

M. Zeinesh^{1*}, **U. Aimbetova²**,
J. Dosmagambetova³, **K. Khalykov⁴**

¹L.N. Gumilyov Eurasian National University, Kazakhstan, Astana

²Kazakh National Academy of Choreography, Kazakhstan, Astana

³Al-Farabi Kazakh National University, Kazakhstan, Almaty

⁴Temirbek Zhurgenov Kazakh National Academy of Arts, Kazakhstan, Almaty

*e-mai: mereykazakhstan@yahoo.com

FORMATION OF NATIONAL CONSCIOUSNESS AMONG YOUNG PEOPLE

National feeling – love for the nation, compassion, the ability to appreciate the heritage of the people, recognizing their national representation. Everyone should know and respect other nations through pride in their homeland, deep love for their nation.

The main means of forming national consciousness is the native language, one of the foundations of forming consciousness, which has great support in establishing the continuity of Virtue and patriotic values. Today, the education of the younger generation as a creative person with a deep understanding of the history, surname, traditions, language of their people, human culture, human qualities is a requirement of life, a necessity of society.

The law of the Republic of Kazakhstan on Education defines the main positions of the state policy of comprehensive education and upbringing of the younger generation. These are: the equal right of all humanity of the Republic of Kazakhstan to education, the intellectual development of each humanity, psycho-physiological and personal characteristics, the opening of a wide path to all levels of education for the population.

That is, in the law of Education, based on the right of every citizen to education, there is a need to comprehensively cover the process of training, education, development, formation of didactic conditions in the formation and education of respect for the national values of young people. For the formation of national values in young people, we should focus on the issues of national culture, traditions, folk teachings, etc.

Kazakh culture is a national culture formed over the centuries. It was developed and formed on the basis of National Education. National Education is the driving force behind the development of the culture of that nation. Each people has a historical existence and spiritual experience. The educational and worldview views of the people, formed through their spiritual practices in life, we call folk pedagogy. Folk pedagogy is the cultural heritage of the people. Folk pedagogy developed and formed in connection with the (national) ethnic characteristics of that people.

Key words: education, traditional, consciousness, morality, social, intelligence, self-improvement, generation.

М. Зейнеш^{1*}, У. Аймбетова², Ж. Досмагамбетова³, Қ. Халықов⁴

¹Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Қазақстан, Астана қ.

²Қазақ ұлттық хореография академиясы, Қазақстан, Астана қ.

³Әл-Фараби атындағы Қазақ ұлттық университеті, Қазақстан, Алматы қ.

⁴Темірбек Жүргенов атындағы Қазақ ұлттық өнер академиясы, Қазақстан, Алматы қ.

*e-mai: mereykazakhstan@yahoo.com

Жастардың ұлттық сана-сезімін қалыптастыру

Ұлттық сезім-ұлтқа деген сүйіспеншілік, жанашырлық, оның ұлттық өкілдігін мойындай отырып, халықтың мұрасын бағалай білу. Әркім өз Отаны үшін мақтаныш, өз халқына деген терең сүйіспеншілік арқылы басқа халықтарды білуі және құрметтеуі керек.

Ұлттық өзін-өзі тануды қалыптастырудың негізгі құралы-ана тілі, ізгілік пен патриоттық құндылықтардың сабақтастығын орнатуға үлкен қолдау көрсететін өзін-өзі тануды қалыптастырудың негіздерінің бірі. Бүгінгі таңда өскелең ұрпақты өз халқының тарихын, тегін, дәстүрін, тілін, адам мәдениетін, адами қасиеттерін терең түсінетін шығармашылық тұлға ретінде тәрбиелеу өмірдің талабы, қоғамның қажеттілігі болып табылады.

«Білім туралы» Қазақстан Республикасының Заңы өскелең ұрпаққа жан-жақты білім беру мен тәрбиелеудің мемлекеттік саясатының негізгі ережелерін айқындайды. Бұл: Қазақстан Республикасының бүкіл адамзатының білім алуға, әрбір адамның зияткерлік дамуына, психофизиологиялық және жеке ерекшеліктеріне тең құқығы, халық үшін білім берудің барлық деңгейлеріне кең жол ашу.

Яғни, әрбір азаматтың білім алу құқығына негізделген білім туралы заңда жастардың ұлттық құндылықтарын құрметтеуді қалыптастыру мен тәрбиелеуде оқыту, тәрбиелеу, дамыту, дидактикалық жағдайларды қалыптастыру процесін жан-жақты қамту қажеттілігі туындайды. Жастарда ұлттық құндылықтарды қалыптастыру үшін біз ұлттық мәдениет, дәстүрлер, халықтық ілімдер және т. б. мәселелеріне назар аударуымыз керек.

Қазақ мәдениеті-ғасырлар бойы қалыптасқан ұлттық мәдениет. Ол ұлттық білім негізінде әзірленді және қалыптасты. Ұлттық білім осы ұлттың мәдениетін дамытудың қозғаушы күші болып табылады. Әр халықтың тарихи тіршілігі мен рухани тәжірибесі бар. Өмірдегі рухани тәжірибелері арқылы қалыптасқан халықтың білім беру және дүниетанымдық көзқарастарын біз халықтық педагогика деп атаймыз. Халықтық педагогика-халықтың мәдени мұрасы. Халықтық педагогика осы халықтың (ұлттық) этникалық ерекшеліктеріне байланысты дамыды және қалыптасты.

Түйін сөздер: Білім, дәстүрлі, сана, адамгершілік, әлеуметтік, интеллект, өзін-өзі жетілдіру, ұрпақ.

М. Зейнеш^{1*}, У. Аймбетова², Ж. Досмагамбетова³, К. Халыков⁴

¹Евразийский национальный университет имени Л. Н. Гумилева, Казахстан, г. Астана

²Казахская национальная академия хореографии, Казахстан, г. Астана

³Казахский национальный университет имени аль-Фараби, Казахстан, г. Алматы

⁴Казахская национальная академия искусств имени Темирбека Жургенова, Казахстан, г. Алматы

*e-mail: mereykazakhstan@yahoo.com

Формирование национального самосознания у молодежи

Национальное чувство – любовь к нации, сострадание, умение ценить наследие народа, признавая его национальную представленность. Каждый должен знать и уважать другие нации через гордость за свою родину, глубокую любовь к своей нации.

Основным средством формирования национального самосознания является родной язык, одна из основ формирования самосознания, которая оказывает большую поддержку в установлении преемственности добродетели и патриотических ценностей. Сегодня воспитание подрастающего поколения как творческой личности с глубоким пониманием истории, фамилии, традиций, языка своего народа, человеческой культуры, человеческих качеств является требованием жизни, необходимостью общества.

Закон Республики Казахстан «Об образовании» определяет основные положения государственной политики всестороннего образования и воспитания подрастающего поколения. Это: равное право всего человечества Республики Казахстан на образование, интеллектуальное развитие каждого человека, психофизиологические и личностные особенности, открытие широкого пути ко всем уровням образования для населения.

То есть в законе об образовании, основанном на праве каждого гражданина на образование, существует необходимость всесторонне охватить процесс обучения, воспитания, развития, формирования дидактических условий в формировании и воспитании уважения к национальным ценностям молодежи. Для формирования национальных ценностей у молодежи мы должны сосредоточиться на вопросах национальной культуры, традициях, народных учениях и т.д.

Казахская культура – это национальная культура, формировавшаяся веками. Она развивалась и формировалась на основе национального образования. Национальное образование является движущей силой развития культуры этой нации. У каждого народа есть историческое существование и духовный опыт. Образовательные и мировоззренческие взгляды народа, сформированные через его духовные практики в жизни, мы называем народной педагогикой. Народная педагогика – это культурное наследие народа. Народная педагогика развивалась и формировалась в связи с (национальными) этническими особенностями этого народа.

Ключевые слова: образование, традиционное, сознание, мораль, социальное, интеллект, самосовершенствование, поколение.

Introduction

The national self-consciousness of youth, a consciousness based on the historical certainty of cultural traditions bequeathed to us by previous generations, where feelings of self-national dignity and devotion to universal ideals organically merge. National self—consciousness is a part of human culture, equal in a number of other phenomena of the spiritual order. It permeates all the elements of the spiritual sphere without exception, defining the specifics of national culture.

The self – consciousness of the nation contains in a concentrated form material and the spiritual needs and interests of the people as they are realized people at the level of theoretical and everyday consciousness of social psychology.

And the problem of National Education is a great goal that has been passed down from generation to generation from the history of mankind. Today, even at the stage when humanity has risen to a different height of civilization and is entering the third millennium, the spiritual ideals of our young state are Kazakhstan's patriotism, civic duty, national values and purity of conscience in the person and many other qualities (Abdul-Muti, 2007).

Our work will not progress until every person living in Kazakhstan feels like a child of this country, knows its past and believes in its future. Thus, at the present stage, we can deeply touch the history of the country in education from the very beginning, during educational hours we can form the human value qualities of students by explaining the works of the Kazakh intelligentsia, their contribution to the development of society (Alyautdinov, 2010). Also, the applied manifestations of national consciousness in life are realized through rituals, symbols, rituals, prohibitions, rituals, religious sermons, beliefs, personal rituals, filial duty, moral duty, generational duty and become national qualities.

The national qualities of young people are distinguished by hospitality, personality, respect, morality, humility, generosity, well-being, adaptability to life, artistry, eloquence, poetess, politeness, culture, etc.

National identity is formed on the basis of not only the social principle, but also such factors as generic, psychological and cultural. The national qualities of each nation are developed and formed in connection with National Education (folk pedagogy). The generic factor is associated with the awareness of the common origin of the people. This factor is most strongly manifested in a foreign environment. The psychological source

is represented by national feelings, which can sometimes acquire an exaggerated character. Folk pedagogy is formed from national literature and traditions of the same nation. Literature, starting with the study of numbers through works of art, forms the human qualities of the individual and increases the quality of personal consciousness by effectively describing the language, games, actions, behavior, national qualities of the characters of the work as an example, and then artistic expression. National consciousness and self-awareness, their level, are used by various political forces to achieve their own, sometimes narrow-minded goals.

And national traditions form the national cultural qualities of the individual, showing that good habits are transformed into manners (ethical actions), from which ethics (national cultural manifestation), traditions (national manifestation of the cultural process), traditions (the assimilation of traditions into the national consciousness and their unconditional use) are formed. For example, the tradition of hospitality of the Kazakh people was originally a good custom, from which it became a custom for more use, the custom became a custom (national cultural landmark) in national use, it is called a tradition in the unconditional performance of the nation, and the tradition becomes a national law, it is called a tradition in the unconditional performance of the nation, and the tradition becomes a national law, it becomes a custom. The manifestation of ritual in the national consciousness is called Ritual consciousness. The rich national literature, strong-willed, well-mannered Customs and traditions of the Kazakh people reflect its ethnic (national) characteristics and form the national qualities of individuals. Universal education, raising its level is the main source of growth of national self—consciousness. Educated people will always come to understand the spiritual values on which their well-being, their life depends. The formation of nations is impossible without schools and literature in their native language, without education. Humanization, humanitarization of education in our country will accelerate the process of growth of national consciousness of young people.

National Education is the main way to gradually eliminate and prevent many of the problems that are now taking place in our country: young people who do not know their native language, parental history, national traditions, abandoned orphans, “difficult” children, grandmothers and grandfathers in nursing homes, young people in drug addiction, etc. The generation with national education grows up healthy, educated, smart, patriotic, hardworking,

polite and humble. Therefore, National Education is the backbone of the country's future.

The experience of the Kazakh people in educating the generation, which has been intertwined with history since the depths of centuries, reaches us through the content of national customs, traditions, literary, musical, professional, household folklore, which form the same spiritual culture, ethical, aesthetic values. At the same time, national educational ideas related to the upbringing of generations and the spiritual development of the population as a whole are considered: Korkyt Ata, Al-Farabi, Khoja Ahmed Yassawi, Mukhamed Haidar Dulati, Joseph Balasagun, Mahmut Kashgari, Asankai, etc. we see in the heritage of Kazakh poets and zhyrau, in the instructive speeches of biys and Chechens.

Everyone can understand their national roots, Customs and culture. Love for his people, feelings for his native land in the environment in which his people live. Folk customs, traditions, wealth of consciousness, patriotism form love for the motherland.

Since ancient times, the Kazakh people have had experienced teachers, educators, teachers, even if they did not write written pedagogical works. In their views and actions, they adhered to a certain traditional worldview, based on the ideals and dreams of the people.

National consciousness, national patriotism are the main spiritual wealth that keeps every person, every people surrounded by National thinking, national customs, national traditions. Therefore, there is only one way to preserve the people as a nation. This is the way to educate the younger generation on the basis of national consciousness. If there is no national education in the family, the formation of children as national personalities is formed in accordance with such a negative upbringing.

The future of a nation that has not been able to withstand the competition is always uncertain. History testifies to the fact that many nations, which gradually (or permanently) lost their national value due to politics, disappeared from the face of the earth. According to scientists, in the XXI century, when the "information war" began, many other small nations face the same threat. Such peoples, unable to preserve their native culture and literature, lost their national identity, lost their language and mentality, are assimilated into other nations. Looking at such circumstances, the Kazakhs can be considered a lucky people. Among the countries that inhabit the world, there are two peoples who

have tasted the hard taste of life, who have fallen into a difficult fate, and who have come along with the difficult times, one of them is probably Kazakh, and if he is the only one, he will also be Kazakh. Our people, who have gone through many "terrible times" known to all of us, have survived religion to the rank of a modern state and achieve high goals and objectives. Over the years of independence, a lot has been said and written about our achievements in politics and economics, as well as our achievements.

It is known that because of the Soviet ideology, our native history, culture and literature, which reveal our national characteristics from the depths of centuries, have been "dusty" in the archives for many years, instead of being strangled by hand and working for the good of the country. There are enough volumes that are ready to be printed and bound today and tomorrow from the printing house to the masses. All this, of course, multiplies the joy. This is one side of the problem. This is a world that requires a lot of responsibility.

Justification of the choice of articles and goals and objectives

Today, one of the most pressing issues is the formation of national consciousness in pedagogical science, identifying priority areas for improving the education and upbringing of the free generation, which has crossed the threshold of the XXI century. Therefore, it is necessary to educate future generations from a national and folk point of view. The main ideas of the National Education of the younger generation in the address to the nation "Kazakhstan – 2030" are as follows: "in order to become a fully civilized country, we must first absorb our culture, our history, and then strive to master the other world."

Thus, the main goal is to educate the younger generation, preserving the continuity of national values and human values, spiritual and cultural heritage.

V. Bromley expertly called national consciousness—"a person's awareness of the fact that he is a representative of this nation, the interests and values of the nation and his attitude to other nations, in one word, the formation of his complex national concept."

Therefore, when a large-scale work is being carried out within the framework of the program, the work on promoting our cultural heritage and deeply instilling its ideas in the minds of young people should be done in a timely and high quality. In short, "we must wave our hands in a timely manner." After all, the future of the state is in the

hands of the growing young generation, young people. No one has a dispute with him. Thus, in one five or ten years, citizens who are at the helm of key state structures, cherish their history and culture like amulets, and improve their literature, will be closely connected with the level of today's education and the national consciousness that is being formed today. And in the age of increasing information flow, society is concerned about the question of how the national consciousness of Kazakh youth is being formed, in what direction it is moving. This should make our minds think of every ordinary citizen, starting with the intelligentsia, at a time when the influence of another nation, including the West, is growing. Every Kazakh child should know as deeply as possible who their ancestors were and what paths they walked. Today we know that the Electronic Library, which promotes the program "cultural heritage", has started working. It's a matter of time. In this regard, analyzing scientific works, we can say the following about the cultural values of youth education:

1. To educate a mature person, that is, an "octagonal, one-sided person".
2. Love The Motherland, people, land and country. Raising" the son of the people, not the son of the grandfather."
3. educate to know seven grandfathers. "You don't know seven grandfathers."
4. family genealogy and inheritance (kinship, three people, the special role of the youngest son in the family). Continuing the ancestral tradition.

Education and upbringing are twins. It cannot be separated from each other. The upbringing itself begins to be absorbed by the student at each time of the daily lesson.

The launch of programs on radio and TV channels that correspond to our national identity can be considered the beginning of a great good deed. For example:" A Thousand and one Proverbs, a hundred and one riddles"," Altybakan"," Akatek"," Shanyrak"," Bastangy"," Aitys", etc. In addition, we know that the role of cartoons, books and videos created in our national traditions in raising children is also special.

The younger generation will undoubtedly learn the basics of education and National Education from its national school. By the way, family education has a great influence on the formation of our traditions. However, in everyday life, we use a common educational tool – the mass media.

National consciousness based on national education is our treasure, which we pass on from generation to generation. And there is no doubt that

the main media that study such issues and convey the thoughts of the majority to the younger generation are the media.

If there is a brain in the head, then on the face – as the poet Shakarim sang. We must help our young people not to waste their lives, but to spend on education, leave an indelible mark on it, strive to preserve our national identity, interests and honor. Our national art, culture and traditions, the vast wealth of our language will be absorbed into the souls of young people, thereby reaching the heights of World Spiritual Civilization and becoming a source of formation of national consciousness. It is our duty to instill a sense of national spirit, national pride, national honor, the formation of a native language and national culture of our ancestors. Only then will we be able to raise a generation with a full-fledged national consciousness, fluent in their native language, who has not lost their national character and national spirit (Bahadori, 2009).

Now we will focus on the components that make up the national consciousness.

In order for a nation to develop and become a full-fledged nation, it must have national consciousness, national value and national interests.

National consciousness is a collective form, that is, collective consciousness, in which the ability of each person of the people who make up this nation to think about the interests of their nation, the fate of their people, the future of their descendants, has risen to the national level and has acquired a common characteristic of society as a whole, outside the individual life.

National consciousness is not an abstract concept, it is a household expression of the life of the nation, so to speak, the degree of knowledge of the history of the entire life, customs, traditions, literature and culture, art, life of the people who make up this nation, that is, self-awareness and understanding of the people. National consciousness is based on the National worldview. And the National worldview, through proper knowledge and understanding, expresses its essence through national traditions.

It is impossible to change the profession as soon as God has written on your forehead to be a representative of the Kazakh ethnic group. After all, no matter how much you tried to change and absorbed the culture of another nation, you still do not belong to this nation, you cannot be a child. The soul, experiencing such a situation, then suffers a spiritual crisis, and the end of its life becomes a misfortune.

Those whose consciousness is formed in their native ethnic environment, within the framework of

their native culture, become nationalists. After all, it seems to him that everyone around him is close, and all his people are relatives together.

All the feelings that formed the spiritual world are common. That is why he cannot be impartial about the question of this common feeling. He sees everything as if it concerns him directly. He is happy with the common joy as his own, he is sad with the common resentment as his own. It reflects the ethno-cultural values of the people. The most amazing thing is that once they are like this, they see others as they are and treat them with understanding. National discrimination is not tolerated, in this case, it is necessary to put your head in the race.

On the contrary, those whose consciousness is formed outside their ethnic environment, within a different culture, are devoid of nationalism. Such people are now called “mangurt”. These are the “ethnonigilists” in the language of science. These are not so little written about in the press now. As they grow up unaware of the culture of their native people, they feel alienated from their ethnic environment in everyday life, find themselves in an unfavorable situation, gradually adapt to a different environment that is conducive to mixing, mastering their culture and striving to become like them. In this way, he finds comfort in his soul. It turns an outsider culture against the culture of its people, making it a means of Defense. As a result, he hates his people from the inside and despises the values of his people. If he sees the unpleasant existence of some representative of his nation who is nearby, he is ready to tell the whole people and show it as a phenomenon characteristic of the entire people. He considers himself superior to his fellow countrymen and regrets and laments that he is the descendant of this people. For the same reason, the bar seeks, as far as possible, to present itself as a common child not of one nation, but of all mankind. But the truth of life proves in every case that it is wise to first be recognized as the son of the nation, and then to strive to be the son of humanity, and to claim to be the son of humanity, while not being the son of the nation (Kondakov, A.M., 2010)

Research methodology

If the national consciousness as a whole is low, the people lose their folk qualities, and the dumb force turns into a crowd. At this time, the national interest becomes a sacrifice of personal benefit, and the sacred concepts of nation, people, Honor are present in the language and do not exist in the mind (heart), but only become a means and motto of

public eyes of spiritual speculators. The far-sighted naive policy of a sane citizen who thinks about the future of the country does not find support from the public, all the time goes to suppress the cheerful cries of “naked Patriots”, explain to them, argue with himself. There is no result in the country’s work. A lesson from the long history of mankind shows this.

All this testifies to the fact that due to the evil policy of the colonialists, the Kazakh national consciousness is unable to keep up with the demands of independence. In this broad sense, the native culture of the Kazakhs has also become a thing of the past. That is why modern kazakhism among the Kazakhs is largely based not on the National Higher Consciousness, but on the inner intuition of the sick, blind sense of blood. It is also possible that in the modern Kazakh there is no lamp, there is no lamp; there is no lamp, there is no sign of heartburn; there is no slogan, There is no organization; there is no people, there is no concern for them. When we turn around, we are limited to the same nonsense as the water and mutual confrontation. From this, only the national interest loses.

The Kazakh people’s good and national consciousness are decency, Brotherhood, hospitality, labor, theft, non-abuse, respect for elders, etc.

Results and discussion

The choice of values based on social need will in most cases be associated with the choice of basic values. Therefore, necessity is the fundamental attribute of any human being, the form of life, the inner intention of each person. We can say that need is a natural component of a person. Then the need itself is a value. And value as an axiological category determines the attitude of a person to the outside world in general and lives in the rank of model and in the status of a principle of character – we agree with the axiological views of G. K. Abdigalieva. It is determined by the priority of education of socio-cultural values of young people, confidence in the future, good friends and authority in society.

However, education alone in the minds of young people is not only a guarantee of success and social well-being. Currently, education is one of the directions for obtaining a more prestigious profession in society. Therefore, in the general consciousness of young people, there is no connection between such concepts as “personality culture”, “higher education”, “professional qualifications”. The modern youth environment is characterized by the presence of generations in an independent utilitarian number (Kojaspirova, G.M.,

2005) In modern society, there is no demand for a person who has spiritual wealth. The reason for this is that in the Western model, the wealth and upbringing of a person's inner world is second only to his professionalism. In this regard, D. Kishibekov noted that the National idea had the greatest impact on the further development of folk goods. Thus, the level of national ideas in the minds of young people plays an important role for the unity and stability of our country in the future. Because the anthropocentric problem of our national identity, the substance of the National "I" is the root of the National worldview.

The current predominance of vital values is due to the specifics of the individual with the requirements of life in society, which are currently relevant or popular.

From the point of view of socio-psychological attitudes of young people, political and social consciousness, which seeks to promptly orient itself to new relationships and operational values, is hampered. Market Relations, their various fluctuations in many cases, and the blows to the material and numerous conditions of the population complicated the situation and gave rise to fears about the consequences of socio-economic reform. The majority of young people, for some reason, cannot occupy a stable, social position in society. This is due to the length of the training period, the limitation of material coverage and opportunities to earn additional income. The financial situation of young people in the service is not able to ensure their full social independence. Because in order for young people to be properly educated and educated or to realize their thoughts, first of all, their material needs must be covered. If there is no housing, without material benefits, it will be difficult for young people to make such requirements as to be so, to adhere to the national ideology (Gulchur M.K., 2008).

Ideology has cognitive, action-oriented, motivating and action-oriented functions in society. In the Philosophical Dictionary, ideology is defined as a set of Public ideas, theories, views. Scientists, emphasizing the service nature of ideology, highly appreciate its ability to group the social energy of people. In the socio-political literature, the prevailing situation is also occupied by the characteristics given from the point of view of a certain value system. Value is a fundamental element of ideology because it reflects the independence between object and subject in ideology. It gives an example of an individual, social, moral, aesthetic. Each subject measures his actions with the same sample. Therefore, in our

conditions, only ideology based on spiritual values for the youth activity of ideology can serve as an incentive for the activity and direction of youth.

The spiritual factors of the interaction of socio-cultural activity of young people are also important for the proper organization of leisure time. Compared to adults, young people have more free time. First of all, we are talking about the correct Organization of leisure and leisure activities for young people who are studying outside of school. Currently, one of the biggest gaps in society is the diversity of leisure and games of young people.

It should be noted that the processes of civilization and culture inherent in traditional Kazakh society have experienced a very difficult situation. For example, for the Eastern mentality, the assimilation of Western culture is very complex, because the Eastern person is distinguished by his national ethnic consciousness, by the subject of Western culture. Therefore, in traditional Kazakh society, the perception of Western culture in its eternal state is a difficult and complex process. For example, ancient, cultural, spiritual, social traditions, identity, hospitality, tolerance, generosity, adaptability form channels of national self-consciousness of the Kazakh ethnocultural community. In the essence of Kazakhs, such qualities as betrayal, hypocrisy, falsehood are considered alien.

The reason why we touch on this issue is the formation of a national mentality and ideology, the origin of children's and Youth Games. Modern technologies and types of games that are of interest to young people the upbringing of cunning, struggle and other strange behavior will undoubtedly negatively affect their formation as a person in the future.

Today, the number of visits of young people to night clubs and dance parties is increasing. Of course, having fun is not a bad thing. Night clubs, developed in order to replace cinema and theater, satisfy the interest of young people in open communication. However, everything must have its place. We see in the media daily that many night clubs have become drug sales centers. Various raids and inspections by law enforcement officers are unsuccessful, because it is not possible to immediately see whether the young people there are enjoying the rhythm of the dance or are getting old for drugs.

Conclusion

One of the main values of youth is the education of young people on the basis of national values of the Universal year. The purpose of the formation of

youth activity should be the realization of the free personality of young people in the field of spiritual development of the growing generation.

Free-formed young people feel their individuality, see their spiritual and personal energy and try to pass on their best qualities to future generations.

One of the special qualities that give rise to the above-mentioned national ideology can be called "honor". B. Kozhambardiev, who pointed out the higher and lower limits of the concept of honor, said that, in our opinion, the higher limits of the development of Honor in the spiritual and social nature of the Kazakhs are independence and freedom of the country, love for the motherland, love for ancestors, native language and traditions, respect, patriotism, charity. And the lower stage of Honor is internalism, envy, hatred for each other, it is concluded.

We can say that there is a great meaning behind the concept of Honor. With the correct formation of a sense of Honor in the minds of young people, his honor would not allow him to betray his homeland, Exchange national interests for his own, commit such unpleasant acts as bribery and theft.

One of the reverse phenomena of the years of stagnation was the violation of the principles, methods and forms of education of the younger generation, which was the main social function of society. The organization of education takes into account the characteristics of young people that are directly related to their studies and activities. At that time, despite the crisis of society, the level of education of young people rose sharply, but no attention was paid to improving the education system. The gaps between the values of youth and society are accelerating.

One of the Kazakh scientists Shakarim reflects the rules of development of the growing situation in society. Laziness, carelessness, ignorance are the structural elements of the seducer's ego in human nature. If we consider marginalism as a cultural phenomenon caused by individual human factors, then the human psyche also leads to the desire to find a place in the outside world (Abdul-Muti, 2007).

On the other hand, the loss of the spiritual connection between generations over the course of ten years leads to the loss of the moral principles of young people under the influence of transformation and Publicity.

The development of a well-known Society, the formation of a confident attitude to its future is directly related to the socio-cultural identity of youth and youth in that society. In this regard, the countries of the east rely on the experience of the older generation, while North America and Western Europe place high hopes on young people.

The socio-political role of young people during the reforms is characteristic of all peoples. Because the adaptation of young people to a new situation or the desire to innovate to a high degree takes place in the midst of changes in society.

Therefore, the correct formation of the concept of "honor", "patriotism", "honesty" and "value" in the minds of young people puts the majority of the country among the determining factors.

The study of life orientations and values of young people lays the foundation for the analysis of various aspects of the life of society and trends in its development. One of the problems in our study was to find out how young people value different life values.

We decided to show the attitude of young people to values in several tables. We were faced with a double task: first, it was necessary to choose an unlimited number of values that young people consider important, and secondly, to choose the main three or five values that are most important for young people and create its hierarchy (ladder).

Analyzing the answers of young people to questions about the prevailing values in life, it can be noted that among the 9 proposed options, such answers as the desire to get an interesting and highly paid job, family well-being, one's own health and the health of loved ones, Education, Career Achievement, quiet life, independence, satisfaction with the achieved success, entertainment predominate.

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Information about authors:

Zeinesh Merey – PhD student L.N. Gumilyov Eurasian National University, (Astana, Kazakhstan) mereykazakhstan@yahoo.com

Aimbetova Ulbossyn – PhD, associate professor. Kazakh National Academy of Choreography (Astana, Kazakhstan) 010000. Aim_bat@mail.ru

Dosmagambetova Jamila – Candidate of Philosophy, Associate Professor. NAO «Al-Farabi KazNU», Head of Foreign Languages Department of the Philology Faculty. ddd_dos@mail.ru

Khalykov Kabyll – Doctor of Philosophical Sciences, Professor, Vice-Rector for Research at Temirbek Zhurgenov Kazakh National Academy of Arts, Member of International Academy Concord (Almaty, Kazakhstan) kabyllkh@gmail.com

Авторлар туралы мәлімет:

Зейнеш Мерей – Л.Н. Гумилев атындағы Еуразия ұлттық университетінің докторанты, (Астана, Қазақстан) mereykazakhstan@yahoo.com

Аймбетова Улбосын – PhD. қауымдастырылған профессор мін. атқ. Қазақ ұлттық хореография академиясы, (Астана, Қазақстан) Aim_bat@mail.ru

Досмагамбетова Жамиля – философия ғылымдарының кандидаты, қауымдастырылған профессор, Әл-Фараби атындағы Қазақ ұлттық университеті, (Алматы, Қазақстан) ddd_dos@mail.ru

Халықов Қабыл – философия ғылымдарының докторы, профессор, Темірбек Жүргенов атындағы Қазақ ұлттық өнер академиясының ғылыми жұмыстар жөніндегі проректоры, Халықаралық Конкорд академиясының мүшесі (Алматы, Қазақстан) kabyllkh@gmail.com

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