

## LGBT Agenda in Kazakhstan: Social and Psychological Aspect

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### Abstract

*The article defends the point of view according to which the increased acuteness of discussions around the LGBT agenda in Kazakhstan is due to the competition of several different socio-cultural codes, the bearers of which are citizens of Kazakhstan. It is proved that the existence of such competition is objective and is due to historical reasons. It is shown that the genesis of the widespread LGBT views reflects, among other things, the crisis of the classical monogamous family, which occurs for objective reasons. The main one of these reasons is the growing difference between the ages of social and biological maturation. It is shown that this crisis, among other things, gives rise to numerous psychological problems, forcing the population of Kazakhstan to increasingly turn to the services of practicing psychologists and psychoanalysts. It is shown that the resolution of accumulated contradictions can be realized through the introduction of modernized concepts in Kazakhstan that meet DEI. At the same time, the modernization of DEI should be based on the need to harmonize various socio-cultural codes on the platform of solving the geopolitical problems facing the Republic of Kazakhstan.*

**Keywords:** LGBT Agenda, Sociocultural Code, Crisis of Monogamous Family, DEI, Evolution of Family and Marital Relations.

### Introduction

On August 2, 2024, in the capital of Kazakhstan, Astana, a discussion of the petition "We are against open and hidden propaganda of LGBT in the Republic of Kazakhstan!" took place.

This event, of course, has a pronounced political overtone. In particular, in Kazakhstan there are a fairly large number of people who are under the pronounced informational influence of the Russian Federation (RF). This is due, first of all, to historical reasons. One of them is the widespread use of the Russian language in Kazakhstan. It is not surprising that a significant percentage of the population of Kazakhstan seeks to enter the fairway of Russian politics, considering the actions of the political leadership of the Russian Federation as an example to follow. Let us recall that the LGBT agenda in the Russian Federation is actually prohibited at the legislative level, and its supporters are subject to politically and ideologically motivated persecution (Eremin & Petrovich-Belkin, 2022).

The rejection of any actions of the political leadership of the Russian Federation is also quite pronounced in Kazakhstan, which, among other things, is associated with the military conflict in Ukraine. As a result, the discussion of the above petition in Kazakhstan received a wide public response. It is also not surprising that both supporters and opponents of this petition often acted under the influence of emotions and political bias.

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Against this background, the decision voiced by the Chairman of the Committee on Youth and Family Affairs of the Ministry of Culture and Information of the Republic of Kazakhstan Kairat Kambarov to only partially satisfy the above petition looks more than balanced and justified .

Moreover, in the decision he voiced, emphasis was placed on the fact that "... it is necessary to conduct scientific research, study the issue in detail and develop effective mechanisms for its regulation."

Scientific study of the complex of problems related to the LGBT agenda, of course, cannot be limited to political aspects.

This work shows that the issue of attitudes in the LGBT agenda in Kazakhstan reflects, like a drop of water, the specifics of Kazakhstan as a young state, whose population is the bearer of at least three different socio-cultural codes. One of them, inherited from the USSR, can be conditionally called Eurasian, the second is formed on the basis of the traditions of the Kazakh ethnic group and is largely supported by the influence of Islamic states, the third is formed under the influence of the Euro-Atlantic system of views and values.

We intend to demonstrate that this fact can - depending on the nature of the state policy of Kazakhstan in the field of family and marriage relations - be both a destabilizing factor and a factor opening up some new windows of opportunity for Kazakhstan.

However, to achieve this goal, an objective and impartial analysis of the entire range of issues related to the LGBT agenda is required. First of all, this concerns the question of the evolution of family and marital relations in its broadest possible formulation.

This formulation of the question, among other things, also has a pronounced applied aspect (even if we leave aside issues of a political nature).

Namely, the experience of practicing psychoanalysts in Kazakhstan shows that the competition between different socio-cultural codes lies not only in the socio-political plane, but also often has a significant impact on the psyche of individuals (Agissova & Sautkina, 2020). Many psychological problems of the population of Kazakhstan are associated with this factor. In particular, one and the same person can be under the influence of two or more socio-cultural codes, which forces him to commit multidirectional and poorly consistent actions (the same applies to the way of thinking). In addition, the impact of three different socio-cultural codes on individual families also gives rise to numerous psychological problems, which often become very serious. This factor is aggravated by objective reasons associated with the crisis of the classical monogamous family, which are also considered in this work. It should be noted that the issue of the crisis of the classical monogamous family has been discussed for a long time in the current literature (Carter & Perkeybile, 2018; Schacht & Kramer, 2019; Klesse et al., 2024).

### *Structure of the Work*

Section 3 presents the methodological basis of this work. It is based on evidence of the dual nature of human consciousness, which has both individual and collective components (Bakirov et al., 2021; Bakirov et al., 2022; Suleimenov et al., 2024a). The dual nature of human consciousness, in turn, allows us to prove the objective nature of the socio-cultural code and demonstrate that this concept is more accurate than the previously used concept of "mentality".

Section 4 presents the results of the Survey, which allows us to clearly demonstrate not only the presence of three different socio-cultural codes in the RC, but also to show that these codes can have a parallel effect on the same person. The latter factor, as noted in the Introduction, is significant, including from the point of view of psychotherapeutic practice.

Section 5 proves that LGBT issues are most closely related to the crisis of the classical monogamous family, which is developing for objective reasons (primarily due to the increasing gap between the ages of social and biological maturation). It is also shown there that this leads, among other things, to numerous

psychological problems faced by the population of Kazakhstan, primarily people aged 20 to 40. These problems are significantly aggravated by the existence of at least three different socio-cultural codes in Kazakhstan. This section also substantiates the main conclusion of this work: depending on the nature of state policy in the field of family and marriage relations, competition between different socio-cultural codes (an indicator of which is, among other things, the attitude towards LGBT issues) can both result in additional risks for socio-political stability in the country and become an additional factor for its development.

### *Methodology Used*

Until recently, the term mindset was used to characterize the psychological characteristics of representatives of a particular ethnic group (Dweck & Yeager, 2019). It seems appropriate to use a more precise term, "sociocultural code."

The theory of sociocultural codes, in turn, is based on the neural network theory of the noosphere, reflected in the works (Bakirov et al., 2021; Bakirov et al., 2022; Suleimenov et al., 2024a).

From this theory, in particular, it follows that human consciousness (as well as intelligence) has a dual nature, which can be proven without resorting to mathematical calculations.

Indeed, there is no doubt that human consciousness is an object of an informational nature that arises as a result of the exchange of signals between neurons in the brain. Any interpersonal communication, however, also actually comes down to the exchange of signals between neurons, but only localized in different heads. Consequently, interpersonal communication actually leads to the formation of a common neural network. At the planetary level, such a network can be identified with the noosphere. It is generally accepted that communicating people exchange information with each other, but this is nothing more than a rough approximation. Information exchange is the result of processing the signals that neurons exchange with each other.

It should also be taken into account that the ability of a neural network to store and process information nonlinearly depends on the number of elements, which is proven by both current practice (increasingly larger neural networks are being created for applied purposes (Samek et al., 2021; Dwivedi et al., 2023)) and direct mathematical modeling (Suleimenov et al., 2022).

Consequently, a common neural network formed as a result of interpersonal communications also has some additional properties that cannot be reduced to the characteristics of its individual elements, i.e. individuals. It should be noted that similar conclusions were made in philosophical literature quite a long time ago: "social consciousness cannot be reduced to the consciousness of individuals." This allows us to assert that human consciousness actually has a dual nature: it simultaneously contains both individual and collective components (Bakirov et al., 2021).

The existence of a collective component, in turn, leads to the formation of a suprapersonal level of information processing (Suleimenov et al., 2024a; Massalimova et al., 2024). Specific information objects, which are analogues of consciousness (possibly very distant ones), cannot but develop on it. At a minimum, it can be argued that any information objects associated with the collective unconscious are formed on it. There is also every reason to assert (Massalimova et al., 2024; Suleimenov et al., 2024b) that a certain part of these objects is responsible for the formation of the socio-cultural code.

The meaning of this concept can be revealed by starting from the following analogy. Any person has one or another life experience that dictates corresponding behavioral stereotypes to him, he has habits, an established set of opinions, etc. These information forms, which generate, among other things, a certain inertia of thinking, are obviously related to the personal level of information processing.

There is every reason to believe that objects recorded on the suprapersonal level of information have even greater inertia. The socio-cultural code, accordingly, is a kind of reflection of the memory of previous

generations, prompting a person to adhere to a certain line of behavior (often unconsciously), and also influencing his views, way and style of thinking, etc. In the extreme case, i.e. in societies where the influence of traditions is maximally expressed, the socio-cultural code is converted into a kind of executable program that forces its bearers to perform prescribed actions even when they go against his current interests.

It is precisely this interpretation of the socio-cultural code that is used in this work.

### *Survey and Results*

Table 1 presents the survey questions that respondents were asked to answer (column Q). A total of 75 respondents from among female students of Almaty universities were covered).

These questions were selected based on the following considerations. On the one hand, they touch upon LGBT issues (both indirectly and directly). On the other hand, these questions were intended to highlight both the attitude to the traditional way of life in the field of family and marital relations, and the attitude to new trends in this area (including the willingness to understand these trends through familiarity with the relevant literature).

Columns A, B, C of this table indicate the weighting coefficients obtained by the expert assessment method. These coefficients reflect the correlation between the answer "Yes" to a specific question and the degree of influence of a specific socio-cultural code on an individual. The coefficients are selected on a five-point scale (from 0 to 4). The value 4 corresponds to a situation where the answer "Yes" to the question fully correlates with a specific socio-cultural code. The value 0 corresponds to the exact opposite situation.

The columns marked with the letters A, B, C correspond to the following socio-cultural codes (we emphasize that the names remain largely conditional). A is the Western European socio-cultural code, B is the Eurasian code, C is the code determined by the influence of centuries-old traditions, supported by the influence of the Islamic factor.

Column R of this table indicates the percentage of "Yes" answers to each of the questions.

**Table 1. Survey Questions, Their Weights in Relation to A Specific Sociocultural Code, And the Percentage Of "Yes" Answers to Each Question.**

<b>N</b>	<b>Q</b>	<b>A</b>	<b>B</b>	<b>C</b>	<b>R</b>
1	Many Kazakh men feel uncomfortable when they are forced to follow women's orders without question. Do you think they need to be <b>re-educated</b> ?	4	2	0	60,4
2	Do you think that a man should be the head of the family and make responsible decisions <b>on his own</b> , regardless of changes in the current socio-economic order?	0	2	4	30,2
3	Have you encountered examples of <b>feminized</b> male behavior (a young man behaving in a way that is more typical for a woman) in everyday life?	4	2	1	71,7
4	Do you think that Kazakhstan's law enforcement practice is <b>overly</b> lenient towards domestic violence against women by male family members?	4	2	0	96,2
5	Do you consider the excessive demonstration of masculinity (I am a Man!) to be a manifestation of the <b>insecurity</b> of the male part of Kazakhstani society in their true social/economic role?	4	1	0	75,5
6	Do you think that discussing the issue of gender equality and/or the transformation of the role of women in modern society in Kazakhstan is inappropriate, as it <b>contradicts</b> centuries-old national traditions?	4	0	0	18,9

7	Do you think it is justified that Kazakhstani women are <b>determined</b> to find a husband, despite numerous publications in the media demonstrating that a significant portion of Kazakhstani men are not ready to bear real responsibility for the family, i.e. for the people who have trusted the man?	0	2	4	30,2
8	Are you familiar with the practices of the “women’s circle” and/or other modern tools that allow women to <b>assert</b> their position in the family in line with modern trends?	4	2	0	37,7
9	Are you ready to tolerate manifestations of <b>mild</b> domestic violence (including moral violence) from a man in cases where it is justified by national traditions?	0	4	4	1,9
10	Do you share the point of view that there is currently a <b>crisis</b> of the classical monogamous family and that other options should be considered?	4	0	0	49,1
11	The political leadership of the Russian Federation has made a decision to recognize the international LGBT movement as an <b>extremist</b> organization. Do you think this decision is justified?	0	4	4	45,3
12	Will you follow national traditions if it will cause you <b>minor</b> financial loss?	0	3	4	30,2
13	Are you ready to patiently and politely listen to the “instructions” of your husband’s older relatives (including the prospective one) even when they are talking outright <b>nonsense</b> ?	0	2	4	17,0
14	Do you think it is necessary to emphasize in public the leading role of a man in the family even when he is <b>actually</b> (perhaps secretly) led by his wife?	0	2	4	34,0
		28	28	28	

The impact assessment of each of the sociocultural codes under consideration was calculated using the following formula

$$K_i = \frac{\sum_j k_{ij}n_j}{\sum_j k_{ij}} \quad (1)$$

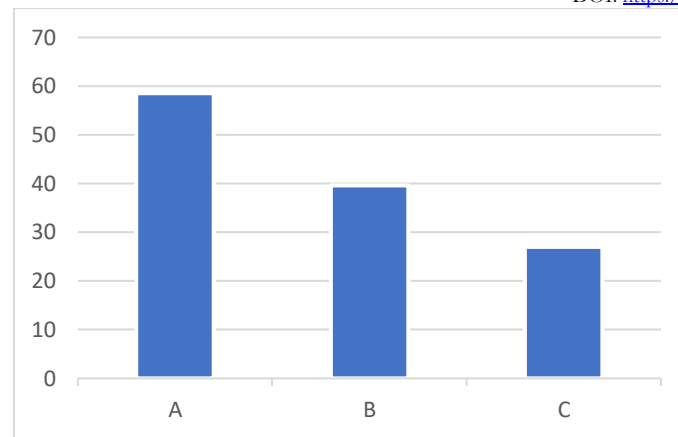
where  $i$  is the index corresponding to a certain socio-cultural code  $A, B, C$ ,  $k_{ij}$  is the weight coefficient corresponding to the question with number  $j$ ,  $n_j$  is the percentage of “Yes” answers to the question with such number,  $K_i$  is the parameter characterizing the influence of the given socio-cultural code. The sum in the denominator ensures the normalization of the calculated values.

Formula (1) follows from the following considerations. The coefficient

$$\tilde{k}_{ij} = \frac{k_{ij}}{\sum_j k_{ij}} \quad (2)$$

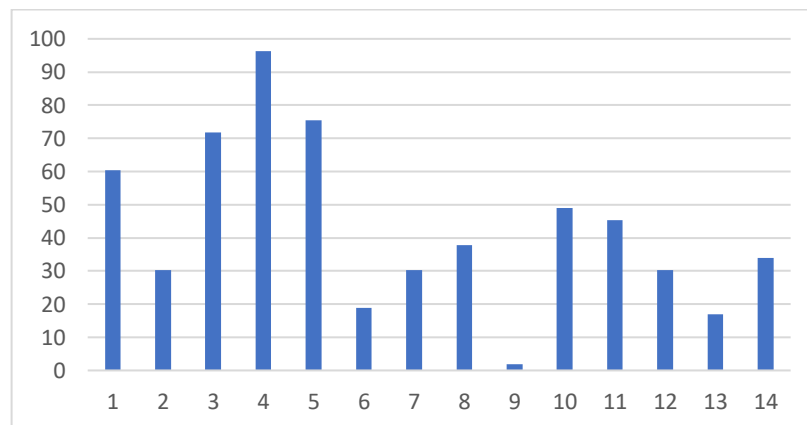
represents the normalized coefficient  $k_{ij}$ , i.e., provided that all  $n_j$  are equal to 100%, the value of  $K_i$  is also equal to 100%.

Therefore, the deviation of  $K_i$  from 100% allows us to give an approximate comparative assessment of a specific socio-cultural code. The results of calculations using this formula are presented in Fig. 1.



**Fig. 1. Comparative Assessment of The Influence of The Socio-Cultural Code – Results of Calculations of The Values Of  $K_i$  According to Formula (1)**

It is evident that the influence of all three sociocultural codes on the survey participants is quite noticeable, although the influence of the Western European code prevails. The influence of the code that is most oriented toward the archaic is the weakest. For comparison, Fig. 2 shows the distribution of “Yes” answers to the above questions by their number.



**Fig. 2. Distribution of “Yes” Answers to Questions in Table 1 By Numbers**

The estimate by formula (1), however, is approximate. More precise information can be obtained using a similar formula, but applied to each of the respondents separately.

$$q_{im} = \frac{\sum_j k_{ij} x_{jm}}{\sum_j k_{ij}} \quad (3)$$

where  $i$  is the index corresponding to a certain socio-cultural code  $A, B, C$ ,  $k_{ij}$  is the weight coefficient corresponding to the question with the number  $j$ , the variable  $x_{jm}$  takes the value 1 if the answer to the corresponding question is "Yes" from the  $m$ -th respondent and zero otherwise,  $q_{im}$  is the parameter characterizing the influence of the given socio-cultural code on the  $m$ -th respondent. The sum in the denominator in this formula also ensures the normalization of the calculated values.

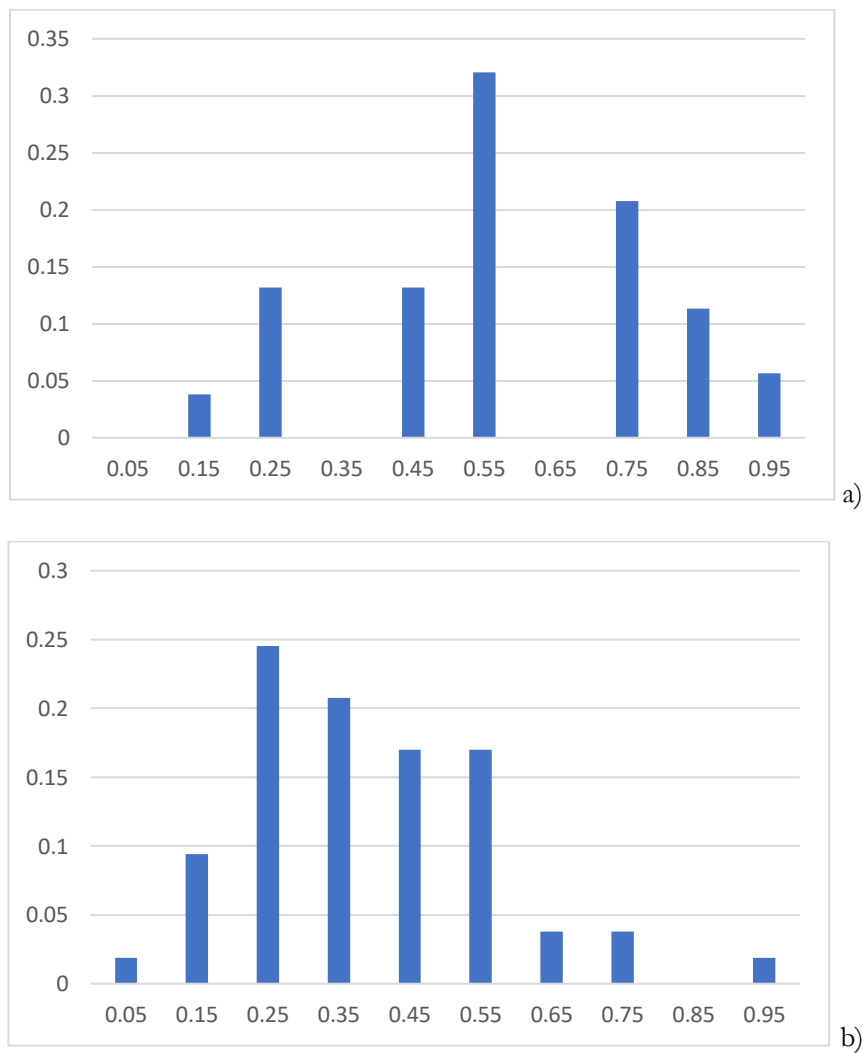
The values of  $q_{im}$  change within the range from 0 to 1 due to normalization. In this case, each of the respondents is characterized by three values of such values.

Fig. 3 shows the distributions of the values of  $q_{im}$  by the intervals of their change. These distributions are characterized by the values of  $F_{ij}$ , which are defined as the ratio of the number of respondents for whom the inequality is satisfied

$$0,1j < q_{im} \leq 0,1(j + 1) \quad (4)$$

to the total number of respondents.

The value of  $F_{ij}$ , accordingly, is approximately equal to the probability that the answers of the  $m$ -th respondent will correspond to one of the 10 intervals into which the scale from 0 to 1 is divided.





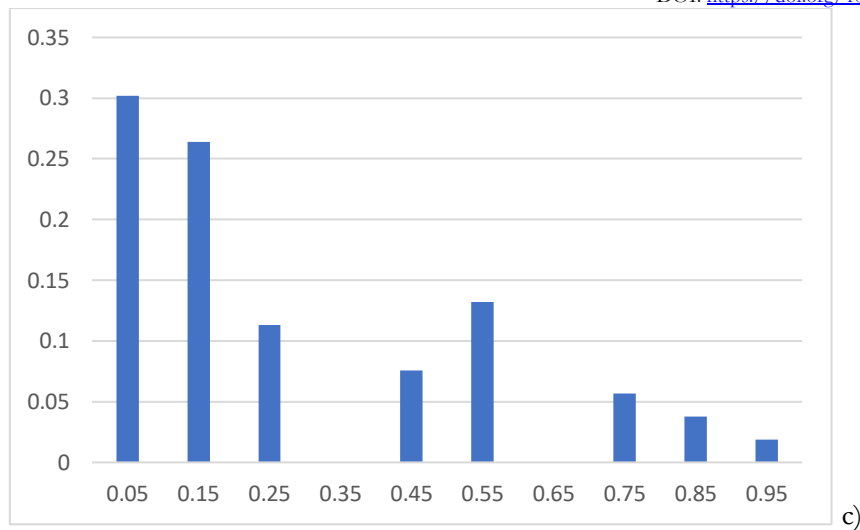


Fig. 3. Distributions of  $q_{im}$  Values by Intervals of Their Change; Graphs A) – C) Correspond to the “Euro-Atlantic”, “Eurasian” and “Traditionalist” Socio-Cultural Codes.

## Discussion

### *The Objective Nature of Competition Between Several Socio-Cultural Codes on The Territory of Kazakhstan*

The conclusion about the existence of competition between several socio-cultural codes can be made on the basis of general considerations reflected, in particular, in (Massalimova et al., 2024; Suleimenov et al., 2024b).

The results of the Survey presented in section 4 provide additional arguments in favor of such a conclusion.

Namely, formula (1) is a fairly rough approximation, however, even this level of accuracy clearly shows the existence of multidirectional aspirations characteristic of Kazakhstani society (and even for its individual segments)

The answers to question No. 10 are very indicative in this case - almost half of the respondents believe that at present there is indeed a crisis of the classical monogamous family. No less indicative are the answers to question No. 11 - for almost half of the respondents, the attitude towards the LGBT community as an extremist organization is unacceptable. In the latter case, the significant impact of the Euro-Atlantic code is obvious. At the same time, there is a clear influence of the socio-cultural code that corresponds to the oldest traditions and which is largely supported by the influence of Islamic states on Kazakhstani society. This influence, however, is quite specific. A certain part of the respondents, clearly under its influence, prefer only to pretend that they obey the relevant norms. Thus, only 17% of respondents are ready to patiently listen to the nonsense that older relatives often say in Kazakhstan (question No. 13), but at the same time twice as many respondents believe it is necessary to demonstrate to others the dominant position of the husband in the family, even if this is not the case (question No. 14).

A more accurate picture is provided by the diagrams in Fig. 3. Fig. 3a shows that about 5% of respondents are under the maximum pronounced influence of the Euro-Atlantic socio-cultural code (the  $q_{im}$  indicator has a value close to 1, i.e. the maximum possible). The maximum in this diagram, however, falls on the value  $q_{im} \approx 0,5$ , i.e. the influence of this code is of a partial nature.

This result, in particular, shows that the competition between the socio-cultural codes under consideration is characteristic not only of Kazakhstani society as a whole. It also occurs at the level of individuals (individual consciousness), which, as will be shown below, gives rise to very specific psychological problems in a significant part of the population of Kazakhstan.



A similar conclusion can be made based on Fig. 3b. This figure also shows that the influence of the "Eurasian" socio-cultural code is fully manifested only for a relatively small percentage of respondents. For the majority of respondents, it is even somewhat weaker than for the Euro-Atlantic code, although the percentage of such individuals remains quite high. The least pronounced is the influence of the "traditionalist" socio-cultural code: the diagram in Fig. 3c shows that for the majority of respondents, its influence is minimal. However, individuals for whom the influence of this code remains noticeable make up a significant percentage of respondents. It should be taken into account that the agenda associated with the manifestations of this socio-cultural code is widely represented in Internet sources for psychological and political reasons. This is an additional factor that increases the competition between the socio-cultural codes under consideration.

Let us show that it is advisable to analyze the set of issues associated with the LGBT agenda in Kazakhstan from the standpoint of the existence of the above competition.

#### *LGBT Agenda: A View from The Point of View of The Theory of Evolution of Family and Marital Relations*

The issue of the LGBT agenda in countries such as Kazakhstan is highly politicized, as was emphasized in the Introduction. There are even more reasons to consider it from the most general positions, guaranteeing objectivity and impartiality of judgments.

The starting point here is the fact that family and marital relations at different times and among different peoples acquired a variety of forms (Mustafina, 1992; Dudarev et al., 2013; Osmonova, 2019). An example in this regard is the replacement marriage of the indigenous peoples of Chukotka, which existed until the beginning of the 20th century and was documented (Dudarev et al., 2013). A specific form of polygamy was preserved in Kazakhstan. A significant number of men, along with the senior wife (baibishe), also had a junior wife (tokal) (Mustafina, 1992). Moreover, in a modified form, this type of polygamy is currently being revived in Kazakhstan, albeit informally (Osmonova, 2019).

Consequently, there is every reason to believe that family and marital relations have evolved previously and will continue to evolve in the foreseeable future (Rotkirch, 2018; Sessler & Lichter, 2020). The interpretation of the reasons that determine the nature of such evolution can, of course, be different. In particular, the Marxist point of view, dating back to the monograph of F. Engels (Engels & Untermann, 2021), puts the transformation of the socio-economic structure at the forefront. Of course, it is absurd to deny the influence of the economy on society, however, the history of the twentieth century clearly shows that it is possible to indicate the reasons that determine the transformation of family and marital relations without resorting to the use of concepts of this kind.

In our opinion, the main reason for the qualitative changes in the structure of family and marital relations is the increase in life expectancy. This factor, of course, is associated with the economy (at least through ensuring fairly wide access to various types of medical services), but such an influence is not direct.

Life expectancy in the twentieth century (at least if we talk about the countries of the core of the world economic system) increased more than significantly (Olshansky, 2018).

The result was an increasingly significant gap between the ages of social and biological maturation. Note that this difference not only exists, but is legally recognized in most countries of the world. Biologically, a woman becomes an adult (i.e., capable of giving birth to a child at 13-14 years old). The age of legal capacity in Kazakhstan is 18 years.

The difference of 4-5 years is not so significant, however, throughout the 20th century, the difference between the ages of biological and actual social maturation has been continuously increasing.

For the largest cities of Kazakhstan (Astana, Almaty), the actual age of social maturation for the male part of the population is about 35 years. It is at this age that the overwhelming majority of young men are able to support a family financially, and most importantly, are able to bear responsibility for it.

Such a large difference between the ages of social and biological maturation cannot but lead to qualitative transformations of society, in particular, to the transformation of family and marital relations. At a minimum, it presupposes the presence of not two ages in the family (parents - children), but more.

The classical monogamous family (the formation and codification of which dates back to the 17-19 centuries) was actually two-age. Grandparents, of course, took part in the upbringing of the younger generation earlier, but, as the age pyramid shows even for countries like Italy (Fig. 4), this influence was qualitatively different even at the beginning of the 20th century.

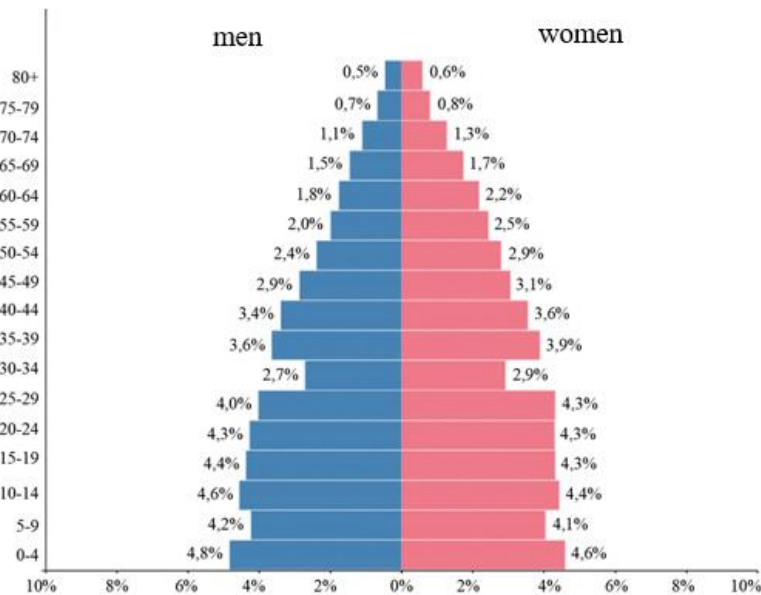


Figure 4. – Italy's Population Pyramid At The Beginning Of The 20th Century, According To The UN Website [Www.Unstats.Un.Org](http://www.unstats.un.org)

In that historical period, people who lived to the age of about 60 were not only comparatively few in number, they were “old people” in the classical sense of the term. For illustration purposes, we can cite the term “aksakal,” which is present in almost all Turkic languages and is used to denote a respected and venerable person. Its literal translation is white beard. People who lived to gray hair automatically became respected, firstly, because it was very difficult, and secondly, because there were quite a few people with life experience. On the contrary, people around 60 years of age currently lead an active lifestyle, including holding relevant positions in government organizations, private companies, educational institutions, etc. An illustration of this is the age pyramid of modern Germany, which shows the weight of people aged 55 to 65 in German society.

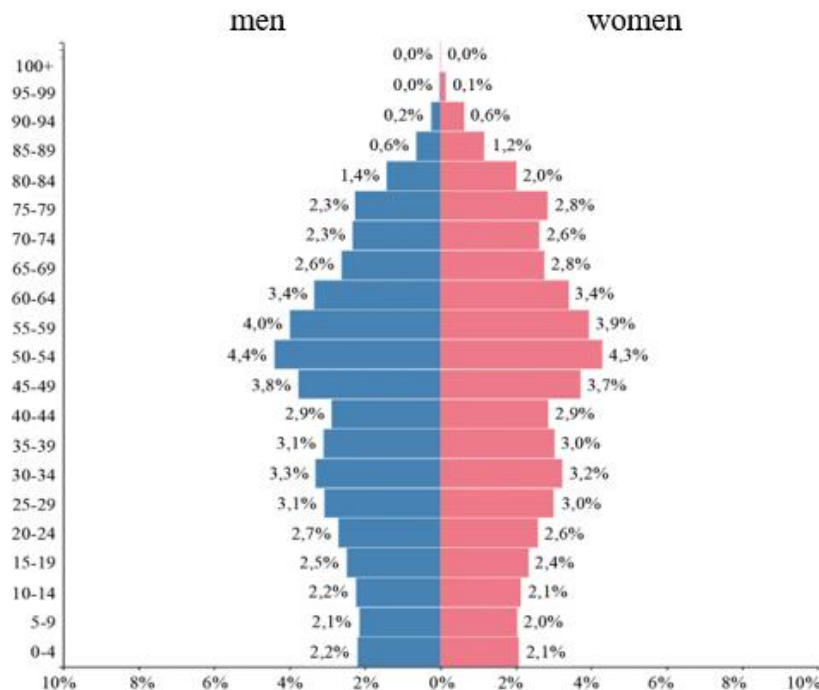


Figure 5 – Germany's Population Pyramid According To The UN Website Www.Unstats.Un.Org

These factors cannot but lead to a crisis of the classical monogamous family (which is clearly seen in the example of Kazakhstan). The age at which it was created at the beginning of the 20th century (20-25 years) corresponded to the achievement of social maturity.

Today, the male part of the population of Kazakhstan at this age, as a rule, is not ready to bear the corresponding responsibility, either financially or psychologically. There is every reason to believe that a similar situation is developing in many other countries of the world.

Based on this, it can be argued that the LGBT agenda is, among other things, a certain form of response to the challenge caused by the crisis of the classical monogamous family.

We are aware that there is a political component in this issue, but this medal also has a downside. Any concept will be assimilated by society then and only then, when the corresponding objective prerequisites for this are formed. No efforts of propagandists can force society to accept this or that concept if it is not ready for it to one degree or another. Apparently, public consciousness at an intuitive level (at the level of the collective unconscious) is aware of the need for fundamental changes in the sphere of family and marital relations, which, as shown above, is of an objective nature.

In this regard, the content of the modern stage can be considered as a spontaneous (if controlled, then only partly) response of society to the challenge of the crisis of the classical monogamous family.

It is curious to note that the nature of this response corresponds to the ideas of synergetics, specifically the idea of the formation of "order through chaos."

Let us recall that this idea has been discussed in the literature on fundamental physics, as well as on synergetics (Bushev, 1994; Das & Saha, 2021). According to this idea, the emergence of ordered structures of various natures (both physical and social) is preceded by a period when the behavior of the system is chaotic.

Such an analogy is, of course, rough. More precisely, it is purely illustrative, making it possible to formulate the following hypothesis.

In conditions where it is impossible to predict the nature of the form of family and marital relations that will adequately respond to the above challenge, there is nothing left to do but appeal to the plurality of options, based on the assumption that as a result of competition between them, the option that will best meet the new state of society will be formed.

With some degree of conventionality, it can be argued that those societies that - at a conscious or unconscious level - have perceived the need to respond to the challenge in question have entered the search stage. Humanity does not have a theory that would allow us to respond to this challenge with the necessary degree of persuasiveness, so there is only one way left – empirical, inextricably linked with the trial and error method. Nevertheless, at the level of practical work with people seeking the services of psychoanalysts in Almaty (the former capital of Kazakhstan), we can already make very specific arguments in favor of the point of view we defend.

### *Clash Of Sociocultural Codes from The Point of View of Psychotherapeutic Practice*

A significant portion of appeals to practicing psychoanalysts and psychologists (if we talk about statistics applicable to young people under 35 years of age) is due to the social status of the young family.

Such families in Kazakhstan are extremely unstable, which is directly indicated by official statistics. Specifically, for every 3 couples who got married in 2023, there is 1 divorce .

One of the central problems that Kazakhstani society faces is the problem of domestic violence, which women are subjected to, and this is typical for a wide variety of social groups (Snajdr, 2007; Zhetpisov & Alibaeva, 2016). This problem is also directly related to the impact of competing socio-cultural codes and the crisis of the classical monogamous family.

At the same time, it must be understood that young women in Kazakhstan, even those who face one or another form of domestic violence, experience enormous pressure from their environment. For example, a significant portion of older women, especially those who have accepted ideas that correspond to an archaic socio-cultural code, have an extremely negative attitude towards the very idea of divorce. Practicing psychologists encounter cases where a young woman, forced to talk about divorce, was bullied by her own older female relatives, who called her a prostitute to her face just for the very thought of divorce.

Another factor of psychological pressure is related to the fact that the environment often forces a young woman to marry a young man who is absolutely not ready to take on the corresponding responsibility, since he is not an adult socially.

The situation is aggravated by the fact that Kazakh traditions automatically consider a man aged 20-25, especially one who has created a family, as a man in the traditional sense of this term (responsibility, pronounced masculinity, demonstration of spiritual and physical strength, etc.). Ideas of this kind continue to be instilled in boys from a very early age.

Practicing psychologists in Kazakhstan often encounter a situation where girls in the family are subject to a special kind of discrimination – priority attention is given to boys as “the continuers of the family line”, “the hope of the family”, etc.

Narratives of this kind are in obvious contradiction with the real socio-economic situation in Kazakhstan. It is not surprising that the “family pillar” and “family progenitor” often ends up turning into an infantile creature who places the responsibility for solving all problems either on his wife or on older relatives, while continuing to demonstrate his own “masculine dignity” in every possible way.

This gives rise to a very specific type of psychological complexes and disorders already in the male part of the population of Kazakhstan. Since childhood, they have been instilled (even if latently, i.e. at the level of the socio-cultural code) that they can lay claim to some form of leadership (even if local, for example, in the family), while in reality they have nothing that could justify claims of this kind. This factor leads not

only to family and domestic conflicts, but also to conflicts in the workplace. Education focused on hypertrophied "masculine dignity" gives rise to excessive ambitions, unjustified self-esteem, etc. A socially adult person could overcome such difficulties on his own, but, multiplied by the actual infantilism of young people under 35, they often become insurmountable. In any case, to overcome them, the help of competent psychologists is required, who note an increase in the frequency of appeals with problems caused by such factors.

The list of specific psychological problems (up to disorders) caused by such factors can be continued for quite a long time.

Let's summarize. A young "man" in modern Kazakhstani realities in most cases is not able to fulfill the duties that tradition imposes on him by default - for objective reasons.

A certain part of Kazakhstani society, oriented mainly towards the Euro-Atlantic socio-cultural code, perceives the current situation quite adequately (at least on an intuitive level). Unfortunately, this part of society, encountering in everyday life the behavior of "men" brought up in the spirit of archaic traditions, often transfers this negative perception to the bearers of the corresponding socio-cultural code as a whole. This factor creates additional risks for socio-political stability in Kazakhstan. It also serves as confirmation of the point of view we defend - competition between various socio-cultural codes in Kazakhstan is obvious. Let us consider the relevant issues in more detail.

LGBT agenda as a factor in the information war in Kazakhstan: on the issue of converting risks into resources

The attitude of the population of Kazakhstan to the LGBT agenda, in our opinion, serves as an indicator of competition between several socio-cultural codes. For countries like Kazakhstan, this factor can both create additional risks (including from the point of view of the socio-political stability of the state) and create additional opportunities for the sustainable development of society.

A more than obvious risk for Kazakhstan is the use of the LGBT agenda as a kind of casus belli to incite internal discord. Destructive forces seeking to disrupt ethno-confessional harmony in Kazakhstan have already shown themselves in January 2022, when mass riots created a real threat to Kazakhstan's statehood.

Even a cursory analysis of Internet resources available to citizens of Kazakhstan clearly shows that there are destructive forces that continue to conduct information attacks on specific social groups. One cannot help but see that the competition between various socio-cultural codes, the bearers of which are citizens of Kazakhstan, creates a fairly favorable environment for the success of such attacks. Attempts to block individual extremist channels of information transmission are certainly justified tactically. However, if we approach the issue systematically, we should treat not the symptoms, but the disease itself.

With regard to Kazakhstan's realities, the "disease" in this case is obviously the lack of tolerance of citizens towards those with a different point of view and a different value system. Moreover, some Internet resources consider the DEI agenda (diversity, equity, and inclusion) from the same positions from which they consider the LGBT agenda, i.e. as a means of waging an information war aimed at deforming the socio-cultural code of Kazakhstan. At the same time, the fact that the discussion of the DEI agenda in current literature is conducted from a variety of positions (Barnett, 2020; Olzmann, 2020; Hattery et al., 2022), including the issue of artificial intelligence (Cachat-Rosset & Klarsfeld, 2023), is ignored.

Consequently, the question arises of adapting the DEI agenda to Kazakhstan's realities. To solve it, one certainly cannot ignore the factor of competition between various socio-cultural codes, which were mentioned above. This forces us to consider the DEI agenda from the most general positions, specifically, from the position of the theory of complex systems (Thurnet et al., 2018; Torres et al., 2021).

The implementation of the DEI agenda obviously corresponds to the "complication" of the social system. This factor, depending on the circumstances, can play both a positive and a negative role.

As follows from the most general models of complex systems, the “complication” of the system will be stable if and only if the individual subsystems complement each other and form a systemic whole of a higher level. On the contrary, if the “complication” corresponds to the introduction of inconsistent components into the system, then it loses stability.

In relation to the conditions in which Kazakhstan finds itself, there are all the prerequisites for implementing the first of the above options.

If we reason in terms of geopolitics, then Kazakhstan is a kind of “crossroads” experiencing the influence of several “civilizations” (the term is understood according to S. Huntington (Huntington, 2020)). This situation determines both possible risks and possible preferences. This situation is most closely connected with the risks and opportunities that the competition of several socio-cultural codes carries. Moreover, access to the “opportunities” arising from Kazakhstan’s “border” position in the geopolitical sense is closely linked to how fully the population of Kazakhstan understands them. One of the most important factors here is tolerance in the broadest sense of the term. The population of a state that claims to derive preferences from its geopolitical position must, first of all, be able to find a common language with people of any views and preferences.

It is in this regard that the LGBT agenda is so important.

There are two obvious possibilities. Either this agenda will continue to stimulate an ideological split in Kazakhstani society, or this example will clearly demonstrate how important socio-cultural diversity is for a “border” state, i.e. the presence of social (or other groups) that can find a common language with representatives of other states/cultures, etc. in the most simplified manner.

In the latter case, the risks are obviously converted into a resource. The tool in this regard is the promotion of a modernized DEI agenda in Kazakhstan (or rather, its version, maximally adapted to Kazakhstani realities).

The starting point here is the following thesis.

Specialists in the field of general biology and ecology have long recognized that biodiversity is a more than valuable resource (Chase et al., 2020; Marden et al., 2021).

It is time to recognize that socio-cultural diversity (at least for countries like Kazakhstan in the existing specific historical conditions) is an equally valuable resource. At the very least, its presence simplifies contacts with any external actors.

Perhaps this analogy is not complete, however, it obviously simplifies the promotion of the point of view we defend into the mass consciousness of Kazakhstanis.

Environmental discourse in Kazakhstan, as in many other countries of the world, has largely become an element of mass consciousness, and its perception is already weakly dependent on the socio-cultural code.

There is every reason to believe that the concept of socio-cultural diversity, which is urgently needed in Kazakhstan, can be implemented through the prism of environmental discourse.

The development of specific tools that meet this task is the material for the next work.

## Conclusion



Thus, discussions around the LGBT agenda in Kazakhstan should be viewed through the prism of competition between several socio-cultural codes, the bearers of which are citizens of Kazakhstan.

One of these codes is inherited from the former USSR. In this work, it is conventionally called Eurasian. The second reflects the influence of the traditions of the Kazakh ethnic group and is largely supported by the influence of Islamic states. The third was formed under the influence of the Euro-Atlantic system of views and values.

It is shown that the controversy associated with the LGBT agenda in Kazakhstan is nothing more than an indicator of the competition between these socio-cultural codes, the severity of which is amplified by the crisis of the classical monogamous family, which is developing for objective reasons.

Accordingly, the resolution of the observed contradictions can be achieved through the introduction of a modernized DEI agenda into the mass consciousness of Kazakhstani society. A convenient starting point here is environmental discourse, which makes it possible to illustrate the thesis that socio-cultural diversity is as valuable a resource as biodiversity for countries like Kazakhstan.

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