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COMPARATIVE ANALYSIS METHODOLOGY FOR MEASURING THE SPIRITUAL AND MORAL VALUES OF KAZAKHSTAN AND FINLAND

The researchers conducted a comparative analysis of methods for measuring the spiritual and moral values of Kazakhstan and Finland. The methods of measuring the values of one of the leading researchers in different countries on the example of youth are given.

Today, Kazakhstan is one of the most progressive and fast developing countries. This progressive development leads the country not only to the better economy but also to the social and cultural changes in civilian's life. It can be seen in lives of younger people and their forming values of morality. The maintained traditions of centuries, allowed people to create conventional values such as: respect for older people, love towards the motherland, worship of ancestors etc. However, the 21st century has its own conditions, where the spirituality is different from religion, morality is now measured by new factors, and where older upbringing methods are now replaced by newer, evaluated forms of it. The survey presented by the author, describes us the connection between spiritual intelligence, religious concept and the attitude towards morality and self acceptance of younger generations.

The comparative analysis of Kazakhstan and Finland, shows the reciprocity in terms of moral changes and values, despite the country differences. Globalization, expansion of the frontiers results in such changes.

Key words: methodology, measurement parameters, moral values, spiritual intelligence

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Қазақстан және Финляндияның рухани-адамгершілік құндылықтарын өлшеу үшін салыстырмалы талдау әдістемесі

Мақалада Қазақстан мен Финляндияның рухани-адамгершілік құндылықтарын өлшеу әдістеріне салыстырмалы талдау жүргізілген. Өртүрлі елдердегі жетекші зерттеушілердің бірінің құндылықтарды өлшеу әдістері жастар үлгісінде берілген.

Бүгінгі таңда Қазақстан тез дамып, үдемелі келе жатқан ел. Өз кезегінде, бұл экономикалық өзгерістерге ғана емес, азаматтардың мәдени және әлеуметтік өміріндегі өзгерістерге де әкеледі. Бұл жастардың өмірінде және олардың құндылықтарының қалыптасуында айқын көрінеді. Ғасырлар бойы сақталған мәдениет пен салт-дәстүрлер дәстүрлі құндылықтарды қалыптастыруға мүмкіндік береді: отанға деген махаббат, үлкендерге құрмет, ата-бабаларды құрметтеу. Бірақ ХХІ ғасыр өзінің жаңа шарттарын қалыптастырды. Мұнда руханилық діннен бөлініп, адамгершілік жаңа көрсеткіштермен өлшенеді, ал тәрбиелеу әдістері жаңа түрге ие болып, заманауи әдіс-тәсілдерді талап етеді. Автор ұсынған зерттеу рухани және діни түсініктердің арасындағы байланысты және жастардың жеке идентификациядағы адамгершілік және мораль мәселелеріне деген көзқарасын көрсетеді.

Қазақстанның Финляндиямен салыстырмалы талдауы елге қарамастан жастардың рухани құндылықтарының өзгеруі бойынша үдерістердің өзара ұқсастығын көрсетеді. Жаһандану, шекараларды және еркін қарым-қатынасты кеңейту, ақпаратқа қолжетімділік және еркін таңдау мүмкіндігі қоғамды осындай өзгерістерге алып келеді. Рухани құндылықтардың өзгеруі мәдени бағдарлардың өзгеруіне әкеледі. Осыған байланысты өлшеу әдістері көбеюде және олардың барлығы негізгі көрсеткіштерді жалпылай қарастыру үшін мүмкін.

Түйін сөздер: әдістеме, өлшем параметрлері, адамгершілік құндылықтар.

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Сравнительный анализ методик измерения духовно-нравственных ценностей Казахстана и Финляндии

В статье проведен сравнительный анализ методов измерения духовно-нравственных ценностей Казахстана и Финляндии. Приведены методы измерения ценностей одного из ведущих исследователей разных стран на примере молодежи.

Сегодня Казахстан быстро развивающаяся и прогрессирующая страна, что в свою очередь ведет не только к экономическим изменениям, но и к изменениям в культурной, социальной жизни граждан. Проявляется это очень явно в жизни и формировании ценностей молодежи. Культура и традиции, сохраненные веками, позволяют формировать традиционные ценности: любовь к родине, уважение к старшим, почитание предков. Но XXI век диктует свои условия, где духовность отделяется от религии, нравственность измеряется новыми показателями, а методы воспитания приобретают новую форму и требуют современные подходы. Исследование, представленное авторами, показывает связь между понятиями “духовность” и “религиозность”, и отношение молодежи к вопросам морали и нравственности в личной идентификации.

Сравнительный анализ Казахстана с Финляндией показывает схожесть процессов по изменениям духовных ценностей молодежи вне зависимости от страны. Глобализация, расширение границ и свободного общения, доступа к информации и возможность свободного выбора приводит общество к таким изменениям. Изменения духовных ценностей приводят к изменению культурных ориентиров.

Ключевые слова: методология, параметры измерения, нравственные ценности.

Introduction

Value transmission is a fundamental task of schools and university. However, the question arises as to how far prevailing political and social conditions shape the functioning of a country or a region's school system. In other words: what effect do they have on the choice of values to be transmitted at schools or universities? Are there any fundamental social values that are shared by different cultures at different times? Are there values that exist independently of social and political systems? These questions have a special relevance in Eastern and Central European countries like Hungary where political and social changes in the twentieth century had a crucial effect on the set of values that were transmitted by the school system (Anikó, Lesznyák, 2015).

The aim of this study is to describe how the value influences for ordinary life of people and which measuring more convenient and close to the truth. Also, for writing the article, sources were used not only on the values of Kazakhstan and Finland, but also specialists engaged in scientific research in the field of spiritual values, morality and morality. Each country is unique and has its own cultural characteristics, which, one way or another, affect the formation of values.

What are values? Why in the process of forming the young generation is it equally important to form them correctly?

The fundamental principle of the theory of values is the thought of S. L. Rubinstein that “The presence of values is an expression of a person's indifference to the world for a person, for his life” (Rubinstein, 1997). The value system is formed in the young generation under the influence of a huge number of factors, the country's ideology including.

The value basis of the personality is formed in specific situations of life, when a person is included in various social processes and with active interaction with the environment. The transformation of the value system can take various forms, namely: a change in the content, restructuring of values and change in the value of values (Rubinstein, 1997).

Methods of reseach

This article will examine the methods of measuring values by the example of specific research in each country, which will allow attempts to suggest changes in the scale of values and the transformation of young people to new spiritual and value orientations. Many of them felt a spiritual yearning, but this finds expression in new ways, where thinking combines a different religiosity of spirituality with science and rationality. This can be seen as the postsecularisation characteristic of the modern age. In postsecular thinking there is no denial of religion or spirituality, nor yet of science and rationality. In practice this is tolerance of many explanations and

conflicting phenomena, where the religious solution is not adhered to nor is refuge sought in ‘logical’ solutions. Life is granted an element of mystery and myth, which cannot necessarily be converted into rationality (Tirri, 2009).

Results of research

In our research we try to catch correlation between spiritual and moral value. In research took part around 116 young persons from Almaty, Kazakhstan. For long time Kazakhstan was in USSR and as an ordinary post-soviet country we have a strong bond with old sight for moral quality and separate people for spiritual, religion and moral. These large independent concepts are often understood as a single one. Religion is not separable from spirituality, morality from morality. We have specific features of society for example languages. Motivation to learn foreign languages is a significant determinant of successful language acquisition (Szilvia Péter-Szarka, 2012). In

Kazakhstan, bilingualism is not out of motivation, but relics of the past, unfortunately or fortunately, society has the ability to speak both its native language and Russian, English is considered strange. This greatly affects the topics I’ve research. Of course, surveys and questionnaires do not provide accurate data and it is not possible to prove the direct influence of the language environment on value views, but we can note a trend. For the sample we take the answers of men and women. Kazakh speakers are generally more committed to religion and value themselves as spiritual. It is connected with national traditions and history. Russian speakers, in turn, are divided into 2 types, who speak two languages and who speak only Russian, the second category is far from religion, but not without spirituality. In picture #1 we can see question: **How would you describe yourself?** And that answer: **immoral 0.9 %, not moral 7.8 %, moral 36.2%, enough moral 44.0%, high moral 11.2%.**

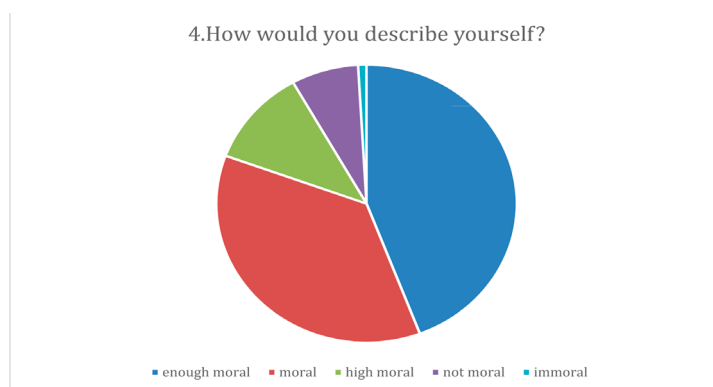


Figure 1 – How would you describe yourself?

Based on Figure 1, we can conclude that not everyone can clearly attribute themselves to a specific type or characterize.

The next question was: **do you distinguish between these two concepts of spiritual and moral values?** Since the questions were open, we managed

to collect a variety of answers. But most answered – **yes, completely different qualities 57,8%** and **no, they are almost alone – 29.3%**. The remaining 10 % remained on more than 10 % possible answers, which tells us that there are always 10% that do not belong to the majority of opinions.

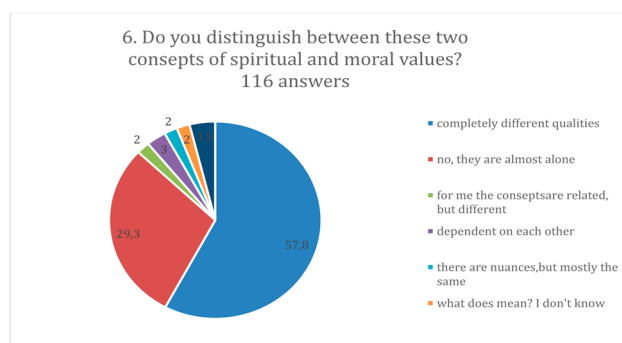


Figure 2 – Do you distinguish between these two concepts of spiritual and moral values?

There were not so many questions, but all from one side or another were aimed at clarifying the relationship between spiritual and morality. In the question of what is related to spirituality, in different versions, almost all answered that spirituality is faith in God. Which gives confirmation to our stated thesis earlier, spirituality is religion. We also asked about religion itself, the traditional religion of Islam

prevails among the respondents 62.9 percent. The remaining decided not to indicate their religion; they replied that they were atheists. Atheism and the orientation of belonging to what kind of faith of confession is very relevant now in Kazakhstan among young people. The average age of the respondents is 22 years old, these are students of different courses and high school students.

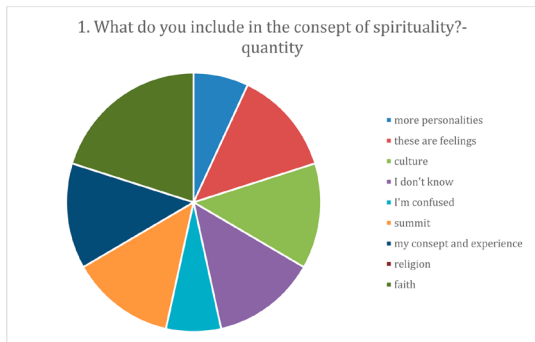


Figure 3 – What do you include in the concept of spirituality?

A religion close to you?-quantity

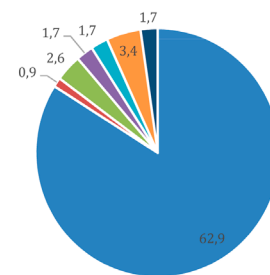
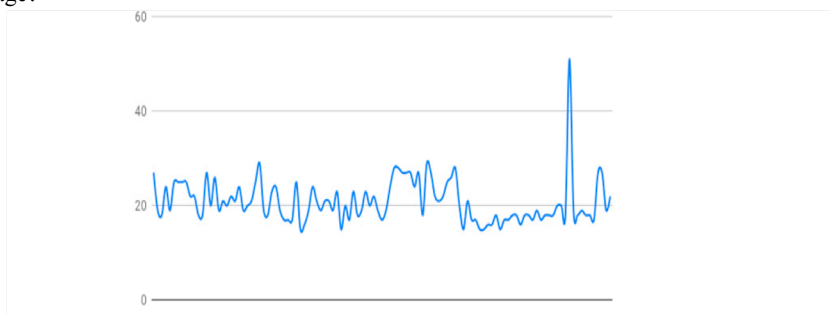


Figure 4 – A religion close to you?

Your age?



Your age?

Your dender?-quantity

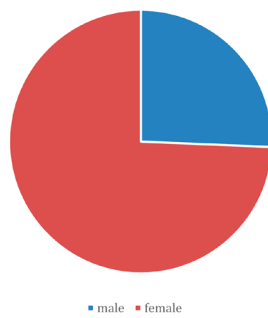


Figure 5 – Scale of age, gender and nationality

Spiritual values in Kazakhstan have their own specifics imposed by the culture and established mentality. Kazakhs are a nation with a mentality desire for knowledge. On this occasion, it is appropriate to cite the following tradition, which exists in people.

One of the first caliphs of the Muslim world, Hazret Ali (Ali ibn Abu Talib), who lived in the 7th century and was called the Doctrine of the Doors, fellow countrymen in order to find out whether he is worthy of this ranks, decided to test. And with for

this purpose we intended to send him among the ten learned men by agreeing that each of them will ask the caliph the same question: “Wealth or knowledge has a great value in this world?” And if only Hazret will give on this question ten different answers, it will be recognized as wearing the right of the caliph. Khazret Ali reacted to this issue in his own way - philosophically, considering it from different points of view 10 Conceptual approaches to determining the essence of the concepts of “intellectual potential view, the answers were also different. But from the 10 answers we give only three:

- Knowledge keeps you, but you gain wealth you yourself, therefore knowledge is more valuable.
- Knowledge begets friends, and wealth increases the number of enemies.
- The more you seek knowledge, the more they accumulate.

Recklessly spend knowledge - their number will not decrease. The reckless waste of wealth will lead to poverty and want. That’s why knowledge surpass wealth. Intellectual potential is manifested not only in industries related to high technology. Intelligence Intensity decisions and creative activity of a person

is growing rapidly in all areas without exception its activities, from domestic to international (Taubaeva, Kozhakhmetova, Mynbaeva, 2013).

This short passage explains the methods of teaching and upbringing well, which in turn confirms the phenomenon of dividing society by language and accordingly forms values in different ways.

In our study, we also asked a question: **What type of people do you consider yourself to be?** where we clearly see: **spiritual 24.1 %; religious 11.2 %; atheistic 17.2 %; refrain to answer 47.4 %**. which in turn tells us that the answer – I will refrain from retaliation is related to not being able to understand and define our values. The next stage of the study must be directed to identifying the causes and their correlation with the answers. Below on the example of Finland we give examples of clear quantitative studies that make it possible to draw more accurate conclusions.

Based on the study of the Kirsten Thiry method (described later in the article)

We determined that a large number of people have a desire to find a place where they could grow spiritually.

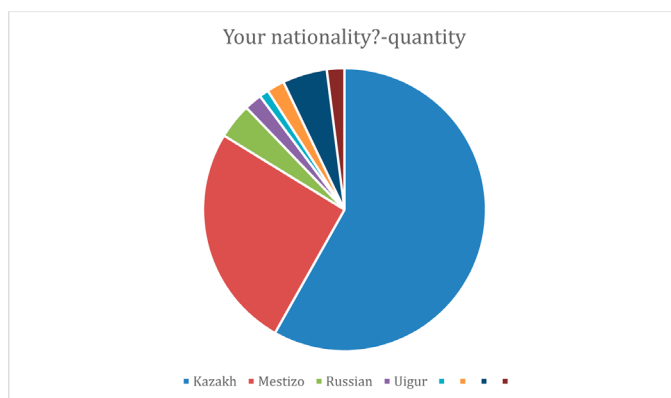


Figure 6 – What type of people do you consider yourself to be?

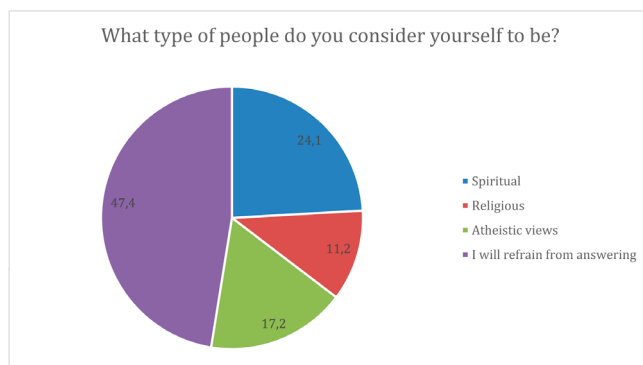


Figure 7 – Are you find a place where they could grow spiritually?

In Finland the concept of spirituality in the educational framework is discussed. The concepts of religion and spirituality are compared (Tirri, 2009). Long time religion has main position in society and influences for all sphere of life. But during time and start globalization process in world and Finland as a more modern state was forced to change. Everyday life is absolutely another and new generation have progressive mind and Religion lost power above young people. Kirsten Tirri professor from University of Helsinki write cool article and did big research about relationship between religion and spirituality.

The psychological view of spirituality is presented with a new suggested intelligence type: spiritual intelligence. The educational view emphasizes spiritual sensitivity as a universal human ability that needs to be developed through education. Empirical studies indicate that an increasing number of people now prefer to call themselves 'spiritual' rather than 'religious'. This trend seems to be more presented in some European countries, for example, in the Netherlands, the United Kingdom and Finland.

Empirical studies on spirituality are reviewed and discussed. A special emphasis is given to the Finnish research findings related to the spirituality of a new generation or young adults. It is argued that understanding spirituality as an expression of postsecular religiosity gives more room for young adults to participate in communicative action concerning religion. This would promote a discursive religiousness in the spirit of Jürgen Habermas, in which a plurality of religious beliefs and practices are acknowledged and a dialogical and inter-religious approach is advocated (Tirri, 2009).

Research methods are completely different from countries and mentality. I was surprised how the methodology of Finland was composed. Research method based on 12 stable expressions, for each of which there is a theoretical justification you are given to choose the answer on the Likert scale. The points in the questionnaire are simple statements that the subject needs to evaluate based on his personal idea. 5 gradations are usually used, for example: 'Totally disagree; Disagree; Somewhere in the middle'; 'I agree; I completely agree'.

Table 1 – The descriptive statistics of the scriptural sensitivity scale (Tirri 2008).

	1. Totally disagree	2	3	4	5. Totally agree	M	SD
1. In midst of busy everyday life I find it important to contemplate.	4	9	20	36	31	3.8	1.1
2. I admire the beauty of nature, for example, the sunset.	1	3	11	37	40	4.3	0.8
3. I reflect on the meaning of life.	3	16	31	30	20	3.5	1.1
4. I try to listen to my body when I study and work.	5	12	29	37	18	3.5	1.1
5. I want to advance peace with my own actions.	1	8	20	35	36	4.0	1.0
6. I want to help people who are in need.	0	6	24	46	25	3.9	0.8
7. Narratives and symbols are important things for me in life.	11	28	36	16	9	2.9	1.1
8. I am searching for goodness in life.	2	6	23	42	27	3.9	1.0
9. It is important for me to share a quiet moment with others.	42	35	14	6	2	1.9	1.0
10. There are many things in life to wonder.	1	4	16	41	38	4.1	0.9
11. I rejoice the beauty of life.	46	27	15	7	5	2.0	1.2
12. I want to find a community where I can grow spiritually .	46	27	15	7	5	2.0	1.2
N = 500 (male n=250, female n=250).							

These 12 statements perfectly describe our state of mind and easily make it possible to choose the answer that is most suitable for its truth.

Religiousness referred to organise activities, performance of rituals as well as to commitment to organisational or institutional activities or Religion in pupils' lives 15 dogma. In contrast, spirituality referred also to humane behaviour in everyday life, including integrating one's values and beliefs into daily life.

The key result of the study was the three categories discerned in the analysis. These categories could be found from both the data concerning religion and the data concerning spirituality. The categories were called 'the institutional dimension', 'the humanistic dimension', and 'the supernatural dimension'. The expressions in the institutional dimension referred to the established and specialised forms of religious and spiritual life. The institutional dimension included five sub-categories. They were called religious traditions, religious settings, devotional life, history of religions, and literature and hymns. The meanings in the supernatural dimension referred to transcendental religious and spiritual phenomena. The supernatural dimension had two sub-categories. The sub-categories were called transcendence and supernatural actions. The expressions in the humanistic dimension related to human life and culture in general. The humanistic dimension consisted on four subcategories which were called human being, everyday life, human culture, and nature and geography.

The other key result of the study was that the students emphasised institutional elements in

religion but humanistic and everyday life aspects in the data concerning spirituality. In other words, while the same three categories were found from the data concerning religion and spirituality, the pupils emphasized different things. The difference was evident both in the frequencies of the categories and in the content of the three categories. The meanings given to religion were typically connected to Christianity. As a contrast, in general the meanings given to spirituality did not exclusively belong to the sphere of Christianity. In addition, most of the meanings given to religion belonged to the institutional dimension (68.2%) while the humanistic dimension included 22.9 percent of the meanings. In the data concerning spirituality most of the meanings belonged to the humanistic dimension (66.2%) and 17.7 percent of the meanings belonged to the institutional dimension. However, the pre-adolescents did not put much emphasis on the supernatural aspect of religion and spirituality (Martin Ubani, 2007).

Next method is quantitative tests in the study The Defining Issues Test focuses on moral judgment. It consists of six moral dilemmas. The participants rate the importance of each dilemma and rank a list of concerns one might have concerning the dilemma. The test produces a Pscore which is used for comparing the moral reasoning of the subjects. It is based on Kohlberg's moral judgment stages 5 (morality based on contract, individual rights and democratically accepted law) and 6 (morality based on individual principles of conscience) (Rest 1986).

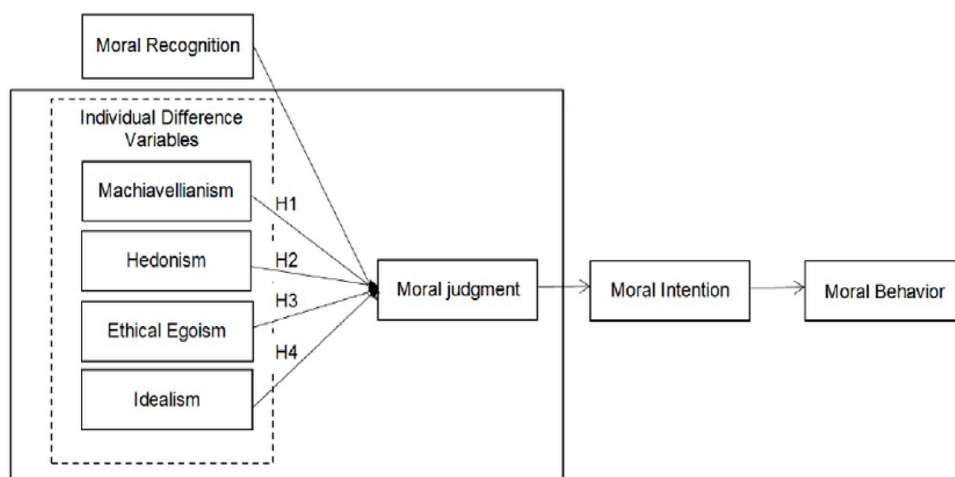


Figure 8 – (Rest 1986)

Discussion

Moral judgment has been studied using numerous frameworks. This study examines how individual differences in the moral perspectives of egoism as well as idealism affect moral judgment. In terms of egoism, this study examines three separate perspectives; Machiavellianism, hedonism, and ethical egoism were examined to answer whether they form distinct dimensions of egoism and whether these dimensions affect moral judgment differently. Three dimensions of egoism were formed and that Machiavellianism and idealism exhibited a negative effect on moral development used in moral judgment. Hedonism had a positive effect, while ethical egoism was insignificant (Jiahe Song, 2014).

The **test of spiritual sensitivity** was used for choosing the participants in the interviews. The interviews are the primary data in three articles (Article 2, Article 3 & Article 4). In total, there were nine girls and eight boys interviewed with a high score in the test ($M = 4.21$, $SD = 0.27$). In addition, to get more diversity in the data there were also nine pupils (five girls and four boys) interviewed with a low-score in the test of spiritual sensitivity ($M = 2.27$, $SD = 0.33$). This group consisted of five girls and four boys. The DIT test was only used in the third article 'How do gifted girls perceive the meaning of life?' in the background information of the two girls in the respective case study (Martin Ubani, 2007).

Conclusion

As in Finland empirical studies indicate that an increasing number of people now prefer to call themselves 'spiritual' rather than 'religious' (Tirri, 2009). The bond between religion and spirituality is

exemplified as something that can be described as a conceptual symbiosis. In research, spirituality seems to be constantly defined in a connection with religion (Martin Ubani, 2007).

In Kazakhstan just now start the same research as a Kirsten Tirri school and perhaps this indicate will take place in our society. But today religion is not separable from spirituality, morality from morality. Professor of the Helsinki Institute Martin Ubani distinguishes the following categories, categories were called 'the institutional dimension', 'the humanistic dimension', and 'the supernatural dimension'. Where clearly displays a clear understanding of religion and spiritual, humanistic ideas. Which in turn clearly contrasts with Kazakhstan.

The article examined the measurement methods through an open type of questions on the example of Kazakhstan students. Interest range of answers, from those who were able to explain their position in detail to values, to those who found it difficult to answer due to the lack of a personal position on this issue.

Sustainable statements were considered which make it possible to understand the respondent's value system and compose the whole picture. The relationship with the world, personal space, the contemplation of the surrounding beauty and one's place in the system of values has a unique methodology in its own way. This method allows us to conclude and dispel such concepts as religions and religiosities and still separate spirituality from them. This study was carried out on the example of Finnish students.

On the example of Finland, different types of methods were given that allow monitoring the dynamics of changes in values, both spiritual and moral.

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