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**COMPARISON OF VALUE ORIENTATIONS
OF UNIVERSITY STUDENTS
IN KAZAKHSTAN AND TURKEY**

This study was carried out to compare the value orientation of University students in Turkey and Kazakhstan. The sample group consists of 314 university students studying at various departments in the Faculty of Education, Erzincan Binali Yildirim University, and 340 students at the Faculty of Philosophy and Political Sciences, Al Farabi Kazakh National University. The Personal Information Form and the Schwartz Value Scale were used as data collection tools in the study and the t-test was used for independent groups in the analysis of the data. One by one comparisons were made in 10 sub-dimensions of the scale, power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, security, and significant differences were found in favor of Turkey in all dimensions on the basis of both countries. Respectively, the values in Turkey is based in order of universality, benevolence, security, self-control, traditional, success, power, hedonism, and the result of values in Kazakhstan is benevolence, universality, self-control, traditional, success, power, harmony and hedonism.

Key words: values, value orientations, university students, kazakhstani students, turkish students.

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**Қазақстан және Түркия студенттерінің құндылықтық
бағдарларын салыстырмалы зерттеу**

Берілген мақалада Қазақстан және Түркия мемлекеттері студенттерінің құндылықтық бағдарларын салыстыру мақсатында зерттеу жүргізілді. Зерттеу базасы ретінде Эрзинджан Бинали Йылдырым университеті педагогика факультетінің әртүрлі мамандықтарында оқитын 314 студент және әл-Фараби атындағы Қазақ ұлттық университеті философия және саясаттану факультетінде оқитын 340 студент іріктеліп алынды. Зерттеу барысында мәліметтер жинау құралы ретінде Шварцтың құндылықтар шкаласы және жеке ақпарат формасы, ал тәуелсіз топтарға мәліметтерді өңдеу кезінде t-тест қолданылды. Кезек бойынша шкалада көрсетілген 10 құндылық параметрлері салыстырылды. Нәтижесінде, екі ел арасындағы айырмашылық пен ұқсастықтар анықталды. Түркияда құндылықтар қайырымдылық, қауіпсіздік, өзін-өзі бақылау, дәстүрлер, табыстылық, билік, үйлесімділік, гедонизмге негізделсе, сәйкесінше, Қазақстанда қайырымдылық, әмбебаптылық, өзін-өзі бақылау, дәстүрлер, табыстылық, билік, үйлесімділік және гедонизм құндылықтар нәтижесі болып саналады.

Түйін сөздер: құндылықтар, құндылық бағдарлары, университет студенттері, қазақстандық студенттер, түрік студенттері.

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Сравнительное исследование ценностных ориентаций студентов Казахстана и Турции

Исследование было проведено для сравнения ценностных ориентаций студентов вузов Казахстана и Турции. Выборочная группа состоит из 314 студентов, обучающихся на различных специальностях педагогического факультета Университета Эрзинджан Бинали Йылдырым и 340 студентов факультета философии и политологии Казахского национального университета им. аль-Фараби. Форма личной информации и шкала ценностей Шварца использовались в качестве инструментов сбора данных в исследовании, а t-тест использовался для независимых групп при анализе данных. Поочередно сравнивались 10 измерений ценностей по шкале: власть, достижение, гедонизм, стимуляция, самостоятельность, универсализм, доброта, традиция, конформность, безопасность. И в итоге, были обнаружены значительные различия и сходство обеих стран. Согласно полученным данным исследования, видно, что значения студентов двух стран приблизительно одинаковы. Соответственно, ценности в Турции основаны на принципах универсальности, доброжелательности, безопасности, самоконтроля, традиционности, успеха, власти, гармонии, гедонизма, а результатом ценностей в Казахстане является доброжелательность, универсальность, самоконтроль, традиции, успех, власть, гармония и гедонизм.

Ключевые слова: ценности, ценностные ориентации, студенты вузов, казахстанские студенты, турецкие студенты.

Introduction

The socially oriented system of values provides formation of groups in social measurement in terms of growth of social unity in individual measurement [1] (Uysal, 2003). Every society needs values to create its existence and values distinguish it from other societies by making social culture unique. In other words, value distinguishes us from others [2] (Yapıcı, 2012). In this regard values are connected with factors which form the culture of society and distinguish it from others, interfere with social unity on national borders, strengthen national solidarity and cooperation and provide social unity [3] (Seyyar, 2003). In view of these services, culture and value of the similar countries will significantly not differ. The aim of research was comparison of valuable orientations of students at university of Turkey and Kazakhstan which have similar history and culture.

The word «value» is derived from the word «touch» on the origin and is regarded as an object equivalent in our language [4] (Bircan, Dilmaç, 2015). The consideration of word equivalence in the dictionary is the abstract concept used for determination of the importance of concrete object (www.tdk.gov.tr). In addition to these definitions the meaning of word «value» in research is «belief in a concrete situation or lack of confidence» [5] (Güngör, 1998), «which defines assessment and the choice of behavior and events for overcoming

necessary, concrete situations» [6] (Schwartz, 1992), «definitions of the great, important and constant ideas and beliefs which are emphasized with members of the team» [7] (Gorman, 2000), «The standards as a result of interaction between person and environment» [8] (Akbaş, 2004).

It is referred to conceptual framework of assessment of behavioral values; it is meant that values are interpreted according to the purpose and behavior [9] (Bircan, 2016). The concept of value is related to all activities of individuals, one of the most intriguing questions is how this concept is appeared. As for the answer to this question, we can tell that the system of values appeared from relation of people and developed in private society [10] (Nurgalieva, 1985). On this point to understand structure of value system, it is necessary to understand human nature, which caused this concept. In this case values can be expressed as result of knowledge, art and human activity of individual in intention and at final stage of each activity. It also indicates that valuable activity is an appraiser and implementation of activity [11] (Poyraz, 2011). It is possible to tell that there is a system of values in any stage. The values include potential, economic, religious and general habits and beliefs which combine actions (action) of individuals. The values promote formation of social groups, elements of cultural material, ideal thinking and behavior, social roles and social unity [12] (Sesli, Demir-Başaran, 2016).

The values are subdivided into various types depending on type of the services provided by them. In the field of psychology primary research of value was conducted by Schwarz and divided people into six groups of values: scientific, economic, social, religious and political. Subsequently these researches were conducted on the scale of Allport, Vernon and Lindzey. The other researcher in this area, Rokeach (1973), considers values as terminal and instrumental. The other researcher in the field of values, Schwarz (1994), described 10 types of values (Power, Success, Hedonism, Arousal, Self-control, Universality, Benevolence, Traditional, Harmony, Security),

using Rokeach's list (1973) 56 [13] (Schwarz, 1994).

As well as in figure 1, similar types of values are located near one circle, and similar disproportionate forms are removed from each other. In model there are 10 types of values on two contrast axes. The first axis of a tension includes measurement of Self-cognition and Improvement, and the second axis of a tension includes measurements of transparency and protection for innovations. The value of helium on an axis of the conflict is similar to tension axes in terms of motives [13] (Schwarz, 1994). Conceptual definitions of values types determined by Schwarz (1994), the following:

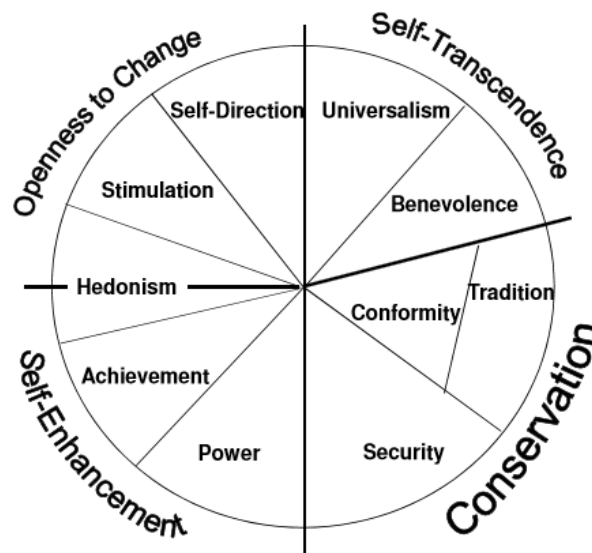


Figure 1 – 10 types of values

Table 1 – Types of values (Schwarz, 1994)

№	Values	Defining goal
1	Self-Direction	independent thought and action--choosing, creating, exploring. Self-direction derives from organismic needs for control and mastery (e.g., Bandura, 1977; Deci, 1975) and interactional requirements of autonomy and independence (e.g., Kluckhohn, 1951; Kohn & Schooler, 1983). (creativity, freedom, choosing own goals, curious, independent) [self-respect, intelligent, privacy]
2	Stimulation	excitement, novelty, and challenge in life. Stimulation values derive from the organismic need for variety and stimulation in order to maintain an optimal, positive, rather than threatening, level of activation (e.g., Berlyne, 1960).
3	Hedonism	pleasure or sensuous gratification for oneself. Hedonism values derive from organismic needs and the pleasure associated with satisfying them.
4	Achievement	personal success through demonstrating competence according to social standards. Competent performance that generates resources is necessary for individuals to survive and for groups and institutions to reach their objectives.
5	Power	social status and prestige, control or dominance over people and resources. The functioning of social institutions apparently requires some degree of status differentiation (Parsons, 1951).

№	Values	Defining goal
6	Security	safety, harmony, and stability of society, of relationships, and of self. Security values derive from basic individual and group requirements
7	Conformity	restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms. Conformity values derive from the requirement that individuals inhibit inclinations that might disrupt and undermine smooth interaction and group functioning.
8	Tradition	respect, commitment, and acceptance of the customs and ideas that one's culture or religion provides. Groups everywhere develop practices, symbols, ideas, and beliefs that represent their shared experience and fate.
9	Benevolence	preserving and enhancing the welfare of those with whom one is in frequent personal contact (the 'in-group'). Benevolence values derive from the basic requirement for smooth group functioning and from the organismic need for affiliation
10	Universalism	understanding, appreciation, tolerance, and protection for the welfare of all people and for nature. This contrasts with the in-group focus of benevolence values. Universalism values derive from survival needs of individuals and groups. But people do not recognize these needs until they encounter others beyond the extended primary group and until they become aware of the scarcity of natural resources.

There are individual and social concepts, besides classification of values. The values which act important role in all actions of the person are effective in formation of social behavior. The values such as relations, trust, motivation, are closely connected with such concepts as social cognition, norm [14] (Tuymebayeva, 1995). Essentially, it should be noted that values have similar characteristics and over time change, turning into universal structures and values [15] (Emre, 2013). The norm is a behavior model which is socially acceptable and forces the person do right thing to behave properly. At this point, values use the norm to show the behavior required by society and indirect individuals. Looking at the relations between trust and value, it is possible to see that value is one of the highest levels of belief. Values are closely connected with such systems as emotions, thoughts, feelings and beliefs [16] (İnceoğlu, 2010).

The meaning of life (Baş ve Hamarta, 2015) [17], *Autonomy level* (Sesli ve Başaran, 2016) [18], *Self-understanding* (Dilmaç, Deniz ve Deniz, 2009) [19], *Psychological stability* (Ağırkan ve Kağan, 2017) [20], *Organizational civil behavior* (Aktay ve Ekşi, 2008) [21], *The level of subjective happiness* (Kublay, 2013; Schwartz ve Sagiv, 2000) [22-23], *Reading style* (Dilmaç, Ertekin ve Yazıcı, 2009) [24], *Self-respect* (Er, 2013; Yıldız, Deniz ve Dilmaç, 2013) [25-26], *Approach to the environment* (Kundakçı, 2014) [27], *Religious directions* (Yılmaz, 2013; Mehmedoğlu, 2007) [28-29], *Happiness level* (Özdemir ve Korkulu, 2011) [30], *Self-control level* (Sesli, 2016) [12], *life satisfaction* (Otrar, 2008; Otrar ve Öztürk, 2017) [31-32], *Anger and types of anger* (Karababa ve Dilmaç, 2015) [33], *way to success* (Karababa, Oral ve Dilmaç, 2014) [34],

Subjective well-being and social anxiety (Seki, 2015; Vansteenkiste vd., 2006) [35-36], *Academic proportional behavior* (Yiğit ve Dilmaç, 2015) [37], *Creative level* (Tanıt, 2007) [38], *Alturizm* (Onatır, 2008) [39], *Life choices* (Strnadova, Vobornik ve Provaznikova, 2015) [40], *Conservative behavior and concern of the social environment* (Schultz vd., 2005) [41], *Educational values* (Salbot ve Fleskova, 2008) [42], *Emotional empathy* (Myry ve Helkama, 2001) [43].

Purpose

The purpose of this study was to determine the characteristics of the value orientations of the students of Turkey and Kazakhstan.

Method

This part of research includes information about research model, research group, instruments of data collection and the analysis of data.

Research Design

The relational screening method was chosen as a model in research. The relational research directed to determine the presence or degree of coexistence between two or more variables [44] (Karasar, 2012).

Sampling

The research group consists of 340 students of the Faculty of Philosophy and Political Sciences of al-Farabi Kazakh National University and 314 stu-

dents studying at various faculties of the Erzincan Binali Yildirim University. The descriptive statistics of group identified in research is shown in table 2.

Table 2 – Distribution of students by university

The university name	N	%
Erzincan Binali Yildirim University	314	48
Al-Farabi Kazakh National University	340	52
Total	654	100,0

Data Analysis

The instruments of data collection

In this part of research the name, quality and reliability of instruments of data collection are discussed.

The form of personal information:

The research was done to collect demographic information about students by researchers.

The viewing of portrait values:

In order to determine the value orientations of research group, 56 elements Schwartz Values Scale (SDQ) that was developed by Schwartz (1994) were used. The first part of a scale represents 30 values, and the second represents 26 values. In the first part, the value 30 consists of target (terminal) values, and the second part is instrumental. The total number of scales was grouped into 10 different sizes of 56 values. These sub-dimensions are; power, success, hedonism, arousal, self-control, universality, benevolence, tradition, harmony, security.

During the research the analysis of data was started by considering whether the data were appropriate for parametric or non-parametric statistics (normal distribution, curve asymmetry, average value, median, modal value, difference, the histogram and inequality of group disparity). As a result, it was established that the normal distribution of data, the equality of differences between groups and the data set are suitable for parametric statistics. T-test was used for definition of results.

Results

The arithmetic averages of students values and standard deviations are presented in table 3.

Table 3 – The arithmetic indicators and standard differences in values of students

Indicator	University	\bar{X}	Ss
Power	Erzincan Binali Yildirim University	26.07	5.05
	Al-Farabi Kazakh National University	23.80	5.03
Success	Erzincan Binali Yildirim University	28.97	4.54
	Al-Farabi Kazakh National University	26.17	4.91
Hedonism	Erzincan Binali Yildirim University	16.34	3.80
	Al-Farabi Kazakh National University	15.28	3.26
Arousal	Erzincan Binali Yildirim University	16.35	3.45
	Al-Farabi Kazakh National University	14.97	3.21
Self-Control	Erzincan Binali Yildirim University	36.54	5.08
	Al-Farabi Kazakh National University	31.31	5.72
Universality	Erzincan Binali Yildirim University	55.05	8.20
	Al-Farabi Kazakh National University	45.41	8.40
Benevolence	Erzincan Binali Yildirim University	54.52	7.52
	Al-Farabi Kazakh National University	46.94	8.01
Traditional	Erzincan Binali Yildirim University	32.93	5.83
	Al-Farabi Kazakh National University	29.49	5.89

Continuation of table 4

Harmony	Erzincan Binali Yildirim University	23.56	3.75
	Al-Farabi Kazakh National University	20.34	3.85
Security	Erzincan Binali Yildirim University	42.30	5.78
	Al-Farabi Kazakh National University	36.61	6.21

In table 3 is presented an essential differences in values of students Erzincan Binali Yildirim University and al-Farabi Kazakh National University.

During other research, the results of Erzincan Binali Yildirim University and al-Farabi Kazakh National University students value are presented in table 4.

Table 4 – The results of students values independent T-test

Indicator	University	N	\bar{X}	S	Sd	t	P
Power	Erzincan Binali Yildirim University	314	26.07	5.05	652	5.76	.000*
	Al-Farabi Kazakh National Univ.	340	23.80	5.03			
Success	Erzincan Binali Yildirim University	314	28.97	4.54	652	7.54	.000*
	Al-Farabi Kazakh National Univ.	340	26.17	4.91			
Hedonism	Erzincan Binali Yildirim University	314	16.34	3.80	652	3.81	.000*
	Al-Farabi Kazakh National Univ.	340	15.28	3.26			
Arousal	Erzincan Binali Yildirim University	314	16.35	3.45	652	5.26	.000*
	Al-Farabi Kazakh National Univ.	340	14.97	3.21			
Self-Control	Erzincan Binali Yildirim University	314	36.54	5.08	652	12.32	.000*
	Al-Farabi Kazakh National Univ.	340	31.31	5.72			
Universality	Erzincan Binali Yildirim University	314	55.05	8.20	652	14.82	.000*
	Al-Farabi Kazakh National Univ.	340	45.41	8.40			
Benevolence	Erzincan Binali Yildirim University	314	54.52	7.52	652	12.44	.000*
	Al-Farabi Kazakh National Univ.	340	46.94	8.01			
Traditional	Erzincan Binali Yildirim University	314	32.93	5.83	652	7.49	.000*
	Al-Farabi Kazakh National Univ.	340	29.49	5.89			
Harmony	Erzincan Binali Yildirim University	314	23.56	3.75	652	10.79	.000*
	Al-Farabi Kazakh National Univ.	340	20.34	3.85			
Security	Erzincan Binali Yildirim University	314	42.30	5.78	652	12.09	.000*
	Al-Farabi Kazakh National Univ.	340	36.61	6.21			

*p>.001

As a result of T-test which is carried out for determination of differences between Erzincan Binali Yildirim and Al-Farabi Kazakh National University students, scale of values in all measurements of Schwartz (the power, success, a hedonism, arousal,

self-control, universality, benevolence, traditional, harmony and security) has been determined, that there is no significant difference in Turkey. [$t_{(652)} = 5.76, 7.54, 3.81, 5.26, 12.32, 14.82, 12.44, 7.49, 10.79, 12.09, p > .001$].

Discussion

The family becomes a priority for young people, the value of family relationships increases. Education is also becoming the most preferred value for the younger generation. The desire to get a quality education is important for her during the crisis and after it. Our research argues for these positions.

The system of values of the individual and various social groups is the Foundation of the stability of society as a whole. For example: moral values act as personal constraints on the behavior of each individual and society as a whole. Material value orientations encourage a person to act, to develop. And if people develop, the whole society develops. Therefore, the presence of value orientations of individuals and different groups acts as a guarantor of the development and stability of society. Value orientations of young people reflect the actual values of a particular society, which are directly related to the long-term development of its overall economic and cultural level. That is why now much attention is paid to the system of values of modern youth, because it is the future of our society.

Conclusion

In this research is considered focused and unfocused values of Kazakh and Turkey students. According to obtained data from research, it is seen that the students values of two countries are similar. Respectively, the values in Turkey is based in order of universality, benevolence, security, self-control, traditional, success, power, harmony, hedonism, and the result of values in Kazakhstan is benevolence, universality, self-control, traditional, success, power, harmony and hedonism.

In conclusion, it is noted that Turkey students have three main values such as universality, benevolence and security. Kazakh students have three main values such as benevolence, universality and security. According to results of research, the results of Turkish students are higher, than Kazakh students. Also, we see that both countries have similar values and indicators. The results of this research show that two countries have close historical and cultural ties, and their socio-cultural characteristics are similar.

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