# Value System of Students of the Republic of Kazakhstan as a Special Social and Cultural Group

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**ABSTRACT**

In this study we analyzed the role of a value structure in understanding today's students. Analysis of the value orientations of the students is of current interest, as they are understood as a social and demographic group of youth characterized by the process of self-determination in life consciously defining their own life values. Students' life values show things that are important to them, that are worthy to be taken care of, that benefit them, or may be their aim or ideal. The purpose of the article was to study and reveal the most important worldview and life values of today's Kazakh youth in economic, political, social, and cultural contexts as well as to reveal theoretical and methodological approaches when studying value consciousness of the youth and conducting empirical measurements with subsequent analysis of the situation. Methods of the study were the following: sociological conceptualization, comparative approach, sociological survey. The questionnaire relates to the current problems of concern to the youth of Kazakhstan. A list of values, that the respondents had to choose, was submitted. The study represents a test directed to identifying the state of development of Kazakh society in view of similarities and differences of the values. From the perspective of important external changes occurring in the world, value structure within the country should be clearly understood. Preservation of independence depends on it. Today independence is a presence of identity. The identity is formed on the basis of similarity of values, cultivated by the country. The results of the sociological study comprise of the following: analysis of the scientific methodology of the values as a conceptual basis for further study; identification of difficulties occurring in the process of studying the issue of values; interpretation of the students' evaluative judgement of students' values; constants and transformation of civism and patriotism in value consciousness of the youth. Practical application is in evaluation of the status and future directions of implementation of the state youth policy in Kazakhstan.

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## Introduction

In 20th century, philosophers and sociologists made important contributions over the science through their theoretical studies for understanding of the place, role, and functions of values in the human life and society. They considered the problems of correlation of a value and a fact as well as a problem of the old values crisis and a search for new ones. There are two schools: H. Rickert (1994) interpreted a value as objective and mandatory for everybody and emphasized that the values were out of the real world as well as outside of the subject and object, but they affected them. R. Perry (2013) interpreted the value as an importance that is derivative of interests, needs, and wills of individuals, and revealed the meaning of this concept via the prism of human consciousness.

The individual hierarchy of value orientations is usually the sequence of relatively well-separated 'modules' (Leontiev, 2005; Şandır & Aztekin, 2016). Leontiev named dual value groups joined by different bases that were a kind of a polar value system. Particularly, the following terminal values are opposed: material life values and abstract values; values of professional self-realization and values of private life; individual values and values of interpersonal relations; active values and passive values. Differences in interpretation of values and value orientations should be clarified. Values are tangible or intangible things that are important for all social subjects from the viewpoint of satisfaction of social requirements; or according to vocabulary definition, values are ethical ideas and convictions (Jary & Jary, 1999).

T. Parsons (1996) especially stressed on the role of values of culture, their continuity in the socialization of the youth, and pointed out that value orientations and other components of culture together with specific components including cultural traditions in the form of skills and knowledge were transferred to the next generation. Systems of expectations are organized in examples of choice via the process of socialization. An effective criterion of this process is the differential importance of different alternatives for the balance and lack of satisfaction.

Information on the value orientation of the students allows evaluating and predicting the perspectives of the development of society as a whole. Searching for the meaning of life, endeavoring for new ideas, and progressive transformations of society may be defined as a higher priority, the most socially important feature of the students. How the today's students evaluate the state of the Kazakhstan society is also important for different groups.

## Literature Review

Numerous foreign sociologists such as H. Becker & A. Boskoff (1957), P. Blau, (1960), R. Boudon (2013), R. Inglehart (1997), C. Kluckhohn (1951), N. Luhmann (1997), R. Merton (1979), T. Parsons (1996), M. Rokeach (1973), N. Smelser (2011), A. Schutz (1954) had been studying values in the 20th century. Despite the developments in the axiological problem in Kazakhstan (consisting in definition of the essence of nature of the values, studying of prevalence of specific value orientations in mass consciousness and their motivational impact on people's behavior, interpreting of the system of personal qualities), the demand for analytical information is determined by new challenges of these times and new perspectives of the youth (possibility of self-actualization). Institutional changes in the spheres of economy, politics, education and culture were crucial conditions for change of modern youth living space. In the current social and cultural conditions, values and

norms of the youth and mentality "mutate". The socio-cultural situation in the modern Kazakhstan is characterized in its specificity determined by its changes resulted by the influence of social changes and transformations of the traditions, worldview and spiritual values established in the Soviet Union. Because of formation of new value systems and depreciation of the former ones as well as special susceptibility and high social mobility, the youth sociality is seriously tested.

The processes influencing the core of the value consciousness of the youth, namely students, are of particular significance. Consequently, the Kazakh youth perspectives set and make actual this direction of study, and will provide new arguments and supports. Nowadays, the axiological range of problems is getting wider: sociology in articles and other works covering results of empirical studies of the value orientations, identification of important values, and life plans allowing to define dominating orientations of society. As for modern sociological studies of the students in western science, the following authors revealed the issue: K. Lawrence (2015), O. Giacomin, F. Janssen & R. Shinnar (2015), M.S. Billings & D.G. Terkla (2014), S. Karvonen et al. (2012), M. Voicu, I.C. Mochmann & H. Dulmer (2016), G. Abdirayimova, A. Verevkin & G. Kenzhakimova (2011). Scientific need of an in-depth study of the values is determined, above all, by the need to develop them in a good manner, in order to prevent and eliminate any possible social conflicts. There is a need to conceptually develop both the ideology and appropriate socialization programs.

We considering various approaches to the study of the values, including the psychological one (Ajzen & Fishbein, 1977; Gorsuch, 1970), on the theory of individual values (Feather, 1992; Rokeach, 1968; Schwartz, 2012), the self-interest theory (Crano & Prislin, 1995).

## Aim of the Study

The purpose of the study is to thoroughly study the worldview and life values of today's Kazakh youth in economic, political, social and cultural contexts as well as to reveal theoretical and methodological approaches when studying the value consciousness of the youth and conducting empirical measurements with subsequent analysis of the situation. Considering various approaches to the study of the values, including the psychological one.

## Research questions

The overarching research question of this study was as follows:

What values students are pursuing?

## Method

Empirical data of the Worldview and spiritual values of youth in today's stage: assessment of state - the study of the factors of influence on the youth value of today, problems - problems - the way of decisions and reasons for the appearance, way of solving scientific and research project, conducted in the scope of a theme plan of research from 2013 to 2015, has been used in this study. Also, the methods of sociological conceptualization and comparative approach were applied. Thousand respondents aged 15 to 29 participated in the survey. There are 16 administrative regions in Kazakhstan: 14 regions and 2 cities having a special status, namely, Almaty and the capital of the republic — Astana. The sample is a representative for distribution of the population of the studied age category in all 16 regions. The

survey was carried out on October 25 to November 15, 2013 using a sociological survey method, the most common method for collecting information in sociology, the advantages of which are in rapidness of carrying out and coverage of a wide audience. The greatest proportion of respondents was studying young people, i.e., schoolchildren and students. And explore the work of domestic and foreign scientists, to identify strengths and weaknesses sides, to understand and compare the different schools for understanding how the science is heading and what problems remain unresolved.

## Data, Analysis, and Results

### Students' terminal values

The particular characteristics of the sociological approach to life values were revealed in the study. They can be seen in man's activity and are defined by an internal hierarchy of the values and interests. Moreover, the life values are the basis for decision-making in everyday life. These are the life choices between orientation of a person on short-term aims and distant prospects. The values did not only emerge in the above-mentioned process of everyday decision-making, but also became a reality existing as a practically valuable model. The values are divided into terminal and instrumental according to a method developed by American psychologist M. Rokeach (1973). Analysis of answers for questions of the questionnaire allows us to reveal the main life values of the students, i.e., terminal values (Table 1).

**Table 1.** Level of importance of students' life values

| What are your important life values? $N$ = 194 | Level of importance (%) | | | |
|---|---|---|---|---|
| | Very important | Important | Not really important | Not at all important |
| Your own health and health of your relatives | 81.4 | 17.5 | 0 | 1 |
| Family happiness | 72.7 | 25.3 | 2.1 | 0 |
| Having an interesting and well-paid job | 68.6 | 28.9 | 2.1 | 0.5 |
| Better material well-being | 61.3 | 34 | 4.6 | 0 |
| Having a desired profession or qualification | 61.1 | 37.3 | 1.6 | 0 |
| Being a qualified specialist | 60.8 | 37.6 | 1.5 | 0 |
| High-quality education | 60.3 | 36.1 | 2.1 | 1.5 |
| Quiet life | 56.3 | 29.2 | 13.5 | 1 |
| Freedom and independence | 53.9 | 39.9 | 5.7 | 0.5 |
| Having an appropriate social position | 52.6 | 41.2 | 5.7 | 0.5 |
| Satisfaction with achievement | 51.3 | 38.3 | 8.8 | 1.6 |
| Achieve everything by honest work | 49.5 | 43.3 | 6.2 | 1 |
| Live and work among educated and cultured people | 48.5 | 44.3 | 5.7 | 1.5 |
| Be useful to the society and country | 47.7 | 41.5 | 9.3 | 1.6 |
| Career | 46.6 | 45 | 7.9 | 0.5 |
| Social recognition, respect, honor | 44 | 46.1 | 8.8 | 1 |
| Having an easy and well-paid job | 33.7 | 40 | 17.9 | 8.4 |
| Entertainment | 32.1 | 37.8 | 21.2 | 8.8 |

The following conclusions may be drawn from the result. When analyzing the hierarchy of the students' values, one should first pay attention to their grouping: such specific values as health, family, interesting job, and well-being occupy the first

positions on the table. E. D. Scott (2000) notices individual differences in the way people define important moral values. These differences imply dissimilarities within a number of important moral values, such as respect for life, respect for property, honest communication, and respect for religion. High-quality education has a lower position than an interesting and well-paid job. One may conclude that having a successful career is not the main value for the youth. There are some dissimilarities in the top five values of the students and the youth in general. The following values are important for the youth: health – their own and that of their relatives (78.8%), family happiness (71.6%), interesting and well-paid job (58.3%), quiet life (54.1%) and better material well-being (54%). In student groups, the answers "better material well-being (61.3%)" and "having a desired profession or qualification (61.1%)" ranked fourth and fifth, respectively.

Nevertheless, in spite of the socioeconomic difficulties in the period of maturing and socialization of the students, such universal values as private life are stable, although they compete in time. This has been proved by various investigations of Kazakhstan scientists (Abdiraiymova, Verevkin & Kenzhakimova, 2011; Mukhamedjanov & Abdiraiymova, 2011) studying students' values. Further success in life of a young person depends on his capability to prioritize his interests and to construct a hierarchy of his life values

After a careful examination of numerous studies on the influence of a college on undergraduates, Gottlieb and Hodgkins have suggested that the reason that findings of so many studies do not show any changes in individuals is that student bodies are treated as monolithic entities when, in fact, there are different subcultures on campuses. There is a suggestion that if the subcultures are considered separately, then the value of the college experience can more readily be seen (Lewis, 1969).

According to the data, one-third of the respondents (30%) considers 'entertainment' as 'not really important' and 'not at all important'. Categories 'having an easy and well-paid job' and 'quiet life' were chosen by 26.3% and 14.5%, respectively. As for the way they spend their free time, the situation is the following: students list reading (46.4%), the Internet (42.3%), movies (34.5%), conversations with older people (26.8%), and mass media (25.8%). On the other hand, generally interests of the youth aged 15 to 29 differ: Internet (65%), followed by sports (35%), reading (32%), spending time in clubs and discotheques (9%), and theatre and philharmonic societies (8%).

The prosperity of Kazakhstan, peace and happiness of all people as well as state immunity are important values of their worldview (Table 2).

**Table 2.** Distribution of answers on important worldview values

| What worldview values are important for you? (*N* = 194) | *%* |
|---|---|
| Prosperity of the native country | 52.1 |
| Peace and happiness of all people | 47.9 |
| State immunity | 40.2 |
| Independence of citizens of the country | 34.5 |
| Tolerance | 28.4 |
| Freedom of citizens of the country | 27.8 |
| Maturity of national awareness and civism | 10.8 |
| Orientation on tolerance and dignity among nations | 9.8 |

Particularly, 'peace and happiness of all people' is more important for students (47.9% students and 42% youth) than 'state immunity' (40.2% students and 46% youth), while the youth in general have the opposite opinion.

Interests of family and relatives are a higher priority for majority of the students. These values are much more important than specifically private and social ones.

## Civism and patriotism in the value systems

To be a citizen of the Republic of Kazakhstan is one of the most important criteria for 86% of citizens of the republic aged 18 to 29.

The civism is natively joined with the patriotism when the state interests are merged with those of the Motherland. This is also the reason for closing up and interpenetration of the ideas of the Motherland and the state. The state is an object of the civism, while the Motherland is an object of the patriotism; the civism has a narrower scope than the patriotism. In contextual dimensions, the personality aspect prevails in the concept of the civism. The civism is also an important indicator of activity and effectiveness of the patriotism in the internal area of its realization (Malinin et al., 1997; Kashina et al., 2016; Olkhovaya et al., 2016).

The civism is usually understood in the three following dimensions (Morozova, 2009): 1) as a form of identity of a person manifested in his connection with a certain society and state and on the basis of acceptance and adoption of general values, meanings, and norms of behavior and mutual responsibility; 2) as political position of a person that is realized in his readiness and capability to participate in solving problems of society and state as well as in feeling involved in social processes and being interested in them; and 3) as a qualitative state of society and personality achieved in the course of development, opposite, in its meaning, to conservatism, radicalism, and irrationality based on principles of rationality and free exchange of results of activity. In this case, the civism is viewed as a necessary attribute of a civil society. For example, authors of the book Political Engagement of the Young in Europe: Youth in the crucible (Thijssen et al., 2015) are interested about civil responsibility of the youth and various forms of the youth civic engagement. This proves that we have to move beyond the existing frameworks and develop the updated value of the "civic engagement" (Thijssen et al., 2015).

According to numerous studies, dominating values of the youth allow to characterize them as a segment of the population desiring personal well-being in private area and concentrating value reference points in small circles of communication. Values that form the civism and patriotism have peripheral positions among the youth.

A citizen is defined in a literature as a person, who knows his rights and responsibilities. The most important is a social feeling of involvement in a big or a small deed. A citizen is a person, who understands his civic duty and has a civic responsibility and conscience. To define the meaning of being a citizen of the Republic of Kazakhstan for a young person, respondents were questioned on what it means to be a citizen of the Republic of Kazakhstan. It was found that for the most of them, according to the youth answers, being a citizen of the Republic of Kazakhstan firstly means to respect the laws of the country, i.e., to be a law-abiding person, who loves, respects, and is proud of his country and of being its citizen (Table 3).

**Table 3.** Distribution of answers to the question 'What does it mean to be a citizen of the Republic of Kazakhstan?'

| What does it mean for you to be a citizen of the Republic of Kazakhstan? (*N* = 194) | *%* |
|---|---|
| To observe the laws of the country, i.e., being a law-abiding person | 40.2 |
| To love, respect, and be proud of the country | 38.1 |
| To be a citizen of the Republic of Kazakhstan | 35.6 |
| To respect the traditions of Kazakh people | 16 |
| To enjoy constitutional rights of the country (be under protection) | 15.5 |
| To be useful to the state | 14.9 |
| To actively participate in the life of the country | 7.2 |
| To feel involvement in the life of the state | 3.1 |
| To belong to the Kazakh nation | 2.1 |

Most students (40.2%), especially the youth (43.4%), consider that to be a citizen of the Republic of Kazakhstan requires respecting of the laws of the country (being a law-abiding person). But according to the report of the Committee of Legal Statistics and Special Records of the Office of the Public Prosecutor of the Republic of Kazakhstan, 55,828 crimes were committed with participation of young people aged 14 to 29. This accounts for 51.8% of the crime in the republic. Crime statistics account for criminal and administrative cases opened in Kazakhstan in the previous year (Committee of Legal Statistics and Special Records of the Office of the Public Prosecutor of the Republic of Kazakhstan, 2014). Typical crimes for the youth include those committed with peers, who had nothing to do in their free time. In some cases, leisure of the youth might lead to the deviant behavior. One may conclude that there is a certain gap between verbal acknowledgement of the importance of observing laws and the real behavior of the youth.

In educational context, answers to the question 'What does it mean to be a citizen of the Republic of Kazakhstan?' are as follows. The higher an education of a young person is, the higher the percent of his agreement to the desire to 'observe the laws of the country (i.e., to be a law-abiding person)' is. This accounted for 31% of the respondents in the category 'no education, primary education' and 47.5% of the respondents having higher education (including those having bachelor's and master's degrees). For the response 'love, respect, and be proud of the country' the situation is opposite: 61.9% of respondents have no education or have primary education and only 35.2% have higher education.

Questions were asked to reveal the importance of many characteristics that identify an individual in society such as education, qualification, citizenship, nationality, religion, region of residence, and family. Education and qualification are important for most students as well as affiliation with a family, kin, zhuz (a traditional division of Kazakh people that is subdivided into senior, junior, and middle), clan and then citizenship. Many factors affect the likelihood that an individual will become civically engaged. Three common factors affecting students' willingness to become civically engaged are the following: personality, developmental age and social support, and religion (Strawhun & Perry 2014, Flanagan & Levine, 2010). All the characteristics are, to different extents, important for the Kazakhstan youth, but one-fourth of the students do not know how much regional affiliation is important for them. One-fifth selected the answer 'do not know' to the question of religion (Table 4).

**Table 4.** Level of importance of identifying characteristics of youth

| What is the most important for you of the below? (*N* = 194) | Level of importance (%) | | | |
|---|---|---|---|---|
| | Very important | Relatively important | Do not know | Difficult to define |
| Education and qualification | 59.8 | 32.5 | 7.7 | 0 |
| Affiliation to family, kin, zhuz, clan | 48.5 | 35.1 | 15.5 | 1 |
| Citizenship | 46.4 | 44.3 | 9.3 | 0 |
| Nationality | 42.3 | 44.8 | 12.4 | 0.5 |
| Regional affiliation (region, city, village) | 30.9 | 41.8 | 25.3 | 2.1 |
| Religion | 27.8 | 49 | 20.6 | 2.6 |

The absolute majority of the youth (80.9%) feels responsibility for family and relatives in the first place (Table 5).

**Table 5.** Distribution of answers to the question 'Who do you feel responsible for?

| Who do you feel responsible for the most? (*N* = 194) | % |
|---|---|
| Family and relatives | 80.9 |
| Only oneself | 37.1 |
| Friends | 12.4 |
| My country | 6.7 |
| My people | 4.6 |
| Nobody | 0.5 |

Besides, marriage and family have the highest priority. In addition to the functional and structural parameters of the family, its emotional and psychological aspects as well as constantly supported feelings of affiliation to each other, safety, and quietness are important. From the viewpoint of the value orientations, marriage and family are the values that may be themselves divided into numerous components. However, the division of the family values into components was the scope of the present study.

Education of the patriotism is currently being paid much attention by the state because it is an important component of a civic culture. However, one should account for the fact that the relevant value structures 'are being formed in the period of a so-called initial socialization of an individual during 18–20 years and further remain relatively stable' (Belyaeva et al., 1996). Thus, we may only suppose kinds of values that students have in relation to their relationship to the Motherland.

What is young people's idea of the Motherland? According to their responses, the Republic of Kazakhstan is their Motherland (see Fig. 1).

Generally, 58.2 % (the majority) of the respondents believe that all young people aim to become patriots, 27.3% answered that this is not necessary, and 13.9% (one-seventh) of the students selected the answer 'do not know.'

The main question was 'Do you consider yourself a patriot?' Surprisingly, 37.6% of the students answered 'yes,' 36.1% 'more likely yes,' 17% 'more likely no,' 5.2% 'no,' and 4.1% of the respondents found it difficult to answer the question (Table 6).
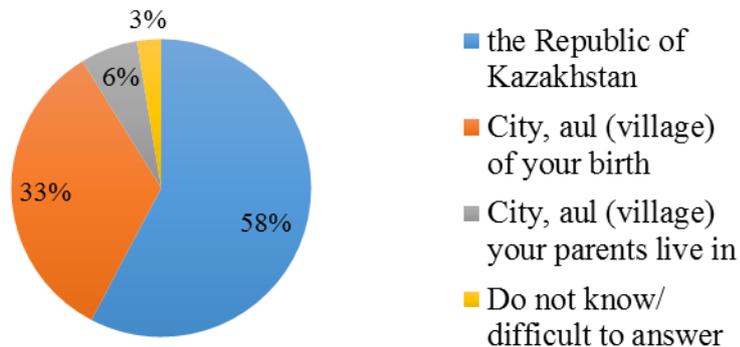
## 'What is Motherland for you?'



**Figure 1.** Distribution of answers (*N* = 194) to the question 'What is Motherland for you?'

**Table 6.** Distribution of answers to the question 'What does it mean to be a patriot?'

| What does it mean to be a patriot? (*N* = 194) | *%* |
|---|---|
| Love for the Motherland, devotion to one's country | 53.1 |
| Respect for the history of the country and the memory of previous generations | 24.7 |
| Respectful attitude to the culture of one's people | 14.4 |
| Readiness to self-sacrifice for the sake of one's country | 7.2 |
| Has strong association with the word Nazism | 0.5 |

According to opinions of the participants of the survey, being a patriot means loving the Motherland, being devoted to the country, and respecting the history of the country and memory of previous generations.

## Discussion and Conclusion

Study at a university is, in many ways, a significant period since the individual constructs the foundation for various areas of life, such as work, family, and other human relations. University studies are an important stage from the perspective of constructing both a student identity emerging from the course of studies, academic identity, and a professional identity related to the feature transition to working life (Lairio, Puukari & Kouvo, 2013).

There are two main value orientations used in the R. Inglehart's (1977) theories of value change – modern and postmodern. Over the last few years, such values as hard work, security and prosperity dominated in most Western societies, but now such postmodernism values as tolerance, satisfaction with social contacts and self-realization dominate. According to R. Inglehart & W.E. Baker (2000), postmodern values do not replace modern values – modern values still remain in force. There is an empirical evidence of high importance of both types of values for American students (Ovadia, 2003). Modern value orientations include life values associated with future goals; while postmodern value orientations are characterized by preference to social activity and a focus on present time (Dietz, Hofer & Fries, 2007).

Over the last decade European countries have overcome a difficult economic crisis having difficult consequences. Unemployment and increasing poverty made them to reconsider their priorities and aims; European governments had to rethink

social policy as well as the international economic and political agreements. Consequently, people react differently to changes. These changes are analyzed in the book Values, Economic Crisis and Democracy (Voicu, Mochmann & Dulmer, 2016), wherein some aspects of value changes are considered: universal value orientations, people attitude to different groups of people, effects of socio-economic factors on the values and behavioral targeting. The book of Canadian scientist in the field of Education and Culture, H.A. Giroux (2015) Education and the Crisis of Public Values: Challenging the Assault on Teachers, Students, and Public Education reveals a crisis of social values and move towards market education regime.

Data taken from various surveys show that the people of Kazakhstan prefer traditional, common-to-all-mankind values, not political ones. This proves that the stage of active politicizing of social consciousness has passed. Differentiating factors are not important for people, but the factors creating the conditions for a happy life are important for everybody. This does not mean that the democratization processes have reached their peak in Kazakhstan and are not important. Kazakhstan Institute for Strategic Studies under the President of the Republic of Kazakhstan shows that on the one hand, majority of the youth define citizenship as an important component that identifies individuals in society, but on the other hand, the forms of civic activity demonstrated in reality are significantly lower. One may say that civic and patriotic self-identification are not directly connected to strictly defined role instructions and behavior models in today's youth environment.

The answers of 33% of the respondents concerning their political activity has shown that participation in social and political life is reduced to voting at elections for governmental bodies of various levels. The majority of young people, 40.7%, noted that they paid no attention to the social life, 12.9% took part in collective works on the improvement of entrances and houses, and only 1.8% said that they participated in activities of a political party (Yeshpanova et al., 2014). Low actualization on joint actions in the scope of some organization may be observed in general. There are two orientations of the youth as well as students in the context of political activity: a more active branch is characterized by political and social activities and a less active branch participates only in talks about politics.

Cross-cultural studies of the theories of value orientations on the West (US, Europe) have revealed crisis of the traditional values, focus on the novelty, originality and self-expression, while our young people have traditional values that is mainly determined by cultural peculiarities.

Personal values define a system of value orientations of a person, having special importance for individuals. These value orientations form a certain base of consciousness and behavior of a person and directly influence him or her. The value orientation and its hierarchy are regulators of development of the person. They are criteria for norms and rules of a person's behavior. The better the person perceives these norms and rules, the better they are socialized (Narkhova, 2015). However, the personal values that determine the human behavior are instilled by the living environment, which is why personal values, in a sense, represent the entire culture of the society in which the individual lives.

Studentship is characterized by intensive transformations of motivation and all systems of value orientations, forming special skills related to the profession. This age is the most important period for maturing character and intellect. Majority of the young people including the students marked health and family happiness as the most important life values. The values of individual orientation are also important for majority of the youth in general, e.g., their own health and health of their relatives, family happiness, interesting and well-paid job, quiet life and better well-being. The study has revealed a strong family orientation of today's Kazakhstan students. Such values as family happiness, their own health and health of their relatives prove this fact. Trends on pragmatism and individualism are prevailing.

Prosperity of Kazakhstan, state immunity, as well as peace and happiness of all people are important worldview values for majority of the students of Kazakhstan. Most of the students consider that being a citizen of the Republic of Kazakhstan means, firstly, observing the laws of the country (i.e., being a law-abiding person), loving, respecting, and being proud of the country and of being its citizen. Besides the health and family values, those that identify an individual in society, his education, and qualification are very important for students. These are followed by affiliation to family, kin, zhuz, and clan and citizenship. Majority of the students of the country believe that the aim of all young people should be to be a patriot. All civic values analyzed in the research are, to different extents, important to the youth of Kazakhstan.

## Implications and Recommendations

The results of the article reveal the content of the students' social consciousness concerning the most urgent problems of formation of the value orientations. The obtained results also allow adjusting further direction of the study at the methodological level, considering cultural, social and political context of formation of the values in modern Kazakh society.

The development of the system of values in young people is affected by the multicultural society. The data of this study shows the vector of the development of values in youth. This enables predicting the further development of the system of values and integrating said system into the respective world system while preserving the national identity. This study also enables choosing a correct state policy in the field of sociocultural education, which would modernize the system of values while preserving the cultural heritage.

This study contributes to the development of sociological science and enables tracing the current trends in the field of youth values.

## Disclosure statement

No potential conflict of interest was reported by the authors.

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