

Formation of Cognitive Activity among Students in Professional Competence Formation

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Abstract: The study is devoted to the social and philosophical analysis of the socio-cultural realities of the modern Kazakh society. The relevance of the study of spiritual and moral values due to changes occurring in modern Kazakhstan in connection with the processes of modernization. Values as a dynamic phenomenon in essence represent the dialectical unity of sustainable (tradition) and variability (innovation). The researcher concludes that the ethno-cultural continuity one of the most important institutions of reproduction and transformation of spiritual and moral values in the social and cultural space in the study put forward the idea of a dialogue of cultures as a factor in the development of new values and settings in the new global world.

Key words: Spiritual, mental, moral values, spiritual identity, the continuity of generations, the tradition and innovation

INTRODUCTION

Never before us so badly was not a problem of spirituality as it is today. The relevance of the research issues of spirituality in modern conditions due to the state of contemporary social life, for which the most appropriate definition of “crisis”. The process of continuing socio-political upheavals further drives the value orientation of the spirit inward. Often, the individual takes flight by itself, forcing the man to fall into a conflict of their future choices. The choices that actually question his spiritual guidance. Man, getting rid of “spiritual complexes”, translated into the sphere of clothing determinism which is actively invades our daily lives.

What explains this? The reason for this is the globalization process of alienation that pervades all spheres of human activity. Conversion of our search for the meaning of value orientations affected the foundations of our spirit. Poverty of spirit is increasingly embraces the space of our society. Sooner or later every man to the eternal question arises: what is spirituality? What is the ultimate foundation of spirituality?

In modern philosophy the problem of spirituality, spiritual, moral and other values are relevant not only in theory but also in ethno-social practice. They expressed particularly acute in the modern Republic of Kazakhstan which will find its way and its rightful place in the world community.

Formation of the valuable human consciousness at the level of society and the individual is a certain set of

attitudes and orientations on the social values-ideals, norms, customs, traditions and others. The contents of the valuable human consciousness is determined by many factors, among which the main role played by the spiritual and moral values. So today the most important task in our society is to develop socially approved ideological, political and moral beliefs and actions, feelings of patriotism and tolerance in the general population.

MATERIALS AND METHODS

The study of the spiritual and moral values of society becomes one of the most urgent and pressing issues of the day, as in modern Kazakhstan there are significant changes in all areas of public life in connection with the processes of modernization. Modern Kazakhstan, moving to a new way of development of an independent state is actively seeking the most appropriate model of the relations of traditional spiritual and moral values with the modern principles of public relations. Therefore, the definition of transformation features spiritual and moral values of Kazakh society will contribute to the understanding of contemporary reform and ways to implement them.

Spiritual and moral values, showing a certain degree of social development, covering the area of consciousness, intellectual production and becomes a clear indicator of the existing reality. In this context, the re-evaluation of the spiritual and moral and social values in the development of civil society and market relations in

the Republic of Kazakhstan supports a single part of the process of post-Soviet countries to adapt to the new realities. Its implementation depends on the global laws but it is implemented in a specific ethno-social form. Consequently, the spiritual and moral values as a part of spirituality determine the people's consciousness and dictate their behavior and activities in the socio-cultural space. On the socio-cultural level, in the words of Western European scientist Eric Durkheim, the spirit becomes a matter of culture, spirituality interpreted and implemented through spiritual activities (Durkheim, 1991).

Spiritual and moral values of Kazakh people, formed over many generations, continue to be relevant in the modern Kazakhstani society but in the socio-historical, political and economic changes they undergo social and cultural transformation. As is known, the transformation of cultural values carried out during the transition from one system of government to another that is during the socio-political and economic crises, involving review and reassessment of the existing norms, principles and views in the public system. Features of transformation of moral values conditioned by national characteristics and specifics of the mentality of the people as well as the determination of the value and role of their social and spiritual life of the Kazakh society.

According to the Russian scientist A.I. Redel "in the mentality of each nation has a sustainable value-oriented core and volatile peripherals. Under the core values and meanings are understood certain spiritual values and their order of priority (hierarchy) which affect the originality of world perception, identity everyday life practices and ideologies. In addition, the central, nuclear part consists of some primary "meaning", "images", "samples" the basic elements of culture, form the constant model of the spiritual life the experience, the mobilization of these meanings (which is specific to the mentality of its active, subjective incarnation). In short, along with the values, the core of the mental make up ethno-cultural archetypes and their updating" (Minasova, 2000). Looking A.I. Redel structural elements of mentality, we believe accurately reflects the picture of the functional existence of this concept as a phenomenon of social and cultural life. Spiritual values which constitute the core mentality at the subconscious level design certain social and approves the behavior and thinking patterns that become the base for further change and development of the spiritual aspects of life of individuals. Value-oriented presentation which constitute the system of fundamental principles of behavior and understanding the phenomena of reality, a certain influence on the formation and functioning of cultural stereotypes inherent to a particular people, nation, ethnic group. The system of spiritual and moral

values is a cultural and historical phenomenon, formed over many generations and therefore, has a socio-cultural stability and "immunity". Consequently, the spiritual values may constitute the core of the mental constructs that define the particular world view, attitude and identity of the living unit. World perception of value, expressed in the form of attitudes and rules cultivated over many generations, passing on cultural archetype in the subconscious and manifests itself as a reaction to certain situations.

Peripheral value by virtue of its qualities are such concepts as "value orientation", "preferences", "installation", "expectations", "spiritual need." The content of these concepts vary according to the specific historical phenomena and processes from age to age, from one socio-economic and political system to another, etc. Therefore, the peripheral layer lying on the surface of social and individual consciousness, first of all to measure in the empirical study.

RESULTS AND DISCUSSION

By its very nature and essence of spiritual values can not be changed completely and replaced by other as they are fundamental constants and the spiritual principles of living arrangement. Any radical changes in this area may inevitably result in the destabilization of the social order and harmony in violation of social and psychological life of the individual. Therefore, relevant to the field of spiritual and moral values should be as cautious and careful, without seeking its functional and qualitative transformations as the consequences of these changes, as a rule is tragic examples of historical facts forcible imposition of alien culture and ways of life.

It should be noted that the main factors contributing to the transformation of spiritual and moral values in the Kazakh society is the current policy of openness, strengthen its position on the world stage, the focus of the government of Kazakhstan to sustainable development of the country. Another, important factor contributing to the transformation of spiritual and moral values in the social and cultural space is the desire of the government of Kazakhstan to strengthening the socio-political stability, interethnic harmony and unity.

Today, Kazakhstan is a multinational state where a high concentration of ethnic groups and ethnic entities with unique, unique customs and traditions, ethnic and cultural differences fundamental. Residing in the territory of nations united by a common history, economic and cultural ties. The peculiarity of the modern Republic of Kazakhstan is the fact that it is a multi-religious country, where along with Islam, Orthodox Christianity plays an

important role. Today, we are witnessing a significant increase in the role of both traditional religions of our country and the intensification of various non-traditional religions many of which came to us from Western societies.

In today's society, there is a phenomenon of a divided nation where people identify themselves as members of one ethnic or religious group have different, sometimes opposing value orientations and ideals in the social and political sphere. Modern social being is a frontal collision between two paradigms of possible socio-historical development: East and West, the "spiritual" and "material."

Thus, Kazakhstan because of its involvement in the global socio-historical process is inscribed, on the one hand, global trends of civilization and cultural movement. On the other hand, Kazakhstan a country that is so deeply assimilated a West-Eastern identity.

We are deeply convinced that this complex reality stems from the main features of Kazakh spirituality-it arises and develops in Eurasian geo-social space, in terms of the cultural impact of the West and East (citation NA Nazarbayev from the book. In the flow of history). This means that the problem of "East-West" becomes the key in terms of the transformation of social and moral values of Kazakh people.

Appeal to the understanding of cultural identity of modern Kazakhstan is on the search path, first of all, the moral bases of the Kazakh culture. This idea looks quite attractive synthesis of traditional values inherent in the Kazakh culture with Western. We assume that it will combine the best of what there is "us" and "them." Often, however, the traditional and unconditional values of Western societies brought about a qualitatively different socio-cultural body, transformed, reborn, taking distorted form.

It is important to note the next time that the course of history with the change of people's living conditions changed and the people, his attitude towards the world, to himself, his values and ideals. Kazakh proverb says "Elu zhylda-Jean ate." As you know, in traditional societies, people almost did not separate themselves from the family, the clan, the land where he was born, the culture in which educated. Later-during the modernization of awareness comes the man himself as a representative of a particular nationality or that social stratum. Modern Western society is characterized, according to, most researchers, the weakening of the importance of class and group identity. Her shift comes more differentiation and diversity of identities due to the greater heterogeneity of modern society, the rise of individualism. Consequently, the ability to adapt to new realities is a necessary

condition for the development of people as a single ethno-social community. Today, our public consciousness in an intense search for its own identity. Who is "we"? Is it possible to speak of a single "we" have a common culture and a common future? As we know, these issues have always been concerned foreign and Kazakhstan social and philosophical thought.

The problem of studying identity, in our opinion is primarily due to the present situation of social development characterized by a large number of alternative possibilities of spiritual choice, in which the identity is often disoriented. This is due to the fact that the part of Western countries is a powerful attempt to impose individualistic selfish spiritual orientation, regardless of national values, leading to a loosening of the spiritual and moral foundations of society, the crisis of national consciousness of many young people. In terms of increasing the impact of threats, challenges and other negative phenomena which are of particular concern for the spiritual revival of the nation, there is a need for disclosure and update the trends and dynamics of the spiritual identity of the Kazakhstan society on a personal and on a national level. Thus, the problem of studying the socio-cultural identity of Kazakhstan's society is currently of particular importance because it is directly related to the preservation of the spiritual uniqueness and independence of our state. Consequently, the scientific study of the identification process in Kazakhstan is directly driven by the need to maintain continuity of spiritual values and traditions, the cultural identity of the Kazakhstan society.

In the socio-philosophical and sociological tradition, this problem has been investigated extensively. We opted for the discussion of this problem in terms of axiological approach to the definition of "culture". Indeed, the method of objective determination of the essence of culture through the concept of "value" is fruitful in the context of our study.

In our opinion, the search for cultural identity and values of ideals without severe disruption of continuity is an essential aspect of the problem of cultural-historical choice of Kazakhstan society. Appeal to the culture as a pillar of the country's future choice is quite clear. In the context of socio-political and national crisis that culture begins to be seen as the most important factor of continuity of a multinational state and thus, preserve the integrity of the society.

The axiological sense, the choice facing the Kazakhstani society, it can be formulated as a definition of values of development. But for this you need to identify the current state of culture, as well as its past: it is the eternal problem of the culture of "tradition and

modernity". Awareness of culture itself, hence its roots today is particularly important because the lack of understanding of their own identity determines the generation of new utopias, leading society to a standstill.

Today, when the Kazakh culture is included in objective process of globalization before it inevitably raises the issue of universal, human values. We find that the public consciousness at this stage of development is to comprehension, especially Western civilization proven ideas, principles and ideals. Now we feel that all areas of culture more deeply covered the phenomenon of Westernization and in our society much more are found, above all, its negative manifestations. Borrowing someone else's naturally creates resistance as a reaction of self-preservation of the organism. The problem of cultural identity of Kazakhstan appeared in the theoretical thinking of society and is a kind of protest against such borrowing.

It is in this sense that we say that the absorption of a particular culture of human values is possible only when these values within its own mature experience of the society. Culture should be aware of yourself and express yourself to other cultures-this twin-track process is the basis of the interaction of cultures. Demand for certain values means domestic demand for them. Only in the case of awareness of the need, on the one hand and "understanding"-on the other, these values become an organic element adopted their culture will become its property. "Intersection with other cultural institutions can be carried out through different forms-writes Lotman. For the foreign culture to invade our world, it should cease to be for him "outside". She had to find a name and a place in the language of the culture which breaks from the outside. But in order to be transformed from an "alien" in "their", this foreign culture should be subject to rename the language of the internal culture (Lotman, 1992).

Indeed, acquiring human values in the form of a universally recognized ideal, any culture is inevitably included in the objective process of globalization. However, if we can today, referring to the Kazakh culture, allocate it a sphere enclosing the actual demand and thus the premise storage of the values that will make the community a choice? Perhaps you can say, first of all, on the scope of morality which is the greatest contains elements common to all mankind. Internal dialogue with them - the foundation of morality; morality and it exists as a constant dialogue with them with the other person and society.

As is known, the structure of spirituality, the spiritual and moral values occupies an important place morality and moral norms. Many of the problems faced by other areas of culture (political, legal, philosophical, religious), "ripening" especially in the sphere of morality. In this sense, human values and show their roots precisely in the

area of human morality. Moral-historically established system of norms and rules of conduct, a set of well established estimates which are reflected common values and meaning. Moral norms-unwritten laws that exist as an invisible network of social relations. The main function of morality is to regulate human behavior by assessing.

In the development of the spiritual life, in the historically changing forms of moral consciousness found continuity in which are shown the basic norms of morality and spirituality common to all eras and cultures. This stable combination of spirituality and moral norms acts as a universal value in the global social community in different periods of development.

Quite common in philosophy and axiology is the position of moral relativism, the relativity of approving any and all moral norms. Moral relativism reflects the spiritual and moral values of some objective processes taking place in society. For example, economic, political, social and cultural upheavals, accompanied by a change in the basic philosophical orientation, provoking transformation not only form but also the content of moral norms. But, nevertheless such moral rules as Thou shalt not kill "does not injure others, whether a fair, etc., remain the same as the human values at all times.

At the famous french existentialist philosopher JP Sartre universal (i.e., spiritual and moral values in society) acts as a "common sense" that connects people in a single community, the staff (Eagleton, 2007). In our view, would be to say that universal spirituality is the ideal form of universality which directly finds himself in the dialogue of cultures. Human values are recognized by the majority of people in both time and space. Values can not exist outside of time and space.

As you know, spiritual and moral values define the spiritual condition of society, expressed in the methods and purpose of spiritual activity of people in the nature of their needs in the spirit in a holistic world view of his being. Spiritual values knowledge is formulated in terms of language and fixed are values that satisfy people's needs and determine their interests. In addition, the concept of spiritual values are used for the expression of some higher principles of life, behavior, norms and ideals sought by man and society. These values are formed within the spiritual sphere of society, spread and approved by social institutions (the state, the family, education and training, cultural institutions, etc).

Today, against the backdrop of the manifestations of the spiritual crisis, including the negative processes, an important life-affirming force, forming a spiritual and moral basis of society in the socio-cultural environment of Kazakhstan is the institutions of traditional ethnic culture of the peoples that support the authority of their spiritual

and moral values in the public consciousness and their relevance in the ethno-social practice. This is due to the fact that the content of any values necessarily include some elements of the traditional and the reassessment of values is primarily concerned with their traditional party. Axiological (value-theoretic) approach to tradition assumes, first of all, two aspects of the analysis: the consideration of traditions as a special socio-cultural values; study of the process of soul-searching as an expression of the dialectic of tradition and innovation in the context of social life.

Values as a dynamic phenomenon in essence represent the dialectical unity of sustainable (traditional) and variability (innovation). This factor in the spiritual life of our society is of the utmost importance, as in the historically changing forms of spirituality and moral consciousness of generations appears as a universal culture and social practice. Its basis is as noted by the prominent Russian philosopher S. Frank in his "Spiritual foundations of society", the eternal immutable beginning of human life, deriving from the very existence of man and society. These timeless and universal beginning are the main regulatory principles of social life (Redel, 2000).

Thus, in modern society the urgent necessity was to find answers to key questions both in terms of ambiguity and contradictions of sociocultural processes in modern Kazakhstan to maintain moral and ethical development of the personality, focused on the best samples of national and world culture are realized in the activity of spiritual and moral values. As in the context of globalization and modernization, taking place today in the Kazakh society, traditional values.

Today, according to the scientific community, spiritual and moral crisis and without manifestations of spirituality among the youth of today are largely dependent on the underestimation of traditional spiritual and moral values, based on customs and traditions of the peoples. As is known, in the society spiritual aspect of ethnic groups is reflected primarily in its traditions. Every nation in the process of historical development has formed its spiritual and moral values, ethnic and social traditions, some of which having fulfilled their mission, went to the stage of history, the other being a kind of "cement" that binds ethnic groups survived to the present day. For example, one of the characteristic features of the national mentality of Kazakh people is a deep connection with the traditions of worship of the cult of ancestors. This helped the Kazakh people to this day maintain their ethnic identity.

In our opinion, a significant factor in spiritual and moral and ethical education of the modern Kazakh youth continue to play ethno-cultural values as tradition. For example, the tradition of hospitality, a deep respect for

older people, respect for their parents-the basic principle in the spiritual and moral values of Kazakh people. Despite the complex social upheaval these traditions are preserved and still play a significant role in shaping the mentality of the younger generation. Most notably, these phenomena as human values contribute to the formation of spiritual and moral identity and ethno-social stability in the conditions of a transformed Kazakhstan's society (Maslova, 2001).

Thus, ethno-cultural continuity one of the most important institutions of reproduction and transformation of spiritual and moral values in the social and cultural space of the Republic of Kazakhstan. Compliance in the life of today's youth ethno-cultural continuity of generations promotes ethnic and social stability and ethnic tolerance in our society. These spiritual and moral values as a sense of honor and dignity, friendship and mutual respect for elders, respect for the mother of kindness and mercy, etc. have a beneficial impact on the spiritual state of society and the education of the younger generation. As you know, they have stimulated the growth of ethnic consciousness and helped to maintain their ethnic and cultural identity (Kozhakhmetova *et al.*, 1988).

CONCLUSION

The most important problem facing the national culture is its own revival. This revival is possible only on the basis created by previous generations of spiritual values, accumulation and transfer of which is a prerequisite for sustained development of the society. In the context of the modernization of the growth of national consciousness of the people led to attempts to revive traditional people's spiritual and moral norms, ideals, values. All this somehow affects the system of thinking, of seeing the world the representatives of all nationalities living in the Republic of Kazakhstan. At the same time, the revival of culture can not be understood as a simple restoration of spiritual values created in the past, ignoring the fundamentally new conditions of globalization, a qualitatively new stage in the development of civilization. The development of each culture in terms of modernization is determined not only by how it is able to preserve their traditions but also by how viable these traditions, as far as culture is able to adapt to changing realities.

In determining the current state of inter-ethnic and ethno-social relations in modern Kazakhstan, it should be said that the Kazakh national policy based on the new conceptual and strategic guidelines policies of President Nursultan Nazarbayev. It should be noted that in the present state of international policy agreement places

special emphasis on the revival of spiritual values and traditions of the support of all the peoples, from the titular nation and ending with smaller ethnic groups.

Spiritual and moral values are the kind of ethno-cultural basis in the social and cultural space of society which are solved on the one hand, the most important task of valuable aspects of tradition and the other the traditional aspects of values.

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