

UDC 008: 316.722; IRSTI 13.11.47  
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(Kazakhstan, Turkistan), e-mail: mukhtar.issayev@ayu.edu.kz**THE ROLE OF NATIONAL TRADITIONS IN FORMING THE SPIRITUAL  
CULTURE OF TODAY'S YOUTH**

**Abstract.** The article considers the importance of forming in the minds of young people their own views on national culture in order to revive our spiritual values, while preserving national traditions. The ethical principles and directions of the great Kazakh Abai, who showed the way to humanity to future generations, are also analyzed in detail. In other words, it is clear that the poems and philosophical sayings of the Kazakh people are one of the main values for today's generation. The article also aims to inculcate in the minds of young people in today's rapidly evolving society of technology, without losing the value of our national traditions for the younger generation, supplementing them with modern changes.

It is obvious that the main feature that defines the unique identity and destiny of any nation is its national traditions and culture. And culture is the face, the spiritual essence, the soul, the mind and the intellect of a nation. Therefore, in order for the Kazakh nation in today's technogenic society to have a higher level of image, spirituality and intelligence, it is necessary to educate future youth, along with national education, to appreciate our spiritual values and respect for the nation in our national consciousness.

**Keywords:** spiritual culture, upbringing, values, modern youth consciousness, national culture, material values, renaissance, hardworking patriotic youth.

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аға оқытушысы (Қазақстан, Түркістан қ.), e-mail: mukhtar.issayev@ayu.edu.kz**Бүгінгі жастардың рухани мәдениетін қалыптастырудағы  
ұлттық салт-дәстүрдің рөлі**

**Аңдатпа.** Мақалада жастардың бойында ұлттық салт-дәстүрді сақтай отырып, рухани құндылықтарымызды қайта жаңғырту мақсатында жастар санасында ұлттық мәдениетке деген өзіндік көзқарастар қалыптастырудың маңыздылығы қарастырылады. Келешек ұрпаққа адамшылық жолды көрсететін қазақ данасы Ұлы Абайдың этикалық ұстанымдары, бағыт-бағдарлары да жан-жақты сараланады. Яғни, қазақ данасының өлеңдері және

\* **Бізге дұрыс сілтеме жасаңыз:**

Onalbaykizi R., Issaev M. The Role of National Traditions in Forming the Spiritual Culture of Today's Youth // Ясауи университетінің хабаршысы. – 2021. – №2 (120). – Б. 27–37.  
<https://doi.org/10.47526/habarshy.vi2.579>

\* **Cite us correctly:**

Onalbaykizi R., Issaev M. The Role of National Traditions in Forming the Spiritual Culture of Today's Youth // *Iasaui universitetinin habarshysy.* – 2021. – №2 (120). – Б. 27–37.  
<https://doi.org/10.47526/habarshy.vi2.579>

философиялық қара сөздері болсын – бүгінгі ұрпақ үшін үлгі болатын басты құндылықтардың бірі болып отырғаны анық. Сонымен қатар мақалада бүгінгі техниканың қарыштап дамып келе жатқан қоғамында өскелең ұрпақ үшін ұлттық салт-дәстүрлеріміздің құндылығын жоғалтпай, заманауи өзгерістермен толықтыра отырып жастардың санасына сіңіре білу қажеттігі сөз болады.

Қай халықтың болмасын өзге жұртқа ұқсамайтын бөлек болмыс-бітімін даралап, өзіндік тағдырын айқындайтын басты белгі – бұл ұлттық салт-дәстүрі мен мәдениеті болып келері анық. Ал мәдениет – ұлттың бет-бейнесі, рухани болмысы, жаны, ақыл-ойы мен парасаты. Демек, қазіргі техногендік қоғамдағы қазақ ұлтының бет-бейнесі, рухани болмысы мен парасаты неғұрлым жоғары деңгейде болуы үшін болашақ жастар ұлттық тәрбиемен қатар рухани құндылықтарымызды терең бағалап, ұлттық санамыздағы ұлтқа деген қадір-қасиетімен сусындап өскені абзал.

**Кілт сөздер:** рухани мәдениет, ұрпақ тәрбиесі, құндылықтар, заманауи жастар санасы, ұлттық мәдениет, материалдық құндылықтар, қайта жаңғыру, еңбексүйгіш ұлтжанды жастар.

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### **Роль национальных традиций в формировании духовной культуры современной молодежи**

**Аннотация.** В статье рассматриваются вопросы как сохраняя национальные традиции у молодежи, путем назидания возрождая духовных ценностей, формировать в их сознании собственные взгляды на национальную культуру. Этические принципы, ориентиры казахского мыслителя, великого поэта Абая, отражающие путь человечности будущим поколениям, также всесторонне анализируются. То есть, стихи и философские слова назидания казахского мудреца – одни из главных ценностей, которая служит примером для сегодняшнего поколения. В статье также говорится о том, что в обществе, где динамично развивается современная техника, необходимо прививать в сознание молодежи наши национальные традиции и обычаи, не утрачивая их ценности, и дополняя современными изменениями.

Очевидно, что главная черта народа – это национальные традиции и культура, которая индивидуализирует и определяет собственную судьбу, не похожую на других народов. А культура – это облик, духовное бытие, душа и разум нации. Таким образом, для того, чтобы в современном техногенном обществе лицо, духовность и интеллект казахской нации были на более высоком уровне, будущая молодежь должна наряду с национальным воспитанием глубоко ценить наши духовные ценности и питать в нашем национальном сознании уважение к нации.

**Ключевые слова:** духовная культура, воспитание поколений, ценности, современное молодежное сознание, национальная культура, материальные ценности, возрождение, трудолюбивая молодежь.

«The lifeblood of culture is the material values that give birth to the minds and actions of mankind. This is a well-known fact. The main feature of any nation is its culture, which determines its individuality and destiny. Culture is the face of the nation, the spiritual essence, the soul, the mind and the intellect. A civilized nation is, first of all, proud of their great personalities who

glorified the nation, history, culture, and their contribution to the golden fund of world culture, large and small. Thus, it is known to others only through its own national culture».

*N. Nazarbayev*

### **Introduction**

It is the duty of every Kazakh citizen to look deeply into the traditional Kazakh culture and consume it in accordance with modern requirements. We all know that it is its traditional values that lead any nation forward in times of stagnation. The most important factor for Kazakhstan's entry into the arena of world civilizations is based on values. One of the main goals of the program "Cultural Heritage" approved by the First President of the Republic of Kazakhstan N.A. Nazarbayev is to study "modern national culture, folklore, traditions and customs" [1, pp. 5–6]. In this regard, the state program "Cultural heritage" of 2004 approved by the first head of state N.A. Nazarbayev, as part of the need to study traditional Kazakh culture, i.e. the concept of the strategic national project "Cultural Heritage" for 2009-2011 adopted by the Decree of the Government of the Republic of Kazakhstan, in Astana dated November 6, 2008 No.1016. Cultural heritage is an invaluable spiritual, cultural, economic and social treasure. Heritage is also a source of modern science, education and culture. This is, along with its natural resources, the main basis for national self-esteem and recognition by the world community. The state program "Cultural Heritage" is a program for the creation and protection of cultural, economic and social capital, a structural part of human culture, ethnicity, society, the beginning of the development and formation of human intelligence, an important storehouse of historical monuments. It explores the historical experience of a multifaceted society that is necessary for humanity in today's conflict, showing the continuous connection of time, creating a way to connect the foundations of ancient history with the present. It is obvious that the state program "Cultural Heritage", adopted by the First President, is a testament to the global prosperity of modern Kazakhstan. At the same time, it shows the world the richness of national spiritual monuments. After the adoption of the program in 2004, the restoration of 51 historical and cultural monuments was completed, and archaeological research was conducted on 39 settlements and burial mounds. The state list of historical, cultural and historical monuments of Kazakhstan covering 218 objects is prepared. 30 additional architectural and archeological researches, which are very important for the national culture, were conducted. After the independence of the Republic, the first steps were taken to create a full humanitarian education fund in the state language. Research expeditions have been organized to China, Turkey, Mongolia, Russia and Uzbekistan, Armenia, the United States and Western European countries. According to their results, the research groups received about five thousand records and publications on architecture, ethnography, history of Kazakhstan, previously known. More than 350 books have been published, including a series on Ethnography, archeology, history, and new encyclopedic dictionaries. The program is aimed at identifying the continuity of the revival and development of historical and cultural traditions, the main aspects related to the promotion, use, storage and study of cultural heritage, creation of complete system of studying of cultural heritage, including the compilation of centuries of experience of modern national culture, folklore, traditions, literature and national literature, the establishment of a scientific and artistic series, as well as creating the material and technical base, summarizing the issues of restoration, conservation and museology monuments, development and strengthening of scientific research.

### **Main part**

The development of the program is based on the need for a more active, constructive approach to the accumulated situation in the field of cultural heritage through the planned financing of work on the effective use and preservation of our cultural values.

The purpose of "Cultural Heritage" is the study, restoration and preservation of historical and cultural heritage of the country, the return of historical and cultural traditions, the promotion of the cultural heritage of Kazakhstan abroad. The program works in four directions:

1. Restoration of historical, cultural and architectural monuments of special importance to the national culture;
2. Archeological researches;
3. Scientific work in the field of cultural heritage of the Kazakh people;
4. Sharing the experience of national literature and writing, creating an expanded video and work series.

Propaganda in the libraries of the region through the implementation of the state program “Cultural heritage” through various cultural events:

- Formation of “Cultural heritage” fund;
- Preservation and promotion of cultural and literary heritage;
- Promotion of rare and valuable literature;
- Development of modern national culture, folklore and traditions;
- Promotion of literature on historical, cultural and architectural monuments;
- Study of the philosophical heritage of the Kazakh people from ancient times to the present;
- Encourage young people to learn and develop cultural values.

According to Serikbay Kossan, candidate of Philological Sciences of M. Auezov Institute of Literature and Art: “Cultural heritage” is a unique program implemented with the direct support of the President. It can be said that he was accompanied by a number of Kazakh intellectuals. This project appeared when the economic level of the state grew and matured, adopted and able to achieve certain results. The main task of our institute is to study the Kazakh art of speech.

It covers all areas of speech, such as music, theater, cinema, literature and melody. Until 2000, the institute was staffed by famous luminaries – Professor Abdulhamid Narymbetov, Muhammadrakhim Zharmukhamedovich, headed by Academician Zaki Akhmetov, and the late Bakhytzhon Maitanov. During the 10 years of the Cultural Heritage Program, 100 volumes of the history of Kazakh folklore, 20 volumes of literary artifacts, 10 volumes of the history of Kazakh literature, 6 volumes of the anthology of Kazakh music have been published. Never before in the history of Kazakh literature, in general spirituality, has there been such a great result. Even in the lifetime of the above-mentioned scientists, in the 70-year history of the institute, hundreds of scientists have worked, and their salaries were equal to those of civil servants. During those years, a maximum of 16 volumes of literary and folklore heritage was published. It contains oral literature, folk literature, folklore, folk epics, oratory, all mixed. It was only during the years of independence that the rich heritage of folklore, created in the two-thousand-year history of our ancestors, preserved in the archives of our country and abroad, in rare archives, was realized” [2, p. 2] – expressed his opinion. Today, the changes that have taken place in various spheres of our life since independence of the Republic of Kazakhstan reflect the great need for the formation of new public relations, both in terms of content and nature. The Republic of Kazakhstan has created favorable conditions for the development of national culture and traditions in connection with the spiritual and cultural events held in order to maintain the independence of the state. This is stated in the work of the first President “The future of Kazakhstan in the ideological unity of society”: “Cultural traditions have always been a source of social revival. Returning to its historical and cultural roots is, of course, a positive process. In Kazakhstan, the maximum support is given to the development of the national language, communication, culture...” – is one of the proofs of the idea [3, p. 32].

Armed with the knowledge of a traditional society, a person uses the experience of many generations in the creation and preservation of cultural values. Therefore, he is a mature man for his ethnicity and time. “Therefore, a person in a traditional society can be both a shield and a foundation of his own cultural values. In today's social development, the development of global relations in our country, with reforms in various spheres of society, can lead to the loss of our national culture, if we do not take into account our centuries-old traditional culture and spiritual values on the way to becoming a civilized country. Kazakhstan, one of the world's fifty best civilizations, is also in high demand, so the study of cultural, historical, social and spiritual heritage

of our people is a topical issue. The present and future of the Kazakhstani spiritual system is connected with the analysis, recognition and respect of its spiritual heritage accumulated in the past. Our people have a unique history, unique culture and civilization, a noble spirit.

In this regard, the famous philosopher Garifolla Essim said: “There are two problems in modern civilized countries: the standard norms of human rights and the technological quality of civilization. Civilization is a psychological free cultural aspiration that everyone wants. Kazakhstan's civilization is the inner unity, the socio-cultural reality that strengthens and forms its civic rationality” [4, p. 126]. At the same time, there are many best practices in the upbringing of children in the daily life of the Kazakh people. Regardless of any of these requirements for the upbringing of the next generation, it is clear that it will help the young generation to grow up to be hardworking, patient, demanding and proud. For example, in Kazakh, the wise saying “A son who knows seven grandfathers is better for seven people” informs a lot. A person who knows the life of his seven grandfathers will know the two-century history of his people. Folk pedagogy is a national treasure, a wide field. In the second half of the XIX century Chokan Valikhanov, Ibrai Altynsarın, Abay Kunanbayev, Shakarim Kudaiberdiyevich, Ahmet Baitursynov, Magzhan Zhumabayev and other Kazakh scientists who developed pedagogical ideas. Public education is a set of knowledge, beliefs, concepts, traditions, beliefs, customs and behavior. One of the great branches of Kazakh ethnopedagogy is the traditions of the Kazakh people. As the good habits of the people become accustomed to the customs, the impressive traditions become the customs, the customs formed in the life of the people become the customized consciousness. National customs and traditions are used in life through rituals and ceremonies, symbols, superstitions and taboos, various beliefs. It is constantly evolving, maturing and renewed. Good cultural traditions of the people: dignity, charity, kindness, hospitality, morality – the manifestation of all cultural exemplary actions – Is called ethics. These are the most advanced manifestations of culture. Folk ethics is an important pillar of upbringing.

Our ancestor Al-Farabi said that we know the future of the country from the lives of young people. The future of any country is youth. Let's analyze the current cultural level of the Kazakh youth, who will strengthen the spiritual values and worldview of the country in the future, develop its economy, become politically stable, and become one of the leading countries in the world. In 1986, Kazakh youth lit the December flame and gave the country its long-awaited independence. Although the actions of the former false ideology have been shattered, the traces of the past remain. This was confirmed by the scientist M. Myrzakhmetov: “All the traditions, worldviews, national spiritual treasures, which violate the laws of generational change for a century and are passed down from generation to generation as a tradition, have been lost to the next generation” [5, 39, 7 p.]. We have achieved independence, the blood of our ancestors, the future of the Kazakh steppe, the future owner of all its wealth – the youth.

For example, nihilists, cosmopolitans, emotional westerners, religious sects, though young people are not related to any of them, they are still worried by themselves. By “fist on the ground” we mean that our country has fallen into the trap of the “entertainment culture” of the West, which is based on the market and democracy, and which the world calls “Westernization” and “Americanization”. As A. Baitursynov said, “...why shouldn't a Kazakh who has lost his language and mentality be jealous?” Today we can see this problem from the following factors:

A. Indifference of the Kazakh youth to the values of the traditional family, the prevalence of civil temporary marriages, mixed marriages (not typical of our ancestors);

B. Expansion of mass cultural production (film distribution, computer clubs, discos, cheap TV series, pop music, book production, etc.). Under the influence of non-national mass culture, many young people imitate “rocker”, “hippie” and others, and even if they do not join these subcultures, the Kazakh values are reflected in the minds of many young people;

C. Standardization of youth consciousness by electronic media (standardization of behavior and style of clothing, consumer goods, tastes, ie westernization);

D. To act in the name of freedom, liberty, democracy, to act rudely, to abandon the moral principle in matters of relations, and to follow only the laws of the market. Unfortunately, we cannot rule out such scandals in the youth society. N. Nurtazina describes such a situation in Europe as “anti-culture”: “...spontaneous, soulless life, like a democracy, it is a state of “ignorance” as opposed to culture in Muslim philosophy”. Culture should never harm a person. So, it seems that this group of young people, who have mastered all the educational experience of our ancestors while living a free life, do not care about the fate of our country? ... The situation of young people at the foot of the “entertainment culture” is well known in Kazakh society was clear. Some young people today have a one-sided view of the socio-cultural image of young people: the exclusion of young people from public life, the departure from the truth, morality, friendship, instead of deception, seduction, oppression, selfishness, destruction of spiritual wealth, loss of humanism, telephone addiction, general technical dependence, etc.

If we believe in such views, of course, it is dangerous to leave the future of Kazakhstan in the hands of such young people. In order to consider this issue in detail, we conducted a sociological study to determine the current social image of students, based on the views of young people and, according to the majority of students: and intelligent individuals, “according to some students”; “Some young people spend most of their time reading, going to museums and learning”. However, in the following comments; “Some young people make it a habit to hang out with friends, go to nightclubs more often than spend their time studying, and spend most of their nights on the phone”. Not only in countries with modern technology, but also in our Kazakh country, there is a negative situation among young people. Regarding the current issues in our society:

1. There is a perception among young people in today's society that life without purpose, indifference, laziness, leisure on social networks. Many people live aimlessly and do not want to do anything. At the same time, many young people seem to trust their parents.

2. Alcoholism, drug addiction, smoking. Unfortunately, today these qualities (even among girls) are becoming more widespread among young people. We can even say that it is a fashion model.

3. Selfishness, avarice, jealousy, greed have been common. Today, money is the main value. After all, one of the requirements of a market economy is to make money, to make a profit, isn't it? At the same time, many young people believe that in today's society, people should think only of themselves and without money you can not do anything.

4. Abuse, bullying, cruelty, hooliganism, lawlessness. People are ready to trample on the rights of another person to achieve their goals. Accordingly, in today's society, only the strongest can survive (the struggle for survival).

5. It is explained that the reason for the appearance of uncivilized, vulgar, rude qualities is the loss of girls' sensuality and the decline of men's culture. At the same time, the pollution of the environment, low respect for other people. There is some opinion that the word “shame” is no longer as meaningful as in the works of Abai and Shakerim. As a proof of our words, the fact of teenage girls' pregnancy and child abandonment are the results of shame and unbelief that our ancestors did not have in our history? ... There is also a mentality from the West, imitation of influence what we see on social networks, talk shows on domestic TV channels of a Western nature, etc.

6. Lying, hypocrisy, irresponsibility, betrayal, deceit. Sadly, though, that is not always the case. However, some young people do not support this idea at all.

7. Independence of technology. STP (Scientific and Technological Progress) – of course, necessary, but often people are distracted from real life, there is a risk of losing the sense of beauty of the human soul. In other words, it is unfortunate that young people have a high opinion of their dependence on the technology they produce.

However, a conscious person is thus recognized as the highest in life. Therefore, shouldn't a person have a high regard for his spiritual values, no matter how much he lives in the age of

technology? This is your respect for your country. If every young person shows such respect, the future of the Kazakh people will be bright.

Time flies by, bringing with it a variety of great events. Important changes in the socio-economic development of the country are taking place every day which have a special historical place in our lives. Since becoming an independent, free country, we have achieved great heights and achievements. This is especially important for the younger generation – our future. It is clear that many parents today pay little or no attention to their children's upbringing. Of course, all their actions are limited to the delivery of the child, that is, the material support. And family upbringing and Kazakh education are left out. We see the results in everyday life. You don't know how to blame the society or your parents. Isn't the key to national education in every family lies in our national traditions and customs?

It seems that our traditions, which have been formed since nomadic times and passed down from generation to generation, today have a new character and are becoming “Europeanized”. Evidence of this is the fact that today it seems that young families do not see the sacred world of the “cradle”. The “baby cradle”, which has always been highly valued by our people, is now being replaced by “European cradles”. The cradle is a world created by our ancestors with great foresight, adapting to the nomadic life, aimed at cleanliness, upbringing and physiological development of the baby. In general, in Kazakh, a child with an umbilical cord is placed in a crib five days later. Neighboring women of the village come to this ceremony round. Before putting the child in the crib, the old, authoritative grandmother of the village prepared the cradle equipment and removed it from the cradle. In order to calm the child's sleep and expel the devil, he burned the ‘adyraspan’ (a special herb with aroma) in the fire and removed it around the cradle. The cradle is one of the wisest of human possessions. A baby in a crib will feel dry under itself, get warm on the top, and have a strong health and a good night's sleep.

Our people consider it an art to put a child in a crib. He sang “Lullaby” for a child in a crib. In folk wisdom, “What do you expect from humanity if you do not hear the lullaby?” That's probably why he says that. Raising a baby in a crib is a very important period. And today's mothers shake their babies in a “European” cradle and decorate them with European melodies. How do we look for patriotism and national spirit in the young generation, who were born in European style of life? ... The greatest son of our people, academician M. Auezov said: “If you want to be a country, build your cradle”. Why do we underestimate the value of such a weighty idea? It seems that Kazakh upbringing, national customs and traditions are being pushed aside, and the national character and national psychology are changing, especially among young people. Aesthetic, ethical feelings and qualities are formed in the place of consciousness and psychology.

Mother tongue is a measure of conscience. Thus, to confuse the native language is to confuse the mood, to disrespect the history of birth, to disrespect the spirit of the ancestors. Those who respect the native language, ancestral customs and national values will win. It is not for nothing that a person who respects our traditions, who has stood the test of time and withstood the challenges of life, is called a “child of the country”. The child of the country must first know his tribe, from whom he came, his seven grandfathers. It is not for nothing that our people say, “He who does not know his seven grandfathers is non-native”, “A man who knows his seven grandfathers will take care of seven people”. Our people, who understand the word “ancestor” as a law, are becoming more and more obsessed with the word “ancestor”. In the past, parents chose to get married, but today's young people are dancers and masters. “If you marry a woman, look at her wisely, she will be your closest friend in the hereafter” [6, p. 62]. The Kazakh people have always been careful about choosing a spouse, starting a family, getting married. They always tried to get engaged to a girl from a good family.

“Don't marry a girl because of wealth.

Don't be interested in a poor girl because her settlement is ungenerous.

Don't miss the parents' daughter

Who is clever, ashamed, and honest? The Kazakh great wise Abai praises the friendship of mankind, especially sincerity and sincere love. He encourages young people to be steadfast in their love for each other, raising the banner of the idea of being honest and loving in the face of all suffering. If we bring up the love taught by the poet Abai in the tradition of our ancestors, we will be able to focus on the seven senses, to speak in a hurry, and then to break up because of the lack of harmony, to keep the enemy alive. Of course, it is not only the young people who are to blame, but also the old who guide them. Do we meet these requirements?...

So, in conclusion, if we revive the traditions and spiritual values of our people, who dream of the Kazakh people to grow up to be moral, artistic, hard-working, patriotic and courageous, we will bring up strong, bold, true Kazakh youth of the Kazakh people. Clearly, we will have brave and courageous sons and daughters who will give their lives for the country.

Modernization does not mean breaking away from the past and opening the way to new values. Modernization is a phenomenon that seeks to develop our national heritage in line with today's positive trends. At the same time, we cannot bypass the great Kazakh poet Abai. Because the great thinker more than a century ago called the nation to revive, renew, adapt to a new life.

Abai will always be with his native people, for centuries he will call the Kazakh people, the Kazakhs to the prosperity, growth and development, – said the poet. If we pay attention to Abai's works, we can see that he always sincerely wished the country progress and prosperity, and glorified this idea. And we know that the basis of progress is in education and science. Abai remembers with all his heart that the Kazakhs are constantly learning. “Don't brag about not finding science”, – he said, adding that he would not be a success until he had mastered the knowledge. “We shouldn't breed the cattle giving up the science” he said, noting that science is needed to make the country rich. In this context, we need to understand the moral precept of the great Abai: “Do not think for profit, think for yourself, demand more”. These conclusions are still relevant today. It is even more important than before. Because we see that the goal of science in the 21st century is to strive to develop. And our task is not only to keep up with this progress, but also to be at the forefront.

We see that the goal of science in the 21st century is to strive for prosperity. And our main task is not only to keep up with this progress, but also to be at the forefront. To do this, first of all, we need to modernize education. Although a lot of work has been done to this end, it is clear that there are still shortcomings in the domestic education system.

The adoption of the law “On the status of a teacher” is one of the good initiatives in this direction. This is a step towards improving quality education. In general, the role of the teacher in any society is crucial. Teachers play an important role in training an educated and intelligent generation. It is the duty of all of us to respect and honor the teacher. Therefore, the state should raise the status of the teaching profession and create conditions for carefree work [7, p.1–26].

At a time when it is important to study the spiritual treasures of the Kazakh people, the past and the present, the invaluable ideas of infinite value, the socio-cultural conditions that formed the worldview of Hakim Abai are one of the most pressing issues today. In this regard, the President of the Republic of Kazakhstan Kassym-Zhomart Tokayev in his article “Abai and Kazakhstan in the 21<sup>st</sup> century” said, “Recognition of Abai – the priority of knowledge – is a manifestation of perfection. This is an intellectual nation. Therefore, the word Abay should become an example for the next generation” [7, p. 1–2]. In the current new historical situation, we must all pay attention to the development and promotion of our native language and raise its status. It is also important to give priority to learning English. The more languages our young people speak, the more opportunities they have. However, it is important to emphasize that they know their mother tongue. As Abai said, if the younger generation fully masters science, respects their language and is really a polyglot, it will only benefit our nation. Today the world is changing not every day, but every hour. New tasks and new requirements are set in all areas. Innovations in science lead a person forward. The time has come to go beyond the mind. In order to keep pace with the times and move forward,



we must ensure openness of consciousness. This step requires the ability to combine the advantages of civilization with national interests. In that case, we need to let go of our stereotypes.

In this regard, M. Orynbekov writes that a person's desire for knowledge is a natural trait "... because knowledge saves a person and society from delusion, gives the individual ideas and rules, thoughts and assumptions, and opens as a world of general knowledge" [8, p. 56]. The education system is a set of successive educational programs and the system of state educational standards of different levels and directions, the branches that implement them in educational institutions of different legal forms and types, as well as the system of education authorities. The education system plays a leading role in the socio-economic development of society and also further defines it. And the general conditions for the formation and development of knowledge is called the main problem of philosophy - the theory of knowledge, which is studied in terms of the relationship of spirit to matter, consciousness to reality. The fundamental difference between the theory of knowledge and other scientific theories is that it forms the general principles of formation and substantiation of knowledge, objective relations. The education of a competitive 21st century student has not escaped the attention of the education system. Accordingly, a teacher is an inquisitive scientist, a sensitive psychologist, a hard worker, a master of the environment, a versatile master, a profound scholar, a humanist, an active patriot, forming a strong and skilled, highly cultured, well-developed, highly creative individual. I am convinced that we will bring up. To be a teacher of the 21st century, every teacher must be an inquisitive scientist, a sensitive psychologist, a versatile master, a hard worker, a deep-rooted scholar, the leader of society.

As the ancient Greek materialist and philosopher Democritus put it, "Labor is made easier by constant learning". So, let the work of the older generation, which has a lot to teach the younger generation, flourish and prevail.

Teacher. This is a man's honorable name,  
Stairs to the top with education.  
It starts with this person,  
Loves him close people and alien,  
All scientists, the whole society,  
Will always appreciate- the teacher.

As the poet Sabit Mukhanov said, let's always be respectful, dear, beloved, feed our students with knowledge and reach the milestones. Therefore, we need to encourage the child to develop as an individual. This is because the new educational paradigm prioritizes the independent development of the child through education. Independent work has a special place in achieving this goal.

However, it is not a lie that we see that some young people in today's society are becoming more and more unstable. Some young people have a tendency to "easy earning" and a closeness to consumer psychology. As these issues accumulate, there is a danger that they will become a personal value in the minds of young people. Among the new values of young people are "economic" values, including economic freedom, new standards of behavior, self-confidence, risk-taking, the ability to earn money. According to these circumstances, the direction of change in society will depend on changes in the social experience of young people in their life. Every young person must choose his life form individually and responsibly.

Issues related to the patriotic upbringing of the younger generation, the development of civic identity are largely related to the development of the country and its youth policy. At present, the problem of patriotic upbringing of the younger generation, their formation as patriotic citizens is one of the most pressing issues. It is obvious that this issue is very important in today's world, where it is necessary to maintain a balance between tradition and innovation, including in the socio-cultural environment.

The integrity of society and the viability of the state, of course, depends on the national identity of people living in the same territory, they form common religious and secular values, the

language of communication that can be the state. Such unity and homogeneous society helps to show that it is a state. In this regard, the unification of a multinational country requires the strengthening of national identity [9, p. 60].

### Conclusion

“The present and future of the nation is in the hands of educated youth”. In other words, only a generation that knows its history and embodies the spiritual values of the nation can shape the future of the country. Today, due to the low level of religious literacy among young people who convert to religion, we see a negative situation in society. In this regard, if the heads of religious departments and imams (religious teachers) of Kazakhstan conduct more propaganda and round tables in special schools and public schools, first of all, educated young people will learn how to filter the information collected, and religiously literate young people will learn about corruption. We would also avoid such social diseases... The number of categories in the country will increase, the problems of abandoned, orphaned and neglected elderly people will decrease, and we will get rid of diseases such as suicide and self-recognition. As a result, it will be possible for young people to expand their education, grow their religious and national consciousness and overcome many obstacles.

If the most valuable thing for mankind is life, it is morality that makes that life meaningful and beautiful. According to G. Nurysheva, the author of the monograph “Philosophical meaning of human life”, it is clear that the essence of life is to live in a moral way, and the most difficult choice is to make a moral choice. After all, the essence of a person's life and relationship with the world lies in its uniqueness, that is, in the close connection of the individual with the true national identity.

Humanism is morality, goodness, friendship, partnership with others. Humanism in the broadest sense is a system of views that recognizes the value of man as a human being, his right to freedom, happiness, development, maturity and ability.

According to the decision of the President Kassym-Zhomart Tokayev, in 2020, that is, the whole year Wise Abai's 175th anniversary of his birth was celebrated. In other words, it is necessary not only to propagandize the works and words of Hakim Abai to the younger generation, but also to explain them to future generations, as they are often used in everyday life. Let's not forget that civilized countries value the life, culture, literature and spirituality of the Kazakh people with the status and popularity of its generation. Therefore, “Abai should be widely introduced to the world community as a brand of the new Kazakhstan. This is the sacred duty of today's generation” [1, p. 2].

If we revive the traditions and spiritual values of our people, who dream of the future of the Kazakh people to grow up moral, artistic, hard-working, patriotic and courageous, we will bring up strong, bold, true Kazakh youth of the Kazakh people. Obviously, we will have strong sons and daughters who will be gentle and kind.

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