

Changing Values in the Context of Generational Approach in the Kazakhstan

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Abstract

The article examines the changing values—individualism, and collectivism in Kazakhstan in the context of generational difference. In the years since the dissolution of the Soviet Union, Kazakhstan has experienced wide-reaching and ongoing social changes. Within this space, identity formation and reformation has been a preeminent process for individuals. Results indicate that both of the modernist and individualistic values predominate in current Kazakhstani society, more pervasive especially among young generation. In Kazakhstani society, which is still based on traditional values and codes of behavior, formation of a new value system in the transition to a market economy is complicated and controversial, particularly for the older generation.

Keywords: sociocultural changes, values, Kazakhstani society, axiological reconstruction of society

1. Introduction

No culture is static as it includes within itself the elements of change. Culture is dynamic because it is essentially an adaptive mechanism, and different social systems seek their adaptation differently by the variations in their natural settings. Thus, cultural change is the process by which the existing orders of society, that is, its social, spiritual and material civilization is transformed from one type to another. It may be caused by internal or external factors. In other words, it may be induced by the factors and forces spontaneously arising within the network or it may take place through the contact of various cultures. Cultural change along these lines takes the form of independent evolution or includes the process called “diffusion” through spread of ideas and objects to other societies. In era of globalization, cultural change has assumed a rapidity and magnitude, unprecedented in human history. The technical inventions, the developments of industrial enterprises and financial and mercantile organizations have contributed towards the intensification of this evolutionary process. Social change is the transformation of culture and social organization / structure over time. In contemporary world we are aware that society is never static and that social, economic, political and cultural changes occur permanently.

The human culture - develops over the time, although changes in value systems can be slow and painful for a society. Social confusion is an inevitable outcome of cultural conversion. Values evolve in the course of time, sometimes over years. In their youth, young generations are open to the environment's impact, especially it is nearest group - the parents and "parental guidance". But, moving away from home frequently starts an independent life, and values may change. Comparing values of young generation with of senior may uncover differences in values between generations.

The role of values plays an important role in defining the main sociocultural transformation in a society. Values are main organizing principles or ideas that govern and determine human behavior. Although the word is generally used with link to moral and cultural beliefs, values are of many types. Unlike the skill or attitude that may be specific to a particular physical activity or social context, values tend to be more multipurpose in their application. They express in everything we do. Values can be explained as the nature of the knowledge gained by mankind from past experiences distilled from its local circumstances and specific context to extract the fundamental wisdom of life derived from these experiences.

Since the collapse of the USSR, Kazakhstan has emerged as the lone success story in Central Asia, largely due to its vast stores of oil and natural gas. As a result, the country is part of a global, historical trend toward the erosion of traditional value systems, which is associated with increased development and changes in social structure (e.g., urbanization, higher education levels, and an increase in working mothers). But, this trend has not yet progressed

as far as it might have been. In Kazakhstani society, which is still based on traditional values and codes of behavior, formation of a new value structure in the transition to a market economy remains complicated and controversial. Transitive characteristic of society complicates self-definition and socialization of people and is influenced by globalization, on the one hand, and socio-economic reform in the internal politics of the country, on the other.

It should be noted that, in today's society, youth is strongly stratified; various needs and opportunities for self-actualization, education, profession, etc. define both intergenerational and intergenerational differences in basic values. Today in the 21st century society is changing more rapidly than ever. Now people of all generations and ages are facing new kinds of psychological and interpersonal issues. They are living and pioneering new kind of family patterns and relationships. One of the greatest philosophers of the 20th century, A. N. Whitehead (Whitehead, 1990), notes that, in the past, significant changes in society took considerably longer time than a human longevity. Nowadays, according to the new conditions of human existence, this time has become much shorter than human lifespan. All these make the issue on intergenerational differences in value orientation most challenging in the context of rapidly globalizing and developing society.

Referring to modernization theory, we can assume that the process of massive structural changes in culture in the context of modernization defines the occurring changes in the form of a gradual transition from normative values (traditional) to contemporary values, focusing on the rationality of choice, tolerance and self-expression (Inglehart, 2000). Cultural values are very deeply rooted in the national consciousness and have a strong influence even in the rapidly developing world, therefore it is impossible to change the value orientation in a short time. R. Inglehart argues that value hierarchies that are formed during early adulthood remain relatively stable during the rest of the life course. By consequence, R. Inglehart puts far more stress on cohort than on life cycle effects. Older generations, that grew up in less affluent conditions and under threat of war, is expected to give higher priority to materialist values, while younger cohorts will probably prioritize post-materialist values (Meuleman & Davidov, 2012). The generational sociocultural distinctions are becoming easier to define in our case - generational approach. Is very important here for understanding the term "generation gap", was introduced to indicate the empty space in which people born of various times do not understand each other because of their differing interests, values, communication, and attitudes. Generational feature evolve during the formative growth years of that generation. These factors affect people's values and attitudes throughout their lives.

One of the peculiar things people owns it's their "value system". Knowing your own priorities and values is significant in achieving career success, setting goals, and developing relationships with others. One of the main aspects of the values - value systems are formed by the direct effect of outside forces and how an actor reacts to them. This can be the method of parenting, education, an environment and events during one's younger years.

The theme of intergenerational differences in the Republic of Kazakhstan, we explored in the context of culture – society, that is, in the system of norms, traditions and values that determine the differences and changes in culture and behavioral preferences. At that, important are the sociocultural categories; the cultural basis of society represents as a system which has the following features: 1. The system is settled by preference of value, norm and symbols - regulating the choice made by people and erecting particular types interaction, which can be appear among participants. 2. Personally systems and social cultural systems are main intercommunication category in identification action theory. This system was planned on concrete aims and its achievements (satisfaction of needs). 3. Social cultural system has been formulated in subject - object relationship at inseparable unity representing universal knowledge and basic values. In this case the main significance has notion of values orientation which gives direction to person (Seidman, 1990). Today is mostly approving that in most preindustrial societies, this value system takes the form of a religion and changes very slowly; but with industrialization and accompanying process of modernization, these worldviews tend to become more secular, rational, and open to change (Passe-Smith & Mitchell, 2003).

The beginning of 1990s brought Kazakhstan a true independence, and with it a "traumatic" change in local resident's lives. Those were the years of the most fateful decisions that determined the future course of Kazakhstani nation. Modern challenges urgently requiring a more dynamic modernization of the entire system of social, economic and political relations. Today Kazakhstan develops along a modernization path of building a democratic state and Kazakhstan's model of modernization takes into account social and cultural context. Undoubtedly, all this is related with the changes in value orientations. In this connection, there needs an important rethinking of the Soviet legacy in modern Kazakhstan. Given the current realities, the discussion of this issue is important to the topic under consideration, because many people still hold the memories of the Soviet time. At that, almost every Kazakhstani inherits both positive and negative sides of the Soviet heritage. Today Kazakhstani, mostly former workers of state-owned and collective farms, who could not adapt to the

market-based management, are prone nostalgia to Soviet times. Another group consists of a people, who were in retirement or pre-retirement age at the time of the Soviet state collapse. All they were not just ready for the collapse of such a strong state as the USSR. To some extent, doctors, teachers and former army men can be attributed to this category. Many of them regret the loss of the social guarantees of employment, education and health care, as well as respect of the society and relatively better remuneration, which they, as professionals, had in the USSR. Often their opinions are shared by the former Communist Party members and activists, as well as individual representatives of Diaspora, who are still nostalgic for the ideology of Marxist internationalism (Olcott, 2011).

2. Research Methodology

To investigate the intergenerational differences in terms of values, we performed a mass survey (September, 2013) in the form of questioning the population of Semey [Semipalatinsk, The East Kazakhstan region] city and several rural regions which are also located in eastern Kazakhstan [hereinafter: EKR]. Primary unit of sample is a city of regional significance. Sample size of respondents were 320: the local residents older than the age of 18 and eligible to vote, and is representative of the general population by age, gender, education. The sample was targeted; the age of the respondents in the first group was 18-35 years, while the second group consisted of 36-63 years old respondents (up to retirement age). Sampling is enough representative to the people of Kazakhstan, who is 18 years and older, and reflects the social-demographic and social-economic structure of the population of Kazakhstan. The questionnaire based on research objectives includes 35 questions, which contains by both types semi-open questions (designed for getting responses with wider expression) and closed questions (limited options of response). The research used the tools of World Values Surveys (WVS) project in accordance with the designed thematic focus.

During the research we studied also 3 focus-groups. The first focus group included 7 townsfolk people of senior generation. The second focus-group included 11 representatives of young cohorts, and third mixed focus-group consisted of 8 country-folk people. In total 26 people with the age ranged from 18 to 63 were interviewed in three focus-groups.

The purpose of the study was to reveal the differences in the value orientation of the older generation and youth. Age cohort was defined as the generation that has experienced some sociocultural impact of certain socialization factor or group of such factors pertained to a certain value system, educational standards, the major historical and cultural events, fashion, subculture styles, etc. In short, the impact of major historical events on the formation of value system is important because just at that spot the most significant sociocultural intergenerational differences were revealed. Definitely, greater differences between the generations arise when the fledging experience of the young cohort essentially differs from the socialization conditions of older generation. All this is presented in the publications of the WVS project (Inglehart, 2012). According to R.Inglehart (Inglehart, 1997), changes in the socio-economic environment, affecting the life experiences of individuals, contribute to the reformation of beliefs, attitudes and values at the individual level. Therefore, significant changes in the environment usually are most of all affecting those generations, whose representatives have lived under the new conditions during the years of their personhood achievement. Consequently we think that young generation more adapted to modernization and economic as we know that they are from new generation (cohort effect) not because they are young (life-cycle effect). The generational difference is not depend on their age-related contradictions. If it was so they would reach a particular age and these differences would disappear: forty, fifty and seventy year old aged people would have psychological copy of their peers who passed these years ten, twenty, thirty years ago. They would have that kind of value, aspiration and reaction on outer irritants when they reach the age of their parent they operate think, do, consume, work and live in a different way. As a result young generation have that kind of value as a rationally choice and participate in social life political life not because they are young but due to the fact that they reared in developed society, they have high quality educational achievements. So we decided to acquire this issue.

The main criterion for selection of Semey is that the province is situated in the very heart of the largest continent –Eurasia. The province's territory is 283.3 thousand square kilometers (Romanov & Zhandauletov, 2010, p. 212). The urban population is 56% (Romanov & Zhandauletov, 2010, p. 218).

The city is the cultural center where many prominent figures of Kazakhstan were born, lived, and worked (Romanov & Zhandauletov, 2010, p. 222). In terms of demography, EKR is experiencing a gradual decline in the population. Moreover, the natural population decline is observed since 1996. In Soviet times, EKR was the most important area in the Republic in terms of mining and smelting (polymetallic) industry as well as hydropower industry. Though, as a result of structural changes, severance of economic ties and other negative

factors (especially during the 1990's), the region has still been in a state of crisis. It should also be noted that EKR, a former military training area, is still environmentally neglected region. Ecological problems are mainly related either to the industry, or to the zones of ecological disasters. These regions in Kazakhstan include mainly Aral and Semipalatinsk (the strategy of territorial, 2007).

The movement "Nevada-Semipalatinsk" was originated exactly in Semey. It drew attention of the society to the outrageous price that was paid by Kazakhstan and its people for the presence of military nuclear and chemical facilities, with complete disregard for the health status of those who lived in areas adjacent to the landfill sites. In terms of economic development, Semipalatinsk region is considerably inferior to Ust-Kamenogorsk, the center of the region. Citizens call Semey the "city of flea markets". After the socio-economic reforms of the second half of the 1990's, the city's industrial base was not earned in full force, and trade has become the main scope of the labor. Market trading involves most Kazakhs who are "bilingual", as well as part of the Russian population. In fact, in these conditions, trade is the only source of income for former employees of the Soviet enterprises, as well as for the people who do not speak the state language.

3. Research Findings

The mutual relations of sociocultural spaces, economy and sometimes politics during the many centuries of historical development have significantly contributed to the uniqueness of Kazakhstan. As any other sociocultural space, Central Asia is not a homogenous one and includes a different of life-styles and patterns of political and social behavior (Yerekesheva, 2007).

Concerning ages and value we are able to use two main competitive theories. The first of these the theory of generation replacement or cohort effect which suppose that generation brought up in different economical and social-cultural condition have different psychedelic view, interest. This is explained that human value in considerably level formed in formulation period and remain the stability and unchangeable during his temporary life. Reaching maturity, people usually tend to maintain a learned world perception, whatever it was. Every generation has own temporary measuring and historical cultural space. The second theory is a life circle, which is supposed that people have passed aggregate phase developing and reached maturity step by step change their value. Consequently young generation can follow different value in youth but in their old age they can accept value as typical to older people (Tan & Wang, 2007).

Yet, like generational theories, here is significantly of formative years, the period effecting argument posits that macro-level historical periods and events affect each individual regardless of one's membership in generation or life cycle phase. The emphasis on period effects is detected in our studies. Results of research display the existence of difference of generations. Each generation is a temporary cohort, and it is changing and developing in the course of generations. Participants in the focus-group of older cohort more often identify themselves with the generation of the Soviet era, the culture of collectivism: *"We have lived so much, seen so much, saw the Soviets...but after gaining independence we have lost some Soviet values, whereof we regret" (man, 58 years, townsman).*

Younger generation often identify themselves with the new contemporary values: *"We have other ideals, keep pace with the times and think contemporarily; their advice may be a little bit obsolete, they look to many things in different eyes, their values yet differ from our values; there may be something similar, but there is still a difference" (woman, 31 years old, townswoman, the young cohort).*

By European investigation R. Inglehart discovered that achievement of society to high level of security promote transition of society to new system of value, structure which formulate attitude of tolerance, subjective well being, direction to self expression. Scientists think that shift in society value appear as a result transition of European country to post industrial stage and the definition to this notion is a silent Revolution (Inglehart, 1971). After comparing these facts with obtained facts by WVS (World Values Survey), researchers defined this process as effect of cohort - value transformations in other parts of the world. Accordingly we should expect that to the generation differences in values has main meaning as level of economical security and social stability (Inglehart, 1997).

Similar initial stages of these tendencies we can observe in Kazakhstan too. The current younger generations face market laws for the first time in history. The youth of today, put in more stringent conditions in terms of selection of their adaptation ways comparing with previous generations, shows more contemporary value systems than the older generation. Transition to the market contributed to the outreach of materialistic and even post-materialistic values, among which we include personal freedom, rational pursuit of success, achieving a high social position and willingness to take risks. It is here, as we expected, we found differences in values, especially in relation to the materialistic values.

Younger generations are more individualized and more interested in self-actualization in comparison with the older generation: *"All depends on the person himself. He must fulfill himself in some specialty, to work, to show himself..."* (male, 28 years old, townsman, young cohort); *"Now nobody thinks about working in favor of society!?"* *As for me, I do not want to bring the benefit to everybody"* (woman, 23 years old, townswoman, young cohort).

In order to better understand the tendency of changes basic values among generation we included to variable - traditional values. Traditional values is a the variety of values which is selected, passed and perceived from a man to the man from a generation to the generation by historical social experience, as the best example, norm, principles of idea about the best, a authoritative in culture. This particular value is directed on keeping and reproduction to a folded norm and aims of life, but modern literature of individual modernism indicates that due developing of the capitalist system, people started to refuse some «traditional» foundations. Regarding to this fact, traditional views of respondents' are measured, observing of nowadays individuals in social situation - how they react to some of the basic value as family and work.

"Although others have unlimited personal freedom in the relationship, but for our nation there needs to be some kind of limitation. For example, not to be rude to the older, not in any way. Is it restrictions?! Yes, it is restrictions ... respect and the attention of older in a certain sense. And finally I can not talk with the older as well as talking with their my peers. There must be some restrictions in that. Just for example, there are people who are already 50 years old, but they do not smoke cigarette in front of her mother still..... this is respect, and it also means the restrictions. So I think in the Kazakhs relationship should be limited on traditional background" (Female 37 years old, resident of the village, older cohort).

In Weber's view, the emergence of contemporary society was accompanied by significant change in patterns of social action. He saw that individuals were moving away from traditional beliefs grounded in religion, custom and long-standing habit. Instead, individuals were increasingly engaging in rational, instrumental calculations that took into account efficiency and the future consequences of their actions. In industrial society, there was little room for sentiment and for doing things simply because they had been done that way for generations. If in traditional societies religion, norm and custom where the attitudes and values of people are determined in comparison with modern society for social action is characterized such kind of value as realization, rationality and effective of economical achievement. In Weber's view, the Industrial Revolution and the rise of capitalism were evidence of the larger trend towards rationalization (Giddens, 2009).

In the today's kazakhstani society, we can detect differences in terms of attitudes and evaluations between the people of older and younger ages. In the study, that we investigated, on the question of what was most important to the respondent in traditional and materialistic values, we found that, among younger generation, the indicators of orthodoxy are lower, and the choice is made mainly towards materialistic values. If we look at the Table 1, showing the commitment to the various values depending on various age cohorts, we clearly see differences. Especially the differences are detected in the category of self-expression. We also observe that, for younger generation, traditions are not relevant as much as for the older generation.

Table 1. Value assessment for respondents of different age

Value assessment for respondent	Respondent's age		Total
	18-35	36-63	
Self-expression	30	16	46
Money	26	24	50
Job	50	52	102
Religion	2	5	7
Respect of traditions	6	9	15
My country	54	46	100
Total	168	152	320 (respondents)

Here, perhaps for intergenerational transformation to happen there must be societal changes: the context the later cohorts grow up must be different from that of the older ones. But, what are the social changes that matter most for modern values? Here, the key meaning plays a economically security at the formation period of values; Considering the changes as a whole, the authors stressed, that that in some developed countries the values are changed very quickly than in developing countries, as result the gap between both countries become more and more (Inglehart & Abramson, 1994). Historically unprecedented degree of economic security, which found out the new generation in industrial societies, led to a gradual shift in priorities from "materialist" values (primarily emphasis on the economic and physical security) to the values of "post-materialist" (when advanced to the

foreground self-expression and quality of life). Here certainly is very important the concept of modernization. Modernization does not just lead to the formation of a centralized state power, to concentration of capital and to an ever more division of labor and market relationship, to mobility and mass consumption, and so on.

So evidence from WVS suggests that major cultural transformation have occurred, and that they reflect a process of intergenerational differences and change linked with rising levels of human security (Inglehart, Norris, 2012).

In this context we have measured the social condition of the respondents, that is, the indicators of the index - "security" and the "stability of society". As the data of our survey in general from 320 respondents (of 100%), 91.3 % answered that the socio- economic sentiment for the future is good, only 7.7 % said that looks to the future with anxiety and fear (Table 2).

Not to mention the wars and natural disasters, nothing affects the daily lives of people stronger and more direct than the socio-economic development and the accompanying changes. Socio-economic development is transforming the foundations of material existence and the social organization of society.

Table 2. Socio-economic sentiment to the future of respondent

The options	percent
with hope and optimism	69,3
quietly, but without much hope and illusion	22,0
with alarm and uncertainty	6,5
with fear and despair	1,2
in total	99,1

On next issue, the majority indicated the level of welfare in terms of happiness. 96.6% respondents are happy, while only 2.5% are unhappy. Here for us is also important the level of indicator, that is, the higher the indicator is, the higher is the level of guide to modern values.

Nowadays in Kazakhstan is ensured with favorable economic condition, is forming and developing of new democratic values of modern society. Kazakhstan is firmly and consistently reaching modernization by democratic statement, constitutional state specified on cardinal changes in, economical, national and political system of country, aroused by necessities of society and formation new system of general Kazakhstani values. Linking all these facts together, we suppose as the result of transformation of process underlying all society and sphere its social safety, axiological space of Kazakhstani society lost its previous value unity and become open minded for another cultures, rationally individuality because it is necessary for successful adaptation in order to change social economical condition.

If we look at the Figure 1, we see that the ideals also differ for various generations. The difference is particularly important in relation to the materialistic values, self-expression and religious relations, as the younger generations demonstrate a more orientation towards self-realization and self-expression values than those of older ones. We have noticed the decreasing of traditional values among young generation. It is needed to underline, the specific of developing of modern society is under condition of invisible dynamics of social cultural process, which include the old generation's experience becomes outdated during the lifetime of this generation and generator of new ideas is youth generation who is more mobile and active adaptive to rapid advance and changes in social and cultural verity and speedy developing world.

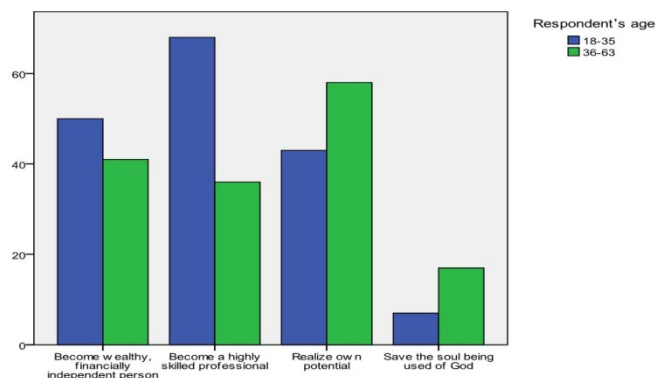


Figure 1. Motivation degree with respect to different values depending on age

Sure, when we think of our values, we think of what is important to us in our lives (e.g., security, success, kindness). Each of us holds numerous values with varying degrees of importance. A particular value may be very important to one person, but unimportant to another (Schwartz, 2012). Consensus regarding the most useful way to conceptualize it is basic values. The concept of basic values is used by us to affirm the link in order to highlight the finite, the target (and therefore more generalized, abstract) human values upon which is formed of all instrumental set of values (operational, current, situational) largely determined the specific content its activity. For instance, we can summarize the main features of the conception of basic values with values such as family and work. We tried to measure the assessment of "basic values", or in other words, the "core values" of two generations. The core values include a family and job that serve basis for value consciousness of individuals. These most common basic values, constituting the foundation of value consciousness of people and influencing their behavior in different areas of their lives, are formed, as a rule, during the period of primary socialization of the individual, while remaining relatively stable in the future.

According to our research, category of family as compared with other value categories, such as friends, job, politics, religion and spare time, was defined as "very important" (94.7%) for both age cohorts. Based upon the responses, family remains in the first place among such important human values as life, job, friends, leisure, politics and religion. Family life, in all its forms, remains in the minds of most people as a natural way of life.

Second place is occupied by job, which is also "very important" value (69.4%). Attitude to job as the highest value is a complex element in human's inner life, which includes specific needs, both material and spiritual. It can be assumed that the labor is valuable in and of itself, as a benefit, as a contribution to the common goal, as well as a means of achieving personal success. Our data suggest that in contemporary conditions of emerging market relations, successful career development, defined by high earnings, is a basis of socialization for concerned categories of respondents.

As is obvious from Figure 1, for older generation important is quality self-fulfillment, i.e. realization of their potential (58), while for young respondents, this indicator means just a priority (43). Material interest is quite high for the first cohort category (50), though it is inferior to professional specialization indicator. Most likely, this can be explained by the difference in value systems.

Value system of younger generation is stipulated by their self-expression through the money; they are characterized by high adaptability to market values and actualization of high wages to the extent that the other working conditions are insignificant to them, whereas older generation puts more value on quality of the work. In today's youth value structure, the relation between money and job is rather ambiguous. For some of the younger generation, money became inherent value, the money for them does not "smell".

Next problem that was studied by reviewing respondents concerned their preferences and motivations to work, i.e. we studied the average indicators, which show the attitude of respondent to collectivism, personal gain and career (individualistic quality). It should be emphasized that in highly individualistic societies, people focus on the individual initiative, achievement and autonomy whereas in collectivistic societies, people emphasized belonging to groups and harmonious relationship (Shien Lu & Maimunah, 2012). Results can be found in the following Table 3, where the respondents of different age measured their preferences when choosing a job.

Table 3. Preferences of the respondents, when choosing a job

Preferences of the respondent when choosing a job	Respondent's age		
	18-35	36-63	Total
Job in a stable challenging enterprise.	73	63	136
Job in a company, where there is an opportunity to make a career.	69	30	99
Job that brings benefits to people.	26	59	85
Total	168	152	320

We see that the responses are different depending on the age cohorts. Every person commits acts, aimed at the satisfaction of his needs, by choosing a particular mode of behavior. The contemporary labor market requires "professional flexibility". As is obvious, visions of labor value through the prism of different generations differ: for younger generation proven track of record is not the only digestible option, but also an important opportunity to make a career. Of course, it must be emphasized that, compared to the older cohort, for younger generation, collectivist indicators in favor of society are not valued highly, since personal motivation and interest, which are defined as a contemporary value category, are more important to them.

We can assume that younger generation are interested, first of all, in remuneration for labor. Amount of remuneration is more important than labor input. Despite all the difficulties of the transit phase, the main achievement of the post-Soviet period in Kazakhstan is the acceleration of market standards in behavior of the younger generation (economic freedom of action, initiative, flexibility, and ability to take risks).

Throughout the history of mankind, labor was the sphere of human activity, which allowed him to survive in the outside world, and man's attitude to labor, as noted by French historian L.Fevr, was depended directly on the era, in which he lived (Blazhievskaya, 2006). Therefore, it is necessary to consider material, relevant to the stated theme, through the prism of the principle of development across time and space. Space is not just a blank backdrop to human relations; it is socially constituted, and must therefore be regarded as a contingent element of the dynamics of social relations, and directly relevant to considerations of agency/ structure issues (Gillian, 1999). Specific socio-historical conditions that determine the nature of labor and the nature of the employment relationships have a huge impact on a career of each individual worker. They determine the attitude to labor in the collective consciousness.

In the Kazakhstani society, developing towards industrialization, the main values are not only internal personal growth and creativity-based (work-based) self-exaltation, but family as well. Moreover, from the perspective of both younger and older cohorts, in contemporary society it is quite possible to combine a successful career growth and a fulfilling family life (Table 4).

Table 4. Respondent's most important basic values

Respondent's most important basic values	Respondent's age		Total
	18-35	36-63	
Job and career	17	11	28
Family	48	41	89
Both job and family	103	100	203
Total	168	152	320

It should be noted that the transition from traditional gender approaches to the modern one had a radical impact on the socio-economic relations between the sexes. Thus, in the traditional family, the patrilineal head (man) administered family property and, as a rule, was the one, who made provision for the family; now women have extensive professional and educational opportunities. All this has led many women to achieve personal career. During the last decade, the economic situation in Kazakhstan has improved, and at the same time the employment opportunities both for men and women have expanded. As a result, the level of employment in relation to the economically active population in the country rose from 89.6% in 2001 to 93.5% in 2012 (Statistics Agency of the Republic of Kazakhstan, 2013).

Here by looking at Table 5, we make measuring of traditional and contemporary views about the role of women. The basic amounts of the respondents agree that the main role of women in society is related to the "natural" destination of family, husband and children. We can suppose that most of the respondents in relation to the women prefer the traditional duties of the family (warm family home), children, raising children, etc. Tradition obliges a woman to do housework, in a large extent identifying her life only with the life of her husband and family.

We see the family for the respondents is an important value, but we can see also that for the women who work there is no negative attitude in the society, this is especially noticeable among the younger cohort. Thus we can assume that the reference to the point of the equality of men and women ((gender) the principles of democracy) in the society operates.

Table 5. Statement that mother should only carry out her "natural" duties, i.e. take care of family, husband and children

Mother should only carry out her "natural" duties	Respondent's age		Total
	18-35	36-63	
Absolutely agree	33	29	62
Agree	48	56	104
Do not agree	55	51	106
Do not agree at all	32	16	48
Total	168	152	320

Younger cohorts show non-traditional views on the woman's role in the family, as compared to the older cohort. Young men not just assign themselves to the role of "breadwinners", and the young girls see themselves not just as "homemakers". The data obtained suggest that younger cohorts perceive contemporary family as officially registered marriage, which results in the nuclear, egalitarian family, based on the mutual support, as well as emotional and psychological comfort.

In Kazakhstan, gender equality issues are quite critical. Socio-economic transformation of Kazakh society demanded from the state to form a new policy, taking greater account of the changes in the international policy on gender equality. Assessing the situation by indicators, standardized for all countries, we can say that to date Kazakhstan has already eliminated gender disparity at all levels of education: today there is no gender inequality in education, no problems for girls to access any of the education levels. Kazakhstan is ranked 32 among total 136 countries in terms of gender equality. This is evidenced by data (Global Gender Gap Index) published by the analytical group of the World Economic Forum (WEF) on October 24, 2013, which shows the countries, where women are given the same access as men in education and health service (Center for Humanitarian Technologies..., 2013).

At all times, the system of social values that forms the basis of life self-identity of an individual was assimilated by youth during the close interaction with the older generation, which transmitted their experience to the youth through the practice of personal life, as well as in the process of ideological work of state education institutions. But, dramatic changes in social relations over the last decades caught the society at a weak moment, especially the generation of mature people, whose value system was put to a heavy test. As a result, the socialization of contemporary younger generation is taking place under conditions of higher self-regulation. This resulted in increased selective attitude of younger generation towards their sociocultural heritage and the experience of previous generations.

4. Conclusion

This research found some aspects of generational approach in the understanding of social life. Value types such as survival and self-expression show differences between generations. Individualism is where the greatest difference between generations has been found. In contrast, there are differences suggesting how the types behave at different ages. It is important to emphasize that, in the culture of Kazakhstan, the following basic values here come to the forefront: family, labor and prosperity that gives ground to blur the boundaries between traditional and individualistic values. The peculiarity of contemporary Kazakhstan does not allow one to attribute this country to any particular type of culture; it occupies an intermediate position, to some extent reflecting the synthesis of two opposing value systems. New values, characteristic to Western societies with market economies (individualism, pragmatism, the pursuit of high income) coexist in the minds of the younger generation with certain traditional historical and cultural features (collectivism).

Another hand, the difference between two generations is not as big as it seems that would have affected the substantially to conflict of generations. The gap among these generations in modern Kazakhstani society depends on their age gap between young generation and old generation [the intensity of contradictions and differences has decreases with the age limits of convergence between the young and older generations]. In conclusion, the data of researching cast the total to comprehension that transformation of society leads us to overestimate the value and difference of generation

Thus, we can conclude the following:

- 1) Changes in basic values of the Kazakhstan population are taking place towards creation of the industrializing type of society. They reveal a relationship with the processes of generations alteration, which occur gradually but pose a long-term impetus.
- 2) Changing of life conditions and lifestyle causes transformation of values. Thus, long-term period of economic prosperity contributes to transition from materialistic values to post-materialistic values, i.e. from the collectivist approach to individualism. Based on data obtained, we can conclude that the younger cohorts are more interested in personal competitiveness, career, success, entrepreneurship, rationalism and freedom of convictions (under the conditions of social reforms, the emergence of new opportunities, increasing competition and demands for professionalism) than the older generation.
- 3) There is a process of depreciation of experience, accumulated by older generations, taking place in younger generation.
- 4) It is revealed that the contemporary Kazakhstani society is characterized by the lack of sharp contradictions between the older generation and youth. Intergenerational relationships do not possess the potential, enough for

integration, which could help to overcome the natural tendencies of separation between "fathers'" and "children'" generations due to the relative mismatch of socialization conditions, as well as historical conditions in general. This potential depends on the intergenerational consensus in respect of the key values and reproduction of basic social traditions. The structure of the value hierarchy in general confirms traditionalist orientation of most contemporary Kazakhstanis. Top-priority in the value hierarchy of contemporary Kazakhstani older and younger generations occupies wealth-based values, as well as traditional values associated with the foundation of family and reproductive functions, though the latter strictly undergoes changes and loses its role that may result in loss of traditional values.

Analysis of the axiological aspects of interconnections and interrelations between generations is very important, as we are already seeing changes in the value system. The mechanisms of "social inheritance" and drive to self-affirmation of new generations undergo changes as well.

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