

Kabylbaeva K.N.¹, Ismagambetova Z.N.²

¹M.A., e-mail: nur_2493@mail.ru

²Doctor of Sc. Professor, e-mail: zuchra-50@mai.ru
al-Farabi Kazakh National University, Kazakhstan, Almaty

THE VALUE ORIENTATIONS OF THE PERSON AS PROBLEM OF CULTUROLOGY

The article is devoted to the problem that is on the agenda: the problem of formation of values and value orientations. The authors make an analysis of the concepts of “values” and “value orientation”, as well as the sources of their formation, the authors define the essence of value and value orientations in the social, philosophical and cultural sciences. The authors carry out a comparative analysis of various methodological approaches in the study of the problem of values. In the article authors define the main parameters of value orientations. The authors disclose characteristics of value orientations in human behavior. The authors consider the problem of values in cultural and anthropological dimension. The article poses the problem of substantiating the cultural anthropological approach in the study of the essence of values.

The authors analyse modern aspects of theoretical and methodological approaches to the study of values. In the article authors consider essence of values, value orientations, reveal their role in the formation of human behavior, in social and cultural communication. They show the influence of culture on the formation of value orientations. In the article, the authors substantiate the need to study the problem of the formation of personal values in modern Kazakhstan society in the format of a cultural anthropological approach. This approach allows us to explore the influence of a system of values and value orientations on human behavior, on intercultural communication.

Key words: culture, value, value orientations, national culture, family, work, education, youth, globalization, west, east, Kazakh, society, intercultural communication.

Кабылбаева Н.¹, Исмагамбетова З.Н.²

¹магистр, e-mail: nur_2493@mail.ru

²филос. ғ.д., профессор, e-mail: zuchra-50@mai.ru
әл-Фараби атындағы Қазақ ұлттық университеті, Қазақстан, Алматы қ.

Адамның құндылық бағдары мәдениеттану мәселесі ретінде

Мақала бүгінгі таңдағы құндылық және құндылық бағдарларының мәселелеріне арналады. «Құндылық» және «құндылық бағдарлары» ұғымдарына анықтама беріледі және де олардың қалыптасуындағы алғышарттар көрсетіледі. Авторлар әлеуметтік, философиялық және мәдени ғылым саласында құндылық пен құндылық бағдарларының мәнін анықтайды. Авторлар құндылық мәселесін зерттеуде әртүрлі әдіснамалық тәсілдерді салыстырмалы талдау жасайды. Құндылық бағдарларының негізгі параметрлері анықталады. Авторлар адам мінез-құлқындағы құндылық бағдарларының сипаттамаларын ашып көрсетеді. Құндылықтар мәселесін авторлар мәдени-антропологиялық тұрғысынан салыстырып қарастырған. Мақалада құндылықтардың мәнін зерттеуде мәдени-антропологиялық көзқарасты негіздеу мәселесі болып табылады. Сонымен қатар заманауи теория-әдістемелік әдісі құндылықтар әлемін зерттеуге арқау болады.

Мақалада құндылықтардың маңызы, құндылық бағдарлары, олардың адам мінез-құлқының қалыптасуындағы рөлі қарастырылады. Олар құндылық бағдарларының қалыптасуына мәдениеттің әсерін көрсетеді. Мақалада авторлар заманауи қазақстандық қоғамның мәдени-

антропологиялық тәсілі ретінде жеке құндылықтарды қалыптастыру мәселесін зерттеу қажеттілігін негіздейді. Бұл тәсіл құндылықтар мен құндылық бағдарларының адам мінез-құлығына, мәдениетаралық қарым-қатынасқа әсерін зерттеуге мүмкіндік береді.

Түйін сөздер: мәдениет, құндылық, құндылық бағдары, ұлттық мәдениет, отбасы, еңбек, білім, жастар, жаһандану, батыс, шығыс, қазақ, қоғам, мәдениетаралық қарым-қатынас.

Кабылбаева Н.¹, Исмагамбетова З.Н.²

¹магистр, e-mail: nur_2493@mail.ru

²д.филос.наук, профессор, e-mail: zuchra-50@mail.ru

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

Ценностные ориентации человека как проблема культурологии

Статья посвящена актуальной на сегодняшний день проблеме формирования ценностей и ценностных ориентаций. Авторы проводят анализ понятий «ценностей» и «ценностных ориентаций», источники их формирования, определяют сущность ценностей и ценностных ориентаций в социально-философском и культурологическом плане. Авторы проводят сравнительный анализ различных методологических подходов в изучении проблемы ценностей. В статье авторы определяют основные параметры ценностных ориентаций. Авторы раскрывают характеристики ценностных ориентаций в поведении человека. Авторы рассматривают проблему ценностей в культурантропологическом измерении. В статье ставится задача обоснования культурантропологического подхода в исследовании сущности ценностей. В статье анализируются современные аспекты теоретико-методологических подходов в исследовании сущности ценностей.

В статье авторы рассматривают сущность ценностей, ценностных ориентаций, раскрывают их роль в поведении человека, в социальной и культурной коммуникации. Показывают влияние культуры на формирование ценностных ориентаций. В статье авторы обосновывают необходимость изучения проблемы формирования ценностей личности в современном казахстанском обществе в формате культурантропологического подхода. Такой подход позволяет исследовать влияние системы ценностей и ценностных ориентаций на поведение человека, на межкультурную коммуникацию.

Ключевые слова: культура, ценность, ценностные ориентации, национальная культура, семья, труд, образование, молодежь, глобализация, запад, восток, казахское общество, межкультурная коммуникация.

Introduction

The problem of values is one of the most current problems in the field of cultural knowledge today. The definition of the place and role of values in the life of modern man is very important for understanding interethnic, intercultural relations. The problem of values is closely related to a particular culture. Each culture forms a specific system of values, values and attitudes (Klukchjn, Strodbeck, 1961). Each culture has its own system of value relations. Based on it, the attitude to nature, to people of one's own and another's culture is formed (Kozlova: 2001). Values and value orientations influence human behavior, regulate behavior patterns of people, intercultural communication.

Values are one of the main problems of the XXI century. Today the demands, requirements and values of people are different. Life principles, goals and wishes of cultural bearers are not compatible with each other and they are subject to radical changes. Changes in the value system pose a serious

threat. The reason is that in order to achieve their goals, a person denies national and spiritual values, culture. This means the place of values such as morality, respect, patriotism replace violence, hatred, unpredictable emotions. This means that society is under threat. Thus, it is impossible to turn away from it (Perry, 1994: 250). The sphere of values of the society consists of such attitudes of people living in the same space as the creation of different spiritual values, design, development, and distribution.

The spiritual image of society, its spirituality is formed over the centuries, and in everyday spiritual life the ideas and stereotypes of previous generations have an impact on it. Thus, spiritual values include not only the results of spiritual production and works of art, but also all moral norms and phenomena in public life (Nurzhanov, 2009: 224).

The world of values is the world of man, the world of culture, this is yours and our world. Humanity, due to its consciousness, worldview, tries to assess each phenomenon of the environment. Here, then

the structure of values appears on a personal level. Based on the accepted values, a person cares about his relationships, determines his goals and actions. Values are recorded and noted through certain life concepts (Madanov, 1995: 136).

The main purpose of this article is to explain what is the world of values, its function and role in human life. At the moment, raised the question to analyze the priority structures of the system of human values. The main task is to reveal the relationship between the nature of spiritual or cultural values, as well as between personal and general. If we do not take into account the goals, the answer of humanity to the notion of “values” can be the reverse concept in our understanding.

In determining the history of the formation of values, stages and characteristics, theoretical research is very useful, allowing to compare and study the values of the past and the present. The study of values in every century is important not only for science, but also for humanity.

Research methods

The primary research methods that were used to collect the facts and materials for the paper are the method comparative analysis, and narration.

Discussion and results

Values are the quality that makes people aspire to high results and treats this with respect, courtesy ((Nurzhanov, 2009). The value direction is revealed in the development of social experience and goals, ideals and dreams, beliefs, interests, as well as in other actions of individuals. In the construction of human activity, the value direction is closely connected with its cognitive and volitional sides.

Despite the fact that the world of values has been discussed since the first decade of the twentieth century, it is still regarded as one of the important parts of the scientific discourse. Value orientations have always been considered by scientists at different stages of the development of society, scientists, philosophers, sociologists, psychologists and educators have returned to this issue.

About the good and evil, honesty and hypocrisy, good and bad ideas were first written by the ancient philosophers Theophrastus, Plato, Socrates, Aristotle in their works. This problem is later written by R. Descartes, J.Zh. Rousseau, A.K. Helvetius, J. Vico, G. Hegel, I. Kant, E. Durkheim, etc. In the Soviet period value orientation of the personality researched and made significant

contributions such well-known psychologists as S.L.Rubinshtein, A.N. Leontiev, G.M.Andreeva, B.G. Alekseeva, E.S. Kuzmin, B.G. Ananyev, G.P. Predvechnyi, Yu.L.Sherkovin, M.Rokich, M.M. Bobneva, E.V. Andrienko (Kozhamberliev, 1995, Musabekov, 2013).

The German philosopher R.G. Lotze first identified the phenomenon of the value of science in his work “Logic” (1874). He drew attention to the analysis of the difference between the nature of matter, its content and the importance of its value. But an expanded consideration of the question of values originates in the works of the representatives of the Baden (Freiburg) Neo-Kantian school B. Windelband and G. Rickert.

Since that time, values are considered as a special issue, many different directions by different methods came to different solutions. In the early 30-s of the twentieth century the discussion on values continues by N.O. Lossky in his work “Value and being. God and the Kingdom of God as the foundation of values” (1931). Explaining the different meanings (Losky, 1994: 249) of values remains controversial at the beginning of the second decade of the twenty first century. There were new concepts, each of them sowed the hope that there would be a solution to the problem of values.

In the post-Soviet Kazakhstan philosophy, the problem of values was paid considerable attention by K.A. Abishev and A.K. Abisheva. K.A. Abishev highly appreciates the contribution of F. Nietzsche in studying this problem: “The main indicators that he called values can be considered absolutely reliable”. Although K.A. Abishev himself does not propose a special definition of values, nevertheless he gives the following indirect definitions: “Value is a way of human existence or a person’s idea of the world” (Abishev, 2002: 146).

Kazakhstan researchers A.G. Karabaeva and Z.N. Ismagambetova noted the importance of values in the formation of mutual understanding, complementarity, tolerance boundaries (Karabaeva, Ismagambetova, 2014).

The main content of value objects is created on the basis of the political, philosophical principles of man, as well as the faith of behavior. Thus, in any society value orientations are the target impact of the subject, the object of education. The development of value objects is a sign of the development of the personality, and this is an indicator of his social measure (Walterstain, 2000: 45). This is a prism that perceives the inner and outer world, which influences the connection between the mind and the consciousness of the individual, as well as

the psychological basis for solving the question of the meaning of life. Restraint and confidence in behavior and personality, devotion to certain principles and personal ideas, the ability for these goals to achieve values, an active life position, create objective conditions for the formation of endurance to achieve goals. Valuable objects influence mass public consciousness. In this regard, the values can be divided into labor, family, educational, scientific, arts and other areas (Nysanbaev, 2011: 285).

Today there is a Western notion that the individual is given special attention, which exists with ancient Greek philosophy. Man is a special creation, independent of nature and society. Thus, the success of man is limited to the goal. The notion of a man of Eastern philosophy is notable for its special significance (Gabitov, 2000: 124).

In Eastern philosophy man is a valuable creature, and he is seen as a whole without division. Since in the East man is in close contact with society and a friendly being. In contrast to the West, all contradictions and differences they try to harmonize. Criteria and life balance is very important for people. And also in religions, where these eastern features serve as impetus, the opinions of people and their faith are contradictory (Mutalipov, 2006: 201).

It can not be assumed that values are formed on their own in the process of training in educational institutions. The formation of value orientations can be realized only in the upbringing of feelings and the development of an emotional outlook. Religion, education, science, man are the first conditions for the formation of a value orientations (Hunter, Shireen, 1999: 21). Based on the introduction of universal values in the learning process, we create conditions for the spiritual growth of a man. Manifestation of universal values in the world leads to well-being, that is, the character of a person can be changed. And man's striving for the better, the recognition of the truth, does not it serve as proof that the person by nature has in his soul all five values? If we compare these values with a tree, the roots of the tree are eternal values, and we compare them with the truth. For example, consider water for a tree as love. If we understand with love and water the eternal values, the truth, then our actions will always be right. In other words, the tree trunk grows straight. If we have the right actions inside there will be peace and tranquility. That is, the tree will bloom. If there is peace within us, we will not cause violence, we will not even think about it. That is, the tree will bear fruit (Zhetibaev, 2009, Surina, 1999).

Truth, love and do what is right, inner peace, do not abuse five eternal values of a person that do

not depend on nationality, race, origin, religion, and are immutable in time space. This is the system of spirituality and culture of man, that is, the wisdom of our grandfathers and grandmothers. Today the world acutely needs of spiritual education. Therefore, in order to improve the world and change it, it is necessary to modernize the human mind and change consciousness (Catherine, Weimo Zhu, 2006).

Various problems appearing in any society come into contact with the values of society. That is, health, education, the institution of the family, culture, economics, the development of political democratization or backwardness depends on the priority values of society (Kanagatova, 2009: 6).

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. This, in turn, contributes to the growth of the number of crimes in society. To prevent them it is necessary to form moral and ethical values, to pay great attention to educational work. Since socio-economic, various processes in society, the main factors that contribute changes in values (Altynbekov, 2015: 28).

The predominance of the desire for creativity in society, family happiness, honest work, deep knowledge, morality, justice, moral and spiritual values are indicators of progress. It is known that young people play the role of carriers of these values from generation to generation. Studying the values of modern youth provides an opportunity to describe the present and future of our society, reduce risks, increase the benefits and opportunities. At present, there are socio-cultural studies that make it possible to understand young people from a scientific point of view. According to such studies, the most important values are family, health, financial well-being, a good job (Kazakhstan, 2010).

At present, for the formation of a person, it is necessary to instill values inherent in a modern market economy. An important role in their comprehensive development is played by school and family, the influence of the social environment as objective and subjective factors (Aidarbek, 2009). In sociology these factors are called the processes of socialization. According to researchers, although human socialization is an active process, but this does not last throughout his life. This is only a set of behavioral norms of a man, his thoughts, social views of the world. That is, it lasts until the person's own image is formed. This is an average age period between 25-30 years. In adults who are completely socialized with the transition from one

social situation to another, the development of new norms of behavior and spiritual values is defined as the process of adaptation to life not socialization (Nurmuratov, 2000: 328).

For the formation of society and the enhancement of civilization, special attention is paid to the spiritual improvement of youth. If we look at the history of mankind, then under the emergence of religion, the formation of art, the emergence of culture is the human desire for spirituality. Therefore, for mankind, the most important is spiritual development. S.E. Nurmuratov gives the following definition of spiritual development: "Spiritual development is the overcoming of everyday tasks worthily of a real person" (Gofman, 1955: 262).

Regardless of the time, the upbringing of a person according to society, it was closely connected with spiritual and moral values. The system of value orientations independently self-organizes the internal structure of any society and there are two most important qualities in regulating the social situation: the first is stability, the second is variability. According to the famous French sociologist E. Durkheim, the volatility of value orientations is an indicator of the socioeconomic crisis or the dynamics of development (Nurgaliev, 2005: 352). Each crisis leads to the deterioration of certain values and norms of society. But some, acquire a new social meaning contribute to the emergence of a new worldview. Under the value orientations there are social and psychological characteristics of the person as meaning, ideal, desires, needs and motives.

In the Psychological dictionary the following definition is given: the concept of "values" has a socio-historical significance for society, this phenomenon determines the existence of the "individual". The system of values of a person is one of the most important characteristics of his personality and the main criteria for his development. The level of development of value orientations of the individual is an indicator of his level of development, integrity and stability (Kabykenova, 2009, Abdigalieva, Gabitov, Biyazykova, 2012a, 25).

In Social philosophy Social values are characterized as a dynamic socio-cultural "complex". Values in social and philosophical theory are revealed as important "personal" parameter of building of social sphere and manifestation of the main characteristics of the phenomenon of "subjectivity". Values become a condition for the formation of "social competence" and social activity in all social spheres. Values are reflected in social activities, social assessments. Values participates in

the process of regulation of social relations and in the socio-cultural "targeting".

Values are described as normative practice. Values are established as an intentional system. Values are described as a universal value. Values are seen as the result of choice. Values are seen as a social phenomenon. Values are defined as a specific sphere of perception and experience of social and cultural reality. Values influence the process of modernization of society. Values form an ideal object of value-sensual acts.

Values in modern society became an important factor of communication as an "operational" parameter of existence and intersubjective connections. Values determine the criteria and factors of stability and "resistance" of the individual and social groups in the form of cultural values and "relevant" values of the social realms at the stage of formation of basic institutions, tools and conditions of global development for all types of society and in the different social spheres.

Contemporary social theory shows interest to the value's sphere as a mental-moral complex and a factor of unity and integrity of self-awareness. The study of the value consciousness involves the consideration of the cognitive-emotional components of the value's relations and value consciousness. Modern social philosophy reflects the consideration of value deformation at the level of understanding and implication of social norms, "rules" of behavior, cultural traditions, "principles" of life as well as value orientations and value "content".

Modern society is characterized by the "dynamism" of values as an important indicator of social change and social development as well as new social and cultural priorities as the basis for new social and cultural communication. Social thought and social practice take into account the "critical" assessment of "criteria", regulators and norms of social relations and social development as well as the existence of the person himself, social groups. Social theory characterizes social being as a whole with a position of value characteristics and content.

In cultural anthropology, values are viewed as the principles of human behavior and communication, and also as factors through which the socialization and inculturation of an individual is carried out.

Nevertheless, along with the science and technology of the West, there is a rise in moral principles which are one of the main priorities of the East. Thus, for the development and prosperity of the state, only material wealth is not enough. In particular, it is impossible to resist the process

of globalization in the world. For such states as ours with a small number of people and recently received political independence, it should be noted that the preservation of the country independence is possible only if the features of national and spiritual identity are preserved. The current program "Cultural Heritage" one of the proofs of this.

A person should be viewed as a whole with his internal, physical and mental data. Young people along with such qualities as conscience, shame, love, have also a passion, a hobby, feelings. All these certain emotions are controlled by the mind. In this case, the mind serves as a judge. But the judge can sometimes be influenced by feelings. Thus, it can be assumed that young people always struggle with these feelings, mind and conscience. People always live in a value environment. Even if we do not recognize this, on an unconscious level, we know that there is a system of values (Abdigalieva, Gabitov, Biyazydykova, 2012b: 320). Meaning of values in society is necessary, especially since the world is constantly changing. The soul of man is empty without values. The demands of modern society have refuted such vital forms of values that the oldest national cultural values can not be changed or subject to great changes. The values of past centuries were erased in the twentieth century. Instead, representatives of each class, nationality, country and state have formed their own values and a system of rules. For this reason, today it is a big problem (Mukhameddzanov, 2014: 138).

Since gaining independence, the Kazakh people have renewed their national traditions and culture. The country faces new tasks at the state level: a return to the values that form the basis of the national culture; restoration of the national language and traditions; restoration of historical truth; historical self-awareness; the development of the heritage of the Kazakh people, the role of young generation in all mentioned above is special (Nazarbayev, 2015: 12).

Solving these problems, we can be competitive, also having national honor and national values, we will be able to show the rich culture of the Kazakh people to the whole world. Kazakhstan today lives in a society of complete contradictions, this period is characterized by decline in moral and spiritual values. To avoid this negative situation, it is necessary to introduce the national spiritual and cultural heritage into the upbringing of children. It is known that consumer psychology and isolation, selfish qualities from the processes of globalization, obscure the clear consciousness of modern youth. Thus, such high values in society as charity, kindness,

happiness, prosperity and tolerance are undergoing changes (Beck, 2001). For young people values have comparative meanings. The youth's life position is a systemic quality that determines the mental state. To formulate the concept of a person's psychological behavior, his interests "value orientations" are important (Abdikeroeva, 2011: 55). Thus, the correct organization of values and interests of young people will lead to the successful development of their psychological and personal qualities. The material, spiritual and cultural needs of the individual in society are viewed as value orientations. At present, the emerging style of communication, life, priority of values is the main trend of development of the socio-psychological structure of the transitional Kazakhstan society. From the value orientations of young people today depend the future of our society. Therefore, it is important to instill vital social values into the consciousness of young people (Alijarov, Abisheva, Kosnazarov, Zhushupova, Zhumaly, Satpaev, Sultanmuratova, Umbetaliev, Chebotkarev, 2014: 192). Currently, any person in choosing a profession prefers to choose that one which is closed to his soul, behavior or future role. That is why interest in research or identification of specialization focused on specialties and special interest groups is the main stage in understanding the individual (Biekenov, Sadyrova, 2007a: 194).

Conclusion

In the article considered significant aspects of formation and development of spiritual values. But we still need to study a wide range of issues. Every citizen is obliged to regularly analyze his system of values, which play an important role in life. The culture of a particular nation is distinguished by national characteristics, mentality. If the culture and mentality blend with others, it will undermine the national specifics. This is due to the imitation of modern youth in different cultures. In order to cultivate a sense of patriotism in the minds of young people, it is necessary to encourage national culture and values, which occurs through their glorification (Biekenov, Sadyrova, 2007b: 344]. For this reason, at universities and major institutions, the opening of organizations working with individuals to increase the world of values, and special TV projects would solve the problems that are given in this article. In our modern society it is necessary to understand the meaning of such values as life and good, truth and humanity, moral commitment and pride, love and beauty, work and relationships, and so on. It is obvious that N. Nazarbayev himself mentioned these

values in his address to the people “today not only material but more spiritual values are needed for the growth and development of people”. The state institutions must work for enhancing understanding of centuries-old national and spiritual values by the population, including young people” (Nazarbayev, 2015: 12).

A country can be great due to a strong generation, the future of the state is related to the values of youth. Patriotism, diligence, responsibility, culture, courtesy are always good human qualities of the individual. When a person adheres to these values

every day, he deserves respect in his environment and achieves the goal. In accordance with the innovative direction of higher education, deepening on the value of students, the formation of creative independence is the main goal of professional education. Since the prosperity of any country, being in the forefront is associated with the new nature of the national education system, the use of new teaching technologies, the rational use of learning associated with the use of a wide range of creative learning.

Литература

- Абишева А. К. (2002) О понятии «ценность» // Вопросы философии. № 3., С. 139-146.
- Абдигалиева Г.К., Габитов Т.Х., Исмагамбетова З.Н., Бияздыкова К.А., Шорманбаева Д.Г. (2012) Ценностные ориентиры казахстанской культуры. – Алматы: Қазақ университеті, с. 138.
- Айдарбеков З.С. (2008) Казахстанская молодежь: ценности, приоритеты, стратегии самоопределения. Алматы: Исламнур, с. 328.
- Алияров Е., Абишева М., Қосназаров Д., Жусипова А., Жумалы Р., Сатпаев Д., Султанмуратов Н., Умбеталиев Т., Чеботкарев А.. Коктейль Молотова (2014) Анатомия казахстанской молодежи. Алматы: Альянс Аналитических Организаций, Фонд им. Конрада Аденауэра, с. 194.
- Алтынбеков А.Б. (2015) Қазіргі Қазақстан жастарының еңбек құндылықтары: салыстырмалы - әлеуметтанулық талдау. Алматы, с. 65.
- Әбдікєрова Г. О. (2011) Әлеуметтану. Оқу құралы. Алматы. Қазақ университеті, с. 192.
- Биекєнов К., Садырова М. (2007) Әлеуметтанудың түсіндірме сөздігі. Алматы, с. 344.
- Beck U. (2001) Was is Globalization? // Global Culture. № 3, P. 55.
- Wallerstain I. (2000) Globalization or the Age of Transition? // International Sociology. № 2, p. 45.
- Ғабитов Т. Х., Мүтәліпов Ж. А., Құлсариева А. Т. (2005) Мәдениеттану. Алматы: Паритет, б. 124.
- Hunter T. Shireen (1999) The Future of Islam and West, p. 21.
- Жетібаев Е.Ж. (2009) Шәкәрім дүниетанымындағы рухани құндылықтар мәселесі: автореф...филос.ғылым.докт: 09.00.13. Алматы, б. 12.
- Қабыкєнова Б.С. (2009) Роль ценностей культуры государственных служащих в борьбе с коррупцией // I Академиялық симпозиумның материалдары. Астана, Т. 2, с. 320.
- Қазақстандық жастардың электоральдық әлеуеті», Аналитикалық есеп. (2010) Астана.
- Қанағатова А.М. (2009) Ценности жизни и культуры современной молодежи Казахстана: Монография.. Алматы. с. 28.
- Қарабаева А.Г., Исмагамбетова З.Н. (2014) Толерантность как социальная ценность модернизирующегося общества // Вестник Калмыцкого университета. № 4 (24), С. 71-80.
- Catherine D. Ennis, Weimo Zhu. (2016) Value orientations: A description of teachers' goals for student learning // American Anthropologist, p. 6.
- Klukchjn K., Strodbeck F. (1961) Variation in Value Orientation. N.Y. №1, P. 1 - 48.
- Қожамберлиев Б. (2005) Рухани болмыс пен әлеуметтік болмыс дамуының арақатынасы: автореф... филос.ғыл.докт. Алматы, б.б. 32-35.
- Козлова О.А. (2001) Ценностные ориентиры в межкультурном коммуникативном пространстве // Мир языка и межкультурная коммуникация. Барнаул, С. 145- 147.
- ҚР Президенті – Елбасы Н.Ә. Назарбаевтың «Қазақстан-2050» Стратегиясы қалыптасқан мемлекеттің жаңа саяси бағыты» атты Қазақстан халқына жолдауы, б. 285.
- Лосский Н.О. (1994) Ценность и бытие. Бог и Царство Божие как основа ценностей // Лосский Н.О. Бог и мировое зло. М.: Республика, С.249-314.
- Маданов Х. (1995) Қазақ мәдениетінің қалыптасу кезеңдері. Алматы: Қаржы қаражат, б. 136.
- Мусабеков М.Н. (2013) Қазақстан жастарының рухани құндылықтары: әлеуметтік-философиялық талдау. Алматы, бб. 14-36.
- Мүтәліпов Ж. (2006) Шығыс пен батыстың арақатынасы туралы мәдениеттанымдық ұстанымдардың қалыптасуы // Әл-Фараби философиялық-саясаттанулық және рухани-танымдық журнал. №2 (14), б. 201.
- Мұхамеджанов Б.Г. (2014) Мемлекеттік жастар саясатын іске асыру барысы туралы таңдалмалы есеп // Егемен Қазақстан. мамыр № 36, б.12
- Нургалиев Н.А (2005) Личностное развитие человека в контексте трансформации общества: автореф... канд. Филос. наук: 09.00.11. Алматы, с. 25.

Нуржанов Б.Г. (2009) Культура и глобализация: социально – философский аспект // Материалы международной научно-практической конференции. Алматы, с. 224.

Нұрмұратов С.Е. (2000) Рухани құндылықтар әлемі: әлеуметтік философиялық талдау. – Алматы : БҒМ Философия және саясаттану институты, б. 262.

Нысанбаев Ә. (2011) Тәуелсіз Қазақстанның құндылықтар әлемі. Алматы: ҚР БҒМ ҒК Философия және саясаттану институты, б. 285.

Социология. Её предмет, метод, предназначение (1995) / пер. с фр., составление, послесловие и примечания А.Б. Гофмана. М.: Канон, с. 352.

Сурина И.А. (1999) Ценности. Ценностные ориентации. Ценностное пространство: вопросы теории и методологии. // Социум, с.183.

Perry R.B. (1994) *Realms of Value. A Critique of Human Civilization.* Harvard, p. 250

References

Abisheva A.K. (2002) O ponjatiicennost' // Voprosyfilosofii.[Abisheva AK On the concept of “value” / Questions of philosophy]. № 3, P. 139-146.

Abdigaliev G.K., Gabitov T.H., Ismagambetova Z.N., Bijazydkova K.A., Shormanbaeva D.G. (2012) Cennostnye orientiry kazakhstanskoi kul'tury. [Abdigaliev GK, Gabitov TH, Ismagambetova ZN, Biyazydkova KA, Shormanbaeva DG Value orien]. Almaty: Kazak universiteti, p. 136.

Abdikero G.O. (2011) Aleumettanu. Oku kuraly. [Abdikero G. O. Sociology. Tutorial. - Almaty. Kazakh University] Almaty. Kazak universiteti, p. 192.

Aidarbekov Z.S. (2008) Kazakhstan molodjzh": cennosti, priorityty, strategii samoopredelenija. [Aidarbekov Z.S. Kazakhstan youth: values, priorities, strategies for self-determination.] Almaty: Islamnur, p. 328.

Alijarov E., Abisheva M., Kosnazarov D., Zhusipova A., Zhumaly R., Satpaev D., Sultanmuratov N., Umbetaliev T., Chebotkarev A. (2014) Kokteil" Molotova. Anatomija kazakhstanskoi molodezhi. [Alijarov E., M. Abisheva, D. Kosnazarov, A. Zhusipova, R. Jumali, D. Satpayev, N. Sultanmuratov, T. Umbetaliev, A. Chebotkarev. Molotov cocktail. Anatomy of the Kazakh youth] Almaty: Al'jans Analiticheskikh Organizacii, Fond im. Konrada Adenauehra, p. 194.

Altynbekov A.B. (2015) Kazirgi Kazakstan zhastary enbek kundylyktary: salystyrmaly-aleumettenulyk taldau. [Altynbekov AB Labor values of modern Kazakhstan youth: comparative - sociological analysis] Almaty, p. 65.

Biekenov K., Sadyrova M. (2007) Aleumettanudyn tusindirme sozdigi. [Biekenov K., Sadyrova. Explanatory dictionary of sociology] Almaty, p. 344.

Beck U. Was is Globalization? (2001) // Global Culture. № 3, P. 55

Wallerstein I. (2000) Globalization or the Age of Transition? // International Sociology. № 2. p. 45.

Gabitov T.H., Mutalipov Zh. A., Kulsariev A.T. (2000) Madeniettanu. [Gabitov T. H., Mutalipov Zh. A., A. Kulsariev T. Culturology] Almaty: Ratiret, p. 124.

Hunter T. Shireen (1999) The Future of Islam and West, p. 21.

Zhetibaev E. Zh. (2009) Shakarim dunietyanymyndagy rukhani kundylyktar maselesi: avtoref. [Zhetybaev EJ The problem of spiritual values in the world of Shakarim: author's ... philosophy.doc: 09.00.13] Almaty, p. 12 .

Kabykenova B.S. (2009) Rol" cennostei kul'turygosudarstvennyh sluzhashhih v bor"be s korrupciejj // I Akademijalyk simpoziumnyn materialy. [Kabykenova BS The Role of Culture Values of Civil Servants in the Fight against Corruption // I Academ. Symposium Materials]. Astana, T.2., p. 320.

Kazakstan zhastarynyn electoral"dykal euleti. Analitikalyk esep. (2010) [Electoral potential of young people in Kazakhstan “, Anatolian report] Astana.

Kanagatova A.M. (2009) Cennostizhizni I kul'tury sovremennoi molodezhi Kazakhstana: Monografija. [Kanagatova A.M. Values of life and culture of modern youth in Kazakhstan: Monograph]. Almaty, p. 28.

Karabayeva A.G., Ismagambetova Z.N. (2014) Tolerantnost' kak sotsial'naya tsennost' moderniziruyushchegosya obshchestva. – Vestnik Kalmytskogo universiteta № 4 (24), [Karabaeva AG, Ismagambetova Z.N. Tolerance as a social value of a modernizing society // Bulletin of the Kalmyk University]. №. 4 (24), P. 71-80.

Catherine D. Ennis, Weimo Zhu. (2016) Value orientations: A description of teachers' goals for student learning // American Anthropologist, P. 6.

Klukchjn K., Strobeck F. (1961) Variation in Value Orientation. N.Y., P. 1-48.

Kozhamberliev B. (2005) Rukhani bolmys pen aleumettik bolmys damuynyn arakaty nasy. [Kozhamberlyev B. The Relationship Between Spirituality and Social Reality: Authority ... philosophy.doc.]. Almaty, P. 32-35.

Kozlova O.A. (2001) Tsennostnyye oriyentiry v mezhkul'turnom kommunikativnom prostranstve // Mir yazyka i mezhkul'turnaya kommunikatsiya. [Kozlova OA Original Values in Intercultural Communicative Spaces // World Language and Intercultural Communication]. Barnaul, P. 145-147.

KR Prezidenti - Elbasy N.A. Nazarbaevtyн «Kazakhsat-2050» Strategijasy kalyptaskan memlekettin zhana sajasi bagyty atty Kazakstan halkyna zholdaуy. [The President of the Republic of Kazakhstan - the Leader of the Nation Address of the President of the Republic of Kazakhstan Nursultan Nazarbayev to the people of Kazakhstan “Strategy” Kazakhstan-2050 “: new political course of the established state”].

- Losskijj N.O. (1994) Cennoc't' I bytie. Bog I Carstvo Bozhie kak osnova cennostei // Losskijj N.O. Bog I mirovoezlo. [Lossky N. O. Value and Being. God and the Kingdom of God as the basis of values // Lossky NO God and world evil]. M.: Respublika, P.249-314.
- Madanov Kh. (1995) Kazak madenietinin kalyptasu kezenderi. [Madanov H. Stages of formation of Kazakh culture]. Almaty: Karzhy karazhat, p. 136.
- Musabekov M.N. (2013) Kazakstan zhastarynyn rukhani kundulyktary: aleumettik-filosofijalyk taldau. [Musabekov MN Spiritual values of youth of Kazakhstan: socio-philosophical analysis.]. Almaty, P. 14-36.
- Mutalipov Zh. (2006) Shygys pen batystyn arakaty nasy turaly madeniettanymdyk ustanymdardyn kalyptasuy // Al-Farabi filosofijalyk-sajasattanulyk zhane ruhani-tanymdyk zhurnal. [Mutalipov Zh. Formation of culturological principles about the relation between east and west // Al-Farabi philosophical-political science and spiritual-cognitive magazine]. № 2 (14), p. 201.
- Mukhamedzhanov B.G. (2014) Memlekettik zhastar sajasatyn iske asyru barysy turaly tandamal yesep // EgemenKazakstan. [Mukhamedzhanov BG Selected Report on the Realization of the State Youth Policy // Egemen Kazakhstan]. mamyr № 36., P. 12.
- Nurgaliev N.A. (2005) Lichnostnoe razvitie cheloveka v kontecste transformacii obshestva: avtoref [Nurgaliev NA Personal development of a person in the context of society transformation: author's abstract. Cand. Philos. Sciences: 09.00.11]. Almaty, p. 25.
- Nurzhanov B.G. (2009) Kul'tura I globalizacija: social'no – filocofkijj aspect// Materialy mezhdunarodnoinauchno – prakticheskoi konferencii. [Nurzhanov B.G. Culture and Globalization: Socio - Philosophical Aspect // Materials of the International Scientific and Practical Conference]. Almaty, p. 224.
- Nurmuratov S.E. (2000) Rukhani kundulyktar alemi: aleumettik-filosofijalyk taldau. [Nurmuratov S.E. Spiritual Values: Social Philosophical Propaganda] Almaty: BGM Filosofija jane sajasattanu instituty, p. 262.
- Nysanbaev A. (2011) Tauelsiz Kazakstannyn kundulyktar alemi. [Nysanbayev A. The world of values of independent Kazakhstan]. Almaty: KR BGM GK Filosofija zhane sajasattanu instituty, p. 285.
- Sociologija. Ejo predmet, metod, prednaznachenie (1995) // Per. S fr., sostavlenie, posleslovie i primechanija A. B. Gofmana. [Sociology. Her subject, method, purpose / trans. with fr., compilation, afterword and notes A.B. Hoffmann] M.: Kanon, p. 352.
- Surina I.A. (1999) Cennosti. Cennostnye orientacii. Cennostnoe prostranstvo: voprosy teorii I metodologii. // Socium, [Surina I.A. Values. Value orientations. Value space: questions of theory and methodology]. // Social life, P. 183.
- Perry R.B. (1994) Realms of Value. A Critique of Human Civilization. Harward, p, 250.