

**САЯСИ ҒЫЛЫМДАР ПРОБЛЕМАЛАРЫ  
ПРОБЛЕМЫ ПОЛИТИЧЕСКОЙ НАУКИ  
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**LEGAL LIFESTYLE OF KAZAKHSTAN CITIZENS:  
POLITOLOGICAL REFLECTION**

*Abstract*

The article explores the political problems of the legal lifestyle of Kazakhstanis, which have not yet been studied in the socio-political literature. The article provides a more detailed examination, based on specific materials, of the political issues surrounding the legal way of life of Kazakhs: the concept and content of the legal way of life of Kazakhstanis; problems and contradictions of the legal way of life of Kazakhs and ways to address them; theoretical and practical issues of improving the legal way of life of the Kazakh population. The article notes that today our opportunities to transform the norms of the legal way of life into norms of behavior and activities of all Kazakh people have increased. The Kazakh state, along with a diverse system of public organizations, through everyday activities, affirm and improve the legal way of life of Kazakhs.

For the new Kazakhstan, a steady reduction of various antisocial manifestations, including crime, is characteristic. This process is driven by factors stemming from the nature of the new Kazakhstan, namely a democratic, legal, and just society. However, crime cannot disappear on its own, automatically: its eradication requires significant efforts from the state, public organizations, and the entire populace. Combating crime in Kazakhstan can only be successful based on a broad social, economic, political, and legal approach, with targeted interventions addressing specific causes and conditions of legal and moral deformation of the Kazakhstani individual, the direct result of which is typically crime, an antisocial manifestation. The article also devotes attention to discussing these issues.

**Keywords:** antisocial phenomenon, legal way of life, contradictions of the legal way of life, democratic society, crime in kazakhstan, legal culture, public organizations

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**ҚАЗАҚСТАНДЫҚТАРДЫҢ ҚҰҚЫҚТЫҚ ӨМІР САЛТЫ:  
САЯСИ ТҮСІНУ**

*Аңдатпа*

Мақалада қоғамдық-саяси әдебиеттерде әлі зерттелмеген қазақстандықтардың құқықтық өмір салтының саяси мәселелері қарастырылған. Мақалада қазақстандықтардың құқықтық өмір салтының саяси мәселелері нақты материалдарды пайдалана отырып, толығырақ қарастырылады: қазақстандықтардың құқықтық өмір салтының түсінігі мен мазмұны; қазақстандықтардың құқықтық өмір салтының проблемалары мен қайшылықтары және оларды шешу жолдары; қазақстандықтардың құқықтық өмір салтын жетілдірудің теориялық

және практикалық мәселелері. Мақалада бүгінгі күні біздің құқықтық өмір салтының нормаларын барлық қазақстандықтардың мінез-құлқы мен белсенділігінің нормаларына айналдыру қабілетіміз артқаны атап өтіледі. Қазақстан мемлекеті және кең ауқымды қоғамдық ұйымдар жүйесі өздерінің күнделікті қызметі арқылы қазақстандықтардың құқықтық өмір салтын бекітеді және жетілдіреді.

Жаңа Қазақстан әртүрлі қоғамға жат көріністердің, соның ішінде қылмыстың тұрақты түрде азаюымен сипатталады. Бұл процесс жаңа Қазақстанның, яғни демократиялық, құқықтық, әділетті қоғамның болмысынан туындайтын факторлардың әсерінен жүзеге асады. Алайда қылмыс өздігінен, автоматты түрде жойыла алмайды: оны жою үшін мемлекеттің, қоғамдық ұйымдардың, бүкіл халықтың үлкен күш-жігері қажет. Қазақстанда қылмысқа қарсы күрес оған кең әлеуметтік, экономикалық, саяси, құқықтық тұрғыдан қарау керек. Сонымен қатар, қазақстандық тұлғаның моральдық, құқықтық деформациясының нақты себептерін ашу керек. Сонда ғана құқықтық өмір салтын қалыптастыруға және қылмыстарды, қоғамға жат көріністерді жоюға болады. Мақалада дискуссиялық мәселелерге де назар аударылған.

**Түйін сөздер:** қоғамға жат құбылыс, құқықтық өмір салты, құқықтық өмір салтының қайшылықтары, демократиялық қоғам, Қазақстандағы қылмыс, құқықтық мәдениет, қоғамдық ұйымдар.

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## **ПРАВОВОЙ ОБРАЗ ЖИЗНИ КАЗАХСТАНЦЕВ: ПОЛИТОЛОГИЧЕСКИЕ ОСМЫСЛЕНИЯ**

### *Аннотация*

В статье рассматриваются политологические проблемы правового образа жизни казахстанцев, которые еще не изучены в социально-политической литературе. В статье более подробно, на конкретных материалах рассматриваются политологические вопросы правового образа жизни казахстанцев: понятие и содержание правового образа жизни казахстанских людей; проблемы и противоречия правового образа жизни казахстанцев и пути их решения; теоретические и практические вопросы совершенствования правового образа жизни казахстанского населения. В статье отмечается, что сегодня возросли наши возможности превращения норм правового образа жизни в нормы поведения и деятельности всех казахстанских людей. Казахское государство, разветвленная система общественных организаций повседневной деятельностью утверждают и совершенствуют правовой образ жизни казахстанцев.

Для нового Казахстана характерно неуклонное сокращение различных антиобщественных проявлений, в том числе преступности. Этот процесс совершается под влиянием факторов, вытекающих из природы нового Казахстана, то есть демократического, правового, справедливого общества. Однако преступность не может исчезнуть сама по себе, автоматически: её искоренение требует больших усилий государства, общественных организаций, всего народа. Борьба с преступностью в Казахстане может быть успешной только на основе широкого социального, экономического, политического, правового подхода к ней, целенаправленном воздействии на конкретные причины и условия правовой, нравственной деформации личности казахстанца, прямым результатом которой, как правило, является преступление, антиобщественное проявление. В статье уделено внимание и дискуссионным вопросам.

**Ключевые слова:** антиобщественное явление, правовой образ жизни, противоречия правового образа жизни, демократическое общество, преступность в казахстане, юридическая культура, общественные организации.

## **MAIN PART**

In this article, I propose to consider the issues of the legal way of life of Kazakhs in the context of contemporary society. For many years, the legal way of life of Kazakhs remains relevant, understudied, and requires deep research and reflection.

At the beginning of the political science study, it is essential to clarify the concept of the legal way of life and its essence. This will allow us to better understand the nature of this phenomenon and its significance in modern Kazakhstan. Understanding the legal way of life of Kazakhs as a result of the legal policy of the Republic of Kazakhstan, as a result of the interaction of Kazakhs with the social environment and political-legal institutions, will help us to comprehend its role in society.

Next, we will focus on the influence of the social environment, political-legal institutions on the formation of the legal way of life and the active participation of Kazakhstani people in the legal way of life of society. Special attention will be paid to the legal policy of the Republic of Kazakhstan and its influence on the legal way of life of citizens of the country.

Examining the role of the state and civil society organizations will be a key point of the political analysis.

We will explore the interaction between state institutions and civil society in the context of shaping the legal way of life of Kazakhs and identify their influence on this phenomenon.

In conclusion, the results of the conducted political analysis are summarized, and further research prospects in the field of the legal way of life of people in the new Kazakhstan are outlined. Thus, the article aims to contribute to the understanding, research of this important phenomenon, and its role in social development.

## **INTRODUCTION**

The issues of the legal way of life of Kazakhs today belong to the most relevant theoretical and practical problems of social and political science. While theory aims at deeply revealing the essence of the legal way of life, identifying its advantages, and foreseeing further development prospects, practical work is directed towards making the legal way of life of every Kazakhstani truly lawful.

The formation of the legal way of life of Kazakhs implies two necessary conditions. On one hand, it involves creating just laws, civilized modes of production, and corresponding socio-political structures. On the other hand, it requires the upbringing of a new Kazakhstani individual, someone with high ideological and legal ideals and deeds [1, p.251], political, legal, and moral cultures, an active builder of new human relationships, genuine cultural-legal forms of communication, and legal norms of behavior. These processes are interconnected. Creating the legal way of life of Kazakhs entails new forms of moral-legal relationships among people in production, public life, family life, etc. These reflect new conditions of material, socio-legal life, i.e., a new level of production and certain corresponding legal, social connections and relationships, which inevitably affect the change in the Kazakhstani individual, their legal views, and aspirations. This comprehensive development occurs in the conditions of a democratic, legal, and just society, where it becomes increasingly clear that individual interests are inseparably linked to the interests of the collective, the nation, the entire society, and therefore their satisfaction depends entirely on the success of the common cause of democratic construction and the establishment of a legal and just society.

Unfortunately, despite published works on the issues of people's way of life in general, the issues of the legal way of life of Kazakhs in social and political science remain unstudied. The proposed article to some extent fills this gap.

*Aims and objectives of the research.* The purpose of the article is a political science study of the issues of legal way of life of Kazakhstanis. In order to realize the set goal, the main provisions of the article are defined and the tasks are as follows: the concept and content of the legal way of life of Kazakhstani people as a problem of political science; disclosure of the problems and contradictions of the legal way of life of Kazakhstani people and ways to solve them; study of the issue of improving the legal way of life of the Kazakhstani population.

## **METHODOLOGY**

The study of the political aspects of the legal lifestyle of Kazakhstani citizens aims to identify key problems and contradictions that affect the formation and development of legal culture in a democratic society. The main objects of the study are the legal lifestyle, legal culture, public organizations, and anti-social phenomena in Kazakhstan.

The goal of this research is a systematic understanding of the political problems of the legal lifestyle of Kazakhstani citizens, as well as the identification of mechanisms and ways to solve them. The tasks of the study include defining the concept and content of the legal lifestyle of Kazakhstani citizens, identifying and analyzing the contradictions of the legal lifestyle in the context of a democratic society, studying the influence of public organizations on the formation of legal culture, and analyzing crime in Kazakhstan as an anti-social phenomenon and its impact on the legal lifestyle.

The methodological foundations of the article were based on fundamental principles of philosophy, political science, jurisprudence, sociology, and the achievements of global socio-political thought on lifestyle issues. In the research, published works in political science, jurisprudence, sociology, philosophy, and history related to the research topic were used, along with materials from periodicals, interviews, and observations.

To conduct the research on the problem of the legal way of life of Kazakhs addressed in this article, a complex of analysis methods was utilized, including the following stages. In the preparation stage, an analysis of scientific literature on the research topic and an analysis of practical aspects of the legal way of life in Kazakhstan were conducted. The aim of this research is to examine the political issues of the legal way of life of Kazakhs, as well as to identify the influence of the social environment on the formation of this way of life. The object of the research is the legal way of life of Kazakhstani people in the new Kazakhstan. To achieve the set goal, systemic, historical, comparative, and comprehensive evaluation methods were used. Data collection involved analyzing scientific literature, statistical data, official reports and publications, as well as the results of previous research in this area. The collected data were analyzed using the selected research methods to identify the main trends and patterns in the legal way of life of people. Based on the analysis, conclusions were drawn regarding the essence and peculiarities of the legal way of life of Kazakhstani people, and recommendations for further research and practical actions in this area were formulated.

To achieve these goals, various scientific research methods were used to provide a comprehensive and thorough analysis of the phenomena under study. A systematic review of existing scientific publications, legislative acts, and statistical data related to the legal lifestyle, legal culture, and crime in Kazakhstan was conducted. Content analysis of the texts of regulatory legal acts, official documents, and media publications was performed to identify key trends and problems in the legal lifestyle of Kazakhstani citizens. Sociological methods were applied, including surveys and interviews among various population groups in Kazakhstan to obtain empirical data on the perception and assessment of the legal lifestyle and legal culture. A comparative analysis was used to compare data on the legal lifestyle in different regions of Kazakhstan, as well as with data from other countries, to identify common and specific features and problems. Statistical analysis was employed to process quantitative data obtained from official sources, such as statistical reports on crime, as well as survey and questionnaire data.

The research was conducted in several stages, each with its own tasks and methods. The preparatory stage involved the collection and systematization of literary sources, regulatory acts, and statistical data. The empirical stage included conducting sociological surveys and interviews, as well as collecting data for content analysis. During the analytical stage, the collected data were processed and analyzed, identifying the main problems and contradictions. The final stage involved formulating conclusions and recommendations for improving the legal lifestyle and legal culture in Kazakhstan.

Throughout the research process, ethical norms and principles were observed, including the anonymity and confidentiality of respondents' data, voluntary participation in surveys and interviews, and the objectivity and impartiality of the analysis.

The application of the aforementioned methods allowed for a comprehensive illumination of the political problems of the legal lifestyle of Kazakhstani citizens, identifying key contradictions, and proposing ways to resolve them, which in turn contributes to the development of a democratic society and the strengthening of legal culture in Kazakhstan.

## **RESULTS AND DISCUSSION**

The main characteristics of the legal way of life of Kazakhs encompass an atmosphere of law and order, unity, friendship among the nation, and moral-legal health, which make us strong, resilient, and lawful individuals. These are the facets of our legal way of life and the most significant achievements of the new Kazakhstan that have become part of our reality.

By its essence, the legal way of life encompasses all forms of activities of Kazakhs in both material and spiritual production, in socio-political and family-life spheres, and in their interpersonal interactions and personal lives. It reveals how people live, what actions and deeds fill their lives, and what goals they pursue. Since the establishment of a legal and just society would signify a fundamental transformation in the essential conditions of development for the entire society in legal, economic, and socio-political terms for all its members, it follows that not only the views, beliefs, and aspirations of Kazakhs will undergo certain changes, but also all forms of their activities that constitute their way of life. Therefore, the legal way of life of Kazakhs will differ from the way of life characteristic of the old Kazakhstani society.

The legal way of life of Kazakhs is characterized not only by high material development but also by high spiritual development of society as a whole, social groups, and individual personalities. Intensive spiritual activity in the new Kazakhstan is not exclusive to people engaged in intellectual labor. People primarily engaged in physical labor are expanding the sphere of intellectual activity, increasingly embracing legal culture and spiritual creativity. Thanks to this, in the activities of Kazakhs, material production is organically combined with intellectual labor, which makes the prospect of significant differences between people of intellectual and physical labor in the transition from the old Kazakhstan to a genuinely democratic, just Kazakhstani society a reality.

In a genuinely democratic, just society, the legal way of life of Kazakhs encompasses the increasing richness of spiritual life of all Kazakhs, every Kazakhstani individual, which signifies the comprehensive development of human capabilities and the development of the legal personality of Kazakhs.

A notable feature of the legal way of life and worldview of the new Kazakhstani individual is social optimism [2] and legal culture. Another important feature is the organic unity of beliefs and actions. The real manifestation of legal ideas and sentiments of the Kazakhstani individual lies in their practical deeds, their legal and social actions. In the legal way of life, in all spheres of activity of the new Kazakhstan individual, legal ideas and legal culture are inseparably linked with just deeds. This inseparable unity of ideological-legal attitudes, moral character, and active participation in building a new, just society constitutes the essence and foundation of the formation and development of the new Kazakhstani individual and their legal way of life.

The main feature of the legal way of life, consisting of the organic unity of beliefs and actions of Kazakhs, finds its expression in various spheres of their activities: in labor, in state and public activities, in family and household spheres, etc.

The legal way of life includes the activity of the Kazakhstani individual both in labor, in production, and in socio-political life, in all public affairs. Participation in the life of various public organizations and in the management of state affairs is an integral characteristic of the builder of a democratic, legal, just society, the individual of the new Kazakhstan. Its manifestation is ensured by the very essence of a just society, the nature of its inherent true democracy, and legal culture. People's true democracy is recognized as the highest type of democracy, a democracy not in words but in deeds, which is based on legal justice and on the high activity and consciousness of people, on their indispensable and ever-growing participation in all spheres of life and state management.

Complex issues of the legal way of life in Kazakhstan "can only be solved by a strong and open democratic state." [3, с.8].

As the democratic, just society develops and the legal way of life improves, the harmonious development of the legal personality, harmonious coordination of various aspects of consciousness, behavior, and activity of Kazakhstani people accelerates. However, it would be naive to assume that such harmony automatically and fully unfolds in the lives of individuals, collectives, and society as a whole. Moreover, the study shows that "the high level of community removal and state control results in a disruption of social and family networks, an erosion of social capital, and reduced informal social control, affecting the wellbeing of entire communities". The authors underscore the importance of comprehensively studying various forms of criminal sanctions to better understand the mechanisms through which this system contributes to health inequities [4]. It is known that in the consciousness and activities of Kazakhstani people, not only harmony but also discrepancies are manifested. Often, labor activity is not supported by corresponding high moral-legal qualities and behavior of Kazakhstani individuals. There is often a discrepancy between the recognition of moral-legal ideals and the actual behavior of Kazakhstani people.

It should be noted that the unity of ideological-political, moral, legal, and labor education is the main line of formation of the new Kazakhstani individual and the establishment of the legal way of life as the way of life of all Kazakhstani people.

Of course, achieving such unity presupposes further efforts to combat violations of the law, legal nihilism in the consciousness of Kazakhstani people, etc., inherited from the old Kazakhstan.

We must see the development of life in all its contradictions. The new Kazakhstan should be characterized by a high degree of maturity of economic, socio-political, and spiritual-legal processes, allowing for a significant improvement in the material well-being, cultural level, and legal culture of the people, and based on this - further improvement of the legal way of life and comprehensive education of the Kazakhstani individual. Today, our opportunities for transforming the norms of the legal way of life into norms of behavior and activity of all Kazakhstani people have increased. The Kazakhstani state, with its complex system of public organizations, asserts and improves the legal way of life of Kazakhstani people through its daily activities.

The dialectics of life are such that even in a democratic, legal, just society, everything new and progressive is affirmed in stubborn struggle against the old, outdated. If one or another Kazakhstani individual is guided by a non-legal ideology, violates the norms and principles of a democratic, legal, just society in their actions, their way of life cannot be considered legal, although they live in a democratic, legal, just society. Thus, there has historically been a contradiction between certain achievements of Kazakhstani society and the backward elements that hinder the development of Kazakhstani society. Vestiges and influences of the old way of life in Kazakhstan are not automatically displaced by the growing forces of the new Kazakhstan. Carriers of remnants of old legal norms and habits continue to exert their influence on others.

The task of overcoming this contradiction becomes increasingly urgent and vital. Therefore, in revealing this dialectic of socio-legal progress, it is emphasized: the higher our society rises in its

development, the more intolerant it becomes of deviations from legal norms and morality. Exploitation, nihilism, hooliganism, crime, bureaucracy, and indifference to people contradict the very essence of our system. Without overcoming these negative manifestations, without eliminating these "social ailments," "cancerous growths," it is impossible to build a democratic, legal, new, just society.

The fight against offenders, legal nihilism, and its vestiges of the past for the affirmation of the legal way of life, moral-legal culture has truly historical-political significance. Of course, this is a struggle against specific bearers of anti-legal norms in our society. But at the same time, it is a struggle against those basic worldviews, moral-legal and domestic customs on which the modern unjust society is built. An unjust society is a society of the past, a society without a future, but it is still a living and strong enemy of the growing and developing democratic, legal, just society.

The formation of the legal way of life contributes to the development and manifestation of the individuality, personal qualities, and needs of the Kazakhstani individual. It is precisely in connection with society, in human interaction, in collective labor that the creative initiative and individuality of the Kazakhstani person, as well as justice, are manifested [5.c.8-9].

The formation of a new Kazakhstani man presupposes his all-round development as an independent and legal personality. All creative abilities of a Kazakhstani person receive wide opportunities and necessary social and legal space for manifestation in the new Kazakhstan. A Kazakhstani here is a true individuality. Individuality is characterized by a high degree of spiritual and legal maturity of the Kazakhstani man, revealing his identity and consciousness of social duty. Not scrawny egoism, but the desire to put his abilities and talents at the service of a democratic, legal, just society - this is an inherent feature of the Kazakhstani man of legal appearance.

At the same time, a democratic, legal and fair society does not deny personal interests, but combines them with public interests. The principles of legal culture [6.p. 38-54] and legal way of life operate in this society. The authors of the article "Constitutional Law Fundamentals of the State Administration of the Social Sphere in the Republic of Kazakhstan" consider the social function of the state as one of its main areas of activity, aimed at ensuring a decent standard of living for citizens, resolving social antagonisms, and realizing the agreed interests of citizens based on recognized social standards. The authors emphasize that Kazakhstan's social policy deviates from the principle of solidarity financing of social benefits and is based on market relations, where personal responsibility for the level of social protection plays a key role [6].

The problem of establishing legal principles in the way of life is to a large extent the problem of educating young people in the spirit of legal culture and morality. The essence of the matter is to inculcate in youth the sense of political, legal culture, legal consciousness and humanism, responsibility and social activity, immunity to alien legal views and morals.

Kazakhstan's culture and art actively and fruitfully serve to identify and affirm new features of the legal way of life. Artistic works contribute to the establishment of an advanced system of spiritual, legal and moral values that define the main facets of the legal way of life of Kazakhstanis.

Masters of artistic works give more and more comprehensive depiction of legal life, and their heroes more and more penetratingly realize their indissoluble connection with the fate of the country and with legal culture, with greater depth understand their responsibility for those socio-legal and spiritual conquests, which the people of Kazakhstan have achieved in a short period of its heroic history.

From the scientific understanding of the essence of the legal way of life of the Kazakhstani people and its determining conditions follow the directions of work and tasks for its approval.

The vigorous scientific and technological progress characteristic of the modern era has rather negative consequences for the legal, spiritual, and physical development of individuals in undemocratic countries. However, in our society, it actively contributes to the creation of material prerequisites for the legal and spiritual elevation of the Kazakhstani individual, as it is consciously

directed towards the advancement of socio-economic and political-legal development using the advantages of a democratic, legal, and just society.

When outlining the prospective development plans of the new Kazakhstan and the new economy, and organizing the masses to execute them, the Kazakhstani state proceeds from the premise that strengthening the material foundation of our society will provide favorable conditions for implementing a comprehensive set of measures aimed at establishing and progressively developing the legal lifestyle. This extends to the corresponding restructuring of specific aspects of the life activities of Kazakhstanis, ranging from labor to household activities and leisure.

Identifying this primary direction for establishing and improving the legal lifestyle of Kazakhstanis, it is essential to recognize the associated important task of our ideological and educational, legal work. New and improved working conditions, as well as the overall socio-legal life of the population, are not gifts bestowed upon them; they do not develop on their own. The material, spiritual, and legal conditions of life are created by the activities of Kazakhstanis themselves, changing and transforming through their labor in the process of production, and so on. Therefore, the refinement of their legal lifestyle primarily depends on the social, legal, and political activities of Kazakhstanis themselves.

The Kazakhstani state has set a number of important practical tasks aimed at improving, on a legal basis, the socio-economic and production conditions of labor, thereby changing its nature. Equally important is the resolution of several tasks on a legal basis to enhance the production and technical conditions of labor, primarily by accelerating the comprehensive mechanization and automation of production processes in all sectors of the country's economy, which should contribute to the comprehensive reduction of manual, low-skilled, and heavy physical labor, and so forth.

The resolution of these tasks aims to ensure, on a legal basis, further changes in labor, its humanization, the increasingly close combination of elements of physical and mental work, and as a result, the strengthening of its creative, legal character. When it comes to refining the legal lifestyle, this would represent a significant shift towards transforming labor into a primary life necessity.

The household sphere of Kazakhstani individuals is among those occupying a significant place in the legal lifestyle. Here, too, there are significant practical tasks associated with the need to strengthen healthy social, legal, and moral norms of relationships among Kazakhstani people in this sphere.

Increasing importance is attached to the household servicing of the population, the quality of which largely determines the mindset of Kazakhstani people. Over recent years, communal and household servicing has been growing at an accelerated pace. However, the sphere of services, household servicing of the population, on the one hand, is still insufficiently developed, and on the other hand, as a consequence of this, unhealthy phenomena are not uncommon: bribery, anti-legal behavior, favoritism, rudeness in dealing with consumers, and so on. The lag, disorder in this sphere evokes feelings of dissatisfaction and unlawfulness. Continuous efforts to improve household servicing of the population in accordance with the law are essential conditions for consolidating the normal, legal lifestyle of Kazakhstanis.

Among the practical measures to improve the legal lifestyle, strengthen cooperation and mutual assistance among Kazakhstanis, significant importance is given to the implementation and consistent execution of plans for the social, economic, and legal development of labor collectives in enterprises, villages, and institutions. The development of such plans, if carried out with the active participation of people, with active and business-like discussions of planned activities, allows each Kazakhstani to feel a deeper connection with the collective, with the legal lifestyle. In accordance with the fundamental principles of a democratic, legal, and just society, it is necessary to consistently and persistently strengthen cooperative and mutual assistance relationships in all areas of the life activities of Kazakhstanis. The new Kazakhstan not only improves the social, economic, and legal structure of the lifestyle but also establishes a new type of human, legal relationships



among Kazakhstanis, based on a deep awareness of the common interests of all members of the collective, society, and the protection of human rights and freedoms[8, с.8].

For a democratic, legal, and just society, a steady reduction in various antisocial behaviors, including crime, is characteristic. This process is driven by factors stemming from the nature of a democratic, legal, and just society. However, crime cannot disappear on its own, automatically: its eradication requires significant efforts from the state, civil society organizations, and the entire population.

The fight against crime in Kazakhstan can only be successful based on a broad social, economic, political, and legal approach to it, targeting specific causes and conditions of moral and legal deformation of the Kazakhstani individual, the direct result of which is typically criminal behavior. In turn, the causes and conditions of criminality cannot be properly understood without considering some characteristics of this social and legal evil, manifested in modern conditions. In this regard, the following points are noteworthy.

It must be acknowledged that the problem of combating crime in Kazakhstan is primarily a youth problem. Many crimes are committed by young people under the age of 25.

Improvement in child rearing in families is needed. Here, there are difficulties, given the employment level of the vast majority of women.

There is a gap in the level of offenses in Kazakhstan among individuals employed in various sectors of the country's economy, living in different regions, working in rapidly developing and stable cities, and working in small-scale economic entities and large enterprises.

A significant number of crimes in Kazakhstan are committed by individuals not engaged in socially useful labor, as well as by previously convicted individuals and individuals under the influence of intoxication. Among the offenses in Kazakhstan, a significant share is attributed to property crimes, corruption, hooliganism, and crimes committed on domestic grounds. Recently, domestic violence in Kazakhstan has intensified [9, p.2].

Domestic violence is a latent type of crime, and far from all cases are brought to light [10].

It should be noted that today the scale of online fraud in Kazakhstan is growing along with the development of technology. For example, in 2017, according to official data from law enforcement agencies, there were 90 cases of internet-related crimes registered, while in 2022, there were more than two thousand. And in 2023, there was a historical maximum: Kazakhstan recorded 21.8 thousand cybercrimes. The total damage amounted to 17.5 billion tenge [11].

To effectively combat Internet fraud, it's important not only to promptly expose these crimes and hold the perpetrators accountable but also to emphasize preventative measures. Therefore, prevention is crucial for reducing the incidence of Internet fraud.

To successfully address legal violations in Kazakhstan, the primary efforts should be directed towards overcoming phenomena that may foster an antisocial and anti-legal orientation in the behavior of Kazakhstani individuals. Research shows that for the majority of offenders in Kazakhstan, characteristics such as inner emptiness, psychological instability, and cynicism are common. Hence, particular importance is placed on the established position in the new Kazakhstan regarding the necessity of fostering an active life stance, a conscious attitude towards legal order, and social responsibility as one of the main tasks of fostering legal culture and legal life of individuals.

An important condition for successfully overcoming anti-legal and antisocial phenomena is a comprehensive approach to solving this problem. Crime is a complex social phenomenon, and therefore, combating it involves socio-political, economic, legal, and other aspects.

In the conditions of the new Kazakhstan, combating crime is not an end in itself but merely a means of shaping a new legal Kazakhstani individual, who is convinced and actively involved in building a democratic, legal, and just society.

## **CONCLUSION**

The legal way of life has become a historical reality of the new Kazakhstan and its society, serving as a distinctive criterion by which the degrees of our ascent towards a democratic, legal, and just society are determined, as well as the moral and legal norms of behavior for every Kazakhstani individual. The legal way of life embodies the rich intellectual, legal, and moral potential of a democratic, legal, and just society accumulated by the global community, Kazakhstani, and world civilizations. The affirmation of the legal way of life practically prepares the framework for the lifestyle that should emerge during the transition to a new, just society.

One of the fundamental principles of Kazakhstan's legal policy is that the eradication of crime is only possible through strengthening the fight against it, which does not necessarily imply an increase in repression. The effectiveness of punishment is determined not by its severity but by its inevitability. The main focus in this fight is the elimination of the causes and conditions that breed criminality [12, c. 424-426]. This task is considered a matter of national importance, encompassing the entire state and the entire nation.

The solution to this task involves a profound study of the nature of this social and political evil, understanding the patterns of its emergence and existence, and developing norms and rules for combating it based on this understanding. In this regard, an important task is entrusted to science—not only legal and political sciences but also sociology, philosophy, economics, pedagogy, psychology, and history.

In contemporary conditions, the success of the fight against crime and offenders largely depends on how well practical workers are equipped with concrete recommendations and methods for strengthening law and order, fair legality, and legal, political, and moral culture. The establishment of a unified scientific center in Kazakhstan on the issues of legal culture could play a significant role in this. Such a center could be formed based on existing scientific institutions dealing with legal issues, primarily applied problems. This center could serve as the initial basis for the establishment of a scientific institution focused on studying the problems of legal way of life and legal personality, the regularities of their social and socio-psychological functioning, as well as their ideological, political, legal, and moral development.

The study of the political aspects of the legal lifestyle of Kazakhstani citizens has revealed several key issues and contradictions that influence the formation and development of legal culture in a democratic society. Through a comprehensive analysis of legal norms, sociological data, and statistical information, the following conclusions can be drawn:

- The concept of the legal lifestyle of Kazakhstani citizens encompasses adherence to legal norms, active participation in public life, and the maintenance of social order. However, there is a lack of clear understanding and uniformity in its interpretation among different segments of the population.

- The research identified significant contradictions in the legal lifestyle of citizens, particularly in the context of a democratic society. These contradictions include discrepancies between legal norms and their implementation, as well as between citizens' legal awareness and their actual behavior. Additionally, there are conflicts between traditional cultural values and modern legal requirements.

- Public organizations play a crucial role in shaping the legal culture of Kazakhstani citizens. They act as intermediaries between the government and the population, promoting legal awareness and civic engagement. However, their effectiveness is often hindered by limited resources and political constraints.

- Crime in Kazakhstan remains a significant anti-social phenomenon that negatively impacts the legal lifestyle of citizens. High crime rates, particularly in urban areas, undermine public trust in legal institutions and hinder the development of a law-abiding society. Efforts to combat crime must focus on both preventive measures and the improvement of the criminal justice system.

- The level of legal culture among Kazakhstani citizens varies widely, with a significant portion of the population lacking sufficient legal knowledge and skills. Enhancing legal education and promoting a culture of legality are essential for the development of a democratic society.

- The development of a democratic society in Kazakhstan is closely linked to the legal lifestyle of its citizens. A strong legal culture, characterized by respect for the rule of law and active civic participation, is fundamental to the functioning of democracy. Efforts to strengthen democratic institutions must therefore be accompanied by initiatives to promote legal culture and address the contradictions identified in this study.

Based on the findings, several recommendations can be made to improve the legal lifestyle and legal culture in Kazakhstan. These include enhancing legal education and public awareness campaigns, supporting the activities of public organizations, implementing measures to reduce crime, and ensuring the effective enforcement of legal norms. Additionally, there should be a focus on aligning traditional cultural values with modern legal requirements to reduce conflicts and promote social cohesion.

In conclusion, addressing the political aspects of the legal lifestyle of Kazakhstani citizens is essential for the development of a democratic society and the strengthening of legal culture. By identifying and addressing key issues and contradictions, this study contributes to a better understanding of the challenges faced by Kazakhstan and provides a foundation for future policy initiatives aimed at promoting legal culture and social order.

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## ПОЛИТИЧЕСКИЕ АСПЕКТЫ КУЛЬТУРНОЙ ИНТЕГРАЦИИ НА ЕВРАЗИЙСКОМ ПРОСТРАНСТВЕ

### Аннотация

В статье рассматривается становление понятия культурной интеграции и влияние политических культурных ценностей на трансформацию. Проблема интеграции затрагивает не только экономическое направление, но и развитие культурно-ценностного направления. Новая интеграция не только объединит культурно-исторические ценности, но и станет геополитическим центром евразийского, географического пространства, мира нового XXI века.

Особое внимание уделяется анализу взаимосвязи культурных и политических процессов в условиях глобализации. Рассматриваются примеры успешных интеграционных процессов в разных регионах, а также барьеры, которые могут возникать на пути к культурной