



IRSTI 04.21.81
Scientific article

<https://doi.org/10.32523/3080-1702-2026-154-1-84-98>

CITIZEN-CENTRIC GOVERNANCE IN KAZAKHSTAN: SELF-EXPRESSION VALUES OF CITIZENS

G. Makulbayeva*¹, Z. Davletbayeva², M. Dyussenov³

^{1,2}Academy of Public Administration under the President of the Republic of Kazakhstan, Astana, Kazakhstan

³Astana IT University, Astana, Kazakhstan

(E-mail: *¹g.makulbayeva@apa.kz, ²zhuldyz.davletbayeva@apa.kz, ³mergend7@gmail.com)

Abstract. Kazakhstan adopts citizen-centric public administration reforms that expand state-society dialogue. Citizen-centric public administration relies on citizens with self-expression values, who can engage with state bodies and participate in decision-making. Citizens can participate in participatory mechanisms such as public councils, local community meetings, participatory budgeting, and other digital platforms. In this study, we conceptualize self-expression values through post-materialist values. The study aims to examine the determinants of post-materialist values among Kazakhstani citizens. The regression analysis has been used to examine the relationship between different factors and the index of post-materialism. The findings show that two factors, such as economic security and socialization, are statistically significant determinants of post-materialist values. Interestingly, contrary to the statements of modernization theory, urban residence is inversely associated with post-materialist values in Kazakhstan. This is explained by the fact that urban residency is related to high living costs, pressure, social and income inequality, which in turn might strengthen materialist values rather than post-materialist values. Findings of this research contribute to the literature on citizen-centric public administration and political culture in Central Asia.

Key words: self-expression values, post-materialist values, modernization theory, socio-economic development, civil society

Introduction

Kazakhstan's citizen-centric governance started with the adoption of the Law on Access and Information in 2015 and the Law on Public Councils in 2016 (*Law on public councils, 2016; Law on access and information, 2015*). Kazakhstan has further strengthened the agenda on citizen-centric governance by allowing rural residents to elect their mayors, allowing citizens to determine socially important projects through participatory budgeting, and allowing them

Received: 11.02.2026; Revised: 25.03.2026; Approved: 27.03.2026; Available online: 31.03.2026

*corresponding author

to voice their concerns through e-petitions. More recent legislation on Public Control and Mass Media highlights the consistent reforms in citizen-centric governance (*Adilet, 2023; Adilet, 2024b*). Moreover, the Concept for the Development of Civil Service for 2024-2029 (*2024*) and the Concept of Public Administration till 2030 (*2021*) declare the shift from the command-and-control mode of public administration toward a citizen-centric governance model in Kazakhstan (*Adilet, 2021; Adilet, 2024a*). Participatory platforms such as public councils, participatory budgeting, local community meetings (*mestnye soobshestva*), e-Otinish, and e-petition offer space for state-society collaboration (*Makulbayeva and Sharipova, 2024; Makulbayeva et al., 2024*). These platforms also show that the state established an institutional and legal basis for citizen engagement in decision-making and policy-making.

On the other hand, it is crucial to examine whether citizens have self-expression (*post-materialist*) values that stress freedom of speech, tolerance, participation in decision-making, and quality-of-life concerns such as environmental protection. According to modernization theory, economic growth and rising affluence tend to shift public values from materialist to post-materialist orientations, and from traditionalism toward liberalism (*Inglehart and Abramson, 1999; Inglehart and Baker, 2000*). In turn, post-materialist values positively impact the sustainability of democratic institutions and allow citizens to engage with state affairs (*Welzel and Inglehart, 2005*). Applying this theory to Kazakhstan, which has improved its economic position over several decades, it is interesting to observe how it works in this context. As Kazakhstan is classified as an upper-middle-income country with sustained GDP growth since the early 2000s (*O'Connor, Knox, and Janenova, 2019*), there is, accordingly, an expectation that citizens' self-expression values have strengthened as a result of improved socio-economic conditions. This study is very significant as it tests people's post-materialist values through empirical data. The study looks closely at the demand side of citizen-centric public administration of Kazakhstan, namely, whether post-materialist values of citizens remain consistent with participatory channels adopted by the state, which is the supply side. The government will reach a perfect equilibrium only when the state supply (*i.e., participatory channels and legal basis*) is well matched with the demand side (*i.e., citizens' willingness and post-materialist values*). Specifically, this study aims to examine the changes in post-materialist values among Kazakhstani citizens and the major determining factors that have an impact on post-materialist values in this context.

Literature review

According to post-materialist theory, sustained economic growth and existential security change people's priorities from material survival toward self-expression, autonomy, and participation in state affairs (*Inglehart, 1977*). There are two explanations for this value shift. Based on the scarcity hypothesis, people prioritize unmet economic and physical needs; once they are satisfied, individuals' values change from material to post-material. Another explanation is related to the socialization hypothesis, which posits that value orientations are formed during adolescence and early childhood, implying that value change occurs through generational replacement rather than due to short-term economic development (*Inglehart, 2000*). Refinements to modernization theory tend to suggest that post-materialist values are not generated merely as a result of economic growth, but also depend on broader social, political, and institutional shifts in society (*Welzel and Inglehart, 2005*). Consequently, the value

change from materialist to post-materialist is uneven across different countries, particularly in emerging economies and countries of the Global South.

Despite the argument that there are many predictors of post-material values, economic development remains one of the most robust determinants of post-material values. This is because cross-national studies demonstrate that individuals with post-materialist values live in affluent societies, and people with stable income and employment have higher levels of post-materialist values (Inglehart, 1997; Dalton and Welzel, 2014). The strength of the economic position is especially salient at the individual level. People's perceived economic security is crucial as compared to objective income, because uncertainty and vulnerability to socio-economic conditions can reinforce people's materialist values. However, in post-Soviet societies, the link between economic development and value change from materialist to post-materialist is not clear-cut. The 1990s economic shocks entrenched survival and materialist values, and as a result, subsequent economic growth did not uniformly lead to post-materialist values (Rose, 2009). Furthermore, only a close circle of groups, such as oligarchs, enjoyed the benefit of economic development and growth, which in turn does not allow changing materialist values of the population toward post-materialist values. There is a high level of income inequality in post-Soviet societies, wherein limited groups of people have access to rich resources. Also, volatility, inequality, and reliance on state resources can undermine the effects of rising income on post-materialist values.

Another strong predictor of post-materialist values is education. Higher education helps improve critical thinking, cognitive skills, political awareness, tolerance for diversity, and civic skills, all of which are interconnected to post-materialist values (Welzel and Inglehart, 2005). Further in line with this argument, cognitive mobilization theory suggests that educated people have higher inclinations to hold independent voices and preferences, as they try to reduce reliance on authority and hierarchy or paternalistic patterns (Abramson and Inglehart, 1995). Cross-national studies confirm that education enhances individuals' views for freedom of speech, civic engagement, gender equality, and accountability (Welzel, 2013). In post-Soviet countries, however, the impact of education on post-materialist values may be mediated by institutional context and curriculum. In this context, education might reflect loyalty to the state and conformity to state regulations without any criticism, and therefore, its impact on post-materialist values might be weaker. There is a dearth of research with a focus on the impact of education on post-materialist values in Central Asian countries.

As mentioned earlier, generational replacement (*i.e.*, *socialization hypothesis*) is one of the key determinants of post-materialist value change (Inglehart, 2000). The values of people who socialized during economic stability and development are easier to change from materialist to post-materialist than the values of those who are raised under conditions of scarcity and economic depression (Inglehart, 1997). Empirical evidence shows that the younger generation groups easily adopt post-materialist values such as tolerance for diversity, participation in state affairs, personal autonomy, and freedom of speech, even when controlling for factors such as education and income (Inglehart and Baker, 2000). In post-Soviet countries, the effects of generational shifts are very salient. Younger people, who did not have a direct exposure to the Soviet norms and system, tend to demonstrate a weaker proclivity toward authoritarian norms and greater support for pluralism (Khamzina, Buribayev, and Buribayeva, 2025).

The following determining factors of post-materialist values are media and urban residence, which are associated with higher post-materialist values as people from urban areas have

more access to information, civil society networks, and are generally exposed to diverse society and pluralism (Putnam, Nanetti and Leonardi, 1994, p.126) Urban settings offer a conducive environment to collective action, social trust, networking and civic skills. In contrast, rural areas remain more traditional and materialistic as they have limited access to information sources, alternative views, and civic networks. Likewise, access to media and the internet plays a very significant role in the development of post-materialist values. Exposure to transnational information, media sources, especially independent media, and a rich flow of information enhance self-expression values (Norris, 2009). In developing countries of the Global South, digital platforms of participation are essential, particularly when offline participation is curtailed and harsh state regulations are in place.

Drawing on this body of literature, this study sets the following hypotheses: 1) economic security is positively associated with post-materialist values; 2) education is positively associated with post-materialist values; 3) being from an urban setting is positively associated with post-materialist values; 4) exposure to information is positively associated with post-materialist values; 5) socialization is positively associated with post-materialist values; 6) generational socialization is positively associated with post-materialist values.

Indeed, the literature mentioned above defines the notions of economic security, education, generational socialization, information exposure, media, and urban residence as key determinants of post-materialist values. However, their effects in post-Soviet countries are under-researched and might be mediated by political institutions. There remains a critical shortage of research scholarship focused on post-materialist values of Kazakhstani citizens, which is the gap this study aims to fill.

Methodology

This paper draws on the World Values Survey Data for Kazakhstan (2017-2022) (hereinafter WVS). The sample size consists of 1,276 respondents (Haerpfer et al., 2022). Data collection employed a multi-stage sampling procedure, stratified by region and respondents' location. 59.2% of respondents are urban dwellers, while 40.8% are from rural areas. Additionally, 54.7% are female and 45.3% are male (Haerpfer et al., 2022).

This study uses the following questions from the WVS in order to operationalize our dependent and independent variables (Table 1).

Table 1. Data operationalization

Dependent variable Self-expression values	Post-Materialist index 4-item Materialist=1 Mixed=2 Postmaterialist=3 Post-Materialist index 4-item includes: 1.- Maintaining order in the nation (materialist values) 2.- Giving people more say in important government decisions (post-materialist values) 3.- Fighting rising prices (materialist values) 4.- Protecting freedom of speech (post-materialist values)
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Independent variables:	
Urban	Urban=1, rural = 0
Education	Highest educational level: Respondent (recoded into 3 groups) Lower=1 Middle=2 Higher=3
Economic security	Frequency you/family (last 12 months): Gone without a cash income Often=1 Sometimes=2 Rarely=3 Never=4
Socialization	Encouraging others to take action on political issues Would never do =1 Might do =2 Have done =3
Generational socialization	Social activism
Information exposure	Information source: Internet Never=1 Less than monthly=2 Monthly=3 Weekly=4 Daily = 5
Control variables:	
Age	Continuous variable
Gender	Female = 1 otherwise = 0

Source: compiled by authors

The post-materialist values (as used interchangeably with self-expression values in this study) of respondents were operationalized using the 4-item post-materialist index. Respondents were presented with four possible options and were asked to indicate their first and second choice: 1) Maintaining order in the nation (a materialist value); 2) Giving people more say in important government decisions (a post-materialist value); 3) Fighting rising prices (a materialist value); 4) Protecting freedom of speech (a post-materialist value) (*Haerpfer et al., 2022*). Based on the collected responses, the World Values Survey constructs a 4-item post-materialist index, which we use as the dependent variable in our regression analysis. This study operationalizes “socialization” through the statement on “encouraging others to take action about political issues” as this statement can be viewed as a manifestation of political socialization. It reflects not only the internalization of political norms and values but also their active transmission to others. Therefore, it captures a more advanced stage of socialization, where individuals act as agents of political influence, despite its overlap with civic engagement.

To examine the determinants of post-materialist values, we estimated an OLS regression model using Stata software. OLS regressions allow direct interpretations of coefficients (marginal

effects). Although the dependent variable is ordinal, other studies on the post-materialist values also used it (i.e., post-materialist index) as it reflects a continuum of value orientations from materialist to post-materialist (Inglehart, 2015).

$$\text{Post-materialist values}_{ik} = \beta_0 + \beta_1 \text{urban}_{ik} + \beta_2 \text{educ}_{ik} + \beta_3 \text{age}_{ik} + \beta_4 \text{economic}_{ik} + \beta_5 \text{gender}_{ik} + \beta_6 \text{socialization}_{ik} + \beta_7 \text{information}_{ik} + \epsilon_{ik}$$

Table 2. Descriptive statistics

Variable	Mean	Standard Deviation
Urban	0.59	0.49
Information source	3.48	1.68
Socialization	1.19	0.42
Economic security	2.87	0.98
Female	0.54	0.49
Age	41.24	14.21
Post-materialist 4-item	2.12	0.88

Source: compiled by authors

In the following table (Table 3), we checked the multicollinearity between variables and found no significant deviations, as correlations between variables are low to moderate. The highest correlation is observed between Urban-Information source variables, accounting for 0.2477. Rule of thumb: if the correlation between variables is below 0.60, then it shows no significant violations in the regression models.

Table 3. Multi-collinearity check

	Urban	Economic security	Information	Socialization	Gender	Age	Education	Postmaterialism
Urban	1.0000							
Economic security	-0.0142	1.0000						
Information	0.2477	-0.0577	1.0000					
Socialization	0.0552	-0.0466	0.2049	1.0000				
Gender	0.0185	-0.0117	-0.0211	0.0053	1.0000			
Age	-0.1607	-0.0006	-0.1747	-0.0012	0.0356	1.0000		
Education	0.2379	0.0246	0.1313	0.0767	0.0868	-0.2270	1.0000	
Postmaterialism	-0.0654	0.0846	0.0440	0.1241	-0.0512	-0.0125	-0.0114	1.0000

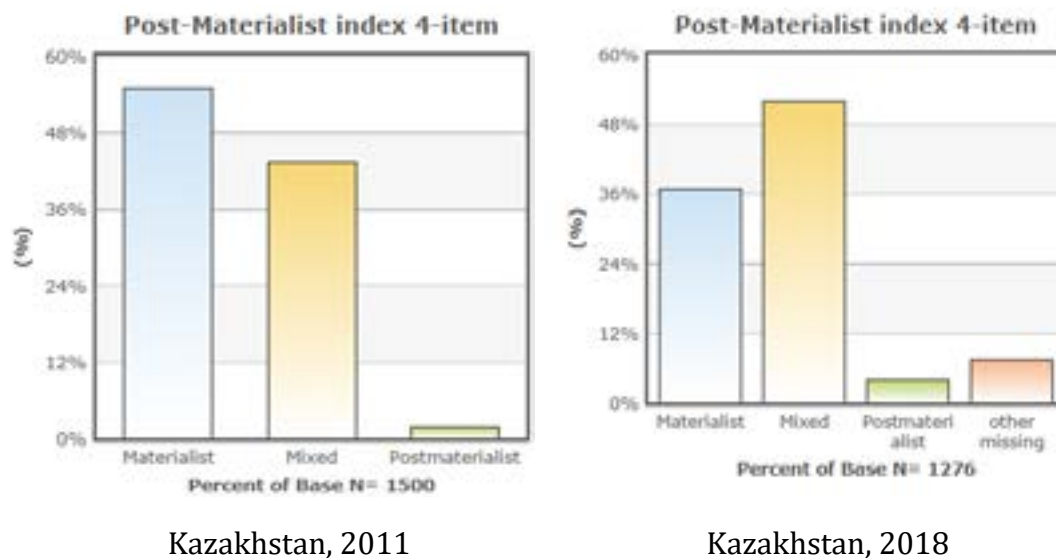
Source: authors

Results and discussion of key findings

Post-materialist values increased in Kazakhstan between 2011 and 2018 (as shown in Figure 1). According to the World Values Survey, 54.9% of Kazakhstani respondents held materialist

values in 2011; this share declined to 36.6% by 2018 (Haerpfer et al., 2022). In contrast, the proportion of respondents exhibiting post-materialist values rose from 1.7% in 2011 to 3.9% in 2018 (Haerpfer et al., 2022). These findings indicate a gradual shift toward post-materialist values among citizens in Kazakhstan.

Figure 1. Post-Materialist values in Kazakhstan



Source: Haerpfer et al. (2022)

To identify the determinants of post-materialist values, we run OLS regression, which yields the following results (as in Table 4). In general, R squared of the model is not high, accounting for 0.0331. This implies that the model explains around 3.3% of the variation in post-materialist values, and there are more independent variables that also explain it. Therefore, future studies might consider covering other crucial factors beyond those included in this model. Three independent variables have a statistically significant impact on post-materialist values in Kazakhstan: urban background, economic security, and socialization (Table 4).

Table 4. OLS regression results, dependent variable is the 4-item post-materialist index

	Kazakhstan
Urban	-0.033** (0.013)
Economic security	0.018*** (0.006)
Information source: the internet	0.004 (0.003)
Socialization: Encouraging others to take action on political issues	0.061*** (0.015)

Education	-0.003 (0.012)
Female	-0.019 (0.012)
Age	-0.002 (0.004)
Constant	1.94*** (0.045)
Observations	1276
R-squared	0.0331

Note: Calculated by authors. Standard errors in parentheses; *** $p < 0.01$, ** $p < 0.05$, * $p < 0.1$. Statistically significant variables are highlighted.

The coefficient for Urban residence is - 0.033 and is statistically significant at the 5% level ($p < 0.05$). This shows that living in an urban area is associated with a 0.033-unit decrease in the dependent variable, as compared to living in a rural area (the reference category), holding all other variables constant. In other words, living in urban settings is associated with lower levels of post-materialist values than living in rural areas. This finding is somewhat unexpected because modernization theory and related literature generally suggest that urbanization is positively associated with post-materialist orientations. Urban residents are expected to have greater access to education, greater engagement with civil society organizations, media, and other social institutions, and all of these social interactions strengthen citizens' post-materialist values and self-expression attitude (Welzel and Inglehart, 2005; Norris, 2009). Studies focused on European contexts demonstrate that urban residents generally have a higher level of self-expression and post-materialist values, because there are many civic engagement opportunities in urban areas (Welzel, 2013).

To further examine the link between urban residence and post-materialist values, we referred to the descriptive data on urban-rural differences in the World Values Survey (Table 5). Similar to our earlier findings, 5.8% rural residents of Kazakhstan selected post-materialist items from the survey: Giving people more say in important government decisions, and Protecting freedom of speech, than those respondents who represent the urban setting with 2.6% (Haerpfer et al., 2022). This finding contradicts those from the Western context. Studies from Asian contexts present a more nuanced picture. In some developing countries, such as China and Thailand, urbanization is related to a greater exposure to materialist pressures, such as competitive labor markets, high living costs, and economic insecurity, which may dampen post-materialist orientations despite higher levels of education or information access (Zhang, Brym, and Andersen, 2017). As a result, we argue that urbanization does not uniformly lead to post-materialist values, particularly in Asian societies, because local socio-economic and cultural conditions can mediate the relationship. In the context of Kazakhstan, the inverse relationship between post-materialist values and urban may reflect such contextual factors, including the persistence of economic pressures, social inequality, income inequality, competitiveness concerns, or migration-related stresses in urban centers. Nevertheless, these explanations - social inequality, income inequality, and economic pressure in the urban settings of Kazakhstan - are based on our assumptions and

require further in-depth research. Meanwhile, the finding that urban dwellers have lower levels of post-materialist values than rural dwellers in Kazakhstan challenges the modernization theory and calls for a more cautious application of this theory in post-Soviet societies.

Table 5. Post-Materialist values, urban-rural comparison

	Total	Urban	Rural
Materialist	36.6%	38.9%	33.2%
Mixed	52.0%	50.3%	54.3%
Postmaterialist	3.9%	2.6%	5.8%
Other / Missing; Multiple answers (EVS)	7.5%	8.1%	6.7%
N	(1,276)	(755)	(521)

Source: Haerpfer et al. (2022)

According to the findings of this study, the following statistically significant variable is economic security; the coefficient for Economic security is 0.018 and is statistically significant at the 1% level ($p < 0.01$). This means that, holding other variables constant, a one-unit increase in economic security is associated with a 0.018-unit increase in the dependent variable. In other words, it shows that higher economic security is positively associated with post-materialist values among Kazakhstani respondents. This finding aligns well with the modernization theory, which posits that as individuals experience greater economic stability and personal security, their priorities shift from materialist concerns (e.g., socio-economic conditions, economic security) toward post-materialist values (e.g., civic engagement, self-expression) (Inglehart and Baker, 2000; Welzel and Inglehart, 2005; Norris, 2009). Studies conducted in Western contexts confirm this claim. Inglehart and Baker (2000) show that wealthier, economically secure populations, particularly in Western European democracies, have post-materialist values. Likewise, studies conducted in Asia indicate that rising economic security and income stability in countries such as Japan, South Korea, and China are associated with a growing emphasis on post-materialist attitudes, including political participation, environmental awareness, and civic engagement (Zhang, Brym, and Andersen, 2017). This study also suggests that economic security is a strong predictor of post-materialist values in Kazakhstan. This implies that improving socio-economic conditions in Kazakhstan are contributing well to post-materialist orientations of its citizens. As people become wealthier and more confident about their economic sustainability, they tend to voice their preferences and pursue self-expression orientations in terms of environment and political institutions.

Finally, one more variable is statistically significant in this regression model. Socialization was measured through the statement on “Encouraging others to take action about political issues”, which is statistically significant at the 1% level ($p < 0.01$). This shows that individuals who encourage others to take action on political issues exhibit a more post-materialist orientation than those who do not. This finding is well matched with political socialization and social capital research, which highlights the role of interpersonal networks and civic engagement in fostering political attitudes and participation. In the European context, Putnam (2000) argues that social interaction and civic engagement generate norms of honesty, reciprocity, and social

trust that foster political involvement. Similarly, Verba, Schlozman, and Brady (1995) show that individuals who live in dense network societies are more likely to engage politically because they have more civic skills, are exposed to political information, and motivation through socialization with peers. Cross-national studies from European societies show that social interactions and encouragement of peers to participate in political actions enhance self-expression orientations (Welzel, 2013). Likewise, studies from Asia also confirm this relationship between socialization and post-materialist values. Studies focused on Japan and South Korea show that socialization among peers increases political participation. Similarly, empirical evidence from Southeast Asia also confirms that social ties and community interactions enhance civic and political participation of citizens (Chang and Chu, 2006). In sum, this finding reveals that socialization and encouragement of peers to take part in political actions is not merely a formal act of activism but suggests civic orientation and self-expression values of citizens.

Conclusion

This study examines the determinants of post-materialist values in Kazakhstan. For that purpose, it uses regression analysis. The independent variables are urban residence (reference group: rural residence), education, socialization, economic security, information source (internet), and other socio-demographic characteristics as control variables. Among these variables, the following three were found to be statistically significant: urban residence, economic security, and socialization. In line with the modernization theory, findings of this study show that economic security and socialization have a statistically significant impact on post-materialist values (Inglehart, 2000). However, surprisingly, urban residents show lower levels of post-materialist values than rural residents. This result contradicts research findings from Western contexts, wherein urban residents have higher levels of post-materialist values than rural residents due to greater exposure to information, associational life, and education. The simple application of the modernization theory in the local context is problematic because our findings demonstrate contrary results, and some variables, such as education and access to information, are found to be insignificant.

Although post-materialist values are increasing among Kazakhstani citizens, it is still insufficient for engaging citizens in decision-making and policymaking. In order to implement citizen-centric governance in Kazakhstan, citizens' active engagement is a requirement. The state supplies a wide variety of platforms, such as public councils and local community meetings (Makulbayeva and Sharipova, 2025), which require citizen engagement and active self-expression values. Socialization and economic security are the two important factors that predict post-materialist values, implying that the state needs to adopt policies that encourage active socialization among citizens. First, the concept of public administration development of Kazakhstan till 2030 (2021) mainly focuses on the supply side, covering the actions of the state bodies. It is recommended to develop action plans that also focus on citizens (i.e., demand side of participatory platforms). It is suggested to create platforms at workplaces or parties that encourage people to discuss socio-political reforms in the country. Also, small interactive videos through social media (e.g., Instagram, Facebook) on political topics will inform citizens from the state's perspective, allowing them to interact online. Second, the state should pay close attention to the economic well-being of citizens, particularly those from urban areas, with an aim to engage them in participatory platforms. Our findings demonstrate that urban dwellers have lower levels of post-materialist values as compared to rural counterparts. The state should

create selective incentives and conducive environments for urban dwellers to enhance their civic skills and socialize in the political life of the country. For that, consultative platforms such as participatory budgeting and public councils can offer an avenue. Logistics of these platforms should be simplified by including easy access, a simple registration procedure, and the impact of citizen voices on decision-making. By applying complex measures, the state can encourage urban dwellers for more socialization while increasing their post-materialist values.

Acknowledgment

This research was funded by the Committee of Science of the Ministry of Science and Higher Education of the Republic of Kazakhstan (Grant No. BR27100377). The authors sincerely thank the two anonymous reviewers for their valuable comments.

Author contribution

The authors have no conflicts of interest to declare. The research design was developed by **G. Makulbayeva**, while data collection and methodology were conducted by **Z. Davletbayeva**, **M. Dyussenov** was responsible for writing the literature review and discussion sections.

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Г.А.Мақұлбаева¹, Ж.Ж.Давлетбаева², М. М.Дюсенов³

^{1,2} ҚР Президенті жанындағы мемлекеттік басқару академиясы, Астана, Қазақстан

³Astana IT Университеті, Астана, Қазақстан

ҚАЗАҚСТАНДАҒЫ АЗАМАТТАРҒА БАҒЫТТАЛҒАН МЕМЛЕКЕТТІК БАСҚАРУ: АЗАМАТТАРДЫҢ ӨЗ ОЙЛАРЫН ЖЕТКІЗУ ҚҰНДЫЛЫҚТАРЫ

Аңдатпа. Қазақстан азаматтарға бағдарланған мемлекеттік басқару реформаларын белсенді жүргізіп жатыр және ол қоғам мен мемлекет арасындағы диалогты кеңейтуге бағытталған. Азаматтарға бағытталған мемлекеттік басқару өз ойын жеткізе алатын азаматтардың мүддесіне негізделген және азаматтардың мемлекеттік басқарудағы шешімдерді қабылдауға белсенді қатысуын талап етеді. Азаматтар қоғамдық кеңестер, жергілікті қауымдастық жиналыстары, қатысушылық бюджеттеу және басқа да цифрлық платформалар арқылы мемлекеттік

басқаруға қатыса алады. Бұл зерттеуде өзін-өзі көрсету құндылықтары постматериалистік құндылықтар арқылы көрсетіледі. Зерттеудің мақсаты — Қазақстан азаматтары арасындағы постматериалистік құндылықтарға әсер ететін факторларды зерттеу және оған қатысты әдебиетке сүйене отырып, жан-жақты зерделеу. Постматериализм мен әртүрлі факторлар арасындағы байланысты зерттеу үшін регрессиялық талдау әдісі қолданылды. Зерттеу нәтижелері экономикалық қауіпсіздік пен әлеуметтену сияқты факторлар постматериалистік құндылықтарға әсер ететінін көрсетеді. Модернизация теориясына қайшы, Қазақстанда қалада тұру постматериалистік құндылықтармен теріс байланысы анықталды. Кейбір посткеңестік контексттерде жүргізілген зерттеулер қалалық өмірдің экономикалық қысыммен, әлеуметтік теңсіздікпен және жоғары өмір сүру шығындарымен байланыстырады, бұл материалистік алаңдаушылықты күшейтеді және өзін-өзі көрсету құндылықтарын азайтады. Бұл зерттеу Қазақстандағы саяси мәдениет пен мемлекеттік басқару саласындағы зерттеулерге орасан зор үлес қосады.

Негізгі ұғымдар: өз ойын жеткізу құндылықтары, постматериалистік құндылықтар, модернизация теориясы, әлеуметтік-экономикалық даму, азаматтық қоғам

Г.А. Макулбаева¹, Ж.Ж. Давлетбаева², М.М. Дюсенов³

^{1,2}*Академия государственного управления при Президенте РК, Астана, Казахстан*

³*Astana IT University, Астана, Казахстан*

ЧЕЛОВЕКОЦЕНТРИЧНОЕ ГОСУДАРСТВЕННОЕ УПРАВЛЕНИЕ В КАЗАХСТАНЕ: ЦЕННОСТИ САМОВЫРАЖЕНИЯ ГРАЖДАН

Аннотация. Казахстан реализует человекоцентричную модель государственного управления, направленную на расширение диалога между обществом и государством. Человекоцентричная модель государственного управления основана на интересах граждан с ценностями самовыражения и предполагает активное вовлечение граждан в процессы принятия решений. Граждане могут принимать участие в открытых механизмах, таких как общественные советы, собрания местного сообщества, бюджет народного участия, а также в рамках других цифровых платформ. В настоящем исследовании понятие «самовыражение» рассматривается в контексте постматериалистических ценностей. Цель данного исследования заключается в анализе факторов формирования постматериалистических ценностей среди граждан Казахстана. Для изучения связи между индексом постматериализма и различными факторами в данном исследовании применяется регрессионный метод анализа. Как показывают результаты настоящего исследования, два фактора – экономическая безопасность и социализация – являются статистически значимыми переменными, формирующими постматериалистические ценности граждан. Примечательно, что вопреки ожиданиям теории модернизации, проживание в городской среде имеет отрицательную ассоциацию с постматериалистическими ценностями в Казахстане. Как показывает анализ, в контексте ряда постсоветских стран, жизнь в городской среде также может быть связана с экономическим давлением, социальным неравенством и высокими расходами, тем самым повышая материалистические интересы и снижая приоритеты самовыражения.

Ключевые слова: ценности самовыражения, постматериалистские ценности, теория модернизации, социально-экономическое развитие, гражданское общество

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Information about the authors

Makulbayeva G.A. – corresponding author, PhD, Associate Professor, Academy of Public Administration under the President of Kazakhstan, Astana, Kazakhstan

Davletbayeva Zh.Zh. – Candidate of sociological sciences, professor, Academy of Public Administration under the President of Kazakhstan, Astana, Kazakhstan

Dyussenov M.M. – PhD, Assistant Professor, Astana IT University, Astana, Kazakhstan

Авторлар туралы мәлімет

Макулбаева Г.А. – хат-хабар авторы, PhD, ҚР Президенті жанындағы мемлекеттік басқару академиясының доценті, Астана, Қазақстан

Давлетбаева Ж.Ж. – Әлеуметтану ғылымдарының кандидаты, профессор, Қазақстан Республикасы Президенті жанындағы Мемлекеттік басқару академиясы, Астана, Қазақстан

Дюсенов М.М. – PhD, ассистент профессор, Астана IT University, Астана, Қазақстан

Сведения об авторах

Макулбаева Г. А. – автор для корреспонденции, PhD, доцент Академии государственного управления при Президенте РК, Астана, Казахстан

Давлетбаева Ж.Ж. – кандидат социологических наук, профессор, Академия государственного управления при Президенте РК, Астана, Казахстан

Дюсенов М.М. – PhD, ассистент профессор, Астана IT University, Астана, Казахстан



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