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Psychological and Pedagogical Conditions for the Interiorization of the Values of “Rukhani Zhangyru” in the Public Consciousness of Kazakhstan

Abstract

Introduction. Kazakhstan’s state program Rukhani Zhangyru (2017) aims to shape national mentality through cultural modernization values. However, official value proclamation does not guarantee individual consciousness assimilation, requiring psychological-pedagogical analysis of the interiorization process. **Methodology and Methods.** An integrated qualitative-quantitative approach was employed, combining questionnaires, semi-structured interviews, and content analysis. The study involved 198 respondents aged 18-50, including university students (n=86), faculty members (n=48), and cultural institution employees (n=64) from diverse Kazakhstan regions. Research was conducted January-July 2025, utilizing methodological triangulation and examining cognitive, affective, and behavioral levels of value assimilation. **Results.** Analysis revealed 72.2% of respondents demonstrated program awareness, but only 28.4% could reproduce key directions. Visual symbolism was recognized by 54.8%, yet only 17.6% could interpret graphic meanings. At the affective level, 48.3% expressed positive attitudes, with strongest responses to local identity components. The behavioral component proved least pronounced, with only 21.5% expressing readiness to follow promoted values and 17.9% reporting actual participation. **Scientific Novelty.** This study represents the first comprehensive psychological-pedagogical analysis of value interiorization within the Rukhani Zhangyru program, examining multilevel processes across diverse social groups in Kazakhstan’s cultural modernization context. **Practical Significance.** Findings provide evidence-based recommendations for educational institutions and policymakers, identifying key psychological-pedagogical conditions including emotional engagement, cultural relevance, dialogic interaction, and activity-based implementation that facilitate effective value transmission and sustainable public consciousness assimilation.

Keywords: value interiorization, Rukhani Zhangyru, psychological and pedagogical conditions, education, learner-centered approach.

Introduction. Amid the profound sociocultural transformations taking place in contemporary Kazakhstan, the issues of forming and interiorizing values that reflect the specificity of national identity, the strategic directions of development, and the ideological foundations of civic consolidation are acquiring particular relevance. In building a model of sustainable social development, Kazakhstan has been consistently implementing a policy of cultural modernization grounded in the ideas of symbolically reinterpreting historical experience and renewing public consciousness. A central element of this policy is the state

program Rukhani Zhangyru, announced in 2017 as an ideological framework for shaping a new Kazakhstani mentality oriented toward patriotism, national distinctiveness, pragmatism, and openness to the global world (Satbayev University, 2023).

The values embedded in the Rukhani Zhangyru program are positioned as fundamental semantic guidelines defining the image of the future Kazakhstani society. However, the mere presence of values in strategic documents and their dissemination in the public sphere do not guarantee their sustainable assimilation at the level of individual consciousness.

Empirical studies show that Kazakhstani university students maintain basic patriotic and cultural orientations while simultaneously exhibiting receptivity to individualistic and pragmatic value frameworks (Zharkynbekova, Shakhputova, Galiyeva, Absadyk, 2025). This indicates the necessity of pedagogical support for the interiorization process, oriented toward emotional engagement, personal identification, and cultural relevance (Kabylov, 2024).

Interiorization, as an analytical category, encompasses the interrelation of cognitive, affective, and behavioral components of value acquisition. From the perspective of the psychological–pedagogical approach, it is conditioned by a range of factors: the age and personal characteristics of socialization subjects; the specific features of the environment–educational, cultural, and media-related; the forms and quality of pedagogical influence; and the nature of societal and interpersonal interactions (Pulgar, Soto, Reyes, 2022; Wei, Zhang, Wang, 2022).

In recent academic literature, there has been a growing interest in the issues of value-based socialization, moral and spiritual education, and the formation of civic identity (Kassym, 2021; Aysyltaeva, 2023). At the same time, analyses of the Rukhani Zhangyru program often focus on discursive, institutional, or administrative aspects, while leaving in the background the deeper mechanisms of individual value acquisition – cognitive, emotional, and motivational (Shnarbekova et al., 2023). These mechanisms are decisive for the actual effectiveness of educational policy, its sustainable impact on personal development, and, consequently, the stability of the social order.

The relevance of this study lies in the need to conceptualize the Rukhani Zhangyru program not only as a strategic political and cultural document, but also as a system for educational transmission of values that requires a comprehensive psychological–pedagogical analysis. Of particular importance is the study of the extent to which the values presented in the program are interiorized by various social groups, and the specific pedagogical, social, and

psychological conditions that contribute to this process.

The aim of the research is not only to assess awareness and attitudes, but to identify and empirically substantiate specific psychological–pedagogical conditions – dialogic instruction, mentorship, cultural contextualization, activity-based practices, and conceptual clarity – that enable the interiorization of the values of the Rukhani Zhangyru program in the public consciousness of Kazakhstan.

The research objectives are:

1. To conduct a theoretical and methodological analysis of the concepts of interiorization, value consciousness, and educational influence in the context of pedagogy and psychology;
2. To identify the key values promoted within the framework of the Rukhani Zhangyru program;
3. To examine the characteristics of perception and acquisition of these values among representatives of different age and social groups;
4. To determine pedagogical practices that facilitate the effective transmission and assimilation of values;
5. To identify psychological mechanisms influencing the degree and depth of interiorization;
6. To develop recommendations for optimizing the psychological - pedagogical conditions for the formation of value consciousness based on the Rukhani Zhangyru program.

Within the framework of the study, the following hypotheses are advanced. It is assumed that the use of dialogic formats contributes to the enhancement of affective and behavioral indicators. The presence of mentorship or role models determines a more pronounced behavioral enactment. Cultural contextualization, in particular the use of Tugan zher narratives, strengthens emotional acceptance. Activity-based practices mediate the transition from the cognitive level to behavioral implementation. Conceptual clarity of value constructs fosters deeper cognitive comprehension and reduces ambivalence (Buribayev et al., 2025).

The concept of interiorization has an interdisciplinary nature and is employed in various scientific paradigms – from philosophical anthropology to pedagogy and social psychology. In the classical interpretations of J. Piaget and L. S. Vygotsky, interiorization is described as the process of transforming external social activity into the internal plane of consciousness, resulting in the formation of cognitive structures, attitudes, and personal values (Piaget, 1950; Vygotsky, 1983). This process is, in essence, the central mechanism of socialization, ensuring the transition from external influence to internal self-regulation of behavior.

In pedagogy, interiorization is viewed as a key stage in the assimilation of moral and value experience, consolidated through teaching, upbringing, and cultural mediation. Contemporary Kazakhstani studies confirm the importance of ethnopedagogical components in fostering positive attitudes toward the traditional values of Kazakhstani society: a course in ethnopedagogy significantly improved the value orientations of future educators (Toleubekova et al., 2022).

From a psychological standpoint, the interiorization of values involves passing through several levels: cognitive, affective, motivational, and behavioral. The effectiveness of this process depends on the learner's position, engagement, identification, and the nature of pedagogical interaction – an approach actively supported by theories of student-centered learning and competence-based education (Abdigapbarova, 2023).

The Rukhani Zhangyru program offers values including national identity, tradition, and innovation. However, their interiorization requires a deep understanding of the mechanisms of personal-level integration, as confirmed by contemporary expert educational models (Yembergenova, 2024; Malikova, 2024).

This study applies the conceptual apparatus of symbolic interactionism – an approach based on the idea that values are created and interpreted through social interaction and symbols, and that their meaning is determined in the process of communication rather than being inherent in the

phenomena themselves (Mead, 1934; Blumer, 1969).

Analyzing the Rukhani Zhangyru program from this perspective makes it possible to consider not only the officially transmitted meanings, but also their subjective interpretation, emotional re-evaluation, and engagement by various social groups. This is corroborated by research in ethnopedagogy showing that a specialized course contributed to a marked increase in positive attitudes among future educators toward traditional Kazakh values (Toleubekova et al., 2022).

Thus, the study is grounded in an interdisciplinary integration of the theoretical frameworks of pedagogy, psychology, social philosophy, and cultural studies, enabling the analysis of value interiorization as a multilevel process of meaning-making, upbringing, and identity formation in the context of Kazakhstani society. In this study, interiorization is conceptualized as a condition-dependent process that unfolds across cognitive, affective, and behavioral layers. To make the analysis more precise, we distinguish a set of psychological–pedagogical conditions that either facilitate or hinder this process. Based on theoretical insights and preliminary observations, five such conditions were identified: dialogic instruction, mentorship, cultural contextualization, activity-based formats, and conceptual clarity of value constructs.

Each condition was operationalized through measurable indicators and aligned with the three-component model of interiorization. For example, dialogic instruction was traced through the presence of open-ended questioning and reflective prompts in survey and interview data. Mentorship was indicated by references to role-models and tutor support. Cultural contextualization was captured by appeals to Tugan zher and local identity in discourse. Activity-based formats were identified through reports of participation in projects and volunteering. Finally, conceptual clarity was assessed through the ability to define and interpret key notions such as *ulttyq kod* or “new Kazakhstani identity”. This operationalization makes it possible to examine not only awareness

of the program's values but also the concrete mechanisms through which they are internalized in educational and cultural environments.

Materials and Methods. The present study is grounded in the principles of an integrated qualitative–quantitative approach, enabling the combination of empirical data with theoretical–analytical reflection on the interiorization of values as a psychological–pedagogical phenomenon. The use of methodological triangulation ensured verification of the findings through diverse sources, data collection methods, and analytical strategies, thereby achieving a high degree of reliability and validity in the conclusions drawn. The research was aimed at identifying the perception and level of interiorization of the key values of the Rukhani Zhangyru program among various social groups, as well as determining the factors that facilitate or hinder the deep assimilation of these values in the public consciousness.

The research design was exploratory–analytical in nature and comprised a combination of quantitative and qualitative procedures: questionnaires, semi-structured interviews, and content analysis of official and media texts. The study was conducted in three stages. The first, preparatory stage (January–February 2025) involved formulating research objectives, selecting and developing research instruments (questionnaire, interview scripts), defining the target sample, and selecting texts for analysis. The second stage (March–May 2025) encompassed the collection of empirical data, the conducting of interviews and surveys, and the initial systematization of the information obtained. The third, analytical–synthesizing stage (June–July 2025) consisted of interpreting the data, identifying stable patterns in the perception and behavioral implementation of values, and formulating typologies and pedagogical recommendations.

The total sample comprised 198 respondents aged 18 to 50. The sampling strategy was both purposive and stratified. The study included representatives of various professional groups with experience of engagement with the Rukhani Zhangyru program through participation in educational, cultural, or administrative

initiatives. Specifically, the survey covered university and graduate students ($n = 86$), faculty members of higher and secondary specialized educational institutions ($n = 48$), and employees of cultural institutions and public organizations ($n = 64$). The geographical scope included different sociocultural regions of Kazakhstan, encompassing both major urban centers (Almaty, Astana) and peripheral areas, which allowed for the identification of regional differences in the perception and interiorization of the program's values. The study was conducted in accordance with ethical research standards. All participants were informed about the aims of the study and gave voluntary consent. Anonymity and confidentiality of responses were guaranteed.

The questionnaire, specifically developed for this study, contained both closed and open-ended questions. It was designed to assess the level of awareness of the program, the associative framework formed, personal acceptance of value orientations, and subjective evaluation of the effectiveness of the mechanisms for their transmission. The main sections of the questionnaire were aligned with a three-component model of interiorization: cognitive (awareness and understanding), affective (emotional attitude and resonance), and behavioral (willingness to engage in actions consistent with the proclaimed values) levels.

For in-depth analysis, 21 individual semi-structured interviews were conducted with representatives of the three target categories. The interviews made it possible to identify not only verbalized knowledge of the program's values but also the underlying mechanisms of interpretation, resistance, rethinking, or identification with them. Particular attention was paid to the emotional coloring of statements, narrative structures, personal meanings ascribed to various aspects of the program, and the social environment in which value orientations were formed. In addition to individual interviews, three focus groups were organized (8–10 participants each; total $n=28$; 60–75 minutes). Sessions were audio-recorded, transcribed verbatim, and thematically analyzed using the same coding framework as for interviews.

The content analysis encompassed 42 texts, including regulatory documents, implementation reports, public speeches, and media publications. Intentional and semiotic analysis techniques were applied, allowing for the identification not only of the frequency of value mentions but also of their discursive representation, lexical framing, symbolic content, and contextual boundaries. The repertoire of dominant values, their hierarchy, prevalent narrative formats, and stylistic markers were recorded.

Quantitative survey data were processed using descriptive statistics, including frequency and percentage analysis, as well as intergroup comparisons and correlation analysis by interiorization level and respondents' social affiliation. Qualitative data from interviews and open-ended survey responses were subjected to thematic analysis following Braun and Clarke's (2006) methodology, identifying recurring semantic units, emotional patterns, individual reactions, and interpretative strategies. The analysis was conducted manually, followed by verification of results through collegial expert discussion.

The content analysis of texts employed a categorical approach with a pre-developed coding framework that included the program's core concepts ("national identity", "modernization of consciousness", "pragmatism", "historical continuity" etc.). Quantitative recording of mentions, analysis of lexical formulas and syntactic structures, identification of modal constructions, and semiotic representations were performed. The comparison of data from questionnaires, interviews, and texts made it possible to conduct intersubjective analysis and develop stable typologies of value perception and assimilation. Reliability and validity. Internal consistency of survey subscales was assessed with Cronbach's α and item-total correlations. Inter-coder reliability for content analysis was measured using Cohen's κ on a 20% double-coded subset ($\kappa \geq 0.70$ acceptable). Construct validity was supported by expert review and alignment with the three-component model of interiorization.

Thus, the mixed-method design applied in the study made it possible to capture the

multifaceted nature of value interiorization, trace the cognitive, emotional, and behavioral characteristics of this process in various social groups, and identify the psychological-pedagogical patterns determining the successful assimilation of values in the context of Kazakhstan's sociocultural modernization.

Results. The analysis of the collected empirical data provided a comprehensive understanding of the degree of interiorization of the values promoted by the Rukhani Zhangyru program in the public consciousness of various social groups. Officially launched in 2017 as the ideological foundation for Kazakhstan's cultural modernization, the program, at the level of mass perception, demonstrates a heterogeneous and predominantly fragmented pattern of interiorization. Methodological triangulation - combining questionnaires, semi-structured interviews, focus groups, and content analysis of media materials - made it possible not only to quantitatively assess the level of value assimilation, but also to identify qualitative differences in perception across social and age groups.

The overall level of awareness of the program's content proved to be relatively high: 72.2% of respondents confirmed familiarity with its main provisions. However, only 28.4% were able to reproduce its key directions and conceptual guidelines. This indicates a predominance of superficial knowledge alongside relatively stable reproductive awareness that does not evolve into conceptual comprehension. Focus group data show that such knowledge is often limited to "recognition of the title" and certain slogans, without understanding their intended purpose.

The program's visual symbolism - its logo, color palette, font, and the slogan Bolashakka bagdar: Rukhani Zhangyru ("Course towards the future: spiritual modernization") - was recognized by more than half of respondents (54.8%). However, only 17.6% were able to interpret the meaning of the graphic elements and link them to the program's conceptual foundations. Thus, in the perception of respondents, the symbolic component retains a predominantly decorative function without

transitioning to a semantic level, indicating a low degree of visual-semiotic interiorization. Interviews confirmed that visual elements are more often associated with an “official campaign” or “state branding” than with personal value orientations.

The results of the questionnaires and semi-structured interviews made it possible to identify a wide spectrum of associative representations formed around the concept of Rukhani Zhanqyru. The most frequently mentioned notions included “modernization”, “spiritual renewal”, “national traditions”, “civic identity”, and “patriotism”. However, the composite associative matrix also consistently contained negative or alienated connotations such as “formality”, “official ideology”, and “bureaucratic initiative”. This gap between the program’s positive discourse and the partial skepticism evident in its reception points to the presence of emotional-value alienation. In focus groups, such responses were accompanied by metaphors like “a slogan without continuation” or “a poster on the wall”, which reflect distrust toward the program’s practical implementation.

The three-component model of interiorization – comprising cognitive, affective, and behavioral levels – enabled differentiation of the depth of assimilation of the transmitted values. At the cognitive level, the majority of respondents (69.5%) demonstrated a general understanding of the program’s principles. However, closer analysis revealed that only 22.8% could explain the content of such key concepts as *ulttyq kod* (“national code”) or *zhana kazakhstandyq bolmys* (“new Kazakhstani identity”). Even lower figures were recorded for the concepts of “pragmatism” and “openness to the world,” indicating their lack of clarification and weak cognitive elaboration. Content analysis of media materials confirmed that these notions are visualized less frequently and lack explanatory support in mass communication.

At the affective level – emotional acceptance and subjective engagement – 48.3% of respondents expressed a positive attitude toward the program’s content. Meanwhile, 32.4% took a neutral position, and 19.3% displayed

signs of alienation or distrust. Particularly strong emotional responses were elicited by components associated with local identity and cultural continuity – specifically, *the Tugan zher* (“Homeland”) initiative, which generated a sustained emotional resonance regardless of age or social status, especially among residents of rural areas and small towns. In interviews, these respondents emphasized that “returning to one’s native places” and “preserving the memory of ancestors” were more important to them than abstract modernization slogans.

The behavioral component of interiorization proved to be the least pronounced. Qualitative coding showed that absence of dialogic formats and mentorship co-occurred with low behavioral enactment, while cultural-contextual narratives (e.g., *Tugan zher*) enhanced emotional resonance but stalled at the behavioral stage without activity-based opportunities and social reinforcement. Only 21.5% of respondents expressed readiness to practically follow the promoted values, while actual experience of participation in projects, initiatives, or events within the program framework was reported by just 17.9%. Regular behavioral enactment of the principles (e.g., participation in volunteer and cultural initiatives, development of local projects, self-education on program-related topics) was observed primarily among students engaged in university or informal educational environments. Conversely, for the majority of respondents (64.7%), the program’s values, despite verbal endorsement, do not translate into behavioral orientations and exert no regulatory influence on life practices. Focus group participants noted that the absence of material and organizational support from the state is a key barrier to engagement.

The data are visualized in a diagram (Figure 1), which illustrates the distribution of low, medium, and high levels of interiorization across each of the three components. The diagram reveals a clear imbalance: while the level of cognitive awareness is relatively high, affective engagement is less pronounced, and behavioral realization is minimal. This indicates the existence of barriers to the transition from knowledge to acceptance and action, which

require further analysis. Such an imbalance is also characteristic of international cases of cultural modernization, where visual and

cognitive representation of values tends to outpace their consolidation in practice (Chen, 2021; Hoskins & Skey, 2022).

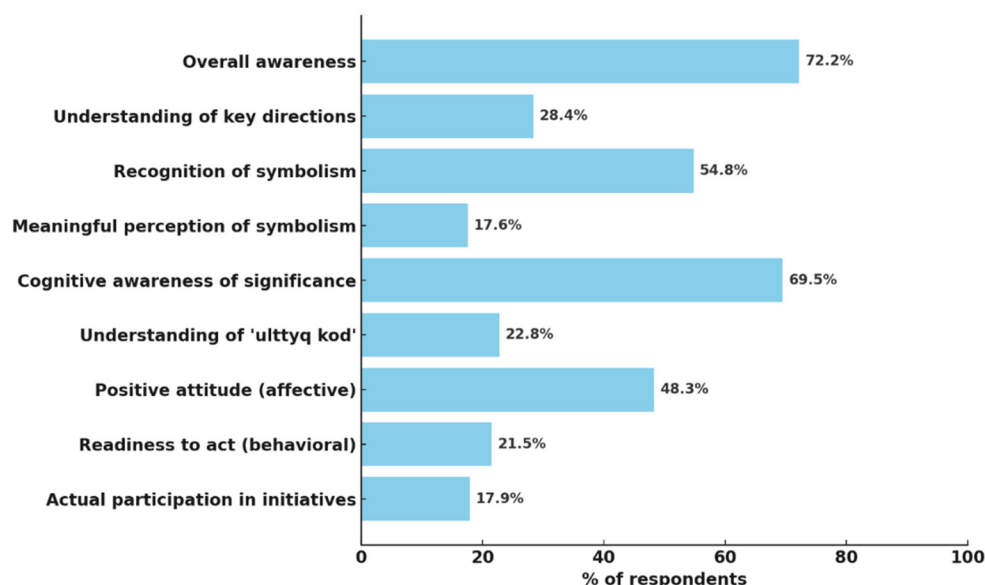


Figure 1: Level of Interiorization of the Values of the Rukhani Zhangyru Program by Cognitive, Affective, and Behavioral Components (as a percentage of the total number of respondents, n = 198)

Thus, the data confirm the hypothesis regarding the insufficient depth of interiorization of state-promoted values, despite their nominally high degree of representation in the public sphere. The imbalance between the levels of interiorization indicates the need for comprehensive psychological–pedagogical and institutional support aimed at transforming the Rukhani Zhangyru program from an ideological project into a sustainable value reference point for everyday culture and behavior. The findings provide a basis for developing targeted engagement strategies that take into account cognitive, emotional, and behavioral barriers across different social groups.

Discussion. The results of the present study reveal a comprehensive picture of the state of interiorization of the values transmitted within the framework of the Rukhani Zhangyru program in the public consciousness of various social groups. The most significant finding requiring analytical emphasis is the gap between the level of awareness of the program and the depth of personal acceptance and behavioral adherence to its proclaimed principles. This gap confirms a key thesis of contemporary

pedagogical axiology: the interiorization of values is not a mechanical process and cannot be achieved solely through informational saturation, frequency of references, and the administrative normalization of meanings. On the contrary, it is an intrinsically motivated, culturally mediated, and dialogically supported process of meaning-making, grounded in personal experience, cognitive engagement, and emotional involvement.

At the cognitive level, it was found that knowledge about the Rukhani Zhangyru program is fragmented – respondents believe they are familiar with its key value propositions, yet their knowledge is often limited to superficial clichés and slogans, without evolving into a stable personal structure. The observed knowledge–action gap reflects a lack of transitional conditions. In terms of Self-Determination Theory, autonomy-supportive dialogue, competence-building projects, and relatedness through mentorship are required to convert awareness into practice. Comparable tendencies are observed internationally. In China (Chen, 2021) and in the UK (Hoskins & Skey, 2022), modernization programs also

achieved wide symbolic recognition but limited behavioral enactment. This demonstrates that dialogic and activity-based mediation is not unique to Kazakhstan but a general condition of successful value interiorization. Without these supports, values remain declarative and do not translate into consistent behavior. This aligns with the findings of Duncan et al. (2021), which demonstrated that knowledge devoid of personal significance and emotional engagement does not transform into a stable value orientation. A similar mechanism is described in the Cognitive–Affective Model of Immersive Learning (CAMIL) proposed by Makransky and Petersen (2021), which emphasizes that cognitive acquisition without emotional immersion does not lead to the deep assimilation of value structures. Thus, the absence of cognitive integration of the program's value components among part of the respondents indicates a low level of engagement and hinders the transition to its affective and behavioral interiorization.

At the emotional level, the situation appears more polarized: nearly half of the respondents express a positive attitude toward aspects of the program connected with local identity, cultural memory, native places, and traditions. These findings are consistent with the results of Wang et al. (2024), who emphasize that emotional engagement with local cultural contexts fosters deeper acceptance of values than do abstract symbols. Furthermore, the work of Medeuova (2024) demonstrates a strong link between collectively shared historical narratives and the formation of personal significance, supporting the hypothesis that concrete cultural constructs predominate in the process of interiorization.

However, the persistent alienation from values lacking a clear emotional component (e.g., “pragmatism”, “global competitiveness”) underscores the limitations of normative, rationalist models of education that do not rely on emotional and personal involvement. This finding confirms the necessity of revising the methods of presenting and embedding values in educational and public contexts – from formal, transmissive approaches to subject-oriented and contextually motivated ones.

At the behavioral level, value interiorization indeed shows the lowest degree of manifestation. This aligns with the contemporary longitudinal study by Williams and Ciarrochi (2020), which demonstrated that sustained value-based behavior requires reliable social reinforcement, including encouragement, recognition, and motivational support. Without such reinforcement, even cognitively assimilated values fail to translate into behavioral patterns (Williams & Ciarrochi, 2020). This perspective is further supported by Self-Determination Theory (SDT) developed by Deci and Ryan, which highlights that maintaining value-driven behavior necessitates the satisfaction of three basic psychological needs: autonomy, competence, and relatedness (Ryan & Deci, 2020). This explains why the gap between declarative knowledge and actual behavior points to insufficient institutional and social support for the interiorization process.

Identifying the dependence of the level of interiorization on socio-demographic and institutional factors is of fundamental importance. Higher levels of value engagement are observed among individuals involved in educational, cultural, and project-based outreach activities – those who interact with the program not as an abstract political construct but as a concrete tool for personal and professional growth. This finding supports the core principle of the activity-based approach, which holds that the assimilation and interiorization of norms and meanings occur not through passive reception, but through activity in which the subject occupies an active, meaning-generating position.

Particular attention should be paid to the documented disproportion between the wide dissemination of the program's visual and symbolic representations and their weak semiotic interiorization. Despite the high recognizability of logos, images, and graphic elements, in most cases they do not acquire semantic depth in the perception of respondents. This indicates a disruption in the symbolic function of visual materials when they lack cultural encoding and meaningful interpretation.

Contemporary research confirms that visual representations become effective only

when they establish a strong connection with the cultural and personal experience of the audience. For example, Patel et al. (2023) demonstrated that meaningful visual symbols create a trustworthy cultural context and facilitate the emotional interiorization of values, particularly when integrated into local cultural practices. Similarly, Xiong et al. (2022), in their study on the influence of visual factors on emotional regulation, found that specific scenes with a defined emotional mapping significantly enhance positive emotional responses, underscoring the importance of substantive alignment between a visual image and the experienced cultural context. In the absence of such a deep semiotic link, visual elements remain decorative, failing to become carriers of enduring cultural meanings and exerting little influence on value perception.

Finally, the identified barriers to interiorization make it possible to clearly delineate the institutional and communicative mechanisms that hinder the formation of a stable value consciousness. Importantly, the study does not evaluate the effectiveness of the state program itself; instead, it analyzes its educational mediation and the psychological–pedagogical conditions under which interiorization occurs. The most frequently mentioned factors included formalism in the implementation of the program, the absence of dialogue and individual targeting, lack of clarity in formulations, as well as duplication of substantive elements with other state initiatives. All of these barriers confirm the necessity of moving from an administrative model of education – based on transmission and control – to a model of cultural–media mediation, in which values become part of a dialogue rather than a monologue.

Thus, the results of this study confirm the hypothesis that value interiorization is possible only if a holistic system of psychological–pedagogical support is established. This system should include dialogic forms of communication; emotional engagement; activity-based realization of values in social and educational practices; and contextual adaptation of content to the specificities of target groups. The absence of these conditions

leads to a superficial, declarative assimilation of meanings and creates a situation of “symbolic inaudibility”, in which values are transmitted but neither lived nor genuinely accepted.

Based on these findings, it becomes evident that there is a need to rethink educational strategies within the framework of cultural policy – a need that is further reflected in the theoretical–conceptual interpretation of the obtained data. The patterns of value interiorization identified in this study, in relation to the state program Rukhani Zhangyru, possess both empirical and theoretical–conceptual significance. They provide a fresh perspective on the problem of education under conditions of cultural modernization and the growing symbolic fragmentation of contemporary Kazakhstani society. Particularly important is the confirmation that the transmission-based approach to shaping value orientations is limited, and that there is a pressing need to shift toward subject-oriented models of pedagogical interaction – models in which values are not imposed externally, but are interiorized through participation, empathy, and activity-based identification.

From a scholarly perspective, this study enriches the concept of value consciousness of the individual in the context of post-Soviet pedagogy. Our conceptual contribution lies in proposing a condition-based bridge model: interiorization breaks down when semiotic recognition is not mediated by dialogue, mentorship, and activity. This integration of visual–semiotic framing with activity-based pedagogy provides a novel explanatory lens for the Kazakhstani modernization context. While the phenomenon of value interiorization has previously been examined by domestic scholars such as Kon(1989), Riabtsev et.al (2022) as well as in the works of the contemporary school – Talgarova (2022), Zhusupova A.M. (2023), and Kasymova (2021) – the primary focus has remained on traditional age-related stages of education. However, the issues of shaping value consciousness under conditions of profound sociocultural transformations and symbolic competition have received insufficient attention. In this context, it is crucial to expand

the theoretical framework by incorporating contemporary approaches developed in recent studies.

Of particular relevance is the comparison of the present findings with the principles of cultural–semiotic theory of education, which posits that modern upbringing increasingly relies on multimodal and symbolically saturated formats for content delivery. From this perspective, the works of Bezemer and Kress (2016) demonstrate that educational communication is built upon the interaction of various semiotic resources – visual, verbal, auditory, and spatial. The authors emphasize that meaning arises not from individual elements, but from their interrelation within a coherent system; therefore, visual components lacking interpretative support lose their educational potential and become decorative elements.

The practical significance of the study consists in formulating specific psychological–pedagogical conditions that may be directly implemented in educational settings. These include:

- the introduction of dialogic and interactive seminar formats that foster reflection and personal involvement;
- the use of mentorship and role-modeling to support value assimilation among young people;
- the contextualization of values through culturally relevant narratives such as Tugan zher;
- the development of project- and activity-based formats that connect values with social practice.

The application of these approaches can increase the depth and sustainability of value interiorization in the learning process and beyond. The data obtained indicate that the key conditions are: the presence of emotional engagement; contextual relevance of the transmitted content; opportunities for dialogic interaction; participation in practice-oriented and project-based activities; and the availability of pedagogical guidance. These results can be directly applied to the design of educational programs, training courses, and outreach initiatives aimed at fostering civic, cultural, and value-based identity.

Particularly noteworthy is the observation that value interiorization is deeper among respondents who perceive Rukhani Zhangyru not as a state ideological construct, but as a tool for personal growth and meaningful civic participation. This fact confirms the hypothesis of the necessity for the personalization of educational influence – that is, the recognition of the uniqueness of the subject, including their motivations, cultural reference points, and level of understanding. This approach finds theoretical grounding, for example, in the concept of transformative learning, which emphasizes critical reflection, internal transformation, and learner experience as the foundation of the educational process (McClain, 2024).

The analysis of the obtained data broadens the understanding of the educational environment – it can now be viewed not only as an institutionally predetermined context, but also as a psychologically experienced reality, lived through by the individual and shaping their meanings and actions. In traditional pedagogical theory, the environment is often presented as an external category – a set of conditions and factors. However, contemporary research in the framework of cultural–historical theory of education (Hite, 2025) emphasizes that the environment must be perceived and interpreted by the individual as part of their personal history. Accordingly, in the context of Rukhani Zhangyru, it is essential to shift from formally preplanned formats of education to dynamic, flexible, and subject-rich practices, in which the participant becomes an active co-author in the value formation process.

An additional area of significance in this study lies in revealing the role of teachers, curators, and mentors as mediators between state ideology and the inner world of the individual. The results showed that the presence of pedagogical guidance significantly influences the depth of interiorization, especially among the 18–25 age group. This finding confirms the central role of the educator as a cultural mediator who cultivates in learners the ability to reflect, correlate their own value orientations with external demands, and comprehend value content. In this context, it becomes necessary to

re-evaluate the functions of the educator – not only as a transmitter of information, but as a facilitator who integrates the individual into the space of value-based dialogue.

In the context of increasing diversity of cultural codes and global information competition, it is particularly important to stress that effective interiorization cannot be achieved through the imposition of values. On the contrary, it requires the creation of a meaningful infrastructure in which values are not imposed but offered as possible foundations for choice, interpretation, and self-determination. This is what makes the pedagogical task both the most challenging and the most deeply humanistic and scientifically grounded. The study demonstrates that moving away from directive methods toward engagement, dialogue, and interpretation increases not only the level of value acceptance but also its sustainability in both behavioral and motivational terms.

Thus, the results obtained through empirical analysis confirm that value-based education within the framework of a state program can be effective only if it meets certain psychological–pedagogical criteria. These include subjective relevance, emotional proximity, cultural coherence, opportunities for personal choice, and participation in meaningful forms of joint activity. These criteria set the direction for transforming educational practices in Kazakhstan and for developing new educational models in which values become not an external norm but an internal guide for self-development and social responsibility.

The identified patterns make it possible not only to define the current conditions for the successful interiorization of values, but also to establish guidelines for the further development of educational policy within the framework of cultural modernization. Despite its significant empirical and conceptual foundation, the present study has several limitations related both to methodological parameters and to the specific characteristics of the object of study. Identifying and critically reflecting on these limitations is a necessary condition of scholarly integrity and an important step in formulating directions for future research.

First and foremost, a key limitation of the study lies in the targeted composition of the sample, which predominantly includes young people and professional groups associated with education, culture, or the humanities. Therefore, the findings cannot be generalized to Kazakhstan's population at large. Future studies should expand to technical and manual professions, rural populations, and ethnic/linguistic groups in order to test the robustness of the identified conditions.

Another limitation concerns the potential cognitive bias of respondents toward socially desirable answers. Since the Rukhani Zhangyru program carries a state-driven and normative character, there is a possibility that some responses – particularly within the questionnaire component – were shaped by conformity and a desire to demonstrate loyalty. This is especially important to consider when interpreting positive evaluations and analyzing the affective component of interiorization. Although the inclusion of qualitative methods (interviews, open-ended questions) was intended to mitigate this effect, completely eliminating the influence of social desirability in studies of this type remains challenging.

An additional limitation relates to the temporal scope of the study, which captures a snapshot of perceptions during the late stage of the Rukhani Zhangyru program's implementation. This imposes certain constraints on dynamic analysis and does not allow for a full examination of the evolution of value perceptions over time. Since its launch in 2017, the program – being a long-term and multi-stage initiative – has undergone several substantive and organizational transformations. However, the present study did not aim to reconstruct the trajectory of these changes or assess their impact on the level of interiorization. This area calls for a separate historical–pedagogical investigation employing longitudinal methods and discursive comparisons.

It should also be noted that the research is focused predominantly on the phenomenon of interiorization within educational and cultural environments. While justified in light of the stated objectives, this focus simultaneously

limits the ability to consider the broader socio-political context. The psychological–pedagogical perspective allows for an in-depth analysis of the motivational and behavioral aspects of value assimilation but excludes a wider spectrum of influences – for example, institutional contradictions, ideological conflicts, the transformation of public meanings, and the symbolic struggle over the interpretation of cultural codes. These aspects could be the subject of related sociological and cultural studies grounded in the concepts of ideological hegemony, critical theory, and postcolonial pedagogy.

Finally, the study's analysis of ethnocultural differences is limited, despite the fact that the Rukhani Zhangyru program was originally conceived to shape national identity on the basis of ethnic, historical, and cultural multilayeredness. Within the present study, no targeted comparison of ethnic, linguistic, or regional differences was conducted. The sample was stratified by age, education, and professional affiliation, but not by ethnicity. This significantly narrows the potential for analyzing interethnic differences in the perception and acceptance of the values promoted by the program – a particularly relevant issue given the multinational composition of Kazakhstani society. Therefore, the analysis of ethnocultural contexts of interiorization represents a promising direction for future research.

One of the most promising areas for further research is an in-depth analysis of the visual and semiotic dimensions of the program, encompassing not only the quantitative measurement of symbol recognition but also the qualitative study of the mechanisms by which such symbols are perceived, processed, and transformed in the individual's subjective experience. As this study has shown, visual imagery occupies a central place in the program's presentation; however, it is often perceived as an external and stylistic element lacking substantive conceptual elaboration. To gain a deeper understanding of the role of visual culture in value-based education, it is advisable to employ methods from visual pedagogy, narrative analysis, and the theory of cultural representations.

The methodological dimension of the study could also be further developed. In particular, there is a strong case for using longitudinal and experimental designs to trace the dynamics of value interiorization in educational environments. At present, Kazakhstan lacks large-scale research tracking changes in value orientations among school and university students during their participation in civic and patriotic education programs. Conducting such studies would make it possible not only to assess the stability of values but also to identify the factors that either facilitate or hinder their consolidation in the long term.

Another relevant direction involves the integration of digital and media platforms as an environment for interiorization – an especially important consideration given the growing role of digital socialization and media consumption among youth. Reconceptualizing Rukhani Zhangyru through a digital lens – not only as an educational but also as a media–cultural initiative – opens new horizons for pedagogical work with values. In this context, it would be valuable to examine the effectiveness of digital visual narratives, video content, storytelling, and interactive formats as mechanisms for value transmission.

Accordingly, future research prospects can be structured along several logical lines:

1. Deepening intercultural and interethnic analysis of the program's perception;
2. Developing experimental models of educational influence;
3. Creating pedagogically oriented visual–value content;
4. Studying digital forms of value interiorization;
5. Comparing the programmatic transmission of values in Rukhani Zhangyru with similar practices in other countries.

These directions shape a theoretical–applied field within which it is possible to advance both fundamental research in pedagogical axiology and the design of new educational models oriented toward cultural sensitivity, dialogic engagement, and active subject participation.

Conclusion. The results of this study allow us to assert that the problem of interiorizing the

values of the state program Rukhani Zangyru extends beyond the political-administrative sphere and requires examination within the coordinates of pedagogy and psychology, as processes of deep formation of the individual's semantic and motivational structure. Based on survey data ($n = 198$) and interviews ($n = 21$), formal knowledge of the program's content does not automatically translate into acceptance or enactment: 72.2% of respondents reported awareness, yet only 28.4% reproduced key guidelines and just 17.9% had actual participation experience. This confirms the necessity of psychological-pedagogical support. Interiorization is a complex, multi-stage, contextually and personally mediated process, in which cognitive comprehension, emotional engagement, individual identification, and socio-pedagogical support play an essential role. The study showed that, at the cognitive level, most respondents are aware of the program's existence but exhibit fragmentation and superficiality in understanding its key concepts. At the affective level, a marked polarization was observed: values associated with cultural memory and local identity elicit a positive emotional response, whereas universalist and strategic principles (pragmatism, openness to the world) are perceived in an abstract or formal manner. The behavioral level of value assimilation remains the least pronounced, confirming the need for systemic pedagogical support and for consolidating value models through practice-based activities.

The barriers to interiorization identified in the study – formalism, lack of dialogue, vagueness of formulations, and symbolic overload without interpretation – point to a misalignment between the administrative model of value transmission and the requirements of subjective perception. For values to be interiorized, they must not only be heard but also understood, experienced, and interpreted in the context of personal experience. This necessitates a fundamental rethinking of approaches to educational and outreach work within the framework of national programs. The scientific significance of the study lies in clarifying the psychological-pedagogical conditions for

value interiorization in a modernizing society. In particular, the research substantiates the need to move from a transmission-receptive model to a model of cultural mediation, in which the subject becomes not a passive consumer but an active co-author of value meanings. The practical significance lies in the applicability of the results to the development of educational programs, pedagogical technologies, educational strategies, and project initiatives aimed at deepening the value consciousness of both youth and adults.

In summary, it can be argued that the effective interiorization of values within the context of the Rukhani Zangyru program is possible under the following conditions:

- ensuring substantive rather than declarative enrichment of educational forms;
- developing dialogic, interactive, and activity-based forms of engagement;
- maintaining cultural sensitivity, contextual relevance, and personalized pedagogical support;
- integrating value content into the real social experience of learners.

Future research should focus on clarifying the mechanisms of sustainable value consolidation under conditions of digital socialization, intercultural communication, and the institutional fragmentation of the educational environment. Furthermore, it is advisable to expand the empirical base by including broader social groups, ethnocultural strata, and age categories. Expanding the interdisciplinary scope of research – by incorporating cultural studies, sociology, and media pedagogy – will make it possible to refine our understanding of the perception of state ideology in an increasingly globalized and multicultural society. Thus, the interiorization of the values of Rukhani Zangyru is not a one-time act of transmitting ideological constructs, but a multidimensional process encompassing the structure of consciousness, the emotional sphere, and the behavioral practices of the individual. Only under comprehensive psychological-pedagogical conditions can this process lead to sustainable outcomes that contribute to the formation of civic identity,

sociocultural maturity, and responsibility. These interpretations remain limited to the pedagogical dimension of value mediation and should not be conflated with assessments of policy efficiency.

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