Social Capital in the Conditions of Social and Economic Transformation of Modern Kazakhstan Society

Baizhol Iskakovich Karipbayev, Gulzhan Kanaevna Abdigaliyeva, Dinara Gosmanovna Shormanbayeva, Aigul Amanzhanovna Beissenova and Talgat Berikkazievich Kilybayev

E.A. Buketov Karaganda State University, University street, 28, 100026, Karaganda, Kazakhstan
Al Farabi Kazakh national University, Kazakhstan, 050040, Almaty, Al Farabi av., 71

Abstract: Transformation of social system in Kazakhstan caused the changes which have concerned all subsystems of society. One of the main issues for the Kazakhstan society is how sociocultural changes affected value system of modern person. Problem of formation of new system of values is more and more often put on the agenda by both researchers scientists and political elite, since dominating values of the modern young Kazakhstan citizen are success, not always connected with persistent work, high salary, prestige and respect, existence of necessary connections and an important role of money in the solution of daily problems. Society with market economy in which work is a key of social success, assumes that the person has such formed principles as tactfulness, tolerance, responsibility. Modern realities show that external compliance did not promote formation of the internal contents (habitus), in connection with what there is an ambiguous perception of social reality.

Key words: Kazakhstan • Social system • Social capital • Transformation • Values

INTRODUCTION

The social changes, which have happened in the Kazakhstan society, affected the transformation of system of values and priorities of a modern person. Reforming processes first of all affected socio-political, economic, cultural subsystems of society, as they provide satisfaction of basic needs of a person. Now, when our people try to find social identity and their civilization way of development, it is necessary to overcome not only social, but also spiritual crisis. That is why for prediction of progressive development of the Kazakhstan society the problem of studying of dynamics and features of process of sociocultural adaptation of valuable orientations of person and society is of great importance. Consideration of this problem in the present is not only extremely difficult, but also urgent, which can be explained by accelerated dynamics of social development and different views on occurring events. Change of social system, social structure of society, political, economic reforms affected the fact that the system of requirements and ways of their satisfaction do not fit with each other and, due to that, the available human capital could not reconsider the values and views in rather short terms. Thus, it caused public interest in studying of this process-need for adaptation to new social and cultural values and standards.

Main Part: Value is a major component of human culture together with norms, ideals and common beliefs concerning the goals to which the person should strive [1]. Cultural wealth makes a basis of the moral principles. The culture, first of all through language, system of norms, ideals, values and symbols, sets a certain way of vision and recognition of the world, of creation of certain forms of activity in it for a person [2]. It is common to refer the following to values: life-purpose values (ideas of good and evil, happiness, purpose and meaning of life); universal values (vital, values of public recognition, interpersonal communication, democratic); civil values (attachment to small motherland, family) [3]. Cultural and material values are connected with the result and process of intellectual and emotional-image reflection of reality [4].

Sociocultural adaptation is a continuous changing process of active adaptation of an individual to conditions of the social environment and perception of
the main cultural traditional foundations. The ratio of components of adaptation defining nature of behavior depends on the purposes and value orientations of an individual (group), opportunities of their achievement in the social environment. Most often sociocultural adaptation is shown during the periods of cardinal change of activity of a person (or groups with which they identify themselves) and his sociocultural environment. During socialization of a person the individual, as a rule, has to accept the new social role and apprehend the changed cultural traditions. Efficiency of adaptation substantially depends on how adequately the society perceives the individual and how the individual perceives himself and the sociocultural communications. Existence of peculiar value reference points allow to tell about special sociocultural types of society which it is logical to consider as separate stages of its evolution. Thus, the dynamics of culture is understood as cultural processes (progress, regress, crisis, stagnation), which promote change of public formations, while the system of humanistic values remains constant [5].

In the course of adaptation an important role is played by the values created by the person. The person is considered "a measure of all values" on Earth almost by all philosophers and scientists. The individual is predisposed to self-knowledge and self-development. Thus, the ability of the human individual to morally estimate the world around and himself in it through a prism of goodness and beauty allows to consider him a standard of all values.

We are now facing the changes happening in all spheres of public life. Institutes of executive, legislative and judicial authority have been transformed, the system of public administration is changing and multi-party system is being formed. In society there is the situation of political, ideological, national and religious pluralism which is expressing both in a variety of partial positions and orientations and in their intense polemic and rivalry. More and more important place in Kazakhstan is taken by the market relations.

Transformation processes, on the one hand, affected some backbone bases of value reference points and had impact on habitual mechanisms of socialization which caused a certain crisis of identity, on the other hand-promoted formation of new identity: values, social standards favoring to development of market institutes and structures of civil society. All this was one of important factors of adaptation of Kazakhstan citizens to conditions of rapidly changing society.

Tendencies of social development are illustrated by changes of sociocultural stereotypes, rapid growth of cult of personal liberty and personal success, characteristic for the western society and gaining development in modern Kazakhstan society. When habitual reference points of activity lose the former importance, the standard values and norms become outdated and demand a choice of the new goals based on other outlook principles. The solution of these problems assumes the philosophical, sociological and culturological analysis of the phenomenon of adaptation, identification of the theoretical bases and structure of its conceptualization. Thus, the concept 'adaptation' should be considered not simply as the adaptation but as a bilateral process, including both specifics of value and motivational and sense bearing bases of the personality, unity with individual abilities and opportunities and requirements of an external sociocultural environment [5].

Modern values are exposed to changes, in the country the value scale is transformed, with new ideals and standards of the sociocultural plan appearing. The transformed moral concepts about good and evil cease to correspond to the proved interests of mankind and, therefore, to manage the public relations in an optimal way. In such conditions the practical mass behavior of the people ignoring existing moral standards immediately changes, there are new relations-and all this is fixed by public consciousness in the form of new norms [6]. It is the culture that allows the person, including emotions and evaluative attitudes, to participate in the life of the society, realizing his integral relation to the universum. Therefore, culture as the specific sphere of creativity has to promote creation of new moral standards and value systems [5].

Stabilization of social-economic and political systems also allowed to attract attention of the state to social development and then it was found out that the values created in mind of youth do not always meet the requirements of society. Mind individualization, consumer behavior, refusal of work which is not connected with prestige and high salary did not fit the standard system of values in any way. The problems arising in the process of formation of young generation did not find solution and become more and more actual and the adult population could not help them due to an available social stock of knowledge inappropriate for modern conditions. Society with market economy and competition demanded more and more from a person and traditional formed habitus could not become a basis for his social success.
The question of systems of values of young generation is becoming more and more current as it (youth) is the most sensitive part of society in relation to occurring social-economic and political transformations. Researchers of the humanities started studying the value orientations of youth more actively to define what the modern youth is interested in, what is important for it and to which views it adheres.

Nowadays in our country there are processes, characteristic for a globalism era: on the one hand, influence of traditional culture weakens, on the other hand, process of infiltration of the western culture and traditions of countries of near abroad becomes more active.

The other feature of new social structure in the conditions of transit is occurrence of social networks connected with global information networks. They considerably change the nature of social communications and reveal an absolutely new way of accumulation of social capital potential. The modern post-industrial, globalized world is characterized not only by technical and technological development, but also by the specific character of social communications and relations. The former traditional social system structured on an old model of the hierarchical public relations gives way to a new type of risomatic, free social networks, which do not already have any rigid criteria of separation for one reason or another. Each knot of a modern social network is capable of creating the criteria to unite the network circle, on which the influence extends, on their basis.

Characteristic feature of dynamics of the value sociocultural transformation occurring now is active informatization of modern Kazakhstan society, which often serves as the catalyst of destruction of the ethical standards, cultivating individualistic ideals. For example, the computerization leads to emergence of computer thinking. It possesses the integrated characteristic based on development by the person of a large amount of different information and promotes its further application in practice. The concept of "information society" in its basis means a paradigm of value of information and in the context of D. Bell, the scientist, who put forward this idea, it has the sense of "the society possessing an intellectual resource" [7]. Therefore of particular importance are modern mass media in which destructive publications often prevail over constructive and neutral, which allows to draw a conclusion about crisis of information culture.

Almost all social capital in society, in particular people's relations, mutual understanding, collaboration, gained a different character with strengthening of "computerization" of society. Fast, mobile and remote education online gave the chance to increase the intellectual capital of society very fast. Today the subject of the intellectual capital is one of the most actual, because in "information society" the main and driving product is information. People make, consume and analyze information. The main wealth of society is information. Therefore developed countries (for example USA, countries of Europe, Japan, Korea, etc.) in recent years have been seeking to possess the reliable information, having influence on the subsequent development of processes in society. Such tendency can be observed in South Korea, where the intellectual capital is augmented and a large amount of investment is put in it. These decisions now bring them the fruitful yield.

In particular, in the sphere of economy and marketing, where the innovative development and new gadgets set the trend to the whole world. He who possesses the information rules the world. Some perfectly developed educational social institutes in the USA, Great Britain and in a number of developed countries with rich history can serve as an example. The youth receiving education in these educational institutions are direct carriers of the intellectual capital. Their ability to think open-mindedly and far-sighted in multi-cultural society is the prerequisite of formation of the steady human capital in these countries. During transformation of values of society, they are in a "mixed environment" and augment the human capital, taking all good of each culture and society of the country they study in. If to consider youth as social category, it is possible to tell that with time expiration, in connection with changes of values and social relations in society, they also have other relation to education. The youth now fills up the intellectual capital (knowledge), in most cases, in a visual form. The last innovative development in the equipment sphere, in a word, technical progress allowed young generation to use in education various gadgets, tools to increase knowledge and receive bigger experience in comparison with the previous generation. Information space is now so wide that sitting in one point of the globe it is possible to share knowledge with those who are on other continent of the globe. And this process takes only a few minutes. Therefore, circulation of information, knowledge and experience happens at such a crazy speed that innovative solutions in the course of training at educational social
institutes do not manage to take roots and become outdated in a short period. The same process happens not only in education, but also in other spheres. That is all this is reflected in society, in its representatives. Valuable orientations of people change. Now we observe how the main dialogue between people happens with the help of computer equipment. Gadgets became norms of life and they define the status of a person in the society. That is those who possess the latest innovative products of minds of mankind, have a different status in the opinion of other members of society. It refers not only to people, but also social institutes. Changes in such format affected the idea of culture and values in the society.

Sociocultural transformation affects all public structures and institutes; it helps to draw a conclusion on universality of manifestations of changes in the Kazakhstan society. Achievements of modern scientific and technical revolution raised the general education level of the population, but did not lead to progress in the moral sphere. At the moment, the society has to solve a problem – to implement universal, moral values in specific conditions of reality, use them in interests of the person and all society. Understanding of modern axiological situation allows to imagine clearly the complexity of problems, which are subject to the solution. In order not to lose the high intellectual and moral qualities and at the same time to keep himself as a culture carrier, as a personality, as creative and at the same time critical identity, the person has to make all efforts to revive cultural wealth [5].

Thus, the changes happening in the course of transformation of the Kazakhstan society promote emergence of new components in a sociocultural value scale. Studying of prospects and opportunities of transformation can serve as criterion of determination of timeliness of occurring events in the world. Today the Kazakhstan society, which is in search of the civilization way of development, is trying to find new social identity. Thus, real social changes happen not only at the level of society as a whole, but also at the level of social groups and certain people: their thoughts, ideas, acts. It is a long process of overcoming not only social, but also spiritual crisis by these subjects. A person acquires experience through sociocultural activity. However, a person does not always have opportunity of choosing a situation and at the same time this relationship depends on sociocultural qualities of an individual. Thus, the axiological aspect of a problem of adaptation of a person is extremely important for process of spiritual and practical exploration of the universum.

CONCLUSION

It should be noted that new moral, cultural and social installations cannot always correspond to interests of an individual. In this case they will be gradually replaced with others [8]. Crisis of sociocultural transformation influences the basic function of a person-social identity, which is characterized by belonging to a group and sociocultural interrelations [9], which is extremely important at activization of adaptation process.

According to Whalley Z. the social capital assumes existence in members of society of trust in relation to people like them and the system as a whole. Existence of society is impossible without existence in it of the social capital, which is a vital basis of its development. Just like it is impossible to imagine society without values, which are transferred and legitimated in the course of socialization at each vital stage of the person [10].

According to Chernov A., shows that globalization has a great influence on national culture, language, economy, political independence. In this connection there is a sharp question of preservation of national identity. System of valuable orientations and traditions can create feeling of solidarity between individuals and social groups, which will promote strengthening of a social capital in the society [11].

REFERENCES
