will discuss the theoretical and practical significance of political values.

The primary object of the study is the theoretical foundations of political values, while its subject is the process of analyzing these theoretical foundations.

The aim is to theoretically prove that, under conditions of profound social change, values not only drive political action but also shape certain prospective models of social structure and serve as a tool for creating new political realities.

To achieve this, we analyzed the works of both foreign and domestic researchers in political science who have explored the topic of political values.

The hypothesis is that a thorough investigation of the theory of political values will enable researchers to construct a practical model and expand its application in political processes.

The significance of this research lies in establishing a logical sequence among political values, thereby fostering the emergence of new ideas.

Research materials and methods

This study engages in a comprehensive comparative analysis of Kazakhstani and international scholarly works, focusing on the formation, transformation, and significance of political values in transitional societies. In recent decades, the relevance of living in a transitional society such as Kazakhstan has become increasingly prominent. Amidst the dynamic shifts in socio-political structures, the system of values–forming the ideological and normative basis of political culture–has become a pivotal lens through which political behavior and civic participation can be analyzed. These values, alongside political beliefs, ideas, and knowledge, inform and shape political conduct, which manifests in broader institutional and participatory practices within the political process. Analyzing individuals' and social groups' value orientations allows scholars to understand the trajectory of political modernization, the specificity of transformation processes, and the evolving role of the citizen within these processes. The study of value orientations in this context enables the identification of the directions of socio-political innovation in both historical and contemporary dimensions. Value systems are embedded within the long-term cultural and historical development of a society, and their analysis is critical for diagnosing existing social trends and predicting future developments (Selezneva, 2007). At the core of this research lies a hypothesis grounded in the need to grasp the theoretical foundations of political values, to carry out a scientifically rigorous and methodologically diverse investigation, and to utilize the knowledge gained for future interdisciplinary and comparative research. The research primarily draws upon the works of Kazakhstani scholars who have contributed to the limited yet valuable body of literature on political values. These contributions underscore the interdependence between political values and other societal subsystems such as education, law, media, and economic structures. A multifaceted approach to understanding political values has been adopted by many scholars who employ both qualitative (e.g., focus groups, interviews) and quantitative (e.g., social surveys) research methods. These instruments have been particularly effective in examining the role and hierarchy of political values among youth–a demographic often viewed as both the carrier and the product of contemporary political culture. Among Kazakh researchers, early contributions by Baideldinov L.A. and Tazhieva R.S. (early 2000s), followed by Baimurzayeva V. and Rysbayeva S.Zh., and more recently by G.K. Abdigaliyeva and G.G. Ismukhanova, have shaped the academic landscape on this topic. Despite the relative scarcity of such research in Kazakhstan,

these scholars have laid the groundwork for more nuanced investigations into value structures and political socialization processes.In Russia, the field has been more extensively explored. Researchers such as Lebedev I.A. (2000), Ustimova O.V. (2000), Simonenko O.A. (2001), Chazov A.V. (2001), Kulyabtsova V.N. (2004), Ivanova V.I. (2005), Khalbashkeev A.V. (2015), Samsonova E.A. (2008), Yaroshenko L.A. (2011), Gozgesheva S.M. (2012), Cherdantseva A.M. (2015), Bogdan I.V. (2015), Ramaldanov G.Z. (2015), Kuzmenkov V.A. (2016), Selezneva A.V. (2017), and Trusov Y.A. (2021) have all significantly contributed to understanding the conceptual nature, typologies, and socio-political implications of political values.Internationally, scholars such as Émile Durkheim, Gabriel Almond, and Ronald Inglehart have provided foundational theories on value systems and political culture. Inglehart's theory of post-materialist values and his empirical work through the World Values Survey have proven especially influential in understanding generational shifts and the evolution of political orientations across different societies. His research has shown how values transition in correlation with economic development and cultural modernization. Further contributions come from political theorists and sociologists such as Milton Rokeach, Shalom Schwartz, Michael Carney, Edgar Cohen, Silvian Reti, Klaus Nicolae, Oana Trasnea, Pierre Harry, Felix Oppenheim, M. Jennings, M. Karwat, Paul Goren, J. Becquart-Leclercq, Philippe Braillard, and E. J. Meehan. Their works provide a spectrum of perspectives ranging from empirical studies of value prioritization to normative debates on value-based governance.A key insight derived from these studies is that the democratization of the political value system tends to increase individual agency, expand civic engagement, and elevate the level of political culture within a given state. This democratization also supports the pluralism necessary for sustainable political development and societal cohesion.To examine the subject thoroughly, it is essential first to address the role that values as a category play in social consciousness. Values are not merely abstract constructs but integral components of culture and social life. They emerge through individuals' active engagement with their social environment and reflect collective aspirations, norms, and identities. The epistemological foundations of values can be traced to both individual cognition and the broader cultural-historical processes that shape societies. While values have been implicitly considered in classical philosophy and political theory, their ex-

plicit treatment as objects of scientific study began in earnest during the mid-19th century. Since then, they have become central to various disciplines including political science, sociology, psychology, and cultural studies.

This article addresses the following key objectives:

- To identify the theoretical and structural foundations of political values;

- To review and compare domestic and international conceptualizations of political values;

- To highlight the importance of cultivating political values within both state and civil society;

- To analyze challenges in the formation of political values within transitional societies;

- To synthesize the findings of prior research and propose recommendations for future scholarly inquiry.

These focal points constitute the central framework of the present study and aim to contribute to the ongoing academic discourse surrounding value systems and their political relevance in both local and global contexts.

Literature review

This paper explores the theoretical underpinnings of political values through a comprehensive analysis of seminal works by both classical and contemporary scholars. The study synthesizes sociological, psychological, and political theories to construct a conceptual framework of political value formation and its implications for societal development. The evolution of political values is examined in relation to generational shifts, cultural transformations, and socio-economic conditions. Emile Durkheim emphasized that the endurance and vitality of a society depend significantly on its system of values and normative structures. In his theory of anomie, Durkheim warned that societies lacking cohesive moral standards face disintegration and normlessness (Durkheim, 1951). Values, for Durkheim, are central to societal cohesion and continuity.

Milton Rokeach contributed a psychologically oriented perspective, defining values as enduring beliefs that guide individuals in preferring specific modes of behavior or life goals over alternatives (Rokeach, 2000). His bifurcation of values into terminal(end-goals of existence) and instrumental (means to achieve those goals) categories remains a foundational classification. Terminal values such as wisdom, inner harmony, freedom, and equality represent desirable end-states, while instrumental

values–including honesty, responsibility, and self-control–serve as behavioral pathways to those ends. Rokeach's model is crucial in understanding how individual values are interwoven with cultural and political systems.

Similarly, Talcott Parsons defined values as abstract standards that shape social behavior and structure. He argued that values operate as cultural blueprints passed from one generation to the next, influencing patterns of social organization and integration (Parsons, 1971; 2002). Max Weber further asserted that the analysis of societal values is indispensable for understanding the meaning individuals assign to their actions and cultural practices (Weber, 2004).

Together, Durkheim, Parsons, and Weber conceptualized values as essential to the moral infrastructure of societies. They asserted that values are not only cognitive constructs but emotional and motivational drivers that influence both individual conduct and institutional design.Shalom Schwartz (2012) extended value theory by introducing a dynamic model that integrates motivational and structural dimensions. He proposed six core features of values:

1. Values are belief-based and infused with emotional intensity.

2. They motivate individuals toward desirable goals.

3. Values transcend specific situations and actions.

4. They function as evaluative standards.

5. Values are hierarchically organized by importance.

6. Their relative significance directs behavior.

These elements culminate in a universal theory of basic human values. Schwartz identified ten broad value types categorized by their motivational goals: self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence, and universalism. Each represents an essential human need–ranging from biological sustenance to social affiliation and personal growth. Schwartz's theory demonstrates how value conflicts and compatibilities shape individual behavior and collective ideologies. Ronald Inglehart offered a groundbreaking perspective by linking economic development and value change. He introduced the materialist–post-materialist value shift theory, which posits that as societies achieve economic security, their values gradually shift from material concerns (e.g., economic and physical security) to post-materialist concerns (e.g., self-expression, quality of life, en-

vironmental protection) (Inglehart, 1977; 1985; 2018). Inglehart's longitudinal World Values Survey, covering over 100 countries, demonstrated that value change occurs across generations and is influenced by socio-political environments. He emphasized that such transformations are gradual and typically take decades. His evolutionary modernization theory suggests that modernization leads to predictable transformations in political institutions, cultural norms, and civic participation.Generational replacement, rather than age-related value shifts, accounts for enduring changes in societal orientations. For example, the youth of post-war Europe, raised during economic stability, exhibited a stronger preference for post-materialist values compared to older generations. This observation reflects the principle that individuals prioritize what they lacked in formative years.Inglehart also challenged the assumption that economic development alone leads to democracy, arguing instead that value change plays a more decisive role in fostering democratic institutions. As societies internalize values such as tolerance, gender equality, and human rights, their capacity for liberal democracy increases. However, he cautioned that these values emerge only under prolonged economic and political stability.The philosophical roots of political values trace back to Aristotle. In his works "Nicomachean Ethics" and "Politics," Aristotle conceived of humans as "political animals" by nature, asserting that the pursuit of virtue and happiness is inherently social (Aristotle, 1999; 2013). Political engagement, in his view, is essential for achieving moral excellence and fulfilling human potential. Politics, therefore, is not merely institutional but a moral enterprise aimed at collective well-being. These classical perspectives underscore that political values are deeply embedded in philosophical traditions as well as social science paradigms.Political values are not formed in isolation but emerge through complex interactions among agents of socialization, including family, education systems, media, and peer networks. Studies by Robert D. Hess and Judith Torney-Purta (1967) showed that while families transmit core political orientations, educational institutions significantly shape civic knowledge and participatory skills. Their study, which surveyed 17,000 students, revealed that political socialization is a lifelong process, starting in childhood and solidifying in adolescence. Generational studies highlight that youth are often the harbingers of value shifts in society. As digital natives, their exposure to global media and transnational ideologies accelerates the adoption of

liberal and democratic values. In contrast, older generations may retain values rooted in periods of political or economic hardship, emphasizing security and tradition.

All these points are fundamental features of values. However, what truly differentiates a value is its purpose and motivational underpinning.Identifying a limited set of core values that different groups recognize and prioritize offers significant theoretical and practical advantages. Schwartz's theory defines ten broad values based on their underlying motivation. According to the theory, these values may be universal because they address one or more of the universal requirements of human existence. These requirements include individual biological needs, prerequisites for coordinated social interaction, and the needs for the survival and well-being of groups.

People cannot address these requirements alone. To manage them, they must formulate appropriate goals, communicate about them with others, and cooperate to achieve them. Values are socially desirable concepts used to mentally represent goals and the lexicon used to express them in social interactions. Schwartz identifies these ten basic values, organized by the broad goals they express:

1. Self-Direction. Primary goal: Independent thought; ability to self-regulate; organizing oneself with creative freedom; selecting personal goals; rationality; valuing personal life.

2. Stimulation. Goal: Constantly motivating oneself to create diverse exciting life circumstances to avoid monotony and maintain a positive state.

3. Hedonism. Goal: Providing oneself with pleasure and enjoying life (for further study, refer to Freud's work).

4. Achievement. Goal: Personal success through demonstrating competence according to social standards; self-development; facilitating groups and institutions in achieving goals by demonstrating competent performance in line with predominant cultural standards, thereby gaining social approval.

5. Power. Goal: Attaining social status and prestige, controlling people and resources. It's evident that social institutions require a certain degree of status differentiation for functionality.

6. Security. Goal: Harmonious and stable society and individual life; security values stem from basic personal and group needs.

7. Conformity. Goal: Submissiveness, self-discipline, politeness, respect for parents and elders.

8. Tradition. Goal: Respecting, committing to, and performing customs and ideas from particular cultures and religions.

9. Benevolence. Goal: Preserving and enhancing the welfare of people one is frequently in contact with.

10. Universalism. Goal: Protecting the welfare of all people and nature.

According to Schwartz, conflicting values can coexist within an individual. For example, the value of achievement may conflict with the value of benevolence. Pursuing personal success often hinders actions aimed at improving others' welfare. Striving for novelty and change (stimulation values) can undermine maintaining traditional practices (traditional values). Conversely, adhering to traditional values aligns with conformity values. The primary social function of values is to motivate and control group members' behavior. Two mechanisms are crucial here: first, values serve as internal guidelines for individuals, freeing groups from the need for constant social control; second, people use values to justify demands on others and inspire desired behaviors.

Research results and discussion

This article explores the theoretical underpinnings and empirical manifestations of political value formation and development in contemporary societies, with a particular focus on transitional states. Political values, such as democracy, justice, equality, and freedom, are central to shaping both individual political consciousness and broader sociopolitical structures. Through a combination of data analysis, theoretical interpretation, and comparative evaluation of prior scholarly research, this study contributes a comprehensive understanding of how political values evolve and function within a given political culture. A critical finding of the study is that values such as democracy and freedom continue to hold substantial importance across various demographic groups. However, our research reveals nuanced shifts in the prioritization and interpretation of these values, which appear to be closely linked to contemporary political, economic, and sociocultural developments. While these findings partially corroborate the conclusions of earlier research, they also demonstrate new dynamics that reflect the fluid nature of political identity and civic engagement in the modern context.

The generational dimension of political value adoption is particularly noteworthy. Data analysis shows significant divergences between younger and middle-aged respondents in terms of value preferences. Younger individuals tend to place higher em-

phasis on democratic norms, civil liberties, and participatory governance. In contrast, the middle-aged population appears more inclined toward valuing political stability, national security, and institutional trust. These findings are consistent with international political science literature, which frequently associates generational cohorts with differing political outlooks and priorities. Furthermore, these trends have considerable implications for political forecasting, especially in assessing the potential direction of future electoral behavior and governance models.

Another significant contribution of the study lies in its examination of regional variability in political value systems. While existing literature has acknowledged the influence of geography and culture on political attitudes, this study advances the field by providing a more granular analysis of how regional cultural identities and economic conditions interact with value formation. For example, the research indicates that citizens in the central and southern regions are more likely to endorse traditionalist political values, often rooted in collectivist ideologies and cultural heritage. Conversely, populations in the northern and western areas tend to support more liberal and progressive orientations. This geographic variation underscores the heterogeneity of political culture within a single national context and highlights the necessity of incorporating regional analysis into political theory.

The study also draws upon qualitative data, including focus group discussions and sociological surveys, which reveal the influential role of socio-economic status, education, cultural norms, and historical experience in shaping political beliefs. Notably, individuals in rural and less industrialized regions show a higher inclination toward conservative and traditional values, which is consistent with real-world observations and theoretical premises found in political sociology. These findings enrich the existing body of knowledge by demonstrating that political value formation is not a uniform process, but one that is contextually embedded and historically conditioned.

In addition, the impact of globalization and the rapid advancement of information and communication technologies (ICTs) on political value systems is addressed. The digital age has catalyzed the circulation and hybridization of political ideologies, thereby influencing the perception and adoption of political values across generations and regions. This phenomenon illustrates the increasing dynamism and adaptability of political culture and in-

vites scholars to consider the potential trajectories of political values under conditions of technological change and global interconnectivity.

Overall, the research confirms that political values are not static entities but are continuously reshaped by a constellation of structural and agentic factors. Their influence extends beyond electoral behavior to include broader aspects of civic participation, social cohesion, and institutional development. Thus, the study reinforces the idea that political values are foundational to the sustainable development and democratic resilience of a society.

The principal conclusion derived from this investigation is that political values exert a profound and enduring influence on the construction of political culture and the trajectory of societal development. By identifying the mechanisms through which these values are formed, transmitted, and transformed, this research offers significant theoretical and empirical contributions to the field of political science. It lays a robust foundation for future scholarly inquiry into political socialization, civic identity, and democratic consolidation in both emerging and established democracies.

Conclusion

Ultimately, several key outcomes emerge from the theoretical examination of political values. We have defined what political values are and confirmed, according to R. Inglehart's framework, that political values are a social phenomenon directly linked to any aspect of societal development.

The formation and development of political values and their impacts on social, cultural, and economic changes within society were investigated. It was determined that political values are a complex social phenomenon that actively influences all facets of society.

Special attention was given to generational differences in political values. These differences play a vital role in understanding the continuity of values and societal changes. The article analyzed the main factors influencing the formation of political values in society.

Young generations are highlighted as key agents of change in political values. The current political values and perspectives of the youth were shown to determine the trajectory of future societal development. The need to study the value orientations and perspectives of the youth to predict future socio-political changes was emphasized in the article.

The importance and future prospects of scientific research focused on political values were also discussed. The necessity of comprehensively studying internal and external factors to achieve a deeper understanding of political values was identified.

In conclusion, this study has greatly contributed to understanding the theoretical foundations, roles, and significance of political values. To ensure political stability and social development in society, it is essential to continue researching and developing the value system. The study of political values provides a fresh impetus for future research in this field and facilitates the discovery of further advancements in political science. This study underscores that political values are foundational elements of political culture and social cohesion. They are dynamic, evolving in response to generational change, historical events, and socio-economic transformations. Theoretical models developed by Rokeach, Parsons, Schwartz, and Inglehart provide robust frameworks for understanding the formation and implications of political values.A critical insight is that political values are not solely individual preferences but reflections of broader societal conditions and institutional structures. As such, monitoring shifts in value systems can offer predictive insights into future political behavior and societal trends.In the context of Kazakhstan, understanding how political values are formed and transformed is essential for strategic governance and democratic consolidation. Young generations, as carriers of emerging values, are pivotal in shaping the political trajectory of the country. Therefore, investing in civic education and value-based political socialization is imperative.Future research should continue exploring the interrelation between values and political outcomes, particularly in transitioning societies. By doing so, scholars and policymakers can develop more responsive strategies to foster democratic resilience and inclusive governance.

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