



Research Article

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Current Trends in the Development of Work Ethics and Management in Kazakhstan

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Abstract

The values and wealth of world civilization are created by human labor. Labor is both an economic category and a moral value. Kazakhstan being among the top 30 developed countries and in consideration of the quest to find a solution to the problems of building an industrial and innovative economy, is among those nations that require the intensification of all types of human labor activity. The purpose, the main directions of research, and the results obtained allow us to interpret in a new way the processes of changes occurring in the value-motivational structures of the culture of work and management in modern Kazakhstan. Theoretical generalizations of the empirical data obtained in the regions of Kazakhstan can serve as the basis for scientific and methodological support for reforms and transformations of the industrial and innovative development of the country as a whole. One of the socially significant types of human activity is managerial work. The problem of management is traditionally one of the topical aspects of many social theories. Training of management personnel, education of "managers of a new formation" has been on the agenda since the day the country gained independence. Kazakhstan is implementing systemic administrative reforms. However, the low efficiency of these transformations is due to the frequent implementation of foreign management styles in an entirely different socio-cultural environment. The research project "Ethics of labor and management in the context of social modernization of Kazakhstan" aimed to study the regional, ethnic-confessional, and gender characteristics of the formation of a new culture of work and management in modern Kazakhstan.

Keywords: Labor, Ethics, Social Modernization, Management, Values, Social Groups, Case Study

1. Introduction

For the successful social modernization of Kazakhstan, it is important to study the value-motivational structures of the world of work and management. It should be noted that anthropological studies of the ethnic characteristics of the labor force, behavioral stereotypes of workers, and their mental characteristics have become widespread throughout the world. Since they enable the designation of a system of labor incentives, construction of the optimal structure of economic sectors, and planning the distribution of financial and administrative resources, these studies are thus in demand among transnational corporations. By this, HR specialists can synthesize generalized portraits of a "typical employee" - Chinese, Latin American, Japanese, Muslim, etc.

In the world of social science on this issue, at least two areas of research can be distinguished. The first - in line with post-evolutionary ideas, study the tendency of the formation of a modern worker, contrasting him to the traditional type. Here we can mention the American sociologist and anthropologist A. Inkeles, who led research programs that studied the processes of modernization in various countries in Europe, America, Asia, and Africa. Within the framework of these studies, the typical features of the modern and the person of the traditional society were studied. Hypotheses were put forward about their influence on the factors of modernization (Inkeles, 1997; Inkeles, Smith, 1982).

Another area of research is related to the study of ethnocultural differences between peoples, the impact of their specifics on the functioning of enterprises and organizations of the economy. Their main goal is to reduce costs in transcultural communications, in the processes of transfer and perception of innovative technologies, and to reduce "losses" associated with cultural differences between the donor and recipient countries. Among the well-known representatives of this trend, one can mention the Dutch scientist J. Hofstede. Under his leadership, large-scale studies of the ethnocultural characteristics of the organization of production in various countries were carried out (Hofstede, 1980).

The implemented project was aimed at studying the ethnocultural characteristics of the people of Kazakhstan in the organization and implementation of all forms of economic activity and management in a historical retrospective and modern context with the aim of innovative breakthroughs in various spheres of society.

This research, which is a first in the history of Kazakhstan, is a comprehensive study of the social phenomenon of labor and value-motivational structures of labor culture. It employs a comparative analysis of the ethical and labor systems prevailing in various religions and national cultures to identify their potential for the innovative development of the country. Its theoretical substantiation of administrative reforms is based on philosophical and ethical analysis of management culture.

The scientific and theoretical basis of the study is the Decree of the President of the Republic of Kazakhstan dated January 17, 2014 No. 73 "On the concept of Kazakhstan joining the 30 most developed countries in the world". "Social modernization: 20 steps to the Society of Universal Labor" and "Look into the future: modernization of public consciousness" which are articles written by Elbasy N.A. Nazarbayev who systematically highlighted the issues of social modernization, the spiritual and moral revival of the Nation, and outlined the contours of building the Society of Universal Labor; the need for a comprehensive scientific analysis of the specified problems has been updated (Nazarbayev, 2012).

An analysis of the ethical aspects of the world of work and management is impossible without referring to the socio-cultural and spiritual experience of other countries and peoples who have achieved significant success on the path of socio-economic modernization. In the proposed project, labor is viewed not as an economic category, but as a moral value. The aforementioned problems of labor and management are reflected in the works of the outstanding Turkic and Kazakh thinkers Al-Farabi, Y. Balasaguni, M. Kashgari, Abay, Shokan Ualikhanov, and others. These problems are of high significance and require the need for research.

Thus, research within the framework of the implemented project was aimed at:

- comprehension of labor as a social and moral value, its place in the system of life priorities of a modern Kazakhstani;
- analysis of labor relations in modern society,
- identification of the elements of corruption consciousness;
- study of the advanced socio-cultural experience of other countries in the field of labor and management;
- research of ethnocultural and mental structures of the people of Kazakhstan in the field of organization and management of various production processes;
- gender studies in the field of labor and management.

The logic of project implementation was characterized by a transition from empirical field research to the conceptualization of the results obtained.

The significance of the project on a national scale is manifested in the fact that its results can be used by stakeholders as scientific and methodological support to ongoing reforms in various sectors of the economy and culture of the Republic of Kazakhstan.

2. Materials and Methods

As part of the project research, a socio-philosophical analysis of the world of work and management was carried out. Labor is viewed not as an economic category, but as a moral value underlying the life of people. Labor is not only a means of creating an object-material world that makes it possible to satisfy the ever-increasing material and spiritual needs of people - through labor, a person essentially creates himself.

The subject-transformative activity of people is based not only on material motives but also on spiritual factors that make it possible to achieve one or another degree of efficiency and productivity of labor.

Spiritual factors that determine this or the type of civilizational development are different and are determined by the specifics of religion, morality, mentality, behavioral and psychological stereotypes. Therefore, during the implementation of the project, a comparative study of these factors in the aspect of labor activity and management was planned.

At the present stage, the traditional culture of rule and governance, characteristic of the Eurasian peoples, including the Kazakhs, is influenced by the values of liberal democracy. These processes are certainly explored within the framework of many social sciences and interdisciplinary research. Within the framework of the implemented project, a socio-philosophical analysis of the phenomenon of management was carried out to contribute to the development and improvement of management at all levels of Kazakhstani society. The authors believe that to accomplish this task, it is necessary to turn to the socio-cultural and spiritual experience of the Kazakh people. One of the pressing issues of modern development is the achievement of gender equality in all spheres of society. This issue is also constantly updated in the field of labor and management. Therefore, within the framework of the project, a gender analysis of these issues was also carried out. This is because the stereotypes and attitudes of the traditional society are tangible obstacles to achieving gender equality.

The history of the study of work ethics has traditionally used an empirical approach. The folklore tradition has preserved sayings, fairy tales, a variety of moralizing texts, the lives of saints, in which a person's labor activity was viewed as a sphere of moral relations, and certain aspects of labor were endowed with moral characteristics. These conclusions of our thinkers are related to the well-established view of the role of labor in the value system of Kazakhs. In the traditional worldview, labor has, first of all, a human, anthropological dimension. This is evident in many Kazakh proverbs and sayings: "Respect my work, veneration by age", "A man is glorious for work as the earth is valuable for fertility", "Work glorifies man", "If you do not work, do not reproach others; if there is no

shelter, do not blame the wind ", " Labor paints a person, and a person glorifies the era ", " Labor gives birth to heroes, heroes glorify the country."

In the Kazakh traditional worldview, it is work that is assigned with the role as a tool for personal development. This can also be seen from the content of numerous phraseological units: "If you are friendly with difficulty, you will not lag behind your generation", "Work skillfully from a young age", "Seven arts are not enough for Dzhigit", "Labor requires perseverance", "Confident in work - confident in yourself ", " Labor has ennobled a man ", " Labor is the essence of man, knowledge is his two wings ", " A man has a short day without work, his fate is hard ", " A hardworking sleep is not enough ", " A hard worker is a light on his feet, a lazy sleep is not good ", " Not adapted to work, useless for the homeland ", and " Labor is a dear mother. "

In the traditional ethics among Kazakhs, great attention is paid to honest work: wealth should be acquired only in a righteous way. The rest is haram. Wealth in the usage of the Kazakh people is defined as the accumulated property and abundance, as well as the basis of life, its source. It should be noted that Kazakhs do not have a negative attitude to wealth, but are subject to its accumulation through honest, stubborn, painstaking labor: "At the heart of wealth is immeasurable labor, the source of poverty is utter laziness", "If you work, you will not become a man, come to me (for advice) ... you will strive, but you will not get rich, come to me (for advice) ", " Tie your belt tighter and get to work ", " If you work, you will not die (of hunger), you will overcome laziness, then you will conquer yourself ", " Labor is a father, the earth is a mother ", " Wealth is not for the future if it is acquired unrighteously; power is meaningless if it does not serve the good. With this interpretation of the origin of wealth, the concepts of good and luck are closely related. "Wealth is good" is a category in the traditional culture of Kazakhs, which includes a system of ideas about the material well-being of the individual, collective, and society. "Wealth acquired without labor is like illness without treatment." How can we not recall the "magic of the golden calf", "the vicious circle of acquisitiveness and love of money" found in many other world cultures and religious systems?! Another proverb says, "The unrighteous wealth of the villainous oppressor is not for the benefit of his descendants." That is, only material wealth accumulated by righteous labor and honest intentions becomes wealth-good. "Wealth is not a goal, poverty is not a vice" - the age-old wisdom of a great people teaches equally to all the vicissitudes of a person's life path. Wealth is not a goal, but only a means for the implementation of universal humanistic values, for achieving the ideal of social harmony. And the role of labor in this is indisputable.

One of the most significant worldview categories of Kazakh national identity is the concept of "Yrys". Yrys stands for the essence of the use of material goods in the earthly world. Concerning Yrys, Kazakh wisdom reads: "Do not shirk from work, do not frighten Yrys", "The inactive will be without Yrys", "The earth is the spring of Yrys, work is his support", "The one who came in for nothing will be without Yrys", "A man who woke up early in the morning Yrys blessed, the woman awakened at dawn is red with one more deed. " At the same time, it is especially emphasized that a person should initially develop an attitude to earn a living by honest labor, and only then will he achieve success and Yrys.

Another tool in labor analytics is the deterministic approach. The belief that the development of work ethics is driven by external causes has stimulated the search for these causes. Concepts of various sorts most often absolutized one of the social factors. For example, within the framework of the Marxist theory of the formational development of society, economics was absolutized as the basic basis for the development of morality. Labor relations of the capitalist system were analyzed in detail by Karl Marx in his concept of alienated labor. Marx stated that labor in an antagonistic class society bears a forced, alienated character. He comes to this conclusion based on the general characteristics of production relations that are formed in this type of society when the means and the product of labor do not belong to the worker. As a result, this leads to various forms and types of alienation. Generally speaking, Marx dreamed of building such a type of society in which labor would be free, creative and would turn into a means of realizing the essential characteristics of the person himself. The process opposite to alienation, which Marx designated as "emancipation of labor" (Marx, 1844).

However, it should be noted that the conclusions and assessments from Marx refer to the classical capitalism of the nineteenth century. From a modern point of view, capitalism has shown its "vitality", the ability to modify and adapt. And of course, private interest and personal motivation are the main factors in the labor relations of any society and the efficiency of its economy. Nevertheless, it should be noted that hard work as a principle of traditional morality and professionalism as a virtue of modernity are equally eroded in post-industrial society.

The originality of ethnocultural characteristics in the sphere of labor and management will be realized based on comparative analysis. Kazakhstan and the peoples inhabiting it are typologically related to the Eurasian civilization. However, for centuries, both sedentary and nomadic peoples coexisted within the framework of this civilization. Of course, this specificity of the life of peoples could affect the sphere of labor relations and labor morality. Therefore, it is important to study the socio-cultural experience of neighboring peoples. For example, the famous Russian thinker S.N. At the beginning of the twentieth century, Bulgakov, analyzing the origins and spiritual factors of the formation of Russian entrepreneurship, finds its connections with the religiosity of the Old Believers. In this context, he draws attention to the essential difference between Russian and Western capitalism, which is based on the values of Protestantism. According to S.N. Bulgakov, Orthodoxy has no less spiritual potential for the development of the entrepreneurial activity, has powerful means of educating the individual, developing her sense of responsibility and duty (Bulgakov, 2014).

The ideas of S.N. Bulgakov on civilizational differences in the organization of human labor activity are interesting. In this context, he draws attention to the fact that the basis of the bourgeois industry is Protestant ethics, and the basis of agriculture is the Orthodox worldview. According to Eloyan (2004), Father Sergiy interpreted "agriculture" in a generalized sense: as receiving all kinds of benefits from the land, from bread to mineral resources. It seems that the modern countries of Eurasia, living off from the export of oil and gas, Bulgakov would attribute to the "agricultural" civilization. S.N. Bulgakov criticized the representatives of classical political economy for the fact that they did not see the difference between the extractive and processing economy, and mistakenly reduced the economic laws of industrial production to agricultural societies. The philosopher believed that in agriculture "soil productivity" is more important than labor productivity. Therefore, the price of agricultural products cannot be measured by the amount of labor expended. According to Bulgakov, the economically optimal form is the "individual peasant farm", which, at the same time, forms the historical basis of the country's wealth and moral power. The peasant community is not only a form of labor organization, but also a means of preserving the moral and ethical values of the people (Bulgakov, 2014).

The methods of questioning, interviewing and statistical processing of the material were used in organizing and conducting a sociological analysis of labor values in the context of reference groups.

As part of the study, 143 people were interviewed who lived in the cities of Almaty, Shymkent, and Uralsk. The selection of these cities was conditioned, firstly, by the geographical principle: cities in the south-east, south-west, and west of Kazakhstan were selected. Secondly, two large cities of the country, megalopolises, which at the same time are not administrative centers, and one regional center were selected. Thirdly, cultural and historical differences between cities were also taken into account, that is in consideration of the proximity of Uralsk to Russia and Russian culture, the "southern" flavor of Shymkent, and the international appearance of the southern capital, which affect the mentality and professional skills of the respondents.

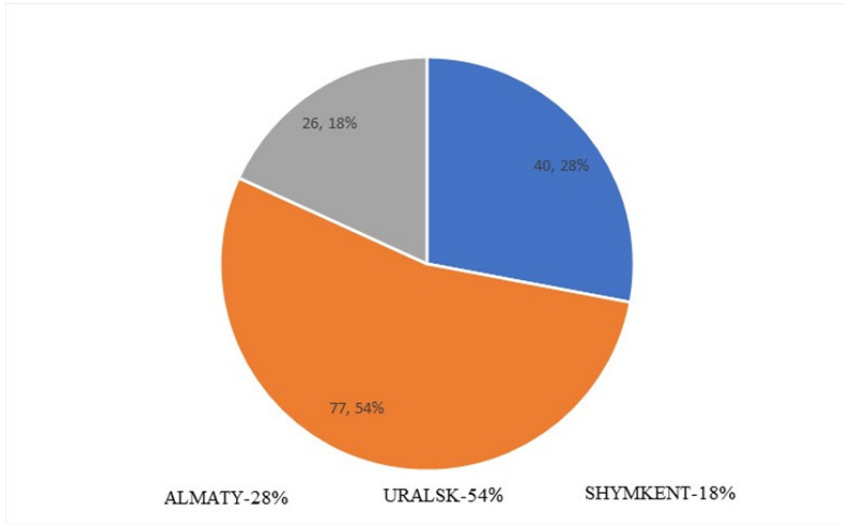


Figure 1: The geographical aspect of the distribution of respondents (number and%)

As part of the survey, of those who were interviewed, women comprised 65.7% and men at 34.3%. The bulk of the respondents are under 45 years old. 32.2% of respondents represent a youth group aged 18 to 30. 51.7% of respondents aged 30-45. The respondents aged 46-60 turned out to be 13.3%. The smallest group is represented by Kazakhstanis over 61 years old at 2.8%. This gender and age differentiation, in our opinion, fully corresponds to the real age structure of people working in offices in large cities. Therefore, we can perceive the survey data as sufficiently representative.

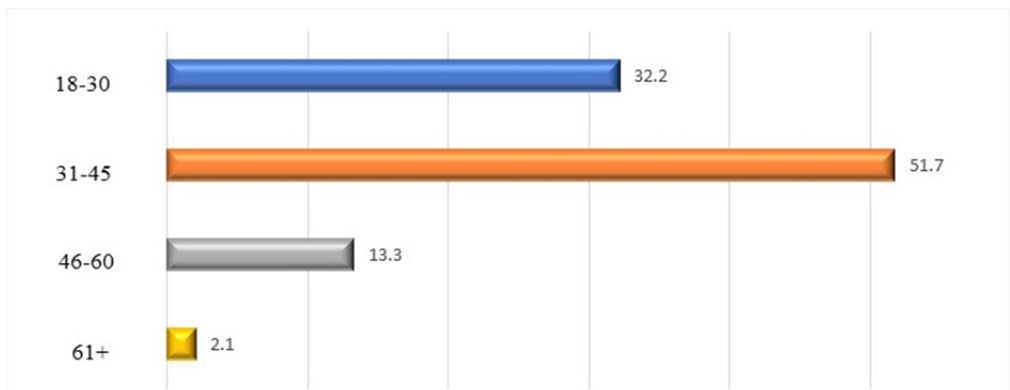


Figure 2: Age groups (%)

In the survey, 87.4% of the respondents are Kazakhs and Russians are the second-largest group comprising 4.9% of the total respondents.

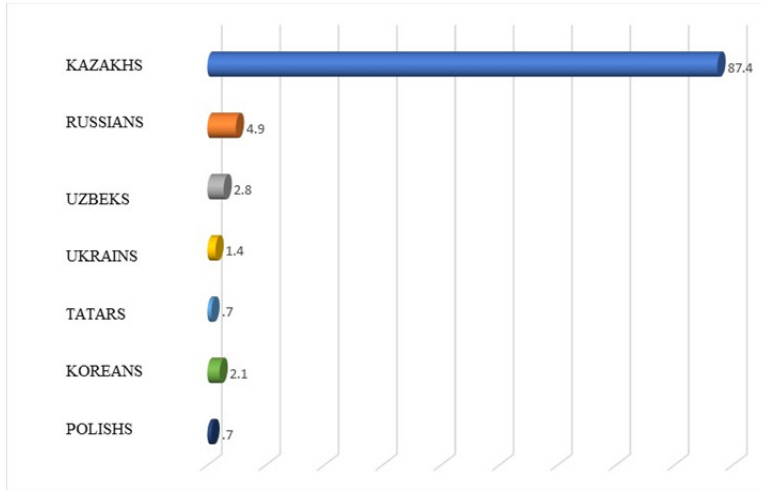


Figure 3: The ethnic composition of respondents (%)

Also, 2.8% Uzbeks, 2.1% Koreans, and 1.4% Ukrainians took part in the survey. The least of all were persons of Tatar and Polish nationalities at 0.7% each. It should be noted that the ethnic structure of the respondents was formed as a result of the survey, nevertheless, it allows us to draw a preliminary conclusion on some imbalance in the ethnic composition of persons employed in the management sphere when the overwhelming majority (e) are representatives of the titular ethnic group - Kazakhs. The same condition is observed among civil service employees.

As one would expect, the educational level of the respondents is very high: 88.8% have higher education and 6.3% have studied but did not complete higher education, 2.8% have secondary vocational degrees and only 2.1% have secondary education.

In preparing the study, we determined that the marriage status of the respondent may be of great importance in assessing professional activity. This parameter also developed spontaneously, but it is quite positive that more than half of the respondents - 55.9% are married. Their attitude to work must be assumed as being more responsible and even conservative. 30.8% of respondents have never been married, mainly because of their age. Among those surveyed, 7.7% are divorced and 2.8% are widowed.

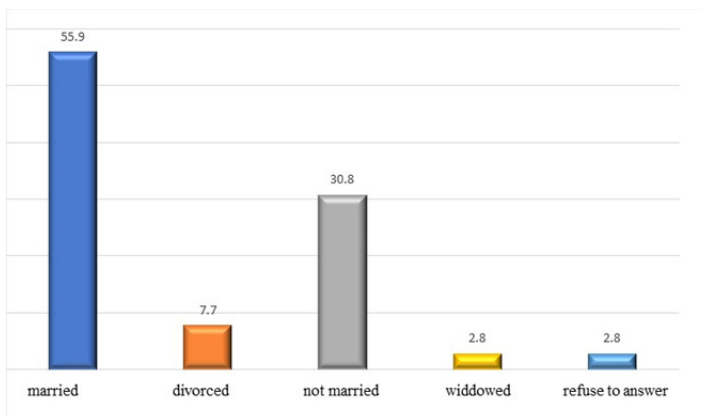


Figure 4: Distribution of respondents by marital status (%)

To obtain more objective information, we interviewed employees from institutions and organizations of various forms of ownership and different social status: employees of private enterprises - 39.2%, employees of budgetary organizations - 28.7%, civil servants - 16.2%. Among the respondents, there were also students - 4.2%, representatives of NGOs - 2.8%, self-employed and entrepreneurs as well as working pensioners - 2.1% each, and even unemployed- 1.4%.

3. Literature Review

To study modern research in the field of labor ethics and management, and to search for the methodological foundations of the project, relevant scientific literature published in Kazakhstan and abroad were systematically analyzed.

The conceptual and methodological basis for this research project was the program article of the First President of the Republic of Kazakhstan, Elbasy N.A. Nazarbayev "Social modernization. 20 Steps to the Society of Universal Labor ", published on July 10, 2012, the article first announced the idea of the need to build a Society of Universal Labor. N. Nazarbayev focused on the illusory nature of the concept of a consumer society which has been widespread since the 1960s. As he stressed, the ideology of consumption turned out to be disastrous. It gave rise to massive social dependency in developed countries and is one of the main causes of the global crisis. A constructive alternative must be found. And such an alternative is the idea of the Society of Universal Labor. No specific ideology is being invented here.

Ultimately, all the values of world civilization, all economic and cultural wealth are created by human labor, and not by virtual financial institutions. Therefore, it is productive labor that should underlie the policy of social modernization (Nazarbayev, 2012).

In essence, labor is an ontological characteristic of human existence. Through labor, a person not only produces the subject diversity of culture but also creates himself. The analysis of the concept of labor is contained in many socio-philosophical concepts. Fundamental research in this area is the well-known classic work of Max Weber "Protestant ethics and the spirit of capitalism", where he showed the determination of the effectiveness of the capitalist system by the values of Protestant religiosity (Weber, 1990).

For a long time, it was believed that they are the foundation of the civilizational breakthrough of the Western countries. However, at present, we are witnessing a modernization breakthrough in several Asian countries, where completely different worldview complexes are the basis. Undoubtedly, this socio-cultural experience is of interest to Kazakhstan, which is developing under the conditions of catching-up modernization. The most effective for modern societies are the value systems associated with Protestant, Buddhist-Shinto, and Confucian ethics, i.e. with a specific attitude to work as a duty and vocation of a person. And although these ethical norms were developed by several Western European and East Asian societies, the work of sociologists, social psychologists, management specialists show that in societies with a different cultural tradition, the purposeful formation of appropriate value-motivational structures is possible (Kitahara, 1996).

Therefore, an analysis of the ethical aspects of the world of work and management is impossible without referring to the socio-cultural and spiritual experiences of other countries and peoples who have achieved significant success on the path of socio-economic modernization.

Foreign sources contain extensive information on the ethics of professional activity, the formation of the institution of work ethics within business communities. In his works, Koehn studies the origins of the formation of the institution of professional ethics in Western society, describes the formation and development of the institution of business ethics, and also considers the use of professional and ethical concepts in the activities of the business community (Koehn, 1994). Freidson in his work "Born again professionalism: theory, prophecy and politics" studies modern problems of professionalism, the value foundations of this phenomenon, its role in the life of society (Freidson, 1994). In the study entitled "Problems and Ethics of Helping Professions", Corey et al. consider the ethics of professions belonging to the category of "person-person", analyze the ethical foundations for making managerial decisions in the implementation of professional activities in the

fields of social work and medicine (Corey, Corey and Kellanan, 2007). The work "Developing Professional Behavior" by Kasar and Clark who analyzed the ethical foundations of an individual's behavior in the professional community, and is devoted to similar issues (Kasar and Clark, 2000). De George in his work "History of Business Ethics" provides an exhaustive analysis of the emergence and development of modern concepts of business ethics in the West (De George, 2015). McCraw conducted a study looking at the development of a responsible and ethical business in the United States from the Great Depression to the present day.

Modern concepts and problems of business ethics are investigated in the work of Russian researchers Yu.Yu. Petrunin and VK Borisov entitled "Business Ethics". The authors analyze a large amount of theoretical and practical foreign material, and consider the possibility of its application in Russian conditions (Petrunin & Borisov, 2000). The works of E.A. Utkin study the concept of labor ethics in close connection with the main stages of its development. This author believes that the transformation of the system of socio-economic relations in Russia is only possible if the moral foundations of the ongoing processes are taken into account, and the creation of a solid ethical basis is a prerequisite for the transition to a modern and civilized market (Utkin, 2004). In their works, several Russian authors demonstrate the connection between the established economic structures and forms of the economy with the moral values and norms of Orthodoxy. M.V. Pervushin in the study "Orthodoxy and the Economy: Axiological Guidelines of Russian Capitalism" examines the refraction of the values of religious ethics in the business environment, and their influence on the formation and development of Russian entrepreneurship (Pervushin, 2008). A.Yu. Kashirin in his work "Tolstoyism as a Phenomenon of Russian Culture" analyzes the institutionalization of morality in the framework of the economic ethics of Tolstoyism (Kashirin, 2004). Thus, the cultural and historical origins of the institution of work ethics in Russia are determined, and the features of the moral regulation of the economy in specific ethnic-confessional conditions are considered.

In the historical aspect, the authors analyzed the works of prominent Muslim and Turkic thinkers and scientists. This problem of labor and management is reflected in the works of Al-Farabi, Yusuf Balasaguni, Mahmud Kashgari, Abai, Shokan Ualikhanov, and others.

Describing the labor activity of his fellow countrymen engaged in agriculture, Yusuf Balasaguni noted the following in his famous treatise "Blessed Knowledge" (Balasaguni, 2005):

*We are fed by the tillers honest labor,
Even though they are poor and unknown people.
They spill sweat
So that we do not know grief and worries.
So that we do not know the suffering of hunger,
They live in misery and sorrow (p.147).*

Noting a fairly high degree of specialization in this area of material production, Yusuf Balasaguni assessed the work of artisans in the early medieval Turkic states as follows:

*Let the craft people be famous!
He creates wealth with his hands.
Potter and weaver, shoemaker and saddlery
Kovacs and pastry, gunsmith.
Remember yourself- I can't count them all, -
Who else is there in the estate in this?
The riches that we see around,
All this is the work of their skillful hands (p. 148).*

Especially significant are, in our opinion, those definitions and assessments that Yusuf Balasaguni expresses about the necessary and useful activities of merchants (traders), scientists, and sages in the development of human society. The high level of development of commodity-money relations since ancient times in the states inhabited by Turkic tribes in general, and international

ones in particular, is primarily associated with their transit location on the Great Silk Road. Accordingly, the merchants constituted an influential socio-economic stratum of society in the Turkic-speaking states.

Yusuf Balasaguni wrote about the necessity and usefulness of the contribution of the activities of merchants (traders) to the economic activities of the state (Balasaguni U., 2005):

*Traders are not akin to a farmer:
They are added by trade.
"Where to sell what" - cherishing this dream,
Merchants are in a hurry, walking across the world.
Take there, and give there - that's their lot.
They do not know others in life.
If there were no merchants, we would all be worse off... (p. 144-145)*

Scientists, as representatives of science, enjoyed special reverence and respect among the great poet and thinker. He put their contribution to the development of the Turkic society significantly higher than other types of labor activity, that is, Yusuf Balasaguni considered the achievements of scientists as the most important factor in the socio-cultural development of a particular state (Balasaguni, 2005):

*There is a class of scientists on earth,
What teaches us, the unenlightened.
The wise men show us the way
Remember them with a kind word.
That which is akin to you in their knowledge,
Understand and apply as much as you can.
Our world is adorned with the minds of scientists,
Their knowledge is the root of righteous laws...(p. 132-133)*

From the point of view of the theory and methodology of economic theory, in our opinion, the brilliant statements of Yusuf Balasaguni about the value of a product are of particular importance. In his opinion, the value of a product is directly determined by the cost of human labor. Further, he points out that the social recognition of the costs of human labor as a commodity is carried out in the process of exchange of the products of labor produced (Balasaguni, 2005):

*I do my work - you see my work,
Whether he is useful from others they will find out (p. 203).
That is always dear to us
In which a lot of work has been invested (p. 118).
He also mentions this in the following instruction:
Let the merchants take care of what they have been given
And they honor those who put their labor into goods (p. 457).*

The tradition of understanding the phenomenon of human labor continues in the spiritual heritage of Kazakh thinkers. In the Words of Edification, the great Abay points out the role of painstaking, hard work in the formation of a person; the need and importance for Kazakhs to borrow the socio-cultural experience of other peoples for successful development in the future. The thinker foresightedly saw that extensive livestock raising as a type of management was exhausting its resources and could become a brake on the future civilizational development of the people (Abay, 1993). The outstanding Kazakh educator Sh. Ualikhanov analyzed the existing traditional culture of management and ruling in his works. Standing for the evolutionary type of development, Shokan, at the same time, pointed to the need for an organic combination of traditional and innovative in the management system, which would take into account the specifics of mentality and national psychology.

Among the works of Kazakh researchers, the problems of labor in modern conditions are considered. An example of this is the monograph "Hareket" by Omar Zhalel. In particular, he points to the following:

“Although in our [ethnic] word usage, the synonymous concepts of reket, hareket» of Arabic origin, Abai, Mashhur Zhusup, Shakarim emphasized their semantic difference ... And for the first time in Kazakh literature, this difference can be seen in Abai’s poem, beginning with the words "... Restless, shameless, sloth,..". Abay applies the concept of "kareket" to the designation of cunning, insidious efforts to achieve certain goals by a person, and the concept of "hareket" is used by him to designate a good struggle on the path of life” (Zhaleluly, 2016, p.37).

And in our opinion, such a use of the term "hareket" should be applicable in modern times to the content and forms of national entrepreneurship. Pointing to the negative consequences of laziness in human nature, the great Abay wrote: “All people are ruined by three things that need to be eliminated in every possible way: the first is ignorance, the second is laziness, the third is evil ... Laziness is the enemy of everything creative in a person. .. irresponsibility, lack of will, shamelessness and poverty ... all this stems from human laziness...” (Abay, 1993, p.41).

Then Shahkarim echoes Abay in verse: From laziness - sloppiness in everything, sloppiness is the root of ignorance, one comes from the other ... and destroys the human race ... (Shahkarim, 2000). Mashhur Zhusup notes that in ancient times it was believed that "poverty has three brothers: stubbornness, laziness, and sleep." Thus, Kazakh thinkers from time immemorial have emphasized that persistent, honest work to create material wealth is one of the moral pillars of mankind. The problem of labor is also reflected in the verbal forms of culture, Kazakh sayings, and proverbs: “A man without work is sad, the share is bitter”, “A loafer has a life without prospects”, “glorious”, “ Don’t blame life without the fruits of labor, don’t be angry without shelter,” and many others. It should be noted that in the Kazakh traditional worldview, achievements realized as a result of hard and painstaking work and diligence has a special moral status. On this occasion, Abai notes: “A young man who sells his labor is revered more than an old man who speculates on his authority (merit).” The outstanding educator Ybyrai Altynsarin writes: "If you are poor, stay away from the theft, God will help you, work hard!" (Altynsarin, 1994, p.27).

4. Results

In the course of empirical research, results were showed the main trends and dynamics of the development of value-motivational structures in the sphere of labor and management:

In general, it can be noted that the value of labor is not in the foreground today. By considering market realities and inclination towards mercantilism, 29.3% of the respondents put in the first place the purely utilitarian benefits of labor - "labor as a source of income".

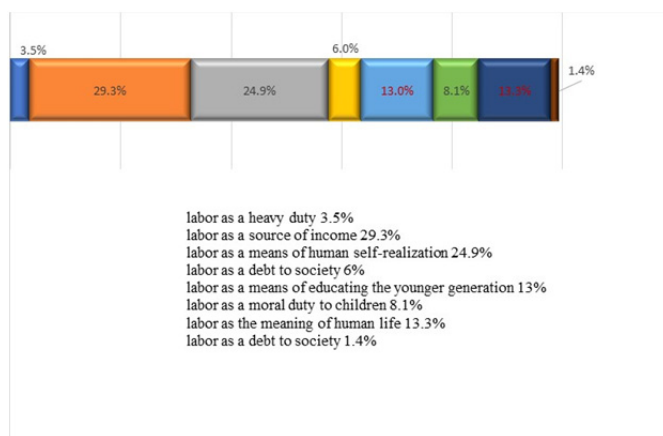


Figure 5: Distribution of answers to the question: "What is your understanding of labor?" (%)

In second place is "labor as a means of human self-realization" - 24.9%. This is a very positive position and its high ranking characterizes the sphere of managerial work in Kazakhstan. In third place are two definitions - "labor as the meaning of human life" - 13.3% and "labor as a means of educating the younger generation" - 13%.

At the same time, the general position cannot be considered absolute, since socio-demographic sections reveal a more complex picture. "Labor as a source of income" is ranked first only in the city of Uralsk. In the regional center, the situation with work is more complicated. Thus, the pragmatist approach of the Urals people is quite understandable and justified. In Shymkent, along with such a mercantilist approach, the position of moral rigorism is equally valid: "labor as a means of educating the younger generation". In the southern metropolis, the traditionalist consciousness is quite strong. In Almaty, an international city with great opportunities in the labor market, "labor as a means of human self-realization" is in the first place.

The gender aspect is also quite interesting. If for most male respondents work is unconditionally a source of income, for women, along with this, "labor as a means of self-realization" has almost equal importance. It must be assumed that in-office work, women are more successful in realizing themselves than men.

The assessment of labor is influenced, naturally, by the marriage status of the respondents. For respondents with families, work is a source of income, but for unmarried and divorced respondents "work as a means of self-realization" is ranked first.

The ethnic aspect of labor assessment requires further study. For Kazakhs, the utilitarian value of labor as a source of income and the value as a means of self-realization turned out to be approximately equal. Russians and Uzbeks emphasize the ethically oriented aspect of labor - its significance as a means of educating the younger generation. Ukrainians and Koreans are pragmatic - for them labor is a source of income. The survey did not show any other significant differences.

To determine the place of work in the system of life priorities of workers, they were asked the question: "What area of your life in the next 2-3 years do you want to pay the most attention?" Moreover, the work was compared with other priorities such as health, family, education, travel, and the work itself was divided into other aspects such as a career, professional development, change of field of activity, self-realization.

Family and children ranked first among the life priorities of 24.5% of the respondents. Given that the majority of respondents have families, this is a completely justified position. Health is in second place at 20.4%, and in the third place is education at 15.1%.

It is necessary to stress that the named priorities were not compared with the general priority "work", but with its individual aspects. Therefore, if we add up the choice of these aspects - career at 7.3%, professional development at 10.2%, and a change in the field of activity at 5%, we get 22.5% as a result. In our opinion, today labor and work occupy at least the second place among life priorities.

As for the differences in life priorities among different social groups, the survey results indicate that there are no differences in the top three priorities of those respondents in Almaty, Shymkent, and Uralsk. Their primary priorities are family, health, and education.

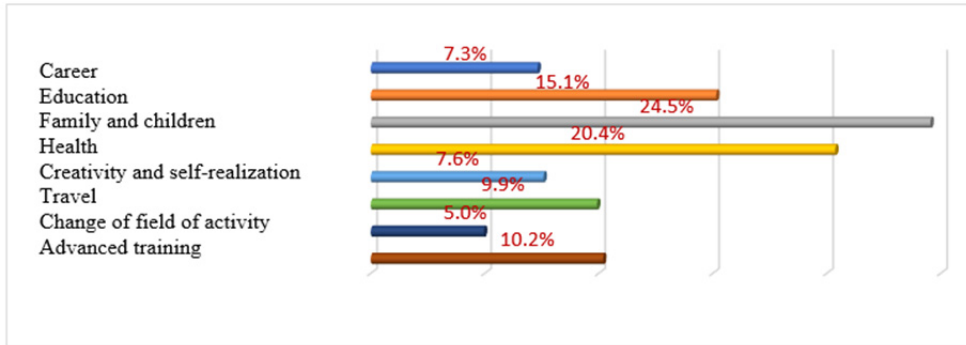


Figure 6: Distribution of answers to the question: "What area of your life in the next 2-3 years do you want to pay the most attention?" (%)

Differences are observed on the fourth priority: in Almaty, it is travel, in Shymkent, it is career, and in Uralsk, it is advanced training. These results also confirm our conclusion about the peculiarities of the life strategies of the inhabitants of these.

We observe the same in the age section: the first three priorities are the same for all ages. For young people, the fourth priority is travel. For persons from 31 to 45 years old, it is advanced training, and for those 46-60 years old, instead of education, they prioritize travel, creativity and self-realization.

The position of those workers who have never been married is interesting and original. Their priorities are health, travel, education, and family.

There are also significant differences in the ethnic aspect on how respondents ranked their life priorities. The Kazakhs have a traditional set: family, health, and education. Russians are more pragmatic as their priority with the same importance is education and health, and the family is only in third place. Koreans are also pragmatic as they prioritize professional development over family, followed by their desire for a change of field of activity. The very modern position of the Uzbeks came as a surprise: priority is given to career, education, and travel.

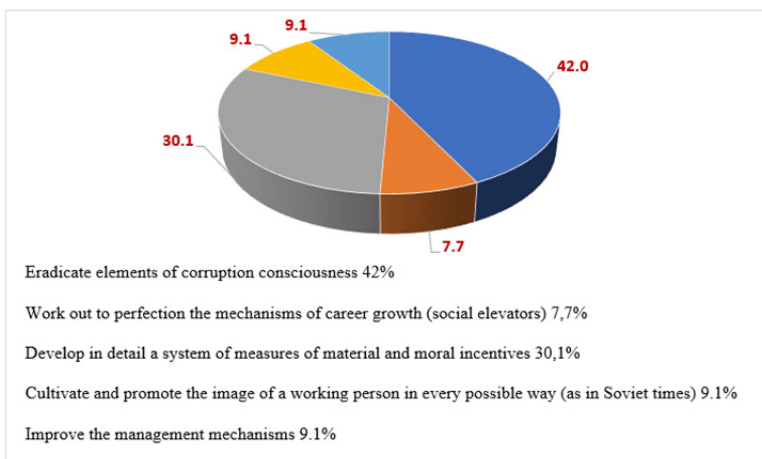


Figure 7: Distribution of answers to the question "What needs to be done, in your opinion, in order to elevate honest work to the rank of the highest social values and priorities?" (%)

On this issue, residents of the surveyed three cities were unanimous and noted the above measures as the most urgent. A preliminary conclusion can be drawn that the problem of corruption is acute in all three cities. However, official data indicate that the largest number of those who filed complaints about corruption falls on the Turkestan region - 96, Almaty - 85, Almaty region - 80, Shymkent - 45, Karaganda region - 43, Nur-Sultan and Zhambyl region - 41 each. The least number of calls through the call center came from regions of Kostanay - 11 and West Kazakhstan - 8.

The reason may lie in the general intolerance towards manifestations of corruption, which is also inherent in the residents of the West Kazakhstan region.

There were no other significant differences in the choice of measures among socio-demographic groups.

Let us move from general questions about the value of labor to more specific questions about the professional activities of the respondents.

In the opinion of most people in Kazakhstan, among them their President, K. Tokayev, many of the modern professions will no longer exist in the future. For example, one of the sites provides a list of professions that will disappear in the coming decades: accountant, notary, bank employee, cashier, proofreader, copywriter, translator, postman, security guard, construction worker, stuntman, and some others.

New professions will appear, and these will be related to computer technologies, the internet, and artificial intelligence: the operator of remote surgery, cyber-organisms designer, city farmer, operator of smart waste recycling, smart city architect, designer of smart clothes and shoes, designer of robots for children, digital addiction relief consultant, AI artist, and a guide in the field of space tourism and others.

Therefore, in the future, the nature and content of managerial work will also change, but for now, we have these contemporary professional activities. We inquired about what attracts employees in their professional activities and received the following results.

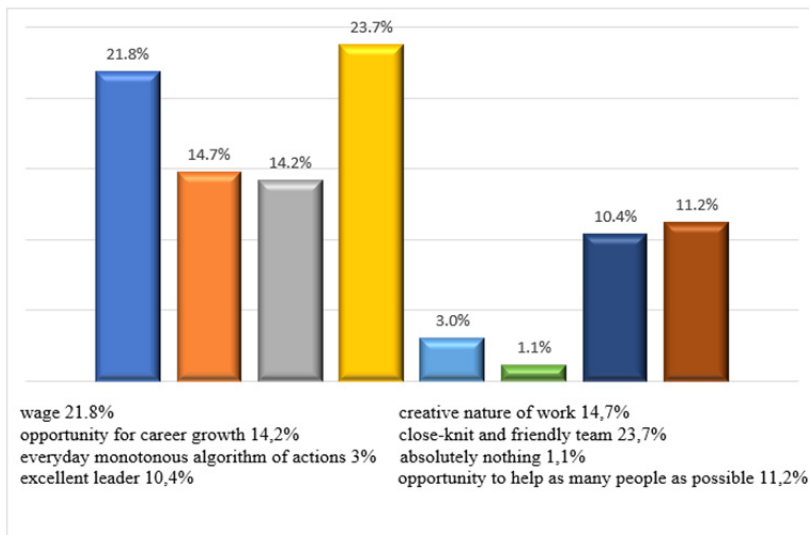


Figure 8: Distribution of answers to the question: “What attracts you the most in your professional field? (%)”

As it turned out, in the first place is a close-knit and friendly team. This is according to the response provided by 23.7% of respondents which comprised of workers from Uralsk, females, aged 31 to 60

years old, those who are married, Kazakhs and Russians, those who have completed and incomplete higher education, and those who work in budgetary organizations. We believe that this rather positively characterizes those engaged in professional activities in the management sphere.

In second the place are wages - 21.8% of respondents. This means not only the importance of wages, but also probably a good level of wages exactly where our respondents work. This aspect is attractive for workers from Almaty and Shymkent, men, young people from 18 to 30 who have never been married, for workers in private enterprises.

The next two positions took consideration of factors such as creative work and career opportunities. Among other social and professional groups, these factors were especially noted by workers from Shymkent, divorced people, Uzbeks and Ukrainians, civil servants. An excellent leader and the ability to help people attracted a tenth of the respondents.

Professional activity presupposes achievement of success, so we tried to find out what qualities are important for this. The following qualities are determined important primarily for office activities.

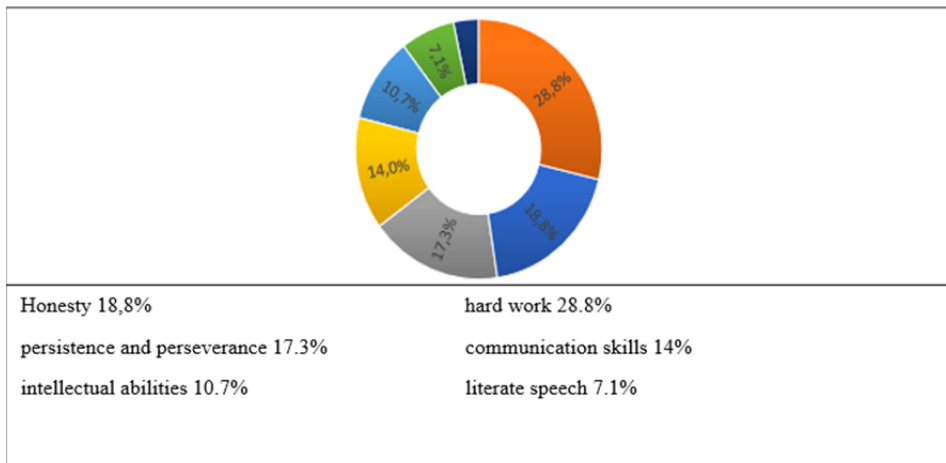


Figure 9: Distribution of answers to the question: “What qualities, in your opinion, are necessary for a person to achieve professional success? (%)”

In the first place is “hard work” with 28.8% and “honesty” is ranked second with 18.8%. These are the basic characteristics of what we call honest work and which are highly valued. The third place was given by the respondents to “persistence and perseverance” - 17.3%. The last three rankings are for communication skills - 14%, intellectual abilities - 10.7%, and literate speech - 7.1%.

Socio-professional differences affect the respondents preference for these qualities, Almaty residents distinguished themselves: for them, honesty in the professional sphere is in fifth place, and diligence, perseverance, communication skills, and intellectual abilities are of greater importance. The residents of the Urals noted everything in the same order as the majority. Shymkent residents emphasized the need for competent speech.

There are some differences in ethnicity: Russians and Koreans ranked honesty and perseverance in the first two places and hard work in the third. These differences can be useful for analyzing the characteristics of labor behavior in these socio-professional groups.

In professional activities, people not only interact with colleagues, bosses, and subordinates but also communicate simply as people. How important are interpersonal relationships in the course of professional activity? An important question for understanding the features of work ethics.

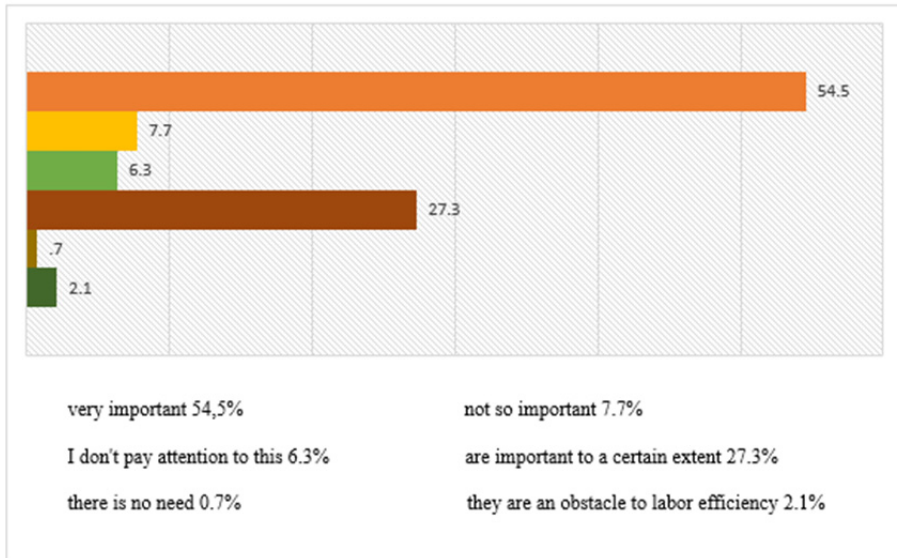


Figure 10: Distribution of answers to the question: “How important are human interpersonal relationships in the professional sphere for you? (%)”

The main conclusion that can be drawn from these results is that in the professional sphere it is impossible without such relations. In total, 81.8% of the respondents noted their importance, of which 54.5% said that they are very important.

The 80% of Almaty residents and 84.4% of Urals residents agree on the importance of interpersonal relations. The attitude of Shymkent workers is peculiar, 65.4% of whom consider such relations to be very important, but in total, only 76.9% of respondents recognize their importance.

Significant differences can be observed in the gender perspective. If among men the importance of interpersonal relationships is recognized only by 72.9%, then among women it is 89.1%. Those informal relationships at work mean more for women than for men.

Young people at work are more sociable. Among 18-30-year-olds, 89.1% value interpersonal relations, in contrast, only 68.5% among 46-60-year-olds do so.

For various reasons, including personal ones, divorced workers are less focused on interpersonal contacts as only 63.7% of them recognized their importance, while 71.5% of Russians – and 71.4% employees of private enterprises give less importance to having interpersonal contacts.

The next problem, which has become very relevant today in the professional sphere, primarily in the context of the fight against corruption, is the issue of giving gifts in official activities. We asked about the acceptability of gifts in the professional field, and the answers fell into three categories.

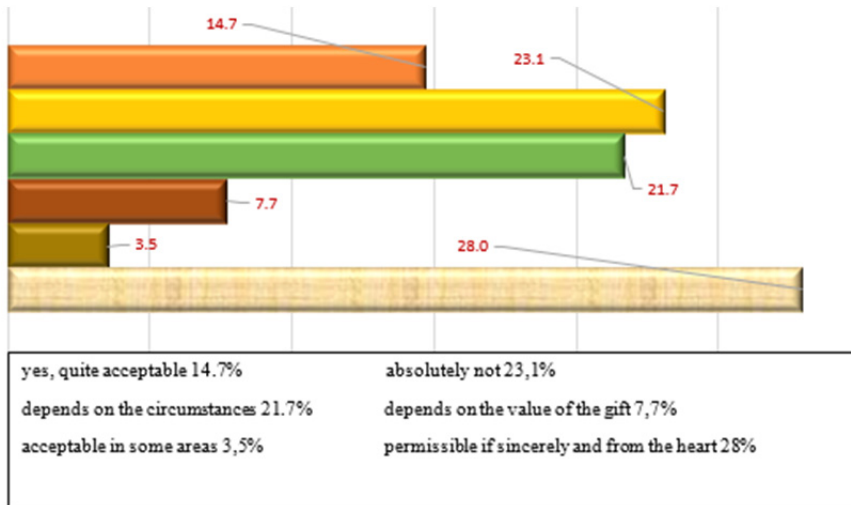


Figure 11: Distribution of answers to the question: "Do you consider it acceptable to receive gifts in your professional field?" (% , excluding salary)

The first group consisting of 46.2% of the total respondents accept gifts. Most of them believe that it is permissible if given sincerely and from the heart (28%), followed by those who say it is quite permissible (14.7%) and permissible in some areas (3.5%). The second group is categorically against accepting gifts with 23.1%. The supporters of the "opportunistic approach" is the third group. They allow gifts according to the circumstances - 21.7% and based on the value of the gift - 7.7%. They constitute 29.4% of the total respondents. In general, it can be concluded that a more tolerant attitude towards gifts prevails in this area, which may also depend on the practice of receiving gifts that have developed in these groups.

Most of the respondents support the admissibility of gifts in Almaty: 51.4% allow them, depending on the circumstances and prices, another 40% accept it, and only 8.6% of workers are categorically against it. The opposite of this is seen in the other two cities, Uralsk and Shymkent. There, for receiving gifts, about 40% are in favour of receiving gifts, slightly more than 25% accept them conditionally and about 30% are against it. Perhaps this is because, as we saw earlier, complaints in connection with manifestations of corruption in Almaty are twice as high as in Shymkent, and ten times higher than in Uralsk.

For further comparison, we will use only two positions of the respondents: quite acceptable and categorically not. More than 19.6% of young respondents accept gifts while 17.4% of them are against it. 31.6% of the older respondents aged 45 to 60 years old categorically against gifts giving and 10.5% of them are in favour of it.

About gifts, the peculiarities of ethnic mentality and national character were manifested. Thus, the Kazakhs put in the first place the admissibility of a gift if it is made from the heart, sincerely, and in the second place - the dependence on circumstances. Russians are more definite: 57.1% categorically do not accept gifts, and 28.6% do not accept gifts. 50% of the interviewed Uzbeks accepted gifts and considered the possibility of accepting gifts depending on their prices.

As we saw earlier, the most important factor that attracts our respondents to their professional activities is a friendly, close-knit team. It is known that a team rarely develops by itself; efforts are needed to unite it, which, in turn, is a reliable way to effective work.

In the course of the survey, we identified which activities would be most effective to unite the team and received the following results. The respondents' answers showed that today office workers

in these cities choose not only based on effectivity but also based on benefits from the point of view of health and socially significant events.

The first three places are occupied by progressive forms of team building such as teambuilding with a trip to nature - 26.6%, cultural events - 24.5% and sports - 21.7%. Friendly gatherings in establishments and corporate parties on the occasion of significant dates were chosen by 12.6% of the respondents. It could be that the coronavirus pandemic and quarantines, which severely limited these types of communities, could play a role here.

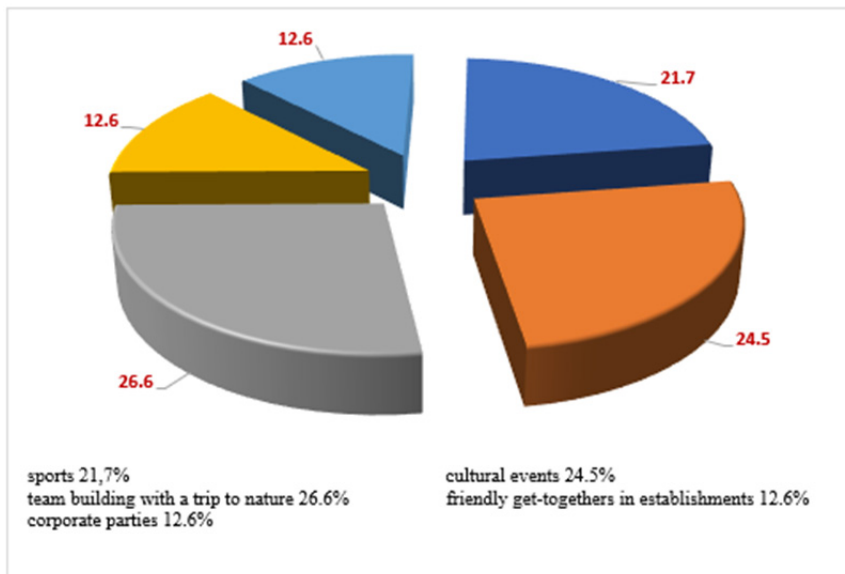


Figure 12: Distribution of answers to the question: What kind of events, from your point of view, serve to strengthen the corporate spirit of the work collective? (% excluding salary)

The given figures show the general, average assessment. However, for certain categories the situation is quite different. So, despite quarantine restrictions, Almaty residents choose to strengthen corporate spirit along with teambuilding through outdoor activities - 45.7%, and also friendly gatherings in institutions - 25.7%. Other forms of team strengthening scored from 5% to 15%. Employees in Uralsk have a more "correct" approach to strengthening the corporate spirit: in the first place are cultural events - 29.9%, in the second place is sports - 23.4%, and ranked third is teambuilding through outings - 20.8 %. Corporate parties scored 15.6% for them, and friendly gatherings with only 9.1%. 42.3% of the office workers in Shymkent prefer sports.

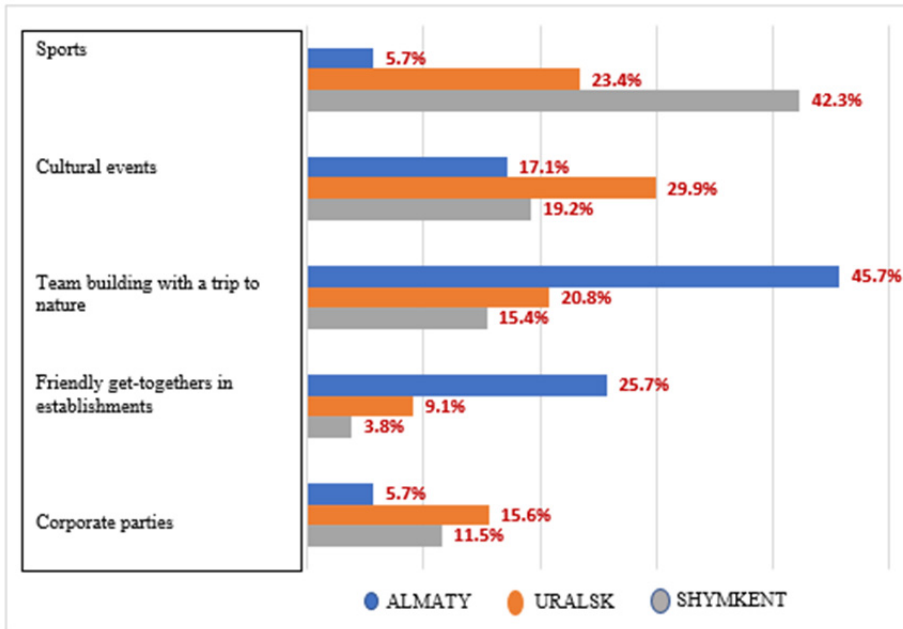


Figure 13: Preferences for measures to strengthen the corporate spirit of the workforce among city workers (% , excluding salary)

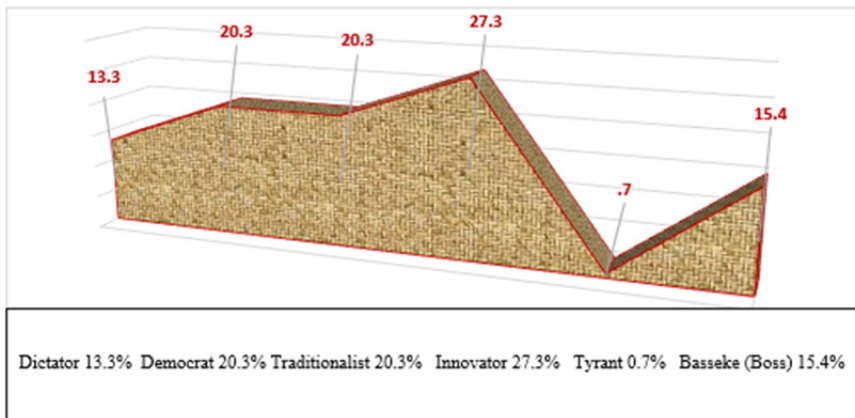


Figure 14: Preferences for measures to strengthen the corporate spirit of the workforce among city workers (% , excluding salary)

Negative characteristics gained less support: 15.4% described the head of their workplace as “Basseke” similar to the term “boss” but in reference to an ethnic type of leader, and 13.3% as a dictator. One respondent gave an even more negative characterization by using the label tyrant. Among the three cities, there are noticeable differences in the assessment of those in-charge of the workplace. The leaders are more democratic in Almaty according to 31.4% of the respondents. This followed by those who are seen as innovators - 25.7%. The overall positive assessment of the leaders in Almaty is 57.1%. However, some of the leaders also earned negative assessments: 17.1% call their chiefs “Basseke”, 11.4%

consider them dictators and another 11.4% characterise them as traditionalist. One respondent called his boss a tyrant.

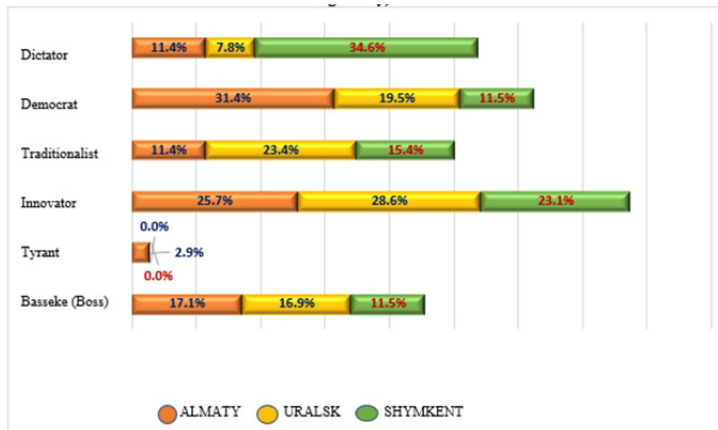


Figure 15: Assessment of the type of manager in the context of cities (% ,excluding salary)

The Urals call their bosses innovators (28.6%), traditionalists (23.4%) and Democrats (19.5%). We see the prevalence of positive ratings. A smaller number of respondents gave their ratings as "basseke" - 16.9% and "dictator" - 7.8%. The least number of those labelled as dictators is in Uralsk.

The question "Can you openly express your ideas, suggestions, or comments to your immediate supervisor?" provided the following assessments:

According to the answers to this question, one gets the impression that the leaders in the surveyed cities are all entirely democrats and innovators since 37.1% answered that they can always express suggestions and comments to their bosses, 21% mostly can, 18.9% can partly, and 14.7% say it depends on the circumstances. So, in general, 91.7% can at least to some extent convey their ideas to the leadership. Only 7% answered most likely no, and 1.4% say categorically no.

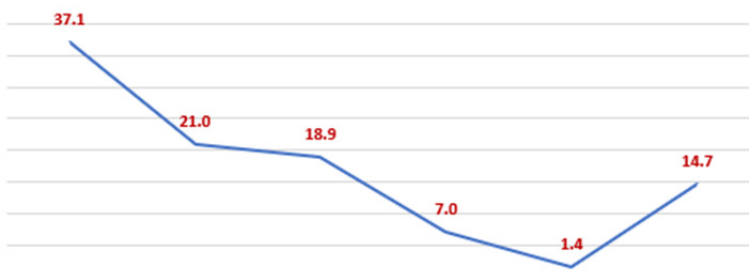


Figure 16. Distribution of answers to the question "Can you openly express your ideas, suggestions, or comments to your immediate supervisor?" (%)

Some tension is felt in the answers of employees from Almaty, 17.1% of whom chose the answer more likely no than yes. This is somewhat at odds with their assessments of their leaders as Democrats.

One of the most effective ways successful managers work is to reward employees who sometimes do not even deserve it. We found out to what extent today's leaders use this technique and celebrate the achievements of their subordinates.

As it turns out, managers know these fundamentals of management and, for the most part, celebrate the successes of their subordinates. 28% of the respondents noted that their superiors acknowledged their achievements in the presence of other workers, and 18.2% were appreciated in private.

23.8% of the respondents do not discuss their professional relationship with their supervisors, another 9.8% are offended that their supervisors do not notice progress in their work. For the 17.5% of the respondents, it does not matter if they get appreciation or recognition for their work from their managers as they do not give importance to it.

At the same time, the most advanced and attentive leaders in management work in Almaty. In total, 59% recognise the successes of their subordinates, and only 17.1% do not. Inattentive and possibly less qualified managers are in Uralsk as only 36.7% note the achievements of their employees, and 41.6% do not.

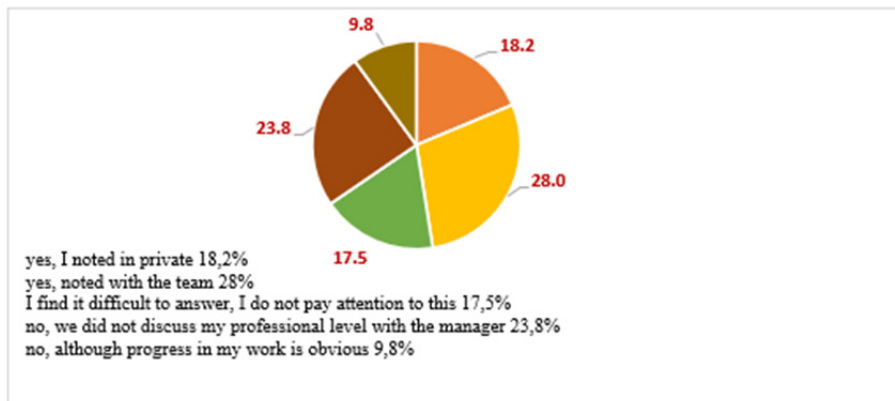


Figure 17: Distribution of answers to the question: "Over the past 6 months, has the manager noted your achievements in work or self-development?" (%, without salary and more)

In addition to the identified positive factors and assessment, management can also have a negative impact on the team. For example, if it allows cases of discrimination against employees for several reasons.

In the survey, the question was asked: "Do you feel discrimination at work on one or more of the listed grounds?" At the same time, seven characteristics were listed, including gender, nationality, religion, and others.

First of all, we would like to note that the answer received the most support was "No, that was not the case" at 53.1%. This is a very positive factor characterizing the sphere of managerial work in large cities of Kazakhstan.

The least discrimination among the surveyed cities, as it turned out, was in Uralsk with 66.2% of respondents noted the absence of discrimination. In Almaty, there are less than half of them - 42.9%, and in Shymkent - only 38.5%. It turns out that workers are most discriminated in this southern metropolis. The most dangerous thing is that discrimination can create fertile ground for corruption and discredit state bodies and other institutions.

In considering some of the grounds on which discrimination takes place, this study has determined that most of it pertains to nationality as 10.5% of the respondents have indicated.

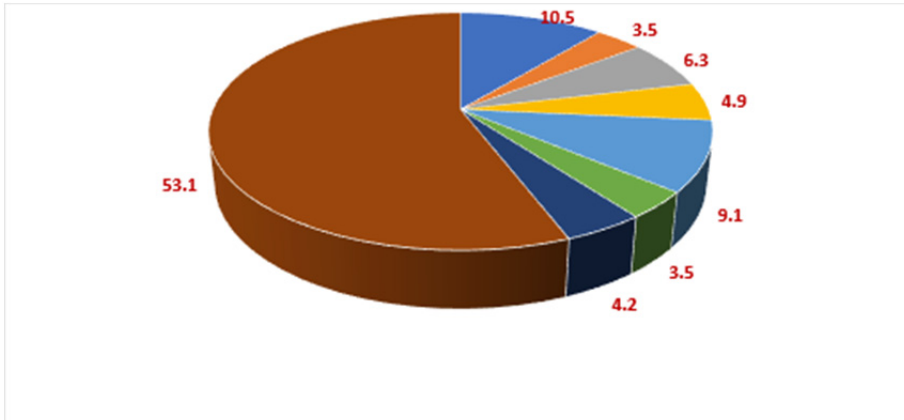


Figure 18: Distribution of answers to the question: "Do you feel discrimination at work on one or more of the listed grounds?" (% excluding salary)

Based on nationality, 23.1% of respondents in Shymkent and 11.4% in Almaty felt discriminated. By socio-demographic categories, these are Russians at 14.3%, Koreans at 33.3%, Uzbeks at 75%, divorced at 18.3% and employees of private enterprise at 16.1% felt they were discriminated.

It is necessary to pay close attention to the situation in the field of professional activity in Shymkent on this factor. 9.1% felt age discrimination. This is more typical for Shymkent with 11.5%, and the Russians with 28.6% and the divorced at 27.3%.

5. Discussion

Labor today, in accordance with market realities, is mainly perceived as a source of income. Only then is its value recognized as a means of self-realization and as the meaning of human life. Meanwhile, the high purpose and value of labor are of most important. The challenge is that starting from school, respect for both physical and intellectual endeavours become the cornerstone of the educational process.

Today work occupies the same important place in human life like family, health, and education. Such a conviction must be supported and strengthened in every possible way.

For honest work to become the norm for all Kazakhstanis, based on the results of the survey, two main strategies can be proposed: the eradication of corruption, and the most massive and dangerous type of it - everyday corruption, and the development of measures for material and moral incentives. In the world of work, corruption manifests itself mainly in hiring, and this problem is especially acute in the spheres of education and health care.

For workers in managerial work, the main factors that attract them in their professional activities are a friendly, close-knit team and high wages.

Success in the professional field requires hard work and honesty, as well as perseverance and communication skills. From these, it is clear that the ethical aspect in professional activity comes to the fore today.

Most of the respondents, more than 80%, noted the importance of interpersonal relationships in the course of work.

Regarding the problem of gifts, it can be concluded that a more tolerant attitude towards gifts prevails in the management sphere, which may also depend on the practice of receiving gifts that have developed in these groups. Most of the other respondents support the admissibility of gifts in Almaty.

About gifts, the peculiarities of ethnic mentality and national character were manifested. Thus, the Kazakhs put in the first place the admissibility of a gift if it is made from the heart, sincerely, and in the second place is the dependence on circumstances. Russians are more definite as majority of them categorically do not accept gifts. The interviewed Uzbeks admitted the possibility of gifts depending on price of the gift.

Today, office workers in the surveyed cities choose not only based on the effectiveness of team building activities but also useful from the point of view of health and socially significant events. The first three places are occupied by progressive forms of team building such as those done through trip to nature, cultural events and sports.

We can conclude the peculiarities of team building in three cities: Almaty residents, despite the quarantine restrictions, choose to strengthen the corporate spirit along with teambuilding through nature outings, and also friendly gatherings in establishments. Employees in Uralsk have a more "correct" approach to strengthening the corporate spirit primarily through cultural events, and in the second place by means of sports competitions, and in the third through nature outings. The office workers of Shymkent prefer sports.

Today's leaders have a rather positive image. Thus, the definition of a leader as an innovator received the most votes. In second place is also a positive characteristic, that is, being a democrat. The same percentage of the respondents identified their workplace heads as the traditionalists. This is difficult to unambiguously classify as positive or negative: everything depends on the meaning that the respondents put into it.

Regional differences are as follows: most of the workplace heads or employers in Shymkent act as dictators, traditionalists, and bassetke or boss in reference to a specific ethnic type of leader. The leaders are more democratic in Almaty. The Urals call their bosses innovators, traditionalists, and democrats.

A positive factor is that, in general, more than 90% of those surveyed can at least to some extent convey their ideas to the management.

The most advanced and attentive leaders in management work in Almaty. More than half of them celebrate the successes of their subordinates. Inattentive and possibly less qualified managers are in Uralsk. The middle position belongs to the leaders from Shymkent: more than half are happy with the successes of their subordinates, but if a third is happy, then they carefully hide it.

The least instances of discrimination among the surveyed cities was in Uralsk. In Almaty, these are less than half, and in Shymkent, it was only a third. Consequently, workers are most discriminated in this southern metropolis. The most dangerous thing is that discrimination can create fertile ground for corruption and discredit state bodies and other institutions.

On the basis of ethnicity, about a quarter of respondents in Shymkent feel discriminated. By socio-demographic categories, these are Russians, Koreans, Uzbeks, and those who are divorced, and employees of private enterprises. It is necessary to pay close attention to the situation in the field of professional activity in Shymkent on this factor.

Among the positions that women can and should occupy are the director of the school and the chief physician. This position is not so far from reality, since today in Kazakhstan, more than half of all school principals are women. The women themselves also identified these leadership positions as priorities, but they placed being a chief physician first and being a school principal second.

About a third of the respondents have a positive attitude towards women leaders, a fifth negatively and about 10% are indifferent.

In the rating of well-known women leaders, D. Nazarbayeva is undoubtedly the leader, a fifth of the respondents named her the most famous. Almaty residents especially distinguished themselves as half of whom named Nazarbayeva the most famous leader. In second place is Gulshara Abdykalykova. She was considered famous more in Almaty. In third place is Aida Balaeva, currently the Minister of Information and Social Development of the Republic of Kazakhstan.

6. Conclusion

Research within the framework of the project "Ethics of Labor and Management in the Aspect of Social Modernization of Kazakhstan" was aimed at identifying and understanding the value aspects of the world of work and management to represent an attempt to conceptualize modern labor ethics and management using the historical and socio-cultural experience of other countries and based on the empirical realities of Kazakhstan. The analysis of such studies by foreign scientists provided the theoretical foundation of the results obtained. Scientific publications of Western scientists indicate that research in this problem area is interdisciplinary. It provides the disclosure of the mechanisms and resources of the modernization development of countries in the 21st century. In Kazakhstan, research in the field of labor ethics of management provides conceptual and methodological support for the reforms carried out in the country aimed at industrial and innovative breakthroughs. Empirical data made it possible to show the real trends in the development of work ethics and management in Kazakhstan in the aspect of social modernization. The study of experiences by other countries in this area allows us to correlate various socio-cultural models in order to find the best option that accommodates the global and the domestic, taking into account the ethnic-confessional, regional characteristics, and mental structures. This research made it possible to conceptualize the results obtained. In fact, for the first time in Kazakhstan, an attempt was made to present various directions and aspects of the analysis of the value and ethical foundations of the sphere of labor relations and management. This creates the possibility of developing scientific and practical recommendations for stakeholders and authorities. The research group primarily addressed the need to identify and outline the problematic field of this research topic since each of the directions covered within the scope of the project implementation is very broad. The findings of this study can serve as a basis for future research.

7. Acknowledgement

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