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## The role of traditions and customs in the prevention of juvenile delinquency in the Republic of Kazakhstan

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### Abstract

**Relevance.** The relevance of the study is due to the need to develop theoretical ideas about the role of traditions and customs in the prevention of juvenile delinquency in Kazakhstan, which is only growing every year. This paper presents a general characteristic of juvenile delinquency in the Republic of Kazakhstan. It is based on the analysis of data related to the prevention of youth crime in Kazakhstan using various approaches and tools.

**Purpose.** The purpose of this study was to provide a general picture of juvenile delinquency in Kazakhstan and identify the importance of religious, spiritual, family, moral, cultural, and national traditions and customs in the fight against this phenomenon.

**Methodology.** The study uses methods of statistical analysis, analogy and generalisation, and formal-legal and formal-logical approaches.

**Results.** The study identified the features and importance of the introduction of religious, spiritual, family, moral, cultural, and national traditions and customs in the prevention of juvenile delinquency. Special attention is paid to how these factors can influence the formation of positive values, ethical principles, and norms of behaviour among young people. The study also describes the role of the state and society in the prevention of juvenile delinquency in the Republic of Kazakhstan. Various strategies and measures taken by the state and the contribution of public organisations and other social institutions in the process of preventing and combating crime among young people are considered.

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**Conclusions.** The results of the study can be useful for the development of effective strategies and programmes for the prevention of crime among young people in Kazakhstan, based on the cultural and social characteristics of this country.

**Keywords:** system of national values; cultural code; social institutions; crimes among youth; institute of property.

## **Introduction**

In the modern society of the Republic of Kazakhstan, the formation of juvenile delinquency is a problem that requires immediate attention and an integrated approach. The high level of crimes committed by minors is explained by a number of social factors and destructive influences on established social institutions responsible for working with adolescents. Such negative phenomena lead to a systematic increase in juvenile delinquency. Notably, the reason for this situation is not only the presence of these factors but also the decline of spirituality in society.

Basically, crimes committed by minors are aimed at violating public relations related to the institution of property, such as theft, robbery, and threatening people's lives and health, including murder and various forms of physical violence [1]. However, in the conditions of rapid social development of modern society, minors can also commit crimes related to the carrying, storage and use of weapons, involvement in illegal armed formations, theft of vehicles, and drug trafficking. Researchers A. Thompson and S.N. Tapp [2] note that the modern motivation of minors in committing crimes has undergone substantial changes, showing a more pronounced financial orientation, which is confirmed by statistical data. Currently, financial motivation prevails, and, consequently, valuable things become objects of criminal encroachments.

In the modern context, the prevention of juvenile delinquency requires a revision of the existing system of precautionary measures, especially criminal legal measures that are not effective enough. The use of folk traditions and customs contributes to the formation of a sense of belonging and love for the state among young people. Through folk artistic expressions and cultural practices, accumulated social and cultural experience, folk traditions are transmitted, providing a strong link between the past and the future of the country. However, the modern generation is not always fully familiar with the customs and traditions of its people. Therefore, the question of the role of traditions and customs in the prevention of juvenile delinquency is relevant and requires an in-depth examination in the conditions of the modern development of Kazakhstan as a state. In the context under consideration, positive traditions and customs, which are a means of restoring spirituality and raising the level of morality and culture of society, have been the subject of scientific studies by Kazakhstani researchers. A study by E. Yerzhanov and T. Nezir [3], is designed to examine the rich life experience that the Kazakh people have accumulated in various historical periods and its close connection with the natural and geographical features of the environment. This study presents an extensive overview of the views of both Kazakhstani and foreign researchers on superstitions related to the upbringing of children, overcoming foreign habits and preventing possible risks.

Sh.S. Rysbekova et al. [4] consider the relevant problem of the formation of competencies necessary for

effective prevention. One of the ways to solve this problem is to include relevant subjects in higher professional education programmes that highlight the problems of protection from anti-propaganda of religious extremism. A study conducted by T.G. Nezhina and A.R. Ibrayeva [5] emphasises that the high level of power, collectivism, and avoidance of uncertainty explain the behaviour of citizens of Kazakhstan, who conventionally rely on assistance from the government and extended families, and pay little attention to imported aid networks that go beyond their usual system of reference points. In Kazakhstan, in particular, local and well-defined communities of extended families and neighbours, where people often interact and provide tangible economic and psychological support to each other, should be integrated into foreign aid projects. U.M. Yessenbekova et al. [6] consider the cultural and educational mission of modern media related to the spiritual and cultural education of young people in Kazakhstan. The study describes the role of mass media in establishing social standards of behaviour, communication, and activity that directly affect the process of socialisation. In another study conducted by U.M. Yessenbekova [7] the activities of TV channels performing the function of cultural and educational broadcasting are analysed. The results of the study allowed compiling an average portrait of the younger generation.

Currently, traditions and customs are usually transformed into religious canons, norms of law and morality, which requires consideration when developing counteraction measures. The above determined the choice of the study subject and its scientific and practical relevance. Therefore, the purpose of this study is to identify the importance of traditions and customs in preventive measures to combat juvenile delinquency in Kazakhstan. Based on this, the following tasks were set:

1. Analyse the problem of preventing juvenile delinquency in Kazakhstan using traditions and rituals.
2. Identify the role of the state and society in the implementation of preventive measures and measures that contribute to the prevention of juvenile delinquency in the Republic of Kazakhstan.

## **Materials and Methods**

In the theoretical aspect of this study, a combination of a general scientific dialectical method and a phenomenological approach is used, which provides a basis for analysis. The application of the dialectical method allows obtaining a comprehensive understanding of traditions and customs as phenomena of social reality and their potential impact on the crime rate. This method helps to identify the essence, content, and interrelation of traditions and customs in the context of preventive measures. The phenomenological approach, in turn, allows considering traditions and customs as immaterial phenomena, the action of which is supported by public beliefs, opinions, and faith in their fidelity, irrefutability, value, and historical importance. This approach allows

analysing the deep motivations and meanings that people attach to traditions and customs and exploring their role in shaping social reality. Thus, the use of the dialectical method and the phenomenological approach in the examination of traditions and customs in the system of measures to prevent juvenile delinquency provides a comprehensive understanding of their role and importance. These methods allow analysing their impact on behaviour and decision-making in society.

The application of the formal-logical method in the analysis of traditions and customs in the system of measures to prevent juvenile delinquency allowed identifying the nature of these traditions and customs through the analysis of the norms of the Criminal Code of the Republic of Kazakhstan. By applying a systematic approach in this study, traditions and customs in the context of preventive measures to prevent crime are considered as interrelated elements that are part of an integrated system that can influence the reduction of crime. Special attention is paid to the substantial preventive role played by spiritual and family traditions and customs, due to their wide dissemination and application within the framework of national and cultural norms and values. The application of the phenomenological approach in this study allows considering traditions and customs as immaterial categories, their essence is supported by public opinion, beliefs and faith in their correctness, irrefutability, value, and historical authority. Traditions and customs are characterised by long-term use and precede formalised legal norms, being the fundamental basis of social norms and understanding of law and moral and legal reality. The approach of phenomenology allows exploring the influence of traditions and customs on behaviour and decision-making in society more deeply, identifying their importance and role.

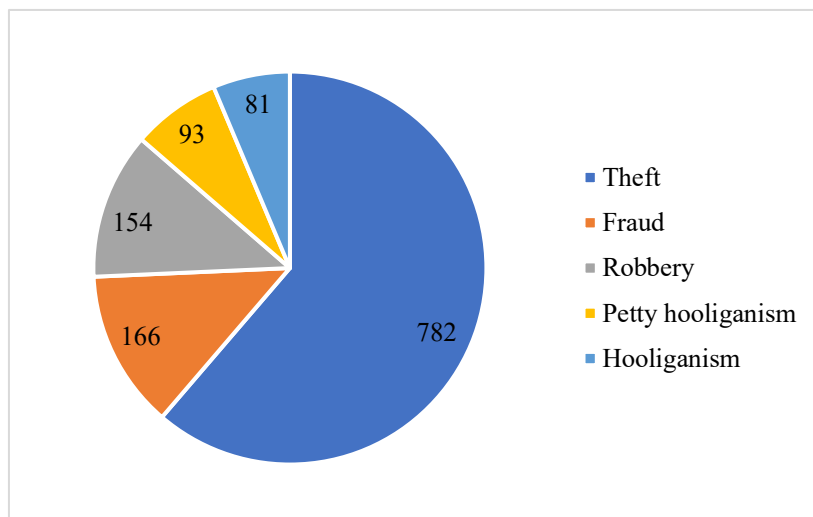
In the course of the study, the norms of legal sources, including both national and foreign or international law, were involved to fully comprehend and substantiate the

problems. Normative legal studies focus on the systematic analysis of positive law, principles and doctrines of law, the implementation of legal analysis of cases, the systematisation of legal norms, the establishment of the level of legal consistency, and comparative jurisprudence and the history of law. That is why such studies are widely used in the legal literature. Legal materials that are subject to review and analysis in regulatory studies cover various types of legal sources: primary, secondary, and tertiary. Primary materials include laws, norms, and other regulations that directly regulate criminal justice and have a direct impact on the legal system. Secondary materials include comments, interpretations and scientific papers that help clarify and apply laws and regulations, providing additional legal education and interpretation.

## Results and Discussion

### Prevention of juvenile delinquency in Kazakhstan through traditions and rituals

Juvenile delinquents represent a special typological group and differ from adult offenders not only by the nature and degree of public danger of the crimes committed but also by unique personality traits associated with their insufficient social maturity and limited intellectual development. One of the main features of juvenile delinquency is that they often commit crimes related to disorderly conduct, theft, hooliganism, and other minor offences. This is due to their special social status, personal characteristics and lack of formation of moral values and norms of behaviour. Juvenile delinquents are often influenced by a negative social environment, family problems, insufficient educational work. The analysis of the types of crimes committed by minors and the identification of factors affecting their criminal activity allows developing effective prevention and rehabilitation measures aimed at the socialisation and re-socialisation of juvenile offenders (Figure 1).



Source: [1].

Widespread traditions and customs are of great importance in the system of crime prevention measures, as they are important factors that form the causes and conditions that contribute to the emergence of crime. In accordance with the classification of the causes and

conditions of crime proposed by A. Chartofili and E. Fokides [8], traditions and customs influence subjective factors (by their nature), as they cover all aspects of personality. Kazakh culture and traditions have a rich legacy, including specific rituals and customs associated

with religious beliefs and historical features. The education of young generations and the prevention of offences are important for the social stability and development of the country. Some Kazakh traditions and their influence on the upbringing and prevention of offences among minors are reviewed below.

Kazakh traditions and customs related to the presentation of gifts, such as “Suyinshi” (the groom claiming the bride’s hand), “At mingizip shapan zhabu” (the groom’s gift to the bride’s parents), “Bes zhaksy” (the groom’s gift for his bride), and “Baigazy” (the groom’s gift for brothers and close relatives’ brides), have deep historical roots and strong social values in the culture of Kazakhstan. Kazakh traditions and customs related to the presentation of gifts can play a positive role in the prevention of juvenile delinquency, especially if they are promoted and supported within the framework of modern Kazakh law. Some examples of specific laws or rules of law and order that can support these traditions and contribute to crime prevention include the following:

1. The Law of the Republic of Kazakhstan “On the Rights of the Child in the Republic of Kazakhstan” dated August 8, 2002 No. 345-II: this law establishes the rights and protection of the interests of children. Kazakh traditions of gifts, such as “Baigazy” (a groom’s gift for brothers and close relatives of the bride), can help strengthen family ties and social support for children. This can help in creating a favourable environment for their upbringing, reducing the likelihood of crime and negative behaviour of minors.

2. The Law of the Republic of Kazakhstan “On the prevention of juvenile delinquency and prevention of child neglect and homelessness” dated July 9, 2004 No. 591-II: in Kazakhstan there is a law aimed at preventing juvenile delinquency and providing them with social support. Traditions associated with the presentation of gifts can be used as a means of forming a normal social adaptation and inclusion of minors in society. This can help them develop an understanding of the rules of behaviour and social responsibility.

3. The Law of the Republic of Kazakhstan “On Combating Corruption” dated November 18, 2015 No. 410-V: active measures are being taken in Kazakhstan to combat corruption. Kazakh traditions related to the presentation of gifts can be regulated in such a way as to exclude corrupt practices. For example, legislation may limit the value of gifts and prohibit officials from receiving gifts in certain situations. This helps to ensure integrity and integrity in public services and strengthen zero tolerance to corruption.

Kazakh traditions and customs related to mutual assistance, such as “Asar” (mutual assistance in rural areas), “Zhylu” (hospitality), and “Belkoterer” (voluntary mutual assistance in work), play an equally important role in preventing juvenile delinquency. These traditions contribute to the formation of strong social ties, mutual respect, and responsibility in society. Modern Kazakh law supports these traditions by establishing laws and regulations that contribute to the prevention of juvenile delinquency and support mutual assistance in society. Below are examples of laws and rules of law and order, the support of which contributes to the Kazakh traditions of mutual assistance:

1. The Law of the Republic of Kazakhstan “On Social Protection of Persons with Disabilities in the Republic of Kazakhstan” dated April 13, 2005 No. 39-III: this law establishes social protection measures, including support and assistance to the population in difficult situations. Traditions of mutual assistance, such as “Asar” (mutual assistance in rural areas), can be interacted with social support measures provided by law to prevent crime and social exclusion of minors.

2. The Law of the Republic of Kazakhstan “On narcotic drugs, psychotropic substances, their analogues and precursors and measures to counteract their illicit trafficking and abuse” dated July 10, 1998 No. 279-I: active measures are being taken in Kazakhstan to combat drugs and drug addiction. Traditions of mutual assistance, such as “Belkoterer” (voluntary mutual assistance in work), can contribute to the formation of healthy values and the prevention of juvenile delinquency, especially in the context of the drug problem.

3. The Law of the Republic of Kazakhstan “On State Youth Policy” No. 285-V of February 9, 2015: There is a law in Kazakhstan aimed at protecting and supporting the interests of young people. This law establishes the rights of young people, including the right to development and social support. Traditions of mutual assistance, including “Asar” and “Zhylu”, can be correlated with the law on youth, supporting the values of solidarity, respect, and support for young people. This can contribute to their integration into society, prevent crime, and adverse behaviour, and contribute to their positive development and self-affirmation. Such traditions can be used as tools for educating and socialising young people, helping them to become active and responsible members of society.

Kazakh traditions and customs related to the reception of guests, such as “Konakasy” (hospitality), “Konakkade” (meeting guests), “Yerulik” (exchange of gifts during a visit), and “Toy dastarkhan” (family table during celebrations), play a role in preventing juvenile delinquency. These traditions contribute to the strengthening of social ties, the formation of mutual respect, and the creation of a harmonious family and social environment. Modern Kazakh law supports these traditions and customs by providing laws and regulations that contribute to the prevention of juvenile delinquency and support hospitality and the culture of hosting guests. Below are examples of specific laws and rules of law and order that support these traditions:

1. The Law of the Republic of Kazakhstan “On National Security of the Republic of Kazakhstan” dated January 6, 2012 No. 527-IV: there is a law in Kazakhstan aimed at ensuring security and public order. Kazakh traditions and customs related to hosting guests must comply with this law, their implementation should not violate public safety and order.

2. The Law of the Republic of Kazakhstan “On Culture” dated December 15, 2006 No. 207-III: The Kazakh Law on Culture establishes a policy of support and development of the country’s cultural legacy. Traditions and customs of hosting guests, such as “Yerulik” and “Toy dastarch” can be welcomed within the framework of the law on culture, as they contribute to the preservation and promotion of national culture and traditions. The support of these traditions in legislation helps to strengthen cultural

identity and national unity and also contributes to the formation of respect for cultural values and traditions among the younger generation.

The ancient customs of the Kazakh people play an important role in preventing juvenile delinquency. These customs reflect values and norms aimed at the formation of moral principles, mutual assistance, justice, and respect for others. Some of them and their possible role in crime prevention are presented below:

1. Tugan zherge aunatu (respect for the native land): this custom fosters love and responsibility for the native land and the environment. The support of laws and regulations related to the protection of the environment and natural resources can prevent environmental crimes that may be committed by minors.

2. Auzyna tukirtu (mutual assistance): this custom is to help those in need and provide support to those in need. Rules and laws aimed at social protection and assistance to children, families in difficult situations, and low-income groups can help prevent crime associated with forced behaviour and despair.

3. Ashamaiga mingizu (justice): this custom calls for fair treatment and respect for the rights of others. Laws that guarantee equality before the law, prevent discrimination, and ensure that cases are dealt with fairly can help prevent crimes such as violence, robbery, and crimes due to intolerance.

4. Bastangy (family values): family is important in Kazakh culture. The support of family values and the strengthening of the institution of the family, including through laws ensuring the protection of children's rights, the resolution of family disputes and domestic violence, contributes to the prevention of crime related to family conflicts.

In general, Kazakh traditions, such as family values, respect for elders, betikke salu (taking care of children), and involvement in conventional games and sports play an important role in educating the younger generation and preventing offences. These traditions help to form morality, discipline, respect for rules, and develop a healthy lifestyle among young people, which contributes to the creation of a harmonious and stable society. However, not all traditions necessarily have a positive connotation and may be a reflection of outdated living conditions. For example, some practices related to marriage may not always correspond to modern ideas about equality and free choice. Traditions and customs also influence the causes and conditions of crime in relation to their content and mode of action since they are associated with the moral formation of the individual and are a source of influence on the socio-political policy of the state, which determines the atmosphere in society, which affects the individual.

Considering the above, the concept of "traditions and customs" in the context of crime prevention measures should be understood as components of the socio-cultural legacy that are passed from one generation to another and affect the relationship between people, preserve moral and spiritual values, and also contribute to the formation of law-abiding behaviour. They include professional knowledge, ideas and examples of lawful behaviour acquired during the development of society. This definition does not separate traditions and customs, as they play a fundamental role in the formation of a crime prevention

system. Investigating the field of morality, spirituality, religion, and culture is an important aspect of the analysis of traditions and customs, understanding their real impact on the crime rate at various levels of society. They are an integral part of the socio-ethical foundations of responsible behaviour of an individual. Thus, examining traditions and customs in the context of crime requires an analysis of their role and impact on social behaviour, and a distinction between negative and positive aspects that they may represent for society in general.

Special attention is paid to the research devoted to the socio-philosophical and cultural analysis of the role of traditions and customs in the life of society and the formation of personality. In this area, comprehensive studies have been conducted by researchers such as A. Bélanger et al. [9]. They presented a multifaceted analysis of the phenomenon of ethno-cultural tradition. One of the substantial aspects is the theoretical and methodological analysis of spiritual and moral traditions conducted by D.N. Nurmanbetova and A. Sailaubekkyzy [10]. Their work clarified the idea of the role of ethnic traditions and values in the formation of a modern personality. In addition, the socio-philosophical conceptual foundations of the existence and reproduction of the spiritual and moral tradition in society were developed. In the study by R. Stamova et al. [11] the role and importance of aesthetic education in the development of a humanistic worldview was analysed and substantiated, with special attention to cultural traditions in the process of education. S.M. Mathews and A. Savarimuthu [12] conducted a study on cultural traditions of law, where they were considered not only as the basis of modern civilisations but also their influence on the formation of the worldview of various peoples was considered. The philosophical and theoretical analysis of the aesthetic foundations of the national cultural tradition in the context of its originality as an aesthetic phenomenon was conducted by F. Jiménez [13]. The study allowed identifying the features of this tradition and its influence on the aesthetic field.

These studies demonstrate a comprehensive and thorough study of the phenomena of traditions and customs and also allow accepting the concept of tradition and custom established within the framework of social sciences. They also determine the specific features of their manifestation at different levels and create a theoretical basis for the development of crime prevention strategies and measures that consider the importance of traditions and customs in the context of Kazakh society. Thus, scientific research in this area plays an important role in shaping crime policy and creating effective crime prevention mechanisms based on considering traditions and customs [14]. Analysing the place and role of traditions and customs in the system of general social measures to prevent crimes, they play an important role both in formal and substantive aspects. For example, the formal side of moral traditions can be expressed through social events such as visits to orphanages by volunteers or charitable organisations. The content of such traditions embodies the ideas of humanity, kindness, and compassion. Often the choice of a person's behaviour is determined by their previous experience, value orientations, and beliefs.

Traditions and customs passed down from one generation to another affect the field of the unconscious,

which some criminologists have paid special attention to [15]. Researchers such as B.G.M. Hawali and D. Cyrielle [16], G. Prause et al. [17], investigated the mechanisms of criminal behaviour and noted that psychological aspects related to the relationship of consciousness and the unconscious help to understand the internal motives of such behaviour. However, the rationalistic concept of behaviour prevails in criminological research. The crime is often presented as a purposeful act committed consciously, reflecting the selfish interests of the offender. However, this does not always correspond to reality, and in practice, such an idea of a crime leads to the fact that educational and coercive measures are focused on a simplified idea of the individual. A. Božek et al. [18] considered spirituality as one of the determining factors of human behaviour. Therefore, the value of traditions and customs as a means of preventing crimes lies in their ability to influence the spiritual field of the individual, contributing to the formation of their legal culture and ethical principles. Traditions and customs based on the values of justice, solidarity, and respect for the rights of others can serve as a powerful incentive for law enforcement and nonviolence. By supporting and promoting such traditions, society creates a favourable environment where offences are considered as something unacceptable. Thus, understanding the role and importance of traditions and customs in preventive measures against crimes requires considering their impact on the spiritual and ethical aspects of the individual. The development and support of positive traditions based on universal values contributes to the formation of harmonious and responsible behaviour in society.

Thus, research in the field of traditions and customs opens up prospects for the development of effective approaches to crime prevention based on the active use of this rich legacy of socio-cultural values and norms. This allows considering not only the formal aspects of social measures but also their content, which determines the influence of traditions and customs on the formation of morality and social responsibility of the individual. Based on the analysis of public utility and influence on personality in the context of crime, it is proposed to identify socially acceptable traditions and customs that have preventive potential and contribute to the formation of legal behaviour. On the other hand, it is proposed to conditionally attribute to negative (or criminal) those traditions and customs that have a criminogenic influence and contribute to the formation of deviant behaviour. These criminal traditions and customs are connected with the criminal subculture and contradict the norms of social cooperation and legality.

Considering that traditions and customs can exert their influence with varying degrees of intensity, and depend on subjective factors, it is proposed to distinguish the so-called mixed group of traditions and customs. This group can have both criminogenic and preventive effects, depending on the specific situation and context. Research in this area opens up prospects for the development of targeted measures and programmes based on the use of positive aspects of traditions and customs and for a more effective fight against criminogenic influences. Religious traditions and customs are interrelated and reflect the mentality and culture of the nation, including the

acceptance or rejection of external influences that are not consistent with the national idea. Measures to prevent crimes should be proportionate to the spiritual values and interests of the people.

Spiritual, family, moral, cultural, and national traditions and customs also play an important role in the prevention of crimes. Particular attention should be paid to the incorporation of these traditions and customs into the field of family and household relationships since they have a preventive character. Considering this, the development of measures to prevent crimes should include the support of spiritual and family traditions and customs. This can be done through specialised activities aimed at supporting and developing family values, training in the skills of constructive conflict resolution within the family, and the development of moral consciousness. Notably, the use of spiritual and family traditions and customs in the system of criminal law policy should be conducted considering the cultural and social characteristics of each society. This will allow dealing with crime problems more effectively and creating a favourable environment for the formation of legal behaviour and compliance with laws.

Family conflicts, mostly non-systemic and beyond the control of legislation, are often caused by the legacy of ancient traditions, customs and psychological stereotypes, including negative socio-cultural and moral factors. Consequently, the effective prevention of many family crimes can be achieved through the integration of family traditions and customs into the system of public precautions. However, certain spiritual and family traditions are also reflected in the framework of specialised criminological activities. For example, law enforcement agencies are engaged in countering child neglect, and educational institutions and teachers conduct periodic surveys of children to identify criminogenic factors in the family. Considering that state intervention in family life occurs only on the initiative and with the consent of interested persons who need help and protection, it is necessary not only to popularise spiritual and family traditions and customs but also to use social advertising to raise awareness of the role of prior notification of the relevant authorities about the possibility of domestic violence. These studies confirm that prolonged exposure to violent content on the developing brain in childhood can have a negative impact on psychological and emotional well-being and in the long term contribute to the manifestation of aggressive behaviour [19].

Notably, the influence of upbringing on aggression is not the only factor determining the behaviour of young people. Individual personality characteristics, genetic factors, social environment, and other variables also play a role in the formation of aggressive behaviour. In addition, studies have shown that family dynamics and the quality of interaction between parents and children are of substantial importance in preventing aggression in young people. Parental affection, emotional support, and the establishment of clear boundaries and rules help to form healthy interpersonal skills and emotional well-being, which in turn reduces the likelihood of aggressive behaviour. Consequently, researchers recommend paying attention to parenting, creating a safe and supportive environment for children, and conducting educational programmes aimed at understanding the consequences of

violence and developing skills for constructive conflict resolution. These measures can play an important role in reducing the level of aggression and creating a more harmonious society where each individual can realise their potential and interact with others in peace and understanding.

Spiritual and family traditions and customs based on religious beliefs call for the development of love and care for parents, loved ones. In Kazakhstan, such traditions are reflected in legislative acts and implemented through various measures aimed at protecting childhood and motherhood, creating favourable environments for existence, ensuring the protection of the rights and interests of minors and young people, countering neglect, and many other measures. Among the main spiritual and family principles and practices that perform a preventive function to varying degrees, the following should be noted [20]:

1. Respect for parents and adults, which contributes to the formation of children's awareness of the importance of authority and respect for elders.

2. Raising children in an environment of love, mutual assistance and friendship, which helps to develop emotional support and relationships based on mutual understanding and tolerance.

3. The practice of acts of mercy, which instils in children and adults' humanity and compassion for those in need.

4. involvement in an active, healthy life and creative activity, which contributes to the development of physical and mental activity, and the prevention of adverse behavioural manifestations.

The mentioned spiritual and family traditions and customs in general are able to prevent negative socio-legal phenomena, such as domestic violence. This phenomenon is due to the deep historical background associated with the low status of women and children in society, which led to the formation of stereotypes regarding them as consumer objects. Nevertheless, spiritual and family customs and traditions serve as a means of preventing the commission of various offences, such as evading the helping parents unable to work, evading the payment of alimony for the children, animal cruelty, and other illegal acts. Through family education, which plays an important preventive role in criminology, the spiritual development of the child receives the necessary direction and forms their understanding of moral norms, ethical values, and social responsibilities. In addition, it is important to actively promote and support these spiritual and family traditions and customs through social campaigns and educational programmes so that they become an integral part of the public consciousness and everyday life of citizens. Such an integrated approach to the promotion and strengthening of spiritual and family values will help reduce the crime rate in society and create a favourable environment for the development of future generations.

The formation of a law-abiding and morally responsible person is a complex and multidimensional process based on the introduction and consolidation of spiritual, family and religious traditions and customs. In this context, respect for parents occupies an important place, because it not only contributes to the formation of harmonious relationships within the family but also serves as a foundation for the development of a child's sense of

trust, respect, and acceptance of social authorities. Moreover, respect for adults, as a fundamental principle, contributes to the formation of a child's social interaction skills, empathy, and understanding of other people's views [21]. This aspect of education also contributes to the formation of conscious consumer behaviour and environmental literacy in future generations. Educating values and hospitality is one of the key aspects of spiritual and family traditions. This includes instilling in children an understanding of the importance of interpersonal interaction, tolerance, respect for the differences and cultural legacy of other people. Moral and ethical traditions and customs in Kazakhstan not only determine values and norms of behaviour but also influence the development of motivational aspects of an individual. One of the main elements of moral traditions is respect for elders and respect for the hierarchy of age. In Kazakh society, the importance of wisdom and experience of the elderly is emphasised, and the younger generations should express respect and subordination to the elders [22-25]. This is expressed in a special form of appeal to the elders and the use of specific rituals and protocol in interaction.

Another important aspect of Kazakh morality is hospitality. Guests in Kazakhstan meet with special warmth and cordiality. Accepting and treating guests is considered an honourable duty, and the hosts strive to create comfortable conditions for them and offer a plentiful meal. This display of hospitality reflects concern for other people and willingness to share their resources. Honesty, honour, and justice also occupy a central place in the moral traditions of Kazakhstan. Adherence to the principles of honesty, compliance with agreements and promises are integral components of Kazakh morality [26; 27]. Awareness and respect for these traditions and customs contribute to the maintenance of harmonious relations in society and the formation of stable value orientations among its members. The observance of moral principles contributes to the development of social responsibility, mutual understanding, and solidarity within society, and also creates the basis for ethical behaviour and moral decisions in various fields of life. It is important to preserve and transmit these values and traditions to future generations to ensure the stability and well-being of Kazakh society in the long term. The criminal subculture excludes the observance of cultural traditions and customs, therefore it is important to actively counteract it using the power of cultural potential and influence. The dissemination of cultural traditions is conducted through various cultural institutions, such as philharmonic halls, television and radio stations, cinemas, publishing houses, museums, libraries, and clubs [28-30].

School lessons are aimed at the direct transmission of national, cultural, and moral traditions and customs, which are enshrined in the educational policy of the state. An example of the moral traditions that were introduced to young people in Soviet times and were part of the general system of legal education is educational materials that contribute to the socialisation of the individual. In the middle of the 20th century, moral traditions in educational institutions, especially in secondary schools, were expressed through a number of rules to develop the moral worldview of students, raise the cultural level and form the spirit of a law-abiding citizen [31-34]. These rules

included: love for the Motherland and the people, respect for other people, modest and polite behaviour, honesty, responsiveness, the ability to self-criticism, respect for the opinion of the team, execution of assignments, physical hardening, sports activity, the struggle for cleanliness, and compliance with personal hygiene rules [3; 35]. These norms were fundamental in the formation of the ethical characteristics of an individual and had a preventive value in relation to crime. As a result, there continue to be tendencies in schools to impose negative social roles and unproductive practices. However, in modern Kazakh society, the formal attitude to traditions and customs leads to the loss of their authoritative importance compared to past centuries, when they had a stronger influence on the individual. Based on the above, despite the dynamic development of social relations, people's attitude to traditional values and moral norms in most cases remains unchanged.

From the presented it can be concluded that mainly family norms and practices have a substantial impact on the formation of the desires and preferences of the child. Therewith, the influence of these social norms on the formation of personality is enhanced through the process of their socialisation, which is the integration of the individual into society and various social groups, institutions, and organisations. This process is conducted by introducing cultural components, socio-cultural norms and values, based on which socially substantial personality attributes are formed.

### **The role of the state and organisations in the prevention of juvenile delinquency in the Republic of Kazakhstan**

Against the background of continuous economic reforms, political instability, and the destruction of the state structure, there is a rapid change in ideological and socio-psychological processes that have a destabilising effect on minors when choosing between real social values and imaginary, artificially created values. As a result of the rapid deformation of consciousness under the influence of such processes, young people strive for easy and quick enrichment at the expense of the state, using violence, deception, and force to achieve their goals. This is the main factor in the formation of the ideological component of the process of integration of minors into society by defining ideological guidelines.

The dynamics of destructive processes in economic development are accompanied by the presence of a stable negative ideological component based on the priority of money, property, and power in power structures [36-38]. This leads to the formation of stereotypes of criminogenic behaviour among young people. The lack of due attention of the state to this problem contributes to the formation of an anti-legal and criminal system of value orientations, rules, and norms of behaviour, the motivational-need field of minors. The high level of mercenary crime among minors is caused by destructive processes in the economic field. The lack of a consistent socially oriented reform policy leads to economic, social, and demographic inequality in the employment of the population, which leads to an increase in unemployment, a reduction in the number of jobs, and the closure of enterprises [39; 40]. One of the important normative legal acts contributing to the implementation of moral and cultural traditions is "On

approval of the concept of the state youth policy of the Republic of Kazakhstan for 2023-2029" [22]. This document is the basis for the development and implementation of measures and programmes aimed at supporting and developing youth in the country.

The cultural strategy is an integrated approach covering various fields, including art, the film industry, publishing, preservation of cultural legacy, museum business, and the language policy of the state. Research in the field of the literature shows that the decline in attendance at cultural institutions is due not only to the development of the Internet and information technologies, but also to the alienation of the general population from the cultural process, and the inaccessibility of cultural goods for many citizens due to high costs [23; 41]. Reducing the crime rate is the result of effective preventive work. Traditions and customs play an important role in this process, especially at the stage of crime prevention. The moral and spiritual foundations of society, cultural traditions, religious principles, and other factors help to develop appropriate precautions and lead a person away from committing a crime. The social crisis in Kazakhstan is caused by the loss of connection with the spiritual traditions of a unique culture and the desire to imitate Western financial civilisation [24; 42]. In this regard, the national policy of the state should be based on strengthening positive traditions and customs of society, and their support and implementation.

Currently, Kazakhstan's society is facing limited opportunities to receive quality education for people living in disadvantaged social groups, moral and spiritual decline, the spread of violence and cruelty through the media, and the growth of neglect, homelessness, and vagrancy among children and adolescents, which threatens national security. In accordance with the provisions of the Law of the Republic of Kazakhstan "On National Security of the Republic of Kazakhstan" [25], one of the most important aspects of Kazakhstan's national priorities is the preservation and strengthening of the material-moral and ethical values of the Kazakh society. The recognition of the importance of spirituality, morality and physical health of the nation as components of national interests is enshrined in law. It is necessary to introduce various traditions, such as the week of good deeds, parents' week, and other similar events to strengthen the preventive role of educational institutions [43; 44]. These measures are aimed at the formation of moral traditions among students. Within the framework of general education schools, a positive trend can be noted in the development and implementation of measures aimed at preventing negative phenomena among students. These actions include:

1. Development of an Internet platform that provides information to students, parents, and other participants in the educational process about family upbringing, healthy lifestyle, spiritual and ethical values, and the prevention of negative phenomena among young people.
2. Involvement of students in the creation of social advertising aimed at preventing negative phenomena in society.
3. Conducting and taking part in competitions for the best informational and educational material, such as postcards, posters, articles in school newspapers, drawings,

literary works, and booklets that promote a healthy lifestyle and counteract smoking and drugs.

4. Conducting various events within the framework of educational initiatives of the month, decade, week, thematic days, and other similar events.

The joint work of educational institutions with law enforcement agencies, in particular, with the criminal police, plays an important role in the prevention of offences and crime among children [45-47]. In addition, the presence of commissions for the prevention of offences in schools is also an integral part of preventive activities. Social control provided by traditions and customs plays a substantial role in regulating people's behaviour in accordance with the interests of society. Researchers consider customs within the framework of social control as forms of suggestion that can have a protective effect on the crime rate. The main mechanism of influence is informal social control, which is conducted by non-governmental organisations, individual citizens, and the immediate environment (relatives, friends, neighbours, colleagues) [26]. Traditions and customs perform various functions, including orientation, regulation of social relations, and the establishment of patterns of behaviour. Within the framework of internal social control based on spiritual beliefs, motivation and interests of the individual, the meaningful role of traditions and customs is expressed. This type of control contributes to the self-education of the individual, enabling the resistance to criminal influence. N.H. Elmurzaeva and A.M. Suyarov [27] identified a number of conditions, including positive self-esteem, purposefulness, good self-control, resilience in life difficulties, and recognition of legal norms, implementing which is important to achieve self-education.

Family control over personality behaviour is an important factor in detecting deviant behaviour in time and preventing its further spread through the method of persuasion. This type of control contributes to the formation in the self-consciousness of the individual of prohibitions on immoral acts and gross violations of the law in the future. In addition, preschool educational institutions are also subjects of informal social control. They play an important role since children under the age of 6 are at the initial stage of socialisation. Educational traditions and customs based on the emotional component of the game are of great importance at this stage. In this regard, the key role is played by teachers who, observing children's interaction, explain the concept of right and wrong behaviour in certain situations. Particular attention is paid to individual prevention within the classroom environment, where conventional school initiatives are being implemented, including Saturday cleaning work, classroom activities, contests, and other similar events. Thus, family control, educational traditions and customs in preschool educational institutions, and precautions at school play an important role in crime prevention and the formation of normative behaviour in children and adolescents. At this level, the moral traditions and customs of society are embodied, which serve as the basis for mutual assistance, compassion, and involvement in the affairs of children. It is rightly noted in the literature that law enforcement officers dealing with family and domestic offences should form stable positive or at least restraining ethical principles and ideas about relationships in the

family and society. This will allow expecting that in the long term there will be compliance with the laws and socially approved behaviour.

Censorship and public opinion occupy an important place among the mechanisms of social control. However, experts note that the use of censorship in the media is not recommended since it can lead to the creation of hype around the prohibited phenomenon. Instead, special attention should be paid to the development of analytical thinking in schoolchildren so that they can consciously evaluate the information received [28]. Therewith, it should be understood that censorship, although it may be justified in certain cases, should be applied with restrictions. The importance of the role of public and religious organisations in the formation of individual behaviour cannot be underestimated, and it is comparable to the influence of family and close environment. These organisations have the ability to introduce certain behaviours, which, becoming traditions, gain wide recognition in society. Researchers including L.G. Mukhammadiev [29], note that progressive moral ideals are first formed in the minds of the advanced strata of society, and then gradually penetrate into the minds and attitudes of other people – regardless of nationality, class, or belonging to a certain group. Therefore, it is important to introduce positive traditions and customs into interpersonal relationships, such as the popularisation of volunteer activities, the promotion of intellectual, healthy, and sporty lifestyles and other similar initiatives.

## Conclusions

Juvenile delinquency is an objective result of the disorganisation of society and malfunctions in its institutions and factors that affect the criminal behaviour of minors. Crime depends on political, economic, social, organisational, managerial, and other processes that occur in society, and in turn, affects them. The increase in the level of criminal activity of minors and the emergence of new types of criminal behaviour, which are becoming a constant trend, to a certain extent depend on the work of social institutions responsible for the socialisation of minors. The influence of traditions and customs on a person begins from childhood and forms their character, interests, and needs, determining a certain type of behaviour. Observance of positive traditions and customs helps to prevent the commission of criminally punishable acts and contributes to the formation of stable and lawful behaviour of minors. However, to effectively combat crime, other factors must also be considered, such as social justice, access to education and opportunities for development, the creation of a favourable environment and support from the family, society, and the state. The implementation of an integrated approach based on the active interaction of various institutions and factors, and the introduction of preventive programmes and social projects aimed at the socialisation and upbringing of minors, will help reduce the crime rate among this age group and ensure their full integration into society.

The mentioned general social traditions and customs serve as an important factor in the prevention of crime and the formation of lawful behaviour. Religious norms and values, penetrating into the consciousness and behaviour of people, affect the formation of their moral principles and

ethical norms, which helps to reduce the propensity to commit crimes. National traditions associated with patriotic education and cultural development are aimed at forming a civic identity and a sense of responsibility to their country, which contributes to strengthening social ties and reducing crime. Cultural traditions and customs, actively promoted through social advertising and informational and preventive actions, are aimed at awareness and propaganda of legality, justice, and moral norms, which affect the formation of correct social behaviour among young people and the population in general. Based on these traditions and customs, citizens build their attitude to the norms of morality and law, which contributes to the formation of a stable and law-abiding social environment. Thus, traditions and customs play the role of an important social mechanism that contributes to the prevention of crime at the level of individual consciousness and behaviour. Positive customs and traditions, which turn into means of informal social regulation, influence the formation of normative behaviour and prevent deviations in the behaviour of minors. Therefore, the support and development of these traditions and customs are important components in national policy and the programme of combating crime among young people and minors.

One of the effective approaches to crime prevention is the use of traditions and customs that can have a substantial

impact on adult convicts during their stay in correctional institutions and in the process of re-socialisation and social adaptation. Particular attention is paid to the introduction of a system of pastoral care for convicts, while considering that conventional values, including the secrecy of confession, can contribute to the rehabilitation of convicts, relieve social and psychological stress caused by their isolation and temporary loss of positive social ties, such as family, kinship, and friendly relations. The introduction and support of such traditions at the legislative level is an important step in crime prevention and should be implemented through state and educational programmes aimed at patriotic education and satisfaction of social and material needs in society. The preservation and support of positive traditions at the legislative level helps to counteract the spread of negative sentiments, such as aggression, hatred, anger, and insults in society and ultimately can reduce and minimise their impact to a safe level.

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#### **Conflict of Interest**

None.

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## **Роль традицій і звичаїв у запобіганні злочинності неповнолітніх в Республіці Казахстан**

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### **Анотація**

**Актуальність.** Актуальність дослідження обумовлена необхідністю розвитку теоретичних уявлень про роль традицій і звичаїв у запобіганні злочинності неповнолітніх в Казахстані, яка з кожним роком тільки зростає. У даній роботі представлена загальна характеристика злочинності неповнолітніх в Республіці Казахстан. Вона ґрунтується на аналізі даних, пов'язаних із запобіганням молодіжній злочинності в Казахстані з використанням різних підходів та інструментів.

**Мета.** Метою цього дослідження було надати загальну картину злочинності неповнолітніх у Казахстані та визначити значення релігійних, духовних, сімейних, моральних, культурних, національних традицій і звичаїв у боротьбі з цим явищем.

**Методологія.** У дослідженні використано методи статистичного аналізу, аналогії та узагальнення, формально-юридичний і формально-логічний підходи.

**Результати.** У дослідженні визначено особливості та значення впровадження релігійних, духовних, сімейних, моральних, культурних, національних традицій і звичаїв у запобіганні злочинності неповнолітніх. Особливу увагу приділено тому, як ці чинники можуть впливати на формування позитивних цінностей, етичних принципів і норм поведінки серед молоді. У дослідженні також описується роль держави і суспільства у запобіганні злочинності серед неповнолітніх у Республіці Казахстан. Розглядаються різні стратегії та заходи, що вживаються державою, а також внесок громадських організацій та інших соціальних інститутів у процес запобігання та боротьби зі злочинністю серед молоді.

**Висновки.** Результати дослідження можуть бути корисними для розробки ефективних стратегій і програм запобігання злочинності серед молоді в Казахстані з урахуванням культурних і соціальних особливостей цієї країни.

**Ключові слова:** система національних цінностей; культурний код; соціальні інститути; злочинність серед молоді; інститут власності.