
ТӘРБИЕЛЕУ ЖӘНЕ ОҚЫТУДЫҢ ТЕХНОЛОГИЯЛАРЫ МЕН ТЕОРИЯСЫ

ТЕОРИЯ И ТЕХНОЛОГИИ ОБУЧЕНИЯ И ВОСПИТАНИЯ

THEORY AND TECHNOLOGIES OF EDUCATION AND TRAINING

DOI 10.31489/2020Ped2/6-15

UDC 37.013

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Development of value orientations of Kazakhstan youth

Modern Kazakh youth represents social and demographic groups during the formation of their personality maturity. In this transition period, their value attitude to the world is changing. However should highlight factors of formation and development of value orientations of Kazakhstan youth — personality, age, and culture. On the creation and development of value orientations of youth is influence also: the socio-economic situation of the family, socio-political circumstances in society, environment, and geographical location. Values in our understanding are any material or ideal phenomena for the sake of which the individual, the social group, society make efforts that to receive them, to keep and possess them, that is values are reasons of what people live and that is appreciated. Formation of values is influenced by such factors as personal age, cultural. The family economic and social situation, socio-political situations in society, an environment, a geographical location influence on youth valuable orientations. The experimental and analytical part of the article based on the following value groups: Family, Religion, Education, Political Activity, and Migration Attitudes. It is worth noting the fact that the data of various sociological studies show different moods of youth.

Keywords: Kazakhstan, youth, values, family, religion, education.

Introduction

Scientific discussions give out one of the most important driving forces for the development and modernization of society — changing education and learning infrastructure. And the formation process of learning infrastructure influences to change value orientations, the formation of outlook, as well as the process of socialization of youth of any country.

The theoretical basis of this article there were works of foreign and domestic sociologists, psychologists, teachers-researchers. So, the theory of values as a basis for social action was proposed by Max Weber [1; 34]. Scientists determined the significance of the axiological approach in sociological and philosophical concepts. Also, the idea of values was addressed I. Kant, E. Durkheim, T. Parsons, P. Stompka, A. Schopenhauer, N.A. Berdyaev and other philosophers and sociologists of the 20th century [2; 44, 3; 17, 4; 59].

Currently, value orientations are understood as social values, acting as life goals and the essential means of achieving them. A system of valuable adjustments has a multilevel structure, which basis on the total world outlook values, connected with the goals of human life. They also provide a relatively stable orientation of the interests and needs and, consequently, and motivation of the individual.

«Value» is defined as the importance, significance, benefit, utility of something. Externally, the value acts as a property of the object or phenomenon. However, significance and usefulness are inherent not in na-

ture, not merely because of the internal structure of the object itself. Still, as subjective assessments of specific properties that are involved in the sphere of human social life, a person is interested in them or needs. The system of values plays the role of everyday orientations in the subject and social reality of a person, the designations of his various practical attitudes towards the surrounding objects and phenomena [5; 139].

The norms that have taken shape in society are the highest expression of the value system (that is, the prevailing ideas about what is considered good, right, or desirable). The concept of values and norms differ. Values — these are abstract, general concepts and patterns — these are rules or guidelines for behavior in certain situations. The system of values prevailing in society plays a vital role since it affects the content of norms. All norms reflect social values. The hierarchy of values can show the standards prevailing in the society.

The values itself are the most critical element of the internal structure of personality. They show the degree of human maturity and sociality determines the very essence of a social individual, the state of development of the inner world of a person, his mind, character, consciousness, conscience, soul, characterizes his level of humanity.

Experimental

In our article, we use the social stratification by class property principle — a distinctive feature of modern youth, as well as society in general. During the Soviet period, it was possible to speak about youth in general. Nowadays, if we talk about «youth,» we have to specify urban or rural, Kazakhs or Russian, educated, or even not finished. The term 'youth' describes a big social group of people.

In modern Kazakhstan, young people are in excellent starting conditions. The situation is reflected very precisely by a saying, «At one Russian cabbage soup are liquid, at others pearls are small.» It is typical for the developed specific capitalist society with its «animal» rules. According to the Committee on Statistics, at the beginning of 2017, the number of young people aged 14–28 was 3,994,393 people or 22.3 % of the total population of Kazakhstan. At the same time, in urban areas, there are 2 274 524 people or 56.9 % of young people in rural areas — 1 719 940 people or 43.1 %. Regionally, the most significant number of young people is in South Kazakhstan region — 700,722 people or 24.3 % of the total numbers of the area, the smallest amount of young people live in North Kazakhstan region — 107,108 people or 19 % of the total number of the part [6, 191].

The age structure of Kazakhstan's youth at the beginning of 2017 is represented by three groups: the youngest (14–18 years old) — 1 116 126 people or 27.9 %, the average (19–23 years old) — 1 284 937 people or 32.3 %, the senior (24–28 years old) — 1 593 330 people or 39.9 %, which is the most numerous.

In terms of gender, young people are represented almost equally: men — 2 016 915 people or 50.5 %, women — 1 977 478 people or 49.5 %. At the same time there are significant gender discrepancies in the regions: the cities of Astana, Almaty are characterized by the predominance of young women, for other regions — young men.

Based on the results of the Global Youth Development Index (2016), Kazakhstan, with a total score of 0.668 points, ranks 61 among 183 countries and belongs to a group of countries with a high level of youth development. In 2016 the leaders of this rating were Germany — the 1st place (0.894 points), Denmark — the 2nd place (0.865 points), Australia — the 3rd place (0.838 points), which belong to the group of countries with the very high level of youth development [7].

Dosym Satpayev provides the following facts regarding the education level of Kazakhstan unemployed population: 117,900 people (24.9 %) have a higher education, 174,800 people (36.9 %) have general secondary education, 124,800 people (26.4 %) have a specialized secondary education. Consequently, we can see from the statistics that in many circumstances, unemployment is rather high among the youth who did not acquire higher or specialized education. These factors do not allow describing the full picture of youth unemployment in the Kazakhstan labor market. The existence of the mentioned problems confirmed the sociological research results of «Zhastar» Research Center. According to Dosym Satpay, young people complained about:

- no employment history (22 %)
- low salary (17 %),
- employers' corruption, bribe-taking (13 %),
- the discrepancy between acquired education and market requirements (11 %),
- young specialists' low competitive ability in the labor market (10 %),
- no workplaces in the districts they live (10 %).

Respondents to the survey also mark they wish there was discrimination concerning gender and nationality (correspondingly, 3 % and 4 %) [8, 9].

«The Kazakhstan truth» in 2013 published an article about youth values on the base of study of the Institute of philosophy, political science, and religious studies of RK. The representative sociological poll (N=1 000) was the youth in an age interval from 18 to 29 years. The survey was conducted in all regions of Kazakhstan, taking into account their ethnic, sexual, educational structure.

One of the key differentiating indicators of value orientations of young people is the personal assessment by them on the importance of various spheres of activity. In this regard, it was offered to respondents to give such an evaluation.

It agrees to the data obtained as a result of the poll, for the Kazakhstan youth, the most important reference points traditionally are «The family, education, work».

According to Talgat Kaliyev, the number one value of youth is «Family» (84 %), «Health» — 61, 1 percent. The young people include «Love» on a scale of values — 19, 8 %, «Knowledge and education» — 17 %, «Work and an interesting profession» — 10 %. «Material success» — 23 %. The scale of values at our youth quite traditional also answers signs of a safe society [10].

Results and Discussion

For the Kazakh youth, the most important spheres of life are: «A family, children, the house» — 72, 5 %, «Study, education» — 62, 9 %, «Work, business» — 51,6 % of respondents. For the Russian youth, the same values are in the top three, but there are distinctions in gradation and indicators of their values. For them, «A family, children, the house» — 76, 4 %, on the second — «Work, business» — 50,5 % also are in the first place. Moreover, «Study, education» close the three values with considerably smaller value — 45, 8 % (see the chart).

As for a vital assessment, «Pits, promotions,» and insignificant, but the quite noticeable difference is observed here. So, if among Kazakh respondents, it is essential for 17, 7 %, among the Russian youth — for 22, 2 % of respondents.

The indicator following on a general meaning for all respondents costs, apparently from data of the table, importance of «Leisure, entertainments, tourism.» Thus 12, 1 % of Kazakhs, and 20, 8 % of the Russian respondents attach to this sphere of life importance [11], (Figure 1.).

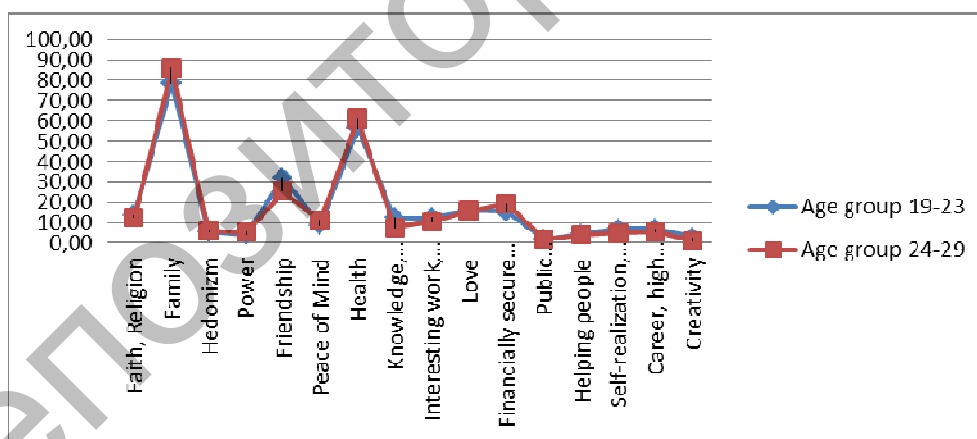


Figure 1. Youth Values

Very indicative information on tendencies of an ideological and valuable condition of the youth environment is given by the data of poll showing the attitude to religious belief. Essential for themselves to it was called by 8,1 % of Kazakhs and only 3,3 % of the Russian young people. We could draw a preliminary conclusion on that, now the Kazakh youth, unlike the recent past, in a much more significant degree, the Russian youth are orthodox. This subject demands separate particular profound opinion poll owing to the ideological relevance.

Exciting data are obtained in the analysis of the results of the poll on a cut «city village.» So, for rural respondents in general two most important spheres are «A family, children, the house» — 82, 6 %, and also «Work, business» — 57, 4 %. While among city respondents, these spheres were called by an important considerably smaller part of respondents — 69, 7 % and 46, 4 % of respondents respectively. It testifies that,

despite processes of urbanization and change of social mentality, in the environment of rural youth value of valuable traditional orientation, «The house, a family, work» is still much more significant.

On the other hand, in the city it is more, than in the village, youth career, promotion» (the city — 22, 9 %, the village — 11, 1 %), «Leisure, entertainments, tourism» (15, 2 % — 10, 8 %), «Physical culture, sport» attaches significance to such spheres, as «(12, 8 % — 5, 2 % respectively). These essential distinctions are connected not only with valuable personal orientations but also that the rural youth in a much more significant degree than citizens is limited in equal real opportunities.

Further on, all massif of the values interrogated in general in gradation follow: «Career, promotion,» «Leisure, entertainments, tourism,» «Physical culture, sport.» Moreover, in the last place, there was in this pyramid, «A religion, public and political work.» This subject also has to become a subject of individual research. Nevertheless, the obtained data already rather eloquently testify that the Kazakhstan youth does not attach great value to the ideological sphere, public work, and policy that is very slightly ideologies and politics.

Thus, for the modern younger generation, the most significant are such values as «A family, children, the house,» «Study and education,» «Work and business» today. These positions, on the one hand, remain traditionally crucial for the Kazakhstan youth. However, with another — today, they can be considered and as a result of the accruing individualization of social consciousness in the conditions of post-socialist capitalization of society.

The publication was prepared on the basis of sociological research that was conducted in 2014, which covered 1,000 of the country's young men aged 14 to 29 from all 14 regions of Kazakhstan, as well as the cities of Almaty and Astana. The methodology of the well-known Shell Youth Study was used for the research. It was adapted for the conditions and features of Kazakhstan. The survey was focused on the main spheres of attention of Kazakh youth, their dreams and plans, values, views, as well as questions and issues which they face within the socialization process. Here are the highlights of the survey that can be downloaded online on the FES website.

According to the research, *the religious view of Kazakh youth* is complicated. They assess religion positively but claim they don't comply with many parts of spirituality. A quarter of the respondents say they have not decided their faith; 29.1 percent say they doubt if there are heaven and hell, and 21 percent are not sure about the statement that «the God has created the world.» Mainly most of the respondents call themselves believers, while 19.4 percent say they are non-religious or atheists [12; 101].

Regional differences

In most regions, the majority say that they are religious, but rarely take part in religious life.

60% of young people in **Pavlodar Region** consider themselves not religious, but take part in certain religious practices.

36% of the respondents in **Kyzylorda Region** consider themselves religious and regularly go to church or mosque.

36% of those in **East Kazakhstan Region** say they are not religious, but respect the religious feelings of those who are.

Figure 2. Religion

According to Summers (2017), in the last decades, the religious situation in Kazakhstan has changed: the rapid growth of believers, construction of the sacred building, increased number of discussions about religious education, and a growing number of fasting people [13; 121].

The study shows that the ethical choice of participants is largely predetermined by the closest environment: relatives, friends, neighbors (46.9 %). The second most important motivational factor is the mood in society (15.4 %). The third place in the motivational structure of each tenth respondent associated with the impact of special literature and Internet resources (10.3 %). Missionaries (8.0 %) are in the fourth place in

terms of influence on the moral choice of the individual, and on the fifth — the impact of fashion trends on religiousness in society (5.1 %).

Family and marriage. The research showed that 75.9 percent of youth think marriage and creation of the family are paramount, while 1.5 percent imagine their lives without a partner and obligations. Among life priorities, being married is more important than getting a high education or making a career. The average age for the creation of a family is 22 years for women and 25 for men. On average, Kazakh youth want to have three children.

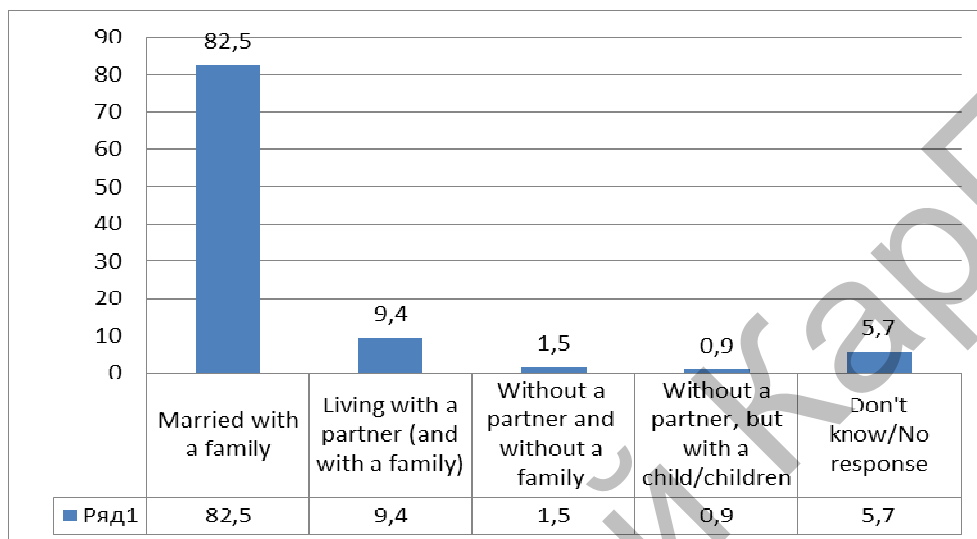


Figure 3. How do you see yourself in the future?

The role of older generation and family. A significant part of the respondents positively assesses their relations with parents (94.6 percent) and siblings (90 percent). About 37 percent said their fathers play an essential role in making decisions, while 31.3 percent said their mothers. But at the same time, 86.7 percent think they are not under heavy pressure while making decisions. Approximately 54.4 percent said they make decisions jointly with their parents. Only 10.6 percent said their parents make decisions for them [14; 159].

Figure 23

HOW IMPORTANT DO YOU THINK BELONGING TO A JÜZ (HORDE) OR CLAN IS IN KAZAKHSTAN? (of the 637 Kazakh respondents who were asked this question)

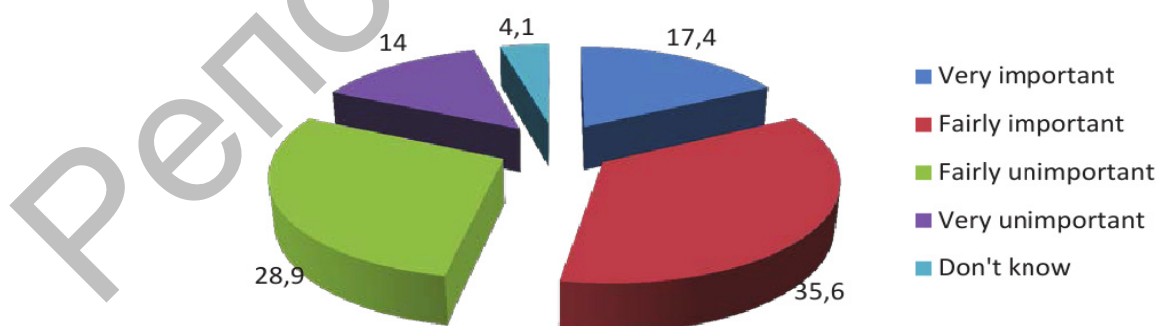


Figure 4. Tribal System in Kazakhstan

Education itself is losing its attractiveness to youth, the survey says. 72.3 percent said they need a diploma mostly for the fact that it increases the chances of getting a job, while 30.5 percent said they need higher education to meet the expectations of their parents. Almost 48 percent would prefer to study abroad,

and 17.7 percent would like to study in Kazakhstan. The most popular destinations are Russia, the United States, countries of the European Union, and South Korea.

THE IMPORTANCE OF HIGHER EDUCATION AND MARRIAGE (by sex)

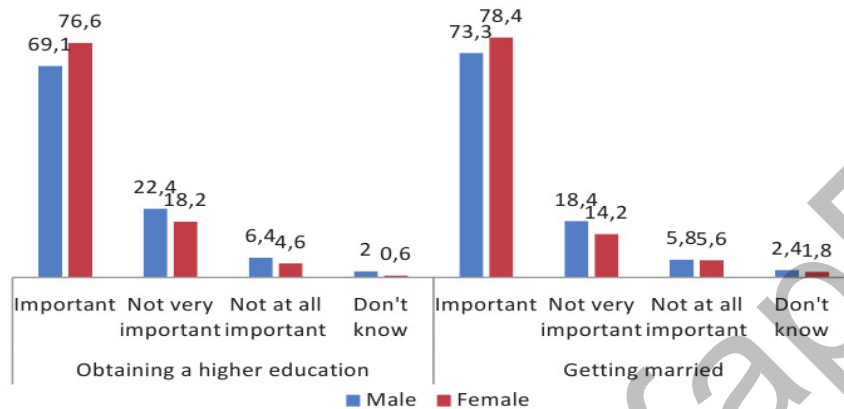


Figure 5. The role of Education

The role of women in Kazakh society. The research shows that 84.8 of the youth think women in Kazakhstan have enough rights. When it comes to family, 36.5 percent think men and women are equal in a relationship. Just more than 32 percent said men are the heads of families; 9.1 percent believe women more and more are leading families. About 19 percent think women are independent. According to the authors, a large part of the youth does not support the idea of polygyny. When it comes to bride kidnapping, the opinions were divided half and half. Most of the people who were pro said that it is just a tradition and usually happens with the agreement of both sides and can save money for the bride's side.

According to Karimova (2016), the image of the mother appears to us as a woman that generates trust, happy, and not prone to jealousy. Jealousy is one of the most powerful human emotions, comparable with love and with hatred. And like all other emotions is inherent only to man. Suspicion is an unpleasant, painful feeling associated with the fear of losing an object of love. Jealousy — in many ways, a pure sense and always associated with the rivalry. As a rule, people who are not self-sufficient, not self-confident, or conversely too self-assured and consider a person their «property» tend to be very jealous [15, 164].

Ensuring the rights of the citizens. The research showed that 77.7 percent of respondents are satisfied with the level of democracy in the country. Financial position, level of education, origin (city or village), and age were called among the reasons for discrimination more than gender, religion, and language.

According to Biyekenova (2016), 58.2 % (the majority) of the respondents believe that all young people aim to become patriots, 27.3 % answered that this is not necessary, and 13.9 % (one-seventh) of the students selected the answer 'do not know.'

'What is Motherland for you?'

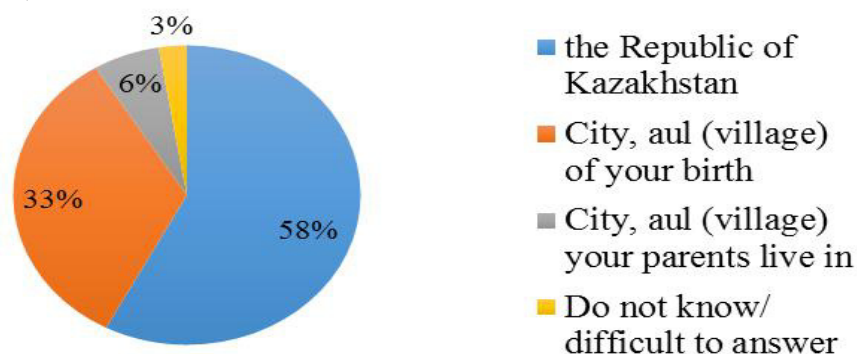


Figure 7. Motherhood

The main question was, 'Do you consider yourself a patriot?' Surprisingly, 37.6 % of the students answered 'yes,' 36.1 % 'more likely yes,' 17 % 'more likely no,' 5.2 % 'no,' and 4.1 % of the respondents found it difficult to answer the question

Migration. A significant part of the participated youth connects their future with Kazakhstan (87.5 percent). About 10.5 percent intend to migrate to Russia, countries of the European Union, the U.S., Canada, and China, but one-third of them plan to come back in 10 years.

The stream decreasing from Kazakhstan grows four years in a row. The country last year was left by nearly two and a half times more people than arrived. One expert explains the negative balance of the population shift with social and economic reasons. Others speak about the expenses of national policy.

37 704 persons, according to the committee on statistics of Kazakhstan, left the country last year. In comparison with 2016, the number of the left increased by 7, 8 percent. Although the stream of the arrived increased (in 2017 came 16 081 persons that are 20, 5 percent higher than in previous year), the balance of migration developed negative — minus 21 623 persons.

The central migratory exchange of the country happened to the states of the CIS. The share arrived made 72, 1 percent of these countries; a share left to the CIS countries — 89, 4 percent. In a quantitative sense essential value for the analysis of external migration in 2017 has the movement of ethnic Russians, which balance of migration respectively makes minus 23 909 people.

In February 2018, the analytical Finprom.kz portal published research of migratory processes in which authors come to conclusions that Kazakhstan leaves more and more experts. Qualified personnel in 2017 arrived at 15 percent less than in 2015, it is noted in calculations. Their share from a total of the arrived made 36 percent, in 2015 — 40, 9 percent.

Outflow goes on technical specialties (6, 6 thousand people), economic (3, 6 thousand), and pedagogical (2, 3 thousand). In 2017 to Kazakhstan, there arrived 1, 3 thousand technical specialists, 841 economists, and 718 teachers. In these three spheres, indicators of the balance of migration are most harmful, that is, an outflow of experts in these branches is not filled in a due measure; «outflow of technicians, economists and teachers are most critical» research is summarized.

Key factors of migration:

1. Lack of workplaces which will grow even more due to digitalization and a population increase.
2. Falling of the real income of the population, despite the growth of the economy that for citizens is even more offensive.
3. Falling of quality of higher education at the growing prices for it.
4. Top-level corruption and irrational use of budgetary funds. The total amount of financial violations, including inefficiently used means, recorded by the Calculating committee of Kazakhstan at the implementation of state programs from 2013 for 2016, made 6,7 trillion tenge (or 2,07 billion dollars) at a present course.
5. Increase of retirement age for women till 63 years, which will take place step by step, but began in 2018. The trust of the pension system falls.
6. Deterioration of secondary education due to too quick introduction a multi-linguality: very few people believe that the Kazakhstan teachers for some months will master English at the level necessary for teaching.
7. Reform of medicine: introduction of fund of medical insurance to which clinics are simply not ready physically — at them is not present medical information systems.
8. The scandals and provocations arranged by national populists and stopped by neither security officers nor the power.
9. Constant floods, which in the last some years destroy villages in the north, the center, and the East of Kazakhstan, and the power cannot do anything with it [16, 144].

Geopolitical priorities. The Eurasian Economic Union was positively assessed by 90.9 percent of respondents. Young Kazakh men and women call Russia, the European Union, the Kyrgyz Republic, China, and Uzbekistan, among priority directions. In their opinion, more reserved relations should be with the U.S., NATO, Iran, and Afghanistan. The main sources of information about politics and world events are TV (60.5 percent), internet (89.2 percent), family discussions (33.1 percent), talks with friends and relatives (16 percent), and social networks (10 percent).

Conclusions

Modern youth is the new people with western type of thinking; they exist in our realities. The youth are people who make their decisions on combined individualism and collectivist values. These are people whose values are somewhat similar to instincts, then to the ideas. Moreover, at last, it is people of which unites nothing. In this light become the primary and defining influence of the state on the formation of valuable orientations of modern youth. First of all, the country has to guarantee zero tolerance to drug policy, non-proliferation of alcohol, and smoking. The state has to undertake functions not of the simple construction of sports centers (though it is essential too), but also to promote familiarizing of the youth with new actions which no political ideology. The legislative base has to provide the interest of public organizations and citizens to encourage the moral development of the younger generation. So, to confirm what has been said, Zh.O. Zhilbayev, Zh.Z. Nauryzbai, L.S. Syrymbetova it was offered author's concept of education children in Kazakhstan. The uniqueness lies in the fact, that the authors proposed implementation mechanisms and criteria for evaluation of education. It provides to building a value model of education, values of life and human health, free development of personality [17].

The most talented young people in the unique scientific and educational centers have to work on the implementation of moral values among youth. Also, one of the significant factors, doing young people of persons, the education system is. Specialization and creative approach, avoiding senseless cramming is necessary as soon as possible. At schools and the universities, the method of self-government has to work. There has to be a knowledge cult. In the education of moral values, media, especially if to consider that the youth does not exist without television and the Internet, have to play an important role. They are capable of acquainting the youth with the achievement of the world and national culture. The young people in Kazakhstan want to believe that the situation may change, and they can actively participated in State Policy.

In this case we can talk about «Intellectual maturity» of Kazakhstan youth, adoption model on the formation of a culture of intellectual work [18].

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Қазақстандық жастардың құндылық бағдарларын қалыптастыру

Қазіргі қазақстандық жастар тұлғалық жетілу кезеңінде әлеуметтік-демографиялық топ болып табылады. Осы өтпелі кезеңде олардың әлемге деген құндылық қатынасы өзгереді. Дегенмен қазақстандық жастардың құндылық бағдарларын қалыптастыру және дамыту факторларын атап айтуымызға болады: олар — тұлғалық, жас, мәдени. Құндылық түсінігі объективті және субъективті факторлардың бірлігі арқылы анықталатын күрделі сипатқа ие. Жастардың құндылық бағдарларының қалыптасуы мен дамуына отбасының әлеуметтік-экономикалық жағдайы, қоғамдағы әлеуметтік-саяси жағдай, қоршаған орта және географиялық орналасу әсер етеді. Біздің түсінігіміздегі құндылықтар кез келген материалды немесе идеалды құбылыстар болып табылады, жеке тұлға, әлеуметтік топ, қоғам, оларды меңгеру, сақтау және иемдену үшін күш-жігер жұмсайды, яғни, құндылықтар — адамдардың өмір сүріп, бағалайтын нәрсесі. Әлеуметтік тұрғыдан адамның құндылық санасы, әсіресе, жас ұрпақ қоғамда құндылықтарды игерген кезде әлеуметтену процесінде анықталады және дамиды. Олардың қалыптасуына жекелік, жас ерекшелігі, мәдениеттілігі сияқты факторлар ықпал етеді. Жеке және топтық жағдайда жастардың сана-сезімінің қозғалысы осы әлеуметтік топқа тән әлеуметтік жағдайдың тұрақсыздығы, әлеуметтік мәртебесінің қалыптаспауы, рөлдік құрылымдардың белгісіздігі арқылы анықталады. Мақаланың эксперименталды және аналитикалық бөлімі мына құндылық топтарына негізделген: отбасы, дін, білім, саяси қызметі және көші-қондық көңіл-күй. Әртүрлі әлеуметтанулық зерттеулердің деректері жастардың әртүрлі көңіл-күйлерін көрсеткенін атап айтуымыз керек.

Кілт сөздер: Қазақстан, жастар, құндылықтар, отбасы, дін, білім.

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Развитие ценностных ориентаций казахстанской молодежи

Современная казахстанская молодежь представляет собой социально-демографическую группу в период становления их личностной зрелости. В данный переходный период меняется их ценностное отношение к миру. Однако следует выделить факторы формирования и развития ценностных ориентаций казахстанской молодежи – личностный, возрастной, культурный. На формирование и развитие ценностных ориентаций молодежи влияют также социально-экономическое положение семьи, социально-политические ситуации в обществе, окружение, географическое положение. Ценностями в нашем понимании являются любые материальные или идеальные явления, ради которых индивид, социальная группа, общество предпринимают усилия, чтобы их получить, сохранить и обладать ими, то есть ценности – это то, ради чего люди живут, и что ценят. С социологической точки зрения ценностное сознание человека, в частности, молодого поколения, определяется и развивается в процессе социализации, когда им усваиваются ценности в обществе. Подвижность индивидуального и группового молодежного сознания определяется неустойчивостью социального положения, несформированностью общественного статуса, неопределенностью ролевых структур, характерных для этой социальной группы. Экспериментально-аналитическая часть статьи базируется на следующих группах ценностей: семья, религия, образование, политическая активность и миграционные настроения. Стоит отметить тот факт, что данные различных социологических исследований показывают различные настроения молодежи.

Ключевые слова: Казахстан, молодежь, ценности, семья, религия, образование.

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