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## **ANALYSIS OF THE DYNAMICS OF SPIRITUAL VALUES IN THE CONTEXT OF REGIONAL CULTURE**

This study is aimed at studying the cultural dynamics of the value system in the southern regions of Kazakhstan. The change in value orientations taking place in modern society is one of the topical issues in the field of cultural studies. The purpose of the study is to analyze the process of transformation of the spiritual value system at the regional level, its causes and consequences, structural features and a comprehensive cultural and social analysis.

During the study, an interdisciplinary methodology combining cultural, social and psychological directions, as well as the results of surveys conducted in the southern regions of Kazakhstan and observation data were used as an empirical basis.

The results obtained allowed us to systematically study traditional values in modern society, the internal and external factors influencing them, as well as elements of behavior established in national psychology. These are important indicators that affect the cultural integrity of society, social harmony and spiritual stability.

The results of the study contribute to understanding internal contradictions in the value system, identifying regional features in the structure of spiritual orientations, and forming effective cultural policy based on these features. The scientific and practical significance of the work lies in the fact that the results obtained can be used in the development of intercultural dialogue, the adaptation of spiritual renewal strategies at the regional level, and the provision of social stability.

**Keywords:** culture, values, spiritual crisis, social factors, cultural transformation, empirical research.

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### **Рухани құндылықтар динамикасын өңірлік мәдениет контекстінде талдау**

Бұл зерттеу Қазақстанның оңтүстік өңірлеріндегі құндылықтар жүйесінің мәдени динамикасын зерделеуге бағытталған. Қазіргі қоғамда орын алып отырған құндылықтық бағдарлар өзгерісі мәдениеттану саласындағы өзекті мәселелердің бірі. Зерттеу мақсаты өңірлік деңгейде рухани құндылықтар жүйесінің трансформациялану үдерісін, оның себеп-салдарын, құрылымдық ерекшеліктерін және мәдени-әлеуметтік кешенді түрде талдау.

Зерттеу барысында мәдениеттанулық, әлеу

меттік және психологиялық бағыттарды ұштастыратын пәнаралық әдіснама, эмпирикалық база ретінде Қазақстанның оңтүстік өңірлерінде жүргізілген сауалнама нәтижелері және бақылау деректері пайдаланылды.

Алынған нәтижелер қазіргі қоғамдағы дәстүрлі құндылықтарға, оған ықпал етуші ішкі және сыртқы факторларды, сондай-ақ ұлттық психологияда орныққан мінез-құлық элементтерін жүйелі түрде зерделеуге мүмкіндік берді. Бұл қоғамның мәдени тұтастығына, әлеуметтік келісім мен рухани тұрақтылыққа әсер ететін маңызды көрсеткіштер болып табылады.

Зерттеу қорытындылары құндылықтар жүйесіндегі ішкі қайшылықтарды түсінуге, рухани бағдарлар құрылымындағы өңірлік ерекшеліктерді анықтауға, және осы ерекшеліктерді негізінде тиімді мәдени саясат қалыптастыруға ықпал етеді. Жұмыстың ғылыми-практикалық маңыздылығы алынған нәтижелерді мәдениетаралық диалогты дамытуда, рухани жаңғыру стратегияларын өңірлік деңгейде бейімдеуде және әлеуметтік тұрақтылықты қамтамасыз етуде пайдалануға болады.

**Түйін сөздер:** мәдениет, құндылық, рухани дағдарыс, әлеуметтік факторлар, мәдени трансформация, эмпирикалық зерттеу.

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### **Анализ динамики духовных ценностей в контексте региональной культуры**

Данное исследование направлено на изучение культурной динамики системы ценностей в южных регионах Казахстана. Изменение ценностных ориентаций, происходящее в современном обществе, является одной из актуальных проблем в области культурологии. Целью исследования является анализ процесса трансформации духовной системы ценностей на региональном уровне, его причин и последствий, структурных особенностей и комплексный культурно-социальный анализ.

В ходе исследования в качестве эмпирической базы использовалась междисциплинарная методология, объединяющая культурологические, социальные и психологические направления, а также результаты опросов, проведенных в южных регионах Казахстана, и данные наблюдений.

Полученные результаты позволили системно изучить традиционные ценности в современном обществе, внутренние и внешние факторы, влияющие на них, а также элементы поведения, устоявшиеся в национальной психологии. Это важные показатели, влияющие на культурную целостность общества, социальную гармонию и духовную стабильность.

Результаты исследования способствуют пониманию внутренних противоречий в системе ценностей, выявлению региональных особенностей в структуре духовных ориентаций, формированию на основе этих особенностей эффективной культурной политики. Научно-практическая значимость работы заключается в том, что полученные результаты могут быть использованы в развитии межкультурного диалога, адаптации стратегий духовного обновления на региональном уровне, обеспечении социальной стабильности.

**Ключевые слова:** культура, ценности, духовный кризис, социальные факторы, культурная трансформация, эмпирическое исследование.

## **Introduction**

The development of modern society is characterized by the acceleration of social transformation processes. These processes radically change social identity, value orientations and spiritual practices. Understanding the evolution of spiritual values and beliefs in the context of such changes is not only a cultural necessity, but also an urgent task in terms of maintaining social stability and cultural identity.

The phenomenon of spiritual degradation in society is characterized by the disruption of complex and delicate interrelationships between the cultural, moral and existential dimensions of human existence. This phenomenon can be understood as a system of structural and substantive deviations arising from a change in society's attitude to spirituality, ethical orientations and basic human values. In other words, it is a multifaceted phenomenon that reflects the destabilization of spiritual orientations and the rise of moral relativism.

Therefore, a systematic and comprehensive study of this phenomenon is one of the important scientific tasks that allows not only to deepen theoretical considerations, but also to develop practical solutions. This issue requires an analysis of

the results of globalization, technological progress, and informational influences that affect the spiritual structure of modern society.

The main goal of this study is to reveal the complex nature of the interdependence and interaction between spirituality and social dynamics. In order to achieve this goal, it is intended to identify the multifaceted causes of spiritual changes in society and to analyze them from a cultural, socio-philosophical perspective.

## **Literature review**

The content and meaning of the spiritual crisis in modern society are determined not only by economic, but also by social, political and cultural principles. There are many aspects to consider and explore. This study analyzed and included several works in the fields of philosophy, sociology, and cultural studies related to the topic of spiritual degradation in society. These works often contain in-depth analyses of the impact of changes in society on spiritual and cultural values.

Oswald Spengler's (2006) work «The Decline of the West» discusses the cyclical nature of civilizations and the decline of Western culture. Spengler's approach to spiritual degradation in

national psychology suggests that the cyclical nature of cultures has a life cycle that begins with a dynamic and creative phase of cultures and eventually leads to a period of decline and disintegration. He suggests that in the later stages of culture, there is a loss of vitality and a decline in the spiritual and creative forces that initially defined culture. As a culture declines, it loses touch with the spiritual sources that once fueled its intellectual and artistic achievements. Spengler argues that when a culture becomes overly concerned with material gain and loses touch with its spiritual essence, it is at risk of decline. He observes that as a culture develops, individualism increases, leading to a breakdown of the social and spiritual bonds that once held a community together (Frye, 1974).

He argues that a lack of emphasis on fundamental values and the humanities contributes to cultural decline. He argues that an emphasis on tolerance and diversity without a foundation in moral principles can lead to a degradation of spiritual and ethical values. He argues that deeper reflection and spiritual engagement are being stymied by entertainment and consumerism (Taylor, 1987).

Christopher Lash's «The Culture of Narcissism» examines the rise of narcissism in American culture and its impact on societal values. He discusses how selfishness contributes to the degradation of social and spiritual values.

According to Lasch, a focus on material gain and the constant pursuit of pleasure can lead to a shallow and hedonistic culture. Materialism, when it distances itself from deeper spiritual values, can lead to a sense of spiritual emptiness and degradation. He argues that a fragmented society, where individuals are isolated and disconnected from one another, can lead to a loss of spiritual and moral foundations. The weakening of social bonds and shared values can lead to a sense of spiritual degradation in the national psyche (De Vos, 2010).

Charles Taylor's (2007) «The Secular Age» explores the changing nature of secularization and spirituality in contemporary Western societies, providing insight into the complexity of contemporary spiritual degradation.

Taylor acknowledges the challenges and frustrations that accompany modernity. In terms of spiritual degradation, he refers to the sense of disorientation that some people experience in a secular age. This can be seen as a subjective aspect of the spiritual landscape, where the loss of a common, transcendent framework can create a sense of spiritual disorientation for some.

Salehan et al. (2018) add that the sociocultural perspective of globalization recognizes the continuous modification of cultural values and heritages around the world. According to Heilbroner (1994), the theory of technological determinism suggests that the technology of any society determines the development of its cultural values, heritage and social structure. In the digital age, the role of the family and educational institutions in education is more variable and less clear-cut, as the roles of educators are no longer limited to their traditional responsibilities (Grand-Clement et al., 2017).

Mabovula (2011), Nicu et al. (2020) have confirmed the rapid erosion of cultural values and heritage, and one of the main antidotes is to continue to encourage the younger generation to explore their cultural values and heritage, as culture is learnable (Spencer-Outy and Franklin, 2012).

To highlight the pressing issue of the erosion of cultural values and heritage, Harvey (2019) went so far as to point out that most of the contemporary debate on issues such as climate change focuses more on the physical consequences, and has drawn global attention to the erosion of cultural values and heritage in the context of climate change, such as the increased severity and frequency of storms, rising sea levels, higher insurance rates, lower property values, and deteriorating agricultural conditions. However, the intangible impacts of climate change, such as cultural ones, are not always discussed and include the loss of lifestyles and traditional practices.

A society must share and multiply its existing values in order to make its political and economic power sustainable in its geography, and it must protect its cultural values and heritage in order for the cultural structure to be strong. Of course, a trained workforce, which we call intellectual capital, can increase cultural value and wealth in every field by acquiring education in a society that is necessary to keep the cultural structure and values of the society alive and sustaining it (Mariati et al., 2021).

According to Spencer-Outy and Franklin (2012), since people constantly interact with each other, we learn culture from the people we interact with. For example, watching how adults interact with children is a great way to see the true symbolic transmission of culture between individuals.

Ishii and Eisen (2021) added that cultural values and heritage are rooted in everyday practices, routines, interaction styles, communication narratives, and social symbols that people involuntarily and constantly engage in. The process of transmitting

cultural values, heritage, and standards from one generation to the next ensures the continuity of customs within a group of people (Jegatheesan, 2015). Cultural appropriation is something that an individual learns and it shapes the beliefs, traditions, and agreements of an entire society.

In line with these findings, we see that the diversity of scholars' perspectives reflects the complex nature of identity formation. These works can serve as a primary source for those interested in studying the topic of spiritual degradation.

## Methods

The study used the method of social surveys aimed at analyzing current phenomena related to the spiritual distress of citizens in the southern regions of Kazakhstan. The data collected during the empirical study allowed us to clarify the current situation of the object of study and make an axiological assessment.

The theoretical and methodological basis of the study was formed by scientific works of domestic and foreign authors on the issues of spirituality, evolution of values, and social transformation. These works were critically analyzed, and the conceptual and theoretical base used in the study was systematized.

The empirical data were based on the results of an online survey conducted on the Google Forms platform. The survey was conducted in the southern regions of Kazakhstan, including Kyzylorda, Turkestan, Zhambyl, Zhetysu, Almaty regions, and the cities of Almaty and Shymkent. A survey prepared in Kazakh and Russian was used as a research tool.

In order to distribute the survey, targeted advertising was placed on social networks and links

were published in various online communities. The sampling parameters included adult respondents from urban and rural areas (gender, age, ethnicity, social status, and professional activity). Responses were collected from survey participants through various methods face-to-face, telephone, and online. The data collection period was from February 17 to April 9, 2023.

The methodological framework of the study was based on the principles of logic, consistency, and integrity, as well as a synergistic approach, cultural-sociological, historical-sociological, and systematization methods. The research process was conducted in accordance with the requirements of international scientific ethics, and the rules of ethical clearance and the principles of intellectual honesty were strictly observed.

## Analysis

We conducted a social survey as part of the research project. Out of a total population of 6,004,158 people in the southern regions of Kazakhstan, 597 respondents were selected for the survey. 68% of them were men and 32% were women.

By age, 39% were aged 18-28, 41% were aged 29-45, 17% were aged 46-60, and 3% were over 61. By place of residence, 58% of respondents were urban residents, 42% were rural residents. By marital status, 41% of respondents were single, 52% were married, and 7% refused to answer.

By level of education, 83% of respondents had higher education, 9% had vocational education, and 8% had secondary education. By socio-professional status, the majority of respondents were found to be employed by a budget organization (29%), civil servants (27%), and unemployed (14%).

**Table 1** – The main trends indicating the weakening of spiritual values in Kazakhstani society?

		Almaty city	Almaty region	Zhetysu region	Жамбыл облысы	Shymkent city	Turkestan region	Kyzylorda region	All
1	Erosion of moral and ethical norms.	54%	44%	38%	39%	56%	43%	56%	47%
2	Loss of cultural identity and traditions.	19%	24%	31%	25%	12%	24%	8%	20%
3	Decline in social harmony and solidarity.	7%	10%	11%	13%	5%	10%	12%	10%
4	Ignoring spiritual values.	11%	9%	11%	15%	13%	13%	12%	12%
5	Environmental degradation.	9%	13%	9%	8%	14%	10%	12%	11%
Total		100%	100%	100%	100%	100%	100%	100%	100%

1 According to table 1, 47% of respondents chose the answer «erosion of moral and ethical norms» as the spiritual degradation of Kazakhstani society. That is, according to these respondents, the main reason for this is the increase in corruption, lack of responsibility, and a decrease in ethical behavior.

And according to 20% of respondents, they consider «the loss of cultural identity and traditions». These groups consider spiritual degradation in society to be the neglect of citizens' cultural heritage, illiteracy of the local population, and a decrease in interest in culture.

Of course, cultural attitudes and social norms play an important role in the formation of ethical standards.

If culture does not try to normalize unethical behavior, people in this society may resort to such actions more often.

According to 10% of respondents, who considered the decrease in social harmony and solidarity in society, they believe that the strengthening of social division, discrimination, and

the breakdown of public ties lead to the spiritual degradation of the national worldview.

10% of respondents chose the answer of ignoring spiritual values. That is, according to these respondents, the decrease in the importance of spirituality in society, the loss of faith leads to degradation.

According to 11% of respondents, environmental degradation is considered. These respondents also believe that the lack of environmental awareness, pollution of natural resources and ecosystems also lead to spiritual degradation. According to 20% of respondents, it is the loss of cultural identity and traditions.

We believe that the spiritual degradation of Kazakhstani society is a multifaceted problem caused by various factors. However, the fact that the majority of respondents chose the erosion of moral and ethical norms as the spiritual degradation of Kazakhstani society confirms the existence of a problem. There are several factors contributing to this phenomenon.

**Table 2** – Factors contributing to the spiritual decline of Kazakhstani society?

		Almaty city	Almaty region	Zhetysay region	Zhambyl region	Shymkent city	Turkistan region	Kyzylorda region	All
1	Rapid urbanization.	7%	7%	3%	8%	6%	7%	6%	6
2	Economic inequality, consumer society.	13%	13%	24%	16%	13%	16%	17%	16
3	The adoption of foreign cultural values and alien ideologies.	23%	22%	25%	24%	21%	29%	19%	23
4	Technological advances.	6%	8%	4%	8%	4%	9%	7%	6
5	Information overload.	14%	18%	15%	12%	14%	14%	16%	15
6	Corruption.	19%	16%	17%	18%	21%	21%	17%	18
7	Declining trust in political institutions.	8%	7%	12%	4%	9%	8%	9%	8
8	Lack of a long-term spiritual program.	9%	9%	3%	10%	10%	6%	8%	7
9	Other	1%	0%	0%	0%	2%	0%	1%	1
Total		100%	100%	100%	100%	100%	100%	100%	100%

According to the survey results in Table 2, 23% of respondents believe that the factors contributing to the spiritual degradation of Kazakhstani society are mainly the adoption of foreign cultural values and alien ideologies. 18% of respondents consider corruption to be a factor leading to spiritual degradation. We agree with this factor, indeed, corruption in Kazakhstan covers all areas related to spirituality and hinders the development of human

capital. In our country, corruption facts are most often recorded in the fields of agriculture, customs, construction, education, utilities, and healthcare.

16% of respondents consider economic inequality and a consumer society to be factors contributing to spiritual degradation. We noticed that these respondents would like to see the absence of economic inequality and a decrease in consumerism. They believe that if politics is conducted fairly in



Kazakhstan, resources will be distributed fairly, and there will be a sustainable consumption model.

And 15% of respondents believe that it is an excessive amount of information. That is, the factor contributing to the spiritual degradation of Kazakhstani society is the excessive amount of information. And respondents (6%) consider this to be the reason for «Intensive urbanization». Recently, urbanization has gained an intensive scale. There is an increase in the urban population in Kazakhstan. «Declining trust in political institutions» (8%), low trust in political institutions are problems and contradictions that hinder the formation of political

culture. Respondents (6%) consider «Technological achievements» as a factor influencing the spiritual crisis, believing that this has both positive and negative aspects for culture and spirituality.

«Lack of a long-term spiritual program» is considered by respondents (7%). There are long-term programs in Kazakhstan, but although they are large-scale in concept, in practice they are of a campaign nature. That is, the implementation process is not correct. And when the concept of the program itself is fully implemented, it can fully fulfill the function of spiritual modernization of society. Other proposals (1%).

**Table 3** – What negative habits or behaviors are widespread in the national psychology of the southern regions?

	Widely spread	Partially spread	Not spread	Prefer not to answer
1 Gender inequality	34%	39%	14%	13%
2 Tribalism or regionalism	33%	39%	11%	17%
3 Using foul language	55%	35%	4%	6%
4 Spitting in public places, on the street	45%	38%	9%	8%
5 Responsibility	33%	38%	13%	15%
6 Bribery	54%	31%	6%	9%
7 Competition	52%	35%	5%	8%

According to Table 3, the spread of negative habits in the national mentality can be attributed to a set of social factors. Social and cultural norms shape behavior (Triandis, 1995).

If negative habits are considered normal in a certain social context, people are more prone to this behavior. 17% of respondents consider «Tribalism or regionalism» to be among the negative habits or behaviors formed in the national psychology of the southern regions.

In addition, 15% of respondents believe that the most widespread negative habit in society is the patriarchal consciousness. We agree with this. This is because patriarchal consciousness inhibits the growth and development of society. Such psychology was formed during the Soviet era.

13% of respondents indicated «Gender inequality» as the reason for negative habits in Kazakh society. The reason for inequality is the requirements of the current traditional patriarchal society.

Also, 9% of respondents consider «Spitting in public places» to be an unpleasant habit. According to the respondents, 8% believe that such a habit

as «Flattery» affects spiritual degradation. This is because flattery is a bad quality, which is one of the dangerous conditions for the progress of society. According to the respondents, 8% believe that «Competition» affects spiritual degradation.

According to the respondents, 6% believe that such habits as «Using foul language» affect spiritual degradation.

Is there a national ideology in Kazakhstani society today? If so, to what extent is it being implemented? As the results of our survey show, 39% of respondents believe that there is a national ideology in Kazakhstan, and accordingly, 35% of respondents expressed difficulty in answering this question. And 25% believe that there is no national ideology. Also, 1% of respondents who made other suggestions were found to have the following opinions: «I can neither say that there is nor that there is a national ideology in Kazakhstan», «There is, but it is not pronounced», «It can be said that there is, but it is not systematic».

Thus, it can be concluded that the residents of the southern regions are skeptical about the existence

of a national ideology in Kazakhstan. If we talk about a national ideology that gives impetus to the progress and development of society, according to

our results, the majority of respondents claim that there is no national ideology. We can consider this result as a problem.

**Table 4** – Is there a national ideology in Kazakhstan?

		Almaty city	Almaty region	Zhetysu region	Zhambyl region	Shymkent city	Turkestan region	Kyzylorda region	All
1	Yes.	36%	32%	42%	34%	47%	43%	39%	39%
2	No.	28%	32%	33%	21%	24%	22%	16%	25%
3	Difficult to answer	35%	35%	25%	45%	29%	35%	42%	35%
4	Other	1%	1%	0%	0%	0%	0%	3%	1%
All		100%	100%	100%	100%	100%	100%	100%	100%

**Table 5** – What activities should be carried out to prevent spiritual degradation?

		Almaty city	Almaty region	Zhetysu region	Zhambyl region	Shymkent city	Turkestan region	Kyzylorda region	All
1	Strengthening moral and ethical education.	20%	14%	21%	20%	19%	17%	23%	19%
2	Revival of cultural traditions and heritage.	13%	14%	13%	14%	13%	14%	16%	14%
3	Literacy of the population, reading, knowledge, love of books.	24%	22%	26%	23%	24%	22%	23%	23%
4	Appreciation of art and culture.	10%	10%	9%	10%	10%	9%	11%	10%
5	Enabling the development of science	16%	18%	14%	13%	16%	13%	9%	14%
6	Developing social harmony.	2%	6%	2%	4%	3%	6%	3%	4%
7	Innovating traditions in response to the needs of society.	8%	10%	6%	6%	8%	9%	9%	8%
8	Reducing the use of the Internet and social networks.	6%	3%	7%	10%	4%	8%	5%	6%
9	Other	1%	3%	2%	0%	3%	2%	1%	2%
All		100%	100%	100%	100%	100%	100%	100%	100%

According to Table 5, 23% of respondents indicate that in order to prevent spiritual degradation, it is necessary to increase «People's literacy, reading, knowledge, and love for books». We believe that this opinion is very reasonable, and literacy is also very necessary for analyzing information.

In addition, 19% of respondents believe that it is necessary to «Strengthen moral and ethical

education», 14% noted the need to «Revive cultural traditions and heritage» and «Create opportunities for the development of science». In addition, 10% of respondents consider «Appreciation of art and culture» to be important in preventing spiritual degradation. 4% of respondents answered «Development of social harmony», 8% answered «Innovation of traditions in accordance with the

needs of society», and 6% answered «Reducing the use of the Internet and social networks».

Therefore, Kazakh society now has great hopes for science and technology. When the spiritual culture of a society rises, it is free from the influence of such external forces and freedom prevails.

## Discussion

We believe that the spiritual degradation of Kazakhstani society is a multifaceted problem caused by various factors. However, we can definitely say that the spiritual degradation of Kazakhstani society is the erosion of moral and ethical norms. Therefore, in our analysis, we consider the adoption of foreign cultural values, alien ideologies to be the main factor contributing to the spiritual degradation of Kazakhstani society.

This is because after the collapse of the USSR and Kazakhstan gained independence, the new government faced complex problems. Such pressing issues as economic modernization and the adoption of laws came to the fore. Social, cultural and spiritual issues remained in second place. Several ideological currents have formed in Kazakhstan. Although this is a normal phenomenon characteristic of many countries of the world, in our country the struggle for power is taking place precisely among these ideological currents. For this reason, it is necessary to protect ideological currents from becoming radicalized and taking an anti-state direction.

Another very complex factor is corruption in Kazakhstan. This is because corruption covers all areas related to spirituality and poses its own obstacle to the development of human capital. In our country, corruption cases are most often registered in the fields of agriculture, customs, construction, education, utilities, and healthcare. Kazakhstan is the first country among the CIS countries to adopt a special law on combating corruption. It is true that socially dangerous activities, such as corruption crimes, undermine the development of important sectors of our state. For example, in 2022, all law enforcement and special state bodies registered 1,724 corruption crimes.

Transparency International, the anti-corruption movement, has published its Corruption Perceptions Index (CPI) for 2023 on its official website. As of 2023, Kazakhstan scored 39 out of 100 points, making it one of the countries with the highest level of corruption. Thus, our country ranked 92nd out of 180 countries in terms of corruption (Transparency International, 2023).

The anti-corruption service continues to work systematically to create a culture of anti-corruption in society. In 2022, more than 11 thousand information and awareness-raising events were held in Kazakhstan.

According to the results of the study, economic inequality and a consumer society can be called influential factors. We noticed that these respondents would like to see the absence of economic inequality and a decrease in consumerism. They believe that if politics is conducted fairly in Kazakhstan, resources will be distributed fairly, and there will be a sustainable consumption pattern.

In our opinion, economic inequality in society is caused by corruption. That is, corruption causes various factors in society, such as systemic discrimination, inequality in education and employment opportunities.

A consumer society is characterized by a predominant focus on consumption as the main driver of economic activity and social well-being (Anderson, 2020). That is, it indicates that the worldview and views of citizens, as well as their moral qualities, have become measured by material conditions. This is affecting the spiritual culture of Kazakhs.

In such a society, people are encouraged to purchase and consume goods and services as a means of demonstrating their identity, status, and fulfillment. Such an emphasis on consumption can contribute to economic inequality, since access to resources and opportunities is not fairly distributed, which leads to inequality in the ability to fully participate in consumer culture. Civilized countries that have well understood the positive aspects of the market complement entrepreneurship with a system of ethics, not limited to technological activity.

We also consider the excessive amount of information to be a factor contributing to degradation. That is, there is too much information in Kazakhstani society. This is because unfiltered information on the Internet and social networks accelerates the negative impact of this process. Its results affect the culture of the nation. The only force that can counteract this is ensuring information security. Only then can the process of informatization of society, as a resource for development, transform the lives of Kazakhstanis into intellectual and humanistic ones. Using the Internet and social networks effectively, we will preserve and transmit our cultural values.

«Rapid urbanization» is also having its own impact. Recently, urbanization has gained an intensive scale. Kazakhstan is experiencing an



increase in the urban population. Of course, urbanization has its advantages and disadvantages. If they are not managed properly, these disadvantages can be harmful. This is because rapid urbanization exacerbates the problem of economic inequality. For example, a favorable economic environment is formed in large cities, while small cities practically stop developing. And a society that prioritizes values of a low social status and aggressive meaning ultimately leads its culture and economy to certain difficulties and leads to degradation.

According to the State Program for the Development of Territories for 2020-2025, by 2025 the level of urbanization in the country should reach 62 percent. At the same time, the state needs to address the problems and challenges created by urbanization for stability. This is because urbanization indicates the need for control through state policy.

Low trust in political institutions in Kazakhstan is one of the problems that hinder the formation of political culture. Political culture in ensuring political stability should be systematically considered. The constant attention of citizens in society to political situations and processes taking place in the state, their constant monitoring and self-assessment is a manifestation of civic culture.

«Technological achievements» are also a factor affecting the spiritual crisis. This has both positive and negative aspects for culture. Technological achievements often lead to the decline of traditional cultural practices and rituals. In addition, the spread of digital communication and social media leads to a decrease in meaningful connections between people, such as face-to-face meetings. In a culture that prioritizes instant gratification and constant stimulation, spiritual practices that require patience and focus are increasingly rare.

Technological advances often contribute to consumerism and the commodification of culture. The proliferation of digital devices and online shopping platforms can foster a culture of materialism, where people are more concerned with acquiring material goods than with cultivating spiritual growth.

Ultimately, the impact of technology on culture and spirituality depends on how it is used and incorporated into society. We believe it is up to individuals and communities to manage these changes consciously and ethically.

During the social survey, we noticed that the factors contributing to the spiritual degradation of Kazakhstani society are interconnected. Of course,

preventing these problems requires a comprehensive and integrated approach.

In addition, according to the respondents, a widespread problem in society is tribalism or regionalism. Junger believes that people have an innate need for a sense of belonging and community, and this need is often fulfilled through the formation of tribal ties (Junger, 2016).

The beneficial aspect of tribalism is that relatives do not marry each other for up to seven generations – a strict legal rule that has been around for a long time. This is a precautionary measure taken to prevent genetic changes that can cause physiological and psychological abnormalities and diseases.

That is, tribalism, that is, preserving one's lineage, purity of blood, influenced the transformation of the Kazakh people into a single ethnoorganism. It contributed to the preservation of kinship ties in traditional Kazakh society.

Tribalism, which has continued to this day, is the biggest problem in the current period of personnel policy and personnel selection. For example, tribalism affects the appointment of a leader, and everyone wants people from their own tribe to be leaders. Its consequences are visible in all areas related to socio-economic, cultural and spiritual development. The psychology of tribalism cannot be considered an unchanging phenomenon. Because it develops in connection with social development and socio-economic changes, it must be updated with certain qualities. Some believe that the state is obliged to provide for all their needs (Feinberg, 1984).

There is gender inequality in Kazakh society, including politics. The reason for the inequality is the Eastern mentality and the view that women should not get involved in politics too much.

Known as the «Social Institutions and Gender Index» or SIGI for short, this document groups the world's countries into 5 categories (from «very low» to «very high discrimination») in terms of gender discrimination. This year, Kazakhstan, with a score of 20.9, entered the top 30 countries with the lowest level of gender discrimination (OECD, 2023).

UN statistics as of January 1, 2023 showed the country ranked 152nd in the world in terms of the proportion of women in the Cabinet of Ministers, with 10.5 percent. Out of 19 ministers, 2 are women. However, after the address of the Head of State on September 1, 2023, five new ministries were created, or rather, three were reorganized. In this regard, after the reshuffle, the composition of the ministers changed, and today the composition of the

Government consists of 4 women (United Nations, 2023).

And in the UN statistics on the proportion of women in Parliament (as of January 1, 2023), Kazakhstan ranked 84th. In the lower house of parliament, 29 out of 107 deputies are women, which is 27.4 percent, and in the upper house, 9 out of 50 deputies are women, which is 18.8 percent. This statistic changed after the elections to the eighth convocation of the parliament in March 2023. In the eighth convocation, the share of women was 11 out of 50 deputies in the Senate, and 19 out of 107 deputies in the Majilis (United Nations, 2023).

Kazakhstan should not be deprived of one of its valuable human resources – qualified and educated women who are ready to use their professional knowledge and skills for the benefit of the country and society. The involvement of women in politics expands the democratic foundations of Kazakhstani society. This means that women's talents will benefit society in solving complex problems. Therefore, a sustainable and systematic approach to addressing gender development issues in politics is needed (Crenshaw, 1991).

This approach will allow us to accelerate the elimination of the gender gap in the country and improve Kazakhstan's position in global rankings on gender equality.

To accelerate the elimination of gender inequality, all parties, including political decision-makers, international organizations, the private sector, the scientific community, and civil society, must participate (Hooks, 2000).

Recently, there has been a frequent debate about moral and ethical behavior in public places. A widespread negative habit in society is spitting in public places. Culturally, spitting in public places is considered rude and disrespectful (Smith, 2021). It is a violation of social norms that cause a sense of rudeness (Patel, 2019).

According to the Administrative Code of the Republic of Kazakhstan, spitting on the street is considered to be a form of pollution of public places, like leaving garbage in a public place. Special fines are also provided for this.

This is because spitting poses a great danger. Various bacteria accumulate in the human oral cavity. As a result, saliva that gets into the environment dries up, and the viruses in it quickly spread into the air. The danger is that the disease can also be transmitted through saliva lying here.

According to respondents, the competitiveness of Kazakhstani citizens is a very necessary positive

trend. The negative side is the competition of citizens in everyday culture. This is because these citizens are constantly competing to keep up with others in a consumer society in material terms. Often, all this is done by taking out a loan from a bank. The bank gave out loans at very high interest rates. As a result, those who took out loans without a purpose fell into moral and ethical turmoil. They constituted a significant part of the population and reached a critical point in terms of state security. Basically, the main reason is «Financial illiteracy». Irregular spending of earned income is the main factor that reduces a person's standard of living.

Credit and debt addiction is a phenomenon directly related to a person's psychological state. In this case, we believe that it is right to combine culture with a market humanistic ethical system.

Negative habits in the national mentality also include «Using profanity». The use of profanity is common in Kazakh society. Profanity is a bad word that is strictly prohibited from use in everyday life. Profanity is used to express people's «unfiltered» feelings. This means that a person does not control their emotions by using non-normative vocabulary. In Kazakhstan, those who use profanity in public places are fined 69 thousand tenge or imprisoned for 30 days.

According to the results of the survey, we understood that reducing negative habits in the national mentality in society involves combining individual, collective and systemic work. Changing the national mentality is a process that requires constant efforts from various sectors of society. Combining these strategies with the pursuit of understanding can contribute to a healthy and positive national consciousness.

This is because negative habits in all national mentalities are all related to human culture. Therefore, every citizen should learn to take responsibility for his life. In our time, we believe that in order to prevent gender inequality, tribalism or regionalism, the use of profanity, spitting in public places, a sense of responsibility, and flattery, it is better to teach financial and legal literacy from childhood.

According to the results of the analysis, we should note the dangers of an ideological and social nature that contribute to spiritual degradation. This can be attributed to the rapid penetration of religious movements that are alien to the national worldview. The policy of «first economy, then politics» carried out in Kazakhstan weakened the spiritual culture of Kazakh society. A spiritual platform was needed

that would function in the ideological sphere of society. This function began to be performed not by education and science, but by a rapidly developing religion. A completely different religious belief system appeared that did not correspond to the worldview of Kazakhstanis. Thus, the ongoing religious expansion reached its peak. The priority in the system of values in the national consciousness was directed to religion. And in Kazakhstan, only «educational values» should have priority.

While we cannot completely get rid of the totalitarianism of the Soviet Union, it seems that there is no need for a new religious totalitarianism. This is because the cultural influence of soft power means the general socialization of the audience in society. The communications that create it take place for a long time.

National ideology is the guarantee of the future of the state. Therefore, the state must urgently address this issue, abandoning the direction of development without a national ideology (Breuilly, 1993). National ideology does not consist of just one fixed formula, it is a set of many thoughts, ideas, and views regarding the future of the nation (Larsen, 1995).

Language is not just a means of communication, but a symbolic system of cognition of the world and identification with culture (Gabidullina & Sattarova, 2015). However, in an urbanized space, the Kazakh language is not in a dominant position, which leads to the separation of the language from its natural context and the decline of its symbolic role. This situation leads to the «fragmentation of the spiritual world», since language carries not only cultural experience, but also national ideals (Nurdavletova, 2023).

The dominance of market values in society is leading to the collapse of traditional moral standards (Buribayev et al., 2025). The public assessment of a person is no longer determined by his moral position, but by his activity on social networks, his ability to consume, and his external image.

National symbols have become objects of consumption, and this phenomenon is associated with the phenomenon of «simulacra» characteristic of postmodern culture, that is, the symbol is separated from its original meaning and becomes only a visual effect (Gabidullina & Sattarova, 2015).

Unlimited imitation of Western and global cultural models can lead to the absorption of national cultural codes. Especially among young people, pop culture and social media figures act as role models, replacing traditional heroes and moral

models. This means that transnational cultural codes are displacing local symbols and accelerating the process of homogenization (Appadurai, 1996).

The patriarchal value system is still strong in the southern regions. This is a manifestation of cultural conservatism that conflicts with social equality. Excessive adaptation to gender roles inhibits the freedom of future generations to choose their social roles.

In this context, it is also very important to pay attention to the issue of «human capital» in the formation of the intellectual culture of the nation. By increasing «human capital», we will form the «intellectual culture» of the nation. This will only be possible in our country if society as a whole transitions to innovation.

## Conclusion

The southern regions of Kazakhstan are a space with deep historical roots, a concentration of ethno-social relations, and a distinctive preservation of traditional culture. However, globalization, urbanization, and information influence in recent decades have created a number of contradictory, negative behavioral patterns in the national psychology of these regions. The predominance of tribal and kinship ties and the weakness of institutional culture have been observed in society. Although the tribal system is the basis of the social organization of traditional Kazakh society, if it is not adapted to modern institutional culture, it becomes an obstacle to social justice and equal opportunities. In the processes of state administration, education, and employment, actions such as «using relatives» and «solving through kinship influence» are manifested as a manifestation of cultural paternalism.

During the study, we noted that in order to prevent the weakening of spiritual values in society, there is a need to expand citizens' educational opportunities, increase their intellectual and cultural potential.

The literacy of citizens is an important factor that strengthens the humanistic nature of society and serves as the basis for the growth of the intellectual and cultural capital of the nation. At the same time, the preservation and development of the national spiritual identity and cultural code is a crucial mechanism that paves the way for the development of public consciousness and active participation in civilizational processes. In the current global competitive environment, society

is forced to distinguish itself not only in terms of material production, but also in terms of intellectual and cultural power. Therefore, Kazakhstani society, along with technological creativity, urgently needs critical thinking, academic freedom, and the development of fundamental science.

To achieve these goals, the state must implement a number of systematic measures. The development of science and education as a strategic area is a key prerequisite for social progress. The widespread promotion of science has a direct impact not only on the spread of fundamental knowledge, but also on the formation of technological innovations, that is, on the prosperity of the country. This, in turn, requires increased investment in scientific research, the formation of a state policy that stimulates

innovation, and the improvement of the educational infrastructure.

Only when citizens become more literate will the problems of corruption, economic crimes, and the shadow economy in our country decrease, and as a result, we can strengthen our spiritual security in society.

### Acknowledgements

This research has been funded by the Science Committee of the Ministry of Science and Higher Education of the Republic of Kazakhstan. Grant AP26101317. The influence of cultural values on the formation of gender roles of the inhabitants of the southern regions of Kazakhstan: traditional and innovative approaches

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Поступила 10 мая 2025

Принята 20 июня 2025