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**FINDINGS OF THE SURVEY OF CULTURAL VALUES  
OF YOUNGS IN KYZYLORDA REGION**

The celsius article analyzes the phenomenon of the cultural values of the Kyzylorda region in the context of the phenomenon of the phenomenon, which is related to the differentiated values of social phenomena investigated. There are also analyzed the results and presented the critical assessment of ethnicity in the ethno-social space. In the context of the context of social phenomena in the field of cultural self-efficacy, the region has a great deal of importance in the field of science, focusing on the emphasis on the excellence, as well as predetermined predictors of social and philosophical methodology. The authors analyse modern aspects of methodological approaches to the study of culture values. In the article authors consider essence in the formation of culture values. The original cultural values in the Syr-Darya region have a unique cultural and anthropological analysis of their potential trends in social-cultural models in ethnicity self-actualization in modern Kazakhstan.

**Key words:** National Identity, value, survey, tolerance, students, culture.

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**Сыр өңірі жастарының  
мәдени құндылықтарын зерттеу нәтижелері**

Мақаланың мақсаты Сыр өңірі жастарының мәдени құндылықтар құбылысының өзекті мәселелерін, құндылықтарға деген көзқарастарын әлеуметтік сауалнама алу арқылы талдап, ғылыми тұрғыдан жан-жақты қарастыру. Талдау жасау арқылы қорытынды тұжырымдар жасалып, этноәлеуметтік кеңістіктегі күрделі құбылыстарға сыни баға беріледі. Сондықтан мәдени құндылық мәселесіне әлеуметтік сауалнама алу тұрғысынан ғылыми мағынада маңыздылық беріліп, оны қарастыруда өзіндік ерекшеліктерін, мәселенің түйткілді қырларын әлеуметтік-философиялық сараптаудың өзіндік ғылыми зерттеу қадамдары жасалды. Сыр өңірінде мәдени құндылықтар ерекше маңызға ие, олардың мәдени-антропологиялық сараптамасы Қазақстанды жаңғыртудағы этникалық сәйкестіктің әлеуметтік-мәдени модельдерінің басты бағыттарын анықтауға мүмкіндік береді. Жалпы мақалада мәдени құндылықтардың мәнін зерттеуде әлеуметтік сауалнама алу мәдени-антропологиялық көзқарасты негіздеу мәселесі ретінде мәдени құндылықтардың маңызы, Сыр өңірі жастарының мәдени құндылық бағдарларын және олардың мінез-құлқының қалыптасуындағы ролі қарастырылады. Олардың құндылық бағдарларының қалыптасуына аймақтық мәдениет өзіндік әсерін береді. Мақалада авторлар заманауи қоғамның мәдени-антропологиялық тәсілі ретінде жастардың бойындағы мәдени құндылықтарды қалыптастыру мәселесін зерттеу қажеттілігін негіздейді. Бұл тәсіл құндылықтар мен құндылық бағдарларының адамның мінез-құлығына, қоғамдық қарым-қатынасқа әсерін зерттеуге мүмкіндік береді.

**Түйін сөздер:** ұлттық бірегейлік, құндылық, сауалнама, студент, мәдениет.

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### **Выводы обзора культурных ценностей молодежи Кызылординского региона**

Целью статьи является анализ взглядов жителей Кызылординского региона по актуальным вопросам феномена культурных ценностей, их отношения к ценностям разных поколений с точки зрения проведенных социальных исследований. Также был сделан анализ выводов и проведена критическая оценка сложных явлений в этносоциальном пространстве. Исследование ценностей в контексте социологических опросов по культурным особенностям региона имеет большое значение и в научном аспекте, сделан акцент на его особенности, также предприняты определенные шаги в области социальной и философской методологии. Актуальные культурные ценности в Кызылординской области имеют особое значение и их культурно-антропологический анализ позволит выявить ведущие тенденции социально-культурных моделей этнического самосознания в модернизирующем Казахстане. В статье ставится задача обоснования культурно-антропологического подхода в исследовании сущности ценностей, анализируются современные аспекты теоретико-методологических подходов в исследовании сущности ценностей. Авторы обосновывают необходимость изучения проблемы формирования ценностей личности в Кызылординском молодежном обществе в формате культурантропологического подхода. Такой подход позволяет исследовать влияние системы ценностей и ценностных ориентаций на поведение человека, на межкультурную коммуникацию.

**Ключевые слова:** Национальная идентичность, ценность, анкета, студент, культура.

#### **Introduction**

This article verified by supervisor Professor Eero Tarasti. With the advancement of globalization, cultural values once again became the focus of culture studies researches. Whether did globalization weaken or strengthen cultural values, was not only related to the specific content of cultural values, also related to the level of national globalization.

Identity is a framework for orientation, a contact point an constant evolution, an anchoring point, which is born absolutely necessary and absolutely impossible to seize objectively and definitively. Identity is hybrid (Burgess 2001:19).

National culture is one of the evolvments of humanity. Above all world culture is the combination of national cultures. The best achievements of national culture with general humankind ideals gain world recognition and became one of the world cultures. Issues of national culture, its significance and their interrelationship are directly connected with the process of globalization. It means that today's civilizational, informative, and post-industrial society is changed in the context of this process (Gabitov 1998:203)

The problem of personal identity has a complex hierarchical nature. Sociology defines the following types of identity, associated with large, fully developed and historically formed types of

communities: human, civilizational, national, ethnic, gender, professional, age-specific, class, political and others. Typically, primary identities associated with biological traits and/or formed during the primary socialization such as gender and religious are referred to as dominant ones, while national-ethnic and professional identities are particularly important among the secondary identities acquired during the secondary socialization (Aznacheeva 2012:26).

The actualization of this or that form of values is influenced by social, political, economic and other factors. The cultural values takes a special place among its various forms, since it not only defines the nature of international cooperation, but also the specific features of international relations, and contributes to the nation's consolidation, preservation and enhancement of the national heritage.

The national identity is the structural core of the state; thus, the study of its characteristics and the problems of its formation are relevant research objectives (Iskandarova 2015:35).

The issues of national identity, as well as links between this phenomenon and the language have been carefully investigated in many scientific papers. The concepts of nation and ethnos were considered by E. Balibar, I. Wallerstein, S.Yu. Semenov, P. Sorokin, V.Yu. Sukhachev, the idea of identity,

including national and ethnic identity, was studied by F. Barth, P. Berger, Yu.V. Bromley, V.I. Kozlov, T. Luckmann, V. Malakhov and V.A. Tishkov, V.P. Torukalo, Yu.V. Khotinets (Evseeva 2009:26).

Analyzing the values of the Kazakh youth, we proceed from the following common definitions of the concept of «value». The value here also acts as a characteristic of the subject or phenomenon, indicating the recognition of its importance in the scale of values of young people. Values are also considered in the philosophical aspect, pointing to the personal, social and cultural significance of certain objects and phenomena in the life and consciousness of young people. The study of young people's system of values is the most important, as the future of independent and sovereign Kazakhstan depends on the younger generation, on their consciousness, the values that prevail in their understanding of the world.

Values are that significant and holy for human and social communities. They are certain spiritual bandages, foundations and guides helping people to survive life difficulties, order social reality and give meaning to human life. Ultimately, values are for man and social benefit. (Hasanov 2016:192).

Value priorities of higher school education in the era of globalization are largely determined by the role of people's knowledge, professional skills and personal qualities in the society. (Khassanov 2017:87). For example, if the society is dominated by such values as consumer attitudes, security needs, tolerance for corruption, indifference to education, family, work, indifference to spirituality, this is an indicator that society is regressing than progressing (Kabybaeva 2018:132).

According to the proposed structure of the cultural values, this study will consider the culture values aspects of the Kazakh cultural values by means of an association experiment.

### **Relevance of the Problem**

The relevance of studying the problems of cultural values is determined not only by its role in the national security, but also the need to predict the real problems to successful functioning and sustainable development of the Kazakh society.

In time of social instability caused by a large-scale transformation of the society one may predict a developing crisis of the cultural values parallel to the growth and strengthening of the ethnic identity.

Due to the abovementioned reasons, Kazakhstan needs research on cultural values, tolerance and the worldview that will enable, in addition to other

things, to generate the ethno-psychological portrait of a Kazakh and identify the problems of the national identity. It should be emphasized that the need for such research is determined by, among other things, the necessity to predict the real problems of inter-ethnic cooperation among the youth, promoting the policy of tolerance in the society, the ability to prevent inter-ethnic conflicts and tension in the country, taking into account the importance of the language factor in the course of the nation's finding its identity.

The significance of the study stems from an opportunity to use its results as to understand the fact that the knowledge and consideration of linguistic and cultural factors of national identity is one of the prerequisites for improving language policy in multinational companies, as well as enhancing tolerant relations in the society. Ideas and conclusions presented in this article may serve as a basis for further social and philosophical, ethnological, sociological and political studies of the phenomenon.

### **Stating Hypotheses and their Correspondence to the Research**

As part of the research work, we were to study the issues relating to the analysis of the origins of ethnic intolerance: ethnic stereotypes, the formation of the tolerance field of the linguistic identity, which allowed us to determine the main features of the ethno-psychological background of the existing ethnic relations in the educational environment of Kyzylorda. This helped us develop recommendations for a series of actions aimed at the formation and development of tolerance among the youth.

Studies like this one have not been previously conducted in Kyzylorda, thus we were the first to do a large-scale work on studying tolerance in this region, an Associative Experiment being part of the research whose purpose was building the Associative Field of tolerance among the youth and predicting the problem areas in intercultural communication.

The main purpose of the conducted study was monitoring of the existing ethnic stereotypes and the associative field of tolerance awareness by analyzing the results of the experiment, which allowed us to reveal the sources of intolerance in the society; these findings will contribute to the formation and development of ethnic tolerance in the society.

The carried out research provided a lot of data not only for investigating the stereotypes and the level of tolerance in society, but it has also presented

numerous opportunities for studying many other social, cultural, linguistic and legal aspects.

### Methods

A choosing a method of research is an important issue when studying tolerance as a scientific phenomenon. The analysis of the works on this topic, revealed two main approaches, depending on which a suitable method – theoretical or applied – is selected.

The main methods used when investigating the problem are the following: descriptive and analytical, comparative, experimental, quantitative method, questionnaire survey, interviewing, association experiment. Among the methods mentioned, the theoretical ones are descriptive and analytical and comparative methods. The others are classified as applied methods. The applied approach is used to represent the state of various aspects of national identity in the Kazakh society, often by means of quantification or factual findings. The combination of these two approaches results in the third type-analytical. The analytical method enables to draw conclusions on various aspects of the cultural values.

The volume of the region sample for each study comprised 200 young respondents. The study used comparative, comparative-historical, empirical, systemic, sociological methods and content analysis.

### Research Methodology Selected

Experiment was selected by us as a research method. We chose this method to cultural values the components of the concept structure since this type of experiment allows imitating the real thinking. According to R.M. Frumkina (2001) «studying associations in the association experiment, we appeal to the unconscious, the deepest layer of our psyche»; that is why the experiment makes it possible to establish the unconscious verbal and nonverbal links of the stimulus word with other words as well as to indirectly identify cognitive features of the realia represented by the stimulus words and relevant to the individual. Let us describe the experiment procedure.

The experiment makes it possible to study the collective culture consciousness, as if «from the inside», and therefore enables to analyze the basic oppositions of the ethnic consciousness, important when considering the tolerance. Thus,

the experiment will allow us to define a number of problems found in the linguistic consciousness of young people in Kyzylorda.

The concept of the objective existence of the nation is the theoretical and methodological basis for the analysis of the experiment results. When studying the issues of identity we used such approaches as the primordialism theory and the theory of constructivism. According to them, the nation is seen as the cultural reality and the formation of the cultural values is understood as part of an objective process associated with the self-organization of social systems, which involves the use of synergetic method. Synergetics is an interdisciplinary field and opens up new conceptual perspectives in studying processes of evolutionary dynamics.

### Characteristics of the Subjects of the Experiment

**Location: Kyzylorda, the administrative center of Kyzylorda region, Korkyt Ata State University. Survey Findings**

Number of respondents: 200.

Nationality: 192 – Kazakhs, 6 – Russian, 2 – Korean.

Gender: M – 135, F – 65 .

Age: from 18 to 21.

Location: Kyzylorda: Kyzylorda State University named after Korkyt Ata

The survey was conducted in the Kazakh and Russian languages.

### Results and Discussion

When analyzing the hierarchy of the students' values, one should first pay attention to their grouping: such specific values as health, family, interesting job and well-being occupy the first positions on the table. These differences imply dissimilarities within a number of important moral values, such as respect for life, respect for property, honest communication, and respect for values. High-quality education has a lower position than an interesting and well-paid job. One may conclude that having a successful career is not the main value for the youth. There are some dissimilarities in the top five values of the students and the youth in general. The following values are important for the youth: health-their own and that of their relatives (87.4%), family happiness (77.7%), having a desired profession or qualification (61.1%), qualified specialist (62.5%) and better material well-being (65%).

**Table 1** – Level of importance of culture values

What are your important life values?	Level of importance %			
	Very important	Important	Not really important	Not at all important
Your own health and health of your relatives	87.4	10.5	0	2
Family happiness	77.7	20.2	2.1	0
Better material well-being	65.3	30	4.6	0
Having a desired profession or qualification	61.1	37.3	1.6	0
Gualified specialist	62.5	36	1.5	0
High quality education	62	35	2	1
Having an appropriate social position	52.6	41.7	5.2	0.5
Satisfaction with achievement	52.8	38.5	7.2	1.6
Live and work among educated and cultured people	48.5	44.3	5.7	1.5
Be useful to the society and country	47.7	41.5	9.2	1.6
Career	46.6	45	7.9	0.5
Social recognition, respect, honor	56	35	8	1

**Table 2** – The hierarchy of values in the life of young is as follows:

What is the most valuable thing in life for you?	Age From 18-21 % by column	
	Faith, Religion	
Family		87
The ability to get pleasure, have fun		3,2
Power		3,1
Friendship		53,7
Peace of Mind		7,8
Health		77
Knowledge, education		23
Interesting work, profession		8,1
Love		28
Financially secure life		7,3
Public recognition, fame, reputation		2
Helping people		56
Self-realization, self-respect		3,5
Career, high position in society		26
Creativity		2,3
None of the mentioned		5,3
Freedom, independence		72
Happiness		53
Hard to say		2,6

At the same time, the values of freedom, independence, happiness mean little to the Kyzylorda youth, gaining a maximum of 53%. Thus, the value

of freedom and independence, understood both as personal and as a whole, of one's country, the state, does not have a pronounced priority. As can be seen,



these spiritual values are not significant enough, which is an indirect manifestation of a certain conformity of the youth. It should be noted that the older the youth, the more family and health values, as the most important two pillars, play a role in life. Among all the age groups, social acceptance plays a less important role.

Moreover, there is a tendency: the young people are, the greater is the importance attached to the institution of the family in their value hierarchy: 85.8% of the young aged 18 – 21 years, 78.8% of those aged 19 – 20 years, 80.5% of those aged 18 to 21 years. The family, according to almost 79% of the respondents, is responsible for the spiritual and moral education of Kyzylorda youth.

Happiness in the category of value is absolutely not perceived by young people: none of the respondents attached importance to it, even in tenths. The values of career, high position in society, and financially secure life prevail over the desire of helping people. Ambitions of public recognition, fame, reputation, as an established opinion about self in society also occupy a negligible place in the youth's hierarchy of values. The high value given by the young respondents

to such categories as friendship and love testifies to the fact that the positive, romantic model of interpersonal relations dominates in the youth environment.

Of the instrumental values (Table 3), which they would like to instill in their future and current children, the young people choose the top five: diligence (67%), sense of responsibility (36%); love for the home country (35.5%); independence and autonomy (73%), tolerance and respect towards others (21.2%). The vast majority of the young people have knowledge about the official state symbols of Kyzylorda and their components, i.e., over 90%. The presence of «independence and autonomy» among the goals that they would like to instill in their future and current children is discordant with the recognition of independence as the least important value of the young people (73%). This is a paradox: independence and freedom are not values for the interviewed youth- present and future parents, but they want to see it in their children. Value among the interviewed youth are important after the family (87%), health (77%), friendship (53,7%), knowledge and education (23%), love (28%) and financial security (7,6%).

**Table 3** – Values that the Kazakh youth wants to instill in their young

	Age From 18-21 % by column	
	What is the most valuable thing in life for you?	
	Faith, Religion	78
	Family	87
	The ability to get pleasure, have fun	3,2
	Power	3,1
	Friendship	53,7
	Peace of Mind	7,8
	Health	77
	Knowledge, education	23
	Interesting work, profession	8,1
	Love	28
	Financially secure life	7,3
	Public recognition, fame, reputation	2
	Helping people	56
	Self-realization, self-respect	3,5
	Career, high position in society	26
	Creativity	2,3
	None of the mentioned	5,3
	Freedom, independence	72
	Happiness	53
	Hard to say	2,6

Based on the results of the survey, we can draw a cautious conclusion that modern marriages among young people in Kyzylorda in most cases are based mainly on the free choice of a spouse, on their own feelings and personal decision.

The results of the research clearly indicate an extremely high degree of importance of the family as an indispensable value. Among goal-setting in life, the most important goal in life for the young men is material security (43.7%) and this goal is updated with age.

What are the priority sources of information among the youth of the Republic of Kazakhstan? The sources of news for the young people are – news releases on television (from 49% to 61.8%), news websites (from 46.3% to 61.8%), news releases on the radio (24.% to 39.1%). The vast majority of the young people in Kazakhstan use the Internet daily (82.3%). Only 3.4% of the respondents do not use the world wide web at all. Social networks (87.7%) are the undisputed leaders of views and sources of relevant information among the young people. The leaders among the social networks used by the youth in Kazakhstan are the following: WhatsApp holds the first place, then, V Kontakte, Instagram, Facebook are located on the popularity scale of the network. Moreover, when getting older, the 24- to 29-year-old respondents increase the tendency to exhibit, increasingly turning to Facebook (35.2%). So far the more active social networkers are the female respondents. 6% of the young people do not have social media accounts. The situation is almost similar with the reading of printed and electronic newspapers and magazines: almost a third of the respondents refer to them during the week and two-thirds have not used them. Moreover, regular publications are still read relatively more (38.9%), than electronic ones (25.2%). The culture of reading among the young people in Kazakhstan is depressing: the number of those who have read, watched or listened to books during the last week, including electronic or online ones, is much smaller (29.8%) than that of those who have not (65%) (Sydynazarov 2018:146).

Traditional libraries of all types and levels are consistently losing ground to frequent visits by young people. Print media still retain their predominant influence among the youth of Kazakhstan, though less than 50%. The results of the study revealed some dependence of certain aspects of the values on the respondent's gender. Those who read fiction are mostly among the female part of the respondents (31.4%) rather than male ones (24.7%). Those who

have not recently read fiction are mostly among the men (74.4%) than women (67.8%).

The musical preferences of the Kazakh youth are interesting. Most of all, using their gadgets the respondents listen to Western music and this is most characteristic of the age group of 18 – 21 years (34.4%) interest in Western music declines year by year (30.6%) on the contrary, interest in Kazakh music (26.5%) and classical music (14.8%) increases.

Modern Kazakh music is also an absolute favorite among the musical tastes of the young people: the older they are, the more interested they become in the national music (26.5%). Interest in the roots of folk music (8.6%) has also been growing steadily with age. Cinema as a cultural object is the most visited place among the Kazakh youth. There are still some people who perceive an exhibition as a cultural event. There are more of those who have never visited an exhibition: in the context of regions those comprise 30% to 85%. Visiting museums as historical, cultural and scientific centers is also of little interest to the young people: the number of those who have never visited is more than those who visit them once-twice a year.

Almost one-third of the respondents also have never been to the theatre or attended concerts. There are about 60% of those who actively attend theatrical and concert productions. On the whole, young people are happy with the quality of education: most rate it as good, with figures ranging from 57% to 72.6% depending on the level of education in question. At the same time, however, 57.3% agree that the education system in Kazakhstan needs some reform, and 26% that it needs wide-ranging reform. Just 8% think that the education system does not need any reform. Accordingly, 47.6% would get educated abroad if they could and 17.7% would choose private education abroad; 24.8% would choose local education and 9.9% said that they did not know. Young people from rural areas were more likely to choose local education than their urban peers (Umbetaliyeva 2016:36).

Despite this, the vast majority of the respondents lead a healthy lifestyle: 86% do not smoke. Urbanization as a process is gaining momentum. Most of the youth of Kazakhstan would like to see a multi-ethnic city as their place of residence. A third of the respondents would like to live in a city where the representatives of its predominant ethnic group live. 16% of the young people mentioned a village as their preferred place of residence, and the numbers of those wishing to live mainly in mono-ethnic or multi-ethnic villages are relatively the same.

## Discussion

Studentship is characterized by intensive transformations of motivation and all systems of value orientations, forming special skills related to the profession. This age is the most important period for maturing character and intellect. Majority of the young people including the students marked health and family happiness as the most important life values. The values of individual orientation are also important for majority of the youth in general, their own health and health of their relatives, family happiness, interesting and well-paid job, quiet life and better well-being. The study has revealed a strong family orientation of today's Kazakhstan students. Such values as family happiness, their own health and health of their relatives prove this fact. Trends on pragmatism and individualism are prevailing (Biyekenova 2016:2491).

The results of the experiment indicate that the region is now a significant aspect of the sociocultural reality. For example, the ethnonym «Kazakh» the majority of the respondents in the Kyzylorda region associated not with the state, but with their native places, especially specific features of the climate and landscape. Emphasis on the regional features, the lack of understandable unity, political rivalry between the regions narrow the culture values to the borders of the region, promoting the local forms of the group solidarity, such as ethno-cultural, regional ones. The culture values is split into fragments, the outcome of which being its moving from the center to the periphery in the identities structure.

In Kazakhstan, in today's cultural conditions, the identity is a contradictory combination of different aspects. Numerous socio-economic and political problems lead to the development of the traditional forms of group solidarity. Family and close people become more important than the «secondary» large groups.

The stability of the primordial components of the Kazakh identity also stems from the fact that archaic, community ideas still play an important role in the nation's consciousness.

A.A. Shamolov (2010) says, «individualism is not welcomed». The spirit of community is still dominant, which prevents the society from understanding national and state interests.

The culture values is split into fragments, the outcome of which being its moving from the center to the periphery in the identities structure culture values is one of the most stable forms of the Kazakh identity.

The development of industrial production was not accompanied by the urbanization of the Kazakh society. The bulk of the urban population was made up by newcomers, while the local people continued to live in the rural areas, maintaining the traditional way of life. Due to the fact that industrial development was not properly thought through, the society developed a steady desire to preserve the traditional lifestyle. Thus, formally, the conditions for the national identity formation have been created – stop to local wars in Kazakhstan, the acceleration of economic and cultural development, Kazakh literary language was formed from the numerous dialects. However, traditional social institutions have adapted to the changing social system, preserving the traditional way of life and strengthening the importance of local identities.

## Conclusion

Culture value orientations and needs, as can be seen from the results of the survey, generally determine the life plans of young people. Despite the fact that the main results show an overall similar view on the hierarchy of values, solidarity positions in many value systems, bearing modern character, in terms of content approved and justifying the priority of the spiritual over the material. As already stated, paternalistic expectations are not typical of the youth of Kyzylorda in general, but the most popular leader of social expectations are projects assisting in employment. Competitiveness through computer literacy and knowledge of languages, the preservation of national history, maintaining a healthy lifestyle, the cult of knowledge-these are the priorities that roused the most lively interest among the young. To sum up, we can say that the youth of Kyzylorda as a whole retains the continuity of the system of values, while based on the current political, economic, social and cultural context, new value guidelines have been developed. The total number of values that are the property of young people is structured by them in certain systems, and their origins can be traced to culture, society and its institutions, and their influence – in all behavioral priorities and attitudes.

Having analyzed the data, we arrived at a conclusion that the respondents demonstrated fairly calm, balanced, non-aggressive reactions in the studied oppositions, which clearly proves their peacefulness, tolerance and openness to the world.

The attitude to the homeland, native land, the places where they were born and live, to



their home and hearth is also very warm and respectful, indicating patriotism and love for their land.

All this testifies the great attachment to their home, the difficulties of adapting to the unfamiliar conditions and the rejection of the foreign culture. At the same time, the students of the southern region

have clearly demonstrated that they are willing to get acquainted with strangers and their culture to make them part of their own world, their own life. On the one hand, the identity is closely linked with the worldview of a person, his behavior in the society and, therefore, the problems of personal development.

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