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Postmodern foundations of the Kazakhstan youth' communicative culture

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Abstract

This article analyzes the specifics of communication of Kazakhstani youth in the context of modern digital culture. Its postmodern character is proven by the example of non-linearity, anti-hierarchy and poly-axiology. The article provides a comparative analysis of postmodern culture in the West and its implementation variant in Kazakhstan; their substantive and formal distinction is established. Postmodern as a European project is defined as a natural consequence of the modernity paradigm' hypercritical reflection, aimed at overcoming the implicit mythological structures of the worldview. Postmodern in Kazakhstan is defined as an eclectic overlay and interweaving of autochthonous cultural codes, heteronomous modernization and digitalization processes. The process of postmodernization itself is described as a gradual and inevitable transition from the transcendentalism paradigm to the ontology of communication. The article also explicates the conclusions of author's social research, giving a general portrait of the modern Kazakhstan' digital generation representative. The key characteristics of the latter can be typologically generalized as the orientation signs of modern social life towards the here-and-now mode (*hic et nunc*). The main feature of the communication of Kazakhstani youth is the absence of a direct correlation between the thematic orientation of communication and the traditional markers of the subjects of communication identity.

Keywords: Archeomodern, Communication, Digitalization, Kazakhstan youth, Postmodern.

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1. Introduction

The modern person life is characterized by existence not only in the objective physical world, which obeys the material laws of the universe; not only in the social world of collective and intersubjective relations determined by rational consensus, but also by active presence in the virtual world of social networks and other Internet communications, constituted by complex principles and laws of communication.

In the light of post-industrialization processes intensification and, in general, the information society formation, it would not be entirely correct to evaluate the phenomenon of communication virtualization solely in the terms of psychological escapism [1]. Rather, we are talking about the formation of a new type of culture – a digital culture, in which communication is not only virtualized (shifts into the digital space), but changes the main formats of its being: due to speed (instant messaging, leading to an information exponential growth), totality (communication begins to be present in all dimensions of the social) [2] an increased level of anonymity (the possibility of using virtual avatars, making untraceable financial transactions), the loss or, rather, the transformation of the intimacy sphere [3].

Changing the formats and rules of communication leads to the emergence of a new generation of people whose basic axiological orientations and cognitive settings are fundamentally different from the value and semantic patterns of previous generations.

In different studies, this generation is nominated in different ways: zoomers, homelanders, new silent generation, network generation, generation Z [4]. As the main identifier of an individual's belonging to this generation, researchers name the existential priority of virtual communicative practices. With regard to this generation representatives, we can talk about the ontological parity of digital and physical dimensions of reality, in connection with which experts use the Phygital (Physics + Digital) contamination.

The media sphere becomes the cultural space for this generation. Technological innovation turns into the norm. Social time is accelerating, which leads to an increase in the pace and volume of communication. The space is expanding: the geographic and cultural boundaries of mediation and interaction are being erased.

Under these conditions, the traditional foundations of communication cease to be relevant. These foundations, based on the cultural prerequisites of the Modern era, assumed the classical attributes of rational consciousness: certainty, sequence, consistency, fundamentality. Furthermore, the communication process was marked in binary sections: important/insignificant; main/secondary; essential/epiphenomenal.

Since mass virtual communication intensifies the parameters of non-linearity, multidimensionality, micro-discursivity, it requires more complex value and semantic codes as its basis. The postmodern culture, which incorporates many theoretical studies and concepts, the complex methodological apparatus of poststructuralism, the cultivation of radical leftist political movements, culturally rich practices of everyday life, and most importantly: a special mythopoetic sensitivity of the worldview that legitimizes any form and content of communication, became this basis.

It is important to understand that the influence of culture in the digital space does not depend on the communication process participants location, and in its network dimension brings with it both positive and negative consequences for young people and, accordingly, requires in-depth analysis and the emerging socio-cultural image of the digital generation.

In the context of globalization, changing values, global problems, pandemics and other challenges to humanity, society is developing new communication strategies. The content of these strategies, as well as their form, is largely determined by the axiological eclecticism and semantic ambiguity of postmodern culture.

In this regard, there is a need for a conceptual analysis of the value and meaning bases of communication of Kazakhstani youth. Theoretical understanding of this sphere will allow to better understand and take into account the needs of young people, as well as to interact with them effectively.

It is important to understand that the communication of Kazakhstani youth can be permeated by various values, which can be both universal and specific. The semantic bases of communication also play an important role in understanding and interacting with young people in Kazakhstan. The meanings that members of the younger generation implicit in their communicative acts may be related to their identities, goals, beliefs and needs. Some of them may seek constructive/destructive self-expression and self-realisation, while others may seek to create positive/negative changes in society or to participate in social movements.

In general, a conceptual analysis of the value and meaning bases of youth communication in Kazakhstan is an important step in ensuring effective and mutually understanding intergenerational interaction. Understanding and taking into account these bases allows creating conditions for the development and self-realisation of young people, which is a key factor for a secure and sustainable future of Kazakhstan.

2. Literature Review

Recent research into youth culture in Kazakhstan reveals a rich interplay between tradition, globalization, and mediated identity construction. A postmodernist perspective helps capture the fragmented, plural, and performative nature of communication among Kazakh youth. In a sociolinguistic study of interethnic youth interactions, Sh. Zharkynbekova and colleagues emphasize how digital communication fosters hybrid forms of expression, combining Kazakh, Russian, and global cultural codes to reflect flexible social positioning rather than fixed ethnic or linguistic loyalties [5]. Youth are no longer confined to binary models of identity but move fluidly across cultural signifiers, echoing Lyotard's notion of the collapse of grand narratives in postmodern society.

In this context, speech behavior becomes an act of self-curation. A. Anichshenko et al. argue that the communicative style of Kazakhstani students is marked by intentional code-switching, irony, and cultural remixing—techniques that signal

symbolic resistance to hegemonic identity categories [6]. Their findings show that language use is not merely functional but expressive, aligning with postmodern emphases on play, pastiche, and intertextuality.

Further supporting this reading, Buribayev et al. explore the value orientations of Kazakh youth, noting that traditional collectivist norms increasingly coexist with global individualist ideals [7]. These tensions are navigated through nuanced communicative behaviors—such as the selective adoption of Western slang or the aestheticization of Kazakh motifs in online self-presentation. The communicative culture of youth thus becomes a site of aesthetic and ideological negotiation, reflecting postmodernity's erosion of fixed cultural anchors.

Finally, Yessenbekova's study of youth media practices reveals that digital platforms function as both mirrors and engines of cultural pluralism [8]. The circulation of memes, local humor, and pan-Turkic references on TikTok and Instagram reflects how Kazakh youth participate in translocal meaning-making. Their digital performances do not simply express identity—they constitute it, echoing postmodernist critiques of the essentialist self and favoring instead the "self-as-performance" model.

Taken together, these studies show that Kazakhstani youth engage in a postmodern communicative culture that is plural, ironic, self-aware, and mediated. Identity is not discovered but composed, not declared but performed—often across shifting linguistic, symbolic, and technological terrains. As globalization continues to rewire the cultural landscape, future scholarship should further investigate how Kazakh youth strategically appropriate communicative forms to navigate belonging, differentiation, and self-expression in the postmodern condition.

3. Research Methodology

Whereas postmodern culture postulates the presumption of understanding the world as a text, in our study we adhered to a semiocentric approach that represents social phenomena as sign systems with appropriate sets of options and functions. Herein we relied on the studies of Lotman [9] (we found his concept of the semiosphere to be especially productive, which, with appropriate modifications, can be transformed into the media sphere), Barthes [10] who explicated the connotative level of mythology produced by the mass media, and Baudrillard [11] who designated simulativity as the main ontological plane within which modern communication unfolds.

In the aspect of axiology, we adhered to the works of Inglehart [12] in particular, his concept of post-material values, which states that representatives of modern developed societies are little concerned about purely material problems, but are more interested in the problems of civil liberties and environmental protection, which, according to the principle of contiguity, can be attributed to manifestations of the postmodern worldview.

Since digital reality is unthinkable without the presence of modern technologies, we also turned to the technocentric studies of Moles [13] who noted that an increase in the amount of information, as well as channels for its transmission, leads to a mosaic kaleidoscopic world perception, which leads to the formation of a mosaic structure of knowledge, assessments, hypotheses and consciousness generally.

The key research methodology was based on the post-structural topic of Bourdieu [14] who emphasized the primordality of cultural and symbolic factors of communication. Owing to the categories of "social field", "social agent" and "social prestige" he introduced, we were able to determine the status of communicative practices in the context of the digital space.

4. Results

4.1. The Post Modernization Processes Irregularity in Modern Kazakhstan

Modern historical researches, gradually freeing themselves from censored habits and becoming less and less politically biased, are acquiring a visible revisionist character.

Modern authors speak openly about «the coercive modernization of the region, the party government repressive policy against the Kazakh intelligentsia, the resistance of the Kazakh people against violent reforms» [15].

Without going into historical details, we will only note the very fact of the heteronomy of the modernization that was carried out in Kazakhstan in the 20th century. Therefrom, we can draw an important conclusion about the fundamental alienation, heterogeneity of the meanings and values of the Modern project for the traditional culture of Kazakhstan. Be that as it may, history, according to a well-known expression, does not tolerate the subjunctive mood and some processes have long become irreversible, however, fixing the fact that modernization in Kazakhstan was not an immanent process gives the key to a correct understanding of the current state of affairs.

The Modernity paradigm arose, as a revolutionary attempt to overcome traditional worldview structures that prioritized to transpersonal instances, be it: custom, the ancestors will, divine providence, fate, etc.

From the very beginning, the Modernity project unfolded as a radical installation of the subject in the Cartesian sense that is, as an uncompromising autonomy of an individual thinking self-consciousness, containing the reason for its existence only in itself.

Already at the stage of the primary definition of the Modernity meaning, one can see its opposition to the mental and value configuration of Eastern culture with its focus on collective forms of consciousness and behavior. According to R. Nisbett, Western and Eastern cultures are «opposite approaches to interacting with the world... These approaches include profoundly different social relations, views about the nature of the world, and characteristic thought processes. Each of these orientations—the Western and the Eastern—is a self-reinforcing, homeostatic system. The social practices promote the worldviews; the worldviews dictate the appropriate thought processes; and the thought processes both justify the worldviews and support the social practices» [16].

Thus, if in the West the process of modernization was induced by internal causes and proceeded in the logic of gradual organic maturation, in the East, the paradigm of Modernity, introduced by the colonialists from outside, was superimposed upon indigenous cultural codes, sometimes forming bizarre combinations - distinctive, original, but having little in common with authentic European model.

That is why the generally accepted humanitarian nomenclature, indicating the stages of cultural periodization of the various societies' history, is not entirely suitable for determining the characteristics of the socio-cultural parameters of Kazakhstan. As mentioned above, uncritical extrapolation of Western terms to non-Western countries is fraught with hasty and, much more dangerously, incorrect conclusions.

With regard to the socio-cultural configuration of modern Kazakhstan, in our opinion, it is much more correct to use the term «archeomodern» [17] rather than «postmodern».

In order to understand the conceptual genesis of this notion, it is necessary to address the works of the so-called "philosophers of suspicion" - Marx, Freud and Nietzsche.

Modern as we know, articulated the pathos of exposing the mythological background of thinking, opposing this with the ideal of clarity and self-transparency. Philosophers of suspicion, each in their own way, questioned the auto-reflexivity of the modernist subject, suggesting that behind its seeming rationality, in fact, the same irreflexive mythological essence is hidden. As Foucault wrote, «Marx, Nietzsche and Freud did not increase the number of signs in the Western world. They have not given any new meaning to what used to be meaningless. However, they have changed the very nature of the sign, the very way in which signs can be interpreted at all» [18].

The interpretation novelty of suspicion philosophers was to read what the Modern presented, the mind as a symptom of the action of some invisible forces that are not reasonable in nature. According to Marx, these are relations of production [19]; according to Nietzsche - the will to power [20]; according to Freud - the unconscious and its impulses [21]. The logicity of the Modern, thus, turned out to be a well-veiled mythology of traditional culture, which was convincingly exposed in the optics of Freudian psychoanalysis, Marxist social philosophy and Nietzsche's aesthetic theory.

The Postmodern project arose as a reaction to the insufficient demythologising potential of the Modern. In other words, postmodern is not a rejection of modernity, but its hypercritical reflection, carried out in order to cleanse modernity from its implicit mythological structures. The most striking example of such hypercriticism can be found in the works of J. Derrida [22]. While describing the complex of paradigmatic attitudes of the classical (modernist) type culture, he came up with a cumbersome terminological construction "on-to-theo-teleo-phallo-phono-logocentrism", designed to emphasize the mythological desire to fund communication with the metaphysics of presence, that is, to reduce the entire diversity of culture to one, two, three general principles. Modernity, according to Derrida, contains a high, albeit implicit, repressive potential, realized as a preconceived notion of one of the sides of binary oppositions greater value. For example, in the West/East combination, the modernist consciousness will give priority to the West as a normative cultural model, and will see the East only as a passive object of colonization. In the male/female combination, modernist thinking will associate positive connotations with the concept of "man" and negative connotations with the concept of "woman", thereby imposing a discriminatory patriarchal model of gender communication as a universal norm.

Postmodernity in the West acts as not only means to expose the exclusive claims of Modernity, but also as a legitimizing force for emancipatory practices such as decoloniality, feminism, multiculturalism, etc.

However, in non-Western countries, which includes Kazakhstan, due to the external (violent) nature of modernization, Postmodern took on a completely different look and configuration, within which many elements of postmodernity are simulative. Therefore, it is more correct to use the term «archeomodern». «Archeomodern can be defined as an overlay, superposition, of two paradigms - modern and traditional - without their conceptual correlation, that is, without establishing a clear logical transition between them» [23].

Therefore, while Postmodernity in the West is a logical development of Modernity, its hypercritical reflection and overcoming, then in Kazakhstan Postmodernity is an eclectic interweaving of autochthonous traditional cultural codes, heteronomous indirect processes of modernization and uncontrolled growth of the modern information field via the Internet.

This is evidenced by a sociological study devoted to the study of social attitudes of young people in Kazakhstan (Analytical Report, 126).

The sample size was 2,000 respondents. The territory of the sociological study - 14 regions of Kazakhstan and the cities of Astana, Almaty, Shymkent. Astana, Almaty and Shymkent.

The study involved citizens aged 14 to 28 years inclusive: 14-18 years (35.6 per cent), 19-23 years (30.6 per cent) and 24-28 years (33.8 per cent). Gender composition of respondents: men (49.3%) and women (50.7%). 74.2 per cent of respondents are from Kazakh, 17.7 per cent from Russian and 8.1 per cent from other ethnicities. 74.1 per cent of young people live with relatives or parents, 13.6 per cent live in a rented flat and 12.2 per cent live in their own apartment/home. The predominant part of young people at the time of participation in the study have not created their own families (66.1 per cent), 28 per cent of young people are in registered marriages, 3.8 per cent live in civil marriages. 73.8 per cent have no children, and the proportion of families with three or more children is 2.7 per cent. In terms of level of education: 11.9 per cent of respondents have higher education, 28.3 per cent of respondents have vocational, technical and specialized secondary education (college, school), 28.2 per cent have secondary education (11 grades) and 27.5 per cent have incomplete secondary education (9 grades). 0.4 per cent of respondents have a master's degree and 0.1 per cent have an academic degree.

In the scale of values, the creation of a strong and friendly family (47.1 per cent) ranks first among young people; the importance of this value is higher than that of all others. The rating of the most significant goals of young people in this

category also includes material goals - 'to earn a lot' (37.9 per cent), 'to have a house, a flat' (36.2 per cent), 'to get a good, interesting job' (32.6 per cent). The goal 'health' (36.5%) was also included in the top 5 goals. The second group of non-material goals includes the following: to get a good education (30.1%), to have good and loyal people (22.4%), to help people (12.7%), as well as self-realization (11.6%).

The analysis revealed that the main goals of respondents differ depending on the level of income. The unchanged goal remains 'to have a strong and friendly family'. Thus, respondents with income up to 30,000 tenge, the main goals in life indicate to have a strong and friendly family (48.7%), 41% - health and 42.5% - to get a good education. Those with income from 30,001 to 60,000 tenge indicate: 43.2 per cent - to have a strong and friendly family, 42.3 per cent - to earn a lot and 37.3 per cent - to have their own house or flat. Those with income from 60,001 to 100,000 tenge indicate: 48.2 per cent - to have a strong and friendly family, 38.9 per cent - to have their own house, flat and 34.9 per cent - to get a good, interesting job. Those with incomes from 100,001 to 300,000 tenge indicate: 47.8 per cent - to have a strong and friendly family, 33.8 per cent - to be healthy and 30.9 per cent - to have a house and flat. Analysis of correlations by age shows that the dominance of the option 'to have a strong and friendly family' is characteristic of the middle (19-23 years) and older (24-28 years) age groups - 45.2% and 56.9%.

While for the younger age group (14-18 years old) it is important to get a quality education (41.6%). For the older group of young people in the NEET category, 'health' (41.2 per cent), 'to have a house, flat' (38.4 per cent) and 'to earn a lot' (38.3 per cent) are also significant. The options 'to earn a lot' (39.3%) and 'to have a house, flat' (36.8%) were mentioned by respondents of the middle age group. The goals 'to have a strong and friendly family' (39.5%) and 'to earn a lot' (36.4%) are more important for the younger age group (14-18 years old).

Respondents' answers show that having a family and children (38.2 per cent), having reliable friends (27.3 per cent), as well as good health (24.9 per cent) and wealth (24.0 per cent) are most important for achieving success in life. Self-realisation and attractive appearance, charisma were mentioned by 0.1% and 2.7% respectively.

Young people in the younger age group (23.6 per cent), almost twice as many as those in the older age groups (13.4 per cent and 12.0 per cent) say that a good education is important for achieving success in life. However, with age, having a family and children are seen as more important factors for achieving life success. A relatively small and approximately equal group of young people in all three age categories perceives connections and acquaintances as an important factor in achieving success in life.

The majority of respondents (79.3 per cent) said that the life they are leading now suits them. 19.3 per cent, or one in five, said they are not satisfied with the life they are currently leading. Only 3.1 per cent are not satisfied at all. Dissatisfaction with their own life was noted by respondents with income up to 60,000 tenge - 20.2%-22.5%. In terms of age, the most satisfied with their lives are young people aged 14-18 years (81.3%), the least satisfied are respondents aged 19-23 years (21.4%). Correlation of answers by type of locality shows that young people living in rural areas are more satisfied with their lives (83.4%) than urban youth (76%). The majority of young people express satisfaction with relations in the family and with friends (92.6% and 94.6%, respectively, answer options 'completely satisfied' and 'rather satisfied').

It is also worth noting the smallest number of respondents who indicated satisfaction with such spheres of life as availability and quality of medical care (15.6%), as well as the activities of akimat in the city or village of residence (15%). Among the spheres of life, which cause complete dissatisfaction respondents highlighted the spheres of leisure (14.4%), education (12.4%), improvement (11.8%) and availability of sports facilities (11.5%).

The level of respondents' income is reflected in the level of their satisfaction with such spheres of life as family relations, relations with friends, opportunities for self-realization, availability and quality of medical care and sports facilities, development of leisure activities, availability and quality of education, and even the level of improvement of the settlement. Thus, the higher the level of income, the higher the level of satisfaction. For example, 47.4% of respondents with income from 100 to 300 thousand tenge per month were satisfied with housing conditions, which is almost 2.5 times higher than the respondents with income up to 30,000 tenge (19.1%). Thus, it can be argued that the presence of a higher level of income of young people in the NEET category gives them a different, more positive perception of reality, of all aspects of life under consideration, than young people whose incomes are lower.

As the survey results show, rural young people, more often than urban young people, indicated their full satisfaction with such spheres of life as family relations (74.1%), relations with friends (61.4%), housing conditions (39.9%), opportunities for self-realization (29.1%), level of family income (25.1%), availability and quality of medical care (18.1%). Also, young people in rural areas indicated full satisfaction with the availability and quality of education (17.6 per cent), the improvement of the village (18.8 per cent), and the activities of the village akimat (18.3 per cent).

As for psychological mood, 59.1 per cent of young people look to the future with hope and confidence. 18.6% of respondents, on the contrary, experience anxiety and worry. 9.2% of respondents, thinking about their future in a year, experience indifference and hopelessness or do not think about the future at all. In terms of age, such feelings as hopelessness (1.8%) were noted by the smallest number of respondents of the younger age group, while 12.6% noted that they do not think about the future. The answer option 'hope' was chosen by most respondents of all age groups (33.3%-39.4%). 21.6% and 19.8% of respondents in the older and middle age groups look into the future with anxiety.

In addition to the most common fear of losing a loved one, the top five fears of young people include fears related to their own self-actualization (31%), fear of being poor (28.5%) and fear for their life and health (26.1%). At the same time, 11 per cent of young people noted that they do not think about the future, which, in fact, may be related to the fact that these young people, experiencing the greatest fears related to tomorrow, are in a high-risk zone, in terms of both psycho-emotional and socio-economic situation.

As can be seen from the results of the sociological survey, the main content of value orientations of Kazakhstani youth still belong to the Modern paradigm, which can be interpreted as the continuing impact of the Soviet cultural heritage. Nevertheless, the process of postmodernisation is gradually taking place, which is expressed in the elimination of the category of the future and in the totalisation of the present moment.

4.2. Axiological Eclecticism as a Marker of the Kazakhstani Youth Postmodern Consciousness

Since the cultural field of the digital generation is permeated by the dynamism of the high-tech era, it is characterised by mosaicism, polysemicness, the locality of narratives, the absence of normative attitudes, irony and a negative attitude towards claims to truth in the last instance. The listed characteristics are attributive properties of postmodern culture, in this regard, we can talk about postmodern grounds of communication of young people in Kazakhstan, but in a special above-mentioned sense.

In order to verify the validity of this assumption, we conducted our own sociological research. As a target group we chose high school students from some schools in Karaganda, Almaty and Astana.

The research methods were:

1. Modified questionnaire of values by Sh. Schwartz [550-562].
2. Modified questionnaire of social axioms by K. Leung and M. Bond [833-857].
3. Interpretative method - structural description and conceptual generalisation.

The Schwartz Values Questionnaire, which forms the basis of our study, is a fairly well-known instrument, the advantages of which are its compactness and the least sensitivity to cultural differences. The high efficiency of the values questionnaire is explained by the concretisation of the wording and the transition to a projective technique.

When compiling and testing the test, Schwartz proceeded from the conclusion that all personal values are determined by the following basic conditions of human existence: a) the needs of the organism, b) the desire for social interactions, and c) the need to belong to a group. All these values are determined by these conditions and the functional requirements identified by Schwartz, which focus on: a) personal or social benefit from the outcome, b) growth and self-development or avoidance of anxiety and defence, c) openness to change or preservation of the status quo, d) orientation towards one's own good or the good of others. This methodology contains 57 questions to assess the degree of values expression.

Social Axioms Survey. The original name is SAS (Social Axioms Survey). This questionnaire was developed by K. Leung and M. Bond in 2002 to examine the content of the universal (pan-cultural) dimensions of social axioms, which are the most common beliefs about oneself, other people, the social environment, and the physical or spiritual world, and they are central to an individual's belief system. There are many different beliefs within each culture, so C. Leung and colleagues studied beliefs, focusing on sources such as proverbs, fairy tales, and newspaper articles. Having subjected the huge amount of collected material to analysis and systematisation, they identified 182 social axioms, each of which represented a judgment that was formulated in one sentence. A five-point scale was used to express the degree of agreement with the judgement, with the following response options: 'absolutely believe', 'believe', 'believe', 'don't know', 'don't believe', 'absolutely don't believe'. The questionnaire contains five culturally universal groups of social axioms defined by:

1. Social cynicism.
2. Reward for effort
3. Social complexity.
4. Religiousness
5. Control over destiny

A total of 400 people were interviewed. Of these, 60 per cent were female and 40 per cent were male. Ethnic identity of respondents: 50% - Kazakhs; 35% - Russians; 25% - other nationalities (Tatars, Koreans, Ingush, Belarusians, Uighurs). Social status of respondents: 75% - 11th grade students; 20% - 10th grade students; 5% - 9th grade students.

Table 1.

Results of application of the Schwartz values questionnaire.

Item	Name of values and questionnaire items	Raw points		Centered Scores		Quality indices
		M	SD	M	SD	α
Independence (thoughts)		2.26	0.69	-0.52	0.62	0.64
Independence (actions)		0.21	0.60	0.64	0.58	0.73
Stimulation		0.85	0.66	-0.29	0.53	0.67
Hedonism		2.38	0.86	-0.28	0.72	0.73
Achievement		2.58	0.90	-0.05	0.76	0.75
Power – Dominance		3.49	0.99	0.85	0.85	0.66
Power – Resources		2.48	0.73	0.62	-0.14	0.57
Reputation		2.83	0.73	-0.15	0.72	0.63
Security - Personal		2.92	1.03	-0.07	0.94	0.81
Safety - Public		3.33	0.81	0.35	0.71	0.93
Tradition		0.21	0.60	0.73	0.64	0.58
Conformity - Rules		-0.29	0.53	0.67	0.85	0.66
Conformity – Interpersonal		1.05	0.87	0.75	0.81	0.61
Modesty		-0.46	0.37	0.39	0.49	0.60
Universalism – Caring for others		-0.48	0.40	0.59	0.76	0.60
Universalism – Caring for nature		3.57	0.89	0.96	0.77	0.56
Universalism – Tolerance		2.48	0.73	-0.14	0.55	0.57
Benevolence – Caring		2.94	0.76	-0.04	0.73	0.80
Benevolence - Sense of Duty		2.28	0.73	-0.33	0.64	0.76

Respondent responses were calculated using the raw data centering procedure recommended by S. Schwartz.

Analysis of the results showed the following values: from 0.37 to 0.79 for the “Social cynicism” factor; for the “Social complexity” factor – from 0.33 to 0.67; “Reward for effort” – from 0.33 to 0.72; “Spirituality” – from 0.49 to 0.78; and “Control of fate” – from 0.32 to 0.59.

Table 2.

Descriptive statistics of the S. Schwartz values questionnaire

Scales	Min.	Max.	Average	Standard Deviation
Independence of Thought	2	6	4.93	0.75
Independence Actions	1	6	4.84	0.894
Hedonism	1	6	4.48	0.925
Stimulation	1	6	4.3	0.844
Achievement	2	6	4.65	0.965
Power – Dominance	1	6	3.48	1.203
Power – Resources	1	6	3.67	1.133
Reputation	1	6	5.04	0.791
Security - Personal	2	6	4.75	0.836
Safety - Public	1	6	4.8	0.925
Tradition	1	6	4.31	1.132
Conformity - Rules	1	6	4.04	1.059
Conformity – Interpersonal	1	6	4.24	0.978
Modesty	1	6	4.32	0.925
Universalism – Caring for others	1	6	4.06	1.036
Universalism – Caring for nature	1	6	4.6	0.971
Universalism – Tolerance	1	6	4.22	0.999
Benevolence – Caring	1	6	5.11	0.845
Benevolence - Sense of Duty	1	6	5.07	0.938

Based on the results of an empirical study of values, it is clear that of the 19 indicators measured by this methodology, the subjects have the highest indicators on the following scales:

- Reputation scale (5.04).
- Benevolence scale – Sense of duty (5.07).
- Benevolence scale – Caring (5.11).
- The lowest indicators were identified on such scales as:
- Power – Dominance (3.48).
- Power – Resources (3.67).

These results indicate the specificity of Kazakhstani mentality - the expression of benevolence not only in emotions, but also in concrete actions - care, these indicators indicate that Kazakhstani people are characterized by a collective type of culture - the desire to be a reliable member of the group, loyalty to members of the group. These values relate to self-determination and social focus. High scores on the Reputation scale indicate internal conflict, as this scale is opposite to the Benevolence scale. High scores on this scale indicate pronounced tendencies to protect and influence by maintaining a public image and avoiding humiliation. This value relates to personal focus and anxiety avoidance.

In the context of the results, it can be argued that dynamically changing social conditions cause internal conflict between social and personal focus.

Low results on the value of power indicate the absence of mechanisms of influence, which indicates the tension of personal focus and the value of self-affirmation.

Thus, in the system of value orientations of communication of Kazakhstani youth there is an internal conflict between personal and social focus, between self-determination and self-affirmation. This conclusion is a proof that Kazakhstani youth, called today generation "Z", caused by informatization, globalization and integration into the world space, nevertheless strives to preserve that fundamental value component of their ethnos, their culture, which is an important mechanism of acculturation, the transfer of value system from one generation to the next.

4.3. Interpretation of the Findings of the Study

The study revealed that the respondents are characterized by:

- Predominant cosmopolitan orientation. Despite the presence of a clear ethnic and confessional, sometimes ethno-confessional identity, this factor was not reflected in any way in the breadth of communication and ambiguity of assessments on certain issues.
- Critical attitude to the past and skeptical attitude to the future. A kind of disappointment in the generation of fathers, partial and full delegation of responsibility to the older generation for the collapse of the USSR and the difficult economic situation in the 1990s and 2000s. Lack of a definite and, most importantly, positive picture of the future; pragmatism of the worldview, bordering on cynicism. Thinking in terms of "their own", "own", "personal"; sharply negative attitude to any form of socialization and collectivization, even at the level of language.
- High level of consumption of various information content: in various forms (audio, video, text materials) and from various sources (social networks, online platforms, various sites). At the same time, preference is given to formats that are small in volume and dynamic in playback. As a consequence: some worldview confusion, lack of a congruent picture of the world, clip consciousness.
- Lack of a pronounced system of authority. Respect for individual efforts and qualities. Disdain for official hierarchies. Positive attitude towards development and healthy lifestyle. Complimentary attitude to modern cultural trends: ecological living, proper nutrition, pro-feminist ideas, multiculturalism, multiconfessionalism, etc.
- Hedonistic life orientation; the category of "desire" and "pleasure" is more significant than the category of "duty" and "obligation". Increased interest in fashionable brands and expensive things; prestigious consumption is used as a part of image, as one of the components of personal identity.
- Realized, poorly realized or unrecognized loneliness. Despite a large number of connections, the quality of these connections is low; there are no significant contacts that are crucial for making meaningful life decisions.

Communication of young people in Kazakhstan today is unthinkable in isolation from the context of digitalization. As D. Saparova writes, "human behavior in the digital society is noticeably changing. The perception of the surrounding world is formed not on the basis of human interaction, as it was before (communication, oral or written, written on paper messages), but because of the flow of information offered by the machine" (14).

The main factor of modern communication, thanks to digital technologies, has become instantaneity, instantaneousness, momentary accessibility, which changes the existential meaning of the temporal dimension of human life. For the life project of an individual, the past and the future cease to be significant, and the present becomes the main point of intensity. In this we can recognize what M. Mafessoli considered to be the most significant sign of the postmodern worldview, namely, a form of reorientation of social life to the "here-and-now" modus.

5. Discussion

The Modernity culture, founded on the idea of a transcendental subject, gradually weakened its position throughout the 20th century, paving the way for the onset of a new paradigm.

In the history of philosophical thought, this transition has been called the "linguistic turn". The linguistic turn representatives denied the existence of any non-subjective reality, suggesting to focus on the study of various cognitive structures of consciousness instead of naive metaphysical conceptualizations. At the same time, in the absence of direct access to these structures, the analysis could only be indirect, limited to the form and content of linguistic expressions.

Linguistic philosophy considered language to be the only relevant ontology. The latter was interpreted as an autonomous sense-generating reality. As part of the linguistic turn, language for the first time was viewed not as a description of the world, but as the world itself. As I. Dzokhadze notes: «"Linguistic turn" is a turn from the naive-realistic perception that philosophy can explore the world in its substantialist and essentialist sense, to the study of how we talk about the world and how we reason about the reasoning itself» [24].

E. Husserl was the first serious theorist who, in the analysis of consciousness, departed from classical epistemology and pointed to the significance of its communicative nature. At a certain stage of his phenomenology project development,

Husserl drew attention to the fundamental role of language in constituting an intersubjective semantic horizon within which people exchange meaningful messages and become able to understand each other. «Language connection is the main form of communicative association in general, the protoform of the connection of me and the other, thereby uniting in the speech of someone and someone else for me: I apperceive the other as addressing me and as communicating his desires and wills related to my acts of behavior, and accordingly listens to my appeal, if I make it, namely, to my message» [25].

Husserl's student, Heidegger [26] within his fundamental ontology framework, assigned a key place to language, interpreting it as something much more than just a second signal system or a banal means of information exchange. According to Heidegger [26] «Language is the house of Being. In its home man dwells» Heidegger [26]. Heidegger [26] defines human existence as «embedded in language». The inseparable belonging of thought and being, in which words and things are mutually correlated with each other, gives rise to the world of human existence itself, in which everything is perceived through the word.

Wittgenstein [27] was the next author who seriously rethought the status of language. He began with an ambitious attempt to create an indicative system of objects universal representation, in later years he concluded that language is not a linear structure representing atomic facts, but rather a flexible form of human life. « Our language can be seen as an ancient city: a maze of little streets and squares, of old and new houses, and of houses with additions from various periods; and this surrounded by a multitude of new boroughs with straight regular streets and uniform houses. To imagine a language is to imagine a form of life» [27].

Like all significant change, the transition to a linguistic ontology led to the ambivalent disposition emergence, described by Vattimo [28] as «fabulization of the world» [28]. While identifying "postmodern society" and "universal communication society" concepts, Vattimo points out the impossibility of achieving the "transparent society" ideal in which commonality of values and universality of meanings could be realized, since with the colonialism and imperialism completion, the single history is being eroded, which leads to the cultures release and the different views on understanding the world emergence. According to Vattimo, history can no longer be unified, it breaks up into local plots that are poorly interconnected.

In the limit, the impossibility of communication congruence threatens with confrontations and conflicts, which actualizes the need to develop working interaction models under new conditions. The theory of communicative rationality by Habermas [29] is one of the options [29]. Any social action, according to Habermas, presupposes the inclusion of the Other figure, the same free active bearer of one's own subjectivity. Therefore, the use of the coercive argumentation traditional logic as a communication means is ineffective, since it can cause purely psychological resistance on the interlocutor part. The intersubjective rational consensus can be an alternative. Habermas, by directly borrowing a term from the phenomenology thesaurus ("intersubjectivity"), eliminates the possibility of being accused to claim the universal validity: it is not a question of a universal state of affairs, but only of an agreement between two or more subjects of communication. The "rational" predicate assumes an exclusively instrumental meaning: rationality is understood here not as a fixed dogma of syllogisms, but rather as a set of devices that facilitate the understanding of the Other.

Thus, communication, according to Habermas, is an interaction in which the subjects reach, albeit intermediate, but a certain agreement. Habermas theory of communicative rationality is an example of a post-metaphysical model of thinking, regulated by the fallibilism principle, an attitude according to which any knowledge is not final, but there is only an intermediate interpretation of the truth, which implies a subsequent replacement with a better interpretation. In this respect, the working model of communication that Habermas proposes is quite consistent with the postmodernism spirit with its demands for flexible rationality.

The concrete interpretation of the subject undergoes a transformation in the discourse of postmodern pluralism of cultural languages. Moreover, this reconstruction is based on the equal participation of the participants in the language game. Postmodernism can facilitate the transition from classical anthropocentric humanism to a modern universal humanism whose ecological scope encompasses all of humanity, nature, space and the universe. The multifaceted and inclusive nature of postmodernism allows for dialogue not only between cultures of different epochs and regions, but also between the spheres of art, humanities and technology. Postmodern philosophy is marked by the transition to a new paradigm of multidimensional thinking based on the principle of additionality and specific perception.

While postmodernism opens up possibilities for polyphony, diversity and the construction of a comprehensive worldview, achieving a unified subjectivity becomes a challenge. The principles of philosophical marginalism, openness, descriptiveness and lack of hierarchy lead to the destabilisation of any value system. The era of complete equality of values means that nothing is condemned or exalted, there is no distinction between lower and higher values - all values are considered equal. The traditional hierarchy of values is destroyed, and this equality of values shapes the different mental states of individuals.

Simulation erases the distinctions that once structured our perception of reality, leading to a flattening and trivialisation of values. In this era of universal simplification, passion and ideals give way to banality. A world devoid of values, as described by Jean Baudrillard, envies other worlds that still hold these values.

Baudrillard's point of view reflects the growth of nihilistic and relativistic tendencies in European humanist culture, which cannot be attributed solely to the views of a limited group of humanists. There are undoubtedly objective socio-cultural factors underlying the provocative claims made in this manifesto.

In the realm of postmodern reality, the individual's sense of self undergoes a transformation or, rather, becomes entangled in an intricate tapestry of the self as an amalgamation of relatively autonomous facets, each with its own distinctive set of qualities, roles, activities and states. Each aspect of human identity dissolves into a complex network of narratives, games and texts. Within postmodernism, attempts to transcend boundaries often result in the destruction of the

very boundaries that define human individuality, leading to a state akin to schizophrenic fragmentation - a fragmentation between internally exploding, introjected and projected objects.

According to J. Deleuze, this fragmentation occurs 'between a body dismembered by these objects and a body devoid of organs and mechanisms, detached from both projection and introjection. Depressive fragmentation occurs between two poles of self-identification, between the ego's identification with internal objects and its identification with the sublime object' (42). This realisation, the experience of wholeness in a depressed state, when the sublime object transcends and withdraws into the self, generates suffering and aggression akin to envy of the good, the whole, the perfect.

Questions concerning the ecology of consciousness, spirituality and culture have taken on even greater significance. It is crucial to recognise the point where the satisfaction of human needs ends and excess begins, leading to a loss of a sense of adequacy and a weakening of the individual's value system, resulting in a superficial existence.

By ignoring the influence of traditions, value systems and denying a person's self-identity, information depersonalises the individual. A neutral world, indifferent to the individual, is projected into his consciousness. A complete break with tradition leads to the disintegration of the most stable components of consciousness, with the importance of former ideals and established values weakening. Rapid changes in value orientations and their eclectic character contradict the fundamental need for personal integrity. The system of values, which forms the fundamental basis of human spirituality, becomes extremely unstable, losing its inherent consistency.

The concept of freedom turns into arbitrariness, dialogue gives way to mere communication, and the system of values experiences a crisis of relevance. According to Deleuze, values must have intrinsic significance, be based on their own merit (rather than relying solely on their origin), or they must have value in a particular social context shaped by unique conventions. Consequently, according to Deleuze, values cannot have objective universality because intrinsic value is as paradoxical as objective value: the value of all significant things is intertwined with valuation. Values cannot be subjectively shared, since subjectivity inherently precludes consensus between individual consciousnesses.

However, the actual object of contemplation is not an incorporeal entity (and therefore not devoid of attributes such as gender, age, etc.). Consequently, various statements, including philosophical and theological ones, do not come from some abstract entity hovering over the world, but are statements of concrete individuals. We often pretend that the speaker is an abstract entity, a subject as such, thereby obscuring the genuine interrelationships underlying any discourse.

Although we use signifiers, it is impossible to ignore the fact that these signifiers are used to signify existence itself. The very connection, the inherent relationship between things and language cannot be denied. This relationship cannot be eliminated because language, if not directed at reality, certainly refers to itself. By participating in a text message or a game, people inevitably enter into a relationship.

Postmodernism may not provide definitive answers to questions such as 'why?', 'to what end?', 'what comes next?' or 'what is the ultimate goal?'. Its worldview and interpretations remain open-ended, without any requirement for absolute completeness. The question of purpose and direction remains unresolved; otherwise the text exists by itself, play for play's sake. Postmodernism may not completely reject values, but it recognises the inherent changeability of values. The problem lies in the limitless nature of this variability. If each individual, based on his or her subjectivity, defines values individually, then the entire historical and value heritage loses its significance.

The individual, deprived of purpose and values, finds himself in an uneasy state, as the personality, characterised by absolute indeterminacy, dissolves into an existence where the distinction between everything and nothing is erased. The absence of contrasts leads to apathy and indifference. A way out of the labyrinth of thoughts becomes possible when one determines a direction or a goal.

The apathy, indifference, timidity, monotony, and insignificance that often dominate the human psyche should not be attributed to existential aspects or transcendental elements. Existential aspects develop as people begin to realise and experience the unreliability of their existence - feelings of longing, boredom, fear, vanity, heartache, and loneliness, among others. However, when a person seeks to transcend their lower, false existence and ascend to a higher, truer realm, a special state of transcendent elements of hope, faith, and love emerges. Existential attitudes can be transformed into transcendental attitudes as one progresses along this path.

That is why communication, which not only reflects but also constructs our values in many ways, becomes so significant in our time. As K. Jaspers believed, communication is an original phenomenon and a necessary condition of human existence. It arises and is realized as a community of mutual conscious understanding in a relatively free space. 'Man,' he wrote, 'finds another person in the world as the only reality with which he can unite in understanding and trust. At all stages of human association, fellow travellers in fate, in love, find the way to truth, which is lost in isolation, in stubbornness and willfulness: in closed solitude' (442).

6. Conclusion

The evolution of youth communication in Kazakhstan in the XXI century reflects deep transformations in society caused by the development of information technologies and the availability of the Internet. The virtual sphere has become the main space for communication, exchange of information, ideas, as well as the formation and maintenance of social ties.

The peculiarity of this communication practice is its non-linear and anti-hierarchical character. Unlike traditional hierarchical communication structures, the virtual sphere provides an opportunity for each participant to express their opinions and ideas without barriers. Internet platforms and social networks become a kind of free speech platforms where everyone can find an audience and get feedback on their messages.

In addition, virtual communication of young people in Kazakhstan is permeated with polysemantics. This means that messages and information transmitted through social networks and messengers can have different meanings depending on

the context and perception of each participant. This polysemantic nature can create some difficulties in understanding and interpreting messages, but it also promotes diversity and freedom of expression.

An important feature of virtual communication is its polyaxiological character, i.e. the presence of multiple values and goals of participants. The virtual sphere becomes a place where young people of Kazakhstan can express their beliefs, set different tasks and goals, unite around common value orientations and search for like-minded people.

Regardless of race, religion, gender, location and language of communication, the virtual sphere provides an opportunity for youth in Kazakhstan to interact with each other and with youth from other countries. Borders and spatial limitations are no longer barriers to communication and sharing experiences. This promotes globalization and cultural diversity, and helps young people expand their horizons and consciously define their place in the world.

Thus, the virtual communication of young people in Kazakhstan in the XXI century reflects postmodern features such as non-linearity, antihierarchical, polysemantic and polyaxiological. This social practice, carried out through various social networks, messengers and Internet platforms, plays an important role in forming and maintaining connections, exchanging information and ideas, as well as in building intercultural dialog and global cooperation among young people.

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