

Some instructional problems in the formation of family and moral values of students

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Abstract

In this article, we examine the instructional theoretical work on the formation of family-moral values of students, conduct experimental work on a small experimental site and consider its concrete results. Methods were used to determine students' moral awareness, understanding family as value, family relationships, ability to control family conflicts, and active involvement in family decision-making. Theoretically, content analysis, synthesis, generalization, survey, diagnostics, and the like were organized. Based on the above, it is very effective to use Rokeach's method of "valuing the value". We present a percentage index based on the traditional relationships of the family institution in the form of a forming experiment organized on the basis of the "Psychological trainings for family life" series, which is organized in the right direction, in conjunction with the new social and economic conditions within the modern society.

Keywords: Instruction, family values, technology, cultural relations, individuality, typology of values;

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1. Introduction

The study of the family and its values in a scientific setting is a serious problem today (Zakirova, Gaysina, Zhumabayeva, 2015). We know that social and pedagogical services of the family have changed due to social and economic trends in all countries of the world, at the global level, both in society and in the national context. Therefore, new socio-economic conditions and demographical crises in multinational Kazakhstan determine the relevance of family relationships and values, and training of future professionals in the field of family education to their families, parenting (Zhumabayeva et al., 2019). Through the framework of the research, it is possible to realize the basic subjective ideas of formation of family-moral values among students.

From our point of view, the institution of the family has evolved into a long evolution, from the simple form that solves the problem of human production as a biological creature, up to many forms of modern family. At the same time, this social institution requires a description of the historical way of development of the family and the relationships of family and marriage, family values. For that reason, family history and family values are based on every historical period of society as a leading idea. This means that during the formation of the institution, it will allow the family to realize the values inherent in that period (Yerlan et al., 2014).

Accordingly, according to the International Standard Normative Documents, in 1996, the European Convention on the Protection of the Family was adopted to address some of the family issues. In the European Convention adopted: "... family, social protection of family members, the availability of parents for the spiritual, moral, physical and social development of the child (Agranovich et al., 2019).

In addition, Kant put science into science, comparing the concept of value with the sphere of morality (freedom) and the nature (necessity). In his view, the value reflects the command, the law, the decree, the unconditional judgment against the individual principle (Kant as cited in Ardak et al., 2017; Mahini, Yahyaei & Angalian, 2020)

Giddens studied the dynamics, trends, prospects of social and cultural continuity of the values, the role of the family, the traditional and alternative relationships of marriage and family relationships in the real-historic family institution. In his opinion, family is the instinct of a few people who are constantly supporting each other in terms of social, economic or psychological (love, care, and liver) (Giddens as cited in Bagila et al., 2019)

According to many scientists' works, the family phenomenon was considered as a socio-cultural value, which examined the socio-cultural aspect of family functional and role interaction, as well as the concept of family as the value of society, and on the basis of which the main trends of transformation of family values in modern society were disclosed (Turalbayeva et al, 2017; Karaca, 2020). Golod considered the family as «a set of individuals, which consisted of at least one of three types, such as kinship, birth, property (Uaidullakzy et al., 2014).

The axiological concept is used to analyze the problem of the transformation of the family's value and to explore the possibilities for its influence in the target (Wojciechowska, 2020). In the concept of socio-cultural values, a set of cultural elements that form the basis of an individual's family relationship model, which are formed as a result of people's actions and co-existence. These elements act as mechanisms for the preservation of socio-cultural identity in the process of exchanging social

structures that support the concepts of the family, its socio-cultural significance (Uaidullakzy et al., 2014; Zhussupbekova et al., 2018).

The meaning of the family should be a medium for linking public and private life (Wojciechowska, 2020). Thanks to this mediating role, the family becomes the core of the world of personality. The most important characteristic of the family is its spiritual-moral foundation, the creation of a society aimed at the realization of mutual envy of spouses and children. Such a society is formed when people are eagerly motivated, and the family is considered to be a spiritual community only if it is enlightened by society's rays (Zhumabayeva et al., 2020)

The institution of the family has evolved into a long evolution, from the simple form to the problem of production of human beings as a biological creature, to various forms of modern family (Zhumabayeva et al., 2019; Romanova et al., 2021). This social institution describes a historic way of family and marriage-family relationships that are closely related to the transformation of family values. In this context, according to each historical period of the society, family type and family values are guided by the leading idea. Thus, the institution of the family allows the family to realize the values inherent in that period during its formation.

Everything that matters to a person is spent in the family: birth, first steps, feeling of security, love and happiness. For every human being, the family is the need not only to satisfy his own biological needs, but primarily to fulfill his spiritual needs, feelings of love, care, and obedience. The family is a unique «producer» of high values: love, faith, and sacrifice (Kulush et al., 2016)

The typology of values is not limited only to the lower (subject, material, instrumental) and higher (spiritual, purpose, wealth) values, which can be seen in the Erasov's (as cited in Isaeva, 2020) classification:

1. Life (vital) values: Life, health, character, safety, well-being, human health (strength, tolerance, energy), energy, tolerance, quality of life, environmental health (ecological values, business. quality, comfort, etc.).
2. Social values: Status, social status and reputation, labor, wealth, profession, family, patriotism, nationality, consent, discipline, professionalism, social equality, gender equality, peace, activity, achievement, tolerance, etc.
3. Political values: Freedom of speech, civic freedoms, legitimacy, good governor, discipline, parental law, civil agreement.
4. Moral values: Goodness, goodness, love, duty, lust, fairness, justice, honesty, reasonableness, gentleness, kindness, respect for the elderly, youthfulness, conscience, happiness, etc.
5. Religious values: God, divine law, faith, salvation, hell, paradise, God's word, prophets, angels, saints, etc. (Goksu & Salvador, 2018).
6. Aesthetic values: Beauty, elegance, aristocracy, style, harmony, innovation, elite culture, etc .

The above-mentioned values are classified according to the key areas of public life. At the same time, when defining the types of valuables, it is necessary to distinguish its structural and functional parts:

- Cognitive-informative part, which is verbal public values at the rational-acceptable level: ideological, theoretical, rebroadcasting, mass media, etc;
- sensuality - a mysterious part that begins with the virtual world of man, stimulates activity, is the basis of human needs and motives; Interesting, attractive, power-ups get nutrition from them;

- The part of the assessment is that the person evaluates the child not only as a recognizable subject, but also always evaluates him in terms of his own interests. Each price does not arise from the social status of the subject, but the person's perceptions, attitudes, abilities, affiliate partners, friends, accepted beliefs, symbols, etc. has a great influence. Any value or support requires or refuses. Approved socio-cultural values can be a true creative force;

- Action is the choice of true values. The motif shows only the value potential (Vedishenkova et al., 2016)

Hence, the family is the most necessary and sacred gold school of humanity, the keeper of traditions, good traditions, heritage and traditions, and family values, known as the closest social environment for human beings. Formation of family values is a multilateral process involving knowledge of the family institution, its functions, and stages (Altintig & Bagirova, 2019).

Therefore, in the study, we conducted a content analysis of the definitions of "family value" in the work of scientists who have studied this issue more seriously in the classification of family values (Sartayeva et al., 2018). Scientists give a meaningful description of the concept of "family values" This is exhibited in Table 1, in the results section. As shown in the table, the content analysis of scientists' opinions is that *'the formation of family values is a very complex process that requires a long-term endurance of every member of the family, a way of organizing lifelong relationships'* (Omarova et al., 2018; Sevindik & Yürüyen, 2017)

Family value is understood as a lifelong commitment that gives meaning and importance to the existence of a family, which is presented as an element of the family's internal relationships and its function.

We see the need to carry out experimental work by studying the scientific pedagogical theories in the formation of moral values of students of higher educational institutions. Therefore, we offer experimental studies on the formation of family-moral values of students as follows.

2. Materials and methods

The research used a mixed method to arrive at the results and proposed methodology. The first method was a content analysis and the second method was the experiment. The experiment was performed based on the result of the content analysis that was carried out.

Experimental works on formation of family-moral values of students were organized at Abai Kazakh National Pedagogical University. 54 students of 5B010300 - Pedagogy and Psychology, 5B010200 - Pedagogy and Methodology of Primary Education were involved in the experiment, 22 of them were in the control group and 32 were in the experimental group. The experiment consists of three stages: *definition, formation, control*. The study describes the work and outcome stages of these three experiments.

The definition of the experimental task is to: determine the role of the family in comparison with other values other than students; to define what the youth means to the notion of «family»; to determine the values of family life (traditions, childhood, love, support) for young people. In this regard, attention was paid to the methods of researchers who studied the issue of diagnostics of levels of family values - moral values formation of students of higher education institutions. Specifically, Methodology of Rokeach's (as cited in Olga et al., 2018) "Value orientation".

The following is a brief description of this technique. Rokeach's (as cited in Olga et al., 2018) "Value orientation" methodology describes the different aspects of man's different needs and interests. It specifies the values in two types of values in the typology of the values it offers: *terminal values* - the belief in the desire to achieve a certain purpose in life, the belief that the person's goal and purpose are to achieve; *Instrumental values* - a belief in a particular pattern of behavior, in other words, a person's actions in any situation, characteristic, belief. This division coincides with the classification of value-as-value and value-tool. Terminal values are stable. That is why we have to use terminal values in the formation of students' family-moral values (Nurgaliyeva et al., 2018). At the same time, the system of value orientation, on the one hand, forms a system of relationships between the individual and the reality, and, secondly, the principles guided by the person at all stages of his behavior. We used the technique of Value orientation by Rokeach (2008), which is consistent with our research context in experimental research. The main purpose of experimental work is studying the formation of families - moral values of students of higher educational institutions in the conditions of modern socio-cultural changes.

The value orientation allows the person to master the material and spiritual culture, to realize the life experience accumulated in his development as an important component of the personal structure. Consequently, the value orientation is reflected in human consciousness of values that are recognized as the ideals of life and ideological background. In this study, Rokeach's technique of Value orientation was also used to determine the individual's validity. Therefore, the purpose of the methodology is to determine the value orientation.

The following guidelines are provided for this method: A (terminal) lists of values that you can use in your life will be distributed. Your task is to put them in order of importance for you. For each of some lists that are meaningful, put points from 1 to 5, where "5" is the highest score, and "1" is a very low score.

3. Results

Table 1 - Content analysis of the term «family values»

No№	Authors	The name of scientific work	Content
11	2	3	4
11	Rigi ,2003.	The conditions of post-Soviet dispossessed youth and work in Almaty, Kazakhstan.	Family values are a part of the family's historical memory, the legacy of our ancestors, traditions and customs.
22	Muratbayeva I.S.	Kazakhstan realities in the perception of representatives of American ethnolinguoculture.	Family values are important values, respected by all family members, and their shared interests.
33	Ilyin V.V.	Axiology. M.: MGU, 2005. - 216s.	Family value is a way of organizing lifelong relationships that are explicit (explicitly approved by family and forming) or unclear family attitudes, affecting the choice of family goals.
44	Shokhin V.K.	The philosophy of values and early axiological thought. - M.: PFUR, 2006. - 455s.	Family - moral values - it is possible and impossible to be recognized in parents' home, prohibitions and privileges, which are reminiscent of man from an early age and himself as a family.
55	Donina et al., 2019	Value-semantic filling of the family concept and value orientations of Russian modern young people family life	Family values - the importance of positive and negative indicators of the object is based on the community's joint activities, based on the interests, necessities and social relationships of these objects, establishing relationships between spouses, parents and relatives.

66	Abishov et al.,2018	Meaning of fiction in formation of student's identity	Family - moral values are the highest values of the person, the main categories that determine it: acts of kindness, principles, moral norms.
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As shown in the Table 1, the content analysis of scientists' opinions is that 'the formation of family values is a very complex process that requires a long-term endurance of every member of the family, a way of organizing lifelong relationships' (Omarova et al., 2018)

The analysis of the results revealed that students are placed in the terminal positions as health, favorite work, love, material situation, honest friend, and happy family life (Table 2).

Table 2 - Indicators of Terminal Values of Research Groups in Detection Experiments by Rokeach's Method of Value Orientation (%)

№	List of terminal values	Control group	Experimental group
1	Life is an active activity	3,65	3,77
2	Life Wisdom	3,18	3,28
3	Health	9,15	9,55
4	Favorite (interesting) work	12, 14	12,27
5	The beauty of nature and art	3,32	3,54
6	Love	8,95	8,98
7	Material situation	12, 35	12,70
8	Having a good friend	7,22	7,21
9	Respect for others	3,10	3,08
10	Cognition	3,87	3,04
11	Successful Life	3,62	3,41
12	Development	3,12	3,13
13	Independence	3,47	3,85
14	Happy family life	10, 42	10,5
15	Another happiness	3,62	3,46
16	Creative	3,34	3,16
17	Self-confidence	3,48	3,14
18	Higher social status (money, power, career)	2,0	1,93

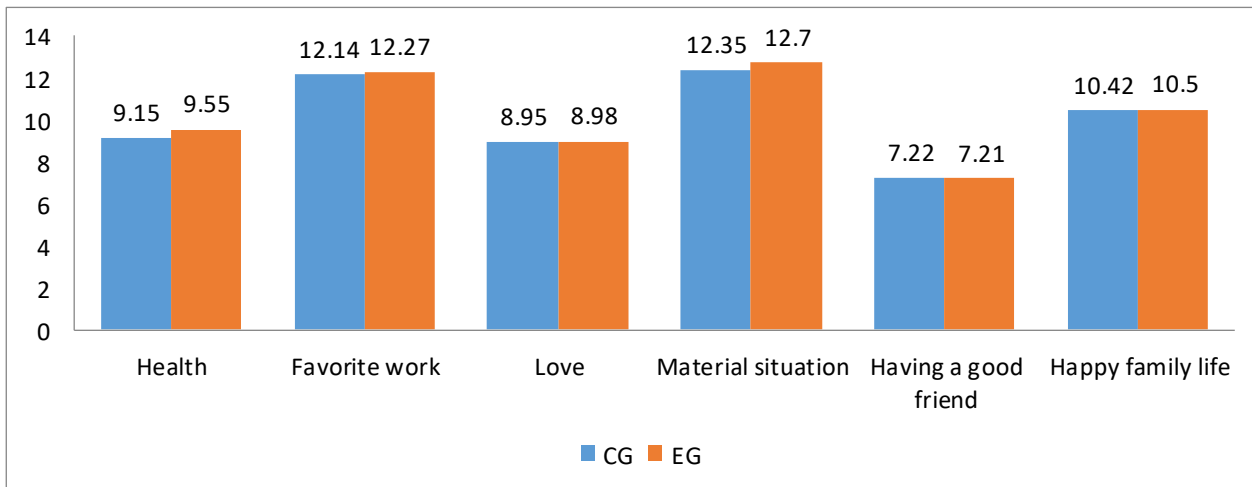


Figure 1 - Diagram of indicators of terminal values of investigative groups in the determination experiment by Rokeach's "Value orientation" technique

The vast majority of these terminal assets are specific and individual, and the interaction and influence of students around people is more than intellectual property.

Table 3 - Interest rate hierarchy percentage (%)

Values	Interest rate hierarchy values	
	The control group CG	The experimental group EG
Family, marriage, child, love	22	23,0
Work, business, career	12,5	12,7
Friendship	11	10
Self-promotion, self-development	9,7	8
Money, material situation	9,0	10,0
Moral quality, moral	6,4	7,0
Success, success	5,9	5,0
Health	5,9	6,0
Education, training	5,4	5,7
Patriotism, inheritance	3,8	3,3
Freedom, independence	3,5	5,3
Culture, art, creativity	2,4	1,7
Social status, authority, power, leadership	1,3	1,4
Enjoy, enjoy	1,2	1,3

As it is shown in Table 4 above, the values of family orientation, marriage, childhood and love are in the first rank. These types of values are important for human life, as well as social. The value orientation, on the one hand, creates a relationship to the reality of a person, and, secondly, a system of principles that governs the whole person's behavior. After all, in the process of vocational training, social practice becomes possible thanks to the practical application of social knowledge. The dominant orientation of human values is defined as a position in life, determined by the degree of involvement

in the areas of labor, living and leisure activity. By analyzing the hierarchy of values, it is possible to concentrate on the classification of researchers, the content of the blocks and their basics.

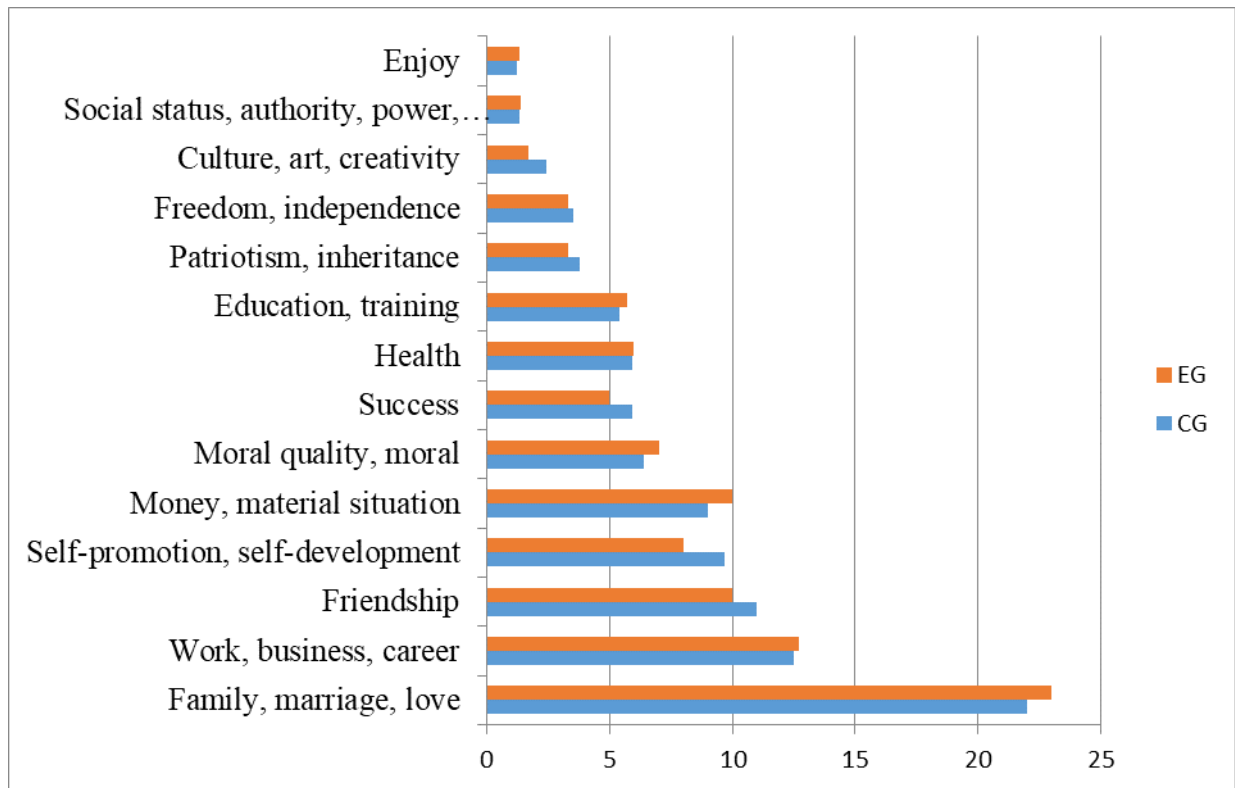


Figure 2. Diagram of student value orientation hierarchy indicators by definition experiment

The methodology used by Rokeach "Defining the value orientation" has allowed the students of higher education institutions to determine the high, middle and low levels of the family - the components, dimensions and indicators of the formation of moral values:

- *world outlook* (formation of moral consciousness, understanding of family as a value, preservation and strengthening of national and cultural traditions of the family, intercourse with family, relatives);
- *action* (based on the family-household, emotional, and leisure-time functions, family relationships, ability to regulate family conflict situations, active involvement in family decision-making, family affiliation);
- *education* and upbringing (knowledge and understanding of family and marriage relationships, formation of maternity and parental social roles and responsible parenting, pedagogical literacy, advanced experience and new technologies of education, readiness for their implementation) .

The level of outlook of students in the control group is 25% higher, 45% - average, 30% - in the experimental group, the level of outlook of students in the experimental group is 27% higher, 41% - average and low level - 32%.

The level of students 'activity is 22% higher than those in the control group, 48% in middle and 30% lower in the experimental group, while the level of students' activity in the experimental group is 22% higher, 50% - moderate and low 28%.

Educational level of students is 22% higher than the control group, 45% - on the average, 33% - at low level, and in the experimental group the level of education of the students is 23% - higher, 50% - average, low level - 27%.

At the same time, average percentage rates were determined in terms of level of outlook, behavioral, educational and educational level, which was determined by the fact that in the control group 23% - higher, 46% - on the average, 31% - in the experimental group - 24% 47% - average, 29% - low level.

The methodology developed after the formation experiment, in particular, was re-used by Rokeach (2008) «Value orientation» methodology. The analysis of its results allowed us to get the following information.

The level of development of family-moral values of students on the special criteria (observational, behavioral, and educational-educational) of experimental groups and control based on the results of the survey and the results of the applied research in the diagnostics were determined as follows.

Table 4 - Indicators of terminal values of research groups in the experiment on the methodology of Rokeach's 'Value orientation' method (%)

No	List of terminal values	Control group CG	Experimental group EG
1	Life is an active activity	3,79	3,88
2	Life Wisdom	3,18	3,28
3	Health	10,15	10,55
4	Favorite (interesting) work	13,00	14,0
5	The beauty of nature and art	3,32	3,16
6	Love	10,95	11,0
7	Material situation	10,35	11,0
8	Having a good friend	7,22	7,21
9	Respect for others	2,10	2,08
10	Cognition	3,50	3,02
11	Successful Life	3,62	3,08
12	Development	3,12	3,0
13	Independence	3,47	3,05
14	Happy family life	11,79	12,38
15	Another happiness	2,62	2,31
16	Creative	3,34	3,0
17	Self-confidence	3,48	3,0
18	Higher social status (money, power, career)	1,0	1,0

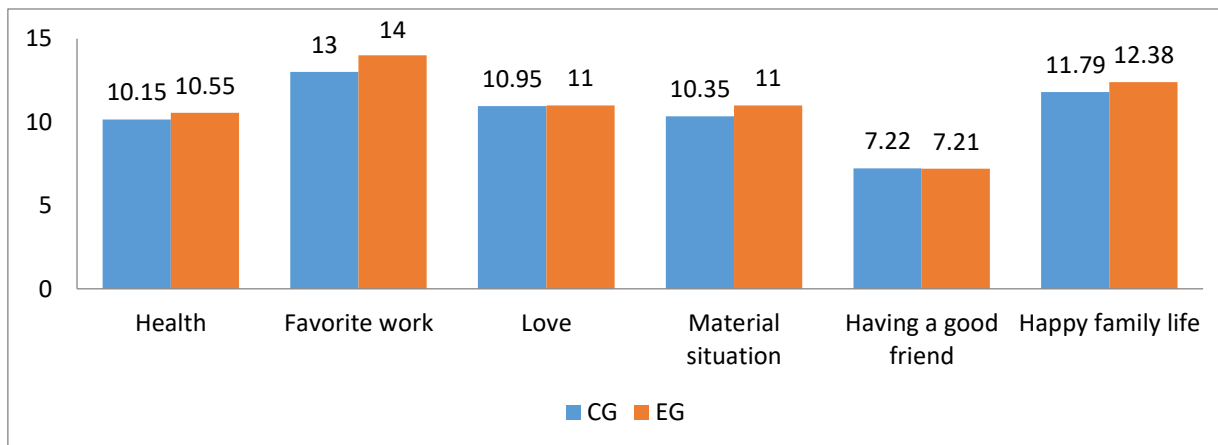


Figure 3 - Diagram of indicators of terminal values of investigated groups in the experiment on the method of «Value orientation» by Rokeach

In addition, the experimental data for 2-3 tables and 3-4 figures illustrates that the value of the terminal property for students is health, favorite work, love, material status, honest friend, happy family life, and the most valuable tools of comprehensiveness, optimism, responsibility, intelligence, rationality and honesty.

Hence, the vast majority of these terminal values are of a specific and individual category, and instrumental values represent the individual's autonomy. This research shows that educational activities and research activities aimed at forming family-moral values of students show a high level of development. The family values system, which determines the meaning of family life, is the main tool of moral education. This tool will help to accelerate family culture values. In line with the above-mentioned conclusions, we conducted research to identify the main family values of today's youth. The above methodology has allowed determining the value orientation characterizing the content of the student's personality, as well as the hierarchy of students' value orientation (Table 5).

Table 5 - Student Orientation Hierarchy (%)

Values	Interest rate hierarchy values	
	The control group CG	The experimental group EG
Family, marriage, child, love	25	27
Work, business, career	13,1	13,7
Friendship	7	7
Self-promotion, self-development	10,7	9,7
Money, material situation	10	10,0
Moral quality, moral	7,4	8,0
Success, success	5,9	5,0
Health	5,9	6,0
Education, training	5,4	5,7
Patriotism, inheritance	3,8	3,3
Freedom, independence	2,5	2,3
Culture, art, creativity	2,4	1,3
Social status, authority, power, leadership	2,3	2,4
Enjoy, enjoy	1	1

It is evident in the behavioral, behavioral, and behavioral aspects of the co-operation, maternal, family-to-peer support.

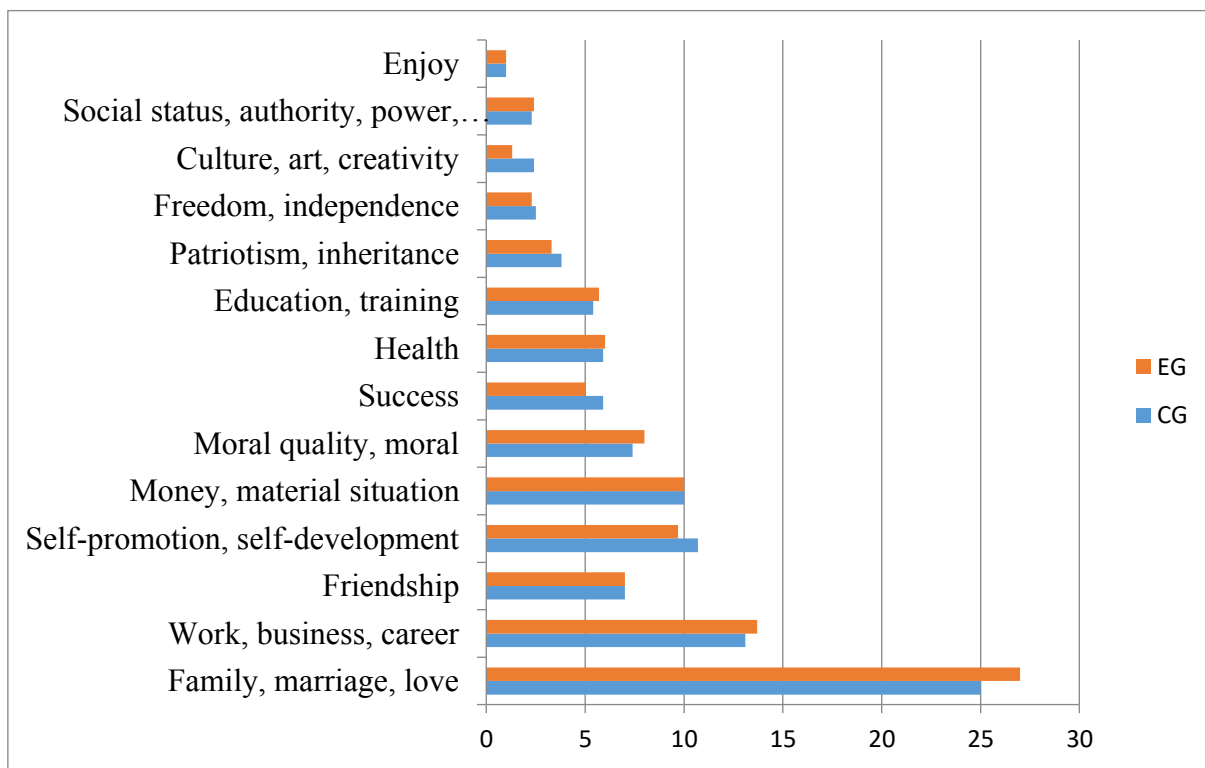


Figure 4 - Diagram of indicators of value orientation hierarchy of students by control experiment

Because of the above methodology and the analysis of the responses, the data presented in three dimensions show a significant change in the indicators in the experimental group. The evidence of this was lowered by 9% in the first dimension, the second by 9%, and by the third by 6%. At the same time, average percentage rates were determined based on indicators of world outlook, behavioral, educational and educational dimensions that determined the formation of family-moral values of students: it was 29% higher in the control group, 55% in the middle, 16% lower in the experimental group, % - high, 58% - average, 6% - low. This level describes a sufficiently deep, complete knowledge of family and family life (see Tables 4-5).

The students of the experimental group were characterized by a growth of the criteria for the formation of moral values. Experimental research results show that experimental and control groups are less likely to differ from each other on the values of family-moral values.

Comparing the findings in the detection and control experiments, we have summed up the outcome (Figure 6).

Table 6 - Comparative result of experimental work

Levels	The control group		The experimental group	
	Up to the experiment	After the experiment	Up to the experiment	After the experiment
Higher	23%	29%	24%	34%
Medium	46%	55%	47%	58%
Low	31%	16%	29%	8%

As the results of the analysis show, in both experimental groups we see that the values of the value routes have significantly increased after the program.

We note that the family has a high level of moral values from 24% to 34%, an average of 47% to 58%, and a low level of 29% to 8%. In this case, it was possible to reach the average level of undergraduate students before the experiment. The control group does not show any significant changes compared to the experimental group.

We have compared the relative results of experimental work below - in figure 5.

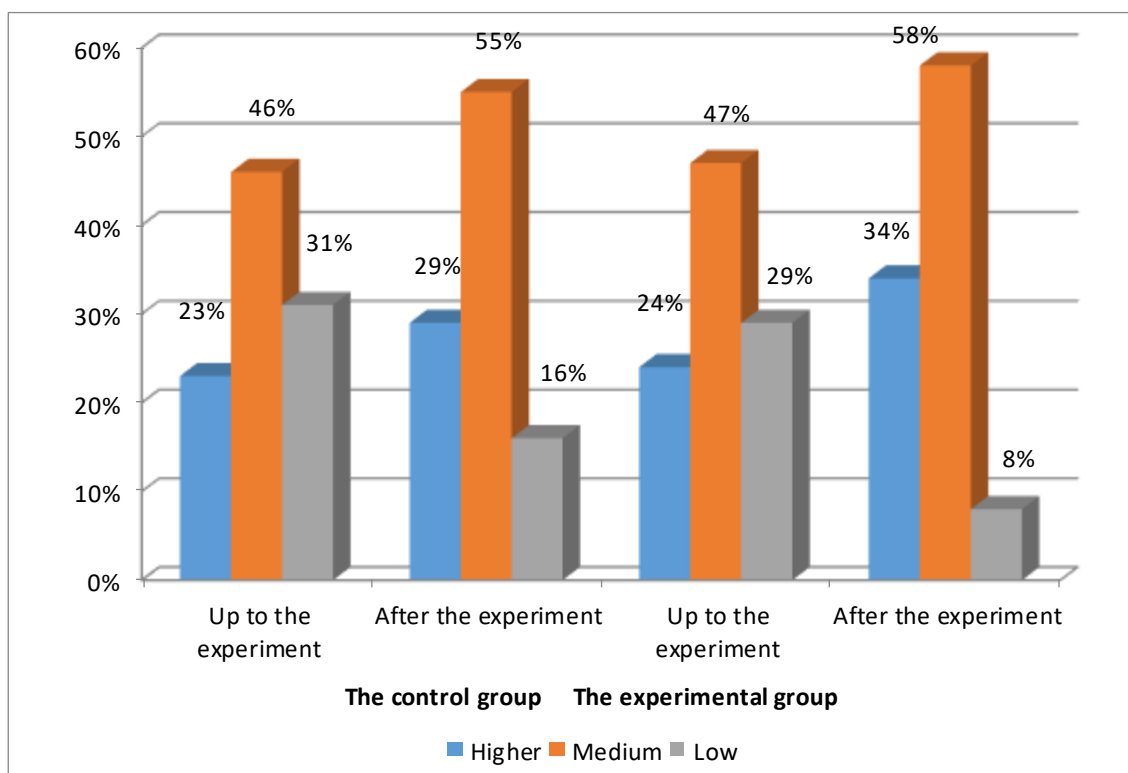


Figure 5 - Student's family - a comparative diagram of levels of moral values formation

The analysis of the results shows that the students' family - the level of formation of moral values (outlook, action, educational and educational dimensions) in experimental groups demonstrates the increase in experimental groups, including the increase in the number of high-level students.

4. Discussion

The vast majority of these terminal assets are specific and individual, and the interaction and influence of students around people is more than intellectual property (Alonso et al., 2018). A qualitative analysis of the results of the research will allow evaluating the idea of life ideal, hierarchy of life goals, values, behavioral norms as a human being regarded as a standard. For example, the terminal values

are displayed, and by the results you can build understanding of the laws of the individual system of value orientation (Goksu & Salvador, 2018; Asayesh et al., 2020).

The results of the discovery experiment shows that the formation of family-moral values of students of the Higher Education Institutions is at the average level, which is not fully understood by the lack of family education, the lack of understanding of the family as a value, the need for family traditions, norms and values, some skills and abilities needed for family life but has insufficient knowledge of the moral and psychological foundations of family life, the preservation of national and cultural traditions of the family and understanding the need for strengthening, but also shows that it cannot apply its knowledge in life (El-Ouali & Mouhadjer, 2019; Karaca, 2020).

We have noticed that there are not many differences between control and experimental groups. From this, the data of the research experimental data and the results of their research show that the low level of the development of family-moral values of students of higher education institutions is characterized by insufficient educational and educational work in this direction. According to the results of the study, the views of young people on the family, family-moral values are still insufficient. Therefore, we would like to offer our own methodology for the formation of family-moral values of students.

4.1 Methodology developed from the study:

In the methodology developed during the research, a collection of psychological trainings, which will help determine the level of development of family-moral values, is organized and implemented in this direction. They are self-learning training: *Self-management training, Personality Growth Training*.

1st training. “My family today and the future” exercise

The purpose of the training is to understand and accept family practice; sexuality-role identification, relationships with the opposite sex, family relationships, understanding of the future of the family, promotion of traditions.

Guidance on training: It is important to make a better understanding of the life and experience of family practice. It is important for you to identify all your concerns and to distinguish your parents' feelings from your parents.

During the training, participants should: Improve their self-control skills by identifying their own family; Increasing the ethnic consciousness; Understand the systematic nature of the family; to get an idea of dynamics of relationships in dysfunctional family; to improve the understanding of dynamics of communication in their families; Understanding the peculiarities of relationships that have not been foreseen in their own family; change of possibilities in the family and in the family.

2nd - training. Exercise in the role of the family. *The purpose of the training* is to develop family roles communication skills. *Training Instruction:* The group is divided into ‘families’. Subgroups are located in different parts of the room. The task of the participants determines the ‘family’, the age of the family members, and family roles. Each participant will think about what he / she is doing, where he / she serves, what clothes he / she likes, or what to eat in the morning. The family invented it free. The ‘Family’ creates its own coat-of-arms, designs the motto, and conceives family secrets that do not tell people around. Thicker materials are recorded on paper or drawings, as graphics. Signs taken on paper are individually or collectively in every family, at the will of family or group members. If the

group is an adult other than an advisor, they will spread to a different 'family'. They need to get the roles of younger children. In this case, the participants show greater self-esteem and creative activity (Akoul, Lotfi & Radid, 2021).

After completing the training, each sub-group will introduce their 'family' in turn, with the next to be asked 'family' questions. Once you have completed the exercise, you should do the following immediately. Because the family has been created for a while and survived.

3rd training. Exercise on 'The concept of the future family'. *The purpose of the training* is to develop positive family emotions. *Guidance on training:* 'Close your eyes and relax and all of you have access to your inner space. Imagine yourself as an adult and imagine yourself. You come along the street, approaching your house, climbing up the staircase, opening the outer door with your key. Now look and see, what you see and what are you doing, what fragrances have been felt for your nose? For example, are family members happy to see you, or do not they care about each other? Then you went to your room. So watch what you see here, who are you here? «Everyone who participates in the story tells about his concepts. This exercise can be repeatedly conducted during the training to determine the status of group participants.

5. Conclusions.

Finally, we examined the criteria of the university students prepared according to the context of the formation of family-moral values and proved their performance in our experimental practice. In particular:- formation of moral awareness of students;- understand the family as value;- Preservation and strengthening of national and cultural traditions of the family;- interference with family and relatives; the ability to have the necessary economic and economic skills and abilities in life;- Family relationships, family conflict resolution, and active involvement in solving family problems;- Common interests of family; knowledge and understanding of family and marriage relationships;- Formation of maternity and parental social roles and responsible parenting gender stereotypes;- the experience of pedagogical literacy, advanced experience and new technologies of education, the experience of their preparation.

Traditional relations in the family institution of Kazakhstan are developing in the right direction, in conjunction with the new social and economic conditions within the modern society. The role of the father (family needs, care) and the role of the mother (child rearing, housekeeping) is on the rise. During the study, we presented a series of «Psychological Trainings for Family Life Preparation» to provide a certain degree of family-moral values for university students.

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