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PARADIGMATIC FEATURES OF STUDYING THE SPIRITUAL AND MORAL EVOLUTION OF PERSONALITY: A SYNTHESIS OF SOCIALIZATION PROCESSES, IDEOLOGICAL PRINCIPLES, AND WORLDVIEW CONCEPTS.

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Abstract. This study examines the spiritual and moral development of individuals, emphasizing the influence of socialization and sociocultural factors. It explores the integration of axiological, cognitive, and ethical components shaping values, beliefs, and behavioral norms. The research identifies key factors such as family upbringing, education, religion, and cultural context as determinants of moral formation. The methodology combines quantitative and qualitative approaches, including literature review, empirical research, and sociological surveys. Findings highlight the pivotal role of family practices and educational institutions in internalizing moral values and norms. Special attention is given to religious and cultural narratives as frameworks for ethical comprehension. The study underscores the interplay between socialization and worldview orientations, providing insights into stable moral foundations. Practical recommendations aim to enhance educational and training programs, while theoretical findings contribute to understanding the sociocultural mechanisms influencing spiritual and moral development in an intercultural perspective.

Keywords: spiritual and moral development, socialization, worldview, education, family upbringing, religion, cultural context.

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**ТҮЛҒАНЫҢ РУХАНИ-АДАМГЕРЛІК ДАМУЫН ЗЕРТТЕУДІҢ
ПАРАДИГМАТИЯЛЫҚ ЕРЕКШЕЛІКТЕРІ: ӘЛЕУМЕТТІК ПРОЦЕСТЕРДІҢ,
ИДЕОЛОГИЯЛЫҚ ПРИНЦИПТЕРДІҢ ЖӘНЕ ДҮНИЕ ТАНЫМДЫҚ
КОНЦЕПЦИЯЛАРЫНЫҢ СИНТЕЗІ.**

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Аңдатпа. Бұл зерттеу әлеуметтену мен әлеуметтік мәдени факторлардың әсеріне назар аудара отырып, жеке тұлғалардың рухани-адамгершілік дамуын зерттейді. Ол құндылықтарды, сенімдерді және мінез-құлық нормаларын қалыптастыратын аксиологиялық, когнитивтік және этикалық компоненттердің интеграциясын зерттейді. Зерттеу моральдық дамудың детерминанттары ретінде отбасы тәрбиесі, білім, дін және мәдени контекст сияқты негізгі факторларды анықтайды. Әдістеме әдебиеттерге шолуды, эмпирикалық зерттеулерді және социологиялық сауалнаманы қоса алғанда, сандық және сапалық тәсілдерді біріктіреді. Нәтижелер отбасылық дәстүрлер мен тәрбие мекемелерінің адамгершілік құндылықтар мен нормаларды меңгерудегі шешуші рөлін көрсетеді. Этикалық түсінудің негізі ретінде діни және мәдени әңгімелерге ерекше көңіл бөлінеді. Зерттеу тұрақты моральдық негіздер туралы түсінік беретін әлеуметтену мен идеологиялық бағыттардың өзара әрекеттесуін көрсетеді. Практикалық ұсыныстар білім беру және оқыту бағдарламаларын жетілдіруге бағытталған, ал теориялық тұжырымдар мәдениетаралық көзқарас тұрғысынан рухани-адамгершілік дамуға әсер ететін әлеуметтік-мәдени тетіктерді түсінуге ықпал етеді.

Түйін сөздер: рухани-адамгершілік даму, әлеуметтену, дүниетаным, білім, отбасы тәрбиесі, дін, мәдени контекст.

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**ПАРАДИГМАТИЧЕСКИЕ ОСОБЕННОСТИ ИЗУЧЕНИЯ ДУХОВНОГО И
МОРАЛЬНОГО РАЗВИТИЯ ЛИЧНОСТИ: СИНТЕЗ ПРОЦЕССОВ СОЦИАЛИЗАЦИИ,
ИДЕОЛОГИЧЕСКИХ ПРИНЦИПОВ И МИРОВОЗЗРЕНЧЕСКИХ КОНЦЕПЦИЙ.**

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Аннотация. В данном исследовании рассматривается духовное и нравственное развитие личности с акцентом на влияние социализации и социокультурных факторов. Исследуется интеграция аксиологических, когнитивных и этических компонентов, формирующих ценности, убеждения и нормы поведения. В исследовании выделяются ключевые факторы, такие как семейное воспитание, образование, религия и культурный контекст, как определяющие факторы нравственного формирования. Методология сочетает количественные и качественные подходы, включая обзор литературы, эмпирические исследования и социологические опросы. Результаты подчеркивают ключевую роль семейных традиций и образовательных учреждений в усвоении моральных ценностей и норм. Особое внимание уделяется религиозным и культурным нарративам как основам этического понимания. Исследование подчеркивает взаимодействие между социализацией и мировоззренческими ориентациями, давая представление о стабильных моральных основах. Практические рекомендации направлены на улучшение образовательных и учебных программ, а теоретические выводы способствуют пониманию социокультурных механизмов, влияющих на духовное и нравственное развитие в межкультурной перспективе.

Ключевые слова: духовное и нравственное развитие, социализация, мировоззрение, образование, семейное воспитание, религия, культурный контекст.

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Introduction. Modern society is undergoing profound transformations that present complex challenges directly impacting the process of spiritual and moral development of individuals. In the context of globalization, rapid digitalization, and accelerating cultural changes, the study of spiritual and moral development acquires special scientific significance, as it involves the integration of axiological, cognitive, and ethical components of personality. According to the research of Elnur Temirkanovna Adilova, Olga Khabizhanovna Aimaganbetova, and Nazira Sadykova, value orientations represent a complex socio-psychological phenomenon that characterizes the direction and content of an individual's activity. These orientations determine a person's overall approach to the world, other people, and themselves, reflecting social, cultural, and moral-ethical aspects (Adilova et al. 2022:6).

Furthermore, a study dedicated to the phenomenon of tolerance and intolerance revealed that the values and worldview orientations of Kazakhstani students are shaped under the influence of mentality, gender differences, and social factors. The findings highlight contradictions between tolerant and intolerant aspects, indicating the complex nature of socialization processes and moral development (Aimaganbetova et al. 2022:15).

Despite the accumulated knowledge in psychology, sociology, and philosophy, several unresolved questions remain regarding the influence of socialization processes and worldview orientations on the formation of value foundations and moral norms. The relevance of this research is conditioned by the loss of universality of traditional mechanisms of value regulation under the impact of social, technological, and cultural changes. Spiritual and moral development is viewed as

a multifaceted phenomenon that includes the internalization of moral norms, the transformation of behavioral strategies, and the creation of worldview constructs. This requires a systematic approach to analyzing the interaction of individuals with the sociocultural environment and external factors.

Spiritual and moral development of an individual is a multifaceted and continuous process driven by the integration of social, cultural, and axiological determinants that influence the formation of a system of moral and ethical attitudes and normative-regulative behavioral principles. Through the process of socialization, individuals assimilate transcendental and existential categories, forming a stable worldview paradigm that includes philosophical, religious, and ethical-deontological components. These components shape their capacity for reflection, self-awareness, and critical analysis of their value orientations. The development of empathetic and altruistic dispositions, as well as skills in self-regulation and moral authenticity, enables individuals to construct an autonomous ethical system integrated into the structure of their existential experience. Spiritual and moral formation, linked to axiological and ontological inquiries, determines the cognitive and behavioral competencies of the individual, shaping their ability to adapt and engage constructively within multicultural and multidisciplinary contexts.

The aim of this study is to analyze the features and dialectical interconnection of spiritual and moral formation, socialization, and worldview orientations, as well as to identify the determining influence of social and cultural factors on the formation of an individual's axiological and moral-ethical beliefs. To achieve this goal, the following research tasks were formulated:

- Analyze and critically evaluate existing theoretical concepts and empirical data within the context of spiritual and moral development, as well as identify current trends and methodological gaps in this field;
- collect and analyze an empirical base through comprehensive sociological and psychological surveys using questionnaires and interviews to explore the relationship between socialization processes and worldview in the context of personal development;
- apply comparative-analytical methods to study the impact of various social institutions, such as family upbringing, educational practices, religious beliefs, and cultural contexts, on the development of moral and spiritual qualities in individuals;
- formulate theoretical conclusions and hypotheses that contribute to a deeper understanding of the interaction between spiritual and moral development, socialization, and worldview, and test correlational and comparative methods to uncover hidden patterns among the studied variables.

The study adopts an interdisciplinary approach that incorporates elements of psychology, sociology, and philosophy, allowing for a more comprehensive exploration of the complex nature of spiritual and moral formation and its socio-cultural determinants.

The research hypothesis assumes that the spiritual and moral formation of an individual, along with the processes of their socialization and the development of worldview orientations, is determined by the complex interplay of sociocultural, educational, and religious determinants, including the influence of family upbringing and cultural context. This, in turn, contributes to the construction of axiological orientations and moral-ethical value systems of the individual.

The novelty of the study lies in the interdisciplinary analysis of the interaction between social, cultural, and educational factors influencing the spiritual and moral development of the individual, with a focus on family upbringing, religion, and cultural context. The significance of this work lies in advancing theoretical models of socialization, which facilitates the development of effective strategies for fostering moral values and harmonious personal growth in educational and upbringing practices.

Materials and methods of research. Socialization plays a key role in shaping the spiritual and moral principles and axiological orientations of an individual. Interaction with parents, educators, and peers facilitates the integration of moral norms and value systems, as well as the development of moral judgment and ethical reflection. As Alison Fasoli notes, the process of discussing spiritual and moral dilemmas and the regulated norms of everyday behavior significantly influences the axiological

transformation of the individual, fostering the internal integration of ethical and religious norms (Fasoli, 2020: 482).

In David Farrugia's article, emphasis is placed on the idea that modern educational and professional training programs are aimed not only at developing professional competencies but also at fostering the spiritual and moral qualities necessary for successful integration into sociocultural and labor practices (Farrugia, 2019:49). These programs promote the development of responsibility, discipline, and collectivism, which form a fundamental part of spiritual and moral formation.

In turn, Sam Hardy highlights the importance of religious and spiritual experiences in shaping the moral consciousness of adolescents. Similarly, researchers such as Patrick King and Sarah Schnitker underscore the significance of social institutions, such as family upbringing, educational systems, and religious organizations, in forming moral and ethical orientations through institutionalized practices and social norms (King et al. 2020: 592).

In the article "Spiritual and Moral Guidelines in the Value System of Young Students within the Framework of Regional Society," authors G.B. Kosharnaya and L.T. Tolubaeva conduct a multilayered study on the spiritual and moral orientations of youth within the context of regional axiological structures. They focus on the systemic interrelation between the processes of forming spiritual and moral values and their influence on students' cognitive-emotional behavior and worldview orientation. The primary emphasis is placed on analyzing sociocultural factors such as family, educational institutions, and local communities in the context of their impact on the institutionalization and structuring of these guidelines. The authors highlight that active integration of youth into social and cultural practices contributes to the consolidation and strengthening of these value systems. The study employs both qualitative and quantitative methods of empirical analysis, including surveys and interviews, which allowed the identification of key spiritual and moral guidelines and an examination of their impact on behavioral patterns and the worldview dynamics of youth within a specific regional context (Kosharnaya et al. 2013: 15).

Western researchers such as Richard Lerner, Erin Dowling, and Pamela Anderson have undertaken foundational studies in the field of Positive Youth Development (PYD), exploring its significance in shaping personal characteristics and civil society. Their research focuses on analyzing the impact of various aspects of positive development on the processes of spiritual and moral education for youth. In their works, Lerner, Dowling, and Anderson emphasize that the concept of PYD encompasses the development of both personal traits and social skills, which play a critical role in the successful integration of youth into sociocultural spaces. They stress that these skills and qualities ensure young people's ability to adapt and actively participate in society, which in turn fosters sustained civic engagement (Lerner, 2003: 176).

In their sociological practice, researchers Merrill and Fivush emphasize the importance of family traditions and narratives shared by older family members, viewing them as a critical factor in shaping the uniqueness and spiritual-moral values of youth. These narratives not only help young people internalize cultural and family traditions but also foster a profound sense of identity and belonging to a specific social and cultural group. This influence significantly impacts the formation of social identity across various age groups and the development of value orientations, which play a crucial role in the socialization process (Merrill, 2016: 83).

A significant contribution to the methodology of moral education research was made by William Overton, who developed theoretical foundations and methodological approaches linking personality development with the context of relationships and systemic approaches. His studies highlight that personality formation is a complex, multifaceted system involving the interaction of numerous factors and dynamic systems. William Overton introduces the concept of relational-developmental systems, which views the individual as part of a complex network of interactions, where relationships with the environment play a central role in shaping spiritual and moral characteristics. In his research, Overton also analyzes how developmental processes within social and cultural systems influence the formation of personal traits, emphasizing that these factors are essential for a comprehensive understanding of spiritual and moral development (Overton, 2015: 30).

A key focus of theoretical investigations into the influence of the environment on personal and social well-being is the study by Heather Passmore and Mark Holder, who analyze the impact of a two-week nature engagement program on participants' emotional and social states. Their research demonstrates that mindful and active interaction with nature significantly affects spiritual and moral development, improving not only emotional well-being but also strengthening social connections. Heather Passmore and Mark Holder conclude that regular contact with nature reduces stress levels, enhances mood, and increases overall life satisfaction, as evidenced by program participants reporting improved psycho-emotional well-being and general life satisfaction (Passmore, 2016: 537).

This article analyzes the key theoretical and methodological paradigm shifts that have significantly influenced the study of social benefits arising from ecological practices, particularly in improving interpersonal interactions and deepening the sense of social connectedness. Respondents in the study emphasize the substantial enhancement of the quality of social connections, confirming the hypothesis that natural environments act as catalysts for social processes, fostering individual integration into social structures and sustaining collective well-being. Interaction with natural environments thus emerges as a mechanism for enhancing social capital, facilitating the formation of robust cooperative and altruistic relationships. The context of the study also highlights the positive impact of mindful ecological interaction on existential reflection, fostering deeper self-awareness and the realization of individual potential. The authors conclude that integrating ecological practices into educational and upbringing processes is an effective tool for cultivating spiritual and moral values in youth, emphasizing the importance of ecological awareness within the framework of value-based education.

Western researchers such as Pfeifer and Peake underscore the necessity of synergizing cognitive, socio-emotional, and ethical components within the context of individual self-development, highlighting their inseparable interconnection in the process of self-actualization. They argue that neglecting the emotional and social factors, which play a critical role in shaping moral orientations, identity, and social constructs, hinders a comprehensive understanding of the multidimensional development of personality. In their work, the authors emphasize the importance of social contexts such as family, educational, and community institutions, which, through interaction, learning practices, and empathetic development, create conditions for the cognitive and emotional transformation of individuals (Pfeifer, 2012:56). These social structures exert a foundational influence on the formation of stable moral norms and values. Within the framework of studying transcendent narratives as critical catalysts of spiritual and moral development, Schnitker, King, and Houlberg argue that transcendent narratives play a significant role in goal-setting and understanding the existential meaning of life, impacting subjective perceptions of life satisfaction and individual harmony (Schnitker et al. 2019: 276).

Ana Soares, José Pais-Ribeiro, and Isaura Silva, in their study, conduct a theoretical and methodological analysis of the factors contributing to life satisfaction among adolescents, focusing on the concept of "developmental assets." These assets are considered a set of internal and external resources that directly influence the process of spiritual, moral, and social development in youth. In their work, the researchers apply a comprehensive systemic approach, highlighting key components such as family support, academic achievements, self-esteem, and participation in social and cultural activities (Soares et al. 2019:236). These elements serve as the basis for an empirical analysis aimed at identifying the factors that enhance life satisfaction and socio-emotional well-being in adolescents, fostering their integration into social and cultural processes. Thus, the researchers' methodological approach includes both qualitative and quantitative tools, enabling an interdisciplinary analysis of the impact of developmental assets on the moral development of individuals within the context of contemporary sociocultural realities.

Abdallah Suleiman and Ronald Dahl, in turn, emphasize the integration of neurobiological data with socio-emotional theory in the context of spiritual and moral education. Their work underscores the importance of the interaction between social and emotional factors, which play a defining role in the process of forming individual and collective moral orientations. Using an interdisciplinary

approach, the authors explore how programs aimed at supporting social and emotional well-being can be effectively adapted to the neurobiological characteristics of adolescence (Suleiman et al. 2017:241). This approach offers a new perspective on the mechanisms of moral value formation, affirming the importance of social and emotional factors in the process of personal and spiritual development.

Within the framework of the theory of cultural and social constructivism, Cristina Viejo, Maria Gomez-Lopez, and Rosa Ortega-Ruiz highlight the impact of educational programs on the development of critical thinking and intercultural competence, which contribute to the formation of tolerance and respect for cultural diversity (Viejo et al. 2019:49). This study, using the methodology of pedagogical psychology and sociocultural theory, reveals the influence of educational and social institutions on the process of shaping ethical norms and spiritual values in youth. Olga Khabizhanovna Aimagambetova highlights the role of motivation in self-actualization, which is of significant importance for understanding personal evolution (Aimagambetova et al. 2024:36). Contemporary studies emphasize the importance of motivation and resilience in shaping the spiritual and moral character of an individual. Julia Krasmik, Olga Aimagambetova, and Tatyana Yancheva focus on the role of motivational profiles and resilience in the self-actualization process of athletes in their work (Krasmik et al. 2023:37).

In the studies conducted by Sabira Serikzhanovna Serikzhanova, the critical role of the social environment in shaping an individual's worldview, ideological preferences, and value orientations is highlighted. Analyzing the experiences of young Kazakhstani scholars, Sabira Serikzhanovna Serikzhanova notes that interaction with scientific and professional communities contributes not only to their professional development but also to strengthening their socio-ideological positions (Serikzhanova et al. 2019:189).

The research of Bayan Kuandykova and her colleagues, dedicated to the system of monitoring and psychological assistance for minors, underscores the important role of educational and family institutions in preventing self-destructive behavior and fostering moral development. The program of automated diagnostics developed by the authors not only identifies the psychological state of students but also creates a psychological profile of their families. This, in turn, enables the effective implementation of psychocorrection methods and improves the overall well-being of participants in the educational process (Kuandykova et al. 2023:50).

Studies by Sabira Serikzhanovna Serikzhanova and Ayan Dzhanuazakova emphasize that internal migration processes significantly influence the formation of worldview attitudes and value orientations of individuals. The movement from rural areas to large cities in Kazakhstan, such as Almaty, Nur-Sultan, and Shymkent, is associated with the need to adapt to new social conditions, which contributes to the restructuring of ideological attitudes and spiritual and moral orientations. The authors note that factors such as access to educational institutions, the desire to improve living conditions, and securing the future of children create conditions for integrating traditional cultural norms with modern urban values. This process fosters increased social cohesion and the formation of new worldview models based on the combination of personal and collective interests (Serikzhanova, 2023:2020).

The study on the characteristics of student youth socialization in modern Kazakhstan, conducted by Dauren Yerengaliyevich Nesipkaliyev, highlights the importance of socio-economic conditions and state youth policy in shaping moral and ideological attitudes. The main challenges faced by young people include unemployment, low wages, housing difficulties, and the insufficient effectiveness of state support. These factors significantly influence the socialization process, limiting opportunities for the comprehensive moral and spiritual development of individuals (Nesipkaliyev, 2022:210).

An essential aspect of the spiritual and moral evolution of individuals in a multicultural society is the examination of the relationship between religious identity and tolerance. Research by Askhat Kenesbayev and Olga Khabizhanovna Aimagambetova demonstrates that young Kazakhstanis develop religious identity heterochronously, combining social orientation with an inner experience

of religious belonging. At the same time, tolerance among youth manifests as a personal quality directed toward the acceptance of ethnocultural and religious diversity (Kenesbayev, 2023:51).

The study of the psychological well-being of Kazakhstani youth in the context of religious faith, conducted by Raikhan Sabirova and her colleagues, emphasizes the significance of religion as a factor influencing life satisfaction, interpersonal relationships, and self-esteem. The authors note that young believers exhibit higher levels of psychological well-being, including personal growth, positive relationships with others, and a sense of purpose in life, compared to non-believers or those undecided about their religious preferences (Sabirova et al. 2022:52). The identified differences in well-being levels are attributed not only to belonging to a particular religious denomination but also to the degree of involvement in spiritual practices, which fosters the development of moral orientations and enhances stress resilience. Participation in religious rituals and practices is viewed as a factor that reduces anxiety levels and provides a foundation for forming a stable worldview. The study's findings confirm the importance of integrating religious values into the youth socialization process, creating favorable conditions for their spiritual and moral growth.

The process of socialization and worldview formation significantly influences the development of the spiritual and moral dimensions of an individual, necessitating a detailed analysis of both internal and external factors. Based on theoretical and empirical data, it can be asserted that the family and educational structures are the primary agents in shaping moral values, while religious beliefs and cultural context serve as important modulators of these processes. The significance of an interdisciplinary approach lies in the need to consider not only sociocultural but also psycho-emotional aspects that affect the formation of personal orientations.

To analyze these interconnections, the study employed a combined method that incorporated both quantitative and qualitative data. Structured questionnaires and semi-structured interviews were used to collect information on the factors contributing to the formation of moral attitudes and values, as well as on the differences in the perception of these factors among various social and age groups. This approach enables a deeper understanding of how elements of socialization, such as family upbringing and participation in educational and religious institutions, influence personal development and facilitate the formation of moral orientations and social norms.

For statistical data processing, methods of correlation and factor analysis were applied, which allowed for the identification of significant relationships between variables such as cultural values, religious practices, educational context, and the spiritual and moral development of the individual. These methods ensured objectivity in identifying the factors influencing personal development and helped determine which of them play a key role in shaping moral orientations and socially acceptable norms of behavior.

Results and discussion. The objective of the methods in this study is to provide a deep and multifaceted analysis of the influence of various socio-cultural contexts and age categories on the spiritual and moral development of an individual, with a focus on the role of worldview as a key mediator in these processes. The study hypothesizes that the formation of worldview, as an integrated cognitive-emotional and socio-cultural structure, significantly impacts processes of self-identification, the development of value orientations, and social adaptation. Particular attention is given to how traditional religious and cultural beliefs serve as the foundation for moral norms and principles across different socio-cultural and age groups, as well as in the context of evolving socio-cultural realities.

Methodology and Participant Selection. To identify the multifaceted factors influencing personal development, four main socio-cultural groups were selected, each representing unique social and religious dynamics. These groups were identified based on the influence of their ethnic and religious identity on the process of socialization and the formation of spiritual orientations.

Socio-Cultural Groups:

Group 1: Representatives of the Kazakh ethnic community practicing Islam, focusing on the influence of Islamic worldview on moral values.

Group 2: Representatives of the Russian ethnic community practicing Orthodox Christianity, emphasizing the impact of Christian moral principles and their integration into daily life.

Group 3: Representatives of the Chinese ethnic community practicing Buddhism, exploring the specifics of Eastern philosophy and its influence on spiritual and moral maturity.

Group 4: Representatives of the Uyghur ethnic community practicing traditional Uyghur beliefs, with a focus on the integration of ethno-cultural and religious elements in upbringing.

Age Categories:

Group A: Youth (18–30 years), representing a dynamic group most susceptible to changes in worldview, particularly in the context of rapid social media growth and globalization.

Group B: Adults (30–50 years), representing a more established segment of society where personal beliefs and worldview were shaped by traditional social institutions.

Group C: Elderly (50+ years), whose values and moral frameworks were formed in the context of historical changes, allowing observation of the stability or flexibility of their spiritual orientations amidst transformations.

Methods of Data Collection and Analysis

To ensure objectivity and comprehensiveness, a mixed-methods approach was used, incorporating both quantitative and qualitative data collection methods.

Quantitative Analysis: Structured questionnaires were employed to examine moral values, religious beliefs, cultural features, and their impact on spiritual development. The survey included questions addressing both individual and collective aspects of socialization, such as perceptions of moral and religious norms, participation in socio-cultural events, and the influence of education and social networks on personal development.

These methods facilitated a thorough exploration of how socio-cultural elements, including family, education, religion, and broader cultural contexts, shape spiritual and moral development across diverse groups.

To Gain Deeper Insights into Participant Experiences

To gain deeper insights into participants' subjective experiences and uncover hidden connections between spiritual and social factors, semi-structured interviews were conducted. These interviews facilitated the exploration of personal stories and opinions regarding the influence of religious and cultural beliefs on their spiritual and moral development. The interviews were designed to encourage open expression while maintaining a focus on the study's core themes.

Statistical Analysis and Data Interpretation

After data collection, the information underwent multivariate statistical analysis to identify dependencies and correlations between socio-cultural and age groups, as well as their influence on spiritual and moral development. The statistical analysis included methods such as correlation analysis, multivariate regression, and cluster analysis to identify patterns based on cultural, religious, and age factors. Simultaneously, a qualitative analysis of the interviews was conducted to gain a deeper understanding of the context of personal transformations and worldview changes influenced by the social and cultural environment.

Discussion of results and conclusions

The findings of this study confirm that socialization in different cultural contexts and worldview systems has a significant impact on the spiritual and moral development of an individual. Specifically, the research revealed that different ethno-cultural and religious groups are characterized by unique socialization processes, which, in turn, influence the formation of values and moral beliefs. Worldview serves as a central element, integrating these factors into a unified system of perspectives on life, morality, and social relationships.

Additionally, it was established that the process of socialization varies across age groups, reflecting the influence of life experience and changes in the social and cultural environment.

Implications and Recommendations

Based on the data, it can be concluded that a comprehensive approach to education and upbringing is necessary, one that accounts for cultural, social, and age-specific differences in the perception of moral and spiritual values.

To ensure a more thorough and in-depth analysis, participants were categorized into distinct groups, allowing the study to examine key aspects in greater detail: moral values, religious affiliation, and forms of socialization and adaptation to contemporary socio-cultural realities. Grouping by ethnicity, religion, and age facilitated the identification of specific characteristics in the perception and formation of moral and ethical norms across different contexts.

Each group was examined in terms of the interaction between traditional and modern values, as well as the specifics of religious socialization within the context of globalization processes affecting individuals' worldviews and personal development. Respondents from different ethnic and religious communities demonstrated various approaches to moral education and social adaptation, which, in turn, highlighted the characteristics of their cultural identity and methods of integration into the broader social context.

The analysis of the collected data revealed that the process of socialization in different ethnic and religious groups significantly varies depending on historical and cultural traditions, social institutions, and the influence of religious teachings. These differences substantially impacted the formation of worldviews, moral norms, and respondents' adaptation to changing societal conditions. This emphasizes the importance of considering cultural and religious aspects in studying the processes of socialization and adaptation in the modern world.

Group 1: Representatives of the Kazakh Ethnic Community Practicing Islam (Youth Aged 18–30)

1.1. Moral Values: Most participants emphasized the fundamental role of family values, virtue, and loyalty. "Family is the foundation of our moral compass," stated one respondent. This reflects a focus on a traditional model of social identity, where family values not only serve as the foundation for personal moral principles but also play a key role in the socialization process.

1.2. Religious Influence: Participants who adhere to religious beliefs emphasized that Islam plays a significant role in shaping their moral principles and behavioral attitudes. "Islam teaches us mercy, compassion, and honesty," noted one respondent. In this context, Islamic ethics emerge as a structural component of the moral framework, shaping a system of ethical values and social behavior.

1.3. Socialization: The study highlighted the role of family and educational institutions in the socialization process, emphasizing their critical importance in youth upbringing. Family is perceived as the primary agent of socialization, while education is regarded as an institution contributing not only to intellectual development but also to the moral self-determination of individuals.

Group 2: Representatives of the Russian Ethnic Community, Orthodox Christians (Adults Aged 30–50)

2.1. Moral Values: Participants emphasize the importance of faith and family as foundational values. One respondent stated, "Orthodoxy shapes our moral principles, and family remains a constant support." This context highlights the synergy between religious and familial values as a foundation for forming social and moral identity, where religion plays an integrative role in shaping a moral code.

2.2. Religious Influence: For Orthodox participants, faith plays a decisive role in forming moral beliefs and regulating behavioral patterns. Here, religion is viewed not merely as a set of doctrines but as a key structuring force in establishing personal and social norms.

2.3. Socialization: Participants identify the educational system and church community as key players in the socialization process. The church serves not only as a spiritual guide but also as a mediator for embedding moral values in social interactions. Thus, social institutions become essential channels for transmitting moral norms and traditional religious principles.

Group 3: Representatives of the Chinese Ethnic Community, Buddhists (Adults Aged 30–50)

3.1. Moral Values: Representatives of this group emphasize the significance of harmony as a fundamental moral principle. "Buddhism teaches us to strive for harmony with the world and ourselves," said one participant. Unlike previous groups, Buddhism places a focus on inner harmony and self-awareness as vital components of moral and ethical behavior. This introduces a new perspective on moral values, where interaction with the world is viewed through the lens of inner balance and self-knowledge.

3.2. Religious Influence: For Buddhists, religious beliefs play a key role in shaping moral norms and their perception of the world, which is a distinctive feature of the Buddhist tradition. Religion is seen as a catalyst for moral and spiritual development, emphasizing inner work, self-regulation, and purification.

3.3. Socialization: In this context, participants underline the importance of social norms and cultural traditions, which, on one hand, shape moral guidelines and, on the other, facilitate individual adaptation within a specific social structure. Thus, cultural and social integration is closely linked to religious and moral development.

Group 4: Representatives of the Uyghur Ethnic Community, Practicing Traditional Uyghur Beliefs (Elderly Aged 50+)

4.1. Moral Values: The older generation of Uyghurs emphasizes the significance of family traditions and respect for elders. "We learn from our ancestors and pass their values to the next generation," noted one respondent. This underscores the importance of preserving traditional moral guidelines, which serve as the foundation for continuity and social integration within the ethnic community.

4.2. Religious Influence: Many older participants maintain adherence to traditional Uyghur beliefs, which significantly influence their moral convictions. Unlike other groups, religious and cultural practices are deeply integrated into daily life and serve as a critical factor in forming moral attitudes aligned with ethnic and cultural traditions.

4.3. Socialization: The older generation highlights the role of family and community in nurturing moral values. In their perspective, social and cultural institutions, such as family and community, are essential channels for transmitting moral norms and traditional values, fostering social and cultural continuity within the ethnic group.

Thus, a comparative analysis reveals that the influence of religion, social, and cultural environments on individuals' moral development varies across different ethnocultural groups. While Islamic and Orthodox religious traditions emphasize external social and moral structures, Buddhism and traditional Uyghur beliefs focus on the internal aspects of harmony and respect for elders. This provides deeper insights into how religious and cultural contexts shape personal and moral development within different social groups.

Additional results from the survey, which covered various aspects of spiritual and moral development, identified key correlations between socio-cultural factors, religious beliefs, and respondents' moral values.

1. The Role of Education and Moral Values (Representatives of All Groups):

The majority of study participants emphasize the importance of education as a tool for developing critical thinking and the ability to conduct moral analysis. Education is viewed not only as a means of knowledge transfer but also as a significant factor influencing the development of moral orientations. As respondents noted, "Education helps us better understand the surrounding world and make informed decisions," highlighting the integration of the educational process with individuals' ethical and moral principles.

2. The Influence of Environment and Society (Representatives of All Groups):

Respondents highlight the significance of socio-cultural factors and the environment in shaping their moral and ethical perspectives. Social interactions, surroundings, friends, and cultural traditions play a vital role in personality adaptation and socialization, directly impacting the formation of moral orientations. As participants emphasized, "The social context we live in significantly influences our

system of moral values and beliefs.” This underscores the dynamic and multifaceted nature of socialization, which occurs through interactions with external cultural and social institutions.

3. Comparative Analysis of Similarities and Differences in Responses (Within and Between Groups):

Despite general trends in defining moral values, such as the importance of family, loyalty, and compassion, significant differences in emphasis exist depending on the religious and cultural backgrounds of respondents. For instance, among Islamic Kazakhs and Orthodox Russians, the emphasis on religious beliefs is closely tied to moral principles, whereas Buddhists and Uyghurs place greater importance on harmony with the external world and respect for traditions. These differences underscore the significance of religious and cultural contexts in shaping value orientations and moral perspectives.

4. Survey Results (See Fig. 1): “Which moral values are most important to you?”

1. Socio-Cultural Group: Representatives of the Kazakh Ethnic Community Practicing Islam (Youth 18–30 Years Old):

Family Values: 40% - The priority of family values is explained by the emphasis on the importance of intra-family relationships in Islamic tradition, where the family is considered the foundation of the social structure.

Religious Beliefs: 30% - Islam plays a significant role in shaping moral orientations, where faith and religious practice are seen as integral to personal and social development.

Loyalty and Virtue: 15% - Moral categories of virtue and honesty, as behavioral foundations, are actively promoted in Islamic teachings.

Education and Knowledge: 10% - The role of education in Islamic culture is emphasized as a necessary factor for gaining truth and developing personal qualities.

Harmony with the External World and Peace: 5% - While less significant, this is important for understanding an individual’s social responsibility.

2. Socio-Cultural Group: Representatives of the Russian Ethnic Community, Orthodox Christians (Adults 30–50 Years Old):

Family Values: 35% - The value of the family as a social institution playing a key role in moral upbringing remains a cornerstone of the Orthodox worldview.

Religious Beliefs: 25% - Orthodoxy significantly influences the formation of moral orientations and behavior among respondents.

Loyalty and Virtue: 20% - The concept of virtue in the context of Christian moral teachings remains fundamental in defining personal norms.

Education and Knowledge: 10% - Education is regarded as a means of spiritual growth and forming conscious moral stances.

Harmony with the External World and Peace: 5% - While recognized, the value of harmony with the surrounding world is less emphasized compared to other groups.

3. Socio-Cultural Group: Representatives of the Chinese Ethnic Community, Buddhists (Adults 30–50 Years Old):

Harmony with the External World and Peace: 35% - Buddhism emphasizes achieving inner harmony and interaction with the external world, which defines the moral guidelines of the participants.

Family Values: 30% - Buddhists place significant importance on the family as the primary social institution preserving traditions and moral values.

Religious Beliefs: 20% - Buddhism, as a religion, shapes ethical norms focused on fostering compassion and mutual respect.

Education and Knowledge: 10% - The philosophical foundations of Buddhism also emphasize the importance of personal growth through knowledge.

Loyalty and Virtue: 5% - Loyalty in the context of Buddhism is associated with adherence to moral teachings and self-improvement.

4. Socio-Cultural Group: Representatives of the Uyghur Ethnic Community, Practicing Traditional Uyghur Beliefs (Elder Generation 50+ Years Old):

Family Values: 35% - The older Uyghur generation emphasizes family values as the foundation of social stability and personal growth.

Religious Beliefs: 30% - Traditional Uyghur religious practices influence moral upbringing and interactions with the external world.

Respect for Elders and Traditions: 20% - Key importance is given to respecting the elder generation and adhering to traditions, which are vital components of Uyghur culture.

Harmony with the External World and Peace: 10% - While maintaining relevance within the cultural context, harmony with the world is secondary to traditional values.

Education and Knowledge: 5% - Education is perceived as a necessary condition for upholding traditions and norms within the cultural community.

Results of Semi-Structured Interviews:

Semi-structured interviews were conducted with study participants to gain a more detailed understanding of their moral values, religious beliefs, and perspectives on the spiritual and moral development of individuals. This method provided qualitative data that complemented the results of quantitative analysis, allowing for a deeper exploration of individual and cultural characteristics of respondents' moral orientations.

The Role of Family and Education in Shaping Moral Values:

During the interviews, participants repeatedly emphasized the key role of family upbringing and education in shaping their moral orientations. The family was viewed as the foundation for transmitting value orientations and ethical behavior models, often through traditional and culturally conditioned practices. Particular attention was given to the inheritance of moral norms and the value of education as a tool for broadening worldviews and critically analyzing social and ethical issues.

Religious Beliefs and Spirituality as Determinants of Moral Development:

For many participants in the study group, religious beliefs and spiritual practices occupy a central role in the moral development of an individual. Respondents stated that their religious affiliation and practices shape their understanding of higher moral norms, serving as the foundation for cultivating virtues and ethical principles. Specifically, religious rituals and the influence of spiritual mentors were perceived as critical factors that strengthen moral values and spiritual beliefs within the context of cultural dynamics.

Cultural Context and the Impact of the Social Environment on Moral Values:

Participants highlighted how cultural context and social environments influence the formation of their moral beliefs. They noted that moral values are subject to change depending on the social context and cultural traditions in which a person develops. In particular, respondents pointed out differences in the perception of moral principles in multicultural versus homogeneous communities, where varying ethical standards may dominate.

The Influence of Personal Life Experience on Moral Orientations:

The understanding and interpretation of moral values also evolve under the influence of personal life events and experiences. Participants emphasized that extreme or challenging life circumstances can significantly affect moral orientations, fostering virtues such as compassion, justice, and humanism. Personal experiences, including encounters with social issues or traumatic situations, often led to a reevaluation of moral positions and shifts in priorities.

The Relevance of Moral Values in Modern Society:

In the context of globalization and social transformations, participants underscored the high importance of moral values in making ethical decisions and shaping personalities under contemporary conditions. Respondents asserted that moral beliefs serve as a basis for rational decision-making, influencing individual behavior across various social contexts, including professional, interpersonal, and cultural interactions.

The Process of Formation and Transformation of Moral Values Over a Lifetime:

The question of whether moral values can evolve over a lifetime emerged as a central theme in the interviews. Participants expressed confidence that personal growth, educational and social processes, as well as reflective analysis of one's experiences, contribute to the development of moral principles and adaptation to new moral and social challenges. This supports the theory that moral orientations can be both stable and subject to evolution in response to changing social and personal conditions.

The research results are summarized in the following table (Table 1).

Table 1

Survey Results Covering Various Aspects of Spiritual and Moral Development of the Individual

Socio-Cultural Group	Family Values (%)	Religious Beliefs (%)	Honesty and Kindness (%)	Education and Knowledge (%)	Harmony and Peace with the Surrounding World (%)	Respect for Elders and Traditions (%)
Kazakh Ethnic Community (18-30 years)	40	30	15	10	5	0
Russian Ethnic Community (30-50 years)	35	25	20	10	5	0
Chinese Ethnic Community (30-50 years)	30	20	5	10	35	0
Uyghur Ethnic Community (50+ years)	35	30	20	5	10	20

Thus, the use of semi-structured interviews in this study significantly deepened the understanding of the multifaceted and multi-level processes influencing the formation of moral values in individuals. Unlike standard quantitative methods, which provide a general overview of sociocultural trends, semi-structured interviews offer more detailed insights into respondents' subjective perceptions and individual experiences. This approach not only identifies but also enables a deeper understanding of the influence of cultural, social, and personal factors on the dynamics of spiritual and moral development.

In particular, the interview data reveal how sociocultural and religious contexts shape subjective moral orientations, while individual experiences and personal transformations refine the perception and internalization of moral norms. These findings substantially complement the quantitative data presented in earlier stages of the research and contribute to a more comprehensive analysis of the mechanisms underlying the formation of moral and spiritual principles in various sociocultural groups.

The semi-structured interview format also allows researchers to focus on cross-cultural differences in the perception of moral values and their adaptation to contemporary sociocultural changes. It is important to note that such interviews help identify hidden or subtle links between

personal worldview beliefs and broader sociocultural trends. This, in turn, facilitates a deeper understanding of the processes of socialization and cultural adaptation.

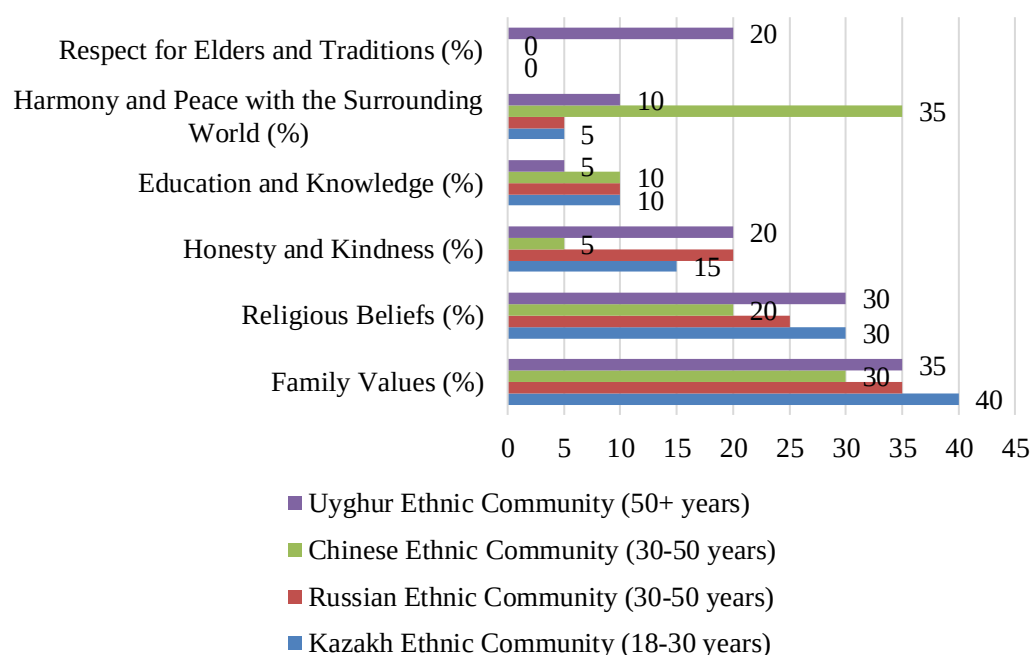


Figure 1. Percentage Indicators Reflecting Various Aspects of Spiritual and Moral Development of the Individual

Conclusion. This study examined the characteristics of spiritual and moral development of the individual, taking into account the influence of socialization and worldview. The research process included an analysis of literary sources, surveys, questionnaires among representatives of various socio-cultural groups and age categories, as well as semi-structured interviews.

The findings revealed that spiritual and moral development is closely linked to family upbringing, educational practices, religious beliefs, and cultural context. Family values, especially among youth and members of the Kazakh ethnic group, play a key role in shaping moral orientations. Religious beliefs significantly influence moral concepts, particularly among ethnic groups practicing Islam and Buddhism. The cultural context and environment also impact the development of moral values, with their importance varying depending on socio-cultural conditions. Personal life experiences and significant events can contribute to changes in moral beliefs and values.

The practical significance of the study lies in the need to consider the influence of family, religious traditions, and cultural context on the process of forming moral values when developing effective methods of education and upbringing. Future research could include more detailed statistical analysis to identify patterns and differences in moral orientations among various social and cultural groups. International comparative studies may also provide deeper insights into the impact of socialization and worldview on the development of moral norms.

The study of spiritual and moral development, considering the factors of socialization and worldview, demonstrates the multifaceted and complex nature of this process. The results confirm that aspects such as family upbringing, religious beliefs, cultural context, and personal experiences have a significant impact on the formation of moral values. It is important to note that the study did not cover all possible aspects of spiritual and moral development, leaving considerable potential for further scientific exploration. We encourage continued research on this topic, taking into account socio-cultural and political contexts.

In conclusion, the conducted research emphasizes the relevance and importance of studying spiritual and moral development and its relationship with socialization and worldview. This opens

new perspectives for a deeper understanding of human nature and the development of effective strategies for education and upbringing that contribute to the formation of ethical and moral values in future generations.

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