

INTERETHNIC UNITY AND VALUE ORIENTATIONS OF STUDENTS IN TERMS OF SOCIO-CULTURAL TRANSFORMATION OF KAZAKHSTAN SOCIETY

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Abstract. In the terms of sociocultural transformation of Kazakhstani society, the problem of identity and ethnic identity arises acutely. To clarify the place of ethnic identity in the identification space (matrix) of the individual, it is essential to understand that the world of the individual is a systemic integrity. In it, values and needs cannot be understood individually; they are interconnected and, as components of a typological system of personal motivation, are extrapolated into the public sphere. Therefore, for people with one system of personal motivation, ethnicity can be a significant part of their identity as a whole; for others, it is on the periphery of their needs, feelings and ideas, and attitudes. This study will study the value orientations of students of the Republic of Kazakhstan in the context of national identity. Ethnic identity and interethnic interaction act as indicators. The goal is to study and analyze the value systems of Kazakhstani students in the context of national identity and the educational process. When writing a scientific article, the following methods were used: structural-functional, content analysis, and a survey method based on multi-stage stratified selection. The survey method was used to study value attitudes among students, as well as monitor the influence of the educational factor. To process the results of the sociological study, methods of mathematical statistics were used.

Key words: value orientations, students, ethnicity, ethnical identification, interethnic relations.

Introduction

The objective realities indicate that currently, in virtually all spheres of modern society, there exists a contradiction in understanding the system of values that determine the human and cultural dimension of social reality phenomena. The transformation of values encompasses both traditional notions of norms and values, as well as axiological innovations characterizing the ongoing process of value reassessment, both in our country and globally. The multidimensionality and contradictory interpretations of values, their essential content, are traced not only in social groups but are characteristic of all generations and ages, men and women, constituting a specific sociocultural condition of society, expressed in the emer-

gence of conflicting normative paradigms. This process leads to the deformation of the normative system of society, as it results in the absence of a unified system and real common moral coordinates for human behavior.

The transformation of moral values in modern society is a socio-historical phenomenon, the essence of which lies in changing the stereotyped value representations of individuals, groups, and society.

The category of values reveals the universal interconnection and interdependence of phenomena and processes, as well as the significance of one phenomenon for the existence of another.

The dynamics of transformations in the life values of the population are an essential indicator of ongoing sociocultural changes. Society undergoes a complex process of forming values and attitudes toward them; thus, the patterns of values directly depend on the sociocultural characteristics of the society.

Students represent a distinct socio-demographic group that is in the process of formation and development of socio-cultural and civic maturity. The weak involvement of young people in the system of public relations and the preservation of attitudes and stereotypes of the preceding generation lead to their inclination towards identification and isolation, conformity, and negativism. Therefore, paying particular attention to the value orientations in the youth environment is necessary. This scientific article presents the value orientations of students in the Republic of Kazakhstan in the context of national identity. Ethnic identity and interethnic interaction serve as indicators. The research aims to study and analyze the value orientations of Kazakhstani students in the context of national identity and the educational process. The object of the research is represented by students of Kazakhstan (aged 18-34 years inclusive). The research subject is the value orientations of students in the Republic of Kazakhstan.

The study has identified the following objectives:

1. Determine the causes and factors that influence specific value orientations in the context of national identity and the educational process in the student environment.
2. Determine the role of value orientations of national culture in the structure of personal identification of students in Kazakhstan.
3. Determine the intensity of value orientations in the main groups of students in Kazakhstan (weak/strong, frequency).
4. Determine the nature of value orientations in the context of national identity and the educational process among students (level of tolerance/intolerance; ethno-cultural specifics of value orientations, attitude towards ethnic groups, etc.).
5. Identify the relationship between ethnic identity and intrapersonal conflict among students in Kazakhstan.
6. Identify the primary value orientations of students in Kazakhstani society.
7. Establish the influence of the educational environment (universities/colleges) on forming value orientations.
8. Establish the influence of the educational environment (universities/colleges) on strengthening interethnic relations.

9. Determine the role and influence of value orientations on behavioral practices and students' national identity.

Methodology

The research strategy was constructed utilizing axiological, sociocultural, civilizational, formational, and structural-functional approaches, enabling a comprehensive analysis of the level of societal value solidarity. The axiological approach allows for determining and justifying human activity values and motivations. As the most comprehensive, the civilizational approach encompasses the stable components of human history (anthropological, ethnic, and cultural). The formational approach focuses on more changeable (social, personal) structures. The sociocultural approach reveals the combination of stability and change (individuals and society, culture and sociality). Nevertheless, the sociocultural approach is fully compatible with the structural-functional approach. The interdisciplinary approach is oriented towards research across various scientific dimensions, facilitating the integration of research findings and providing an effective solution to the research problem. The survey method was used to investigate students' value orientations and monitor the impact of educational factors. Mathematical, and statistical methods were employed to process the results of the sociological study. The study's target population consisted of individuals aged 18 and above, permanently residing in the territory of Kazakhstan. A random route and quota sampling were used in the study. The sample size of the survey comprised 500 respondents from 20 regions of Kazakhstan. Respondent selection was carried out in accordance with predefined quotas, including gender, age, ethnic background, marital status, and education. Key measurable indicators were identified to ascertain the value orientations of students in the Republic of Kazakhstan, such as youth identity structure, student national identification, ethnic identification, and value orientations. A program for sociological research was developed, and the survey instrument – a questionnaire entitled «Exploration of value orientations in the context of national identity and educational process among students in the terms of sociocultural transformation of society» – was developed. Primary data collection was conducted within the framework of a descriptive study aimed at identifying the value orientations of students in the context of national identity and the educational process. The value orientations of students were determined. Data processing and analysis were performed using SPSSv.23 software. Correlation analysis was employed as a statistical method of analysis.

Literature Review

A philosophical theory of values should be at the foundation of any society's development. Its axiology is intended to provide the correct interpretation of the meaning of actions and indicate the prospects for development. Even H.J. Rick-

ert, one of the founders of classical value theory, wrote: «We will never be able to cease asking about the «meaning» of our life, and this meaning can only be revealed based on values that have significance» [1]. The advent of a new type of society (informational) should envisage the development of history in the harmonious development of humanity and in the improvement of social relations towards the ideal of «spiritual civilization». Creating a new system of values has profound existential significance: axiology is the basis for spiritual healing and cultural reconstruction. Axiology constructs a specific value hierarchy; the system of value hierarchy forms a system of practical principles; the latter determines the quality of life. From this, it follows in order to reform society, we must develop a new value development strategy.

The realities of contemporary society demonstrate the dialectical negation of the previously established system of norms and values, creating a new image of the highest existential values for individuals and society as a whole. The plurality and polarity of interpretations of values in modern society bear clear signs of a transformative process characterized by changes in normative-value orientations, the spiritual-cultural direction of individuals, and social communities. Changes in the socioeconomic structure determine the process of transformation of moral values and the moral consciousness of individuals, society, and the world as a whole.

Let us consider the category of values within the framework of social knowledge. The emergence of the concept of «values» and the study of their nature has undergone a long development process, which was addressed by representatives of various historical epochs in their works. In ancient and medieval philosophy, values were identified with being itself, and value characteristics were included in its concept. Thus, values were not separated from being but considered inherent in being itself. Even Socrates and Plato pondered questions such as «What is the good?» and «What is justice?». These categories were both the main criteria of true being. In his doctrine of the ideal state, it is not by chance that Plato placed the principle of justice at the foundation of such a state. Already in ancient philosophy, various approaches to the question of the absolute and relative nature of values are observed. If, according to Plato, the highest values have an absolute nature, then from the point of view of the Sophists, all values are individual and relative. This followed from their main thesis: «Man is the measure of all things». An attempt at a differentiated approach to values is contained in the philosophy of Aristotle, who recognizes self-sufficient values, or «intrinsic values», which include, among other things, human beings, happiness, justice, and so on, while also asserting the relative nature of most values, as different things seem valuable to children and husbands, to sound and wise people. Wisdom consists precisely in «understanding by the mind the nature of the most valuable things».

Various historical epochs and philosophical systems have left their mark on understanding values. In the Middle Ages, they were associated with divine essence, acquiring a religious character. The Renaissance era brought humanistic values to the forefront. In modern times, the development of science and new so-

cial relations largely determined the primary approach to considering objects and phenomena as values.

After delineating axiology as a separate area of philosophical inquiry, several types of theories of values have emerged. Let us mention only some of them. Naturalistic psychologism (represented by the works of J. Dewey) regards values as objective factors of reality that are empirically observable, and their source is linked to biological and psychological human needs. From this perspective, any object that satisfies a human need is considered a value. Axiological transcendentalism (W. Windelband, H. Rickert) posits value not as objective reality but as an ideal being. Values are seen as independent of human desires. They include goods, truth, and beauty, which have intrinsic value, serving as ends in themselves and cannot be instrumentalized for other purposes. Value, thus, is not reality but rather an ideal, with «consciousness in general» being its bearer, for example, the transcendental (supernatural, beyond) subject. Moreover, values in this conception are regarded as norms that are independent of humans and form the common basis of specific values and cultures. The most prominent representative of this approach, M. Scheler, asserted the objective nature of values. According to him, they constitute the ontological foundation of personality. However, values in objects should not be equated with their empirical nature. Just as colour exists independently of the objects to which it belongs, values (pleasant, majestic, good) can be contemplated regardless of the properties of the things they belong to. The cognition of values and their contemplation is ultimately based on feelings of love or hatred. Values are considered higher the longer-lasting they are and the greater the satisfaction we derive from them. In this meaning, values related to satisfying sensual desires and material goods are the least enduring [2].

One of the pioneers who introduced the issue of values into sociology was Max Weber. The sociologist noted that value action corresponds to «commandments» or «demands», to which the individual sees his duty to obey. According to Weber, value and rational action is carried out by those who are guided by their convictions about the importance of a particular object or phenomenon. Moreover, values not only serve as a motive for human action but also constitute fundamental norms for all types of actions [3].

Emile Durkheim drew attention to the issue of the interaction of value-normative systems within the individual. According to Durkheim, the system of values in society consists of a set of value representations of individual people. Additionally, Durkheim emphasized the necessity of constructing a hierarchy of values. He distinguished the following values: economic, moral, religious, aesthetic, and metaphysical. Assimilated from these value systems, they serve as individual and collective guides for human action [4].

Renowned American sociologist Talcott Parsons noted that one of the functional needs of society is the reproduction of normative patterns. Values are predominant in maintaining and preserving these patterns because they serve as a standard through which action goals are chosen. The structure and character of

values accepted in a specific community depend on its prevailing notions. Notions justify values. According to Talcott Parsons, the value system simultaneously unites and divides people, contributing to the emergence of social classes, strata, ethnic groups, nations, and peoples. It forms the «collective portrait» of any of these communities, determining their specificity and differentiation from each other. What is acceptable for some communities may be unacceptable for others. In Parsons' concept of social action, the notion of values is linked to value orientation. An individual's value orientation manifests as adherence to standards existing in the society's culture. Therefore, value orientations enable a person to adhere to specific rules when selecting from possible alternatives. Whenever a person is forced to choose, value orientations could guarantee certain norms to follow [5]. The concept of «value» is fundamental in Pitirim Sorokin's theoretical system, and «value quality» as the unity of norms, knowledge, and values is a fundamental factor in constructing any society. According to the sociologist, «value serves as the foundation and basis of any culture» [6]. Any culture can contain phenomena unrelated to each other, as well as unity, where all its components express one principal value. Each culture has its axiological core. Sorokin identified three types of cultural supersystems: sensate, ideational, and idealistic. Culture cannot develop for long on the same value foundation. Crises, the breakdown of old patterns and ideals, and the assertion of new ones accompany transitions from one type of culture to another.

The analysis of classical sociological views allows us to conclude that values, while being a component of individual consciousness, also constitute an integral part of collective consciousness. As elements of culture, values serve an integrative function within society, helping individuals choose socially approved behavior in vital situations. For individuals, the value system is the primary motivator of social action, influencing their needs and interests. Through the accumulation of values within societal culture, the behavior of actors is regulated. By adopting the existing societal values, individuals internalize and reproduce the social experiences.

Values never exist in isolation; they always form a cohesive system comprising various groups of values that constitute the core of culture. Each society has its specific structure of values, its «basic» values, which are endorsed and supported by the majority of its members.

At the core of the value structure lies an ideal – a socio-political and moral image of the desired future. Value orientations, which individuals regard as a standard, are somehow aligned with this ideal, shaping their hierarchy of life goals, as well as values, means, or norms of behavior. An individual's orientation in the world, their activities' form, content, and direction result from their value consciousness.

The process of value transformation continuously influences individual and collective consciousness, determining the behavior of individuals within a society. The challenges associated with the necessity of physical survival in the socio-economic conditions of contemporary reality determine the process of re-evaluating

the meaning of life. Membership in a social group, level of prosperity, and individual education plays a significant role in defining the system of life meanings, which unite the values of human life and predetermine the goals of existence, human essence, and the values of freedom and truth. The transformation of value relations is interconnected with the deformation of the hierarchy of moral values.

The multiethnic society delineates its priorities and system of standards, giving rise to a new culture of thought that formalizes the relationship with reality. Existence becomes irrational, disordered, and uncontrollable. The loss of value orientations resulting from the emergence of the information society leads to the displacement of authentic culture to the periphery of life and a preference for the technological achievements of civilization. The individual in a multiethnic society becomes a spontaneous materialist-sensualist. Culture takes on another definition – «consumerist». One of the central values is the cult of consumption, presented as the only possible lifestyle. The cult of materialism, pursuit of pleasure, and desire for «possession» have become the meaning of life for the masses. The creative individual is transformed into a consumer and, as a creative existence, becomes a sphere of consumption. Human life acquires a clearly oriented material status. People not only invent new ways to satisfy their physically real needs, but they also invent new «needs» - things that are not essential for physical survival but highly desired. They are convinced that they cannot live without them[7].

The concept of individuality is changing due to various factors such as the localization and globalization of the economy, the emergence of transnational fragmented and open culture, the reformulation of political institutions, and structural changes in space and time. These factors have led to social mobility and are shaping the consequences of this transformation.

According to Bauman, when individuals develop their own personalities, they may experience «...a sense of powerlessness and anxiety» [8, p. 77]. This can lead to a desire to overcome these feelings by completely dissolving oneself into the external world. However, the emergence of personal existence requires individuals to realize that the only correct path is to find meaning in life. The development of human individuality is possible when individuals have the right to choose their own ways and forms of shaping the meaning of life.

As stated in the G. Lipovetsky's work, «The Ephemeral Era: An Essay on Contemporary Individualism», the values prevalent in society at the beginning of the 20th century began to be reevaluated in the 1920s. These values continued to lose significance during and after the Second World War. This period led to the emergence of a global civilization and a transformation of individuality according to fundamentally new social norms and values. As a result, this change had both positive and negative aspects.

«The negative aspect of it lies in the fact that the process of personalization leads to the breakdown of disciplinary socialization; the positive aspect lies in the fact that it corresponds to the structure of a flexible society based on the information and the encouragement of individual needs... and the consideration of «human factors»...» [9].

The transformation of individuality is based on new methods of forming social institutions, such as the organization of society and distribution of social roles, where understanding, attention to human uniqueness, and the absence of clearly defined boundaries of human existence and everyday life are brought to the forefront. Because of individualization, there is a disconnection among people; individuals significantly differ not only in appearance or character but also in behaviour, experience, and life values. Individual differences among people are based on a multitude of distinctions in the lives of specific individuals. In this aspect, there are no two identical individuals; each person possesses strictly individual characteristics. The essential characteristic of individualization is that «on the one hand, it appears as a process of increasing individualization, and on the other hand, it simultaneously emerges as a process of civilization» [8, p. 80].

In contemporary Kazakhstan, the population faces the challenge of adapting to a society undergoing significant institutional changes, resulting in the displacement of long-standing norms and values. Moreover, these new institutional forms, norms, and values currently have localized dissemination; hence, their potential to support the adaptation efforts of significant population segments is limited. For the majority of Kazakhs, the last thirty years have been a period of what could be described as a «values breakdown» - a deep and painful transformation of fundamental, foundational values, attitudes, and life orientations. We hypothesize that this ongoing transformation, which remains incomplete to this day, underlies many of the contradictions and paradoxes of contemporary reality. The unresolved crisis of value orientations ultimately contributes to the uncertainty surrounding all other crises characteristic of present-day Kazakhstani society.

Notable scientific works by both foreign and Kazakhstan authors are dedicated to the problems of forming a culture of interethnic communication and harmonizing interethnic relations. These include studies by authors such as Y.G. Agadzhanov [10], N.N. Gassanov [11], M.S. Zhunusov [12], M.M. Suzhikov [13], G.V. Malinin, A.N. Nysanbayev, V.Y. Dunayev, V.D. Kurganskaya [14], Z.K. Shaukenova, and others [15].

Over the span of three decades, Kazakhstan's society has witnessed the unfolding of transformative processes, which have reconfigured the foundational parameters of livelihoods across all demographic strata, notably among the youth cohort. This dynamic necessitates adapting and accommodating individuals and societal segments to the evolving milieu. The efficacy and vigour with which adaptive resources are harnessed will significantly shape the trajectory of sustainable socio-economic development in the nation. Hence, a pressing need arises for scholarly inquiry into students' value orientations amidst society's ongoing socio-cultural transformation.

Results and Discussion

The study on students' value orientations within the educational framework revealed that nearly half (47%) of the student population identified national affili-

ation as the predominant form of identity. This trend emerged as dominant across all socio-demographic subgroups within the student cohort. Kazakh-speaking students, by a margin of 1.4 times, more frequently identified themselves as «residents of Kazakhstan» (54.8%) compared to their Russian-speaking peers (39.2%), «residents of their city» (17%) and «global citizens» (13%) shared the second and third forms of identification. Kazakh-speaking students were almost twice as likely to identify as «representatives of their religion» than Russian-speaking students were. Conversely, Russian-speaking students were four times more likely to identify as «representatives of their ethnic group» than Kazakh-speaking students were.

The analysis of the empirical data concerning identity formation reveals that overt nationalist sentiments are not prevalent among the majority of university students (78%). However, Russian-speaking students exhibit a 1.7 times higher inclination towards the belief that «Kazakhs, irrespective of their ethnic background, should constitute a unified nation committed to the state’s future», compared to their Kazakh-speaking peers. Conversely, Kazakh-speaking students are 1.6 times more likely to endorse the notion that «Kazakhstan is a multi-ethnic state, with Kazakhs constituting the prime nationality and other ethnic groups considered minorities; nonetheless, both Kazakhs and other ethnic groups bear responsibility for the state’s future», in contrast to Russian-speaking students. This observation suggests a convergence of ethnic and national-civic identities within the Kazakh-speaking cohort. Through the inclusion of control items in the survey instrument, the research instrument enables the identification of moderate ethnonationalistic orientations and assertions of ethnic exceptionalism. It is pertinent to note that 11% of Kazakh-speaking students and 12% of Russian-speaking Kazakhs evince a sense of ethnic exclusivity, signified by the statement «Kazakhstan is the state of Kazakhs» (Figure 1).

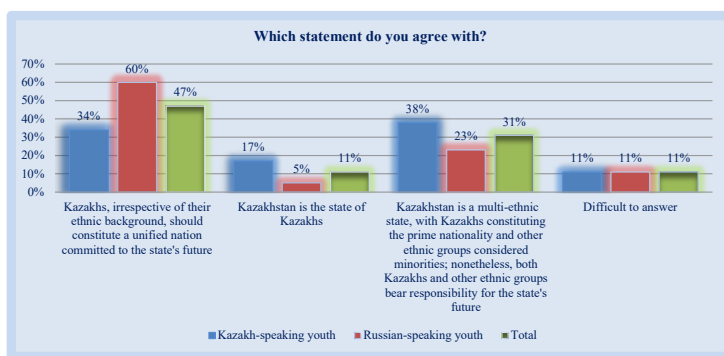


Figure 1 – Which statement do you agree with?

4/5 or 80% of the respondents selected the tolerant statement «I love my nation, own culture, and respect the language and culture of other peoples». The sense of one’s own cultural and ethnic superiority is expressed in the statement «I love only my nation, own culture, and I am indifferent to the culture of other

peoples», corresponding to the value orientations of 17% or nearly one-fifth of the students. Moreover, among Kazakh-speaking youth, such responses were four times more prevalent than among Russian-speaking youth. Cultural alienation or devaluation of one's own culture and cultural heritage is observed in the responses of 3% of the respondents who stated, «I do not love my nation and culture».

The examination of values such as patriotism evokes considerable research interest. Among the youth cohort, 73% exhibit a profound connection to their homeland and espouse patriotic sense. They identify Kazakhstan as their homeland. The manifestation of «local» patriotism stands at an average of 18%: 10% identify their city or village as their homeland; 5% associate their district or home with this sense; and 3% regard their region as such. Notably, the sense of homeland and national-civic identification predominantly characterize Kazakh-speaking youth (82%). Conversely, among Russian-speaking youth and individuals of other ethnicities, the prevalence of national-civic identification is 64%, yet «local patriotism» registers at 24%. A minority of respondents (4%) expressed a lack of affinity towards Kazakhstan as their homeland and their place of residence. Furthermore, the attenuation of the sense of homeland towards Kazakhstan is 1.6 times more prevalent among Russian-speaking youth and individuals of other ethnic backgrounds (5%). Additionally, 5% of respondents encountered difficulty in articulating their stance. Interestingly, among those who faced difficulty in responding, Russian-speaking youth were 3.5 times more numerous compared to their Kazakh-speaking peers.

The overall distribution of respondents to the question «Are the norms and values of your ethnicity significant to you?» indicates that for every third respondent, the norms and values of their ethnicity are highly significant, while for every second respondent, they are significant. Lack of norms and values is observed in 11% of respondents. The lack of significance of norms is expressed twice as often among Russian-speaking youth and individuals of other nationalities (15%) compared to Kazakh-speaking youth.

According to the acknowledgement of the dominant majority or 80% of respondents, they are proud of their ethnic identity, with Kazakh-speaking youth experiencing this need 1.2 times more than Russian-speaking youth. It has been identified that 14% of the students do not experience a sense of ethnic belonging, which is more expressed among groups of Russian-speaking youth and individuals of other nationalities, particularly those in the age group 22-25. Hiding of one's ethnic identity was observed in 6% of respondents

According to the research findings, 35% of the surveyed young students reported the absence of negative discussions or conflicts regarding the ethnic identity of one of their parents in their families. Periodic conflicts arise for 9% of students, occurring in every 11th family. Mixed Kazakh-speaking families experience 3 times more conflicts. Negative discussions and conflicts arise constantly for 5% of the respondents, occurring 1.5 times more frequently in mixed families among Kazakh-speaking youth than in mixed families among Russian-speaking youth (Figure 2).

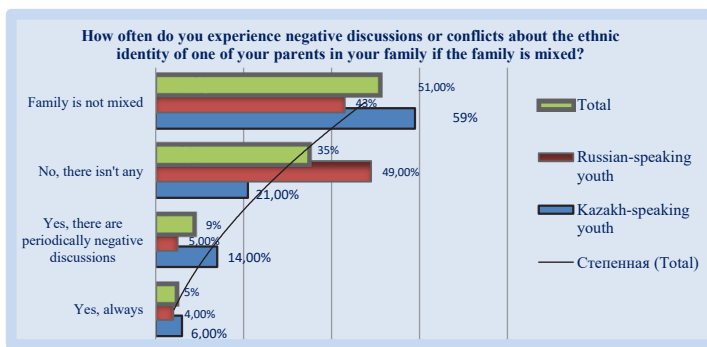


Figure 2 – How often do you experience negative discussions or conflicts about the ethnic identity of one of your parents in your family if the family is mixed?

The significant influence of the university/college on the formation of value orientations in the student environment is identified in 37% of the youth, or every third respondent. Every second respondent believes that the educational institution where the respondent is currently studying partially influences the formation of value orientations. Every ninth respondent denies the influence of their university/college on the formation of value orientations in the student environment. The indicators of complete absence of influence on the formation of value orientations are 1.5 times higher among Russian-speaking youth and individuals of other nationalities, males, and the age group 22-25.

The research results showed that only 14% of the respondents actively participate in events aimed at strengthening interethnic relations held at their university or college. Nearly a quarter of the respondents (23%) sometimes participate, while 22% of the surveyed youth rarely participate. 31% of the respondents have never participated in such events. Additionally, 10% of the respondents expressed interest in participating but have not been informed about the organization of such events at their university or college.

Half of the surveyed students (50%) perceive the main meaning of life, life success, in self-realization. Next, an equal distribution of respondents (11%) was divided between «Building a successful career» and «Having a family». The criterion of «Wealth, the desire for possessions, comfort, and prestige» is noted by 9% of the surveyed students. With a significant gap from the criterion of «Self-realization», the criteria of «Hedonism» and «Society contribution» are identified by 7% of respondents. Criteria such as «Scientific activity» (3%), «Living and working abroad» (1%), and «Self-sacrifice» (1%) have minimal values. The criterion of «Having a family» is 1.3 times more prevalent among Kazakh-speaking youth. «Wealth, the desire for possessions, comfort, prestige» is twice as common among Russian-speaking youth and individuals of other nationalities.

In response to the question «What prevents you from realizing your potential in achieving successful educational and other activities?» 28% of the students re-

plied that they have no fears and are able to realize their capabilities. One-third of the respondents note that it is lack of self-confidence. One in four of the surveyed youth is hindered by the fear of the unknown. One in seven notes that it is due to insufficient level of knowledge. 11% of the respondents identified the criterion of lack of moral support, while 10% mentioned the absence of material support. Dominance of negative emotions and inability to concentrate were noted by 7% of the respondents. 6% believe that fear of failure and loss of respect hinder them in achieving success. The lowest indicator was noted by 4% of the respondents – this is a low level of emotional intelligence.

Conclusion

A study was conducted to identify the value orientations of young citizens of the Republic of Kazakhstan concerning their national identity and the educational process. The study confirmed the hypothesis that there is a correlation between ethnicity and values such as tolerance, harmony, and mutual understanding. Additionally, it showed that attitudes developed through the educational process and university education can be effectively implemented in practical life.

The research revealed a moderate level of tolerance among the students towards Kazakh-Russian bilingualism, including among Kazakh-speaking youth groups. Due to the lack of stable convictions about the essence of tolerance, students often transform tolerance into indifference and apathy. Values that unite the youth of Kazakhstan were identified: patriotism, a sense of homeland towards Kazakhstan; respect for the cultural traditions and customs of all peoples living in Kazakhstan; internationalism (an ideology advocating friendship and cooperation between nations); being proud of their country and history; native language proficiency. A correlation was found between the level of knowledge of the culture, traditions, and customs of one's own ethnicity and the level of education. One in four respondents characterizes their level of knowledge of the culture, traditions, and customs of their ethnicity as excellent. Every second one knows sufficiently well. This is the dominant trend in the majority of the surveyed groups. The predominant majority, when asked the question «Do you think that your university/college organizes a sufficient number of events aimed at strengthening interethnic relations?» shares the opinion about the sufficiency of events to strengthen interethnic relations. Every fifth one believes that there are not enough such events; here both Kazakh-speaking youth and Russian-speaking youth consolidate their positions. Every third one takes a position of passive apathetic isolation – «I do not participate due to lack of interest», and among Kazakh-speaking youth, men, aged 18-22, such responses are 1.6 times higher than among Russian-speaking youth and individuals of other nationalities.

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Қазақстан қоғамының әлеуметтік-мәдени трансформациясы жағдайындағы студенттердің құндылық орналары мен ұлтаралық келісім

Аннотация. Қазақстандық қоғамның әлеуметтік-мәдени трансформациясы жағдайында сәйкестілік пен этникалық сәйкестілік мәселесі өткір түр. Жеке тұлғаның сәйкестендіру кеңістігіндегі (матрицасындағы) этникалық бірегейліктің орнын нақтылау үшін индивид әлемі жүйелік тұтастық екенін түсіну қажет. Онда құндылықтар мен қажеттіліктерді жеке түсіну мүмкін емес; олар өзара байланысты және жеке мотивацияның типологиялық жүйесінің құрамдас бөліктері ретінде қоғамдық салаға экстраполяцияланады. Сондықтан, жеке мотивацияның бір жүйесі бар адамдар үшін этникалық тегі олардың жалпы жеке басының маңызды бөлігі болуы мүмкін, ал басқалары үшін бұл олардың қажеттіліктерінің, сезімдері мен идеяларының және көзқарастарының шеткі бөлігі болып табылады. Бұл зерттеу Қазақстан Республикасы студент жастарының ұлттық бірегейлік контекстіндегі құндылық көзқарастарын зерттейді. Көрсеткіштер ретінде этникалық сәйкестік пен этносаралық өзара әрекеттестік әрекет етеді. Мақсаты – қазақстандық студент жастардың құндылықтар жүйесін ұлттық бірегейлік пен оқу-тәрбие үдерісі контекстінде зерделеу және талдау. Ғылыми мақаланы жазу кезінде келесі әдістер қолданылды: құрылымдық-функционалдық, мазмұндық талдау және көп сатылы стратификациялық іріктеуге негізделген сауалнама әдісі. Сауалнама әдісі студенттер арасындағы құндылық қатынасты зерттеу, сонымен қатар тәрбиелік фактордың әсерін бақылау үшін пайдаланылды. Социологиялық зерттеу нәтижелерін өңдеу үшін математикалық статистика әдістері қолданылды.

Түйін сөздер: құндылық көзқарастары, студент жастар, этнос, этникалық сәйкестендіру, ұлтаралық қарым-қатынас.

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Межэтническое единство и ценностные установки студенческой молодежи в условиях социокультурной трансформации казахстанского общества

Аннотация. В условиях социокультурной трансформации казахстанского общества остро возникает проблема идентичности, этнической идентичности. Для выяснения места этнической идентичности в идентификационном пространстве (матрице) личности существенным является понимание того, что мир личности представляет собой системную целостность. В ней ценности и потребности не могут быть поняты каждая в отдельности; они взаимосвязаны и как компоненты типологической системы личностной мотивации экстраполируются в общественную сферу. Поэтому для людей с одной системой личностной мотивации этничность может быть значимой частью их идентичности в целом, для других она находится на периферии их потребностей, чувств и представлений, установок. В данном исследовании будут изучаться ценностные установки студенческой молодежи Республики Казахстан в контексте национальной идентичности. Этническая идентичность, межэтническое взаимодействие выступают как индикаторы. Цель - изучение и анализ ценностных установок казахстанской студенческой молодежи в контексте национальной идентичности и образовательного процесса. При написании научной статьи были использованы методы: структурно-функциональный, контент-анализа, метод анкетирования на основе многоступенчатого стратифицированного отбора. Метод анкетирования был использован для исследования ценностных установок среди студенческой молодежи, а также мониторинга влияния образовательного фактора. Для обработки результатов социологического исследования были использованы методы математической статистики.

Ключевые слова: ценностные установки, студенческая молодежь, этническая принадлежность, этническая идентификация, межэтнические отношения.