

**Подсекция 9.4. Социально-психологические проблемы развития и жизнестойкости личности 21 века**

**VALUES EDUCATION IN HIGHER EDUCATION INSTITUTION**

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One of the most critical problems in the theory and practice of higher professional education is students' emotional - motivational, intellectual development. The professional formation of a specialist in a higher educational institution requires further research and development as the number of new requirements on the quality of training the specialists is increasing. The basic paradigms of the educational process are radically changing, well-established approaches and training schemes are breaking down. Therefore, there is a need to investigate this problem and find more advanced strategies to train and educate competitive professionals during their University studies effectively.

Also, the strategic program of the First President of Kazakh Republic, N.A. Nazarbayev, "Kazakhstan-2050," says: "It is necessary to educate young people as creatively developed individuals. Today, it is essential to inculcate qualities of national character, high elegance, nobility, intelligence, high taste, and national honor in youth. "

With the socio-economic development of society, the objectives of educating the younger generations are changing, so there are new requirements for their preparation for social life. In the Address of the N.A. Nazarbayev and lectures for students at the Eurasian National University called "Knowledge Economy Through Innovation and Improvement of Education," the level of education and human capital development were highlighted as the leading indicators of competition in this globalization era.[1]

Competitive professionals are the country's economic powerhouses, and higher education institutions are the only forces involved in their training. From this point of view, the training of future teachers of the programs should be revised following international standards and the requirements of the modern world. This makes a new approach to the professional knowledge and qualities of the future teachers relevant, including the main qualities of fine art specialists like the maturity of artistic taste, finding the correct beauty in life perception, and the aesthetic attitude to truth.

E. Fromm believed that man's most beautiful and ugly inclinations are not components of a fixed and biologically given human nature but the result of a social process that creates people. Beliefs and values are not given to the individual in a ready form, and they are not accepted from society passively. They result from efforts and intellectual achievements in endless life experiments and experiences. That is why it is necessary to "nurture" such values in the presence of which a person could abandon the social mask and expose his actual needs, values that will contribute to his development.

This is especially important in the education system, which will determine the future of our whole country and each individual. "The true real power of individual's ability to understand values... is growing historically and growing biographically, which is vital to understand at this critical stage of human life. It is needed to develop an optimal strategy for humanity's survival and development and to reorganize the entire pedagogical system according to it [3, p.181].

The idea of the values of education as values of culture was developed by S.I. Hessen at the beginning of the 20th century. His work formed the basis of the new national philosophy of education. He put the framework and main prepositions of personality psychology in place, which received approval in the middle of the XX century as a new important section of psychology and its philosophy [4].

In research, Hassan Bacanlı aligns values as one of the criteria for meta-resource. And also, his article "An Approach to Measuring Importance in Learning Values" considers general values and specific values in learning. In this article, the problem of values is divided into two types: the evaluation problem and the problem of values themselves. [6].

On the one hand, the problem of value refers to the issue of what should be valued, and on the other, to the problem of what should be given priority. "What is true," "What is good," "What is faith?" questions are the "questions of evaluation problems, in other words, questions about what to value, indicate critical, creative, attentive and encouraging ways of thinking. Another issue of values is which values should be given priority. This includes the question of values related to the fundamental structures of interpersonal relations, such as respect, honesty, justice, and equality.

Value education has two big questions: "what values should be taught?" and "how values should be taught?". A list of values to be acquired by students must be accepted and determined by individuals or institutions in power. Since these two parts are separated, their separate handling is not a problem since the implementation can be performed without defining values. The list of 12 universal values adopted by UNESCO can be used temporarily. These values are help, freedom, happiness, honesty, humility, love, peace/calmness, respect, responsibility, simplicity, tolerance, and unity. A person performs value positioning while thinking about his life and taking care of himself. At the same time, the subjectivity of values, in a specific sense, aims to ensure that a person decides to value the asset or not and reflects it in his behavior.

Scientific values of became the most conscious values of education in the XX century. In these axiological boundaries, human education manifests itself as its culture. This relationship is provided with the condition that cognitive and creative goals are set in the process of education. Since ancient times, the desire for truth in the process of learning and devotion to truth has been recognized in science as a fundamental goal and value. Such values as universalism, collectivism, disinterest and organized skepticism (R.K. Merton) are declared in connection with the statement of the impersonal nature of the obtained truth [3].

V. S. Merlin writes: "the nature of the mechanisms for adapting the individual to an activity is as follows: the level of desire to achieve something changes depending on success or failure." [5, p. 32-53]. So you can see that a student during training may encounter several difficulties and failures. In his studies, Hassan Bacanlı has an article "The problem of the method in values education," which examines general values, values in learning, and its problems. In addition, in this article, he offers methods of values education. [7]

At the beginning of the article, general definitions are given to ensure that these concepts are understood in the same way for the reader and the author. First, the definition of "value" is presented. And the author is looking for an answer to the question "What is the value?".

"Once, working on the concept of time, I realized that time is for others. We usually think that time is what we have and use. Nevertheless, time is the triangulation point we use in our social relations. Let's say we meet a friend. We have to show him the triangulation, the point when the meeting is. We would use the time to say that we will meet here and now. We can say that there are two types of values: value, which shows what is important to you, and value, which allows you to predict your behavior. While the value of independence indicates what matters to you, it also means that others can expect you to behave in the direction of freedom. If punctuality is valuable to you, it means that the people around you can count on the punctuality of your behavior.

This means that the value, on the one hand, points to the direction of our future behavior for ourselves, and on the other hand (and more importantly), it gives to others information about us and allows them to make a straightforward way in relation to our behavior. " - writes Hassan Bacanlı in his article.

After that, the definition of education is given:

"When education is seen as an institution, it gives value to perform an action that more serves the work of others. To educate someone means to do what others want. Although education is originally intended to ensure that an individual is a "good person," in a detailed analysis, even a

good person is intended for others. So this social nature of education is one of its most essential features: it is considered subjectively and will not help anyone but a person himself.

In addition to this general definition of education, there is still work to be done. The most common definition related to education is that of the teacher Selahattin Erturk. There is no other acceptable definition for education in Turkey. In this definition, education is stated as "the process of changing the behavior of a person in the desired direction" it is necessary to emphasize the word "we were want." Although not found anywhere, this word is good and means that someone also wants something here. This "someone" is not a person but someone else. Thus, education is work performed at the request of others. That is how the system is established; no one asks the student about anything. The only thing the student is asked is whether he received what was given in the lesson. No one questions his wishes because the system was not built in accordance with his wishes but to provide him with an opportunity to acquire new knowledge.

What is not values education? Values education is not religious education; it is not the education of a person's character, it is not cognitive education or emotion training. And this is not a moral upbringing. These educational approaches may be related to value learning, but value education is something else. Perhaps some of them indicate an umbrella character when viewed from an angle. For example, moral education can be seen as part of value education.

The author proposes the following conceptual framework for values education written by T. N. Sitharam in 2001 [8]:

1. Values education is a highly complex concept. It is influenced by the ideas of "value" and "education."

2. Values education is essentially an educational process. This is not a transfer of value or teaching of value.

3. Value education is an education for "formation" and is associated with transforming the individual's personality. Thus, we are talking about personality measurements to know, hear and do. It differs from character education, which is primarily an auditory and psychomotor, or religious education, in which knowledge and hearing prevail.

4. Value learning programs must have explicit goals.

5. Value learning must be both concise and transactional. Thus, it should contain both the essence of the value and the explanations "how."

6. Strategies of values education should be associated with the development stage of the individual's values, the role of the mind, emotions, and desire in behavior, as well as educational approaches of direct, indirect, and random methods.

7. There are other sources of education during particular periods, as well as the subject of classes, extracurricular activities, the atmosphere at school, and it is necessary to use all resources.

8. In a sense, all education is values education because education is a process of transferring knowledge, skills, attitudes, and values that we consider desirable to our younger generation.

9. Schools play an essential role in values education. The role of the school should not be exaggerated or ignored.

10. Each teacher is also a values teacher. There's no way out of this. The teacher must devote himself to this.

11. Each regular educational effort, of course, should have an evaluation element. Direct value learning should also be evaluated in terms of its objectives. Values learning should not be transformed into a test board in the usual sense of the word.

As sometimes mentioned in these rules, values learning can be carried out in three types: direct, indirect, and random. Direct value training consists of activities aimed directly at teaching value or values. In this case, we can talk about a straightforward program for teaching values. The curriculum and its implementation depend on the rules. When teaching indirect values, direct learning of values is not planned. This type of teaching is designed to teach values during other studies. This education tutorial does not contain applications that directly target value learning. Among the goals of different classes and events are valuable educational purposes, including deconstructive goals. There are no planned direct or indirect measures in random values training to

educate the students. Teachers are expected to provide values training in appropriate settings. For example, when you see students throwing garbage into a garden, you expect to teach students to be environmentally conscious. In this practice, it is assumed that value training will be provided due to accidental situations.

In addition to choosing values education in one of these three ways, on the other hand, the place of values in the program can be determined by an apparent and hidden division of educational programs. As you know, an open curriculum is a curriculum that is clearly stated and is trying to be implemented. A hidden curriculum is a curriculum that is not clearly expressed but arises from a student's interaction with various elements in school. According to this distinction, value learning results from a hidden curriculum rather than an open curriculum. What you're trying to teach at school doesn't matter much, but when people look back after some time, they remember the values gained in schools, and these values are often studied as part of a hidden curriculum.

Also, the article states the problems in methods of values education. The clarification of the values made the most significant contribution to the methods. The main methods used by the value explanation approach are:

a) Values paper: A phrase or quote, followed by a quote, to which students will answer, stimulating thought.

b) Voting: Students try to deconstruct the issue by voting. The aim is to draw students' attention to this issue.

c) Role-playing: Students revive value situations through role-playing games.

d) Ordering: It is discussed which of the selected options should be higher and more critical.

e) Purposeful coincidences/accidents: The teacher creates a purposeful accident regarding the value he wants to teach.

f) Unnamed image: Children find a name for a picture without a name.

g) Importance duration: The significance assessment scale is applied.

h) Coded documents: Students indicate whether they agree with the opinion in the papers.

i) Devil's lawyer: It seems that the teacher advocates negative behavior.

j) List of autobiographical questions: For students in general... They'll be asked if they did something or not. The student evaluates himself and sees alternatives.

k) Time diary: The student will write what he did this week.

l) Incomplete sentences: Students are asked to complete sentences.

m) History of the conflict: The history of the conflicting parties is told; their logic and ways of resolving them are discussed.

n) Sensitivity modules: What to do? We are looking for answers to the question.

o) Value explanatory discussions: The discussion is in the form of a panel or class discussion.

Summing up the discussion of new aspects of value and value in education in current conditions, it can be concluded that our society of information, society of knowledge, sets its models for educating a person of the 21st century. Kazakhstan has developed and is purposefully reforming a relatively modern system of values education, which plays a crucial role in the individual's socialization, her preparation for obtaining a particular social status, and fulfilling relevant roles in stabilizing, integrating and improving social systems.

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## ПСИХОЛОГИЯЛЫҚ МӘДЕНИЕТ ТҮСІНІГІ ЖӘНЕ ОНЫҢ ТЕОРИЯЛЫҚ АСПЕКТІЛЕРІ

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Адам әрқашан әлеуметтік ортада өмір сүреді. Адамның әлеуметтік ортада дамуының құрамдас бөлігі мәдениет. Ортақ мәдениеттің маңызды бөлігі психологиялық мәдениет болып табылады. Қазіргі дамыған қоғамда білім тәжірибесін көтеру мақсатында психологиялық мәдениеттің алатын орны ерекше.

Психологиялық мәдениет тұлғаның психологиялық денсаулығын қамтамасыз етіп, тұлғаның өзіне және қоршаған ортаға қарым-қатынасында көрініс табады. Психологиялық мәдениеттің қалыптасуына адамның өмір салты, психологиялық білімі, этникалық факторлар әсеретеді.

“Мәдениет” түсінігі өте терең және көпмағыналы. Мәдениет адам дамуындағы алғышарттардың бірі. Сондықтан әдебиеттерде “мәдениет” түсінігіне көп анықтамалар және сипаттамалар беріледі. Әдебиеттерде адамның барлық өмірлік салаларындағы жетістіктерінің нәтижесі ретінде түсіндірілетін мәдениет түсінігін кездестіреміз.

З. Фрейд, И.Г. Гердер, И. Кант, Ф. Гегель секілді неміс философтарының еңбектерінде мәдениет туралы алғашқы пікірлерді кездестіреміз. Бұл авторларға сәйкес мәдениет адамның қабілеттерін және туындыларын жүзеге асыратын бағыт ретінде қарастырады.

Психологиялық мәдениет түсінігінің алғашқы дамуы Л.С. Выготскийдің “тұлға дамуының мәдени-тарихи” теориясында көрсетілген. Теорияға сәйкес баланың дамуы барысында екі бірдей бағыт көрініс табады. Алғашқысы табиғи жетілу, екіншісі мінез-құлық және ойлау арқылы мәдениетті меңгеру. Л.С. Выготскийдің ойынша баланың “психологиялық құралдарды” қолдану арқылы ой процесі және басқа психикалық функциялар дамиды. Сондықтан, мәдениет – адамның қоғамдық іс-әрекеті және әлеуметтік өмірдің өнімі.

Ал, А.Н. Леонтьев және В.С. Давидович мәдениетті жүйелік бағытта зерттеген. Адамның индивидуалдылығы, қайталанбастылық қасиетін мәдениет деп көрсетеді.

И.А. Зимняя мәдениет терминін екі түрлі түсіндіреді: психологиялық мәдениет – адам ішкі мәдениеті ретінде және психологиялық мәдениет тұлғаның іс-әрекет барысындағы көріністерінің жиынтығы ретінде.

И.А. Зимняя ортақ мәдениетке өмірге көзқарастың нақтылығын, мінез-құлықтың анық көрінісін жатқыза отырып, психологиялық мәдениетті адамның ортақ мәдениетінің ядросы ретінде белгілеп өтеді [1].

Л.Б. Куликов психологиялық мәдениет түсінігін этникалық психология негізінде қарастырады. Психологиялық мәдениет психология және мәдениет ғылымдарының тоғысқан жерінде пайда болған пән аралық ғылым. Л.Б. Куликов психологиялық мәдениетті - культурология, психология, антропология, әлеуметтік ғылымдармен тығыз байланыстырады. Сезімдер мәдениеті және эмоциялар; тану мәдениеті және интеллект; еркіндік мәдениеті