The Opportunities of Kazakh National Culture in The Formation of Value Orientations of Students

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Abstract

The Kazakh national culture is a complex of values of syncretism variability, reflecting transmitted from one generation to another way of life, respect for the environment and its natural resources, rituals and festive traditions, aesthetic features of the architecture of the Kazakh dwelling and its interior decoration; memory of ancestors, respect for elders and preserving family heirlooms, Islamic faith and the specific spiritual and moral ideals developed in the national environment approaches to child-rearing. And it performs such functions as recording information in various texts on the "language" of culture; transmission of information from generation to generation and exchange of information contemporaries; new information and transform available.

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1. Introduction

The effective solution of many urgent problems of education and training is not possible without a thorough understanding of what culture is, without developing a cultural approach to pedagogy. This is no accident, for even the very concept of "culture" is very close to the basic concepts of pedagogy, education and upbringing.

Translated from the Latin "culture" is the cultivation, processing, maintenance, improvement. Turning to the substantive analysis of the concept of "culture", it is often a synonym of progressive spiritual and material values, as an individual, and all mankind, as a process of self-affirmation in a person truly human principles and qualities. For

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example, according to Berdyaev, "... culture is associated with the cult of ancestors, with the tradition. It is full of sacred symbols in it are signs and similarity of other spiritual activities. Every culture, even the material, there is a culture of the spirit; every culture has a spiritual basis - it is a product of the creative work of the spirit over the forces of nature ".

On the basis of foregoing, it can be argued that "culture is historically certain level of development of society, the creative powers and abilities of the person, expressed in the types and forms of life and activity of people in their relationship, and they create a material and spiritual values. The narrower sense is the sphere of the spiritual life of the people ".

The concept of "culture" is extremely complex and multifaceted. This "story of a man, which considered from the point of formation view of his social and creative spirit at the same time, absorbs the whole social process of society"(Staretu,2014; Ketsman, 2014; Butvilas, 2014).

The analysis results of the scientific literature allow us to give a general characterization of the culture functions and identify the most general approximation of their most important parameters that will be discussed in more detail with axiological positions. For the aim of implementing International Convention on Safeguarding Intangible Cultural Heritage National Committee on Safeguarding Intangible Cultural Heritage has been created. The Committee comprises representatives of key state agencies, public organizations, universities, NGO’s, profound experts and scientists, traditional bearers and practitioners of different forms of ICH.

The aim of the present paper is the statement of the opportunities of Kazakh national culture in the formation of value orientations of students.

2. Method

2.1. Participants

The functionality of culture manifests itself in optimal conditions, and ensure the full and timely harmonizing needs. Several authors defines culture as "a set of ways of human endeavor" to meet the needs, keeping in mind the broad understanding of "methods" includes tools. It is believed that the most fundamental function of culture is to adapt as "life strategy" where shown and anti-entropic, and self-improvement. Others offer concept of culture that implements functions such as value-oriented, informative, transformative, communicative and artistic. Some presents a system of culture, including seven major functions: the development and transformation of the world; communicative; significative (signed); accumulation and storage of information (information); normative; projective discharge (compensatory); protection. In the opinion of, should be highlighted the normative function of culture because it "has regulatory significance. Social norm encompasses: the shape uniformity of actions (invariant), the exclusion of other behaviors (taboo), a model of the desired or expected behavior (ideal) and evaluate the behavior of persons who deviate from the norm ".

2.2 Results

Towards the person culture manifests itself in the system of appropriate restrictions and regulations, and although moral culture, of course, is not reduced, but it can be argued that the examples of heroism and self-sacrifice, the stored culture, make evaluative luggage for educational impact on all of the younger generation.

Here we must emphasize that the majority of researchers, among the functions of culture is isolated axiological as important. Exception axiological aspect in consideration of culture leads to the loss of a single for the whole history of mankind test culture, the equation of all forms of society, without which it is impossible to grasp the direction of the historical process, the identification of factors in the formation and development of the individual as a subject of history (Anastasiadou, 2014; Alkhalaf, 2014).

World culture is a world of values created by different generations of people. Values depend on the level of development of material production, public relations, scientific, moral and aesthetic development level of society. Values differ as its direction and the ability to inspire, capture members of society. In the process of socialization of the person internalizes these values, converts them into the inner essence of his personality. Value lies in yourself,
not primarily of the material and pragmatic content, and symbolic significance that binds, unites people. The break with the system of values leads to a break with social community. Loss of shared values leads to the disintegration of society, to the emergence of the "lost generation", which has no semantic goals and ideals. On the other hand, widespread in the society cultural values, enriching their humanistic content, leads to unite people, to the integration of the social community, has a constructive impact on social and individual consciousness and socio-cultural behavior of the members of society. In this sense, the values are the substation element that encloses the human, cultural beginning.

Transformations occur values of culture which accumulated by society, the value of the individual. Accordingly, the level of person culture is an integrative measure of the development of the individual's social values.

In numerous domestic and foreign research papers, there are different approaches to the interpretation of values and the set of their classification. Among them, such as the proposed classification V.M.Pivoev basic values of human life are: the ontological (freedom, truth, justice, independence); existential (peace, security, prosperity, health); economic (abundance, wealth, success, wealth, prosperity); assertiveness (popularity, fame, prestige, fame, respect, authority); aesthetic (beauty, grace, the sublime, the comic, tragic); moral (good, honesty, integrity, gratitude, duty, honor, conscience, generosity, good); teleological (meaning of life, purpose, hope, faith, God, mercy); human relationships (friendship, love, loyalty, fidelity, mutual aid, altruism); intelligence (wisdom, knowledge, mind, intellect, mind).

The classification analysis leads to the conclusion that all these values are relevant not only to the culture as a whole, but also for the of Kazakh national culture in particular.

The cultural life without values is not possible, since they give the public the necessary degree of order and predictability. Through a system of values that have accumulated in the culture is carried out regulation of human activity.

The general norms of behavior, values, general outlook constitute culture as a way of life. It is important to note that each culture is a spiritual unity and includes common beliefs along with the general way of thinking.

The National Culture of Kazakhstan is a system of scientific, artistic, linguistic, moral values, religious and philosophical achievements of peoples of the country, focused on the life and activities in a single and spiritual space since ancient Kazakhstan and the Kazakh Khanate, up to date, reproducible from one generation to generation compatriots in accordance with the terms of successive eras, life meaning and other national psychological dominants. The National Culture of Kazakhstan is a complex, dynamic and holistic concrete historical formation, wherein the unique specificity of a number of features from other national cultures.

The Kazakh traditional culture is a variational, syncretic complex of values, which reflects the transmitted from one generation to another way of life, respect for the environment and its natural resources, rituals and festive traditions, aesthetic features of the architecture of the Kazakh dwelling and its interior decoration: the memory of the ancestors, respect for elders and preserving family heirlooms, Islamic faith and the specific spiritual and moral ideals developed in the national environment approaches to child-rearing.

Nowadays, it is obvious that culture shapes the human personality as the inheritance of culture, multilateral experience of ancestors presupposes the free choice of the values that this individual learns. At first, this choice carries the environment after school and other institutions of the microspheres of the individual, but as they mature, he begins to choose a wider range of cultural objects, absorbs their spiritual content.

The analysis of functional capabilities of the Kazakh national culture leads to the conclusion that the Kazakh culture has enormous educational potential.

Historically developed by society standards consciousness of spiritual nourish personality, become the subject of her convictions, a source of moral precepts, aesthetic feelings and perceptions. Every man creates himself and at the same time, he is a child of his age and people.

The national consciousness is not a simple assignment of people themselves to one or another nationality, and more complex human self-determination, which includes the national way of thinking and living, and notion of territory, traditional culture, language, identity and fate of the people of his historical existence in the world.

The acquisition of knowledge about culture, customs and traditions of his people, revealing in her human values are the foundation of building a culture of interpersonal, interethnic communication. "Only the inter-ethnic tolerance and friendly attitude toward other peoples, their culture, achievements, traditions can lead all humanity to
understanding and truly civilized communication" (Plaza, 2013; Mojallal, Javadi, & Hosseinkhazadeh, 2013; Bozkurt, 2014).

The education of human's culture in modern conditions is absolutely impossible without psychological cast of the people, its traditions, customs and values. For example, when they talk about her generosity, hospitality, teamwork, the development of these qualities of the younger generation, then start from the characteristic features of the Kazakh people, his rejection of human selfishness, individualism, when a person opposes the society and collective.

One of these psychic phenomena which must be considered in education, is the mentality of the nation. The concept of "mentality" is used to characterize the specificity and uniqueness of the relationship to the external world of individuals and human communities, differing in national-ethnic and social relations. The transfer from one generation to the hierarchy of values and manifestations of mentality provides the connection to time, heredity social and genetic memory of people climbing to the heights of spirituality.

In spite of ambiguity of interpretations of the term "mentality" of different sciences, categorical apparatus a lot in common. For example, psychologists has been treating mentality as the specificity of psychological life of the people, "Ask a dominant with the needs and the archetypes of the collective unconscious hierarchy of values", identifies in its structure beliefs, ideals, aptitude, interest, and other attitudes that distinguish the community of each other.

Appeared in recent years axiological approach to education, the essence of which consists in the formation of the valuable relation to reality: the Earth, the Fatherland, a man of knowledge, culture, family, work, World, therefore, eliminates the problem of pedagogy mentality.

For a long time the mentality of the Kazakh nation accumulate the popular conception of a decent life based on values such as goodness, truth and beauty. Search for the truth reflected in the phenomenon of Kazakh life, known as for the truth, was transformed into the question of the Kazakh intelligentsia "what to do?" and become aphoristic expression "Truth is most precious."

The ideal age and gender of the perfect man in Kazakh national pedagogy differentiated in the image of a fearless, good horseman hero, clever, beautiful girl. In these ideals reflected the highest level of moral and spiritual culture of the people. The ideals of inherited socio-genetically through familiarizing the younger generations to spiritual values and culture of the people. On the great educational value of the ideal Ushinskiy pointed, in his opinion, "every nation has its own ideal of man and demands of their upbringing play this ideal in individuals"

The special features of the Kazakh mentality are: kindness and generosity; humane worldview; highly developed sense of asceticism. All these qualities can be combined with one concept: spirituality as the first general feature of the Kazakh mentality.

Thus characterizing the Kazakh mentality can distinguish the following features it: community in addressing vital issues serdolyubie and humanity, humanity, hospitality, friendliness and mutual assistance, Collectivism in the livelihood and way of life, the joy of perfect labor and benevolent actions. Necessary to note that spirituality in Kazakhstan, claimed for centuries due not only to the Muslim faith, but also to Kazakhstan in the field of mental search for moral arrangement of life for all people (Valihanov, Altynsarin Kunanbaev, Kudayberdiev, Baytursynov, Aymautov et al.).

3. Conclusion

The idealized image of the Kazakh soul created by imagination Kazakh educators, philosophers, poets and writers, has been incorporated historically recognized features of the Kazakh character, such as spirituality, sincerity, humanity, generosity, diligence, efficiency, responsiveness, commitment to universal unity.

At present it is evident that the increase in the value of the particular and the national-cultural is crucial for individual development of man, his self-assertion and self-realization in the fullest rapidly changing society. (Taychinov, 1999)

The knowledge of national traditions, national and cultural achievements allows you to see through the universal richness of its specific national forms, rises to universal values. In the words of Berdyaev, the development and enrichment of all mankind is achieved through the depth and richness of national identities and cultures, and vice versa.
Thus all of suggests that the Kazakh national culture plays a decisive role in the formation of value orientations of students and performs the following functions: recording information in a variety of texts in the "language of culture"; transmission of information from generation to generation and exchange of information contemporaries; new information and transform available (Uzakbaeva, 2013; Altin & Altin, 2014; Khosravi & Saidi, 2013).

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