

**UDK 374.3**

**N.B. Ruditsa**, PhD Doctor, acting Professor  
Innovative University of Eurasia (Pavlodar)  
E-mail: NRuditsa@mail.ru

### **Formation of value orientations of youth**

***Annotation.** The article describes the content and nature of changes in the value representations of young people in modern Kazakhstan society with its inherent difficulties and contradictions. Changes occurring in our society, and primarily in the economic, socio-political, spiritual spheres, affect the value orientations of young people.*

***Key words:** youth, society, value orientations, sociological approach, research.*

The modern period in Kazakhstan is characterized by the systemic crisis of the society's state. The search for mechanisms capable of directing the country on the track of construction and development continues. A radical revival of economic mechanisms, along with social, political, spiritual, changes in the living conditions of all strata of society is necessary.

The changes occurring in the society, leave their imprint on the individual level, on all categories of citizens, including youth. This leads to reassessing stereotypes, norms and values. The person "learns" and "appropriates" the values offered by society selectively. Value orientations of the individual is a special sphere of consciousness, manifested in fixed attitudes relatively those elements of social reality that are of interest and significance for the individual [1, p. 8].

Why is the youth and its value orientations the most actual and important in modern sociological research? The answer to this question arises directly from the specifics of youth as a group of society, the position of which is determined by its socio-economic state. Young people first of all react to changes taking place in society. First of all, the processes taking place in public life are reflected in its emerging consciousness. The younger generation has to solve emerging problems. The success or failure depends largely on attempts to overcome the crisis in the country on the basis of what principles, norms and values it adheres [2].

In these conditions, of course, the problem of sociological study of the value orientations of young people is actualized. The sociological approach allows to study the content and character of changes in the value representations of young people in modern Kazakhstan society with its inherent difficulties and contradictions. Changes occurring in our society, and, first of all, in the economic, socio-political, spiritual spheres, affect the value orientations of young people. It can be assumed that the world of values and norms of the emerging personality of a young person, which is influenced by the changes taking place, has become more volatile and contradictory, which requires close attention to their study. Value orientations, as A. Akmatyaliyev rightly notes, are an important component of the motivational structure of the individual, along with needs and interests, they, as it were, summarize the whole life experience accumulated in its individual development. The presence of well-established, systematized value orientations characterizes the social maturity of a person [3].

Currently, it is changing the social and moral guidelines in the youth environment. Values and norms of utilitarian-pragmatist morality are replaced by other values and norms. In the sociological literature there is no clear definition of this process. For example, Oskina V.E. characterizes it as a change in the morality of a totalitarian society by the morality of the initial accumulation of capital and notes that it is difficult to call it the process of the formation of humanistic morality [4, p. 61].

But the researchers' interest in value orientations is determined with the fact that the person's value orientations are closely related to his behavior. If you know what a person considers to be the most important thing in life, what he strives for, it is easier to predict his behavior in a given situation [2].

Moral orientation of young people is a complex and contradictory system, where simultaneously there are rather different, sometimes even mutually exclusive representations about what is the meaning of life, what is good and evil. Its distinguishing feature is polycentrism (and the proofs of this were given above), which makes the moral life of the young generation exceptionally tense, not devoid of a touch of tragedy, because the existence of different value systems in the youth consciousness serves as a source of the state of permanent frustration in which the overwhelming majority of young men and girls are today which were due to historical circumstances on the "fracture of time" [5].

The presence of multidirectional vectors in the moral consciousness and behavior of young people is evidence of the simultaneous existence in the mass youth consciousness of various systems of moral regulation. There is a process of substitution of morality, formed in the late 1920s, by new type of morality, where the focus is on other moral values. This process is very long, and it can be assumed that in the foreseeable historical perspective the presence of multidirectional regulatory systems will be an inevitable reality. This is fraught with serious costs, because it creates conditions for the emergence of a field of moral relativism, allows an individual to choose moral guidelines in relation to a specific situation, without feelings of any moral sanctions either from others or from his own conscience [6].

A significant interest in religious values and ideals is shown by young people. And the extent to which this interest will take the form of a deep and stable trend, the spiritual shape of Kazakhstan's society depends in the future. The political aspects of the life of the younger generation (the pioneer organization, the komsomol, and in some cases even the CPSU) are already yesterday. What principles, traditions, norms came to replace those that were laid down by the system of upbringing and education, the activities of youth organizations of past years? Many representatives of modern youth seek for themselves the solution of moral problems and life difficulties in religion. What is the place of religion in the life of today's 15-17-year-olds? To answer this question, let us turn to the analysis of the data obtained in the research.

The results of made research revealed the following picture of the attitude of young people towards religion: 8,9 % of young people are believers, are in the community and observe religious rites and traditions, 46,2 % of young people consider themselves to be believers but don't take an active part in religious life. These two groups together constitute the number of believing youth – 55,1 %. In comparison with the data obtained in 2002, the number of believing youth is insignificant, but increased by 2,1 %. The dominant part of non-believing young people expresses their tolerant attitude to religious traditions. Among them: unbelieving young people, but according to tradition, adhering to some rites, make up 16,5 % and 13,9 % of non-believers, but respectfully relate to the religious feelings of believers. In the mass consciousness of young people, there is still a tendency to perceive religion not only as a religious system, but as a natural cultural environment, a national way of life.

Almost 3/4 of young people (74,0%) agreed with the opinion that "honesty is the best policy in all cases", and 16,3 % of young people disagree with this statement. These assessments are against the previous ones, because most of the young people voted for honesty in the relationship, but still with the admission of deviations, if it is necessary and apparently justified. There is also a "blurring" of the norms of honesty and decency [7].

Such answers are confirmed the fact that the questions of morality are very complex and in a number of cases there are different interpretations and, as a consequence, different attitudes towards them.

These answers speak about the complexity of moral problems facing young people, about the contradictory nature of their assessments. But it can be noted that along with the options "I find it difficult to answer", the opinions of students are dominated by negative assessments: "you cannot be careless in dealing with other people", "people try only for themselves", "most people try to use you for their own purposes". This point of view inherent in most young people testifies to the strengthening of the principle of pragmatism in choosing the type of partners' communication in the moral orientations of young people, about "diluting" the norms of decency, honesty, responsibility and others, as discussed above.

Oskina V.E. comes to similar conclusions in her work, concluding that in the consciousness of young people the process of gradual "diluting" of norms of kindness, mercy, decency, honesty, responsibility and others is carrying out. In addition, the moral value orientations of recent years are characterized by aggressiveness (at the expense of infringement of the interests of others), rationalism, the principle of pragmatism, which causes concern for the fate and moral "health" of the young. It is in the youth environment the forms of being are born, standards and values are developed, which through a certain period of time become norms and values of the whole society. Saving and destruction of values, the formation of new ones occurs in accordance with changes in living conditions [8]. The opportunity to influence this process in order to weaken the negative sides and guide the formation of value orientations of youth in the right direction exists. It is necessary to strengthen attention to the constant sociological study of the whole set of factors that determine the nature and content of changes in the value orientations of young people in modern Kazakhstan society.

## REFERENCE

- 1 Akmatyaliyev A. Spiritual culture as the factor in the formation and development of value orientations of the individual. Abstract of diss. ... cand. philos. sciences. – Frunze, 2006.
- 2 Leverovskaya Ya.V. The role of value orientations in the professional self-determination of young people. – Minsk, 2003. – P. 2–3.
- 3 Oskina V.E. Comparative analysis of moral orientations of youth as the sociological problem. – M., 2005.
- 4 Simonov S.G., Ruditsa N.B. Informal relations: the view from the outside an inside. – Pavlodar, 2007.
- 5 Berdyayev N.A. About the person, its freedom and spirituality. Selected works / Ed.-Comp. L.I. Novikova, I.N. Sizemskaya. – M.: Flinta, 2009. – 365 p.
- 6 Bim-Bud B.M. Anthropological foundations of the theory and practice of education. // Pedagogy. – 2004. – No 1. – P. 37–55.
- 7 Golubev V.K., Gorchakov G.E. Lessons of the past in the modern perspective (about extrabudgetary support of higher education system) // Higher education. – 2003. – No 2. – P. 104–111.
- 8 Dneprov E.D. School reform between "yesterday" and "tomorrow". – M.: RAO. – 2004. – 193 p.

### **ТҮЙІН**

**Н.Б. Рудица**, доктор PhD, қауымдастырылған профессор  
Инновациялық Еуразия университеті (Павлодар қ.)

#### **Жастардың құндылықтық бағдарлардың қалыптастыруы**

Бұл мақалада замануи қазақстандық қоғамдағы жастардың бүгінгі қиыншылықтары мен қарама-қайшылықтарының бағалы мінездерін өзгерту ұсыныстары мен мазмұнын үйренуге талпыныс жасалды. Біздің қоғамдағы, бірінші кезекте экономикалық, әлеуметтік-саяси, рухани салаларда болып жатқан өзгерістер жастардың бағалы бағдарына әсеретеді.

**Түйінді сөздер:** Жастар, қоғам, қарама-қайшылықтарының бағалы мінездері, социологиялық тәсілдеме, зерттеу.

### **РЕЗЮМЕ**

**Н.Б. Рудица**, доктор PhD, ассоциированный профессор  
Инновационный Евразийский университет (г. Павлодар)

#### **Формирование ценностных ориентаций молодежи**

В статье описаны содержание и характер изменений ценностных представлений у молодежи в современном казахстанском обществе с присущими ему в настоящее время трудностями и противоречиями. Изменения, происходящие в нашем обществе, и в первую очередь в экономической, социально-политической, духовной сферах, сказываются на ценностных ориентациях молодых людей.

**Ключевые слова:** молодежь, общество, ценностные ориентации, социологический подход, исследование.