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PSYCHOLOGICAL ASPECTS OF THE FORMATION OF VALUE ORIENTATIONS OF TEENAGERS IN THE PROCESS OF TEACHING THE SUBJECT “KAZAKH LANGUAGE”

Abstract. The article discusses the psychological aspects of the formation of value orientations in the process of teaching the Kazakh language to teenagers.

On this basis, in the course of the study, an analysis of the Kazakh language textbooks of grades 5–7 is carried out and the quantity and quality of educational materials in terms of forming values are analyzed. The Kazakh and Turkish language textbooks of grades 5–7 are compared as well.

The idea is substantiated that the age of adolescence is crucial from the point of view of the formation of value orientation since these years are formative and determining in the life of a personality, consequently, it is important for the school and family to actively participate in the process of upbringing and education of a child.

In this regard, the article is devoted to a comprehensive and comparative study of educational materials, in particular, textbooks on native language subjects of grades 5–7 in Kazakh and Turkish schools in terms of content, educative value, formative potential.

The authors come to the conclusion that within the framework of topics studied in grades 5–7 in Kazakh and Turkish lessons, there is a high probability of forming learners' value systems with the need to take into account the content, emotional and behavioral components and methodologically appropriate development of tasks for text and audiovisual materials.

Keywords: value orientation, psychology of age differences, Kazakh language, Turkish language, adolescence.

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«Қазақ тілі» пәнін оқыту үдерісінде жасөспірімдердің құндылықтық бағдарларын қалыптастырудың психологиялық аспектілері

Аңдатпа. Мақалада жасөспірімдердің қазақ тілін оқыту процесінде құндылық бағдарларын қалыптастырудың психологиялық аспектілері қарастырылады.

Осы негізде зерттеу барысында 5–7-сыныптардағы қазақ тілі оқулықтарына талдау жүргізіледі және құндылықтарды қалыптастыру тұрғысынан оқу материалдарының саны мен сапасы талданады. Сондай-ақ 5–7-сыныптарға арналған қазақ және түрік тілдерінің оқулықтары салыстырылады.

Жасөспірімдік шақ құндылық бағдарларын қалыптастыру тұрғысынан өте маңызды деген идея негізделеді, өйткені дәл осы жылдар жеке адамның өмірінде қалыптастырушы және анықтаушы болып табылады, сондықтан мектеп пен отбасының баланы тәрбиелеу мен тәрбиелеу процесіне белсенді қатысуы маңызды.

Осыған байланысты мақала мазмұны, тәрбиелік құндылығы, қалыптастырушы әлеуеті тұрғысынан қазақ және түрік мектептеріндегі оқу материалдарын, атап айтқанда, 5–7-сыныптардағы Ана тілі пәндері бойынша оқулықтары кешенді және салыстырмалы зерттеуге арналған.

Авторлар 5–7-сыныптарда қазақ және түрік тілдері сабақтарында оқылатын тақырыптар шеңберінде мазмұнды, эмоционалды және мінез-құлық компоненттерін есепке алу қажеттілігімен, мәтіндік және аудиовизуалды материалдарға тапсырмаларды әдістемелік тұрғыдан орынды әзірлеумен оқушылардың құндылық көзқарастарын қалыптастыру ықтималдығы жоғары деген қорытындыға келеді.

Кілт сөздер: құндылықтық бағдар, жас ерекшелік психологиясы, қазақ тілі, түрік тілі, жасөспірімдік кезең.

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Психологические аспекты формирования ценностных ориентаций подростков в процессе преподавания предмета «Казахский язык»

Аннотация. В статье рассматриваются психологические аспекты формирования ценностных ориентаций в процессе обучения казахскому языку подростков.

На этой основе в ходе исследования проводится анализ учебников казахского языка 5–7-классов и анализируется количество и качество учебных материалов с точки зрения формирования ценностей. Также сравниваются учебники казахского и турецкого языка для 5–7-классов.

Обосновывается идея о том, что подростковый возраст имеет решающее значение с точки зрения формирования ценностных ориентаций, поскольку именно эти годы являются формирующими и определяющими в жизни личности, следовательно, важно активное участие школы и семьи в процесс воспитания и образования ребенка.

В связи с этим, статья посвящена комплексному и сравнительному исследованию учебных материалов, в частности, учебников по предметам родного языка 5–7-классов в казахских и турецких школах с точки зрения содержания, воспитательной ценности, формирующего потенциала.

Авторы приходят к выводу, что в рамках тем, изучаемых в 5–7-классах на уроках казахского и турецкого языков, высока вероятность формирования ценностных установок учащихся с необходимостью учета содержательного, эмоционального и поведенческого компонентов и методически целесообразной разработкой заданий к текстовым и аудиовизуальным материалам.

Ключевые слова: ценностная ориентация, возрастная психология, казахский язык, турецкий язык, подростковый возраст.

Introduction

From a socio-philosophical, socio-cognitive and pedagogical-psychological point of view, the meaning of the concept of “man” is deep and complex. The world of man, whose existence and creation are mysterious even to the person himself/herself, is full of internal contradictions.

With a view to teaching the younger generation to find their place in life, communicating with others and living in accordance with their social essence, human society has developed special educational institutions apart from the family. In those institutions, a system of education was created in stages by grouping the learners according to their age, development and perception characteristics. Even today, the system of schools providing education in various directions and at various levels is developing with incredible speed, but they all have one common goal. This goal is to instill deep knowledge and a virtuous quality in young generation. The core, which is the basis for the development and improvement of this knowledge and virtue together, is values. Understanding the values that are born and develop together with society at the junction of social experience and philosophical wisdom accumulated by mankind over many centuries expands the worldview and strengthens the human qualities of the younger generation. Value orientations are formed in the child when the values are attached to the child's inner world. Taking into account the age and psychological characteristics of learners is considered the main position and condition for effective formation of these value orientations. The analysis of scientific works related to the research topic showed that adolescence is the most optimal period for the formation of value orientations of an individual.

Research methods and materials

Objective, comparative methods were used as the main methods of our research. During the writing of the article, a literature review on values education was conducted. A comparison was made between the Turkish language textbooks used in Turkey for the 5th, 6th and 7th grades and the Kazakh language textbooks used in Kazakhstan on values education.

Since the most effective ages in values education are 10–14 years of age, in this research, we conducted a document analysis of the textbooks of 5th, 6th and 7th grade learners in terms of values education.

In the analyses, values such as quickwittedness, intelligence, discipline, purposefulness, will, conscience, honor, truthfulness, morality, virtue, dignity, labor, heroism, demandingness, nobility, patriotism, ability, ingenuity, purity, kindness, charity and unity were classified. Then, a comparison was made in terms of frequency and continuity.

The following Turkish language textbooks for grades 5–6 were used as research material:

1. Ortaokul Türkçe 5. Sınıf Ders Kitabı (MEB Yayınları) [1]
2. Ortaokul Türkçe 6. Sınıf Ders Kitabı (MEB Yayınları) [2]
3. Ortaokul Türkçe 6. Sınıf Öğrenci Çalışma Kitabı (MEB Yayınları) [3]
4. İlköğretim Türkçe 6. Sınıf Ders Kitabı (Başak Yayınları) [4]
5. İlköğretim Türkçe 6. Sınıf Öğrenci Çalışma Kitabı (Başak Yayınları) [5]

Results and discussion

The most favorable period for forming the system of value orientations corresponds to the period when the learner studies in grades 5–7 at the age of 10–14. It is not in vain that this period is called “transitional”, “difficult” and “critical” in the scientific literature. This period of human development includes particularly complex and important changes. At this period, the process of transition from childhood to the first step of adulthood takes place in all aspects of human development - body, mind, morality and social point of view. A new impression, a new attitude and a new relationship content emerge in the child: the desire for self-recognition and self-esteem increases, changes take place in personal interests, cognitive and educational activities, a personal attitude to moral and ethical norms is formed.

Another reason why almost all psychologists call adolescence the most decisive and important period in the formation of a person is that at this time certain interests of the child are defined and his personality is gradually formed. When these interests become stable, a psychological foundation necessary for the correct organization of the child's value orientation is formed since at this age the learners become more interested in issues related to worldview, religion, morality and aesthetics. There is anxiety about the psychological state of both oneself and others. At this stage, the most important thing is the formation of the child's quality to understand and feel the essence of national values. One of the most significant issues of forming national values is the value attitude of children towards their mother tongue.

“The development of value orientations is a sign of the personality perfection, an indicator of one's socialization. A constant unity of value orientations leads to the development and establishment of the following qualities of an individual: integrity and reliability of the personality, loyalty to certain ideals and principles, the ability to spare willpower for the implementation of these ideals and principles, activity based on life principles, perseverance and determination in achieving the goals. Conflicts between value orientations cause instability in one's action and character. The lack of value orientations causes person's laziness and indifference. The full formation of the regulatory function of the value orientation system stabilizes in adolescence” [6, pp. 56–57].

Thus, it will be effective to cover the values in language lessons in accordance with the age and psychological characteristics of the student at this very stage of formation of value orientation. The values should be explained in educational texts in accordance with the lesson topic, mastered in the system of educational tasks and used to serve as a subjective quality. In the course of the study in this direction, an analysis of the textbooks “The Kazakh language” of grades 5–7 was carried out, the quantity and quality of educational materials for values in the latter were analyzed.

Psychologists believe that in order to make the development of value orientations more effective, it is advisable to correlate it with the age characteristics of the child. However, it does not exclude the fact that the perception ability of children will be different since they do not have the same level of development. J. Piaget notes that the intellectual development level of a particular person should be taken as the most important prerequisite for the formation of value orientations. Both mental development and the maturation of moral qualities will have a progressive, periodic character. J. Piaget states, “The system of moral development stages of people generally depends on cognitive age characteristic changes” [7, p. 127]. This suggests that in adolescence, the child has a lot of opportunities to form a value attitude towards language. Currently, among graduates of Kazakh schools, there are more and more people who do not understand the value of their native language and prefer to speak another language. This is due to not only to the expansion of other languages, but also to the less attention drawn to this issue in the process of teaching the language. In addition, the focus is not on the speech literacy, but on the rote knowledge.

Although textbooks provide texts on the importance of language, they are fragmented and sometimes analyzed for the purpose of presenting grammatical materials without paying attention to their value significance at all. There are other different reasons for this. Still the need for special study of this issue in the lessons of the Kazakh language should not be excluded. “In order to show that the language is a national value and a universal value, it will be effective to use wise words and proverbs of the Kazakh people related to the language, life and culture in the educational materials provided to schoolchildren. However, the work in this direction should not be limited to memorization or linguistic analysis of it” [8, p. 236]. The most relevant thing is the disclosure of the essence of philosophical statements in these educational materials. “Because the correct use of philosophical statements in accordance with the age peculiarities of the child, his consciousness and perception develop his thinking abilities and allows him to consciously assimilate knowledge. Moreover, strengthening the value orientation of language learning is implemented in a similar system” [8, p. 236]. Thus, education of values will undoubtedly occupy a special role in updating not only the content system of language teaching, expanding the learner’s ideas and worldview about the language, but also in improving the motivational quality of teaching.

Value orientations as a subject of psychological research are considered in the junction of two things: motivation and the worldview structure of consciousness. Both of them are considered “areas” that occupy a special place in the personal development. However, there is also a special difficulty in studying them since it is not straightforward to find the thing to measure value orientations since they are expressed differently in the actions of each person. Therefore, it is tough to find common methods that form them or accurately determine the result of their changes in the inner world of man. For this reason, multi-level research methods are mainly applied during the study. The study results are evaluated and analyzed based on the learners' writing, speech and actions. Such research activities are sometimes not very convenient for solving everyday applied tasks.

The determination of the necessary mechanisms for the formation of the child’s value orientations necessitates the identification of the thing that has special influence on him. One of the most crucial issues at this stage is the presence of “transformations” in the relationship of a teenager with one’s own parents. As the teenager begins to consider himself an adult from the inside, he wants a relationship based on mutual respect and equality rather than dependence. This is one of the reasons why this time is called “transitional” and “critical”. His puberty and social transition from childhood to adulthood have a great impact on him. Firstly, this causes a change in his emotional and sensitive state. Secondly, the desire to grow up contributes to the birth of critical attitudes in the child's thinking system. This is a phenomenon that clearly shows changes in the child’s psyche during this period. It is this change that causes conflicts in the life of the teenager. As he attempts to analyze and understand everything in his own way, his mind is conquered by formal strict logic.

Therefore, he always has to experience a state of choice between “yes or no” and “truth or false” in any question. From this, the teenager faces maximalism. For the sake of it, he does not hesitate to sacrifice friendship and break his relationship with his parents. The values entrenched in his logic and the contradictions in life and the real relationship build a “storm” in his mind. He encounters challenges in accepting things that do not fit into his logic. Because his assessment of the whole world is based on his own logic. Although his way of thinking is close to adult, he does not want to admit that he is still a child in terms of life experience and consciousness. However, fighting against falsehood and hypocrisy, he expects warmth, understanding, support and encouragement from the adults around him. Along with competing with the authority of others, he does not pay attention to the fact that he is striving for his own reputation. Apart from childhood and adulthood, he is interested in the common world with his peers. His demand to create an environment with equal relations with his peers increases. At this point, the child's self-recognition and evaluation become the basis for all changes in his mind and contradictions in his actions. This period is considered very short, but very crucial, which contributes to the formation of human existence in a special way. Therefore, it is important to go through it properly. In this regard, materials on the family value in school textbooks were re-analyzed, and educational materials related to learner’s sttitude towards the family value, the role of father and mother in the Kazakh family, relations with grandparents, brotherhood in the Kazakh mentality, brothers and sisters were selected. It is worth noting that we analyzed the textbooks of the Kazakh schools, as well as the Turkish language textbooks in Turkish schools. Since the traditional educational program of the Kazakh language textbooks focuses on teaching the learner to speak while developing language skills, topics related to values are presented at the text level. However, in the textbooks of the 5th, 6th and 7th grade, the following information is given in the condensed comparative table (Table No. 1) on the texts aimed at forming value orientations and their content.

Table No.1 – Indicators of the values content in the textbooks “The Kazakh language” and “The Turkish language” for grades 5–7

According to the textbooks written according to the traditional curriculum		
5th grade Authors: G. Kosymova, Zh. Dauletbekova (2010)	6th grade Authors: S. Isaev, Zh. Dauletbekova (2011)	7th grade Authors: S. Isaev, G. Kosymova (2007)
1	2	3
Value system		
Quickwittedness (39), intelligence (47), (54), (48), (87), discipline (65), (168), purposefulness, will (66), conscience (71), honor (76) truthfulness (77), morality (80), virtue (88), (148), (222), dignity (397), labor (91), heroism (95), (128), negligence (113), demandingness (119), nobility (155), patriotism (167), (179), multilingualism (173), (244), ability 176), ingenuity (238), purity (249), Abai - mind, science, (264), bravery (298), laziness (332)	Honor (Bauyrzhan 42), friendship (43), love of life (61), (192), history (106), universality (115), heroism (124), youth (135), quickwittedness (153), injustice (155), ingenuity (184), (369), begging (208), courage (220), heroism (240), patriotism (251), (365), talent (258), alertness (275), kindness (296), shame (338), charity (360), unity (368),	Humility (57), (190), ethics (78), (160, tolerance (169), morality (93), respect (94), life and death (95), laziness (139), labor (154), holiness (173), honor (186), honesty (199), a guy (220), courage (222), (276), wealth and intelligence (295),

Continuation of Table 1

1	2	3
According to the textbooks written according to the updated curriculum		
<p>5th grade Authors: Zh. Dauletbekova, G. Kosymova</p>	<p>6th grade Authors: B. Harunova, G. Raeva, G. Karimova, L. Zhumekenova</p>	<p>7th grade Authors: G. Kosymova, R. Rakhmetova</p>
<p>Goodness (37-38), Charity (milk 45), The section “The world of imagination”: Dreaming (92), fantasizing (93), (95), smoking (99), demand (103), creativity (107, 108), “Human appearance and character” - Section 8: appearance, taste (133), material wealth (136), elegance (139), character, mind (141), (143), character types (144), politeness, speech culture (142), temperament (144), accuracy, obligation (148), self-esteem (148), health, education, friendship, confidence (149), passion</p>	<p>Section 1: Sights in Kazakhstan (4-24): Motherland, nature, mountains, rivers, nature reserves, sacred places; Section 2: national and family values (25-42): national values, native language, history of the country, family values, Motherland; Section 5: The theme “Historical figures”: the Great Steppe, historical figures, three Biys; Section 6: The theme “Water is the source of life”: water and nature, water property, spring, names of land and water, watery land; Section 7: Sports. The theme: “Famous sports stars”: customs and traditions of the Kazakh people (150-173): hospitality, children, traditions and education, Nauryz, national games, etc.</p>	<p>Nature: weather (6), Earth climate (11), effects of climate change (15), the theme “There is no life without air”, stars (19), natural disasters (23), nature (sun, air, earth, water (47), birthplace (75-76); Section 2: The theme “Culture of nomads”, history of Huns (27), ancient Turkic writing (31), Huns, clothing of Sakhs (34), ceremony of nomads (38-39), history (40); Section 3: “Health is great wealth”: health and environment (48), speech and health (50), health is food (53,56), air bath (54), health and nature (57); Section 4. The theme “Love and friendship”: friendship (63), friendship of great people (70), legend (66), Shokai and Maria (73), Motherland (78); Section 5: The theme “Art of music and dombra”: Orchestra (78), Kobyz (83), dombra (86-88), history of music (93); Section 8: Nutrition, genetic change, etc.</p>
According to the textbooks on “the Turkish language”		
<p>The values mentioned in the topics “Child’s World”, “National Struggle and Atatürk”, “Virtues”, “Education and Technology”, “Our National Culture”, “Study Culture”, “Health and Sports”, “Nature and the Universe” are intended to be mastered.</p>	<p>The values mentioned in the topics “Children's world”, “National struggle and Atatürk”, “Virtues”, “Education and technology”, “Our national culture”, “Study culture”, “Health and sports”, “Nature and the universe” are intended to be mastered. These topics are gradually expanded in the 6th grade.</p>	<p>The values mentioned in the topics “Child’s world”, “National struggle and Atatürk”, “Virtues”, “Education and technology”, “Our national culture”, “Study culture”, “Health and sports”, “Nature and the universe” should be mastered. These topics are gradually expanded and complicated in the 7th grade.</p>

“The uniqueness and value of the teenager from a psychological point of view can be seen from the fact that the child looks into his inner world, begins to form his own consciousness and increases his desire to determine his own path. The simultaneous course of the child’s desire for self-recognition and for revealing the essence of life, determining his abilities, capabilities and the level of relationship with others is considered ideal for the formation of value orientations. He looks for the essence of life in the external environment, compares it with the reality of his imagination and directs his inner world to accumulate personal experience. Giving priority on himself, he cannot be indifferent to anyone around him. He feels that his emotions are not something that happens by accident, but a state that expresses his “I”.

The discoveries caused by the knowledge of one’s inner world are not limited to good feelings in the child, but, on the contrary, lead to the emergence of various excitement inside. The feeling of one’s individuality and being like no one else sometimes causes the feeling of loneliness. He looks for something to compensate for that loneliness. Although his desire to communicate continues, he prefers to communicate not with anyone, but with people who are close to him. At the same time, he is also very afraid of being alone. Thus, this stage shows the necessity of studying and forming the child's value orientations as deeply as possible. In the formation of the value orientations, it is necessary to take into account that they should have a positive impact on the development direction and active social position of the teenager as an individual” [9, pp. 443–444].

Value orientations form the core of person's internal culture, which is the basis for determining one’s behavior. According to I.V. Arkhipova, “value orientations are one of the components of the worldview foundation that ensures the construction of man's life in society and become an indicator of the way and level of one’s socialization” [10, p. 183]. In the study of V.V. Pashinina, the value orientations of modern adolescents are indicated as “the evaluative attitude to the unity of material and spiritual goods that are considered as a means and subject of satisfying the goals and needs of an individual or group” [11, p. 90]. These relationships are reflected in ideals, in the individual essence of life and in social behavior. In addition, orientations express the attitude of the subject to one’s own being. This being is the result of his conscious selection of things and objects of high vital importance. Material and spiritual wealth forms a prerequisite for the existence of a certain system of values. For this purpose, in the course of the educational experiment, additional texts were presented for the materials in the textbook. Through the analysis of their content, learners’ assimilation of knowledge was inextricably connected with values.

Value orientations are an important component of human consciousness. Therefore, they have a special impact on the child's perception of the environment, society, social groups and himself. Being an element of the personality structure, they reflect child's internal readiness to perform actions related to the satisfaction of his needs and goals, guide his behavior in all areas of his action. Hence, they ensure the conscious implementation of the person’s actions. Value orientations appear in the form of a system of value concepts, which shows child’s subjective attitude to life situations. Subjective attitudes to life are reflected in concrete practical actions. As a basic core of an individual, value orientations manifest basic character and social quality of an individual.

In the experimental work implemented during the study, three different components were taken into account that contribute to the formation of value orientations. They are:

1) *cognitive or substantive component* that is accumulated from the social experience of the individual. On its basis, scientific knowledge of truth is carried out, which contributes to the construction of value relationships. They arose from educational materials on specific topics. For example, in the course of working with educational materials related to the value of education and science in the new textbook written according to the updated content of education, children's opinions about the connection of the science and national cognition were developed through texts about “Images on stones” (76), “Road signs” (114, 118, 122), “Traffic rules” (128), “The starrer” in

the section “Secrets of the celestial world” (152), “The surrounding world-the celestial world” (153), “the Galaxy” (157), “Legends about the star” (160-161), “Space” (164), (167), “The first journey (173). On the one hand, one of the main goals was to show the importance and role of knowledge and science about the surrounding world in the development of mankind. On the other hand, by simultaneously introducing the students with both educational and practical significance of topics related to the road rules, it was obliged to teach the value orientations related to social norms in connection with nature and peculiarities of the system of social order. Since it was a language lesson, the learners were also taught to apply the acquired knowledge correctly in various life situations;

2) *emotional components* that reflect the individual’s personal relationship towards certain values and determine the subjective essence of these relationships. The problem taken into account from an emotional point of view is to improve the learner’s worldview and human qualities in close unity with the given educational materials and tasks stimulating the learner's inner feelings. In order to achieve the set goal, the attention was drawn to take into account situations close to the learners’ own lives both in the task and in the educational materials. For this, the possibilities of textbooks were taken into consideration. In particular, section 3 of the 5th grade textbook is called “Family traditions and customs” [12, p. 56]. The topic of lessons 7–8 within this chapter is called “Customs and traditions”. The main text content of the lesson is structured as follows:

Task 4. Read the text and identify key words.

Ala zhip attamau (literal meaning: *Not to skip the striped thread. idiomatic meaning: Not to steal someone else's property*). In the Kazakh worldview, there are different concepts and understanding about the spotted thread. For example, the image of a "spotted thread" is used when performing the ritual “tusau kesu”, when people fall apart seriously and in other ritual principles. One of them is the so-called “Not to skip the striped thread”. This is a phraseologism that is used in accordance to honesty and morality. This analogy has a deep meaning: “do not abuse anyone, do not steal anyone’s property”. If someone says “I have not skipped anyone's striped thread”, it shows his honesty.

Asar (Helping). People from one village are invited to “asar” to perform difficult tasks that cannot be done by one family. For example, villagers are called for “asar” for heavy work such as building a house, planting a crop, harvesting crop and mowing grass. Those who are invited to asar do not receive payment for their work. In return, the person calling them for “asar” slaughters sheep and prepares a rich feast for those who come to help. Asar is a great example of working in a collective group of the Kazakh country. Such good customs still exist in the country.

Horse oil. In the past, poor people who did not have a horse came to rich and wealthy people or neighbors and relatives and asked for horse oil. That means asking for a ride to go somewhere or ride for a few months. The essence of this is that a horse that has ridden a long way gets tired and loses its weight. This is what the inquirer means. In such a situation, not everyone disappointed the inquirer. The person who used the horse returned the fee – “horse oil”. In addition, there was a kind of help that did not require “horse oil”. This is also a sign of Kazakh charity tradition.

(From the book “Traditions and customs of the Kazakh people”)

There is only one task related to this text in the textbook.

Task 5. Answer the questions.

- What does it mean to “skip a spotted thread”?
- What work is carried out jointly in Asar?
- In what cases is “horse oil” implemented?
- Was it mandatory to ask for “horse oil”?

In our opinion, this task is a reproductive level task since the questions are very straightforward for 5th grade children. Learners relate what they understand according to the ready text. Questions that stimulate the child’s mind are not included. Although the text has a high

cognitive and value essence, the mechanisms for its assimilation have not been implemented. Therefore, it was necessary to improve the tasks. The task was considered and supplemented to connect the information contained in the text with a value orientation. To do this, along with the questions in Task 5, logical questions were added that lead the child to think and understand the essence of the tradition through his own consciousness. For example:

- What qualities of the Kazakh people can you see in these customs?
- Which custom do you think is the most special? Why?
- If you make Asar, who would you invite?
- Which of the above customs do you think can be revived in accordance with the requirements of the new time? Prove your viewpoint.

At the next stage, a *writing task* was given according to the text. The purpose of this task is to enrich the learner's vocabulary and teach one to understand the meaning of words by working with unfamiliar words in the text and to fully assimilate the content of knowledge. The condition of the task is "To identify key words according to the section of custom that you like in the text. Make a small explanatory dictionary of them".

The next work with the text was presented in the form of a *situational task*. The condition is "Aquarium": "Work in pairs. Based on the content of the text, build a dialogue with a foreign friend about one custom that you like". Requirements are:

- not to deviate from the topic;
- to reveal the importance of Kazakh customs;
- to be able to express your vision of the chosen custom;
- to develop a competent dialogue;
- to use etiquette word expressions in dialogue correctly.

Necessary word expressions are *Great! How wonderful! A real moral quality! Tell me, I think, in your opinion, and so on.*

The home assignment was "Watch an episode about "asar" based on the film "Tel grown son" directed by "Kazakhfilm" and *formulate your thoughts* about it". In our research work, the implementation of the learner's activities on the principle of developing learner's media education and media culture through exercises and tasks is considered. Therefore, the learners are gradually accustomed on the use of media resources. In this task, the information resource is chosen in accordance with the task of forming the initial skills of conducting search and analytical work. Such systematic tasks awaken the learner's interest in recognizing the value essence of national customs and traditions by making an independent search, forming his value attitude towards it, stabilizing his value position, and finally respecting and following the same customs in life. It allows knowledge to become a value orientation;

3) *behavioral components*, which are reflected based on the results of the interaction of the first two components. Owing to the recognition of reality and personal evaluation it as a value, the readiness of the individual to act according to the plan invented by one is formed. This is due to the fact that the knowledge transmitted about each value is acquired as a result of an applied character that it obtains associated with one's life in the tasks performed by the learner. For example, value knowledge about health should ultimately be aimed at creating a healthy lifestyle for the student. Value orientations formed in this way are the result of the interaction of the inner and outer in the process of personal development, the subjective picture of the objective world in the mind of a particular individual. Being perceived intuitively, value orientations occupy a major role in determining the orientation of an individual, one's own orientation in the social environment.

The fact that the value orientations of the teenager are gradually formed through his socialization as a result of the penetration of external social information into the internal personal and psychological world of the child was taken into account in the implementation of all tasks. The

formation of a system of value orientations (diagram 1) reflects the process of forming an individual personality. This system is a means of achieving public goals.

In their analysis of the mechanisms for the formation of value orientations, the researchers point to the role of free upbringing, in which social principles and beliefs are embodied. I.P. Podlasyy notes that “interiorization is the process of transformation of social ideas into human practices that warn against negative actions and encourage them to perform positive actions. In addition, interiorization is not just the acquisition of social norms, but also the process by which these ideas become the regulatory dominant of human life. Only in case social ideas are fully understood and mastered by person, it can be considered that the process of internalization have taken place. Thus, the formation of value orientations is carried out as a result of the transition of objective values to subjective, personal values” [13, pp. 180–181]. The researcher systematized the hierarchy of parallel development of consciousness and values from the moment of birth to the formation of an individual by 5 levels:

- Level 1: egocentric, self - recognition (infantile stage);
- Level 2: family (kinship) values (middle childhood, adolescence);
- Level 3: public, civic, national values (adolescence);
- Level 4: basic human values (adolescence, youth);
- Level 5: universal values" (youth, the civil period) [13, p. 115].

Conclusion

Summarizing what has been said, we can say that in order to form a value orientation, adolescence is a defining period in a person’s life, since it is during these years that the spiritual and moral development of the individual takes place, the desire of a maturing child to improve his qualities and abilities, the choice of a role model, and therefore the role of the family, and, moreover, educational institutions during this period cannot be overestimated. Family and educational organizations, whose goal is not only teaching, but also, not least, education and development, must give the right direction, show the right path, teach them to make decisions independently and correct their own mistakes.

The formation of a system of values, including determination, honor, dignity, patriotism, mercy, must be carried out in the learning process, first of all, within the framework of humanitarian subjects, which include language subjects.

In our study, we made an attempt to study the educational potential of the subject content of language classes, in particular, the Kazakh and Turkish languages in grades 5, 6,7 of a secondary school from the standpoint of the formation of value orientations. For this purpose, textbooks of the Turkish and Kazakh languages used in schools in Turkey and Kazakhstan, respectively, were analyzed.

We reviewed and supplemented the tasks within the framework of the sociocultural topics studied according to the curriculum, taking into account three components that contribute to the formation of value orientations, namely: cognitive (substantive), emotional and behavioral, that is, on the basis of educational materials in the context of the topic being studied, tasks are presented, aimed at identifying the personal attitude of learners to certain sociocultural phenomena and values determined by the national-cultural dominant, and, as a result, focused on the subsequent inclusion of value systems in the system of life values of learners.

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