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**RURAL SCHOOL AS A FACTOR OF FORMATION
OF AXIOLOGICAL BASES OF THE KAZAKH NATION**

Abstract. The article presents the results of many years of research by the authors of socio-pedagogical features of rural schools, based on the use of factor analysis, methods of system engineering, transit studies has proved the special status of the phenomenon of "rural school", given a modern scientific interpretation of the Eurasian mental factor of rural schools, as one of the strategic vectors of modernization of the axiological foundations of modern society and the national fundamental source of development of national education. Formulated and actualized the ideas of the ideology of "Rukhani zhangyru" from the standpoint of value strategies for the development of education.

Key words: ideology of Eurasianism, axiology, the value of education, the phenomenon "country school" factor mental healthcare.

Introduction. The axiology bases are understood by us as a set of values, social attitudes and stereotypes of thinking and behavior of an individual subject at sociocultural and ethnic levels that contribute to his self-knowledge and social identification formed in education system.

We identify: a) the system of priority values (individual moral or value code); b) mindset, thinking; c) willpower, imagination; d) attitude, perception of the world; e) the psychology of the individual or group, finding something common, underlying the conscious and unconscious, logical and empirical, that is, the deep source of thought, ideology, faith and emotions [1]. Formation of mentality is considered as a purposeful process influencing values, social attitudes and stereotypes of thinking and behavior of an individual based on progressive ideas and sociocultural and ethnic traditions of society. The world view rationalizing axiological bases of society makes it sustainable and gives it a qualitative certainty. In turn, the qualitative certainty of mentality allows us to talk about the possibility of dialogue between people with different mentalities. And such a dialogue is really realized as a dialogue of various worldviews. "People with an undeveloped mentality easily assimilate other people's ideological attitudes, resulting in conformity. Such indifference to worldview and mentality opens up broad possibilities for manipulating people ... "[2]. That is why the problem of forming mentality is an important area of research for scientists, including pedagogical science. Nowadays in Kazakhstan, a new civilization is taking shape, due to the fact that we live in an independent Kazakhstan. Civilization, developing on the basis of traditional values of the Kazakh people, language, culture, national traditions and customs. At the same time, Kazakhstan, as a country located in the center of Eurasia, plays an important geopolitical role in shaping civilizational forms of communication between the peoples of Asia and Europe.

Kazakhstan is located on the territory of two continents: Asia and Europe. Certainly, we could assume and suggest that we do not need to take this aspect into account, we are an Asian country and we need to consider only our national values and interests. But the world has changed, it is open, globalization is rapidly advancing, and we just have to take these circumstances into account. That is why, the first president of our country N. Nazarbayev emphasized that "neither the past political history, nor the unity of culture and languages, nor the presence of powerful ethnic diasporas connecting different countries are sufficient grounds for integration processes" [3]. We need a common project uniting national interests of states. Such a project today is Eurasianism [4].

Eurasianism encompasses a wide range of concepts, cultures, constituting a special category - Eurasian civilization, which by its nature is a civilization-bridge. The bridge between understanding, communication between continents, cultures, nations. That is why the upbringing of modern youth should be in view of the Eurasian civilization community as a conflict-free identity in the face of heightened need for security is a powerful instrument of "soft power".

In this regard, we note that there is currently a global tendency to absorb such constructive ideas by the idea of globalism, where the dominant criteria are individualism and utilitarianism, based on the idea of cosmopolitanism, when an absolute citizen of the world will be formed, in fact, apart from the state, culture, and ethnos. In such a scenario, humanity inevitably approaches a humanitarian catastrophe with its consequences in the form of liberal complicity, social anomie and anarchism. The idea of developing a Eurasian civilization can and should become a universal mechanism that counteracts these destructive social technologies. This is its mission, value and worldwide significance. At the same time, in order to implement this idea, mobilization of integration processes in the field of science, education, culture, religion, etc. is necessary. The educational system, a social technology of mentality-formation, is a flagship in this process. In this regard, in the educational process it is necessary to rely on spiritual and moral humanism, ethno-national traditions and cultural civilizational innovations.

Important sources for the preservation of national traditions, language and culture are rural schools. The historically established mission of the rural school in Kazakhstan is to be the pillar of the state, ensuring the transfer and reproduction of the national values of society and the mentality of the people. According to the Ministry of Education and Science in Kazakhstan, more than 44% of the total number of schools in the country is located in rural areas [3]. More than 90% of the rural populations are indigenous Kazakh people. The number of rural schools in different regions of the country varies significantly. In the north-eastern regions of the country, the number of rural schools is up to 78% of the total number of schools, in the south - more than 90%. With all the regional, socio-economic and natural-technical differences, rural schools have common features that provide it with the high status of an important social institution of the state. This conclusion became the basis for the factor analysis of the "rural school" phenomenon in order to formulate its status. At the same time, we relied on some conclusions and data from M. P. Guryanova's research [2], K. T. Toktarova [5], G.Z. Adilgazinova [6], E.A. Ushurov [7], G.K. Akhmetova and K.A. Nurumzhanova [8], [9], [10] and others.

At the present time, society revisits the phenomena connected not only with political, social and economic situation in the country, but also with external global processes. The phenomenon of rural school and education can and should be understood, above all, at a philosophical level. The role of education in shaping the ideology of society, the values of society is difficult to overestimate. "For centuries, a fairly obvious fact has been underestimated," writes Russian scientist B.S. Gershunsky: - ... it is education as the most technological and mobile part of culture, figuratively speaking, keeps abreast of human values and ideals, the individual and social worldview, behavioral priorities and specific actions. ... "[12 p. 137].

The philosophical level of analysis, synthesizing data from various sciences, allows one to make sense of the value, systemic, procedural, and factor aspects of education.

Objective of the study is to formulate and scientifically interpret the mentality-forming factor of the rural school as an important source of human resource development. We think that in modern conditions these deep-seated philosophical ideas should be technologized and implemented in specific strategies for the modernization of education, so that they acquire a real effective and normative-applied character. In the study, we attempted in the production plan to identify some value socio-pedagogical problems of substantiating approaches to the formation of an ideology of love for the Earth, for the trade of laborers in rural education, as a fundamental element of the republic's education system.

Research methods. To achieve the objective of the study, we applied a number of traditional research methods. These are: 1) review and analysis of scientific publications on the topic in order to identify the state of the problem and formulate a hypothesis and solutions; 2) factor analysis described by O.V. Mitina [13] and G. Harman [14] as a method of multidimensional mathematical statistics.

The purpose of the factor analysis was to identify the axiological factor of the rural school, its essence and modern scientific interpretation. The factor analysis was carried out in two stages: first to identify all stakeholders (involved and interested persons), then to analyze factors determining the status of a rural

school. A typical form of data representation in factor analysis is a matrix. At the first stage, a matrix was compiled, the columns of which corresponded to possible categories of stakeholders, including rural society and the state, and the rows - to different parameters of the rural school: extensive, intensive and productive tasks of its functioning. At the second stage, a matrix was compiled, the columns of which corresponded to possible factors determining the status and phenomenality of the rural school (demographic, educational, cultural, economic, human resources for agriculture, spiritual value), and the matrix lines corresponded to the identified stakeholders (members of the rural community and state institutions) that are interested in the effective functioning of a rural school.

To determine the rows of the matrix of the composition and structure of stakeholders in rural education (Kosyakov A., Sweet W., Seymour S., Beemer) [15], methods of system engineering were used. The results obtained in the study were tested and implemented in a pedagogical experiment in the natural conditions of real rural schools.

Results of the study. The ideology of Eurasianism should become one of the strategic vectors for the modernization of the value systems of the Kazakh school - this is the first conclusion of the study. The idea of Eurasianism lies in adopting a Eurasian culture, the core of which is the Kazakh ethnic mentality: language, culture, national traditions, customs, etc.

The idea of Eurasianism, proposed by Elbasy, the first President N.A. Nazarbayev, is the core of the national idea of a sovereign and democratic Kazakhstan, consolidating all political, ethnic, socio-demographic, confessional segments of society.

In our study, we also substantiated the idea of social and cultural mission of rural schools - to be, above all, people-centered, expressing values and goals related to the national ethno-culture, not only preserving mental traits, traditions, customs, but also creating new forms, new social content - the cultural life of the people. This is the second result of the study.

Rural school, as the most rooted in society and protective-conservative link, is a fundamental "mentality-forming" factor in the development of the ideology of society: - "In this case, the alignment of social and educational ideals is fixed by the notion "social order", which is the most important structure-forming element of the pedagogical system ..." states G. Akhmetova [16, p. 8]. Therefore, individual failures of the post-Soviet reforms of Kazakhstani education can in part be explained by the uncertainty of the value concept and the applied content of the "social order" to the school. The survey showed that 62% of parents, 34% of teachers and other stakeholders cannot accurately formulate the main spiritual and functional mission of a rural school. We think this is natural in conditions of a certain deideologization of society in the nineties and at the beginning of two thousandth.

Unfortunately, with an emphasis on economic and material values in Kazakhstani society, a unified theory of values and ideology of education has not yet been formed. Therefore, modern educational reforms, in particular, the introduction of updated educational content, are driven by the need to comply with the best Kazakh and global trends in training and education.

In the process of developing approaches to values development and a system of practical measures to modernize rural schools in the current conditions in Kazakhstan, we studied the opinions of parents, teachers, students and other stakeholders, and, indeed, obtained the desired result and confirmed the hypotheses.

Viable ideas about the mission of the rural school were formulated by the stakeholders surveyed by us (26% of the total villagers, of whom 35% are teachers and 28% of parents). They believe that a special national idea should be present in the activities of the rural school, including cultivating love for the native land; in the revival of national traditions, in the nation, in the religious focus of education; in the preservation of the Kazakh people, as a distinct ethnic group. In this value system, which was actually formulated empirically, we saw the driving forces rooted in the spiritual world of the people, in their creative mentality.

In this regard, education in a modern rural school can be viewed as a specially organized process of interiorization of Eurasian philosophy, Kazakh ethno-culture and universal values. The uncertainty of the content of the educational process during the years of perestroika and reforms led to a state of stagnation (regressive state and confusion).

Rural school has historically developed as people-centered. People spontaneously put their vision, their spiritual and moral foundations into its mission. Value relationship is a type of spiritual activity. The

need for education in a person arises naturally from within from a warm source of parents' love for children, from an understanding of the need for education for life. That is why there is still a good tradition in the village of “selling the last cow, but sending a child to study in the city”. This is the source of the deep interest of ordinary village people in school development. In the history of pedagogy there are unique examples of such a valuable relationship of all three participants in the process of mentality-formation in rural society: a rural multi-generation family, school, and a rural society. All of them together give the child a right to choose values, that he will later bring to the family, school, and village.

Family reflects the social nature of the surrounding environment. Our approach to the problem of the family, its mentality-forming role, is determined by the fact that rural families in their life form their own national specificity. The peculiarity of family and family relations in auls and villages mainly comes from a national-ethnic character, and includes many rational, positive, important features for the development of values in the modernization of rural schools. As was presented above, according to statistics, the ethnic composition of the majority of the village inhabitants is represented by people of indigenous nationality. Therefore, it is traditionally a family, in which there are two generations of adults, and the number of children, as a rule, is more than two. Multi-generational families, where children live with their parents, follow traditions, according to which adult children are obliged to take care of their parents, and parents teach inexperienced children how to handle day-to-day issues. Multi-generational families give rise to such a social phenomenon as attachment to native land, place, and people. From early childhood, children in such families become acquainted with Kazakh folk tales, which according to tradition, are told by grandparents, with proverbs and sayings, that figuratively reflect the norms of behavior and moral requirements. Like any other nation, Kazakh people created and preserved an interesting distinctive cultural heritage, which has accumulated in the process of centuries of historical development. Unfortunately, a new generation of grandparents, brought up by a Russian-speaking Soviet school, which does not have enough of this heritage, has now grown up. However, our research, the study and analysis of the situation show a great interest in culture, history, customs, and traditions of the people among this generation.

The specific features of the national environment of the village serve as important additional factors for the comprehensive harmonious development of a child, as a result, due consideration and the optimal use of their educational potential contribute to the modernization of the educational process in modern rural schools. In such conditions, village children respect national and family traditions, especially respect for elders, the desire for mutual assistance, for labor traditions more than their peers living in cities. Proximity to nature fosters sincerity and benevolence in a person.

Kazakh family is traditionally distinguished by hospitality, emotional responsiveness, ease of communication, patient attitude to people and other cultures around. The life of a rural family, due to the need to maintain the farm, is fairly orderly, each family member knows his duties, family has, depending on the farm, a certain mode of work. The proximity of children to nature, to the earth enriches and elevates them spiritually. And this is undoubtedly a competitive advantage of rural education.

With regard to rural schools, this means further development of ethnic spirituality and culture, feelings of the owner of the land, respect for the professions of the village worker, transformation of the school into an effective factor in the development of rural society and the spiritual life of people.

Thus, the study of this problem shows that from the psychological and educational point of view mentality is a “mindset”, worldview, psychology of an individual and society. With a broader consideration of the rural school as a socio-pedagogical institute, mentality-development becomes a priority function of socio-pedagogical activity. Education does not only form mentality, but also transforms it as “agent of the environment”, able to technologize the most complex process of managing individual and social mentality. Ideology and axiological bases are interrelated, formed on the basis of the deep, core, relatively stable life and cultural values of both society and individual.

In this sense, the idea of a national Eurasian mentality-forming factor of a rural school, formulated in this study, acquires a deep scientific and theoretical basis and prospects for a more targeted modernization.

At the dawn of the independence of Kazakhstan, the idea of Eurasianism was declared by President Nursultan Nazarbayev to be the structural foundation of political philosophy and real sociocultural practice. One of the systemic vectors of real sociocultural practice is the process of modernization of the education system. In the system of factors that are tools for the development of human capital, for

education and the economy the most important are the factors of transformation of personal values. The change in the value system of human resources in the 90s and the beginning of the two thousandth led to a change in the criterion of subjective well-being of individuals, implying a system of social connections, positive emotions, meaning, involvement in society, positive relationships with people, achievements, etc. This kind of social change is inevitable. Personality is the object of investment. This is an axiom of time. Human resources, in relation to fixed capital and technologies, are considered as a system-forming factors underlying sustainable economic development.

In modern society, in a market system, the worldwide trend of the evolution of value relationship of generations is entering the stage. Criteria of the value relation are formulated in transitology. From the values of "survival" (food, housing, personal security), to "secular-rational" values (order, rationality, safety of activity), and then to the values of self-expression (citizenship, patriotism, tolerance, respect for authorities, protection of nature and universal human values) - this is the trajectory of the evolution of the world factor in the value relation of generations of citizens.

The direct dependence of the socio-cultural development is determined by the creation in society of conditions for the satisfaction and development of the motivational-need and value structure of the personality.

As our study shows, including polls for Kazakhstani society, values of "survival" are still relevant for a large number of rural population and urban migrants from the city and the younger generation (55%). The transition to secular-rational values covers about 43% of the working-age population, and the transformation of human resources to the values of "self-expression" is more dynamic in the past five years, but it is still 12% of those surveyed.

In addition, due to the low prestige of agricultural labor, we observed a low motivation of rural schoolchildren and parents to receive specialized agricultural education for the village, despite an acute shortage of qualified personnel with new market thinking.

The explanation for this phenomenon goes back to three different determinants. The first determinant is the destruction of the aul as a deep spiritual source of a truly popular, agricultural, economic and national culture and traditions. The second determinant is an insufficiently effective system of ideological, psychological, pedagogical, scientific and methodological support for rural education; the third determinant is the decline of the scientific and theoretical understanding of the mission and the phenomenon of "rural school" in Kazakhstan.

These facts confirm the scientific and practical value of the idea of a special social and cultural mission of a rural school formulated by us in this study - to be, above all, people-centered and expressing national values.

Conclusion. 1. The process of strategic modernization of rural schools and the transformation of the mentality of society should go in parallel. The characteristic of the modern historical stage of development of Kazakhstan was the highest dynamism and global character of reforms in all areas of society, which are characterized by such features as continuity, diversification, stratification, acceleration and swiftness. Under these conditions, education, as the most progressive and stable component of society, should comprehensively respond to the changes in rural schools.

2. Rural schools turned out to be especially conservative and uncompetitive in these conditions. The importance of a consolidating role of education in modern sociopolitical conditions especially emphasizes the revival of rural society. It is through rural schools that the state should solve the problem of reviving and developing the agrarian sector of the economy and the rural society, therefore the rural school has such a high status for the state and is one of the basic social institutions.

The main problem of rural school development has always been in contradiction between its unique folk spirit, social character of activity, openness to society and the official duties, prescribed "from above", i.e. state character of management aimed at its unification ". First of all, an attempt to unify it with the city school. Overcoming this contradiction did not always occur in favor of the rural school.

3. As a result of the study, the hypothesis formulated by us was confirmed: the strategic vector of modernization of the Kazakh rural school is the ideology of Eurasianism, suggesting a precise formulation of goals and results, activity programs resulting from the interpenetration of ethnic-national Kazakh and rational Western thinking. The mentality of the younger generation in the Eurasian environment is more

global and progressive, because the idea formed from childhood, about the current, polylanguage, polyculture and Kazakh ethnoculture is more familiar and understandable.

4. The strategic dominant of rural school development is the historical mentality of the Kazakh nation and its Eurasian focus. Under the conditions of a changing and ambiguous society, rural school develops as an innovative integrated institution that performs a culture-building (preservation of the Kazakh people as an original ethnic group) and a socially-adaptive functions (restoration of agricultural production through integrating graduates in rural society, development of rural life infrastructure). It is obvious that it is education that allows society to build bridges between all active and engaged participants in social, economic, cultural and political life; realistically, and not declaratively, fulfilling its state-forming function.

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АУЫЛ МЕКТЕБІ ҚАЗАҚСТАН ҰЛТЫНЫҢ АКСИОЛОГИЯЛЫҚ НЕГІЗІН ҚАЛЫПТАСТЫРУ ФАКТОРЫ РЕТІНДЕ

Аннотация. Мақалада ауыл мектебінің әлеуметтік-педагогикалық ерекшеліктері авторларының көпжылдық зерттеулерінің нәтижелері берілген. Авторлар факторлық талдауды, жүйелік инженерия әдістерін, транзитология әдістерін қолдану негізінде "ауыл мектебі" феноменінің ерекше мәртебесі дәлелденді және қазіргі заманғы социумның аксиологиялық негіздерін жаңғыртудың стратегиялық векторларының бірі және ұлттық білім беру жүйесін дамытудың халықтық іргелі көзі ретінде ауыл мектебінің Еуразиялық рухани жан дүние ұстанымын құрастырушы факторының қазіргі заманғы ғылыми интерпретациясы берілді.

Түйін сөздер: Евразия идеологиясы, аксиология, білім беру құндылықтары, "ауыл мектебі" феномені, рухани жан дүние ұстанымын құрастырушы факторлары

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СЕЛЬСКАЯ ШКОЛА КАК ФАКТОР ФОРМИРОВАНИЯ АКСИОЛОГИЧЕСКИХ ОСНОВАНИЙ КАЗАХСТАНСКОЙ НАЦИИ

Аннотация. В статье приведены результаты многолетних исследований авторов социально-педагогических особенностей сельской школы. Авторами на основе применения факторного анализа, методов системной инженерии, методов транзитологии был доказан особый статус феномена «сельская школа» и дана современная научная интерпретация евразийского менталеобразующего фактора сельской школы, как одного из стратегических векторов модернизации аксиологических основ современного социума и народного фундаментального источника развития системы национального образования. Сформулированы и актуализированы идеи идеологии программы «Руханижанғыру» с позиции стратегий ценностного развития образования.

Ключевые слова: идеология евразийства, аксиология, ценности образования, феномен «сельская школа», факторы менталеобразования.

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