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Anti-corruption volunteering as a tool for strengthening legal culture

The article explores anti-corruption volunteering as a new and promising form of civic engagement that fosters the development of legal and anti-corruption culture in society. The author analyzes the theoretical foundations of volunteering, its historical and cultural prerequisites in Kazakhstan, and the role of volunteer initiatives in strengthening legal awareness and reducing tolerance toward corruption. The study aims to reveal the role of anti-corruption volunteering on shaping legal culture and improving the effectiveness of public oversight in Kazakhstan. The research employs comparative-analytical, structural-functional, and socio-cultural analysis, as well as an analysis of legal acts and international experience. The results support the argument that anti-corruption volunteering increases legal literacy, promotes values of honesty and transparency, and strengthens public trust. It also decreases tolerance for corruption and encourages social responsibility. The conclusion highlights the need for further institutionalization and digitalization of the volunteer movement, as well as the development of regulatory frameworks and educational modules. This will help transform anti-corruption volunteering into a systemic tool for reinforcing legal culture and civic responsibility.

Keywords: volunteering, volunteer initiatives, legal culture, civic engagement, anti-corruption volunteering, public oversight, legal literacy, anti-corruption culture, legal education, legal consciousness.

Introduction

Corruption is one of the most dangerous social phenomena that negatively affects the sustainable development of society. It undermines trust in state institutions, slows economic growth, lowers citizens' living standards, and hinders the formation of a just social environment. As a multifaceted social, economic, political, and even moral-spiritual phenomenon, corruption has long been the focus of the scientific community, which over the years has developed a wide range of concepts and approaches to its study. International organizations (OECD, UNDP, Transparency International) emphasize that legal measures and institutional reforms alone are insufficient to eradicate corruption; a comprehensive approach involving the active participation of civil society is essential.

In modern society, volunteering has acquired special significance, serving not only as a form of civic engagement but also as a tool for addressing socially important issues. When people are involved in solving community problems, it promotes an atmosphere of both unity and individual responsibility; in short it empowers people to be engaged. Anti-corruption volunteering occupies a distinctive place in this scenario—volunteers not only support socially vulnerable groups or organize public initiatives but also contribute to strengthening legal culture, increasing transparency, and cultivating intolerance toward corrupt practices. The question arises as to the role of volunteering as a social mechanism for combating corruption. Anti-corruption volunteering can be defined as voluntary civic activity aimed at fostering a culture of intolerance toward corruption, developing legal awareness, and ensuring public oversight. The research is based on the concept of a systemic pedagogical influence on citizens' self-awareness through legal education and their involvement in volunteer activities. This process is directed toward forming a value-based attitude to legal culture, developing respect for state laws, rejecting corruption, and strengthening civic responsibility and social maturity.

The purpose of the study is to identify the role of anti-corruption volunteering in the formation and strengthening of the legal culture of society.

To achieve this goal, the following objectives were set:

- to define the essence of volunteering and its specific features;
- to consider legal culture as a key factor in combating corruption;

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- to analyze the impact of volunteer initiatives on the formation of anti-corruption legal culture and intolerance toward corruption;
- to study the experience of implementing anti-corruption volunteering in Kazakhstan and abroad;
- to formulate conclusions on the prospects for the development of anti-corruption volunteering as a tool for strengthening legal culture.

In the study of anti-corruption volunteering as a tool for strengthening legal culture, certain contradictions are revealed in theory, methodology, and practice. Within the academic discourse, divergent approaches persist: some scholars emphasize institutional and legal reforms as the main factors in shaping legal culture, while others highlight the role of civil society and volunteer initiatives. Methodological discrepancies are also evident. Quantitative methods make it possible to record statistical changes but fail to capture deeper value transformations, whereas qualitative methods reveal personal and cultural shifts but do not allow for large-scale generalizations. In practice, there is a conflict between the official perception of volunteer projects and their actual social significance: initiatives are often formalized and used merely for reporting purposes, which reduces their effectiveness and undermines public trust.

Despite the growing interest in the topic, there remain noticeable gaps in the study of anti-corruption volunteering. In Kazakhstani scholarship, there is still a lack of empirical data on how such initiatives influence the personal development of volunteers and the transformation of public consciousness. The ethical foundations of anti-corruption volunteering are also insufficiently explored—particularly the question of how participation in these practices shapes values of honesty, justice, and civic responsibility. Interdisciplinary research integrating legal, sociological, philosophical, ethical, and pedagogical perspectives remains underdeveloped. Moreover, there is a shortage of comparative studies that could juxtapose the Kazakhstani experience with international practices, which would help identify the strengths and weaknesses of the national model.

Analyzing the works of domestic and foreign researchers, the authors proceed from the understanding that volunteer activity in the field of legal education is of particular importance for shaping legal culture in modern Kazakhstan, which has proclaimed itself a state governed by the rule of law. Legal culture is viewed not merely as a set of legal norms but, above all, as a system of citizens' perceptions of law, its essence, and its mechanisms of implementation. A significant contribution to the development of this concept was made by A.S. Ibraeva, A.S. Akhmetova, N.L. Granat, S.Sh. Tulegenova, S.S. Alekseev, I.F. Ryabko, and other scholars who studied the foundations of law and its role in social development. In recent decades, special attention has been given to the ideas of the rule of law and human rights, as reflected in the works of M.S. Kemali, A.V. Turlaev, A.V. Malko, N.I. Matuzova, and others. At the same time, the essence and structure of legal culture continue to be actively studied by contemporary researchers such as A.S. Ibraeva, A.S. Akhmetova, A.R. Taninov, V.I. Kaminskaya, and V.N. Kudryavtsev. According to A.S. Ibraeva, "legal culture is an indicator of the extent to which changes occur in society's understanding of the role of law, how consciously society and individuals relate to law, to the emergence of new legal norms, and to what degree emotional attitudes influence lawful or unlawful behavior" [1; 4].

Thus, the author's position is that volunteering focused on legal education serves as an effective tool for transmitting and consolidating these scientific ideas within society, ensuring their practical implementation in the context of developing a rule-of-law state.

Methods and materials

Theoretical analysis was applied to clarify the concept of anti-corruption volunteering, to examine its forms, functions, and the factors determining the effectiveness of civic initiatives. The synthesis of results made it possible to integrate fragmented data on volunteering practices in Kazakhstan and international experience, forming a comprehensive understanding of its potential in strengthening legal culture. Generalization enabled the formulation of universal conclusions applicable both in national and international contexts, as well as the identification of prospects for the development of such initiatives.

The study also employed specific methods, including legal analysis of anti-corruption legislation and its comparison with the practices of volunteer organizations. This approach provided a deeper understanding of the role of volunteers in implementing the state's anti-corruption strategy. Such a comprehensive methodology made it possible to reveal the essence of anti-corruption volunteering as a social and ethical phenomenon, to demonstrate its impact on public institutions and the personal development of citizens, and to propose scientifically grounded recommendations for its further advancement.

Results

Within the framework of this study, volunteering is understood as voluntary, unpaid, and socially beneficial activity of citizens—either individually or as part of organizations—aimed at addressing socially significant issues, developing legal culture, and strengthening public trust. While the reimbursement of expenses is allowed, remuneration in the form of wages is excluded. At present, volunteering is among the most dynamically developing social movements. Rooted in deep historical traditions and recognized worldwide, it undoubtedly contributes to personal development, social cohesion, and the formation and strengthening of legal culture.

Legal culture is understood as a combination of knowledge about law, value orientations (such as intolerance toward corruption and respect for the law), and behavioral practices (the willingness to use legal mechanisms to protect one's rights) that manifest at both individual and institutional levels. The analysis of legal culture has shown that it serves as a key systemic factor in combating corruption: it reduces the willingness to engage in corrupt practices, increases civic engagement, and enhances the effectiveness of institutional reforms. Anti-corruption volunteerism reinforces all these modes so that any preventive impact is long-lasting in nature.

At the cognitive, value-based, behavioral, and institutional levels, volunteer initiatives contribute positively to the institutionalization of the anti-corruption legal culture. First, volunteers boost the legal literacy of the population via educational programs and public lectures, which serves as a basis for conscious legal behavior. Second, volunteers work to encourage the internalization of values such as collective responsibility and intolerance toward corruption that strengthens the moral and ethical basis for legal awareness. Third, the act of transparency, public accountability and adherence to ethical codes breeds in the population the habits of lawful and responsible behavior. In addition, such participation, which includes volunteers in monitoring public services and resource distribution, helps reinforce institutions of public oversight as well as governmental accountability. Finally, engaging youth turns volunteering into a school of civic maturity, where the future bearers of a culture of legality and justice are formed. Together, these factors create a sustainable anti-corruption potential within society and promote the development of the rule-of-law state.

The study of Kazakhstan's and foreign countries' experiences has shown that anti-corruption volunteering is an effective tool for strengthening legal culture—provided that volunteers receive proper methodological training, have access to relevant data, and are institutionally integrated into mechanisms of public oversight. A typology of practices has been developed, including educational initiatives, civic monitoring (crowdsourcing), and institutionalized transparency. Common mechanisms of influence have been identified, and measurable indicators proposed. The findings are used as a foundation for recommendations with regards to developing volunteer programs and their introduction in the system of anti-corruption prevention.

Anti-corruption volunteering has emerged as a “multiplier” of legal culture: it reduces tolerance toward corruption, enhances legal literacy, and strengthens citizens' readiness to use lawful mechanisms for the protection of their rights. The more long-lasting benefits accrue from volunteer efforts that don't just stand alone, but are embedded within the functioning of institutions—from public councils and procurement monitoring to educational programs in universities and schools.

The prospects of progress in Kazakhstan in anti-corruption volunteer programs are related to its institutionalization, professionalization, and digitalization. The setting up of standards for activities, introduction of training modules, creation of mentorship, all lay the basis for an institutionalization of the legal culture. Further progress is possible through ensuring the ethical and legal protection of volunteers, sustainable funding, and partnerships among the state, NGOs, and universities. Of particular importance is expanding the participation of regions and youth, adapting programs for different audiences, and using digital tools for monitoring and feedback. With this approach, volunteering ensures a long-term preventive effect and becomes one of the systemic instruments for strengthening the legal culture of society.

Discussion

Volunteering occupies a prominent place in modern society as an important form of civic participation. It engages people in addressing social challenges and contributes to the formation of a supportive and responsible environment. Volunteers take on initiatives that may be difficult for individual citizens or state institutions to manage—ranging from charitable projects to assistance for socially vulnerable groups.

Over the past decades, the volunteer movement in Kazakhstan has strengthened significantly and has become an important mechanism of public and cultural participation. Volunteering not only helps address the

country's pressing social issues but also reinforces civil society by fostering social responsibility and a culture of mutual support among citizens. Kazakhstan has been consistently developing volunteering by creating legal and organizational conditions for its growth. A key milestone was the Law on Volunteering (2016), which established the rights of volunteers and the responsibilities of host organizations; the declaration of 2020 as the Year of the Volunteer symbolized the national prioritization of this sphere. State support includes grant programs, funding for initiatives, and special projects, while the National Volunteer Network plays a coordinating role in citizen engagement. Hence, the movement is progressing and incorporating more territories and considerably enriches civil society.

Volunteering is not exotic to Kazakh society; it is connected to historical patterns of mutual support and communal loyalty. Practices like *asar* (joint help in construction, harvesting, or overcoming hardships) and *zhylu zhinau* (collecting funds or goods to support those in need) as well as strong traditional values of charity and mutual aid, have predated the establishment of even the most well-meaning NGOs and projects. These cultural foundations—respect for honesty (*adaldyq*), public intolerance toward unethical behavior, and an orientation toward the common good—make volunteering a natural form of civic participation in community life. Contemporary student, environmental, social, and legal-educational initiatives, including anti-corruption volunteering, essentially institutionalize and expand these traditions, transforming them into a systematic effort to strengthen legal and anti-corruption culture [2].

For volunteer associations, as for any other forms of self-organization, the interaction of three interrelated functions is characteristic—these functions do not manifest separately but operate within a unified process of participant socialization. The developmental function ensures the civic and moral formation of the individual: through real socially useful activity, participants develop responsibility, empathy, readiness for cooperation, and leadership skills. The orientational function creates conditions for understanding and choosing values—participants learn to align personal motives with the public good, acquire the norms of legal culture, and master lawful mechanisms of participation in community life. The compensatory function provides space for self-realization and the satisfaction of meaningful needs and interests—from the need for recognition and belonging to the need for practical experience—thereby reducing social frustration and channeling energy into constructive forms of participation. Taken together, these functions strengthen both the personal potential of volunteers and the social capital of the community, increasing readiness for collective action and resilience against deviant practices [3; 483].

Volunteering encompasses mutual assistance, charity, as well as educational and informational-advocacy practices; this article focuses primarily on the latter. Legal-educational (rights-awareness) activities carried out by volunteers serve as a key instrument for shaping legal culture, particularly in the context of Kazakhstan's declaration as a state governed by the rule of law. In this regard, legal culture is understood not merely as a set of legal norms, but as a combination of knowledge about law, value orientations toward law-abiding behavior, and everyday practices of their implementation. Within this framework, the development of anti-corruption culture occupies a central place—representing a stable intolerance toward corruption, a commitment to transparency and government accountability, and citizens' readiness to use lawful mechanisms of oversight. By combining legal education with civic engagement, anti-corruption volunteering transmits the norms of honesty and procedural justice, helps citizens understand anti-corruption legislation and legitimate procedures, supports public monitoring of government services and procurement, and thus strengthens both the legal and anti-corruption culture of society.

According to B.S. Abdrasilov, anti-corruption culture is a system of values that underlies the rejection of corruption as something absolutely incompatible with this value system. It reflects a view of the world of human relations through the prism of moral and immoral, proper and improper, good and evil, useful and harmful, lawful and unlawful, wise and foolish, beautiful and ugly. Thus, anti-corruption culture shapes the moral orientation of the individual and defines the boundaries of acceptable behavior in society [4; 13].

From our point of view, the volunteer movement, based on the principles of honesty, responsibility, and selfless service to society, serves as an important factor in strengthening anti-corruption culture. Volunteer activity fosters in citizens—especially among youth—an internal commitment to justice, transparency, and social solidarity. By forming the habit of acting for the public good, volunteering cultivates the values of trust and altruism, which stand in opposition to corrupt practices.

A special place within this system of social relations is occupied by anti-corruption volunteering, which represents a set of public initiatives aimed at preventing corruption and fostering citizens' intolerance toward any of its manifestations. Anti-corruption volunteers participate in educational projects, monitor public ser-

vices, and promote the principles of transparency and governmental accountability. Such activities contribute to strengthening civic oversight, developing legal awareness, and shaping an active civic position.

Thus, anti-corruption volunteering can be regarded as a practical form of implementing anti-corruption culture. It integrates moral principles, legal consciousness, and social responsibility, transforming these values into concrete actions aimed at strengthening justice and trust within society. For volunteers, intangible rewards come in the form of human gratitude and public recognition. Volunteers explore different areas of activity, discover their strengths, and gain experience, competencies, and social connections.

Researchers note that motivations are hierarchical: according to A. Maslow's humanistic theory, the "pyramid" begins with basic physiological needs, followed by needs for safety, belonging, and social interaction; then come self-esteem, status, and confidence, and at the top lies the pursuit of self-actualization and creativity [5; 72]. In the context of anti-corruption volunteering, in our view, an additional value-based motive should be included in this hierarchy—the desire to personally contribute to justice and transparency, to strengthen the rule of law and legal culture, to reduce opportunities for abuse, and thereby to protect citizens' rights and the common good.

Enhancing the legal culture of the population and developing legal awareness are essential conditions for building an independent, democratic, and law-governed state. Anti-corruption culture is based on the individual legal culture of each citizen, which ultimately ensures the stability of the constitutional order, strengthens the rule of law, makes legislation more accessible, fosters respect for democratic legal institutions, and promotes strict adherence to legality.

Anti-corruption volunteering is a relatively new but promising form of civic engagement aimed at preventing and reducing the level of corruption in society. It represents a form of public participation in which citizens voluntarily assist governmental and non-governmental institutions in identifying, monitoring, and preventing corrupt practices, as well as in fostering an anti-corruption culture.

Volunteer initiatives have a significant impact on strengthening anti-corruption legal culture and reducing tolerance toward corruption. In our view, their effect manifests itself in several interrelated dimensions:

1. Enhancing legal literacy.

Through educational projects, training sessions, and public lectures, volunteers disseminate knowledge about citizens' rights, complaint mechanisms, and oversight procedures. This forms the foundation for conscious legal behavior.

2. Shaping value orientations.

Volunteer practices create a sense of collective responsibility and social trust in participants. In such an environment, corruption is perceived as unacceptable, contributing to a culture of "zero tolerance" against corrupt practices.

3. Promoting transparency and accountability. Volunteers tend to engage in projects based on principles of budget transparency, public reporting, and adherence to ethical codes. By being a part of such initiatives, they help to apply those standards beyond volunteering itself.

4. Social oversight and civic activism. Volunteers handle monitoring public services, ensuring the transparency of resource distribution, and informing society about violations. This supports institutions of civic oversight.

5. Educating youth and future social leaders. For students and young people, volunteering becomes a school of civic responsibility. They learn to oppose injustice and develop an active civic stance, which directly reduces tolerance for corruption in the future.

Volunteer initiatives are an important tool not only for civic engagement but also for shaping an anti-corruption legal culture. They enhance legal literacy, strengthen value orientations of intolerance toward corruption, and promote the practice of transparency. Thus, the development of volunteering within educational institutions and at the level of local communities can be regarded as a strategic resource in the fight against corruption.

In Kazakhstan, anti-corruption volunteering has been actively developing in recent years as part of the state policy aimed at increasing the transparency and accountability of government institutions. One of the key examples is the project "Anti-Corruption Volunteering" (Antikor), launched by the Anti-Corruption Agency of the Republic of Kazakhstan in 2023. According to Forbes Kazakhstan, more than 2,700 volunteers across the country participate in the project, carrying out public monitoring, educational activities, legal consultations, and involvement in corporate anti-corruption initiatives. In its first year alone, the project helped save the state budget about 7 billion tenge by preventing misuse of funds and inflated prices in public procurement [6]. A special focus within the project is placed on educational activities. Volunteers organize

lectures, seminars, and meetings in educational institutions, informing young people about the dangers of corruption and the importance of civic oversight. Furthermore, the pro bono volunteering component is actively developing, in which lawyers and experts provide free legal assistance to citizens, entrepreneurs, and organizations facing corrupt practices [7].

Institutionally, the “Antikor” project is viewed as a tool of public oversight and a means of interaction between the state and civil society. However, certain challenges remain: the limited authority of volunteers, the lack of comprehensive legal protection from external pressure, and a degree of public passivity, as society does not always perceive corruption as a serious moral evil. Nevertheless, the Kazakhstani model demonstrates notable effectiveness: anti-corruption volunteers serve as mediators between citizens and government institutions, enhancing transparency and strengthening public trust in state authorities.

Foreign experience shows that citizen engagement in the fight against corruption has become a universal trend established at the international level. For instance, Article 13 of the United Nations Convention against Corruption explicitly calls on states to “promote the active participation of civil society, non-governmental organizations, and community-based organizations” in anti-corruption initiatives [8].

One of the most notable examples of civic initiative is the Transparency International Hungary project, where student volunteers are engaged in monitoring election campaigns and party expenditures. They record violations, publish reports, analyze the effectiveness of fund allocation, and provide recommendations for improving legislation [9].

At the global level, the Partnership for Transparency Fund (PTF) operates as an international organization that, since 2000, has implemented more than 260 projects in 66 countries, engaging citizens and volunteers in monitoring budget expenditures, public procurement, and the activities of government institutions. PTF projects have demonstrated that the involvement of civic activists and experts enhances the accountability and transparency of public institutions [10].

In Ukraine and Georgia, volunteers actively participate in projects that monitor public procurement and the use of budget funds. For example, the Ukrainian platform Dozorro (created by Transparency International Ukraine) enables citizens to track procurement processes and report violations. This mechanism has become a model of digital volunteering in the fight against corruption [11].

When comparing the Kazakhstani and international experiences, several common patterns can be identified. First, anti-corruption volunteering is most effective when it enjoys institutional support while maintaining civic autonomy. Second, educational and awareness-raising activities play a crucial role in fostering public intolerance toward corruption.

International models demonstrate that the sustainability of such initiatives is ensured through:

1. Legal protection for volunteers and whistleblowers (for instance, in EU countries, special laws are in place to safeguard whistleblowers);
2. Support from NGOs and international donors;
3. The use of digital tools—including online platforms, corruption risk maps, and mobile applications.

Kazakhstan’s experience demonstrates the state’s willingness to engage in partnership with society; however, it still requires further development of mechanisms to protect volunteers and to strengthen the legal framework governing their activities. In the long term, anti-corruption volunteering can become not only an instrument of public oversight but also a school of civic responsibility, fostering a culture of honesty and trust.

Thus, anti-corruption volunteering is an effective tool for modernizing public consciousness and building an accountable state. The experience of Kazakhstan and other countries demonstrates that the involvement of citizens and volunteers in the fight against corruption contributes to strengthening democratic institutions, developing legal culture, and fostering an active civil society.

The prospects for the development of anti-corruption volunteering are linked to its institutionalization, professionalization, and digitalization. The transition from isolated initiatives to a systematic practice requires the formation of a regulatory framework, training standards, and ethical-legal guidelines for citizen participation in anti-corruption activities. The creation of standardized training modules, mentorship programs, and fact-checking protocols will help ensure a professional level of volunteer engagement and increase public trust in their activities. The development of digital tools, crowdsourcing platforms, open data analytics, and transparent response mechanisms transforms volunteering into part of the public oversight infrastructure and enhances the transparency of citizen–government interaction.

A key condition for the sustainability of the movement is the ethical and legal protection of its participants: the implementation of codes of conduct, conflict-of-interest prevention policies, secure reporting

channels, and whistleblower support mechanisms. Equally important is ensuring long-term funding through grants and partnerships among NGOs, universities, and the business sector.

Anti-corruption volunteering requires broader participation from regions and vulnerable social groups, the adaptation of materials for diverse audiences, as well as the introduction of external evaluation mechanisms and international exchange of best practices. Adherence to professional standards, digital hygiene, and legal protection of participants helps neutralize the risks of formalization, politicization, and security threats. In the long term, anti-corruption volunteering becomes not only a mechanism of public oversight but also a systemic instrument for strengthening legal culture, fostering in citizens the values of legality, responsibility, and justice.

Conclusion

The conducted study made it possible to systematize the key findings related to the role of volunteer initiatives in shaping an anti-corruption legal culture. It has been established that anti-corruption volunteering serves as an effective socio-legal instrument for preventing corruption, combining legal education, public oversight, and institutionalized civic participation. The main levels of its impact have been identified: cognitive (enhancing legal literacy), axiological (developing values of law-abiding behavior and intolerance toward corruption), behavioral (strengthening practices of transparency and accountability), and institutional (advancing public oversight and state–civil society partnerships).

The results of the study show that anti-corruption volunteering contributes to reducing tolerance toward corruption, strengthens trust in government institutions, and fosters active civic consciousness. Its sustainability is ensured through the professionalization and digitalization of the movement, the development of crowdsourcing platforms, and the implementation of ethical and legal protection standards for participants.

As a result of the study on anti-corruption volunteering as a tool for strengthening legal culture, the following recommendations have been proposed:

1. It is recommended to include anti-corruption volunteering in the Law of the Republic of Kazakhstan “On Volunteering” (2016) by adding a specific definition to Article 1 (“Basic Concepts”): “Anti-corruption volunteering is voluntary, unpaid civic activity of individuals and organizations aimed at fostering anti-corruption culture, improving legal literacy of the population, and developing public oversight”.
2. The law should provide for the legal status of an anti-corruption volunteer, including guarantees of protection from external pressure, the right to access public information, and institutional support from state bodies.
3. At the legislative level, it is necessary to establish the use of crowdsourcing platforms for monitoring public services and procurement—following the examples of Dozorro, Open Budget, and Sakker El Dekkene.

The scientific value of this work lies in the conceptual justification of anti-corruption volunteering as a specific mechanism for shaping legal culture, as well as in the development of a typology of practices (education, civic oversight, and institutionalized transparency). The research results refine the conceptual framework and broaden the understanding of civic forms of corruption prevention.

The practical significance of the study lies in the possibility of applying its findings in the development of national and regional programs for anti-corruption education, in the educational activities of universities, as well as in the creation of methodological modules for volunteer training.

The areas of application of the results include educational institutions, anti-corruption agencies, local self-government bodies, non-governmental organizations, and international partnership projects. The suggested methodologies in this regard can be used to generate standards of legal education, develop civic monitoring programs and incorporate volunteering in the public oversight system.

Finally, it should be stressed that anti-corruption volunteering is not merely a form of civic participation but a strategic resource for the formation and reinforcement of legal culture in the process of modernization of Kazakhstani society. It encourages the affirmation of moral, legal, and civic values; the creation and maintenance of social solidarity and trust, as well as the fostering of an active civic stance toward manifestations of corruption. Anti-corruption volunteers’ activities combine educational, social, and legal components. As an effective mechanism for preventing offenses, it can reinforce the principles of legality. Through the integration of civic initiative, institutional support, and digital tools, volunteering becomes an essential element of the modern system of public oversight and partnership between the state and civil society.

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Құқықтық мәдениетті нығайтудың құралы ретіндегі сыбайлас жемқорлыққа қарсы еріктілік

Мақалада қоғамдағы құқықтық және сыбайлас жемқорлыққа қарсы мәдениетті қалыптастыруға ықпал ететін азаматтық белсенділіктің жаңа әрі болашағы зор бағыты ретінде сыбайлас жемқорлыққа қарсы еріктілік қарастырылған. Авторлар еріктіліктің теориялық негіздерін, Қазақстандағы тарихи және мәдени алғышарттарын, сондай-ақ азаматтардың құқықтық санасын нығайту мен сыбайлас жемқорлыққа төзбеушілікті қалыптастырудағы еріктілер бастамаларының рөлін талдайды. Зерттеудің мақсаты сыбайлас жемқорлыққа қарсы еріктіліктің құқықтық мәдениетті қалыптастырудағы және қоғамдық бақылаудың тиімділігін арттырудағы орнын айқындау. Зерттеу барысында салыстырмалы-талдамалық, құрылымдық-функционалды және әлеуметтік-мәдени әдістер, сондай-ақ нормативтік актілер мен халықаралық тәжірибені талдау қолданылды. Зерттеу нәтижесінде еріктіліктің ықпал ету деңгейлері мен оның типтік модельдері анықталды. Анықталынғандай сыбайлас жемқорлыққа қарсы еріктілік құқықтық сауаттылықтың артуына, адалдық пен ашықтық құндылықтарының қалыптасуына, қоғамдық сенімнің нығаюына және сыбайлас жемқорлыққа төзбеушіліктің төмендеуіне ықпал етеді. Қорытындыда сыбайлас жемқорлыққа қарсы еріктілікті одан әрі институционалдандыру, цифрландыру, құқықтық базаны және білім беру модульдерін дамыту қажеттілігі атап өтіледі. Бұл бағыт еріктілікті құқықтық мәдениет пен азаматтық жауапкершілікті нығайтудың жүйелі құралына айналдыруға мүмкіндік береді.

Кілт сөздер: еріктілік, еріктілер бастамалары, құқықтық мәдениет, азаматтық белсенділік, сыбайлас жемқорлыққа қарсы еріктілік, қоғамдық бақылау, құқықтық сауаттылық, сыбайлас жемқорлыққа қарсы мәдениет, құқықтық ағарту, құқықтық сана.

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Антикоррупционное волонтерство как инструмент укрепления правовой культуры

В статье рассматривается антикоррупционное волонтерство как новое и перспективное направление гражданской активности, способствующее формированию правовой и антикоррупционной культуры в

обществе. Автор анализирует теоретические основы волонтерства, его исторические и культурные предпосылки в Казахстане, а также роль добровольческих инициатив в укреплении правосознания и снижении терпимости к коррупции. Целью исследования является раскрытие роли антикоррупционного волонтерства в формировании правовой культуры и повышении эффективности общественного контроля в Казахстане. В работе использованы сравнительно-аналитический, структурно-функциональный и социокультурный методы, а также анализ нормативных актов и международного опыта. В результате исследования выявлены ключевые уровни воздействия волонтерства, определены его типовые модели. Установлено, что антикоррупционное волонтерство способствует росту правовой грамотности, формированию ценностей честности и прозрачности, укреплению общественного доверия и снижению терпимости к коррупции. Сделан вывод о необходимости дальнейшей институционализации и цифровизации волонтерского движения, развития нормативной базы и образовательных модулей, что позволит превратить антикоррупционное волонтерство в системный инструмент укрепления правовой культуры и гражданской ответственности.

Ключевые слова: волонтерство, волонтерские инициативы, правовая культура, гражданская активность, антикоррупционное волонтерство, общественный контроль, правовая грамотность, антикоррупционная культура, правовое просвещение, правовое сознание.

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