

**Doctor of Philosophy,  
Professor Karipbayev B. I.**

**TRANSFORMATIONS OF NATIONAL CONSCIENCE IN  
THE MODERNIZATION CONTEXT OF MODERN  
KAZAKHSTAN**

**Monograph**

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*Reviewers:*

*Elikbaev N.E.*, Professor of the Department of Social and Humanitarian Disciplines of the “Bolashak” University, Ph.D.; *Temirgaliev K.A.*, Associate Professor, Head of the Department of History of Kazakhstan and Social and Political Disciplines of KSMU, Ph.D.; *Isina G.I.*, Doctor of Philology, Professor

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This monograph is devoted to the analysis of the main value orientations emerging in modern Kazakhstan. The monograph investigates the most important axiological meanings and values in the modern spiritual life of Kazakhstan. The work may be of interest to all those who are interested in the formation of a new value picture of the young Kazakh state.

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## **Introduction**

The modern world is extremely dynamic, mobile. In the absence of sustainability and stability there are the visible contours of the search for new meanings and values which in turn will set the direction for our future. And it is not only about societies, states, but about the Man.

Man today is lost. His so long serving axiological systems are suddenly not working, are not adequate to the time. All this has led to what we see today as a religious Renaissance, the fascination with the esoteric, an interest in veiled quackery. Man seeks new ideological sources, reservoirs and new revelations. People are in search of their own identity. And depending on the results of these searches people identify themselves either as deeply religious or as Freemasons, or extremists, or a hipster, etc. The world that is falling apart and is created almost simultaneously requires independence and autonomy in choosing the life strategy. Societies, states, civilizations are in this situation of stagnation and choice. The Chinese like to say "God forbid to be born in an era of change". We live in this era...

In this sense, it is probably very important to comprehend, evaluate, and analyze this problematic intrigue. History teaches us lessons by which we understand that any phenomenon becomes more vivid, three-dimensional, if it has scientific support.

This work is an attempt to analyze the problem of national consciousness in the space of which there is the identity search. The work analyzes the modern situation in Kazakhstani society, analyzes the data of several sociological surveys including those conducted by the author. The main problem intrigue of this monograph is to study the existing humanitarian research experience in this area. On the base of this analysis I attempt to offer the reader my own interpretation of both scientific-methodological tools and main problem areas of the studied issue.

In the work there are legitimate reviews that can be associated with the different contexts in which one or the other problem is considered. I hope that the work will not remain without attention and will raise interest of scholars dealing with social order issues. Any feedback, comment, advice will be greatly appreciated.

**Author**

## **CHAPTER 1 TRANSFORMATION OF NATIONAL CONSCIOUSNESS IN CONTEXTS OF MODERNIZATION OF MODERN KAZAKHSTAN**

### **1.1. Scientific-methodological bases of research of a phenomenon of national consciousness**

In the scale of global change, affecting the socio-cultural foundations of society, transformation of the national consciousness is actualized. For Kazakhstani people as for the whole modern world there are many cognitive and psychological problems caused by radical changes. Stereotypes, norms and values of social life are crumbling, are replacing by new ones, thus contributing to the dispersion of national consciousness, the very structure that unites the nation. A sharp change of many values and the baseline scenario of social life lead to the tendency to resist cognitive dissonance through a variety of designs and identification.

Today there is an extensive literature devoted to various aspects of transformation of national consciousness of the Kazakhs. Among domestic authors, exploring the theoretical and empirical directions of this problem it is possible to allocate Nysanbaev A. N. [1], Kadyrzhanova R. [2], Abdeen A. K. [3], Zabirova A. T. [4], etc.

Active interest in the study of national consciousness and national identity of modern Kazakhstan since acquiring independence foreign researchers are showing. In particular, this issue is dedicated to the works of Dave B. [5] M. B. Olcott [6] R. Faranda, David B. Nolle [7], R. Brubaker [8], O. Beachain D., R. Kevlihan [9], Doganaksoy P. [10], S. N. Cummings [11], S. Spehr [12], Davenel Y. M. [13].

Of course, identifying the main directions of transformation of the national identity represents theoretical and practical interest for social Sciences and Humanities, and the State. The structure of the modern national consciousness of modern Kazakh society is complex and varied and, therefore, its study must consider many criteria and approaches.

In studying the basic trends of transformation of national consciousness and cultural "domination" in the terms of modern

social coordinates the appropriate use of an interdisciplinary approach, achievements from the field of sociology, political science, psychology is purposeful. It is the most productive to use constructivist methodology, explanatory power of which can help reveal the underlying reason of the phenomenon of national consciousness. As for primordialists paradigm, in which the ethnic identity of medieval man, in fact, is not different from the national identity of modern man it is in our opinion is unacceptable. "Primordialism objects any form of social identity. From the perspective of primordialism, the nation and national identity also exist objectively, like any natural phenomenon, and therefore they bear the attributes of eternity, immutability. The national identity of the individual is predetermined from the moment of birth by the identity of his parents. He inherits his national identity in the same way as skin color, eye shape, nose shape, height, etc." [2, p. 88]

Modern social theories overcome the positivist view of reality based on objective attributes of an ethnic group (the area, historical facts, etc.) and at the level of phenomenology offer different explanatory scheme. The constructivist paradigm proposes to examine ethnicity and ethnic identity not as unchanging objectified phenomenon, but as a mutable structure, determining and determined by state of consciousness at certain historical periods. In this sense, the paradigm of heuristic allows to discover new perspectives of the studied phenomenon.

Constructivist consideration of the problem of national consciousness provides the implementation of interdisciplinary analysis and synthesis, which allows to identify the relationship of national consciousness with mentality of the nation and cultural (symbolic) systems, created by it: the language, mythology, religion, customs, traditions, - and to create theoretical basis of reproduction and formation of national consciousness. Patterns of perception, thinking and behavior are in the focus of constructivist methodology. On the base of principles of constructivist methodology it can be identified how and on what basis the socio-cultural identity of Kazakhstan is built, how the national and civil worldview is constructed, which in turn contributes to the construction of reality itself –social, economic, cultural.

One of the effective directions in the study of the problem of national consciousness within Kazakhstani science is the understanding the factors influencing formation of national essence of consciousness: language, national idea, national culture, cultural code, religion, and more. This approach is valid, because the phenomenon of national consciousness is a complex, dynamic structure that is responsive to developments in society. Overall, these studies, which are at first glance, of a private nature, allow getting a holistic picture of phenomenon of national consciousness. The approaches proposed in these studies largely contribute to the formation of the scientific position of our creative team within the designated problem.

So, one of the most popular, frequently reproduced in the media and in scientific journals, is the problem of the national idea. It is well known that people united by national idea, are always more constructive and successful in solving problems. That is why an understanding of the national idea as it is, its formulation, definition become at a certain stage of Kazakhstan of Kazakhstan's independence the becomes of the most important meaning of socio-philosophical, political concepts. Interest in development of the national idea of Kazakhstan among scientists appeared after the proposal of the President of the Republic of Kazakhstan N.Nazarbayev to develop the idea, which could unite the multi-ethnic, multi-religious population of our country. The development challenges of the national idea were carried out by the scientists Nyssanbayev A., A. Shomanov, Ashimbayev M., and A. Kosichenko. Directly on the subject of the national idea valuable monographs of D. Kshibekov "National idea and ideology," "National idea" are represented. In his works D. Kshibekov considers the problem of the national idea and its relationship with national feelings, analyzes the domestic politics and ideology in Kazakhstan, the facts of nationalism and the nature of this phenomenon. The position of these scientists have allowed us to analyze the phenomenon of the national idea from the point of view of its consolidating start in a variety of ethno-cultural field in Kazakhstan. This analysis has revealed a complex categorical structure of this concept, which reveals its content in relationship and in interaction with the concepts of

"political ideology", "utopia", "myth", "nation", "ethnos", "nation", "national identity", "spiritual value", "the national interest", "national development", "language", "religion" etc. The national idea and national policy for multi-ethnic and multi-confessional Kazakhstan are closely linked, and this connection can and should be assessed and analyzed through an understanding of the national policy, as perhaps the main way of formation and realization of the national idea in process of solving ambitious tasks facing our state. In this context a doctrine of national unity of Kazakhstan acquires a great importance. It must be rated as one of the most important ways of rapprochement of national idea and of the state-nation in the future. Study of existing approaches to this problem demonstrates the need for a capacious definition in the coordinates of the national idea as a complete image of Kazakh people of Kazakhstan from the point of view of its historical experience and clearly identified prospects. It seems that in such axiological views a national idea in the Message of President of RK N.Nazarbayev has been formulated, "We, the people of Kazakhstan, are one people! And common fate for us —our Mangilik El, our worthy and great Kazakhstan! "Mangilik El" — national idea of our common Kazakh home, the dream of our ancestors. For 26 years of sovereign development there have been created the core values that unite all Kazakhs and constitute the Foundation for the future of our country. They are not taken from the transcendental theories. These values — the experience of Kazakhstan's Way, which has withstood the test of time". This national idea requires adjustment of a number of policies in the field of multinational coexistence. We find unordinary approach to the assessment of the nature of national consciousness through understanding of problem of formulation of the national idea in the dissertation research of Tuleuova S. "About national idea as a factor of national policy in the Republic of Kazakhstan: politological analysis". The colleague notes that a national policy can and should be determined by the promotion of interests of Kazakhstan citizens on the basis of equality of all ethnic groups of the country and should be directed on formation of a civic national identity, prevention and resolution of inter-ethnic and religious conflicts, the support and development of initiatives for development of ethnic cultures,

support of compatriots abroad and to attract them to their historical homeland, the positioning of Kazakhstan as a tolerant multi-ethnic, economically promising country, attractive one for immigration of representatives of different nationalities from any states. In our view, national policy, which practices these fundamental grounds, is aimed at inter-ethnic, inter-religious and overall national reconciliation and spiritual harmony.

In space of national consciousness problem the study of religious phenomenon is of particular importance, which in recent times has a significant impact on the value structure of Kazakh society. In this problem space those works are of absolute interests, which understand the religious factor in the socio-cultural coordinates. One of these, of course, interesting works is the doctoral thesis of A. A. Demeuova "Religion in modernization of Kazakhstan society", in which on the basis of a comprehensive theological analysis of the characteristic of philosophical concepts of religion in the context of the contemporary role of religion is made[14]. The author notes that it is clear religion plays a significant role in society and that it is undergoing major changes. According to the annual surveys of the Association of research companies Gallup International most of the world's population can be called religious. Two-thirds of the world's population call themselves religious, regardless of whether they visit places of religious worship or not. In minority are those who call themselves religious people and only 6% are atheists. The twenty-first century is development of new technologies, innovations, full penetration of market economy growth, and communication. But all of these have not become the basis for a leave of religion to the margins of public life. This attitude was formulated by an eminent philosopher of modernity Jürgen Habermas, who explores the religious phenomenon as an important semantic provision for seeking new meanings of a life- world. Of course, our consciousness cannot be based only on rational postulates. After all, the presence in our lives of mythological, sacred, mental, spiritual and most important postulates gives us the right to be called people. In this sense, religion in particular and spirituality in general will present their exceptional role and the need, even under the domination of rational forms of thinking. And this is

about a human nature. Religion was actively involved in filling spiritual axiological vacuum, which was "initiated" with post-Soviet transformations. The spiritual quest has revived interest not only in traditional forms of religion, but the religions that arose later on the wave of religious rhetoric "modernization". In this sense the religious palette of Kazakhstan is extremely diverse. However, this is not the case when diversity is a positive attribute of modern life of Kazakhstan. This wave emerged so-called religious trends and movements, which are very aggressive and cynically interpret the main provisions of the religious dogma.

An example is the "fate" of Salafism in Kazakhstan. Salafism, using methods of free interpretation, talk about the need to cleanse Islam from secular formats and return it to the original true self. You must admit that every year the number of supporters is growing steadily. All this happens against the background of serious international political and religious upheavals (Syria, Iraq, Egypt, etc.). Kazakhstan holds the whole, justified policy in the fight against such phenomena. However, you need to understand that this situation is not "patrimony" of only state organizations and political institutions. It can be solved only with joint programming efforts of all those responsible for spiritual institutions of social order. Low level of methodological culture, bias and a low degree of competence, met in the media publications on this subject, lack of a holistic methodological approach to traditional and new religious groups and movements creates the possibility of synthesis of sometimes opposing, contradictory points of view and concepts, which in turn makes scientific research even more prevailing in Kazakhstan's religious situation. Phenomenon of religion has become the object of research in different fields of social Sciences and Humanities only in recent times. As rightly K. K. Begalinova noted at the time, "For a long time in Russian philosophy the study of religion in the positive content was almost unthinkable. In the tradition of this philosophy, these issues were brought mainly to the rational that found expression in the precedence of the material over the spiritual, the ideal. In this approach, the religious acted as secondary, derived from material relations and denied, at best its importance in the spiritual life of man was belittled"[15]. However,

today the situation is changing; there is a number of interesting works, analyses contributing to major scientific dissection of issues of the religious in the public life of Kazakhstan. Suffice it to say that religious issues have become one of the priorities in the activities of the Institute of philosophy, political science and religious studies (which has recently received this status).

Of course, today's scientific researches of our Kazakh colleagues are defined by scientific expertise that exists in the world of scientific practice.

In concepts of researchers W. James, R. Otto, M. Müller, M. Eliade religion is viewed and examined as a sociocultural phenomenon in space of religion philosophy. We find an interesting approach to religion in the psychoanalytic search of C. G. Jung, S. Freud, E. Fromm. Sociological discourse of religion phenomenon is found in the works of Levi-Strauss, Lacan, M., K. Mannheim, and others. Meaning study of a religious phenomenon in social practice is carried out in scientific researches of Parsons, T. Luckmann, p. P. Gaidenko, D. Bell.

In the same epistemological coordinates is the study of religion phenomenon; and Kazakhstan science in in this section focuses on the specific manifestation of religious institutions in Kazakhstan society, in the state. Interesting approaches to the assessment of socio-cultural essence of religion phenomenon we find in the works of A. N. Nysanbaev, G. Esim, D. K. Kshibekov T.K.Burbaev, B. I. Abirova, V. D. Kurganskaya, and many others. With all this, the lack of philosophical and methodological formats of understanding of problem space is keenly felt, taking into consideration high mobility of phenomenon of religion, its sensitive reactions, and changes in accordance with active processes of political, economic, cultural properties originating in Kazakhstan. It seems that one of promising directions of study of religion phenomenon is the study of its social, cultural and cognitive contexts in society. It is necessary not to analyze a single and separate status, but to pair it with other social, spiritual phenomena. In this regard, in our project we examine the phenomenon of religion as a social attribute, and its presence in our consciousness as a whole, that is, we study the religious consciousness as a part of the national consciousness. Thus it is not

coincidence that in the sociological study carried out by our creative team, part of the questionnaire was associated with respondents' attitude to religion. In our opinion, this approach will facilitate the detection and identification of the most promising forms of improving interfaith relations in the framework of Kazakhstan society modernization.

One of the most important socio-cultural spheres, actively influencing formation of national consciousness is, of course, education. Education today is not only a place of training specialists of a particular profile, but also a powerful social force, which has a significant impact on spiritual, scientific and political view of the world. That is why improving the education system, its modification, building harmonious educational programs is of special attention in our project. Interest in this social institution is determined by the fact that today education is in search of new formats of its existence, which in turn was cause of extremely negative assessments of institution effectiveness in public consciousness. In this regard, there is a need to study the whole educational paradigm in contemporary cultural, political, and economic dominants. Studies on the problem of education in Kazakhstan socio-humanitarian version were brought to life by individual and social needs. As it was noted by the President N.K.Nazarbayev, "All developed countries have unique qualitative educational systems. We have a lot of work to improve quality of all parts of national education." Of course, that solution to this problem is possible only by providing this process with a wide research and interdisciplinary prerequisites. In Kazakhstan, science education problem is considered within comprehension of its society, people, science, spirituality, culture, language, values problems in such scientific researches of our colleagues as Altayev Zh. A., Abdigalieva G. K., Bulekbayev S. B., Edilbaeva S. J., Karabaeva A. G., Nurzhanov B. G., and many others. In the works of these scholars a special emphasis on development of national system of education is made. It is very important that this desire was not associated with the blind copying of western models without taking into account the achievements and developments that exist in our country in this field. Among these works the study of Edilbaeva S. J. can be highlighted. In her writings Edilbaeva S. J. argues that education phenomenon in

its essence and integrity can be learned, explored, known only in case of specific historical consideration. Reflections of our colleagues regarding humanistic ideas of education in modern and postmodern-oriented entity and identity are of particular interest to us. Attempts of Edilbaeva S. J. to determine the basic guidelines of developing identity strategy of education subject in conditions of globalization in our country are promising. According to Edilbaeva S. J. the starting point of educational concept of the future is an anthropological setting, according to which man is a creature capable of education and training and that this education should be of both intellectual and moral character, constituting an essential feature of human existence, needs to emerge or evolve from the ability. In this context, it is very important, in our view, to distinguish between the concepts "education" and "accomplishment." The key component of the first word is the concept of "image" and we are talking not about training of a specialist only but about a man who is able to embody cultural, moral, spiritual complex, which corresponds to scale of tasks, set by society. Only through this way he can be actively involved in parameters of transformation processes taking place in society. He needs to be the bearer of such consciousness, which corresponds to reality as well as, in a sense, is ahead of it and may even be predicted. But "accomplishment" is only, albeit fairly important, part of education. It is a common knowledge that any degree in education takes the model of society as the society itself orders educational formats. It sounds in unison with public and political attitude towards «intellectual potential of the nation." To illustrate the range of provisions developed in the course of work on the topic of the project, the questionnaire of sociological survey contains questions related to assessment of the education system, with proposals for improving its efficiency, humanization, etc.

A great attention in domestic science is given to philosophical understanding of civil, ethno-cultural identity, ideas of humanism and patriotism. This research perspective has identified scientific inquiry of J. M. Abdildin, A. Abishev K., Aubakirova Zh. T., N.Zh.Baitenova, R. A.Klescheva, M. Z. Izotov, Kanagatova A. M. and others. Indicative in this sense is the scientific study of Kanagatova A. M., in which it is proved that the concept of

"spirituality" and "morality" are fundamental philosophical categories of human existence, helping to build a positively oriented outlook. Convincing is the position of the author regarding the fact that search for spiritual and moral component of society must find its embodiment in national philosophy and culture, with strong social, moral, and cultural richness. Spirituality, morality can act as a resource for further development of the human race and personal realization of inner needs of each person in self-realization, self-improvement. "The spiritual man", is primarily focused on understanding of his purpose in the world, on defining a clear position in life, which aims at forming a socially responsible attitude towards him and society. In a completely fair opinion of Kanagatova A. the foundation of modern life in a globalized world is a humanistically-oriented culture. Culture, via its signs and symbols, reproduces the most meaningful positive and meaningful values of modern world. In connection with such fundamental attitudes, axiological perspectives of our research project appear to be completely non-random. In modern conditions there is an active process of complementarity, interpenetration of an old and new value system. One of major defining trends of modern world is strengthening of civilizational values. Very important in this context is the appeal of the President of Kazakhstan Nursultan Nazarbayev to the participants of the first interregional meeting of national commissions for UNESCO, held on the 22<sup>nd</sup> of July, 2014 in Astana, "Kazakhstan, on the territory of which representatives of more than 130 ethnic groups peacefully live, is especially close to UNESCO's activities aimed at strengthening intercultural, intercivilizational and interreligious dialogue. We make every possible effort to promote UNESCO values, principles of tolerance and ideas of new humanism". In the epistemological coordinates of our scientific search the position about the value and nature of consciousness in general and national consciousness in particular is justified. As correctly Abdigalieva G. K. notes, "Values are recorded and identified through some of life's ideas and attitudes, without which man cannot imagine a full life, they define an inviolable secret life orientation"[16] . Analysis of value structure of national consciousness allows us to make a more nuanced approach to a

holistic understanding of the problem, to identify the most important trends and prospects of building new value models, meanings and values.

An important aspect in the study of national consciousness nature is its variability according to gender specifications. In this regard, we have considered it possible and necessary to draw attention to these critical characteristics and attributes within the theme of the project. In a sense, societal gender stratification "sheds light" on multiple levels and formats of national consciousness in general. This research focus has required us to perform the gender contours of socio-cultural reality. Our proposed approach is not related to analysis of biological predispositions, but is associated with process of social construction. The biological approach puts us at the mercy of natural predisposition that deprives us of the opportunity of development, of changing and improving gender relations built on the principles of mutual respect, solidarity and harmony. Great interest in this sense researches on gender issues cause. It is no mere chance that in the framework of sociological research we have analyzed gender differences in the evaluation of certain phenomena of social life, ranging from educational, cultural and religious priorities to general meaning of axiological universal order.

Analysis of influence of transformation processes on dynamics and content of national consciousness should not, in our view, be associated only with the common, universal definition of society dominants, it (the analysis) should also include the possibility of individual variations. In this way, it is crucial to use scientific approaches to the problem of human individuality as theoretical, ideological preconditions of research, because it largely determines, and sometimes "orders", certain common social stereotypes or prejudices them. Indeed, as it is noted by a number of Kazakh researchers, personality is one of the defining characteristics of human existence, who acts as the actual Creator and the center of social space as a free individual. The possibility and ability to a creative self-development and self-improvement of the individual in a modern social space in terms of becoming a democracy is defined primarily by the opportunity and ability to be himself. Ideological understanding of social and individual life, axiological vectors of

human consciousness, problem of determining the invariant structures of the individual and social are logically interrelated. Social culture imposes, of course, imprint on the inner world of man, his way of thinking and behavior. The proposed research perspective is defined by the fact that the basis of modern concept of Kazakhstan society is based on the idea of human individuality inclusion in the system of social attitudes formation on man's individual strategies of self-creation. These provisions are being actively developed in Kazakhstan humanitarian research space. Especially interesting and valuable for our project are the works of a well-known Kazakhstan scholar, doctor of philosophical Sciences A. K. Zholdybaeva, who claims that personality represents a single embodiment of various sophistication and explication of the relationship between man and social universe, a kind of measure of unique human traits manifestation and the proportion of these traits in all human life. In general, by evaluating a certain inherent stability of national consciousness basic attributive characteristics, we understand possible axiological variations in the format of individual assessments associated with human personality[17].

A certain influence on the content of the project had certain socio-cultural factors that characterize modern Kazakhstan society. These factors indicate a number of issues that are still pending decisions. It should be noted that interest in problem of national consciousness, in it is meaningful concepts has intensified in recent years. There were interesting creative publications, monographs that reflect certain aspects of this topic. Analysis of these research articles, monographs will significantly enrich the theoretical part of the project. However, analytical surveys on the issue of available scientific, publicist literature allow us to conclude about negative trends in study of the problem space. An example is the situation prevailing in the national historiography. Particular attention in this regard attracts existing recent attempts of "kazakhization" of the figure of Genghis Khan and the Kazakh state as the direct heir and successor of the Mongol Empire. With all skepticism that can cause this kind of "megalomania", it reflects a real problem – an artificial idealization of Kazakh historiography that we inherited from the Soviet period, from general context of Central Asia and wider,

Eurasian history. Noteworthy is the fact that in the modern domestic scientific literature there are reflections (the problem of ethnic identity) that, in principle, the Kazakhs are very European in their organics and now there are alleged tendencies to "restore" the original appearance of a true Kazakh, and by the end of the third Millennium, the Kazakhs will be "pure" Europeans.

Several publications testify to an active "search" of national idea: one tells about diligence of the Kazakhs, the other boldly declares priority of kinship relations, a third - about hospitality. And all this was elevated to the rank of a national idea. Moreover, someone suggests that the national idea of Kazakhstan is a national idea of the Kazakh and other ethnic groups should only be considered as adjoining the Diaspora living on the territory of Kazakhstan.

The situation in an assessment of the role and place of the Kazakh language is also disturbing. A whole generation of Kazakhs live in Kazakhstan (this is evidenced by the data of our sociological researches), or who do not speak well their language or do not speak at all. This is a serious problem that must be solved extremely smoothly. However, it is often met in scientific publications when the media uses derogatory language "nedokazaki", "shala kazaktar", etc. It seems that this opposition is clearly damaging the General language policy of the state, leads to the possibility of implicit or explicit forms of exclusion in society. In the context of this approach to the problem, I would like to turn to the very important and painful question, which is the language. The topic is very delicate with lots of dots. If there is a wrong accent then there appears hard differentiation, "You don't speak the Kazakh language — you're not Kazakh" and vice versa. The hypertrophy of evaluation point in this problem space can lead to serious social consequences. Take the TV show "Nasha Kazasha", where, as they used to say, with the sharp pen of satire, the authors make fun of people who do not know really their native language. Do you think people who know your language or are in the process of learning the language will be inspired by such estimate of their status as a "hero" of such programs? It is unlikely of that. Of course, one can laugh at himself to take up the language with special zeal, but will all have the level of such self-irony?

It is well known that the supporters of the revival of Czech Republic at the time discussed the tactics and strategy of their struggle in the German language. And the French language became dominant in France only in the late nineteenth century. And this became possible because of the very clearly constructed policy in sphere of education and culture.

No decree or sedition can suddenly force to speak somebody the native language, as there are intergenerational gaps, complexity of educational technologies, and teaching staff shortage. Apparently such a rootedness in consciousness is needed, which can bring to life the desire to learn the language, understand the culture, as Martin Heidegger said, "Language is the house of the truth of Being."

It is clear that so long-lasting triumphal language policy of the Soviet and post-Soviet initial period cannot be quickly and painlessly eradicated. Language policy history in sovereign Kazakhstan began with adoption of the Law on languages: 1997-2000 are considered to be formation beginning of legal basis of language construction. State program of 2001-2010 marked the second stage. It was a decade of implementation of language policy in three directions: expansion and strengthening of social and communicative functions of state language, preservation of common cultural functions of the Russian language, development of other languages of peoples of Kazakhstan. On this second stage of the reform the National cultural program "Trinity of languages" was launched by the Head of the state.

As it is rightly noted by the sociologist Esengaraev E. J., "radicalism in the sphere of language, is in principle, historically understandable, but hardly justified. Some time is needed for the Kazakh language to become the standard language of society» [18] The head of the state N. Nazarbayev notes that the introduction of the Kazakh language should not be implemented to the detriment of the Russian language. Opposing any form of isolationism, the President has proposed the program, which complements the need to explore our two main languages and the main international language of today, English. There is a sociological law: all countries which have achieved good results in the economy, politics, social life, rely on complex languages. A big responsibility in implementing language policy of the government lies in the system of science and education.

And we are talking here not about the total introduction of the Kazakh language as the language of instruction, teaching. The challenge is, in our opinion, that students will be motivated to understand the world through the Kazakh language culture.

This problem must be solved in general ideological field that is associated primarily with the humanitarization, humanization of our educational formats.

The examples which are not scientific (in our opinion) in the assessment of phenomena associated with the problem of national consciousness, could be continued, however the main task lies not in their precise calculation, but in the symptoms that are found in those examples.

One of the major challenges is the issue of suicide. Kazakhstan has been named the leader in suicides among countries of Central Asia. The number of suicides from 2003 to 2009 per 100 thousand people was 52.4 (9, 4 for women and 43 for men). The UN report on the level of human development among 187 countries of the world and several territories was published on the 24<sup>th</sup> of July; it is composed on the basis of estimates of such important indicators as access to education for population, income, health, life expectancy and personal security. The top ten countries are countries with high human development as Norway, Australia, Switzerland, the Netherlands and the USA. The last lines of a rating have been occupied by the Central African Republic, Congo and Niger. Finishing in the 70<sup>th</sup> place in the rating report, Kazakhstan is higher among neighboring Central Asian countries (Turkmenistan occupies the 103<sup>rd</sup> place, Uzbekistan – 116<sup>th</sup>, Kyrgyzstan – 125<sup>th</sup>, Tajikistan — 133<sup>rd</sup>). Among other post-Soviet countries, Belarus occupies 53<sup>rd</sup> place, Russia– 57<sup>th</sup>, Azerbaijan – 76<sup>th</sup>, Georgia – 79<sup>th</sup>, Ukraine 83<sup>rd</sup>, Armenia 87<sup>th</sup>, Moldova — 114<sup>th</sup>. However, Kazakhstan, which is leading among Central Asian countries in terms of human development index, also comes in the first position in the number of suicides per capita. In Uzbekistan, the figure is 9.3, in Kyrgyzstan-17.7, in Tajikistan – 5.2; there is no information about the number of suicides in Turkmenistan. Experts interpret in various ways why in Kazakhstan, where standard of living of the population is much higher than in neighboring countries, there are the most cases of

suicide. Madina Nurgaliyeva, the head of Department of social-political researches of the Kazakhstan Institute for strategic studies, believes that the growing number of suicides is linked to internal psychological and external social factors. "Currently, there is another social group with a high concentration of people who are in difficult life situations: debtors of credit or real estate investors, mortgage holders, customers of pawnshops and microcredit organizations. Support of competent lawyers, financiers and other professionals is required for these people. "In my opinion, it is more effective to work with each social group individually", Madina Nurgaliyeva says. According to her, the feeling of hopelessness becomes the norm, a common condition for many citizens, regardless of their gender, age, status and financial situation. Madina Nurgaliyeva says that the statistics of suicides cannot be explained by economic reasons; it is difficult to explain the economic causes and suicide in adolescents, and the elderly. [19] According to the Director of the charity fund "Eldani" Gulsara Amanturlina, many cases of suicide among children and adolescents in Kazakhstan, are related to family and domestic problems. "The main causes of suicide among children and adolescents are parental divorce, negative peer pressure at school. In 90 percent of suicides it is referred to it. However, parents largely don't hear it. If people begin talking about the fact that he doesn't like the life and he doesn't want to live, this is the first bells to the fact that you need to talk with this person," Gulzira Amanturlina says. She notes that in the first years of practice of the Unified national testing the new system greatly affected the psyche of high school graduates. The employee of the Republican scientific-practical center of psychiatry, psychotherapy and narcology Sergiy Sklyar has a different opinion in connection with the data of the UN report on the situation in the countries of Central Asia. "Everything depends on the development of psychiatric services, of how fully recorded cases of suicide are. We have suicides recorded much more often, but it is not necessarily related to their true growth," psychiatrist Sergei Sklyar says, who researches the problems of teenage suicide. He says that Kazakhstan still occupies the first place in the region in the number of suicides, but every year cases of suicide here becomes smaller. Earlier in an interview with "Azattyk" Sergey Sklyar said that

Kazakhstan exacts one of the first places in the world by quantity of suicides among teenagers. According to the Republican scientific-practical center of psychiatry, psychotherapy and narcology, about three thousand suicides annually take place in Kazakhstan. These social "sketches" show the need to address one of the most serious problems in Kazakh society. It is clear that among methods of combating this phenomenon a special place is occupied by adjustment of social policy, particularly targeted at young people. It is no accident that in a recent public statement the President of the RK N. Nazarbayev's special concern was about failures in youth policy. By the way, for dynamic modification of this direction in the Ministry of education and science of Kazakhstan the Committee for Youth Affairs was closed and the Department of Youth Affairs with enhanced powers was created. However, with all these structural changes the question of scientific support of these processes deserves a particular attention, in our opinion. It is necessary to increase responsibility of science (psychology, philosophy, etc.) for development of scientific and methodological basis for combating this phenomenon (suicide). In these context research activities in development of psychological technologies acquire particular importance. In conducted sociological study in the framework of the project a part of questions has been devoted to the employment of young people, their life milestones, motives, perceptions of their own life strategy. Moreover, it should be noted that most of the respondents belonging to the category "young people" are quite optimistic about their life prospects and confident in achieving their goals. It seems that much of this confidence "grows" from well-formed social priorities. However, this does not entitle us to complacently observe the existing state (the situation with suicide) and consider this phenomenon only as an exception.

In general it can be noted that in the framework of Kazakhstan's science key research priorities in understanding problems of national consciousness, national identity, and national idea have clearly been outlined.

## **1.2. The main identity markers of national consciousness in the socio-cultural and cognitive conditions of modern Russia (on materials of sociological research)**

In the empirical part of the study method application of comparative semantic analysis of national consciousness stereotypes in various regions of Kazakhstan, in the framework of a quantitative method (questionnaire) has been used. A public survey has been carried out in 7 regions of Kazakhstan: Eastern Kazakhstan, Western Kazakhstan, Southern- Kazakhstan, Pavlodar, Karaganda region, in Astana and Almaty.

The volume of survey frame (N=1920). The sample is multistage, quota. Quotas were in accordance with data (census results of 2013) of Agency on statistics of the RK. The quota was based on a number of basic parameters: 1) population of the studied areas; 2) type of settlement (urban – rural); 3) sex; 4) national; 5) age groups. The period of completion is March-May of 2017.

Data presented in these tables display the joint distribution of several variables that allows us to study the existence of statistical dependence between the variables. Calculation of those questions, where respondents selected only one response was made on the basis of one hundred percent. In questions where the expected choice was more than one answer, the figures exceed one hundred percent.

The results of the survey describe how transformation of Kazakhstan society affected perception of priority aspects of the lives (positive/negative) of the population. Among the studied parameters of the national perception the following was measured:

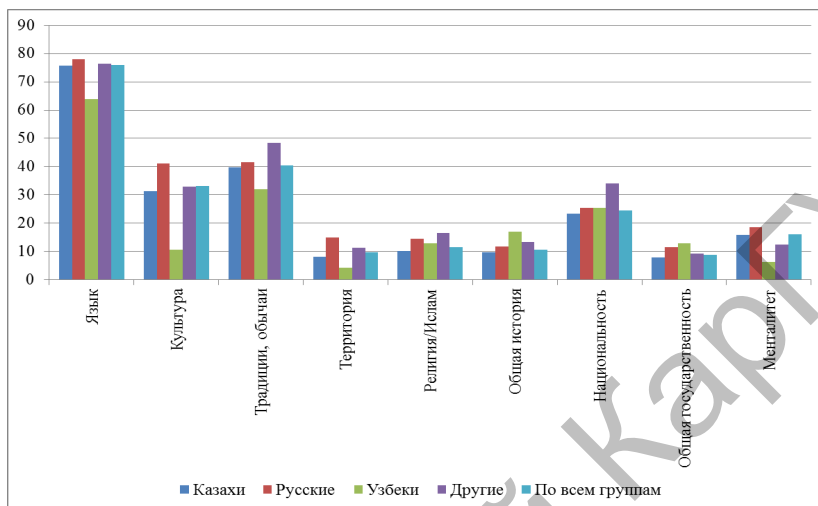
- attitudes of the population and different ethnic groups regarding economic, political and cultural conditions of development of modern Kazakhstan society;
- evaluation of material well-being of the family;
- nature of interethnic relations;
- extent of use of the Kazakh and Russian languages in everyday life;
- religious and religious identity of the Kazakhs;
- the attitude of the people to the trends of Westernization/traditionalization of the country;

- evolution of the future by ethnic groups;
- evolution of priority conditions of well-being in our society;
- defining of the most positive and negative trends of modern society by the respondents.

In the second half of the twentieth century Kazakhstan was the only Federal state, where Slavic population constituted the majority. In such a demographic environment Kazakhstani population was a very heterogeneous social community in terms of culture, worldview, daily practices, etc.

To a certain extent, Kazakhstani society is differentiated into those whose consciousness is dominated by former Soviet ethnic understanding of the nation, and those who have already adopted new ethno-political interpretation of the nation. In many ways, this situation is caused by the two -pronged Kazakhstan society, where the largest ethnic groups are Kazakhs and Russians. These two large subgroups inter sected poorly in the Soviet period due to ethno-social stratification of Kazakhstan society, and they integrate very relatively today. Of course, cognitive frames, ideological worldview and socio-cultural practices that were obtained during the Soviet era continue to dominate.

With gaining the independence, Kazakh population began to increase and today constitutes the majority. In these circumstances there is an increasing interest in processes of transformation of national consciousness and national/ethnic identity. What are the elements of this identity in the representations and perception of modern Kazakhstan? In figure 1 we see the distribution of answers to the most common question, which is, however, directly and indirectly reflects the opinion of the respondents regarding their understanding of the phenomenon of nationality/ethnicity.



*Figure 1 – What do you think primarily combines the concept "Kazakh"?*

To be precise, this issue reveals (from the point of view of respondents) indicators of not only Kazakh ethnic identity. In the quotes instead of "Kazakh", words "Russian", "Uzbek" and "Ukrainian", and etc. can be read. Almost for all ethnic groups the main grounds on which representation of ethnicity can be formed are based on the language (76, 0%), culture (33.1 per cent), traditions and customs (40.4 per cent). As can be seen, for 76% of respondents representing various ethnic groups of Kazakhstan society the language is a central ethno - differential sign. Therefore, in the analysis of transformation of national consciousness and national identity it is important to discover the role and function of the language, primarily of the native one.

Language situation in modern Kazakhstan has its peculiarities. In the country there area large number of typologically diverse languages on the background of two widely spoken languages - Kazakh and Russian. It is known that language policy in the Republic of Kazakhstan after the collapse of the Soviet Union is aimed at the development status of the Kazakh language, as well as at supporting its use in the public and social spheres as means of communication and development of national consciousness.

In a sociological survey, special attention was given to analysis of usage of a language in everyday life among ethnic groups in different regions of Kazakhstan.

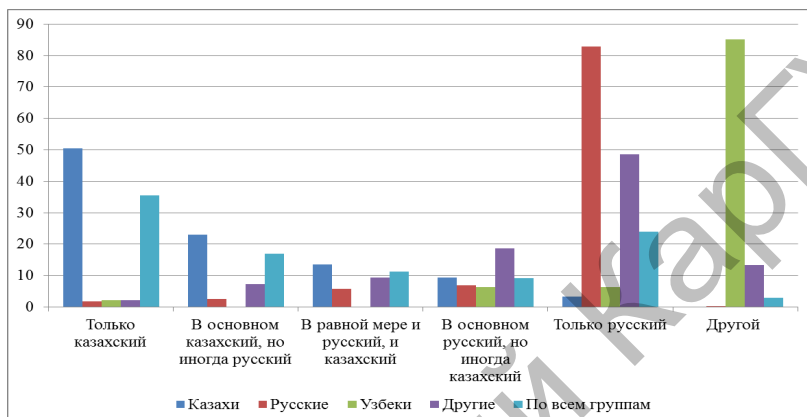


Figure 2 - What language do you use in communicating with members of your family? %

According to the survey, 35.5% of the respondents communicate only in the Kazakh language in families, 24% speak only in Russian (Fig.2). The fact must be taken into account that the family is one of the main socializing agents. Proceeding from the presented data, one can assume that there will be bilingual differentiation in Kazakhstan society in the life of at least a generation.

The most pronounced differentiation in the use of the Kazakh and Russian languages is observed on the regional level.

Table 1 - Distribution of answers to the question "What language do you use when communicating with members of your

Pavlodar	Kazakhs	20,4	41,3	20,4	15,4	2,5	0
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Regions	Ethnic groups	The Kazakh language only	Mainly the Kazakh language but sometimes The Russian language	Both Russian and Kazakh	Mainly the Kazakh language but sometimes the Russian language	Russian only	Other language
Eastern Kazakhstan	Kazakhs	32,4	26,3	17,8	14,1	9,4	0
	Russians	0	1,5	4,4	0,7	92,6	0,7
	Others	0	14,3	0	14,3	71,4	0
	All groups	19,1	16,6	12,2	9,1	42,8	0,3
Atyrau	Kazakhs	85,8	10,4	2,1	1,4	0,3	0
	Russians	0	0	19,0	14,3	66,7	0
	Others	0	0	12,5	12,5	37,5	37,5
	All groups	78,0	9,4	3,5	2,5	5,7	0,9
Southern-Kazakhstan	Kazakhs	77,0	14,4	5,0	2,3	0,9	0,5
	Russians	0	0,2	12,5	20,	62,5	0
	Uzbeks	2,1	0	0	6,4	6,4	85,1
	Others	0	4,5	9,1	9,1	45,5	27,3
	All groups	54,6	10,8	5,1	4,8	9,5	14,9

family?" (by regions, %)

	Russians	8,6	,0	2,9	0	88,6	0
	Others	0	14,3	14,3	14,3	28,6	28,6
	All groups	18,4	35,5	18,1	13,5	13,8	0,7
Karaganda	Kazakhs	45,4	29,4	13,5	8,6	2,5	0
	Russians	1,1	1,1	6,4	8,5	83,0	0
	Others	0	5,3	10,5	26,3	52,6	5,3
	All groups	27,2	18,1	10,9	9,8	33,3	0,4
Astana	Kazakhs	39,4	23,9	25,7	9,2	1,8	0
	Russians	5,7	7,5	3,8	7,0	66,0	0
	Others	9,1	9,1	13,6	22,7	45,5	0
	All groups	26,1	17,4	17,9	13,0	25,5	0
Almaty	Kazakhs	19,4	17,3	27,6	25,5	10,2	0
	Russians	1,3	3,8	3,8	6,3	85,0	0
	Others	0	0	0	40,0	40,0	20,0
	All groups	10,9	10,9	16,4	17,5	43,7	0,5

It is known that zones of ethnic accommodation remain the same - the Kazakhs are settled mostly in the South and West of the country, Russian in the North-East.

So, the vast majority of respondents-Kazakhs from Atyrau and Southern- Kazakhstan oblasts actively use only Kazakh language in

communication, 85.8% and 77.0% respectively. Such a high rate for the option to use "Kazakh" can certainly testify to the changing attitudes of the Kazakh public to the native language and indigenization of culture is in process in these regions. On the contrary, the lowest percentages of respondents-Kazakhs who communicate with their families only in their native language are in Pavlodar (20.4%), East Kazakhstan (32.4%) and Karaganda (45.4%). Among major cities of the country, the lowest percentage of people speaking only Kazakh among Kazakhs is in Almaty (19.4 per cent). This situation is inversely proportional in relation to the use of "only the Russian language" among the Russian population. The greatest percentage of Russian users of only "the Russian language" is observed in East Kazakhstan (92.6%), Pavlodar (88.6%) and Karaganda (88.3%). Among the respondents-Kazakhs, communicating in families only in the Russian language the highest percentage is seen in Eastern-Kazakhstan region (9.4%) and Almaty (10.2 percent). Use of a language of other ethnic groups of Kazakhstan society depends on the belonging to a language group. 85.1% of Uzbeks communicate in the native language. Overall, among those who speak Kazakh language, most are from the Turkic language group as Uighurs, Turks, Turkmens, Tatars and among others who are less likely to speak Kazakh language, are Russians, Belarusians, Ukrainians, Estonians and representatives of other non-Turkic language group.

Equally the Russian and Kazakh languages in all regions of Kazakhstan are used only by 11.2 percent of respondents. Moreover, most of them are Kazakhs, with the exception of Atyrau and South Kazakhstan oblasts, where the percentage of Russians (14.3% and 12.5% respectively), speaking two languages equally is higher than Kazakhs (of 1.4% and 5.0%). We can say that only every tenth respondent integrates in his mind the two languages and probably two different cultures.

The study shows that the percentage of using one or the other language is in a strong statistical dependence on the region of residence. Historically the Kazakh-Russian bilingualism of the Northern and Central regions continues to be the result of social needs.

Considering this question in the context of city/village, it can be clearly seen that the linguistic ratio of urban and rural respondents changes from region to region.

South Kazakhstan oblast, despite the numerical prevalence of Kazakhs, is of different ethno-linguistic diversity. Here the Uzbek population is 18% and is the second largest one after the Kazakhs. The third largest one is Russians representing approximately 6% of those who mostly live in urban areas. Also well represented are ethnic groups like Azeris, Tajiks, Tatars, Turks, Koreans, and Kurds.

The results of the study show that between urban and rural respondents-Kazakhs there are considerable differences in language behavior. In a rural area 90.3% of the Kazakhs speak only in the Kazakh language in the families, while only slightly more than half of urban Kazakhs speak only in Kazakh. Overall, 42.1% of urban Kazakhs use the Russian and Kazakh languages. On the contrary, the insignificant difference can be seen between urban and rural respondents-Russians using the Russian language. Almost half of Russian speakers can speak both in the Russian and Kazakh languages. 83.3% of Uzbeks speak the Uzbek language. Among other ethnic groups the native use of the Russian language is dominated (41.7%) (table 2).

Regions	Ethnic groups	The Kazakh language only	Mainly The Kazakh language but sometimes the Russian language	Both the Kazakh language and the Russian language	Mainly the Russian language but sometimes the Kazakh language	The Russian language only	Other language
City, town	Kazakhs	56,8	25,0	11,4	3,4	2,3	1,1
	Russians	0	5,0	10,0	25,0	60,0	0
	Uzbeks	1,6	0	0	5,6	5,6	83,3
	Others	0	0	10,0	10,0	50,0	30,0
Village	Kazakhs	90,3	7,5	0,7	1,5	0	0
	Russians	0	0	25,0	0	75,0	0
	Uzbeks	0	0	0	6,9	6,9	86,2
	Others	0	8,3	8,3	8,3	41,7	25,0

Table 2 - Distribution of answers to the question "What language do you use when communicating with members of your family?" in South Kazakhstan region, %

Another situation is in Atyrau oblast, where the number of the Kazakh population is close to an absolute majority. The number of non-Kazakh population here has decreased significantly due to intensive emigration.

Linguistically it is seen from Table 2 that the sample for the rural areas does not contain Russian and other ethnic groups. This is due to the fact that among the non-Kazakhs in this region the urban population dominates. The survey shows that 25% of Russians use the Russian and Kazakh languages in equal measure. This is the highest figure among all surveyed oblasts of Kazakhstan. Atyrau oblast is the leader in respect of kazakhization not only in record management but also in other spheres of public and private life.

	Ethnic groups	The Kazakh language only	Mainly The Kazakh language but sometimes the Russian language	Both the Kazakh language and the Russian language	Mainly the Russian language but sometimes the Kazakh language	The Russian language only	Other language
City, town	Kazakhs	67,0	24	4,9	3,2	0,8	0
	Russians	0	0	25,0	13,9	61,1	0
	Others	0	0	12,5	12,5	33,5	37,5
Village	Kazakhs	100,0	0	0	0	0	0
	Russians	0	0	0	0	0	0
	Others	0	0	0	0	0	0

*Table 3 - Distribution of answers to the question "What language do you use when communicating with members of your family?" in Atyrau region, %*

Pavlodar region has a number of geo-demographic characteristics, which significantly affect the ethno-linguistic identity of the population. First, it is characterized by a predominance of the urban population (64%). Second, among all nationalities (or ethnic groups) the largest share of the total population is Kazakhs – 48.8% and Russians – 37.9% [14]. Third, geographically Pavlodar region borders on one side with Russia, on the other side - with the urban areas of the country - East Kazakhstan, Karaganda, Akmola and North Kazakhstan.

Distribution of answers of respondents in Pavlodar region presented in table 4 indicates a significant influence of the Russian language especially on the Kazakhs urban areas, where Russian, and Kazakh languages are spoken by 26.6% of respondents-Kazakhs, and 20.8% of Kazakhs speak mostly Russian, but sometimes Kazakh. Only 13.9% of Kazakhs speak only the Kazakh language. Among all the investigated regions, the lowest rate is for respondents-Kazakhs. Attention is drawn to the fact that rural Russian respondents in the

vast majority 100% speak Russian only, whereas among urban Russians 9.7% speak only the Kazakh language and 3.2 % speak equally both Russian and Kazakh.

	Ethnic groups	The Kazakh language only	Mainly The Kazakh language but sometimes the Russian language	В равной мере и русский □ и казахский	Mainly the Russian language but sometimes the Kazakh language	The Russian language only	Other language
City, town	Kazakhs	13,9	37,0	26,6	20,8	1,7	0
	Russians	9,7	0	3,2	0	87,1	0
	Others	0	14,3	14,3	14,3	28,6	28,6
	Russians	0	0	0	0	100,0	0
	Others	0	0	0	0	0	0

Table 4 - Distribution of answers to the question "What language do you use when communicating with members of your family?" in Pavlodar region, %

Karaganda region is located in the center of the country and borders the Northern, Southern, Eastern and Western regions of the country. Here Kazakhs make up 44.68 %, Russians - 39.17%. With a significant similarity in the numerical representation of the Kazakh and Russian ethnic groups with Pavlodar region (48.8 per cent and 37.9%, respectively), there are some peculiarities in the language situation. In Karaganda region, more than a third of respondent-Kazakh citizens and more than half of villagers use only the Kazakh language in everyday life. In villages there is practically no Kazakh family, where the Russian language is used exclusively. Karaganda oblast has a high level of migration mobility of the population from rural to urban areas, where Kazakhs are actively presented. As a result, in aggregate 61.3% of respondents-Kazakhs in urban areas communicate only in Kazakh or mainly in the Kazakh language (table 5).

	Ethnic groups	The Kazakh language only	Mainly The Kazakh language but sometimes the Russian language	Both the Kazakh language and the Russian language	Mainly the Russian language but sometimes the Kazakh language	The Russian language only	Other language
City, town	Kazakhs	38,8	22,7	21,6	12,1	4,1	0
	Russians	0	0	17,4	8,4	83,0	0
	Others	0	0	0	54,6	41,0	4,6
Village	Kazakhs	54,8	38,4	5,5	1,4	0	0
	Russians	5,9	5,9	11,8	17,6	58,8	0
	Others	0	14,3	28,6	42,9	14,3	0

*Table 5 - Distribution of answers to the question "What language do you use when communicating with members of your family?" in Karaganda region, %*

As for East Kazakhstan region the feature of urban sector here is the fact that two big cities of Ust-Kamenogorsk and Semey are diametrically opposed in the numerical representation of the Kazakh and Russian ethnos. Thus, in Ust-Kamenogorsk there is 67.2% of Russians and 27.5% - of Kazakhs, while in Semey - 67.3 per cent of Kazakhs and 27.9% - Russians. This is probably why the distribution of responses regarding the use of the Kazakh and Russian languages are diametrical. The vast majority of Russians both urban and rural use "only Russian language" (92.8% and 92.1%, respectively). More than a third of Kazakhs of both the town and village use only "Kazakh language" (32.8% or 32%, respectively). As for representatives of other ethnic groups, there is the predominant use of the Russian language in urban and rural areas due to the broad representation of Slavic ethnic groups in the oblast (table 6).

	Ethnic groups	The Kazakh language only	Mainly The Kazakh language but sometimes the Russian language	Both the Kazakh language and the Russian language	Mainly the Russian language but sometimes the Kazakh language	The Russian language only	Other language
City, town	Kazakhs	32,8	31,9	19,0	12,9	3,4	0
	Russians	0	0	5,2	1,0	92,8	1,0
	Others	0	10,0	0	20,0	70,0	0
Village	Kazakhs	32,0	19,6	16,5	15,5	16,5	0
	Russians	0	5,3	2,6	0	92,1	0
	Others	0	25,0	0	0	75,0	0

*Table 6 - Distribution of answers to the question "What language do you use when communicating with members of your family?" in East Kazakhstan region, %*

In the cities of the Republican value (Astana and Almaty) we observe the following situation. In the northern capital the respondents-Kazakhs predominantly use the Kazakh language. The percentage of those who communicate only in Kazakh and mainly in the Kazakh language is up to 63.3 here. While in the southern capital the use of the Russian language dominates. This, of course, may be due to the numerical predominance of the Kazakhs in Astana (72.8% - Kazakhs, 17.4% of Russians); in Almaty, Kazakhs account for 51%, Russians - 33%. In addition, the internal migration to Astana is the attractor for both the urban and rural population of the country. In the light of these trends, Astana can become the center of national/ethnic revival (table 7).

City, town	Ethnic groups	The Kazakh language only	Mainly The Kazakh language but sometimes the Russian language	Both the Kazakh language and the Russian language	Mainly the Russian language but sometimes the Kazakh language	The Russian language only	Other language
Astana	Kazakhs	39,4	23,9	25,7	9,2	1,8	0
	Russians	5,7	7,5	3,8	17,0	66,0	0
	Others	9,1	9,1	13,6	22,7	45,5	0
Almaty	Kazakhs	19,4	17,3	27,6	25,5	10,2	0
	Russians	1,3	3,8	3,8	6,3	85,0	0
	Others	0	0	0	40,0	40,0	20,0

*Table 7 - Distribution of answers to the question "What language do you use when communicating with members of your family?" in Astana, Almaty, %*

In the opinion of Kazakhstani political scientist Kadyrzhanov R., " Dominance of the Russian language in Kazakhstan is unacceptable for rural Kazakhs and today's migrants from the countryside into the city, for whom the Kazakh language is the main means of verbal communication...Another sector of the Kazakh ethnic communities – urban Kazakhs born and raised in Russian-speaking environment and for whom the Russian language is the main and natural means of communication, - agree to some extent with the dominant position of the Russian language in Kazakhstan. Thus, there is an obvious disagreement and even contradiction in the issue related to the dominance of the Russian language in Kazakhstan inside the Kazakh people today. It is hard to say today how to deal with this contradiction." [20, p.27].

It should be noted that the language identity of the respondents-Russians as the sociological research shows is more stable than that of the respondents-Kazakhs. Ethnic and civil identity of Russians is

quite variable depending on the ethnic and cultural composition of the population in the regions of Kazakhstan. In addition, as it is seen from the results of the analysis of the linguistic situation the higher ethnic solidarity of the titular nationality is the greater is ethnic solidarity among Russians.

To date, the specific weight of only six ethnic groups exceeds the threshold of 1%. They are Kazakhs (65%), Russians (21.8 percent), Uzbeks (3.0 per cent), Ukrainians (1.8%), Uighurs (1.4 per cent), Tatars (1.2%). The demographic impact of European ethnic groups each year decreases and approaches zero. Statistical indicators of changes in the ethno-demographic structure of the population of Kazakhstan may also be a sign of indigenization companies. Ethno-demographic processes in Kazakhstan have led to the fact that Kazakhs have become the ethnic majority (table 8).

	1989	1999	2009	2012
Kazakhs	39,7	53,4	63,1	65,0
Russians	37,8	29,9	23,7	21,8
Uzbeks	2,0	2,4	2,9	3,0
Ukrainians	5,4	3,7	2,1	1,8
Uigurs	1,2	1,4	1,4	1,4
Tatars	2,0	1,7	1,3	1,2
Germans	5,8	2,4	1,1	1,0
Others	6,1	5,1	4,4	3,0

*Table 8 - Ethnic composition of Kazakhstan's population according to the censuses of 1989 and 1999, 2009, %*

*Source: Statistical compendium of selected indicators of the all-Union population census 1989, Alma-Ata, 1991. - p 7-70; national content of population of the RK. Volume 1. The results of the population census of 1999 in the Republic of Kazakhstan. Almaty, 2000. - pp. 6-8; the results of the census of the population of the Republic of Kazakhstan 2009; Ethno-demographic Yearbook of Kazakhstan. The statistical compilation. Astana, 2013. P. 7-8*

It should be noted that in Kazakhstan the most numerous ethnic groups have settled unevenly. It is possible to detect clearly delineated habitats.

In the context of formation of national identity the issue of interethnic interactions occupies a special place. It is one of the important indicators of integration of civic-state of the nation as a whole. The following table 9 shows the distribution of respondents' answers to the question "What are the relationships of people of different nationalities at your place of residence?"

Ethnic groups	Friendly	Calm	Not always friendly	Tense, conflict	Difficult to answer	Miss
Kazakhs	39,0	39,9	8,8	0,5	1,4	0,5
Russians	39,3	46,7	8,9	0,7	4,4	0
Others	35,7	64,3	0	0	0	0
All groups	39,0	43,4	14,4	0,6	2,5	0,3
Kazakhs	51,9	47,1	0,7	0	0,3	0
Russians	85,7	14,3	0	0	0	0
Others	75,0	25,0	0	0	0	0
All groups	54,7	44,3	0,6	0	0,	0
Kazakhs	59,9	28,4	6,8	0,9	3,6	0,5
Russians	29,2	50,0	8,3	0	12,5	0
Uzbeks	61,7	23,4	8,5	2,1	4,3	0
Others	40,9	45,5	4,5	4,5	4,5	0
All groups	56,5	30,5	7,0	1,3	4,4	0,3
Kazakhs	47,9	35,0	12,5	1,3	3,	0
Russians	60,0	25,7	2,9	0	11,4	0
Others	42,9	14,3	14,3	0	28,6	0
All groups	49,3	33,3	11,3	1,1	5,0	0
Kazakhs	55,8	33,7	7,4	0,6	2,5	0

Russians	44,7	38,3	10,6	3,2	3,2	0
Others	57,9	36,8	5,3	0	0	0
All groups	52,2	35,5	8,3	1,4	2,5	0
Kazakhs	51,4	34,9	11,0	0,9	1,8	0
Russians	58,5	34,0	5,7	0	1,9	0
Others	59,1	40,9	0	0	0	0
All groups	54,3	35,3	8,2	0,5	1,6	0
Kazakhs	43,9	52,0	2,0	0	2,0	0
Russians	60,0	35,0	1,3	1,3	2,5	0
Others	40,0	60,0	0	0	0	0
All groups	50,8	44,8	1,6	0,5	2,2	0

*Table 9 - Relationship of people of different nationalities in their place of residence, %*

Thus, respondents showed a certain restraint, assessing the degree of conflict potential of interethnic relations in Kazakhstan. Among the whole population surveyed in the country 88.7 per cent of respondents assessed interethnic relationships in the country as friendly and peaceful and 8.6% chose the answers "not always friendly" and "tight, of conflict".

In the regional aspect East Kazakhstan (14.4%), Pavlodar (11.3%) and Karaganda region (8.3%) can be highlighted for the highest percentage of respondents with "not always friendly" answers (among them there are citizens two times more than villagers, Kazakhs and Russians are two times more than other ethnic groups). Among the ethnic groups of the respondents who chose the answer "not always friendly" in South Kazakhstan region there are more Uzbeks. The data presented show that in most multiethnic regions of the country almost every tenth Respondent records interethnic relationships as not positive. While in mono-ethnic territories, for example, in the Atyrau region inter-ethnic relationships are evaluated very positively by the absolute majority.

In the formation of identity of a person's religion takes a special place. The growth of religiosity of people in our society in comparison with the pre-perestroika period is one of the ways of gaining a national identity by the individual.

Regions	Ethnic groups	I am a believer, a member of a community, and observe the customs	I am a believer, but does not participate in religious life	I'm not a believer, but traditionall y hold ceremonies	I'm not a believer, but I respect the religious feelings of believers	I'm not a believer and the enemy of religion	I am indifferent to matters of religion
Eastern-Kazakhstan Oblast	Kazakhs	15,0	71,8	6,6	2,3	2,3	1,9
	Russians	8,1	78,5	4,4	3,0	0	4,4
	Others	14,3	71,4	7,1	0	0	7,1
	All groups	12,4	74,3	5,8	2,5	1,4	3,0
Atyrau Oblast	Kazakhs	2,4	88,6	3,1	3,5	0,7	,7
	Russians	19,0	76,	,0	,0	,0	4,8
	Others	25,0	62,5	12,5	0	0	0
	All groups	4,1	87,1	3,1	3,1	0,6	0,9
Southern-Kazakhstan Oblast	Kazakhs	27,9	57,7	5,0	2,7	0,9	1,4
	Russians	16,7	66,7	8,3	8,3	,0	0
	Uzbeks	40,4	44,7	6,4	,0	,0	0
	Others	45,5	36,4	4,5	4,5	,0	9,1
	All groups	30,2	54,9	5,4	2,9	0,6	1,6

Pavlodar region	Kazakhs	5,4	87,1	4,6	2,1	0	0,4
	Russians	5,7	74,3	17,1	,0	0	2,9
	Others	,0	71,4	14,3	14,3	0	0
	All groups	5,3	85,1	6,4	2,1	0	0,7
Karaganda Oblast	Kazakhs	20,9	58,9	7,4	6,1	0	5,5
	Russians	2,1	56,4	6,4	10,6	1□1	20,2
	Others	15,8	31,6	26,3	15,8	,0	5,3
	All groups	14,1	56,2	8,3	8,3	0,4	10,5
Astana	Kazakhs	28,4	56,0	7,3	2,8	0,9	1,8
	Russians	17,0	54,7	5,7	17,0	1,9	1,9
	Others	13,6	68,2	0	13,6	0	4,5
	All groups	23,4	57,1	6,0	8,2	1,1	2,2
Almaty	Kazakhs	17,3	61,2	8,2	9,2	1,0	1,0
	Russians	15,0	53,8	6,3	8,8	3,8	8,8
	Others	20,0	40,0	0	40,0	0	0
	All groups	16,4	57,4	7,1	9,8	2,2	4,4

Table 10 – Distribution of answers to the question "What is your attitude to religion?", %

From the table it is seen that observed in our measurements in seven regions of the country on the issue of religion, majority of the respondents identified themselves as faithful (83.6%). This figure is the total. The answer is "I'm a believer, but in the religious life do not participate" was chosen by 69% of respondents. However, the number of practicing faithful is much smaller. The answer is "I'm a believer, a member of a community, and observe the customs" was chosen by 14.6% of respondents. Among the unfaithful a higher

tolerance to the religious feelings of others is shown by the respondents from Pavlodar and Karaganda regions. If we talk about a regional perspective, the largest number defined themselves as faithful is observed in East Kazakhstan (86.7%), Atyrau (91.2%), Pavlodar (90.4%), and South Kazakhstan (85.1%). In terms of regions, the largest percentage among non-faithful and indifferent to religious issues made respondents in Karaganda region, about 27.1 per cent, Almaty – 23.5%, Astana – 17.5%.

We also see that respondents in the South Kazakhstan region focus on the observance of religious customs and consider themselves to be a religious community to a greater extent (in comparison with other regions). In the ethnic aspect it is especially important for Uzbeks, Kazakhs and other ethnic groups. It should be noted that the observance of religious practices is on average half time higher among respondents Uzbeks (40.4 per cent), than that of the respondents Kazakhs (27, 9%).

Overall, for the given data, 14.6% of respondents can be attributed to a deeply religious, where Uzbeks are in the majority. The majority of respondents recognize that though they define themselves as faithful, they do not participate in the religious life.

In the framework of religious identity, identification of confessional identity is important (table 11).

Regions	Ethnic groups	To Islam	To Orthodoxy	To Catholicism	To one of the Protestants (Lutherans, Baptist)	To non-traditional for Kazakhstan new religious movements	To other
Eastern-Kazakhstan Oblast	Kazakhs	95,3	1,9	0,5	0,5	0,5	0,5
	Russians	4,4	91,9	2,2	0	,0	0
	Others	57,1	21,4	14,3	0	,0	0
	All groups	59,9	36,2	1,7	0,3	0,3	0,3
Atyrau Oblast	Kazakhs	98,6	,3	,0	0	0,3	0
	Russians	4,8	95,2	,0	0	,0	0

	Others	37,5	37,5	25,0	0	,0	0
	All groups	90,9	7,5	0,6	0	0,3	0
Southern-Kazakhstan Oblast	Kazakhs	96,8	0,5	0	0	0	1,4
	Russians	20,8	70,8	0	8,3	0	0
	Uzbeks	89,4	2,1	0	0	0	0
	Others	54,5	13,6	9,1	4,5	0	0
	All groups	87,0	7,0	0,6	1,0	0	1,0
Pavlodar Oblast	Kazakhs	97,9	0	0,4	0	0	0
	Russians	8,6	82,9	5,7	0	0	2,9
	Others	57,1	28,6	14,3	0	0	0
	All groups	85,8	11,0	1,4	0	0	0,4
Karaganda Oblast	Kazakhs	93,9	0	0	1,2	0	0
	Russians	3,2	61,7	20,2	0	1,1	2,1
	Others	47,4	26,3	,0	0	0	10,5
	All groups	59,8	22,8	6,9	0,7	0,4	1,4
Astana	Kazakhs	96,3	1,8	0	0	0	0
	Russians	20,8	66,0	5,7	0	0	0
	Others	72,7	□2,7	4,5	0	0	0
	All groups	71,7	22,8	2,2	0	0	0
Almaty	Kazakhs	86,7	1,0	1,0	1,0	0	1,0
	Russians	6,3	62,5	12,5	1,3	0	3,8
	Others	60,0	40,0	0	0	0	0
	All groups	50,8	29,0	6,0	1,1	0	2,2

Table 11 – Distribution of answers to the question "If you are a believer or just stick to religious traditions, to what religious movement do you belong to?", %

The results of the study allow making the assumption that faith for the majority of respondents appears to be more likely the ethnic component. There is a strong statistical relationship between the

Kazakhs and Islam, Russians and Orthodoxy. Moreover, such religiosity is not accompanied by strict observance of religious rituals and ceremonies. Confessional self-determination is a consequence of ethnic identity. So 96 % of the Kazakhs, 89.4% of Uzbeks, 56.7% of members of other ethnic groups consider Islam. 75.3% Russian and 23.7% of other ethnic groups consider Orthodox. Among Catholics Germans, Ukrainians, less Koreans and other ethnic groups are often met. 0.2% of Kazakhs, 8.4% of Russians, and 8.2% of other ethnic groups identify themselves as Catholics. In terms of regions, we observe a corresponding picture. In mono-ethnic regions, religious identity is homogeneous respectively. For example, in the Atyrau region (where the Kazakhs make up 91.5 per cent) 90.9% of the population of the oblast consider Islam (table 11).

Thus, the majority of Kazakhs consider themselves Muslims; the majority of Russians identify themselves as Orthodox based on their ethnicity and the fact of birth. The results of the measurement demonstrate a clear association of religious identity with ethnic identity. Interpenetration of religious canons with local traditions and customs, growing trend towards "individualization" and "intimacy" of Islam is observed. Religion for many citizens - a sense of automatic belonging, involvement of people in "their" culture, which is a priori justify even the disregard for the fundamental commandments of religion and not following the dogmas and rituals of faith. It often happens that the religion of modern man is manifested not in the return to Orthodoxy, which presupposes the inclusion of a person in a specific religious community, but in the form of sporadic references to religion.

Despite the high percentage of religiosity, danger of religious extremism disturbs more than one third of respondents-Kazakhs (34.9 per cent).

Thus, ethnicity defines religious identity, at the same time religion, in the opinion of the respondents, is the sign component of their ethnic identity. To the question "What do you think primarily combines the concept of "Kazakh?" only 11.6% chose the answer "religion/Islam". We can conclude that for the majority of the population of Kazakhstan religion is perceived as secular, immanent to ethnic culture phenomenon.

An important condition to maintain the balance of interethnic and inter-confessional interaction and not only is welfare of citizens. Any factors, which are a prerequisite of conflict, might be mitigated by economic prosperity. In this sense, the assessment of well-being is important in the analysis of attitudes.

	Kazakhs	Russians	Uzbeks	Others	All groups
Practically we do not deny ourselves anything.	23,2	22,2	21,3	27,8	23,1
Almost make a living	28,9	33,9	42,6	25,8	30,2
Basically enough, but to buy expensive items you need to borrow	27,0	25,8	21,3	28,9	26,7
On everyday costs is enough, but buying clothes is difficult.	16,2	12,3	14,9	12,4	15
Not enough money, have to borrow	3,9	5,7	,0	5,2	4,3
Undecided	,9	,2	,0	,0	,6

*Table 12 - Assessment of material well-being of the family, in%*

The distribution of estimated private wealth is one of the important indicators of social well-being of population. The table to the left of each row conditionally designated alphabetic equivalents (from "A" to "E") for various assessments of material well-being (table 12).

- categories "A" and "B" can be attributed to the relatively well-off population group in the conditions of Kazakhstan (53.3%);
- a category "C" - to the middle-income group (26.7%);
- a category "D" - to low-income group (16.2 percent);
- a category "E" - to the poor group (3.9 percent).

Of course, the self-identification of respondents in the economic stratification is subjective. In addition, during the field study one of the limitations faced by interviewers, was the reluctance of most of wealthy people is to let strangers in the house/apartment. Thus, potential respondents with high income, as well as homeless ones, were not represented in the sample. In addition, among the

respondents to this question were those who significantly lower their standard of living and those who have it inflated. Practice shows that these deviations cancel each other out. Therefore, the sample satisfactorily represented the choice of interviewees' responses less extreme positions.

In the estimates of the respondents' material situation of their families there is a regional differentiation. Among the regions with a large number of low-income categories there is South Kazakhstan oblast, where a quarter of respondents rated their financial well-being quite low. The following is Atyrau, here the fifth part of the respondents assessed their situation as unsatisfactory. Data for Karaganda and Pavlodar regions is contiguous with these indicators.

To study the economic stratification of contemporary society, which would include the maximum number of significant causal indicators the development of an integrated indicator can be necessary. This integral index should be transformed into a ratio/index, through which a picture of stratification can be more adequately presented. Thus, it is advisable to rely not on a single criterion but on multi-dimensional indices, taking into account a broad range of indicators. In this sense, the coefficient (indicator) will be different from indicators of economic and social statistics.

Despite the simplified question about the indicator of self-identification of welfare, the results on this issue show no threat of pauperization of society.

According to respondents, among the main threats facing society and government in the first place is corruption.

	Kazakhs	Russians	Uzbeks	Others	All groups
Corruption	69,9	71,5	66,0	74,2	70,4
The decline of culture	13,1	13,1	14,9	14,4	13,2
The interference of other countries in the internal politics of Kazakhstan	25,8	22,6	14,9	20,7	24,7
The decline of morality	20,2	19,5	12,8	16,5	19,6
The absence of a national idea	14,9	7,9	8,5	14,4	13,1

The economic crisis	32,0	34,6	10,6	28,9	31,9
Religious extremism	37,9	25,6	31,9	26,8	34,3
Environmental degradation	35,5	37,6	29,8	32,0	35,6
The decline in the quality of education	24,4	26,7	23,4	20,6	24,7

*Table 13 - What do you think are the most important threats facing Kazakhstan today? (%)*

Overall, 70.4% of respondents consider corruption as the greatest single threat faced by the country. For more than one third of respondents mostly political, environmental and social issues are alarming (see table 13). Hence, most of the population expects the state to maintain political stability in the country, find solutions to environmental problems, employment problems, and fight corruption and violation of the law.

As it can be seen from table 14 people associate hopes for strengthening the overall moral climate in the country with the law strengthening (51.5%), with welfare growth (59%).

	Kazakhs	Russians	Uzbeks	Others	All groups
With the strengthening of the law	51,1	52,9	46,8	51,5	51,5
With the growing prosperity of the people	61,5	54,1	51,1	49,5	59,0
With the development of civil society	27,0	29,6	19,1	28,9	27,5
With the strengthening of the role of religion in society	9,7	5,9	12,8	4,1	8,6
With the growing role of the state	22,8	22,4	23,4	26,8	22,9
With the strengthening of the power of the political leader of	11,6	11,8	6,4	10,3	11,5

the country					
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*Table 14 – Distribution of answers to the question "What do you personally think is going to strengthen the overall moral climate in the country?" %*

In relation to the main trend of socio-cultural development of Kazakhstan, the respondents gave preference not to the spread of Western values, but to the revival of traditional culture. In the national context, among those who evaluate positively the spread of Western values are 14.3% of Kazakhs, 12.8% of Uzbeks, 31% of Russians, and 29.9 per cent of other ethnic groups.

	ethnic groups	positive	tolerable	negative	indifferent	miss
The spread of western values	Kazakhs	14,3	36,7	35,5	12,6	0,8
	Russians	31,0	40,3	15,8	12,9	0
	Uzbeks	12,8	53,2	29,8	2,1	2,1
	Others	29,9	43,3	13,4	12,4	1,0
	All groups	18,9	38,3	29,7	12,4	0,7
The revival of national traditions and customs	Kazakhs	73,8	19,0	3,6	3,1	0,4
	Russians	65,8	22,2	2,7	9,3	0
	Uzbeks	44,7	46,8	6,4	0	2,1
	Others	57,7	35,1	2,1	5,2	0
	All groups	70,5	21,3	3,4	4,6	0,3
The revival of religious traditions	Kazakhs	45,3	31,0	15,4	7,6	0,6
	Russians	42,5	27,6	10,6	19,2	0
	Uzbeks	57,4	29,8	8,5	2,1	2,1

	Others	42,3	41,2	7,2	9,3	0
	All groups	44,8	30,7	13,8	10,3	0,5

Table 15 - How do you feel about the following phenomena in the society?

In the context of the results the concept identification of «Kazakhstan patriotism" by respondents is interesting. Respondents come up with an emotional assessment to the definition of patriotism, not highlighting its pragmatic nature. So, 65.8% of the respondents define the concept of "the Kazakhstan patriotism" as the "pride of their country, due to its authority" and 56.6% as a "willingness to stand up to its defense". And only a third of respondents have chosen to define it as «desire to work better for the good of the Motherland" (table 16).

	Kazakhs	Russians	Uzbeks	Others	All groups
Pride for their country, for its credibility	65,1	69,5	42,6	69,1	65,8
Willingness to stand up to her defense	60,0	45,9	74,5	49,5	56,6
The desire better to work for the good of the Motherland	31,3	26,9	34,0	24,7	□0,0
Material and spiritual wealth	11,9	20,6	6,4	21,6	14,3
The feeling of superiority of their nation	9,2	8,6	6,4	4,1	8,8
Aspiration to help members of their nationality	7,6	11,3	6,4	8,2	8,5

Table 16 - What constitutes "Kazakhstan patriotism", in your opinion?

To the question "How confident are you in your well-being in the future?" answers were distributed as follows. In all the area among the respondents, 72.7% are sure, about 6.8% are not sure; among them are Kazakhs – 5.2%, Russians - 11.3%, Uzbeks – 6.4%,

the others - 8.2%. Among undecided there are 18.7% of Kazakhs, 25.8% of Russians, 12.8% of Uzbeks, 18.6% of the others. Confidence/insecurity may be psychological factor of potential migration especially for non-autochthonous population.

The concept of "potential migrants" is, of course, more subjective than "migration". It implies only the possibility/probability of emigration, which is not yet a reality. Depending on various factors of economic, political, cultural and etc. the number of potential migrants who can make the final decision to stay or leave or try to leave with possible favorable conditions for return may increase or decrease. As a rule, it more affects those who intend to return to their historical homeland, that is, those who have a "migration focus". As for the indigenous population, in our case the Kazakhs, in the context of integration and globalization processes, a certain part of them, mainly young and middle-aged people, with experience of meeting other cultures and knowledge of foreign languages, are hypothetically ready to emigrate. However, the difficulty for the potential migrant-Kazakh is the controversial migration mentality. On the one hand, in an open society he is philosophically integrated not only into the space of Kazakhstan society, but also into the world one. On the other hand, historical roots, traditions and family act as a deterrent to migration preferences. Another important factor stimulating migration is a territorial one. Theoretically speaking, the respondents who chose the answer "not yet, but it is possible" can be described as potential migrants (table 17).

Regions	Ethnic groups	Yes	Not yet, but it is possible	No	Difficult to answer	Miss
Eastern-Kazakhstan Oblast	Kazakhs	1,9	7,0	88,7	1,9	0,5
	Russians	4,4	26,7	65,2	3,7	0
	Others	0	35,7	64,3	0	0
	All groups	2,8	15,5	79,0	2,5	0,3

Atyrau Oblast	Kazakhs	2,8	1,0	95,8	0,3	0
	Russians	0	0	95,2	4,8	0
	Others	0	0	100,0	0	0
	All groups	2,5	0,9	95,9	0,6	0
Southern-Kazakhstan Oblast область	Kazakhs	2,3	11,3	85,6	0,5	0,5
	Russians	0	45,8	37,5	16,7	0
	Uzbeks	8,5	17,0	72,3	2,1	0
	Others	18,2	27,3	40,9	9,	4,5
	All groups	4,1	15,9	76,8	2,5	0,6
Pavlodar Oblast	Kazakhs	4,6	17,1	59,6	17,9	0,8
	Russians	8,6	48,6	11,4	25,7	5,7
	Others	0	28,6	28,6	42,9	0
	All groups	5,0	21,3	52,8	19,5	1,4
Karagangy Oblast	Kazakhs	3,1	5,5	87,7	3,1	0,6
	Russians	6,4	28,7	60,6	4,3	0
	Others	0	15,8	84,2	0	0
	All groups	4,0	14,1	78,3	3,3	0,4
Astana	Kazakhs	7,3	22,0	64,2	6,4	0
	Russians	18,9	20,8	56,6	3,8	0
	Others	13,6	27,3	54,5	4,5	0
	All groups	11,4	22,3	60,9	5,4	0
Almaty	Kazakhs	3,1	21□4	68,4	7,1	0
	Russians	13,8	28,8	50,0	7,5	0

	Others	0	20,0	60,0	20,0	0
	All groups	7,7	24,6	60,1	7,7	0

*Table 17 – Distribution of answers to the question "Are you going to leave Kazakhstan?"; %*

The population living in the border areas has more chances for the so-called "trial" of emigration. The neighboring country is "at hand", why not to try? However, there is one subtlety to be noted. National and ethnic identity of the population of border areas depends on many factors, including historical one. In some localities citizens of Kazakhstan may identify themselves as representatives of another country, their historic homeland, legitimizing such presentation of the historical past. For example, residents of border villages in East Kazakhstan region show weak immigration sentiment, believing that "we are already here at home", whereas non-autochthonous population living far from the historical homeland, shows more interest in terms of emigration. This probably explains relatively high percentage (45.8%) of respondents as a potential Russian migrants living in South Kazakhstan region.

Analysis in terms of regions, according to national groups shows that the boundary of the migration potential among Kazakhs ranges from 1% (Atyrau) to 17.1% (Pavlodar region); among Russians– from 0% (Atyrau) to 48.6 % (Pavlodar region). Among the areas included in the category of high migration potential for Russians there is Pavlodar region (48.6 per cent), South Kazakhstan (45.8%), Karaganda oblast (28.7 %). In general, in all regions 5% of the respondents responded affirmatively that they intend to leave the country, 15.3 percent of respondents replied that they do not intend, but it is possible, with 5.6 % of respondents unable to answer anything to this question. Among decided in the intention to leave the country at the moment are predominantly Russian respondents of Astana, Almaty and Pavlodar regions.

Kazakhstan is a pattern of contradictory and hybrid heritage of the Soviet multinational education. The Kazakhs of the Northern and Southern, Eastern and Western regions of the country have had and continue to have social and cultural differences.

Many experts are arguing about the effects of globalization which involves the convergence of cultures of nations and ethnic groups and erasing traditional boundaries. However, globalization leads simultaneously to erosion of ethnic and cultural identity as well as intensification of the processes of regionalization, traditionalization, etc. In modern society, different, sometimes competing trends of social changes resulted in the complication of structure and the expansion of the boundaries of ethno-cultural identity co-exist. Cognitive and axiological contexts are various. It is difficult to identify any stable forms of identity. It is difficult to predict at what point, under what conditions the modern man with multiple identities will prefer one of them (national, religious, professional or any other ones). Absorbing both the traditions of national and cultural identity, and movable cultural stereotypes of post-modern socio-cultural space, modern Kazakhstan is an arena of confrontation of different interest groups. Kazakhstan society is becoming culturally, socially, demographically, regionally heterogeneous. The results of the survey demonstrate the coexistence and dominance in certain regions and strata of different types of solidarity: ethnic, social, territorial ones, etc. For example, in some matters the views of the Kazakhs of the North and South of the Kazakhs converge, in other matters - diverge. Some respondents demonstrate a loss of connection with the culture of the own ethnic group, others - emphasize emotional connection with the traditions and peculiarities of the own culture, absolutizing the value of their native culture as the only possible one. The cultural borders are sometimes found within one ethnic group or one religion. And more interesting is not even how much difference is, for example, between Kazakhs and Russians, as the mismatch of ethnic identity among Kazakhs or among Russians. Thus, the more fruitful can be the following distinction: traditional Islam / non-traditional Islam, Kazakh-speaking / Russian-speaking Kazakhs, Russians of the South / Russians of the North, etc.

Multivariate analysis shows systematic effects of regional variables in shaping ethnic boundaries. The basic topology of the boundaries is consistent with the effects of processes of social identity and status characteristics of the various ethnic target groups

in all regions. The results of the study show that ethnic boundaries can be independent of objective generalities and may change depending on the context.

To date, the country has identified key strategies of national-state construction and relevant model of national identity. This is the strategy of "civic nationalism" aimed at the formation of a single Kazakhstan nation, being integrated from a variety of ethnic groups. And there is the strategy of "ethno-cultural nationalism," focused on the development of ethnic identity. It should be noted that the second strategy dominates over the first one. The Kazakhstan society reacts differently to the position of the state concerning language policy, defining it as a contradictory one. "On the one hand, the state supports kazakhization, on the other hand, in the modern state there must be equality of citizens approved by civic nationalism, regardless of the ethnicity. In modern conditions of Kazakhstan it means the use of the Russian language in the sphere of internal communication... this leads to uncertainty with the formation of national identity of modern Kazakhstan.

In implementation of language policy in the Republic it is necessary to consider a regional specificity. Language planning should not be based solely on the results of census and statistics, but also on the results of a representative sociological research in all regions of the country.

Zone ethnic accommodation remains the same: Kazakhs have settled mostly in the South and West of the country, Russians - in the North — East.

It is necessary to investigate the ethnic situation in Kazakhstan society multi-dimensionally, including both objective (financial situation and income, occupation, age, education, place of residence etc.) and subjective (identity, values, etc.) characteristics. Cultural and status differences should not be replaced. In fact, much is associated with the listed internal and external factors. A huge range of people of different ethnic groups belongs to different segments of society. It is always as heterogeneous, as heterogeneous is self-determination of individual groups in it.

Conditions for the rise of the "degree" of tolerance between different ethnic groups in all spheres of society are needed to be maintained and developed.

The actual solution of problems leading to social tension in the context of formation of national identity is systematic monitoring of various sociological aspects of the ethnic factor, the independent variables that may have a strong correlation with the latter.

It is necessary to create conditions for cultural balance between different ethnic groups and at the same time to preserve identity of national cultures. When making decisions, public opinion should be more than ever before taken into account. In order to maintain political stability in Kazakhstan, it is imperative to show further decisive action against corruption. In the field of human capital development investment is required, not only from the side of the state but also from private businesses.

Before gaining its independence Kazakhstan was perceived as one of the regions of the Soviet Union. In the post-Soviet period there is the trend of differentiation of regions within the country, which leads to cultural distancing stereotypes in the public consciousness of citizens of Kazakhstan. Within a vast space Kazakhstan is characterized by territorial dispersion, which problematizes the formation of Kazakh identity. The predominance of regional identity in a hierarchy of other identities can have a negative impact on the process of national identity formation and consolidation of the society.

## **CHAPTER 2. THE EPISTEMOLOGICAL PRECONDITIONS OF RESEARCH OF A PHENOMENON OF NATIONAL IDENTITY**

### **2.1 Methodological matrix of understanding of the phenomenon of nation in the humanitarian discourse**

Today, in the conditions of active transformation processes taking place in the world (modernization, globalization, and multiculturalization) among the number of serious conflict zones there is the problem of ethnic identity, formation of national mental maps. All of this has brought to life a number of serious phenomena, requiring not only analysis, but also a speedy resolution. Among the most acute problems not only in Kazakhstan but also in the entire global community is the growing incidence of ethnic conflicts and contradictions, caused, in some cases, by exacerbation of nationalism and internal separatism. In this regard, analysis of specific manifestations of nationalist attitudes, as well as their comparison with the issue of patriotism is important. Close attention of social scientists to this phenomenon of public life, the multiplicity of approaches and assessments, the polemical nature of many studies on the topic of nationalism is due to the pervasiveness of nationalism, its diversity and mobilizing potential.

The word "nation" is of Latin origin and originally meant ideas about kinship. It is derived from the past participle of the verb "nasci" which means "to be born". Hence, there is Latin noun "nationem", which means "breed" or "race". The terms are used to refer to human communities (such as race or class) and have polysemantic potential, and the term "nation" is of no exception. In the medieval universities "nationem" designated student fraternities. But when at the end of the XIII century this word was introduced into English, it was used in its original sense to denote a kinship group. However, by the beginning of the XVII century a nation meant the country's inhabitants regardless of ethnic and territorial belonging and, thus, has become synonymous of less specific human categories such as people or citizens.

In the West this practice to consider the nation and the state as synonyms is widespread today — hence there are such combinations as the United Nations, national security, national interests, national team, and even (in India) - "national weather" meaning the weather situation across the country. From this point of view, the number of Nations coincides with the number of States members of the United Nations. The second meaning of the term — the people, and in this sense, the term nation can designate different human groups. 11 thousand residents of the States of the island of Nauru in the Pacific ocean, more than 140 million Russians and about a billion Indians who speak hundreds of different languages can be called Nations or peoples.

According to another interpretation, more familiar to the inhabitants of post-Soviet and Eastern European States, people, or nation are identical to ethnic group - at least if its number reaches a certain, although very vague amount, and it is settled more or less compactly on the territory considered as the homeland. From this point of view, Kazakhs and Indians are not the nation, but the multinational civil - political community.

Ethnic interpretation of the nation is reflected in our Constitution beginning with "We, the people of Kazakhstan...». Finally, Indian tribes in North America are traditionally called Nations.

The difference between the two interpretations of the term is that in one case the nation is seen as a civil-political community and in the other case - ethnic (ethno-cultural, ethno-linguistic) community. The concept of the nation as a community of citizens was originally formed in France and the U.S. in the second half of the XVIII century. In the multiethnic Eastern and Central Europe, divided (up to 1871) into numerous principalities, in Germany, Italy, in the Russian and Ottoman empires in the process of national awakening, the concept of nation as an ethno-cultural community became prevailing. It was most clearly formulated by I. Stalin in 1912 and until the late 50-ies of the XX century the Stalin's definition was perceived by Marxist researchers as the undisputed truth. Newest ethnic definitions of the nation's domestic and foreign researchers are not significantly different from the Stalinist definition. Article from

the "American encyclopedia" issued in 1994 shows that the ethnic interpretation of the term essentially has become normative in Western social science. [21]

The juxtaposition of "civil" and "ethnic" Nations in some cases is very arbitrary and not entirely justified: belonging to the "classical" civic nation (French) involves not only the possession of French citizenship, but in fact the knowledge of the French language and belonging to French culture. In other words, the French nation is not just civil-political, but also socio-cultural community. Later this issue will be addressed below in comparison with the "civil (or public)" and "ethnic" nationalism.

In the Soviet society it was decided to divide the nation into a bourgeois and a socialist, however, historians and ethnologists in particular researches went beyond the scope of the class interpreting, and linked the formation of modern nations with the processes of ethnic development in the context of general modernization. A similar concept of historical and cultural determinism is held by many foreign researchers. This direction is represented in the scientific works of K. Deutsch, E. Smith and W. Connor.

K. Deutsch ties the emergence of nations primarily with the development of communications within ethno-cultural areas. The concept is based on a rich factual material (mainly European) which covers all the main aspects of process of formation of nations and compares favorably with fashion ableneo-Marxist approaches, which are characterized by reductionism - the effort to interpret a complex and multifaceted process of formation of nations solely as a result of targeted activities of the "elite" pursuing their own socio - economic interests.

The famous British historian, author of many seminal works on formation of nations and nationalism E. Smith examines formation of nations as a result of the "triple revolution" — qualitative changes in spheres of economy, politics and culture. [22]

In his opinion, the core of these three revolutions was formation of centralized and culturally homogeneous states. By the beginning of the XX century the entire European continent was divided by a network of bureaucratic "rational" states, and concept and practice of state-building were intentionally implanted in the overseas colonial

territories. It is in this crucible (in the European and colonial interstate system) nationalism emerged and a nation was formed.

Since these three revolutions took place with great gaps and their consequences manifested at different times in different places, in different social and cultural environment, "nations" that gradually "evolved", differed in form and content. There were two clearly different forms of "nation": ethnic and territorial. Territorial nation, as can be understood by the term, is based on the awareness of the territory and the consequences of interaction within clear geographical boundaries. Senses of limitation, inclusion and exclusion are of a paramount importance to the community of citizens. Another feature of this concept of nation is its legal aspect. An important feature of this concept is also citizenship. Essentially, it involves a sense of solidarity and brotherhood, emerging as a result of active social and political participation. However, the sense of brotherhood could only be among those whose parents (and perhaps grandparents) were full citizens.

The most important feature of the nation is common culture. It was discovered that the route from the state to the nation was only in the context of implicitly shared meanings and values, shared myths and symbols. Where they did not cause a response of resonance — possibly owing to the rivalry of other values, myths and symbols, — there were cultural boundaries of the nation. In practice, this meant that territorial nations must also be cultural communities. The civic solidarity required a common "civil religion" (shared myths, memories and symbols) transmitted in a standard language through educational institutions.

Thus, the territorial nation became a mass educational event, which had the main goal of cultural homogeneity.

For the East the second route and the concept of nationality — "from state to nation" is more typical. In this way the nation gradually has arisen on the basis of existing ethnic groups or ethnic relations, respectively, it should have said about the "transformation" of ethnic ties and feelings through the national mobilization of territorialization and politicization. In the end, a different concept of nation with elements like genealogy, populism, customs, dialects, and nativism prevailed. The ethnic conception of nation replaces legal

codes and institutions, cementing the territorial nation with customs and dialects. Of course, this does not mean that, in practice, ethnic nations does not have standardized codes and institutions — they're just not as noticeable and less significant to ensure the ideological unity of nation. Instead, ethnic nationalists appeal to the prevailing customs and linguistic ties, which they begin to standardize and develop, elevating the customs into rules and laws and making languages from dialects. In the early nationalism of intellectuals of the Balkans and Eastern Europe linguistic, lexicographic, and ethnographic studies of existing cultures of their chosen "people" were dominated, whose spoken languages began to be perceived now as a repository for national uniqueness, the conditions determining formation and future of nation.

In Eastern Europe and in some parts of the Middle East the ethnic concept of nation played a key role, although it is possible to detect a spatial representation, based on the memories of medieval statehood. This is particularly true in Poland and Hungary and, to a lesser extent, Croatia, Bulgaria and Romania.

The overall conclusion of our brief review of formation of nations in the modern world is that all nations are characterized by the distinctive imprint of both territorial and ethnic principles and components, and all of them are not quite harmonious fusion of the later "civil" and the older "family" models of social and cultural organizations. None of "future nations" can survive without territorial Fatherland or myth of common origin. Conversely, "ethnicity, aspiring to become a nation", cannot achieve the goals, bypassing the general division of labor and territorial mobility, or the legal equality of common rights and duties for all members, i.e. citizenship. The original Western nations could perceive the ethnic elements as self-evident, and therefore their nationalism is focused on the territorial model. Later, however, internal division and external pressure forced Britain and France to reconsider their ethnic bases. In France by the end of the XIX century there was a strong "integral nationalism", opposing cultural and historical unity of France to minorities and ideologies, which were perceived as subversive to the national unity. Conversely, the ethnic movement in the Eastern half of Europe and the Middle East became closer to a "territorial" concept of "civilian"

model. For example, Ataturk and his party turned away from the ethnic pan-Turkism and tried to build a territorial nation — with a compact area, civil rights, unified civil code and a secular political culture or civic religion on the model of Western countries.

This dualism of concept of nation inevitably creates a deep ambiguity in contemporary relationship between ethnic groups and states in which they are included. This ambiguity is inherent in the concept of nation, leading to oscillations between the two poles, nation and state, which it seeks to unite and overcome. Today very few nations have managed to overcome this polarity and achieve a complete coincidence of nation and state. According to the widely known concept of B. Anderson, the nation is due to secularization of public life, influence of "print capitalism" and proliferation of literacy.

The British sociologist E. Gellner considers the nation as the result of purposeful activity of state (especially in enlightenment and education) in the era of industrialization. His approach is not significantly different from Marxist determinism, especially the proximity to the views of Friedrich Engels, who at the time strongly condemned the national awakening of the Czechs and other small nations[23].

In the last decades in most Western countries the most influential is the so-called instrumentalist approach to the emergence of nations. Directly it goes back to the thesis of E. Gellner, formulated in 1964, according to which the nation is nothing like an invention of the nationalists. Developing this idea, the supporters of this concept consider the nation as "artificial constructs", the "invention" of ethnic elites under the guise of which they invented nationalism pursuing their own narrow group or class purposes. The Marxist origin of this concept is obvious - this is easily seen by replacing the word "elite" to "the petty bourgeoisie".

Without fear of exaggeration, it can be argued that nationalism reflects the aspirations of nations (in the ethnic and civil-political sense of the term), represents the modern world's most versatile and common ideology. But it is hard to compare it with such ideological currents like liberalism, conservatism, social democracy, etc. Nationalism does not have its own theory, general tenets, classics,

and it exists not as a general course, but only as a category used to refer to the nationalisms of various peoples, countries and even different socio-political groups.

J. Rosell is considering the ethnic and national factor not only as a tool of ideology, but also as a means of identification. "Nationalism in its specific form of ethnic nationalism can transform ethnicity into a new political instrument. Ethnic nationalism leads to the politicization of current and prospective ethnic strata and groups and focuses on the right of a particular ethnic group to political and national autonomy, and creates new political "ethnic conflict". However, nationalism has also a huge attraction for millions of people, encouraging them often to sacrifice even their lives[24,17].

American scientists K. Deutsch and G. Con are considering the emergence of nationalism (and nations) as a natural consequence of social, economic, political and cultural changes that together constitute the process of formation of modern industrial societies. In contrast to this view (and contrary to the warnings of William Connor of the danger of economic reductionism) E. Hobsbawm and other supporters of the instrumentalist approach see nationalism solely as a reflection of class interests or of the ruling groups (if we are talking about state nationalism), or ethnic elites, identified with the petty bourgeoisie. According to this concept, the provincial intellectuals not being able to compete successfully in the labor market with representatives of the dominant group, invent a nationalism to secure a special and reliable social niche with the support of their compatriots. Most concisely, this view was formulated by the American scientist P. Brass: "Ethnicity and nationalism are not "given" but are social and political structures. They are created by elites who use, distort and even manufacture the materials from the cultures of the groups they claimed to represent, to protect their wellbeing or existence or to gain political and economic advantage for their groups and for themselves". [24,29]

The mention of the groups that exist, along with the elites, and, therefore, cannot be considered as created or designed by, deprives this thesis of any logic and meaning. But the main thing is this. In principle, this concept can be confirmed with concrete examples from the history of the national movements of many

countries. In most cases, the formation of a particular nation was preceded by the appearance of works of historical and cultural character, collections of folklore, literary works, clearly aimed at awakening patriotic and national feelings and awareness of their own dignity among the people. But the concept of "artificial creation" is unable to explain why in similar and even identical conditions nationalist "projects" does not always appear, and why in some cases they lead to the emergence of mass national movements, while in other cases they either does not find the response among the general population, or cause a positive reaction centuries later. In the later Middle Ages and in subsequent centuries in different countries, representatives of the subject peoples tried to awaken the national feelings of the countrymen, but only in the XVIII - XIX centuries, and in many cases only by the end of this century, the masses began to perceive nationalist appeals.

To understand the diversity and the reasons for success (or failure) of nationalism is possible, considering it as an ideology and movement that aims to protect national interests, the common denominator of which is the provision of optimal conditions for the existence of nation (regardless of what was meant by that term — civil society, ethnic or any other relatively compactly settled group). Therefore, any nationalism is presented in the form of several streams and has a complex internal structure that includes a specific set of interests (goals, values), symbols, and auto-stereotypes of cultural and historical properties.

As a rule, if there are minimal conditions for expression of different opinions, the variation that best expresses a broad public consensus on the main national values, goals and ways of achieving them becomes the dominant one. In the policy documents of many national movements national goals are usually formulated for all spheres of public life: economic, social, cultural. But in specific situations all too often, national consensus comes down to achieving any one specific goal: the right to use the mother tongue in public life, the achievement of national-territorial autonomy or independence, reunion of separated administrative or state borders, parts of the territory, considered as ancestral parts of the homeland, etc. In the colonial and dependent countries, nationalism was

identified with the liberation, anti-imperialist movement and its ideology, but upon attainment of independence is used as a synonym of patriotism.

E. Gellner, who claimed more than thirty years ago that "nationalism invents nations where they do not exist", in one of his last works admits, "For the average person, the limits of his culture represent if not quite the limits of the world, then at least the limits of its employment opportunities, social acceptability, dignity, effective participation and citizenship. His deepest identity is determined not by his bank account, relationship or status, and the culture of his upbringing. He is a nationalist not because of a throwback, but on the contrary, because of the completely sober, though rarely explicit and conscious assessment of his self-interest." [23, 8]

In today's world, the predisposition of many people to one or another form of ethnic nationalism is often not as irrational as it sometimes seems to its critics, who actually defend the idea of state nationalism without noticing it. Hidden polemic between ethnic and state nationalists has been one of the factors that facilitate objective analysis of one of the central phenomena of modern and contemporary periods.

Nationalism manifests itself in various forms and with different intensity, some of these types are relatively peaceful, like the Czech and Catalan ones, and others are aggressive and closed, as in pre-war Germany or in today's former Yugoslavia. In addition, there is no unambiguous link between ethnic nationalism and exclusivity, as it has been evidenced by the Czech and Catalan movements.

The main thing, the usual opinion is not grasping the very idea of civil nationalism. From the point of view of the affected minorities this kind of nationalism is not as tolerant and unbiased as it tries to represent itself. In fact, it can be as tough and uncompromising as ethnic nationalism. Because civic nationalism requires as the price for receiving citizenship and its benefits, the surrender of ethnic community and individuality, displacement of ethnic religions to the private sphere, marginalization of ethnic culture and heritage of minorities within the borders of the nation state. So French civic nationalism reacted to the black elites and Jews, their culture and heritage was devalued, religion - despised, and ousted from public

life or was suppressed, and ethnicity was taken from them. They were compelled to become black or Jewish Frenchmen to gain citizenship.

Therefore, not only ethnic, but also civic nationalism may require the eradication of minority cultures and communities, on the assumption shared by Marxists and liberals about equality through uniformity, and greater values of "high cultures" and "great nations" in comparison with "low" cultures of small nations. Edifying history of the Western democracies is as demanding and tough - and in practice is ethnically one-sided, - as in non-Western authoritarian states-nations, because it involves the assimilation of ethnic minorities within the national state through the assimilation of ethnic culture of the ruling majority.

According to V. Tishkov, in the framework of the conventional approach two basic forms of nationalism are distinguished: civil (or public) (civic or state nationalism) and cultural (or ethnic) (ethnic or cultural nationalism). The first one is based on the notion of nation as a political community or co-citizenship; the second one sees the nation as an ethno-cultural category, as a community, which has deep historical roots, socio-psychological or even genetic nature.

The first one is often equated with patriotism, but in its extreme political forms can obtain forms of state aggression, chauvinism or isolationism. [25]

The second one, beyond the cultural activities and becoming a political agenda, is for ethnic entrepreneurs the means of providing access to power and resources, and suppresses private strategies and interests, and gives rise to attempts to implement the principle of ethnic state through the usurpation of power by members of one group, through the suppression of minorities, or through secession and the creation of new "national" (ethnic) state.

Domestic academic tradition is largely contributed to the adoption of priority mutually exclusive ethnic identity, nationalization and the institutionalization of ethnicity and political programmatic of ethnic nationalism. None of these concepts in the world of science are used as categories, but if they are used, then only in the civil-political context: the "nationality" as citizenship, "national policy" as a policy of state interests, inter-ethnic relations as

inter-state relations, "mother tongue" as the mother or first foreign language, etc.

State community, as the one with tougher decorated territorial boundaries and fixed citizenship coalition, has more reason to call itself a nation than the coalition based on ethnic identity with its constantly constructed content detached borders and multiple loyalties. The concept of a civic nation is more acceptable for members of a multicultural multi-ethnic political community and less contentious than the concept of the ethnic nation.

Ethno-nationalism, being the antithesis of established human rights civil society, at present, compensates for the lack of democracy and civil allegiance. It can be weakened or eliminated only through the improvement of social conditions of existence and social governance in the framework of the doctrine of cultural pluralism and the principle of "unity in diversity" (the familiar call for citizens of Kazakhstan). [26,112]

As noted earlier, every nationalism is always particular, its dominant period is determined by the short-and long-term goals, first of all, according to the interpretation of the dominant groups. This can explain complex conflicts regarding the understanding of nationalism and its differentiation with patriotism which were unfolded in the former Soviet Union. It is known that the concept of "patriotism" in the years of perestroika was filed in the Pro-democracy mass media as purely negative, if not abusive. But let us try to understand if this case is about patriotism. It is obvious that there is the substitution of concepts. Something we deal with is ordinary nationalism, and, often in the extreme, a historically deep-rooted one.

In this context, one should take into account the effect of psychological defense mechanism. Soviet ideology adopted negative attitudes towards nationalism in mass consciousness. For the majority of people, admission of it to themselves even if this is true, is clearly unacceptable. Then, in the subconscious of the layman there is displacement of uncomfortable, alarming idea and its replacement by a more euphemistical one as patriotism. It is worth noting that a similar substitution of concepts happens quite often in the circles of proKazakh-minded pseudo-patriots, where loud slogans about the

unity of Kazakh people and the importance of developing the native language (Ana Tili), implicitly show signs of negative nationalism against ethnic minorities, as well as against the part of the Kazakh people, who are not particularly fluent in the native language.

However, the psychogenetic nature of the nationalism should be taken into account. Based on the insights of C. G. Jung, V. Rozanov, N. Lossky, V. Dal, N. Bekhtereva, O. Krylova, despite the difference in the objects of their research and ideological positions, the essence of ethnic nationalism at its source can be determined as a deeply slumbering subconscious instinct, due not only to the preservation of the purity of a sort, but a kind of subtle call coming from the depths of the human soul, in the scientific interpretation it is a "chemical voice" coming from memory and embodied in that, on the one hand, - moral, on the other hand, - "autonomous mental" (K. Jung) quality, conscience. Hence, attempts to "fight" this feeling are nothing more than attempts to struggle with human nature. But one knows that nature cannot be fought. It must be understood. And while understanding it one should manage the process.

In the juxtaposition of patriotism and nationalism the statements of D. Likhachev have been frequently quoted, who, by separating these two concepts, stresses that patriotism, "is not even a feeling, it is a most important aspect of personal and public culture of the spirit, when man and all the people rise above themselves and put themselves supra purpose." Nationalism, in his opinion, is "the most difficult of the misfortunes of the human race...". "Like any evil, it lurks, lives in darkness and only pretends that was born of love for their country. And it really was born by anger, hatred towards other peoples, and the part of people who do not share nationalist views". [27,94]

Hence are the conclusions: first, that nationalism is based on feelings of insecurity and inferiority, and second, that "conscious love for people, cannot be combined with hatred towards other nations". But on closer examination there are some issues arisen.

Even in the context of domestic traditional interpretations of nationalism as a negative phenomenon that, as it has been noted above, is not peculiar to the Western tradition, for example, if an individual in certain conditions is able to "rise above himself", people

can only realize themselves by themselves, and so to distinguish themselves according to the known principle of "friend or foe"; rising of someone above oneself means, if not to resort to a positive allegory, with a high probability, losing "oneself." Or, how is it possible to deny the connection of love and hate in the same subject? Man is not a machine that does not allow the program such a significant contradiction. He is much more complex and contradictory by nature. And contradictions lie at the basis of his motives and actions.

To a certain extent this contradiction is occasionally adjusted by the level of culture, mitigating or exacerbating the manifestation of this contradiction, not eliminating it at all, but rather outlining the rules of etiquette in equilibrium situations, primarily when the parties do not violate certain rules of decorum.

Patriotism is a moral phenomenon and is addressed to the field of human world values that is the basis of moral identity of people and formation of, according to Dmitry Likhachev, their "culture of the spirit." [28,114] Nationalism is an entirely different thing. It is, by nature, rooted in ethno-national sphere and acquires a moral content in it. Clearly manifested at the turn of the XVIII - XIX centuries, in the era of formation of nation-states and the bourgeois revolutions, it played a certain positive role, becoming a unifying force and ally of the nascent Western democracy. Nationalism has given stability and strength to social processes, as it was noted by E. Smith, via ideological constructs of the "common destiny" type but, in particular, through the myth of "historic exclusivity", which as a rule, ensured a long life for ethnic groups. In addition, at the time, only the ideology of nationalism, speaking "on behalf of the pseudo-folk culture... and taking its symbolism from healthy, simple and labor life of farmers, people..." could identify itself with rich and poor. In this sense, according to the just remark of N. Skvortsova, the ideology of nationalism, not only does the state function, but it is politically effective, and enjoys reciprocal support from the masses. Nationalism offers in this attractive package, "...a sense of security and stability in the period of life when the world has lost its integrity, and people cut off from their roots. Thus, the function of nationalism was to create a feeling of wholeness and historical continuity, connection with the

past, to overcome the alienation between man and society, which was brought by a new social order." [29]

However, in the twentieth century, nationalism in its extreme expressions, acquired mostly negative value, often becoming an ally (or tool) of aggressive, tyrannical regimes; which is almost uncharacteristic for patriotism, because of its defensive nature and of simply not being able to serve as collateral aggression.

However, to some extent, nationalism retains its positive significance, because, as experience shows, the era of formation of national states is not yet complete. But, first, East European nationalism, fulfilling a positive function, showed its extreme form and as well as its inhuman face, manifesting itself in pressure on titular peoples on ethnic lines.

Secondly, it is manifested according to the wise comments of many researchers, when weapons become much more lethal and wars are much more devastating. In the modern era nationalist motives (usually not being stably expressed) have become much more dangerous. Therefore, we can agree with R. David and other researchers that "the ideas of Herder or nationalism of Mazzini and Garibaldi and ethnic conflicts in Eastern Europe have nothing in common". [30]

In our opinion, true patriotism and nationalism have much in common in human life, they are ethically linked. Patriotism means to love one's ethnicity and respect other ethnic groups; it is about awareness of dependence of one's own personal destiny not only on oneself, relatives, loved ones, but also on the fate of the country and its people as a whole. One of the main conditions of stable existence and development of any state is the ideology of patriotism.

The content of patriotism in modern Kazakhstan acquires a particular status; its content is determined by the particular concrete historical characteristics. The analysis of the essence of patriotism in this context requires allocation of its content, first, sensuous – emotive and rational levels; secondly, comparison political - ideological and moral characteristics of its manifestation. As an ideology, the principle of patriotism took shape in the era of formation of nations and national cultures. For the Kazakh ethnic group, the idea of patriotism includes a historiosophical perspective,

the issues of the Kazakh national identity. Of many definitions of patriotism an attribute of the spirit should be important. Patriotic and national feelings are inextricably linked. Patriotic feelings are developed sense of national pride, love for the country, knowledge of its traditions, characteristics, resources, history.

Patriotic consciousness does not alienate itself from national values and realities, as well as the patriotic movement never isolates itself from the integrity of the national people's existence. Therefore, it is possible to define patriotism as a way and a form of national consciousness and patriotic movement, as a way of implementing national interests of the people. Patriotism is not opposed to a person's awareness of their membership nor their ethnicity, nor to all of humanity. So if self-love and love for one's neighbor can be without love for others, real love for others cannot be without love of neighbor, and, therefore, without a sense of patriotism. Therefore, the path for humanity is impossible without love for the country.

Negative attitude towards patriotism for the country and the people is incompatible with universal human values and norms, without respect for which any community including ethnic one cannot exist. In other words, attacks on patriotism cannot be justified neither by priority of universal values, nor the values of ethnic. It is natural and logical, since patriotism is one of the most important human values. The universal essence of patriotism lies in the fact that patriotic consciousness of citizens is a necessary condition of any stable existence of any country and that patriotism itself is the basis of awareness of the unity not only of this nation but of all mankind.

It should also be noted that the ordinary mass consciousness is a very complex and contradictory picture, which combines realistic, adequate representation of illusion. The truth is distributed primarily on a reflection of the everyday conditions of activity while distortion covers the reflection of underlying trends of social processes.

Based on a psychological level reflection, there is a mechanism of identification, i.e. identification with this community of people and a number of other elementary centripetal psychological formations. The analysis of this psychological mechanism is important for understanding an objective basis for the emergence of incomplete,

inadequate, and sometimes illusory reflection of the Fatherland on the socio-psychological level.

If a patriotic sense only reflects the political and class aspect, then it loses the fullness of the sensual-tangible notions, psychologically deep ties. If it reflects relationship with the nation, nationality, tribe, ethnic group, then patriotism turns into ethnocentrism.

Only in the totality of their political and ethnic parties, patriotic sense acquires the ability to adequately reflect national unity (in its harmonic relationship with humanity) to become the effective motive of not isolation of a particular group but of facilitating progressive development of society.

Inadequate reflection involves, on the one hand, views and feelings, which are addressed to their own community, but on the other hand, - perceptions and feelings in relation to other socio-ethnic communities. In this case, group solidarity translates into a one-sided orientation regarding the values of its "local" community and negative attitude towards the values of "foreign" communities.

The psychology of nationalism finds expression in such feelings as the preference of everything national (ethnic) concerning communication, language and other spheres of public life; idealization of the virtues of its people (from religious preferences to the greatest loyalty to the leader), the inability to critically evaluate qualities of its ethnicity; distorted (pejorative) notion of the other socio-ethnic communities; ethnic prejudice; hostility to all other (or strictly defined) ethnic groups.

The following are inappropriate forms of reflection arising from unilateral identification of the social subject. If primary identification is with nation, people, a tribe, then there appears the phenomenon of ethnocentrism. What is its content? "Psychologically, ethnocentrism is a form of group identity in the form of emotional and absolute accepting of values of their ethnic or national group." In the phenomenon of ethnocentrism, identification with the values of their ethnic group is not accompanied by awareness of civic responsibilities and desire to serve the interests of the nation as it happens in the phenomenon of patriotism.

Nationalist psychology does not occur regardless of national psychology, but it is based on epistemological features of formation of national consciousness. These views, feelings, and related sustainable habits and traditions, moral prohibitions, notions of good and evil, cultural standards form a complex set of elements of mass consciousness. Then, when there is absolutization of national moment, there are manifestations of nationalism. In its extreme form, nationalism and ethnocentrism are deprived of citizenship, they are selfish by nature. They are accompanied by irrational ideas about the social inferiority of other ethnic groups and they are hypertrophically painful to the national feeling, which often obscures the class approach to the evaluation of social phenomena.

At the core of the mechanisms that turn on the national manifestations in the nationalist ones on the socio-psychological level are basic psychological formations - setting and stereotypes, as well as the process of "displacement," through which it becomes possible to direct an emotional reaction to the object, not associated causally with the occurrence of this reaction.

If in the previous century people defined themselves primarily as a representative of the class, the resident of a certain area, a follower of a particular religion, then now the population of most countries is, first of all, characterized by awareness of belonging to a nation or ethnic group. Ethnicity is a specific cultural characteristic of the individual: when finding out his nationality, one automatically correlates him with a specific stereotype. Ethnic stereotypes are very tenacious, often, even among educated people, for the reason that they serve as a guide when communicating with people of other nationalities, relieving the individual from the stress of necessity to find out the personal characteristics of an encountered person of another nationality. In cases when we are dealing with adequate reflection of social processes, consciousness of ethnicity does not oppose identity to other communities, but appears to be a powerful accelerator of social progress.

On the other hand, there seems to be merger of those elements of patriotic psychology that have been allocated in the beginning of this section - ethnic and political ones.

Nationalist psychology formation has a high stability and credibility. The catalysts of nationalist sentiment are a conflict or crisis situation, economic difficulties, when people feel a sense of insecurity or confrontation with an external enemy (this is why creating an "enemy image" is often used as a domestic political goal).

It should be noted that ethnic nationalism is the opposite of not only patriotism, but internationalism. Although patriotism and internationalism differ in its content, they are the same in their relation to the main political positions in this country, to other socio-ethnic communities, to the universal order of social progress, to humanity as a whole. However, when there is absolutization of ethnic (national) moment, contrasting of interests of "their" Fatherland with ones of other communities and universal human interests, it is equally departure from either patriotism or internationalism.

Turning to the issue of nationalism in relation to modern Kazakhstan, it should be noted that the strongest impetus to its development has been given by the process of disintegration of the USSR, which coincides with the "perestroika". And education of independent Kazakhstan gave a natural impetus to the process of formation of the Kazakhstani nation (nation of Kazakhstan). And the most ominous sign is the growing power of identity the people as the Kazakhs, unlike the "others", which means "non-Kazakhs", and, consequently, there is growth of nationalism, in the whole range of its manifestations. The latter circumstance requires explanation, the essence of which boils down to the characterization of the processes proceeding not so much from the notion of people (in this case Kazakhs), but from its role as the overwhelming mass of the backbone foundations of the new nation, given the importance of developing cross-breeding, which basically leads to the formation of a new ethno-type, the transformation of the Kazakhs into Kazakhstan people. On the basis of this merger and emerged closer to the actual XXI century Kazakhstan, as a new ethno-team. Added to this is the significant percent of the population is descended from mixed marriages and the dominant feature of the Kazakh culture, as well as the significance of both Russian and Kazakh languages on the basis of which was formed the national intelligentsia, (after all, most

representatives of science, culture and politics of Kazakhstan are bilingual users).

In the formation of common Kazakh identity should be taken to Kazakhstani nationalism as a natural phenomenon accompanying nation formation process, and unimaginable without, paying, however, attention to its dangerous extreme, and thus to go beyond the current Kazakh tradition to interpret this phenomenon only in a negative spirit, taking into account, on one hand, the process of formation of the Kazakh nation on the basis of dominating the Kazakh core, and on the other hand, there is deepening of identification of the peoples of our country. Kazakhstan, like all large and multinational country, faces the need to empirically, naturally find its own special way, so as not to lose itself. It is necessary to find not "the third way" but its own unique identity ensuring security of ethno-cultural identity.

The relationships between Kazakhs in normal version are assumed to be only as relations between "friend and foe". And the coexistence is realized in three classic forms: a symbiotic one (a characteristic tendency to merge), xenobiotic one (which means complementary and sustainable coexistence of different peoples in their niches), and finally, chimeric one (which is caused by temporary circumstances, and therefore is very conflicted and unstable).

Modern social circumstances require the consolidation of efforts in terms of possible inter-ethnic confrontations. A fragile contemporary existence may collapse in favor of the separatist, nationalist sentiments. Understanding of the question of ethnic identity is important in this sense.

## **2.2. Theoretical formats of attainment identity in national dimension**

Relevance of study of national identity is the unconditional measurement. Identification of itself through awareness as part of ethnic group and ethnicity should not be the basis of rejection of other ethnic communities. The determining factor of this identity should be tolerance towards other ethnic groups understanding them as a coherent cultural and philosophical existence that is not

contrasted, but rather complements the diversity of the total picture of the world.

Currently, there is a wide range of studies of socio-cultural and socio-psychological aspects of identity represented by domestic and foreign scientific schools.

The importance of the study of national identity in Kazakhstan is based on the following assumptions. First, human behavior and its actions largely depend on social positions, and are important not only the objective situation of the social structure, ethnic, occupational, ideological factors, but also the ability of self-determination in a multicultural society, that is, the formation of macro-identity. Second, in a period of structural change in society, there are the ambivalent processes of change of the previously existing identities, the formation of new ones, and reconstruction of identities. Husserl said, "The Identical has continued in his individuation of the essence in the continuous common flow". The ability to preserve attaches reproductive identity; however, identity can serve as the basis, the beginning of a series of social transformations leading to a radical change of the current, original identity.

Desymbolization, the collapse of values, ideals, against the formation of a new independent state, the violation of the integrity of the individual and society lead to the loss of a sense of solidarity, common goals and ideas, resulting in active deformation of the structures of identity; in Kazakhstan the result of all the transformation was the disappearance of the Soviet supra-ethnic identity. The collapse of the USSR and total expansion of the West has led to a proliferation of inferiority complex in the post-Soviet years, to a "stigmatized" identity as one of the phenomena of post-Soviet social and cultural development. According to A. S. Akhiezer, the modern theory of universal Westernization is vulnerable not only from a cultural standpoint as something ignoring the historically formed plurality of cultures, civilizations. It is also vulnerable from the standpoint of the moral mind, demonstrating its willingness to meet the attempts of the powers that be to cut the world by their own standards, ignoring the right of others to preservation of identity.

Supra-national identity of Kazakhstan citizens is characteristic of the ambivalent nature: many of the people of Kazakhstan support

the development of the Institute of the national identity and building a civil society, at the same time there are many unhappy ones who are dissatisfied with the methods and ways by which this development occurs.

The dual, contradictory nature of the Kazakh identity is characterized by conflict of basic models of two value systems: a post-industrial model of Western-style and traditional system of values, characteristic for both Soviet ethnic identity and post-Soviet one. In this regard, Kazakhstan social sciences face the problem of finding methods for the study of supranational identity: on the one hand, it is necessary to understand the nature and content of the considered phenomenon; on the other, it is important to determine the types and degree of its importance in human life and society.

Crisis and collapse of the Soviet ideology and culture have again exposed and ultimately exacerbated the problem of civilizational identity of Kazakhstan, updating diverse potency of its transformation, each of which has its own vector of possible socio-cultural changes. So, the main crisis of modern Kazakhstan, according to some scholars, is not social and not economic one but a crisis of identity. This crisis obstructs "cultivating and fostering ripeness" of the national idea and formation of the subjects of national interests in society, and in the depths of the political elite.

The problem of national identity of Kazakhs is most often raised in scientific publications due to the fact that the analysis of what is happening in modern Kazakhstan processes ascertains the identity crisis as the most important consequence of the collapse of the former state and the source of psychological discomfort of a significant part of the population. The existence of this problem is recognized by both domestic and foreign researchers specializing in various fields of knowledge. Thus, the most important consequence of the collapse of the Soviet Union was the identity crisis of the essential part of Kazakhstan's population, especially people belonging to older age groups. The crisis of the national idea and the fragmentation of cultural identity is a result of the destruction of the backbone foundations of the Soviet identity. Identity crisis has a strong destructive potency, and the most significant danger is the

simplification of the new object identities, which has resulted in the destruction of the unified image of the Fatherland.

Identity crisis can often lead to the selection of the object identity to significantly narrower circle of social communities, more local, and sometimes more marginal. People have lost the sense of Motherland and fill the vacuum with different content, identifying themselves with the religious, ethnic, tribal, professional, and even criminal communities. In conditions of uncertainty and partial destruction of ethnic, national, corporate, professional and social relations at all levels of society, when social model of behavior of individuals and social groups has been lost or deformed, there is a kind of "biological" behavior, the simplification of motivation, on the one hand, and on the other hand, its complexity in connection with a partial reorientation of non-traditional social, ethnic and cultural landmarks.

The crisis of macro-identity in Kazakhstan is accompanied by other psycho-cultural phenomena such as apocalyptic beliefs, ethnic nationalism, national messianism and anti-Semitism, hostility to those who speak the state language poorly and to the inhabitants of the southern part of the country, instinctive xenophobia and homophobia. Add to this the widespread feeling of loss, nostalgia, shame, helplessness, fear, grief, and just pointless rage.

Successful reforms are impossible without considering the factor of identity. This is the most important economic question related to the mechanisms of goal setting and strategic planning, formation of new motivational mechanisms, the structuring systems of interests, values.

The very notion of identity is in serious need of a multidimensional study. It is closely linked to the theme of the subjectivity of the modern historical process. As soon as the question about the subject arises, it is followed by the question of identical self-awareness, self-identification. Conversely, the question of identity immediately entails the question of whose identity it is. Simultaneously with large-scale transformation of social structures there is a strong crisis of social and cultural identification and self-identification. [31]

Socio-cultural identity is one of the significant components of anthropological analysis. It becomes more urgent in Kazakhstan in connection with various transformations, which have changed not only the outer frame of social relations and the inner world of man. The implementation of its basic values is through the identification of the individual with real or imagined human community, and through the process of mastering social roles, standards of behavior based on the reproduction or copying.

Modern processes of modernization in Kazakhstan can be traced in a three-tier model of sociocultural identity: macro - identity of our society has two modifications (national-state and civilizational ones); meso - identity (social group) shows the affiliation of individuals to specific communities and social groups within a given society; micro - identity allows to see the individual in a unique relationship with society. For the effective development of modernization processes the seamless interaction of all levels of identity are required. Today, however, our society has to deal with an identity crisis on all three levels.

Acceleration of dynamics of social differentiation has objectively led to the emergence of a whole range of new status positions and consequently to the corresponding identity. The elimination of the monopolistic Communist ideology contributed, on the one hand, to a certain value and standard – based disorientation, and, on the other hand, to the possibility of identifying previously unknown space of meanings, values, norms, forming a plurality of socio-cultural forms.

For example, the special factor of the transition state of society is the so-called regionalization of consciousness, however, not only consciousness, but also the socio-political and socio-economic organization of society. The relationship between the society and regional elites, in principle, differs from the interaction with the national structures.

However, it is possible to argue that at present, a considerable part of the society has narrowed its "geographical" identity, which has had a negative effect on their ethnic and national identity. With the transformation of Soviet social and cultural identity there has been a decrease in the level of the structuring processes of supra-

ethnic identification, as they have dropped to the level of local communities. From the point of view of history, this backward movement is regressive, because, as it is argued by George Armstrong psychological attachment to the medieval towns and cities usually precedes a wider understanding of patriotism. [32] Currently, it is possible to speak about a certain return of localism, although this is a more complex phenomenon than the peasant localism of the nineteenth century.

However, there is reason to believe that among all the emerging groups in modern Kazakhstan, there is "cross-identity", i.e. something in common, which suggests the presence of some integrative, socio-cultural, ideological-activity framework, which can be the basis for the consolidation of our society.

It should be noted that identity is a complex, multi-layered concept which performs as a system. It includes spiritual, moral, cultural, national, and political identity.

The term "identity" became a lexicon of the Humanities and of interdisciplinary studies from the late 70-ies of XX century, due to the research of E. Erikson. [33] It acquired its particular relevance in the scientific community of Kazakhstan in the 90-ies in the context of the problem of ethnic identity. In modern Kazakhstan this problem is particularly acute due to the fact that concerns not only the process of socialization and self-determination of the individual, but the process of social transformation and further development. Clarifying identity is not about something which is personal, cultural, social, and political by nature. The search for identity is beyond the personal affairs of the citizen, but is most likely to be "common cause" of political elites and serves as a means of mobilizing the masses and their manipulation.

It should be noted that the notion of identity is scientifically incomplete and does not include the whole multitude of real and perceived important basis for identity of individuals with various communities. So, in the literature it is customary to state the existence of a national, ethnic, ethno-cultural, racial, cultural, socio-cultural, age - related, professional, regional, property - related, political and some other types of identity. It is these predicates to the concept of "identity" are well established and the most frequent. In

this regard, it is legitimate to claim the existence of this series and state the identity of the person, which is the awareness of self - identity with a certain state.

Identity, i.e. self-identity in relation to others is always a social and cultural construct.

It is constituted with constants: name, gender (they are usually constant), race and ethnicity, native language, place of birth. Moving circumstances in the structure of identity are: nationality, place of residence, profession, marital status, religion.

In other words, identity is never static, it is constantly moving, at different stages of individual biography different components can dominate; it is always the result and the product of certain circumstances. Identification can be viewed as a process, including the reasons, motivations and methods, the mechanisms of the addition of this form of identity. The dynamism of identity is the first objective difficulty in the analysis of the category of identity. Cultural collective identity can be multiple in nature, they are inter-transparent and superimposed one on the other; ethnic, regional, religious, gender and class self-determination in specific situations may be indissolubly linked.

We must not forget also that the term "identity" is a conversion, derivation. When translating a situation of polysemy of the term arises. It is derived from the Latin "identicus"– "identical", but now it has got a lot of meanings.

First, it is possible to understand identity as identity. In this sense we can talk only about individual identity. That is, the individual is identical to itself. He is genuine, real, having unique and integral self. The Question on individual identity arises at children's age as well as the question "Where do I come from?". Since childhood one has no doubts about authenticity of self - identity does not arise.

Second, identity is understood as authenticity. In this case, for example, ethnic identity of the individual is determined "by blood". Authenticity is established in pragmatic utilitarian purposes. In the political relation it is connected with practice of creation of states on a mono - ethnic basis, with the identification of ethnicity and nation,

with the separation of ethnic groups into the titular and the ones which are not, with ethnic discrimination in its various forms.

Thirdly, we can distinguish the notion of identity as affiliation, which this understanding will use when disclosing the problem. Then identity means affiliation of the individual to any generality of people belonging to different groups.

Civic identity in this sense means a subjective choice of the individual, reckoning himself to some whole. The individual is independent from formal attributing him to the community; he can make his free choice. Individual makes his subjective choice, based on the idea of his country, his state as a historically established community of people. The basis of these representations reveals the methodological principle of integrity formulated by J. Smuts, according to which "the whole is greater than the sum of its parts"; the whole is more valuable than any of its parts."

Civic identity is a kind of social and cultural identity, which is based on identification with society, the state and the country. It acts as the integrated status and identity foundation for the formation of mass social practices constituting and reproducing the society as a separate and specific socio-cultural system.

Civic identity is the social integration on the basis of the general terminal and instrumental values (including using such value systems, as a homeland, state, country), objectified through identification of individuals with certain positions in socio-cultural space and is fixed through social practices in specific fields of identification. The basic fields are the cultural, economic and political ones.

Culture sets values and norms of civil identity structure and acts as a creator in relation to other fields, playing the role of a kind of matrix in the process of construction of social reality. In case of a sharp deviation from this matrix the crisis is inevitable.

In the socio-economic field, the objectification of civic identity can be traced through the attitude and orientation on the way of organizing the economic life of the community and certain objective and subjective social dispositions and related patterns of behavior.

In the political field, civil identity is realized through the attitude to the political structure of society, institutions, political

organizations and leaders, as well as through political behavior and ideological orientation.

Civic identity of Kazakhstan society conveys the likelihood of social dysfunction and destruction, as is largely based on negative projections in all base identification fields. Process of internal emigration of a person into the space of private life, into subcultural enclaves continues. The hierarchy of identities to a certain extent, flips, and not global levels of identity are dominant (homeland, country, state, country) but local levels of identity (small group, subculture, religion, nationality).

Let us refer to the historical-conceptual and socio-cultural problematics of the term "identity." Until recently in the Russian science the concept of identity was not used, and was not the subject of any theoretical or empirical study. In the last decades of the XX century the term "identity" in the domestic scientific literature began to displace the traditional Soviet social science, the terms "identity", "self-determination", "national consciousness", "national character". In Russian cultural traditions "identity" usually implied "identity".

Historical-philosophical aspects of understanding of identity have a long tradition. "In the tradition of metaphysics from Aristotle to the present day identity is the characteristic of being which is more fundamental than the distinction. Heidegger, like the Greeks, on whom he rested on, meant by "identity" the universality of being. Anything that exists is identical with itself and, insofar as a being to any other things. Identity excludes difference, because it eliminates a different being, and with it - the cause of diversity - change". The theoretical tradition of understanding identity is associated with the development and formation of the Western concept of "self" ("inner self"). According to D. Murray, "the philosophical and theological roots of stable "self" that comes from Plato, Descartes, Kant and Christian teachings, is often believed to be not only continuously existing in the Western tradition, but to be also consistently dominant in it." D. Hume was first to raise the question of personal identity, " At every moment we recognize internally what we call our self; that we feel its existence and the continuity of this existence; and that there are certain, beyond the obvious manifestations, the absolute identity and simplicity." [ 34,127]

The widespread use of the term "identity" as a category of interdisciplinary knowledge is associated with studies of E. Erikson, who defined identity as an inner identity and cultural and historical continuity of personality. [33,27] In the second half of the XX century the term "identity" was thoroughly included in the dictionary of the Social Sciences and Humanities. In the last decades of the XX century this concept becomes the norm in Western scientific literature.

Identity as a category of social knowledge was first developed by George G. H Mead and Cooley in the research of "self" as the integrity of the individual. The work of George G. Mead and Charles Cooley was the basis of the concept of symbolic interactionism: identity is seen both as a result of social interaction (social interaction) and as a factor in social interaction [35].

The representatives of phenomenological sociology P. Berger and T. Luckmann sought to combine social and psychological paradigms of identity formation: individuals, as active social agents construct social reality in the context of this culture, creating a model of social relations based on personal dispositions [36].

The study of identity and studies of "national character" in psychological anthropology ("culture and personality") is an attempt to create a complete picture of the lifestyle of a multi-ethnic community, united by common cultural values, living in the same territory and limiting the spatial parameters of culture, natural and geographical factors. The term "national character" has been applied to the study of the perception of culture and individual behavior in relation to culture; essentially, the study of "national character" has turned to studying ethnic culture from a psychological point of view.

Modern socio-humanitarian knowledge distinguishes two main tendencies in the study of identity with the tradition of theoretical reflection and empirical research: social identity and the personal identity.

Personal identity is a psychological concept based on research of personal characteristics of the individual. Personal identity is understood as a set of individual characteristics that differ by constancy and continuity in time and space, allow indistinguishing this individual from others. Identity plays a crucial role in culture,

has many dimensions, encompassing mental, spiritual, behavioral, linguistic, communicative integrity. Personal identity is projected in different forms of culture, is reflected in the structures of social behavior, in the products of spiritual creativity - the art, science, religion, law, politics. Each of these areas has a specific way of interpreting and reporting the integrity of the person.

According to K. Huebner, "...identity must be premised, as a necessary basis for all interpersonal relations." [37,113] All spheres of human activity in one way or another identify themselves with a form of identity with a specific, historical and cultural the meaning of life.

Analysis of social identity is associated with the study of identity of different social and cultural groups and with study the interactions of the individual and the social group with which he identify himself. Social identity is interpreted in terms of group belonging to a social group, mandatory involvement in certain socio-cultural category. Categorization of social identity is at the level of everyday perception and the ideological and cultural level.

In social identity there are "two different aspects of consideration: terms of in-group similarity (if we are members of one community, we have the same social identification and we are similar) and from the point of view anthropology differentiation (being similar, we differ from "them" - those who do not belong to our and to the "alien" group)". [38,19] These aspects are interdependent; the maximum identification with in-group (in-group identification, similarity) increases the level of differentiation of this group from "foreign", "other" groups. The term "foreign" in many societies, regulates the relations of inclusion and exclusion from the social community at the same time on many levels.

V. A. Yadov distinguishes between the concept of identity as a particular status and identification as a process that leads to this condition; social identification is a designation of "group identity of the individual, i.e. the self-determination of individuals in the social group space relates to diverse communities as "theirs" and "not ours"". Classifying the objects of social identification, V. A. Poisons distinguishes micro - and macro-levels - "group of a direct contact communication" and "symbolic community (like "my generation" or

political supporters); "primordial (archaic, traditional) community", "ethnic community" and "modern community," "sharing the same political orientation, or sharing the same views and values", "citizens of the state or communities of states". [39, 82]

In modern studies the juxtaposition of personal and social identity is observed, for "it is hard to imagine how at any given point in time to feel like a member of the group (showing social identity), and a stranger (a part of personal identity), this view gave rise to the idea of the inevitability of a certain conflict between the two types of identity, that they are incompatible...". [38, 111] The most representative aspects of the study of the opposition of personal and social identity are studies of G. and J. Tajfel Turner.

In the theory of social identity G. Tajfel supports the main idea of the socio-behavioral space of interpersonal interaction and cooperation of representatives of certain communities. Interpersonal interaction involves the actualization of personal identity and interaction between certain groups of personal identity.

The main element of the theory of G. Tajfel is the motivational basis for achieving a positive self-concept; therefore, people will focus on intergroup behavior, if that becomes the achievement of a positive self-concept. [40]

John Turner has developed a cognitive theory of self-categorization, refusing of motivational theory of social identity. The essence of the theory of self-categorization is the possibility of the existence of categorization (self-determination) on three different functional levels: human, personal and social identity appropriately. [41]

Modern research in the analysis of personality (personal) and social identity refer to procedural characteristics of identity. On the whole two basic principles are postulated: first, personal and social identity developed in terms of the subjective time of the individual, and second, are phenomenologically manifested through the observed psychological patterns related to social choice.

M. Cinnirella introduces the concept of a "possible social identity" as a combination of individual and group ideas about possible past and future membership groups and existing in the individual images of a possible past and future social community.

The notion of a "possible social identity" in this context is the same, in our opinion, as the socio-anthropological content of a supranational identity.

An important feature of social identity research is the analysis of the internal structure, of the types of identity that has deep personal subjective basis. In the world of science there are various models of typology of identities. E. Erickson distinguishes positive and negative identity; John G. Meade, analyzing the problem of social determination of identity and individual freedom (self-determination), perceived reflection and unconscious identity; Yu. Habermas in his concept of balance of identity brings together personal and social identity in the self - identity. The Identity and types of identity are, according to P. Berger and N. Luqman, "stable elements of objective reality", which act as content, "a form of theorizing in any society, where they are stable, and the formation of individual identity takes place without any problems." [42,18]

The need to create a typology of identities is determined by the diversity of images of everyday life that are characteristic of different types of identities and social action, which are the focus of the people and socio-cultural community.

National identity is an anthropological-social structure of consciousness, including subjective conscious experience and the relationship, evaluation, macro-social community norms that define the place of the individual in space and time state. National identity is an element of subjective reality and as subjective reality of national identity is in close connection with the society formed by social processes.

Macro-identity is a functioning dynamic unit and its different types are interdependent. The following main or basic types of macro-identity can be highlighted:

1. Civilizational identity;
2. National and state identity;
3. Regional identity;
4. Civic identity;
5. Supra-ethnic identity;
6. Ethnic identity;
7. Racial identity.

This typology of macro-identity is not complete; it reflects the socio-anthropological study of this phenomenon. In addition, the presented types of macro-identity can be supplemented by the types selected Yu.P.Platonov — a multi-ethnic identity, characterized by

equal respect to multiple ethnic groups, "the desire to simultaneously be in two or more cultural environments"; "transition", which is determined by the fact that "personality, not classifying himself to any ethnic group, identifies the self with all humanity, leaving the supra-ethnic level view of his "self" as the subject of the international community (citizen of the world)" [43,94].

Multi-ethnic (binary) identity (politism), which is characterized by a variability of manifestations and suggests functional interaction of different "spheres of ethnic culture" in the framework of the ethnic community, enters into correlation with the supra-ethnic identity, that allows to consider these types interchangeably. For example, Drobizheva distinguishes three types of identity: national, ethnic, and local identity.

Each type of macro-identity acts as a regulator of social activities of the person, its system-forming element. Depending on identity (or identities) of individuals it can be possible to predict social behavior, accept and reject values and norms, interests and principles, stereotypes and goals. According to Drobizheva L. M., "double, triple, and more identities in the modern world can be a frequent phenomenon"[44].

The essence of macro-identity is that it is a basic element of subjective reality, an act of consciousness, but different types of identity are defined by social time and cultural space and, therefore, are relevant in varying degrees. This means that the person actualizes together with the knowledge of the identity the entire sociocultural system, and thus, his sociocultural identity is formed.

The socio-cultural system emerges and changes as a result of actions and interactions of people. According to the views of N.I.Lapin, the character of society is determined by the "type of anthropological and social conformity", that is, the type compatibility of personal characteristics (identity) of the members of society type; however, there are two types of companies: the first type is companies with the dominance of traditionalist values, in which there is a priority of the prescribed norms and rules of behavior of subjects (traditional action) in comparison with possibilities of innovative activities; the second type forms a society in which priority is given

to liberal values, or freedoms and responsibilities of people, individualized identity and possibilities for innovative action. [45]

The hierarchy of cultural and identity values is not constant, it is rebuilt according to current identity, as well as implemented behavioral model. In this aspect macro-identity is the main mechanism structuring significant behavior and regulatory quality; it is a mechanism, closely related to the objective social connections and relations.

Macro-identification has two main models:

1. Macro-identification is immanent to the process of building a transpersonal image of the world. "The man, said G. W. F. Hegel, must be recognized by others and must recognize other people. This is necessity his own one, and not a necessity of our thinking as opposing to the content. As recognition he is movement, and this movement relieves his natural state: he is recognition...."

2. Macro-identification is intentionality, a direct focus of the subject on itself. The value of subjectivity is a conscious setting of all social activities implemented primarily in the "reflectors" forms of culture - ideology, philosophy, politics. Personal identification as interpretation and embodiment of universal meaning is always evaluated in this model as partial, incomplete. Macro-social and personal identity of the person complement each other, their ratio varies in different socio-cultural types.

V. A. Yadov has noted that "...the identity of human individuals in all its manifestations is social, that is determined by the properties of culture." [39,67]

In the modern period two factors oppose strengthening of Kazakhstan- first, the strengthening of global processes in society, and secondly, the pluralization and fragmentation of public life. Survival of Kazakhstan in the XXI century depends on whether man will confirm again its socio-cultural and civic identity and the society of the Kazakh civilization as a unique one. According to E. Agazzi, "People do things which are "evaluated" as leading to a certain goal, and the degree of perfection of actions aimed at the achievement of this target is assessed. This happens due to the fact that a person has the opportunity to use intentional, ideal entities, and some of them can become targets and the guiding line in human behavior".

In a situation of choice of the traditions of the ethnic identity and cultural stereotypes of ethnicity, Kazakhstan sociocultural space has become an arena of confrontation of different social groups for influence on collective and individual thinking; in Kazakhstan there is a clear contradiction between the socio-political structure of the state and new social realities. The results of the transformation and desymbolization of national civil identity are summed up in the words of F. Nietzsche, "Where there still people exist there is no understanding between them and the state as they hate it as the evil eye and encroachment on ancestral rights and customs." [46,74]

The struggle revolves around a system of priorities that determine the nature and the style of state ideology. In this space emerging ethno-political identities, which continuously update the contents of the political culture, have the force of reverse consolidation. In this situation a supra-ethnic (national) identity is reduced to ethnic identity.

Socio-political dimension of supra-ethnic identity is civic identity and is deliberately displaced by ethnic nationalism. The idea of the formation of the nation-state remains for a long time one of the most difficult and ambiguous for the development of Kazakhstan's society in its establishment as a civil society in which human rights precedence over the rights of groups, in particular, based on ethnicity. According to George De Vos, "...diversity is becoming an important issue of states facing ethnic interpenetration as a result of the growth of social mobility (associated with individual achievements) and geographical mobility (due to changes in labour markets). We are also witnessing a revolution in the social and cultural historiography. Modern ethnic minorities really want to be heard." [47,83] The concept of the nation - co-citizenship is based on the principles of a legal state created by civil society to maintain law and for the expression of a supra-ethnic identity in relations with other ethnic communities. According to V. S. Malakhov, "multiculturalists appeal to the undisputed fact that different people have different identities. But why do we actually think that the identity of the individual is limited to its cultural and ethnic identities?" [48,51]

The ideology of the nation-state, focused on approval of the priority values of human rights, freedom of creativity, development of personal responsibility, equality of all people facing a single and common law in real norms of civic life in a multiethnic society is the only possible opposition to radicalism, the conservative-traditionalist and ethno-national tendencies.

Currently, the problem of national-state ideology in the movement of the society to the nation-state is one of the most acute socio-political problems, because Kazakh society is not ready to develop the only possible in multi-ethnic society form of the national ideology, which is not destructive to its members - civic nationalism, the solidarity of all the citizens regardless of their ethnic or racial identity. If we paraphrase a famous saying, then «Kazakhstani identity is already a reality. ...Yet, this is not a civil identity."

The identification aspect of the supra-ethnic issues and social economic analysis of supra-ethnic identity, concepts of the nation - state and multiculturalism have long remained one of the most difficult issues to investigate. In the last decade of the XX century the study of civic identity is a new issue for domestic sciences, in particular philosophy, political science, ethnic sociology, cultural studies, social and political anthropology.

Today in domestic science true vision of the Kazakhstan situation is forming, where notions of cultural pluralism, national priorities and interests, a supra-ethnic identity (co-citizenship) and ethnic identity (ethnicity) take place. According to S. V. Cheshko, "ethnicity is the idea of an inherited group identity and solidarity based on the concepts of general (not always really common) origin, historical destinies, interests and culture. On the other hand, such representations have an objective basis - they really are produced by real groups of people (nations), who occupy a relatively isolated position in the social environment". [49,118]

According to L. M. Drobizheva, "...in science, ideology, discourse there is opportunity to assume different concepts, use different terms. ...It is important that ethnicity began to be interpreted not as a frozen, eternal, but as dynamic and situational phenomenon that has its own history (the possibility of deconstruction) and is used

in different contexts (ethnic identity, ethnocentrism, etc.) in relation to civil identity." [44,75].

The term "supra-ethnic identity" in science is rarely used, and does not seem so far established with sufficient clarity. This is due to many reasons: the complexity of the phenomenon of supra-ethnic identity as a type of macro-social identity; the variety of concepts, often diametrically opposed; the lack of a clear conceptual framework; the terminological ambiguity in the use of the concepts of "national identity", "supra-ethnic identity", "ethnic identity".

"Nation" is not understood as a community of citizens, but as a kind of cultural (or, worse, ethnic) integrity. The issue is not about referring to a single nation of Kazakhstan united by a common past and a common future, but implies the existence of various "nations" under the state's roof. The Republic of Kazakhstan from the sole bearer of sovereignty is transformed into a repository for many "sovereigns". An issue of cultural self-determination is replaced by the ethnic issue (in the future - state) of self-determination. Meanwhile, in most democratic countries these things are strictly divorced".

In this regard, it is necessary, first, to generalize the theoretical material accumulated by science on the issue of supra-ethnic identity; second, to analyze the socio-cultural contents of a supra-ethnic identity as a kind of macro-identity.

Let us consider the basic methodological paradigm in domestic and foreign sciences concerning the essential characteristics of a supra-ethnic identity. "In the years after the end of the cold war, as Samuel Huntington wrote, we witnessed the beginning of huge changes in the identification of people and symbols of this identity." [50,93]

In the terminology concerning the concept of "supra-ethnic identity" there are some similarities in the Russian and Western social Sciences. It seems appropriate to us to combine terms of a supra-ethnic identity and national identity (in the context of formation of civil society) as interchangeable and complementary, based on the concept of the nation-co-citizenship. However, it should be noted that the concept of "supra-ethnic identity" has a broader sociocultural context.

According to V. A. Avksentev, "...there are two types of nations as a social reality: the nation-co-citizenship (characteristic of Anglo-Roman world) and ethnic nation, a peculiar Eastern European and largely Asian world. However, these differences are not absolute...". In favor of the relative nature of the differences of the two types of nations V. A. Avksentev offers to proceed from the following provisions: first, "...the way the first nation was formed, the influence of the ethnic model of the nation and the correspondence between such models and the many ethnic communities suggest that the analysis of modern nationalism and multinational states should start from the understanding of the role and forms of ethnic identity"; secondly, "...it is impossible to form an adequate idea of the nation without considering the role of state in formation and development of statehood "...statehood provides a "bond" between the two concepts of the nation and explains their often contradictory synthesis in the same cultures." [51,127].

Specifics of supra-ethnic identity are manifested in the concept of "transethnic"; Yu. P. Platonov notes that "community, covering a whole group of people is the so-called meta-ethics, or supra-ethnic, community. They unite a few people who have elements of common identity, based on ethno-genetic proximity or long-term economic and cultural interaction, and in a class society level — on political relations." [43,91]

Ethnic identity is a structure of consciousness, a unifying and legitimizing ethnic culture, traditions, values, attitudes, evaluations and norms, advocating a symbolic party of the ethnic community as a result of external ethno-cultural processes (including those consciously designed ones), and personal choice. According to George Devereaux, "Ethnic identity is difficult to define, because in practice it is much mixed with the ethnic identity".

Reflecting on the nature of ethnic and national identity, M. Foucault writes: "One of the great innovations in the techniques of power was in XVIII century, the emergence of "population" as an economic and political problem: population - wealth, the population, the workforce, or the ability to work, the population in balance between its natural growth and the resources which it has. The governments notice that they are dealing not just with the nationals or

even with "people" but with "population": its specific phenomena and characteristic variables - fertility, mortality, life expectancy, fertility, state of health, frequency of illness, form of food and shelter. All these variables are in the intersection of the movement inherent in life and action characteristic of institutions...". [52,77]

Research on cultural identity issues in the twentieth century is a continuation of the scientific tradition that existed in the philosophy and sociology of the nineteenth century - traditions, consisting in the study of the psychological and sociological aspects of culture development and is known as the study of the "psychology of peoples", the "spirit of peoples". The main subject of the "psychology of peoples" - the concrete historical form of objectification of the "spirit" in the form of traditions specific to each culture form. According to V. Wundt, a field of investigation of psychology of the nations was divided "into two parts: the abstract, trying to explain the general conditions and the laws of "national spirit", leaving aside the separate nations and their history, and the specific, the objective of which is to characterize the spirit of individuals and their particular forms of development". [53,44]

In foreign scientific traditions of the major theoretical approaches are devoted to the study of specific ethnic and supra-ethnic cultural identity.

With the formation of social anthropology in the first half of the twentieth century a subject of analysis is not the actual culture of the ethnos, but the ethnos as a social group, which comes into inter-group interaction with other communities. In addition, within the framework of social anthropology throughout the twentieth century the problem of ethnicity is developed; its study is due to, in the opinion of G. Skvortsova, the activity of three research schools: the Manchester school (M. Gluckman, A. Cohen, K. Mitchell, F. Meyer, A. L. Epstein), Norwegian anthropologists (F. Bart, T. H. Eriksen) and Soviet ethnographers, who developed the theory of the ethnic group under the leadership of Yu. V. Bromley. [54]

In the second half of the XX century in the framework of the Manchester school of social anthropology the development of issues of ethnic and cultural identity was carried out. According to A. L. Epstein, ethnic identity is "...a kind of total identity, which includes a

whole series of statuses, roles and identities of lesser importance". [54,82] A. L. Epstein notes that many of the societies are subject to the processes of socio-cultural transformations, but ethnic identity does not disappear, but rather takes on new forms and acquires a greater impact. In the last decade of the last century anthropologists, analyzing the ways of manipulating ethnic history and cultural symbols in the creation of ethnic identity, come to the conclusion that ethnic identity can be constructed. [54,117]

The constructivist approach in the world of science is associated, first and foremost, with the works of F. Barth, who interpreted ethnicity as a category of social identity and as a form of social organization, functioning for the reproduction of the intergroup boundaries, the mechanism of action of which is determined primarily by the manipulation of social identity groups, to a lesser extent cultural characteristics of a social group.

Thus, ethnic identity in constructivism appears to be dependent on various socio-political, cultural contexts, social representations, therefore, it is situational and symbolic.

So, the concept discussed above allows asserting that the nation and ethnic group have functionally homogeneous compatible structures. Therefore, the analysis of supra-ethnic identity and analysis of ethnic identity are likely to be identical, despite the fact that there are distinguishing principles behind them. In addition, it should be noted there is direct subordination of supra-ethnic perspective to the issues of identity; we must distinguish between supra-ethnic identity as an element of subjective, psychological reality, and supra-ethnic identity as an element of objective reality — macro-identity posed by social and cultural relations.

Supra-ethnic identity is a structure of consciousness, connecting the subjectively perceived and experienced by human values, state and cultural symbols, socio - political attitudes, attitudes, evaluations and norms supra-ethnic community that define the place identity and community in the culture. Supra-ethnic identity, on the one hand, synthesizes the socio-cultural identity of the community of citizens, ethnic identity and political relationship with the government based on the principles of co-citizenship in the context of the concept of the

nation; on the other hand, it represents national identity in a global community.

A general system of common cultural symbols and values is a prerequisite for national stability and integration of any society. The specific mechanism of ensuring stability are the cultural, social, political, discursive, symbolic, semiotic institutions of a supra-ethnic community, forming a supra-ethnic identity that regulates the actions of people in the ethno-cultural sphere of activity. Thus, an important feature of supra-ethnic identity is its institutional and symbolic character.

Multiethnic Kazakhstan specificity is determined by the key role of the state as an object and a subject of group interaction and macro-social identification. In appealing to the state the idea of a supra-ethnic identity acts as an integrative part of the program of cultural revival. Supra-ethnic identity that unites and mobilizes the people for the future creation, does not just necessarily bind together the past and the present, restoring the connection times, but most significantly, offers a realistic image of multiculturalism of the state. According to B. C. Malakhov, "the belief that state community lasts only when is based on ethnic and cultural homogeneity, is one of the most tragic prejudices of the XX century". [48,107]

So, when we speak of supra-ethnic identity and its contrast to ethnic identity, we mean cultural, social and political values, stereotypes, and ideas different from ethnicity. The essence of supra-ethnic identity is the presence, on the one hand, of culture, values, ideas; on the other hand, –of ethnicity, of ethnic identity, thanks to which there is the characterization of a person as a representative of the ethnic culture and traditions.

We found that there are many collective works, monographs and research articles devoted to the analysis of social and cultural identity in the world of the scientific literature. However, in the pre-present domestic research on ethnic and cultural issues there has not been sufficient attention to the study of cultural and identity aspects of the formation of supra-ethnic identity. Socio-anthropological approach to the analysis of supra-ethnic identity as a type macrosociology identity comes from the requirement of awareness how cultural values, social representations and norms associated with different

types of identity, primarily of ethnic identity interacts in human consciousness.

The analysis performed in the first section leads to the following conclusions.

First, reflecting on such concepts as nation, nationality, nationalism and patriotism, enables us to conclude conclusion that there is still no clear definition of these concepts, and thus, a lack of explicit and clear definitions leads to conflicts and divisions.

In the multiethnic and multicultural states, ethnic nationalism is a breeding ground for separatism and the threat to the integrity of the state, destroying its foundations and patriotism along with it.

In modern Kazakhstan the improvement of civic education along with strengthening of common Kazakh patriotism can be a tool to reduce ethnic tensions and foster the establishment and development of a new community - the people of Kazakhstan.

Secondly, national identity is a person's awareness of his self-identity as well as of his belonging to a community and recognition of values, attitudes, and stereotypes significant in this community. In a meaningful relation national identity, forming a single socio-cultural space, acts as a regulator of social behavior. Macro-identity is a typology and a key model of identification. The following basic types of macro-identity can be distinguished:

1) civilizational identity; 2) national identity; 3) regional identity; 4) civic identity; 5) supra-ethnic identity; 6) ethnic identity; 7) racial identity.

Supra-ethnic identity serves, on the one hand, as an element of subjective reality, the structure of consciousness; on the other hand, supra-ethnic identity is an element of objective reality - a supra-ethnic community, created by socio-cultural relations. Supra-ethnic identity is based on the principles of co-citizenship as the most important characteristic of this type of identity and structures of culture and national identity in the global community. Supra-ethnic identity actualizes in the process of creating civil society, where social groups identify themselves, not as a separate ethno-cultural community but as a community of citizens of a state united by a common culture. This approach is particularly relevant to Kazakhstan

society, as it is the only constructive, not destructive way of solving the issue of national policies of our multinational state.

Of course the ethnic component of identity is one of the most important factors in the evaluation of the man by himself in this world. His nationality cannot be seen as God's chosen people, not like the exclusiveness of a status, and as a special case of the general human world. In the current situation in Kazakhstan there is a difficult process of formation of its own original ID cards, including national and religious cultural and spiritual components.

## **Chapter 3. Kazakhstan is on the way of formation of national identity (theory and practice of search)**

### **3.1. National identity in the strategy of Kazakhstan society**

Last year Kazakhstan celebrated the 26 th anniversary of its own independence. In addition to the ceremonial events there was hard work for the understanding of the lessons of independence, defining the prospects and strategies of the Kazakhstan society.

The time of gaining independence by the Republic of Kazakhstan and many other countries of the collapsed socialist camp was a period of crisis, a turning point in the awareness of cultural values and ethics. But instead of the cultural growth the decay, the destruction, without building anything new, and comfortable existence in the ruins and newly minted meaningless slums of anti-culture can be observed.

The modern Kazakhstan society for a number of reasons, unfortunately, is not holistic formation. Society of an independent country is usually the nation united in a unique way of life and with the relevant ideological attitudes. This is not a set of separate "peoples". It should be noted that this understanding of the idea of a nation lies in the rhythm of the concept, which is called "nation-building". The key to this concept is building and forming united nation of multi-ethnic society. This concept is aimed at the formation of identity of people with a common nation, with the state, which should exceed their ethno- genetical identity.

The concept of nation-building is not approved by everyone. Many analysts and politicians believe that building a single nation in multi-ethnic society is impossible, since the ethnic identity of the people will always prevail over their identity with the government and with representatives of other ethnic groups.

The questions "Who am I?" and "Who are we?" are the ones that every person asks trying to define the national identity. And on the basis of man's relationship to cultural, political institutions and symbols, which include the state, territory, citizenship, law, language, history, culture, the questions can be answered, and it enables people

to consider themselves Japanese, Chinese, French, Germans, and Americans.

A value that carries the national identity of modern man can be defined as fundamental, since the development of human personality largely determines his identity with the state and the nation. Relationships that arise between individuals, social groups and the state are of decisive importance in national identity, they are expressed through common interest of the state to the individual and social groups and vice versa.

For Kazakhstan as a young independent state, the formation of national identity is one of the most important tasks. National identity is not only a political dimension, but also a cultural one. The cultural one appears when the representatives of the nation master the symbols and values of national culture. If we consider this theme through the lens of semiotics, the culture has a symbolic nature, since culture can be represented as a sum and system of symbols, regardless of ethnic or national culture.

People identify themselves with the nation along with its symbols, values, and therefore the culture of the nation. If members of certain national groups have the same attitude to the symbols of the state, like the rest of the population, not dividing the characters on "theirs" and "strangers", the national members of this group consider themselves a single entity with all state, i.e., have a common national identity.

Such symbolism has received the name of "ethno-cultural symbolism" (the symbolism) in the literature.

The development of this symbolism is carried out by the elite, or so-called titular nations, these developments are offered to ethnic groups as an identity category, to be adapted or rejected. This process is one of the most important in the formation of national identity.

These two categories - national identity and ethno-cultural symbolism - are closely interrelated, they are interdependent and interconnected. Symbolism is defined by national identity, which includes cultural codes and symbols of ancient origin. But the content of national identity is largely determined by the symbolism, thus, national elites are shaping the symbols and control them to form the identity of the nation.

The main element of symbolism is the language. Words, music, national history, historical figures - the combination of all these elements are the ethnic symbolism. Symbolism is important to the development of the nation.

In Kazakhstan, the confrontation of two identities, two nations is observed. One nation is the Kazakh nation, the other one is Kazakhstan nation. In the first version, they are the Kazakhs and the Diasporawho live in Kazakhstan and are the citizens, and in the second version, the peoples of Kazakhstan are citizens of Kazakhstan. National state formation is in process: the state government has been formed, and the nation is being formed.

The nation is formed around a particular symbolism. In Kazakhstan there is no leading of symbolism. We are largely dominated by the Russian one, somewhere there is the Soviet symbolism. Kazakh symbolism is not central. Kazakh symbolism is neither peripheral, nor a central one.

And that is why disclosure of the content of national identity of Kazakh society depends on disclosure of ethno-cultural symbolism, ethno-cultural code.

The relevance of the study of Kazakh national identity in this perspective is due to the following circumstances:

First, the complexity and incompleteness of the process of formation of the Kazakh identity influences all processes of life in Kazakhstan.

Second, as noted above, a defining symbol of society is language, but in Kazakhstan there is a quite complex and contradictory linguistic situation between the Russian and Kazakh languages, these differences are the inhibitor for the formation of the nation and national identity.

Thirdly, in Kazakhstan there is still no formed cultural identity, the symbols are in an embryonic state, there is no single cultural code of a nation and it is another difficulty in the way of the formation of the identification processes.

The situation of national identity are also burdened by the Soviet past of Kazakhstan, as the Soviet Union was not a national state, which means that the Soviet people and the separate representatives were not a nation. And now the CIS States face a

problem of the formation of the nation of multi-ethnic population, and this process is impossible without forming the national identity.

National identity is the core of the political culture of the nation on which a huge influence have national holidays, dates, awards, insignia and other symbols developed by the state. The name of the state is also of a huge value; one has only to recall recent precedent (the Kazakh el). On the background of these factors from time to time there are various disputes and gossip about particular items of identity of Kazakhstan among the Kazakh symbolism and Kazakh ethnic symbolism.

It is worth noting that the relevance of this problem affects its development, the study of symbolism as a means of formation of national identity discussed in numerous works of domestic and foreign authors. But a certain trend is also worth noting - domestic authors accept language for the fundamental category, under this prism there written many works, and they are mostly works of Kazakh authors, members of various national-patriotic organizations. The study, which includes all the factors influencing the formation and development of national identity, i.e., scientific studies are only at the initial stage.

This problem required logical-methodological analysis of the concept of national identity in the system of theories of nationalism, which is understood as scientific-theoretical study of the nation, national processes and institutions. In theoretical and practical aspect it is necessary to remember the importance of national identity for the modern man as a member of a particular political community and a citizen of a particular state. After all, most of the population resides on this territory for a long time and associate itself with the state, taking on all the hardships and positive moments in the history of the state.

For the identity of the individual with the political community it is important to note that the state provides individual protection, house, food, a space for personal growth, so it is extremely important that everyone can identify with the state, because the individual is born, grows, gets education, gets a family, and the love for the Motherland, patriotism are formed there. Without identification of the individual with the state, such feelings do not arise, and it is

dangerous both for the state and for the individual. And a decisive influence on the formation of personality has symbols, values and moral precepts of society.

National identity has a psychological value. Human being is a social being; the ability to identify with the nation, government is an important source of personal and collective security. Each member of this society does everything for the conservation, development and enhancement of a common identity. And those who share the symbols and ideas of national identity will tend to still greater integrity that will lead to greater stability of national identity.

Analyzing the concept of national identity it is necessary to analyze two most common theoretical and methodological approaches: an essentialist one and a constructivist one. The essentialism in Ethnology (Ethnography) is one of the research directions which considers ethnicity as a primordial and unchanging unity of people "by blood" with the same characteristics. The essentialism claims that prototypes of nations and nationalism have always existed as given from the beginning of human history. Supporters of this trend also believe that people belonging to one ethnic community, initially and eternally inherent in a set of cultural properties that determine their behavior. Under this theory, national identity acquires the character of a natural law of nature. This view is especially characteristic of the concepts of nationalism up to the XX century, but still is popular among extreme nationalists. It is also popular among the opponents of traditionalism, who call for the release from the burdens of ancient traditions, thereby acknowledging their existence. The purpose of scientific research in the framework of essentialism is the search for some "authentic" ethnic foundation. This understanding is dominant today in Kazakhstan and the former Soviet Union. In contrast to essentialism, the essence of constructivism is that ethnic community aroused on the basis of ethnic differentiation exists on the base of various doctrines and ideas, taking place in a particular ethnic culture. In turn, the doctrine "is invented" by intellectual elite of ethnic group: writers, scientists, artists, politicians. Thus, it appears that ethnicity is neither more nor less than an intellectual construct of the elite. Further, the construct (ethnicity) has the ability to influence the

minds of members of the community (media, books, films, exhibitions, etc.) through a variety of means. I mean, besides the fact that ethnicity is a fictional intelligence construct; it is the essence of "imposed" social one. The constructivist approach to national identity is associated with its ethnic and cultural nature. Symbols play an important role in the formation of human communities, including the nation. The main condition of stability of national identity is the public consciousness; they are the symbols, values, traditions that are shared by all members of the community.

The study of national identity of modern Kazakhstan is based on the analysis of the activities of the elites that generate and broadcast a category of identification. But the fact is that the Kazakh elite act the Kazakh people and the Russian elite - on behalf of the Russian people, etc. Kazakh elite offers "Kazakh" identity and the elite of other nations offer a "Kazakhstani" identity, which helps protect against strictly "Kazakh" identity. The total of these concepts that they seek to cover the entire territory of Kazakhstan to qualify for the national identity, and in this case they can overcome the ethnic component, having a supra-ethnic content.

At the present stage, large-scale human communities are complex social formations. Most nations are multi-ethnic communities, and Kazakhstan consists of about 130 different ethnic groups. In such a society, every ethnic group has its own specific symbols, which are a difficulty for the formation of a single nation, because some characters are not compatible with each other, for example religious, if ethnic groups are representatives of various faiths.

But in this case how are these identities created? How to overcome these barriers? Which symbols become consolidating and which should sink into Oblivion? The answer to these questions lies in the heterogeneity of society, in presence of center and periphery.

Society center is represented by those groups, who determine the process of development and are the engine of the entire structure, these groups are more quantitative. These groups define the basic symbols of society which imply the material and ideal objects, outstanding personalities, significant events, which are the reasons for the increase of identity.

For example, the nomadic way of life and attributes of nomadism (yurts, horses, games, food, etc.) are considered to be symbols of the Kazakh. The most important symbol is the Kazakh language, folklore and poetry, music and traditions, and other cultural elements. The identity of the khans: Kirey and Janibek, Abylai Tauke; writers: Abai, Chokan Valikhanov, I. Altynsarin, S. Toraigyrov; political figures: Alikhan Bokeikhanov, Ahmet Baitursynov, Kenesary Kasymov; events: war with dzhungars, the "years of great disaster", the accession of Kazakhstan to Russia, a popular uprising in 1916 under the leadership of Amangeldy Imanov, the campaign of the Communist regime called "Small October" and the associated famine and mass deaths of Kazakhs in the early 1930s, and a number of other historical events are important for the Kazakhs as national symbols. But the most important are the symbols of Kazakh land, homeland, with its landscape of steppe, such as Sary-Arka, Alatau, Altai, Balkhash and the Caspian Sea.

The central groups are privileged and have the ability to define values and ways of development. Peripheral groups are forced to submit to the central ones, but the purpose of peripheral groups is to become central ones, this is the essence of development of the society. For this to happen there should be necessary transformation of symbols when those symbols of peripheral groups become symbols of the whole society.

Since independence, Kazakhs feel they are the central nation, whereas in the Soviet era Kazakhs were on the periphery, the tone was set by the Soviet system. The symbols of the Kazakh titular symbolism become symbols of Kazakhstan. For example, a thin light blue stripe on the main red background of the flag of the Kazakh SSR has become the main color of the national flag of the Republic of Kazakhstan.

The Kazakhs, in the logic of titular nationalism, strive to ensure that their symbols will become fundamental in the Kazakh society. In particular, that the ethnonym "Kazakh" will be the name of the whole multi-ethnic national community of Kazakhstan.

In an attempt to give the Kazakh symbols of Kazakhstan the central position, the Kazakh elite is committed to "Kazakh" will become the main definition in most areas of social and cultural life of

Kazakhstan. Most importantly, the Kazakhs are keen on the Kazakh language to have spread to all spheres of life as the language of interethnic communication, replacing Russian, i.e. the Kazakh language should become the main means of communication in the Kazakh society.

They strive to Kazakh symbols be present in education, in culture and in politics.

But despite this, the Kazakh language is still can't take on the role of a lingua franca. Consequently the claims of the Kazakh identity as a national identity of Kazakhstan are questioned.

One of the main explanations for this state of issues is that same competition of identities, a confrontation between the Kazakh and Kazakhstan identities. Those who are in positions of Kazakhstan identity in the first place are Russians and other nonindigenous peoples of Kazakhstan, who want to preserve the Russian language and other symbols.

Of course, there is resistance to the attempts of the Kazakh language and other Kazakh symbols to take a leading position in the system of symbols of a new Kazakhstan society.

It would be wrong to consider the rivalry between Kazakhstan and Kazakh identities as the confrontation of Russian and non-indigenous nationalities of Kazakhstan, on the one hand, and the Kazakhs – on the other hand.

The reality of present-day Kazakhstan shows that the Russian-speaking Kazakhs in their identity are often closer to the Russians than to the Kazakh - Russophobes.

It is important to note that the Kazakh and Kazakhstani identity is not something homogeneous and impenetrable. Each of them is divided inside into groups that have different relationships to an outside influence. This is observed both in the Kazakh and Kazakhstan identities.

Thus, what looks like a confrontation between monolithic, mutually exclusive Kazakh and Kazakhstan identities, a careful analysis reveals a rainbow of alloys of these identities. In fact, the national identity of Kazakhstan is a whole range of identities, the poles of which are Kazakh and Kazakhstan identities.

One pole is the one form of identity, which claims that the main characters of the Kazakhstan society should be only Kazakh symbols. On the other hand, there are those groups who oppose the spread of Kazakh symbols on a dominant position and advocate that everything should be left as it was in Soviet times.

Against the background of these attempts to determine what will happen to the new Kazakhstan society, the question remains: "Who are we: the Kazakhs or the Kazakhstanis?"

The presence of this question suggests that in our country ethnic identity dominates, while civic identity is still in the formation mode.

But no matter what, the man is always characterized by worry for the fate of his family, the people of the state, for his own future. Especially in times of major historical events: social upheaval, revolutions or radical reforms, directly affecting the interests of states, peoples, and individuals. Acuity of today is due to globalization, the survival of peoples, large and small ones, who are equal in their self-esteem, the third Millennium gaining momentum. And looking answers to the questions of identity plays a major role.

This is a particularly relevant issue for nationalities for a long time has been deprived of natural rights on the implementation possibilities of self-development, and who has received the opportunities during natural or unexpected twists of history. Among them there is a young, talented Kazakh nation, who is in the defining phase of development passionately seeking the way in the world, the way into the civilized community of nations, seeking to bring to life the cherished dream of many generations. 260 years the Kazakh people were the part of the great Russian Empire, 75 of which — during the Soviet era, almost in a state of continuous discrimination as a separate ethnic group, having lost the national self - significance. In this connection it suffices to recall the fate of the famous historian E. B. Bekmakhanov, the book of Olzhas Suleimenov acclaimed at the time, the original work of anthropologist O. Ismagulov and other seized and prohibited ones, to understand the essence of gross interference of central and local party leaders in the science, keeping it on a "short leash". The Kazakh people, "as a tragic wanderer, who roamed the steppes and centuries" (M. Auezov), wandered about in search of the promised land (Jer Uyük), which would be able to

incarnate the Kazakh idea of creating a nation-state, for a peaceful and happy life." Only at the end of the XX century, Kazakh people attained national independence, the opportunity to become the creator of their own destiny, to realize the sufferings of many generations' dream. And we could, after A. S. Pushkin say, "Upon my honor, that for anything in the world I would not want to change the country or have a different history than our ancestors, as God gave it".

"Modern people have a multiple identity, writes E. A. Narochitskaya, on gender, age, educational, professional, religious, cultural, regional and other grounds. The main place among those grounds was taken out by the national one for the last two centuries ". "Ethnicity is the only constant in the world of social variables. All other roles (and the pursuit of their diversity is also associated with escape from the monotony and monotony of existence) may change: political, professional and civil, and, recently, even gender". In today's dynamic, unstable, transitional society former national understanding is quite naturally the subject to criticism. Together with the growth of national consciousness of the peoples of the world there is a natural reaction to the threat of a standardization of social life, identifying the pursuit of self-sufficiency and sovereignty unique of units of the human community. "Mankind is the peoples» and not the grey crowd of pseudoindividuals. People still feel that they are not representatives of a faceless general or abstract world of mankind, but the carriers of a living and the specific national-cultural community. Ethnicity is the most durable and reasonable type of organization. The genetic fear of being dissolved into the abyss of obscure, amorphous, global processes engenders a natural reaction to protect the self, uniqueness, group environment of meaningful relationships. This opposition brings the world a lot of variety, original, distinctive forms of cultural socialization. They are born and adopted in very different communities with their national soil and cultural landscape. Nationality is a "father" — protection from external, not always favorable impact, internal censor of behavior control. "[55,216].

The value of national identity is very high, satisfying the need for identity and independence, at the same time provides the need of a person belonging to the team. There is formed an awareness of

oneself in terms of belonging to a particular society (socialization). National identity acts as a psychological basis for social and political communication and mobilization readiness to join forces in addressing common interests.

The study of historical experience, the priority of cultural and social values provides a much deeper understanding of the origins and development of multinational states, especially inter-ethnic contact in the context of diverse processes of a specific social space - in this case processes in the territory of Kazakhstan. Every nation, every historical epoch contributes to the content of this idea of unity. The study of national identity in multiethnic societies typically relies on the lessons of history of the indigenous people and ethnic communities, which at the behest of certain events became part of the new unified state.

For the nation the issue of ethnic integrity becomes painful and significant only after reaching a certain ethno-cultural, social, economic, political and spiritual maturity. Until that moment in history almost all peoples are in search of the most promising ways in history. Many have passed the stages of the competition, fluctuations, deviations, and other moments of historical development. It is a natural process.

Interpreting philosophically the contemporary problems of Kazakhstan society and the historical origins of the national idea in Kazakh society, in metaphysical history of the past of any nation there laid the foundation of the formation of the national unity. So a thorough study of certain trends of a value world of historical subjects makes sense. It is necessary to consider historical aspects of formation of the Kazakhstani nation to find those points of intersection between the historical destinies of peoples living in Kazakhstan so that will allow finding the reason for the formation of a civil-national identity. It is worth paying more attention to the role of language, religious beliefs, and cultural characteristics in the formation of identity based on the differences of peoples involved in it.

It is known that language is not just a means of communication, and the main feature of ethnic identity. Language problem at the moment is one of the most obvious, when examining the issue of

local identity. And it is very difficult to consider this question without hurting anyone's feelings and attitudes. Language unites and divides, it is necessary to use this tool, absorbing all the positive features that it carries. In 1989 there was adopted the law "On the languages in the Kazakh SSR", which the status of the Kazakh and Russian languages was defined. In particular, it stated that "the state language of the Kazakh SSR is the Kazakh language", but the Russian language is "lingua Franca". Such a definition of the status of the Russian language to some extent contributed to the ethnic tension and has become one of the main reasons for the mass emigration of Russian-speaking population from the country. From 1990 to 1996, emigration from Kazakhstan amounted to 2,283 million people, with the result that the Republic has lost tens of thousands of qualified professionals employed in various fields. This was the reason for changes in public policy on the issue of the Russian language. In 1995 there was adopted the new Constitution of the Republic of Kazakhstan. In article 7 of the Constitution the legal status of languages was redefined. The state language of Kazakhstan is the Kazakh language. The Russian language received the status of an official one, having the ability along with the Kazakh language be used in state institutions and local authorities.

In 1997 there was adopted the law "On the languages in the Republic of Kazakhstan", where it emphasized that the Russian language along with the state Kazakh language can be used in office work, accounting and statistics, financial records, armed forces, law enforcement, legal proceedings.

Special attention in the course of a long discussion of the new law attracted articles 18, 23, 24, which refer to the scope of application of the Kazakh language (article 18 "The Language of press and mass media", article 23 "State protection of languages", article 24 "The responsibility for violation of legislation on languages"). In the Parliament, on the 20-21<sup>st</sup> of November, 1996, there was a sharp discussion of the draft of the new law. "The debate on some items was almost moved to the intra-parliamentary ethnic conflict. A group of majilismen considered that the bill insufficiently emphasizes the priority of the state language and the inflated status of the Russian language. On their initiative, almost all the articles where

the use of the Russian language along with the state language is involved and the latter was raised along with the state, remarks were made that led to the use of the Russian language only "if necessary"!

The decision of the constitutional Council of the Republic of Kazakhstan from November 8, 1997 "About the statement of the President of Kazakhstan about compliance of the Constitution of the "Law on languages in the Republic of Kazakhstan", stressed that "the constitutional provision was understood clearly" and "in the state institutions and local governments of the Kazakh and Russian languages are used equally the same, regardless of the circumstances."

In order to further implement the "Law on the languages in the Republic of Kazakhstan" on the 7<sup>th</sup> February, 2001, there was approved "State program of functioning and development of languages for 2001-2010". The programme identifies three main directions of the strategy of state policy in the field of language development: extending and strengthening the socio-communicative functions of state language; preservation of the cultural functions of the Russian language; development of ethnic minority languages.

On the 30<sup>th</sup> of May, 2006 the President of Kazakhstan introduced amendments to the "State program of functioning and development of languages for 2001-2010". They define the complex of measures on introduction of the Kazakh language in state administration, legislature, judiciary, armed forces, law enforcement, educational institutions, i.e., gradually and consistently, the Kazakh language must be spread to all areas of society. In the practice of international cooperation of the Republic of Kazakhstan of mandatory requirement should be the use of the state language for the preparation and conclusion of international treaties. Official events should be held in the state language, while providing high-quality simultaneous translation into other languages. Normative legal acts, speeches of officials, the documents for official use must be prepared primarily in the state language.

At the XII session of the Assembly of peoples of Kazakhstan in October, 2006, the President of Kazakhstan N.Nazarbayev stated the revitalization of the transition process of the state language to the Latin alphabet.

The President requested suggestions of the experts on this issue. In December, 2006, Almaty hosted a consultative meeting of representatives of the Ministry of education and science of Kazakhstan with the leading philologists of Kazakhstan on the issue of transition of the Kazakh language to the Latin alphabet. Leading specialist in the field of linguistics, academician B. K. Khasanov sharply criticized this proposal. The attitude of most professionals in the field of the Kazakh language to the introduction of the Latin alphabet is negative, the transition will not be easy, in the field of education there will be big problems, at least two generations of Kazakhs can remain illiterate. Transition of the alphabet can throw the country a few decades back. The example of neighboring Uzbekistan eloquently speaks about it.

As it can be seen from the small overview of the language situation since the dawn of independence haunts the minds with the implementation of the policy. The President annually in his messages is focusing on the language problem as the one of a great importance. Variety of memoranda, programs, a national idea, aimed at development of the Kazakh language are created, strengthening of interethnic consent, development of education in multiple languages. Many measures to improve the language situation are taken; yes, on paper and in official sources all looks welcome and in the best traditions of democracy. But there's always another but; most of the population is not satisfied with the language policy pursued by the state. Everyone is trying to grab a piece or more. And this is not about the pie, the role of languages in society is considered. As noted above, each representative of the two currents or two ideas, the Kazakh one and the Kazakhstan one, feels aggrieved, some of them want the use of the Kazakh language in all spheres of life, including international communication, flaunting the fact that "who does not like it, let him go to his historical Homeland", the second one is trying to develop the role of the Russian language as the second state in Kazakhstan.

Kazakhstan - a common homeland for all living on this earth, everyone has the right to express the thoughts and feelings, but it is not always clear which language to use to express those feelings. Language cannot be learnt in "five years", nonsense can never be

dislodged from the minds of nationalists. The language situation is quite often used as fuel for disputes at different levels from the meetings of Parliament, to discussions of "armchair experts". And this situation will last until a way to remove the tool, language, from the hands of detractors and put it into the hands of those who try to create in Kazakhstan a single nation of different ethnic groups will be found. One of the creators is our President. And it is not a blatant flattery, and not an occasion once again to hide behind his personality, it is a fact that becomes obvious with every new performance. The 2050 strategy, "Mangilik el", "2015 - the year of Assembly of people of Kazakhstan" - all these activities are aimed at development of Kazakhstan's integrity and stability. Each action is a guide, a guide to reach consensus on the question of languages.

In discussions about national identity, about the national idea it had been already suggested that this is not a thing in itself, but is a tool that should help to solve practical problems.

The most important task at the moment, necessary for democratic change, is the unity of our multinational companies. However, the main problem preventing this, dividing us into two national camps, again, is a question related to the attitude of the Russian and Kazakh languages. Unless the solution to this problem is found, there must be no trust to each other among the peoples of Kazakhstan.

We therefore propose that this issue should be examined from a new perspective in the light of not so long ago proposed national idea, where, I think, the first brick was laid on the path of resolving the issue and we will find out what it gives us.

A working version of the national idea is that "We, Kazakhs, have a unique opportunity to use the resources of two great cultures, Asian and European, and their interaction to achieve great progress in the development of society".

The main conclusion that can be drawn from this proposal is that our unique opportunity lies in the fact that we are different. It can be phrased more clearly.

We should be equal, but we should be entitled to be different, otherwise we will lose the whole effect, because one homogeneous nation cannot simultaneously possess two cultures. It's impossible.

And from this we can make the following logical step. Completely senseless and harmful is the idea of assimilation of Russians ("Russians" refers to the part of the population that uses the Russian language in everyday life) in the Kazakh environment or creating a hybrid of Kazakh-Russians and Russian-Kazakhs.

Each of us has to stay in its national culture, including people of other nationalities. And this is the key to our success. It does not mean that there should not be interaction of cultures and their mutual enrichment, but it should be a natural process.

And from this quite obvious idea follows that society should strive to ensure that each nation preserves and develops its language, which is the main component of culture. It is impossible to belong to the Kazakh culture, not speaking the Kazakh language, just as it is impossible to consider oneself a Russian without speaking the Russian language.

Alternatively, it must be kept in mind that when there are peoples of different culture together, there is a high risk that one of the cultures due to its some advantages will be able to displace a component of a different culture.

Most obviously, something like this could happen in the field of language, namely for the reason that the Russian language due to the huge information space of Russia, due to the greater sophistication and applicability in various spheres of life can dominate and displace a historical perspective of the Kazakh language. And we must understand that it is absolutely unprofitable. It is unprofitable in the most pragmatic sense of the word. It is a global catastrophe for the Kazakh culture which mostly lies in the field of oral speech. So, this will lead to the loss of all prospects for all Kazakhstani society, including Russians, Kyrgyz, Germans, Ukrainians, not only for the Kazakhs. If the word "unprofitable" jars on somebody's ear, then that somebody can replace it with the word, defining his humanitarian values. But, unfortunately, the world is driven by trivial interests, so that the concept "unprofitable" fits better.

Such a global catastrophe nearly happened in not a long time ago. Twenty years ago, a huge part of the Kazakh population did not speak their native language, thus, there would pass two more generations, and Kazakh culture, and, consequently, the Kazakh

people would have disappeared from the face of the earth. It can be assumed that in Kazakhstan a brutal experiment to create a new community of “Soviet people” was carried out. I think that this trouble was understood or at least was felt by the majority of Kazakhs; and it seemed that everything is fine only from the standpoint of other ethnic groups living at that time on the territory of modern Kazakhstan. A man with a full belly thinks no one is hungry; it was time to get it over.

Therefore, the adoption of the Kazakh language as the state language and giving it a higher status than the Russian one has, in the early formation of Kazakhstan was more than justified. We had to save the Kazakh language. And it pulled a splinter from the heart of the Kazakh people, and because of this our land flourished with peace and order.

But now time is different and the situation is different as well. The Kazakh language now is not on the verge of extinction, at least the number of Kazakhs who do not speak their language becomes less day by day. But at the same time all the measures taken for its development do not give the desired effect, the language is not developing, thus, the danger remains. But another problem has been raised, that is about the program which is forcibly being implemented by the state and each step increases inter-ethnic mistrust, though perhaps this is the main purpose of this policy.

I would like to quote an interesting post from one of Kazakhstan newspapers. Local administration raided the shops and took note of the fact that many sellers are unable to serve customers in the state language. The administration demanded that the owners of the shops would create courses of the Kazakh language for sellers. Now the task is on ingenuity. What did the owners of shops do? It is clear that the Russian sellers Kazakhs are constantly turning in Russian to can't remember what to say when the commission will come again.

On the other hand, the role of the Russian language in Kazakhstan has not diminished and will not diminish in the future. The President in one of his Messages said that we need the Russian language as bread every day. If we don't want to be a banana republic and want to be engaged in the production and participate in international division of labor, we have only one option which is

cooperation with Russia and other countries – ex-citizens from the Soviet Union. And the production and science is a sea of documentation. Due to the fact that the population is small, we have to translate daily this documentation into the Kazakh language, or to forever lag behind. English is not an alternative to the Russian language, because we are not needed and will never be needed in the West with our culture, economics and politics except our oil and other minerals.

Therefore, it is unprofitable for the Kazakhs to forget the Russian language.

Thus, the conditions of the problem are determined. We need both the other languages, but there is a real danger that the Russian language does not give the possibility to develop the Kazakh language, or a real danger of the development of national exclusion, although both versions can co-exist. What to do?

There is only one solution to this issue. The country should become bilingual with two equal languages. Language is a tool, and it can be improved through the practice. By connecting a bigger part of the Russian population to the Kazakh language it will be possible to increase consumers of literature, films, TV programs in the Kazakh language, therefore, there will be more writers and other creative intellectuals involved in the development of the language. On the other hand, the recognition of the Russian language will remove a sense of inferiority of Russian speakers, their serious relocation willingness and will make them involved in active work in the democratic transition.

I just want to say that the only democratic way of making the Russian language the real language of international communication, is a referendum (it is known that at the moment the role of the Russian language is reducing, which gives the preconditions for the emergence of nationalist ideas, and the outflow of that part of the population that sees this as a threat to the existence of indigenous peoples). All other methods can be used by the nationalists, and can be to the detriment of society. It is also clear that such a referendum can make sense only when society is ready for it. But even if this event will happen in five years, the movement to it already eliminates

many problems. Ideally, the referendum should already be fixed in the Constitution a fact of a real equality of languages.

It is worth noting that for certain states the determining factor of identification of the nation is the language (England), for other states the language is absolutely irrelevant (in Switzerland there are 4 official languages, but all the population identify themselves as Swiss), for other states the identifying and uniting actor is the political system (the US and its liberalism), for the third states it is religion (Arabs, Jews), and here is shown the uniqueness of Kazakh identity - it can only be determined in combination of all these factors.

Therefore, we need a lot of work of all the democratic forces for the formation of public opinion. But it will give the Russian-speaking population the understanding of why they need to learn the Kazakh language, and not to perceive it as humiliation. And this is not only about the Russian-speaking population, but also about Kazakhs who speaks only the Kazakh language. After all, when the majority of the population is aware that the nation should learn the Kazakh language in order to achieve something in this life in Kazakhstan, there appear concerns. After all, this means what all non-Kazakhs do is nothing and means nothing. All their knowledge and their experience is nothing they need to learn Kazakh so that one day they would be to say something in the Kazakh language to some official or employer. With such thoughts no one will ever learn the language; this process should be voluntary.

The Kazakh language cannot be taught by the violent ways. For more than ten years there is the policy of translating books, magazines, documents, TV programs, all of the greater part of life into the Kazakh language. Most schools are switching to the Kazakh language of training, but the Kazakh language is not spoken more. You need to instill a love and understanding of the necessity of learning the state language in a natural way.

But, in addition to understanding the purpose of language learning, we need technology of language learning. The technology should be designed for not the average learner but for the learner with low language ability, because the task is to cover a lot of people with teaching.

And here we must take into account why for the Russian speakers the Kazakh language in Kazakhstan is much more difficult to learn than Latvian for them in Latvia. The fact is that all Kazakhs speak Russian. There is a beautiful thought, “In order to speak any language well, you first need to speak it badly!”. The majority of the population is unable to overcome this period of “bad” conversation in the Kazakh language. Conversation with a Kazakh in the “bad” Kazakh instantly moves to a “good” Russian, which both sides usually possess equally. A crazy thought comes to mind: if all the Kazakhs became nationalists one day, it would really help to study the Kazakh language, but this is only a joke on the topic of the day.

And there is only one solution. You need to create the conditions in which the Kazakh language would be used as a serious tool, there should be created a language environment. And there's only one place where this can be implemented without prejudice to national interests and with the greatest ease. It is the education system. Educational process should be conducted in two languages from the elementary school. Yes, now schools and universities teach in two languages, but the standard lessons of the school curriculum, e.g. history or literature must be conducted literally in the Kazakh language. Children learn languages very quickly and maximum use of it should be made.

In ten years we will have raised a generation of bilingual citizens. But if you add English to it the level of our society will increase significantly. Just by 2025, as it is planned by our President, the Internet, modern literature and science, art, world politics and even macroeconomics will have been the most common issues for such nation. For someone lingua Franca is one language, and in such a society there will be three such ones. All the reflections of course are the feelings and emotions of the citizen of the Republic who wants to live in a peaceful and developed country. But after all our people and our state have all the prerequisites for that. If something like this took place since the formation of the state, it would be an established fact at the moment. But history does not tolerate subjunctive mood, serious measures should be taken. But one should not be afraid; there is nothing new about it. There is such a system of education in Kazakh-Turkish high schools, where children are taught

in three languages. Kazakh-Turkish high schools exist but Kazakh-Russian ones do not. Isn't it strange?

Close attention should be paid to the system of education in Kazakh-Turkish high schools, because there is a lot to learn there in the literal and figurative sense of the word.

Even older pupils can experience through this period of “bad” conversation in Kazakh, if specialized summer camps with immersion in the Kazakh language are created. This, of course, needs money. There is money for that, the only trouble is they have been reserved for the generations to come.

With regard to senior citizens, alas, but I'm afraid they cannot force themselves to speak in the Kazakh language. There are sounds in the Kazakh language, which is already unaffordable to many of them. No one will speak Kazakh “badly” having full ability to speak Russian well.

But that's not a reason to turn them off from the process and throw a ton of criticism to us. Many may learn to understand the Kazakh language and read in Kazakh. By the way, many Russians, not being able to speak fairly well can understand the Kazakh language. Why do we need to do it? First, it is necessary to explain to people what it is necessary for. The first part of this article is devoted to it, and secondly, the process should be connected to the existing resources. For example, our Kazakhstani television could play a crucial role. All programs in the Kazakh language should be dubbed into the Russian language with Russian subtitles. The running line of advertising should be prohibited and the running line of translation into the Russian language should be added in stead and vice versa.

The development of the Kazakh language will be achieved by doing this only. There will be more viewers at transmission which means that people will learn to understand the language, not immediately, but it will be fruitful.

Who can say it's impossible? Or this doesn't have the effect? I am ready to argue and prove it.

It so happened that Kazakhstan is located between Europe and Asia, perhaps not geographically, but rather cultural. Therefore, Kazakhstan is at the crossroads of socio - cultural, religious division, there is an invisible border between two world religions - Islam and

Christianity. And for centuries this border has contributed to the identity of the peoples living in the area.

Confessional factor in the formation of ethnic identity in the early stages of formation of ethnic groups played a special role. Religion in the form of henotheism created a pantheon of tribal deities, who accepted sacrifices and prayers performed only by the members of this tribal union giving sacred sanction to their ethnic identity.

In the modern world henotheism in its pure form is extremely rare (the Japanese Shintoism, Judaism). World religions are by definition supranational and supra - ethnic. "The individual who converted to Islam, loses his ethno-cultural distinctness as something religiously significant: the only relevant definition is his affiliation to Islam" [56,18].

However, in certain views henotheistic form of religious beliefs continues to be one of the bases of ethnic identity.

So a significant number of people have a belief that Kazakhs necessarily have to be Muslims (Sunnis of the Hanafi mazhab), and Russians have to be certainly representatives of the Orthodox Church, etc.

A departure from "their" religion is regarded almost as treason and betrayal of spiritual values of their own people. And as the Kazakhstani identity arises from the interaction of ethnic identities the religious aspect becomes one of the important aspects of its formation.

And it becomes clear that religion today has become an important factor in the public life of our country. In 26 years of independence of Kazakhstan religion in the public consciousness has gone from a false worldview, which it was believed to be in the atheistic Soviet Union, to the ideological and spiritual factor of development. Religion was perceived as an important element in the consolidation of Kazakhstan people, giving meaning to almost everything that exists around us. However, the increasing role of religion in Kazakh society causes a number of problems and even contradictions which we face every day. And questions arise in connection with many aspects of our lives.

For example, if Kazakhstan is a secular state, then how deep can enter religion in the various institutions of the state and society? Is it possible to enter the school and university education in disciplines related to religion? Whether is it necessary to teach religious studies in state schools? What is the goal we pursue: to give basic knowledge about the religion or to educate the faithful? Would not the last one lead to the division of youth along religious lines? And all the questions above are questions of education only. Such questions arise in many different spheres of public and state life of the country.

Another major challenge facing Kazakhstan is the relationship between the state and religious associations in their strategic sense. According to the Constitution of Kazakhstan, all religious associations have equal rights. But it is difficult to implement this legislation. What are equal rights in religion? All religious associations have equal rights, but how can they realize these rights?

It is clear that large, earlier established on the territory of Kazakhstan faiths have unequal opportunities in comparison with recently established in Kazakhstan religious associations. In this case we are not talking about infringement of the rights of new religious associations. The rights are exactly the same for all traditional religious associations, but the opportunities are not equal. This phenomenon is typical for any modern country. There is such a notion as the number of faithful, i.e. the more faithful the confession has, the more opportunities it has in all respects.

This confession plays a big role in the society and the state, the government considers it more than other ones. Faithful of such faiths affect the moral and spiritual atmosphere in the society; the confession has the opportunity to be an important figure in the social and political map of the country and to participate in many spheres of life - from education to the government. Small confessions are simply unable to compete with them. Once again there is nothing discriminatory against other faiths, and this is the general international practice.

But in traditional Kazakh religious circles there is a negative attitude towards non-traditional confessions.

And here lies the answer. It is no secret that despite its small size, the new religious confessions and sects succeed in the field of

new converts. Among the converts a big part is the youth. This fact itself shows not only that the new confessions and sects are more successful in recruiting new supporters and followers, but also the lack of preparation for the changed conditions of the defenders of the traditional confessions in Kazakhstan.

Hence, there is negative attitude to the Hare Krishnas, Jehovah's witnesses and other sects, who lure the youth of Kazakhstan by its exotic.

This problem is very serious and needs a separate study. It is worth noting that the Kazakh youth is amenable to treatment in the religious currents because of irreligion, marginalizing, poverty, the absence of any moral and ideological foundations. Thus recruited young people often pursue their practical goals, or the desire to finally be understood, to be heard, to find support and sympathy.

In Kazakhstan there is practice of giving certain benefits to some religions (the practice comes from the multiplicity of confessions and their value for the Kazakh society), and declarations about equal rights of all faiths. Thus, there is some ambiguity. In our view, this issue needs maximum clarity. The uncertainty in the law leads to decreasing credibility of state institutions.

This question could not be raised, if not for complicating the situation concerning religion in the modern world. Religion, instead of being the cause of stability and peace is transformed into conflict-generating factor. Religion is drawn into confrontation and conflict. Along with ethnic aspects, religion becomes the main element of all significant conflicts of modern times, the religion which should unite the society, on the contrary leads to its destruction. The question arises: why? Why religion, which is a symbol of spirituality, morality, humanity and peace, becomes a major source of controversy?

This is because religion does not withstand the aggressive pressure of the nihilistic modern world, it is losing ground, slipping spiritually, changing the basic principles and canons. And such a religion politics is being drawn into aggressive actions to protect their mercantile goals. This is the true negative aspects of politicization of religion. That is why the politicization of religion today is perceived as negative and it is when spirituality is replaced by ambition. So

there is a temptation to accept Islam as the ideological basis of extremism and terrorism, Christianity - as absolutely dogmatic religion, which does not meet the requirements of modernity, Catholicism - as the religion of the expansion of the Western world, etc.

In such accusations of religions there is no truth, but the everyday consciousness of our contemporaries easily swallows these stereotypes, because, on the one hand, it seems to be so, and on the other hand, religion do not refute such charges in practice. In words the religious leaders constantly speak of the high mission of religion, but they fail to show practically anything of what was said. For example, religious leaders at the international level and within various countries of the CIS have repeatedly tried to speak in the role of intermediaries between the warring parties, to call for higher values, to resort to religious arguments. As a rule, attaining success was not possible and the only argument to which could be heard of was power. This situation is not accidental. Religion and its principles cannot be applied easily. Religion is not amenable to the external application. Furthermore, religion today has lost its authority, spiritual, cultural values; religion today is something like a decoration. Formally it is considered that the leaders of the faiths are respected, but in conflict cases other priorities more important. The reasons are to be sought in the different understanding of the meaning of faith. For example, there are different perceptions of the word "religion" by a politician, a priest, a layman, a scholar and a philosopher. Each of them puts into this word a meaning that is accessible and understandable to him.

Because of all this, the religion today is controversial and even tragic. All the high values remain true, but our contemporary for the most part, even if he is positioning himself as a believer, unable to accept the basic truth of religion - everything in the world is determined by God. He is the source of everything. There is no modern man of humbleness and without it there is no real faith, faithful do not live according to the norms of faith. And since there is no true faith, and religion cannot prove its high qualities, as religion is nothing like the lives of people for God. It turns out that religion cannot manifest the true high qualities but there are the negative sides

of its politicization. And everyone is trying to make his faith a "human behavior control". [56,97]

So today religion is mostly the element of the policy. Manuel Castells notes, "The main faiths, practicing a kind of secular form of religion, independent from the government or from the market, largely lose their ability to dictate their action to the congregation in exchange for the salvation of souls and for the sale of heaven real estate". [57,77] Hence, all of today's problems concerning religion are not religious but political ones. The policy itself creates problems and tries to solve them. Everything from church and state relations and attitudes towards radical religious movements to the external symbols, such as wearing of, for example, the hijab, - all is to do with politics. That is not to say that religion and its leaders are not spoken to on any issue, but the answers do not satisfy, and the questions remain.

The answers do not satisfy for the reason that the questioner is not ready to hear the deep, ell-reasoned with many religious dogmas answer, they need a short, simple, and clear answer within the ordinary understanding of religion, and there is no such a response from the religion there. This is a world situation. Therefore, there are such clumsy responses of states, politicians and societies on specific problems arising about religion (just about, not on the merits of the issue arisen).

In essence, there are not many people interested in religion as it is very demanding and religious life with its demands is complicated as well. In Kazakhstan in the conditions of multi-ethnicity and poly-confessional society relations between the state, society and religious associations are formed and executed for about 26 years. This is a very positive factor in our policy that such important issues cannot be solved suddenly, quickly, on the spur of the moment. Critics of the policy of our state will not be able to point to the strategic errors committed in the church-state sphere. Kazakhstan has managed to build an optimal model of state-confessional and interfaith relations bearing in mind the environment in which we exist. Much credit for this should be given to the people of Kazakhstan and to the country's leadership. The experience of Kazakhstan in building relationships of

state, society and religion is really positive and interesting for many countries.

But the world is changing rapidly, there are new geopolitical challenges, and the former ones are being transformed. Central Asia is a complex region by the nature of the religious situation. Kazakhstan is experiencing significant pressure from our neighbors in a number of areas, and religious direction - one of those areas that cannot have a positive influence on the formation of Kazakh identity. Besides, religion remains an important geopolitical factor, which also complicates the whole situation around religion.

A research group under the guidance of professor R. K. Kadyrzhanov (Institute of philosophy and politology of the Ministry of education and science of the Republic of Kazakhstan) conducted a survey [19] in different regions of the country and it became obvious that the religious community of the state is not consolidated: in Islam, by far, the Sunni Islam of the Hanafi mazhab is dominated, but there are different, in particular, radical movements. The decision of the Russian Orthodox Church to create the Metropolitan district in Kazakhstan has not been dictated only by internal reasons.

The Roman Catholic Church, considering the III Millennium as "the century of its active mission in Asia" is expanding its presence in the Central Asian region. In the region and in Kazakhstan in particular, there are any active new religious movements that have different direction of their interests. In Central Asia the number of radical religious movements is growing. All this does not make the religious situation easy. Kazakhstan has to face the challenge to preserve and strengthen religious peace and harmony that exist in the country. We have a solid basis to be maintained and developed. There are several ways and forms of such development.

As it is emphasized by the President of the Republic of Kazakhstan N.Nazarbayev, "...we must make it clear to all that the secular nature of the state allows the most democratic way of solving issues of free choice of any religion or atheism, ensures the equality of the confessions" [58].

Religious education should be developed, given the secular character of the state, historical and mental characteristics, and control from the leadership of the confessions and the state. World

experience shows that religious education is fruitful. It systematizes religious knowledge, contributes to a better knowledge of each other by the different religions, which leads to formation of tolerant consciousness.

Improvement of legislation in the sphere of religious freedom and church-state relations is also important for the preservation of religious peace and interfaith harmony in the country. Here we must rely on the experience of the world, obligations made by Kazakhstan, national interests of the Republic.

The partnership between the religions of Kazakhstan should be promoted. Cooperation between confessions in the field of social service is capable to support the religious situation in a positive and optimal condition for Kazakhstan. In general, cooperation between the faiths and their leaders eliminates many ambiguities and misunderstandings which are in varying degrees present between the faiths. Inter-civilization, intercultural and interfaith dialogue is also an effective form of maintaining inter-religious peace and understanding. It should not be forgotten that the scope of intra - religious truths and their dogma is unique and cannot be the subject of dialogue, discussion and convergence. Here a positive role of the Congress of leaders of the world and traditional religions held in Astana is worth noting.

Today it has become a commonplace to say more about the threats that come from religion than about the enormous and positive potential of religion which is really huge. We harp on the same string about "religious extremism", "Islamic extremism and terrorism" without understanding that there are no such concepts. There are opponents of religion who wish to "poison" it, and not only Islam, but also Christianity, Judaism, Buddhism, etc. There are politicians who are not against to "strengthen" their position with the help of religion; thus, "justification" of Jihad appears and radical movements are protected. There are politicians who instigate Islam to the response, as it was, for example, with the cartoons of the Prophet and the burning of the Koran, and other geopolitical techniques that belittle Islam.

It's all there, but this does not mean that religion is related to it. But in the minds of people a negative image of religion is formed.

And religion has large, untapped opportunities of the unification of society, state, international and world politics. It has its own funds, which focus around well known since childhood religious truth that evil can be eradicated only by good, and, despite the naiveté of this thesis, it is true and has a great power. Finally, another means of strengthening harmony among religions and to improving security of the state in the face of "religious" (pseudo-religious) call is to increase the level of trust for religious leaders. It's a tough question, it has many sides. By the moral appearance of the imam, priest or rabbi people judge of religion. But now the moral character of most of them often leaves much to be desired. However, this aspect, although important, is still secondary to the state in comparison with the weakness of religious leaders in the face the activists of radical movements. Why should all the responsibility lie on representatives of the law? Where is the spiritual means of "the struggle with the Wahhabis and the like"? It is known that in the spiritual realm it is impossible to win by force. Here there is only a spiritual victory. Yeah, radical religious movements consider only their position is right. And representatives of the radical movements do not want to engage in discussions about their faith. But there must be a debate, there is no other way. How else to integrate them into the Kazakhstan society? Where are meetings, conversations, discussions, debates with those same Salafism? Where is spirituality, where is morality, where is wisdom of religious leaders, where is the force for good? The questions are difficult and unpleasant, but how can religious leaders hope to ease when work, dignity, and wisdom are required?

Finally, that the ultimate importance of the secular nature of Kazakhstan is worth noting. Article 1 of the Constitution states that "the Republic of Kazakhstan proclaims itself a democratic, secular, legal and social state whose highest values are an individual, his life, rights and freedom." The secular nature of Kazakhstan allows religious citizens to satisfy their needs, exercise their right to freedom of religion. However in Central Asia the processes of Islamization of societies and some states are gaining momentum. Thus, opinion polls in Kyrgyzstan have shown a steady growth of sentiment in favor of building the Islamic state; currently more than 50% of respondents support it. It might be worth emphasizing the high instability in this

country, but similar situation is in Tajikistan, where the power structures now open all prayer rooms in state institutions and now close them and begin to fight the hijab and other outward manifestations of religion; now young people there are sent to study in foreign Islamic schools, now those students are withdrawn, resorting to threats. Today, Tajikistan is forced to defend its secularism.

In Kazakhstan today the secular nature of the state is not questioned by an absolute majority of our citizens and the majority of faithful of different faiths. According to sociological surveys, about 90% of respondents support secular type of the state structure of Kazakhstan. However, there are already notable differences in the responses to this question by the representatives of religion. In addition, the number of supporters of greater presence of religion in culture and politics of the state is slowly but growing. But the issue has another side, which is not positive.

A secular state does not mean the ousting of religion from the public life of the country. First, religious associations are separated from the state, not religion. Secondly, religion is fundamentally impossible to be separated from society, because almost all the population of Kazakhstan –the faithful, and, hence, the society – faithful; how then to separate religion from society? Such states should be adequately understood: religion in affairs of state, and state does not interfere in affairs of religious associations. But the state cannot avoid controlling state – confessional relations, this sphere is important for the stability of the state and society. There are features that need to be borne in mind, but, in general, the relationship of state and religion is as follows. These relations develop, life poses new challenges, and their solution requires improved approaches in church-state sphere. Let's hope that the improvement of these relations to the benefit of the state and religion in Kazakhstan will continue persisting religious peace and harmony.

In modern Kazakhstan a phase of deep socio-cultural transformations is completed. It manifests itself in a certain value of unification, which is determined by amplification of the neo-conservative trends in the mentality of the Kazakhs. However, the genesis and long-term consequences of this process are not yet clear.

Probably, it can be argued that the period of Kazakhstan's transit in general is completed. There is impression of completion of new social institutions, and their combination has the characteristics of the known complementarity.

There is a formation of the integral structure of the relationship "man- state". This means that the population formally defined as citizens of Kazakhstan after self-determining activities can voluntarily make the choice of recognizing Kazakhstan as a state and gradually learn it as value.

There is no doubt traditional statism will play a role here. For its part the state is obliged to take steps towards its citizens and to earn the trust of its people. New reality of Kazakhstan sets new tasks, which require positive solutions; in particular, there is the objective of deeper penetration into the real and spiritual history of our country, the search of certain mental structures at the level of "ethnic constants".

There will also be a restoration of the entire structure of patriotism. We recall that it consists of several series-connected parts, as if reflecting the stages of socialization of the child, teenager, young man: his home, the yard, the street, the city, region, habitat of the people (small homeland), and the country as a whole. In the current period some of the links fall from the chain. The image of the country temporarily gets out and there is a sort of "retreat" into a small homeland, to the "beginning of beginnings" - one's home, village, city, land where he was born and lives. At the same time, the emerging national consciousness in the process of nation building contributes to the isolation and strengthening of the terms "We," "My country", "My Motherland", "Atameken". Of course, this process is individual and distinctive. For many citizens of the older generation Homeland can remain forever the space of the former Soviet Union, and they to the last days will call themselves a Soviet man. The young man, whose identity was formed in the period of perestroika or after the formation of the new state, will adopt a new Kazakhstan naturally and without internal struggle as his only Homeland. On the contrary, some of the youth will grow up deprived of a deep connection with the country, being oriented to Europe, America, the

whole world, retaining, however, memories about the home town as the value.

Kazakhstan completes formation of new social structure. Society is in a state of equilibrium and the long-term stability; however, the parameters of this stability are not clearly marked. These changes lead to irreversible modification of the internal phenomenological structures of consciousness and, consequently, the consciousness of patriotism. It is obvious that both the bearers are "people". The people are the substance of history and of the state and as a subject of mass consciousness and behavior they demonstrated new characteristics.

The choice and successful implementation of the reforms depends on their embedding in the historical-cultural matrix of the country, the skillful use of its traditions, the mentality, way of life and lifestyle. Without the support of basic socio-cultural values and patriotism in the first place, the success of the reforms is problematic. Kazakhstan will have to find and walk its path in the post-industrial, information civilization, solving the historic task of joining and reconciliation of liberal and traditional values. Against this background, natural and logical is enhanced attraction to centrist policy focused on the values of social democratic wing, social justice and solidarity. This is dictated not only by the desire to overcome the outside - or supranational character of a course of liberal reforms held until recently, and yet it would be wrong to interpret the development of Kazakhstan as a "special way", and the specifics of the Kazakhstan — in the nationalistic spirit, alien to the modern realities and challenges. Motives and considerations of more fundamental properties and nature encourage insisting on dialogue and synthesis of liberal and traditional values as the basis of a long-term strategy of development of Kazakhstan.

Historically Kazakhstan has developed as the country which is not "proprietary" (this property was not sacred and the power of money was not held in high esteem), and in this sense is not bourgeois, not capitalist one. It is the country (climate, space, character, interpersonal communications, etc.) communalists by nature and not individualistic which however did not prevent it to create individuality. And the type of its culture is predominantly

socio-centricity, not anthropocentricity as in the Western world dominated by individual values and collective ones are an addition. Kazakhstan has been modernized repeatedly, however, readily perceiving and introducing many Western innovations, yet he stubbornly resisted those which interfered with its national spirit, moral attitudes and customs (now China behaves similar to it, devoted to the ideology of Confucianism). And now the country internally resists attempts to turn it into a "market society", where consumerism has taken precedence over spiritual needs.

The peculiarity of Kazakhstan's spiritual and moral crisis is that, having arisen in the conditions of profound institutional and moral fault; it does not carry any positive alternatives to the former state of society. The notion of the common good is lost, values are replaced with "price" to measure things not with spiritual promptings and moral acts, which are valuable themselves by nature; there is no established public interest representation on the association of freedom with responsibility, human rights obligations; the truism has to be remembered and reminded that human morality did not begin with permission, but with restrictions and taboos (cannibalism, incest, killing relatives, etc.), that a legal hostel does not replace or negate but, on the contrary, expands the scope and increases the importance of moral norms, guidelines and absolutes. The spiritual reformation and moral regeneration of the country remains a problem which still awaits solution.

The spiritual revival of Kazakhstan is also associated with the search for a unifying value system that still does not give any significant result. And this is not just the fault of the intelligentsia defeated on the field of culture or because of the complexity of the task itself. This is primarily due to the moral inferiority of the policy of market reforms, abstract and superficial exploration of its creative aspirations and challenges. "New old" prejudices of the ideology of neoliberalism, differently perceived by the majority of the population are added to objective difficulties generated by the collision of old and new values and ideas.

Paradoxically, the mundanetraditional consciousness even in the absence of officially proclaimed ideological goals and priorities has its value preferences and views to rely on which those who take over

the development of the national idea have to defer to. Numerous public opinion surveys in recent years show that in the mass consciousness of citizens of Kazakhstan dislocation of values and preferences has emerged quite clearly and convincingly. This applies, in particular, to commitment of the majority of citizens to such values and institutions as patriotism, democracy, private property, the preservation of the integrity of the country; whether state is strong or effective, the focus on independent solving of the problems, etc. Kazakh perception of these values should include such an important feature, for example, that the majority prefers the idea of equality to the idea of freedom.

If an effort was made to designate priorities in life shared by the majority of citizens, they are reduced to the hope that the government will be fair and strong, human rights and the laws will be respected, the standard of living will be steadily increasing and Kazakhstan will be a prosperous and respected country in the world, and will be among 50, 30, 10 most developed countries in the world. In this situation the question "What values and goals can unite and draw Kazakhs together even more?" takes on particular urgency and importance and the answer to a large extent will determine the future of each citizen. The answer in the most general form comes down to the thesis: spiritual reformation and moral regeneration of the country is possible only on the basis of the values of patriotism, the common cause and the common good, shared by the majority of the population, provided that the fruits of reform will be used not only by favorites but by all of the society.

A general idea of Kazakhstan society is only emerging, and the contours of the image are very vague. One must agree that in poly-ethnic and multicultural Kazakhstan basic values and their corresponding goals can only be those unifying values shared by people of different social groups, nationalities and faiths. The desire to exalt or to give preference to values of any single social or ethnic group can lead to the disturbance of civil peace, divisiveness.

For all the dissimilarities between civilizations, peoples and cultures, humanity in its history has developed a set of universal values that are somehow shared by all. These include the worth of the

human person, the ideas of freedom, common good, solidarity, justice, patriotism etc.

Of course, the hierarchies of these values, their «price», importance in the eyes of a society, cultural communities have their differences and peculiarities, which must always be borne in mind. The most important of these, of course, is the value of the human person. It is especially for Kazakhstan, where the personality is often sacrificed to false collectivism and false understanding of the various reformist projects. The individual, his interests, his welfare and happiness is the guide and the imperative of defining "the face" of the society and state policy, the government's attitude to the economy, social sphere, and spiritual life.

The experience of modernization in Kazakhstan has brought new cognitive acquisitions. These include the sharply increased value of identity and autonomy (keen sense of the identity, the place, and the interests) and everything derived from them (including the historical past, the territory and the border).

With the recognition of man as the supreme value is correlated perception of justice, which holds a special place in the consciousness of Kazakhstan as a fundamental criterion for assessing public and private life. Historically for western culture the root cause of the social relations of man to the world and fundamental value was personal freedom, and for cultural traditions of Kazakhstan it is justice. In mass consciousness it is rooted in the importance of social justice, in the carriers of the truth of human relations, in the unwritten criteria of legality and legitimacy. Even apart from the controversy surrounding the fairness, given its relativity as applied to any particular society where it is justice for some and seen as unfair one to others, as the fact that in systems based on social antagonisms something is often perceived and evaluated as an injustice by the majority of citizens.

It is important to emphasize that no society can do without their ideas about justice - injustice, truth — untruth, etc.

In the philosophical and ethical framework the definition proposed by A. Huseynov can be taken as a basis, "A just man and a just society are those who can find the moral measure of the distribution of wealth, and as the moral measure can be considered

that one which suits everyone and which obtains the consent of those who have borne more than their share of burdens." Giving preference to the principle of meritocracy the author of the definition refers to the theory of John Rawls who proposed ideal-typical model of justice for liberal democratic societies. "Its regulatory framework is based on two principles:

1) Everyone should have equal rights to the most extensive scheme of equal basic liberties compatible with a similar scheme of liberties for others;

2) Social and economic inequalities should be arranged so that they were the greatest expected benefit of the least successful and made access to the posts and provisions open to all under conditions of fair equality of opportunity". [59,115]

This specificity cannot be ignored. In the course of democratization of public life of Kazakhstan a state of law has yet to be established, the appearance of which is directly related to the formation of a developed civil society. But in Kazakhstan the performance would be capable only in the light of its moral component, by adopting a mixed morally-legal character and appearance if it necessary.

Negative attitude of the majority of the population of Kazakhstan to the neo-liberal reforms is mainly due to the fact that they are carried out with violation of the simplest norms of morality and justice - not in the interests of the people and at the expense of the people. That is why the neo-liberal, legalistic approach to the construction of public order despite the universality of these norms now has little chance of success. The idea of a just society will long remain in the mind, because it is based on real dynamics and equilibrium of collectivist and individual values. It conforms to the norms and values of the Kazakh mentality, traditionally accustomed to the collective lifestyle and way of life based on mutual support and solidarity.

Justice creates a space of human freedom in society and the responsibility is a way of approval by society of the equality of chances to every person. In turn, equality is the content of the values of justice as the recognition of the equal value of every human being. Finally, freedom is a requirement of society and the individual to

maintain the achieved degree of fairness. However, freedom in society implicitly contains the values of justice and responsibility, which are the limits and regulations of freedom.

Along with justice in the minds of Kazakhstan such a value as solidarity takes place. Like justice, it in many of its specific manifestations suffered from inconsistency that is expressed in solidarity and support of not only the best but also the worst state and community actions and events.

The principle of solidarity was founded and differently implemented in the Soviet social state (based on paternalism), which today is entirely attributed to a democratic welfare state that emerged in the West in the period of late industrialism. The solidarity of the Soviet society was not created only by ideology and propaganda; it was kept on a solid social and material basis: the concern of the state about fair (egalitarian) distribution, creating the similar conditions of life for all, supporting them in such public sectors as education, health, housing, access to cultural values, etc. All of this disappeared with the disappearance of the Soviet state.

Consequently, the values of justice and solidarity reinterpreted in the context of searches of new image of modernity and a corresponding type of social life can serve as a basis for further development of Kazakhstan.

But there is another value outside of which there can be neither justice nor solidarity. It is freedom, community and individual. Freedom as a key concept of the European mentality has not taken root in Kazakhstan. A place of freedom was taken by the will, which manifests itself in absolutization of independence. Since the identity is always "dissolved" in the community, corporations, the state, the need for self-respect was satisfied by reckoning of oneself to any community, which was done by contrasting one's community with another community in the terms of "us" and "them".

However, this value needs rethinking and clarification. In Kazakhstan the culture of freedom was understood primarily as a will because, in practice, it is often expressed in forms of the individualist and anarchist self-will and high – handedness which explains a fairly easy transformation of those forms into indifference and apathy, the social pathology of silence and patience.

An important achievement of European social thought of the XVIII-XX centuries has been the interpretation of freedom as equality of citizens in their rights and duties towards other people, when the measure of human freedom is defined and determined by the extent of their responsibility for the consequences of their actions and deeds. This freedom is possible only in terms of legal hostels and order and requires a certain level of civil maturity, culture and morality.

This is coherent with, for example, Kantian conception of duty and responsibility that constitutes "force to freedom", which does not infringe human rights, but rather expresses the general presence that they can and will be implemented in practice. After all, freedom without responsibilities and mutual obligations will only breed chaos and anarchy. In this regard, attention should be paid to another important aspect of the problem. The idea of human rights western in its origin is natural for the life and lifestyle of a society dominated by the spirit of individualism, egoistic self of the individual. However, it is hardly perceived in the countries of eastern traditionalist type, where, on the contrary, from the moment of birth the individual easily accepts the idea of duties and responsibilities for the common cause and benefit.

The basis of freedom in the cultural and socio-political terms advocates the autonomy of the individual, his right and duty to rely on himself, on his independence, in the psychological aspect - independence and fundamental freedom to choose his way of life, his desire to live according to his will. Free will is a necessary condition of moral choice, worthy person. Developing and defining its attitude to the values of freedom in the era of globalization Kazakhstan may provide an interesting experience around the world.

Kazakhstan still has a way to achieve a genuine freedom of society and the individual in accordance with the spirit and requirements of modernity. But it is already important now to turn freedom produced by the hard price into universal socio-cultural value, which in its real and active terms means participation in all important affairs of society and state. Free people in a just and solidary society — that is how to define an ideal society that is created or may be created in Kazakhstan on the basis of organic

synthesis of liberal and traditional values. Movement in this direction provides orientation and support to creative individualism, to create a sense of ownership in organic connection with the revival and strengthening of the collectivist structures.

In any sustainable culture paradigm for individual activity and reachability is associated with the ideas and norms that restrict it and harmonize with the highest values, with the rules of the models of coexistence, and with existing structures of identity. So as to prevent the growth of individualism from becoming detrimental to society in the very near future it seems appropriate:

a) to recognize that entrepreneurial ability and wealth by themselves are insufficient for the moral legitimation of the owners in the eyes of society. It can only be guaranteed by the service to the people and state, helping the poor and destitute, supporting science, education and art;

b) change the semantics of discussing the issues: property, wealth is not only a reward for entrepreneurship, but also social responsibility for the welfare of others.

A prerequisite for overcoming the crisis of social and cultural bases of the Kazakhstan society is also strengthening its spiritual and moral principles, which in recent decades has eroded under the influence of both internal and external factors. Patriotism, solidarity, humanity and compassion specific for the Kazakh culture in the context of pseudo-orientation is often interpreted as an obstacle to human freedom and integration into world civilization. Everything is done in order to replace them with the conception of strong personality, not bound by any social and moral constraints in his quest to impose the psychology of consumerism and irresponsible hedonism on the society.

Kazakhstan further development is hardly possible without the revival and strengthening of moral character, spirit and well-being of people. Undermining of the moral-psychological foundations of Kazakh society, the loss of faith in oneself and in the country, the loss of positive values, inability to distinguish false values from the authentic ones should be included in the category of most harmful cultural and socio-psychological implications of the reforms.

At first glance, it seems obvious enough that the solution of this problem is to overcome the condition of total pessimism and creeping anomie, the return of meaning of life and moral guide to the citizens. This is increase in living standards through economic growth, pursuing social policies which are more attentive to the needs and requests of people, the connection of education with education, the eradication of corruption, making adjustments to the media that largely determine the moral and psychological climate in the country, a state of mind and faith in the future. Consciousness is an integral component of the human being, but love for life in society is determined not only by material conditions and the welfare of its citizens.

In this respect, the moral prerequisite for the restoration of unity and harmony in Kazakhstan society is the ethic of compassion for those who was not able to adapt to new principles of order of life and got in a difficult financial and moral position. It meets not only the traditions of morality, but also the humanistic basis of the Kazakh culture in general, which has always been attentive to the needs, plight and aspirations of the "little man".

Serious moral damage to the society is caused by the imposition of hypertrophied consumer and hedonistic attitudes, uncharacteristic for the Kazakh culture oriented towards reasonable prosperity and modesty and not towards the super-wealth and luxury. In the current property and social stratification consumerism and hedonism reinforce moral crisis, incite greed and envy, and stimulate aggression and increase in crime.

It is obvious that in the current conditions for sustainability and socio-cultural integration of society the formation and reconsideration of the "culture of wealth", standards of delicate and responsible behavior of the people, whose welfare is dramatically higher than the average for the country, is necessary. Success and wealth in Kazakhstan has never claimed the status of a cultural ideal, conceding superiority to such high values as public service, compassion and mercy, spiritual and moral improvement.

At the same time, it is essential to remove the extreme of another kind which is a desperate, humble obedience to misery and long-suffering becoming an iconic feature of the people.

Representation of material well-being, prosperity and a decent standard of living for most people can serve as a socio-cultural ideal. The human desire for prosperity, the arrangement of daily life, establishing a comfortable life can be constructive. This plan should support the strategy of small deeds aimed at preserving the integrity of social life, the unity of local communities and their life-worlds. Orientation to local - municipal, rural, settlement level of improvement can be a factor that will serve to extricate the country from a moral and social crisis "from below". In order to make the economic ethos of the market economy a reality, first, it is necessary to introduce economic development and entrepreneurial activity in the context of the spiritual life of society and to subordinate the highest moral values and principles of the dispensation of existence; second, we have yet to rehabilitate and regain the credibility of the value of creative work and professionalism.

In Kazakhstan the culture of work is always endowed with disciplining and educating role, and at the same time is seen as a way of self-affirmation, self-improvement and discovering the creative powers of man. For example, N. Dobrolyubov stated, "Thus, in man, a decent patriotism is not anything but a desire to work for the benefit of the country, and originates from the desire to do good as much as possible". [60] For a long period of domination of non-economic forms of coercion influenced the formation of the "ideal of labor" seen as a duty. This has developed a psychological habit of poverty, cultured ideal of poverty. This was the origin of another feature - the rejection of wealth. However, in the decade of liberal reforms, the value of work and professional activities has been eroded. There is a phenomenon of devalued labour. And this happens against the background of rising illegitimate in the eyes of society big businessmen, politicians, so-called "agashek," the disproportionately high incomes of some categories of workers of the private commercial agencies, television advertising, and excessive hedonistic orientation.

Natural tendency in this social situation is the deprofessionalization of the population that do not cease to worry about professional success, as well as a sharp decrease in the level of

personal responsibility by increasing the already large proportion of concerned about high salaries. [61]

Media and journalism imposed a false understanding of success as the ability to quickly and profitably exploit the circumstances to the advantage, avoiding the laborious and long work. With the leveling of labor and vocational culture there is also a sharp drop in interest, especially among young people, to the mass professions. Exaggerated interest of young people to activities in the fields of business, management, maintenance may soon lead to the fact that our country will face a shortage of skilled labor. The leveling of the values of work and professionalism has also questioned the legitimacy of ownership. In the context of Kazakh culture fair or legitimate property, regarded though not always as a personal contribution or gift by inheritance. At present, the major property and demonstrative material prosperity of a small group of the population in the eyes of the vast majority look as illegitimate because it is well known that it was gained as a result of assigning the questionable methods of the fruits of labor of several generations.

It is obvious the norm of being should be restored linking the ethics of success with the labor, creativity and service of the common good. The formation of the ethical foundations of the market economy is unthinkable without the participation of civil society and the state. In this sense the moral and tax support of public and private foundations and philanthropists is important. It is necessary to support public and private museums, galleries, theatres and other cultural institutions.

Current state of the Kazakhstan society which is undergoing new upgrades marks the transition not only to a new type of government but also to new socio-cultural values and ideals that do not fully comply with Kazakh cultural archetype and the national mentality. This fact necessitates a special study of the problems of cultural development of "foreign" values in the consciousness of Kazakhstan still living in a world of traditional values and traditional culture.

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not fully comply with Kazakh cultural archetype and the national mentality. This fact necessitates a special study of the problems of cultural development "foreign" values in the consciousness of Kazakhstan still living in a world of traditional values and traditional culture. Mentality as a form of ideal existence is based on collective representations which are based on cultural archetypes - resistant prototypes of "collective unconscious" which can be modified with the greatest difficulty. Cultural archetypes are archaic cultural prototypes, presentation - symbols of the man, his place in the world and society, which have moved through the events of the centuries and have preserved value and meaning in regulatory and value-based space of modern culture.

In a large and complex society of modernizing Kazakhstan there are two kinds of processes: some of them work for disintegration of society, the other ones - on its consolidation. Public consciousness "develops" new form of relations introducing them to the "moral order" of society, but not in a system of collective representations. Practice shows that social consciousness can cope with the task of consolidation when it manages to solve the problem of the union of the old and new values within the same culture. The core of consolidation is a set of ideas that is generic enough to fit both value systems.

In connection with the burning desire of the reformers to quickly "remodel" the mentality of Kazakhs, which, in their opinion, as well as mass consciousness resists new ideas and values in the process of modernization we shall note that such processes cannot be forced. A significant weakening of the influence of socio-cultural basics of mentality - customs and norms, as well as the destruction of its value-semantic core leads to the fact that any sudden interference can cause a chain reaction of unpredictable consequences. J.I. Lefebvre analyzing two possible options of reaction to the traditional consciousness and way of life in rapidly changing social conditions came to the conclusion that consciousness reproduces any unusual patterns of behavior or breaks down in panic, inadequacy. [62]

Concluding the analysis of the problem, we shall note that every social system must solve the problem of the formation of the regions with the sense of patriotism, faith in the rationality of society,

willingness to fulfill socially important roles, determination to defend social ideals and values.

When the state invades the sphere of consciousness of individuals with a new system of values it causes a negative reaction. Therefore, it is important to displace negative attitude to these values to save energy of the national cultural traditions supplying mental structure and to use it for the implementation of socially significant goals. In our opinion, the aversion to the imposed social values threatens the existence of society no less than external danger.

In this context it should be noted that the meaning of the search for a new value paradigm is the understanding of a simple truth: Kazakhstan society today does not want to return to restoration of Soviet ideology and at the same time rejects the installation of a modern liberal fundamentalism which puts a purely pragmatic, mercantile interests and cosmopolitan values in the forefront. The society is impressed and is close to the universal values, which meet the challenges of the time, and the progressive historical traditions of the country.

It is important to note that the process of formation of patriotic consciousness of Kazakhstan though not without controversy is gaining momentum. There is a restoration of its structure, filling it with new content. A patriotic consolidation before informational - cultural danger of external aggression - is as a natural response as it is necessary. And yet Kazakh society is still far from having achieving full consolidation the change of attitude towards the West has caused a number of positive socio-psychological processes. One of the processes was the widespread of goals on self-development and reasonable self-sufficiency in the inclusion of all subsystems of the Kazakhstan society in the process of globalization. The other one is awareness of the need for the revival of the best cultural traditions of Kazakhstan, the Kazakh spirituality contained in the diversity of cultures living in the same area, in a confrontation with alien and hostile values of mass culture of the West.

The system of sociocultural values of modern Kazakhstan society can be represented as follows:

- social justice as a way of achieving harmony and peace in society, as the basis of morality;

- freedom - as a basis for the development of the individual;
- solidarity; communalism, collectivism - understanding of belonging of each member of society to the common cause, responsibility not only for the own fate but for the condition of the society;
- the value of the human person;
- the value of work, education, professionalism;
- the family as the basic unit of society, which concentrates all the experience, traditions and values of civilization and manifested being of the people;
- statehood, manifesting public faith in the ability of the state to express the interests and will of the people, the country as a whole and to protect those interests;
- patriotism as a special strategic value, the spiritual foundation of unity, harmonization of the society, preservation of its originality and uniqueness in the diverse human community, the integrity and greatness of the people, their innate ability to overcome all difficulties and to ensure the preservation of their existence.

On the basis of conducted research the following conclusions can be drawn:

In modern Kazakhstan another round of deep social and cultural transformation is completed. This manifests itself in a certain value of unification, which is determined by amplification of the neo-conservative trends in the mentality of the Kazakhs. In the society the integrated system of social and cultural values including different values from liberal to nationalist began to prevail. Their coexistence reflects the incompleteness of the process of folding a new axiological and political-ideological orientation. However, the process of increasing the importance of patriotism as socio-cultural values though not without controversy is gaining momentum. There is a restoration of its structure, filling it with new content; patriotism in contemporary socio-cultural situation is a special strategic value, the spiritual basis of unity, harmonization of Kazakh society, preservation of its originality and uniqueness in the diverse human community. Free people in a just and solidary society is social-cultural ideal of a society that is created or may be created in Kazakhstan on the basis of the connection of liberal and traditional

values. Kazakh society will cope with the task of consolidation in that case if it is able to solve the problem of combining old and new values within the same culture. Of course, on the way towards its own unique identity there are serious achievements, successes and victories, however, we must admit that there are serious mistakes, omissions, excesses. But this process cannot go painlessly. The feeling of the homeland, love for it and understanding of personal responsibility are the cornerstones on which the integrity of the state, nation, and people rests.

### **3.2. The dichotomy of "Me-home": Kazakhstan format**

Today the media is teeming with various kinds of messages, reflections on the fate of Kazakhstan and its future. Most of them full of amateurism, cynicism or cheap jingoism. This position is devoid of true patriotism, which involves not a blind love for country, but a proactive approach, which is based on the objectivity of the assessment and the desire to transform the world for the better. In this sense, the problem of patriotism is one of the most important from the point of view of the evaluation nature of the Kazakh identity.

The problem of national identity of Kazakhs is most often raised in scientific publications due to the fact that the analysis of processes happening in modern Kazakhstan ascertains the identity crisis as the most important consequence of the collapse of the former state and the source of psychological discomfort of a significant part of the population. The existence of this problem is recognized by both domestic and foreign researchers specializing in various fields of knowledge.

Identity crisis can often lead to the selection of significantly narrower circle of more local and sometimes marginal social communities as an object of identity. People have lost the sense of the Motherland; they fill the vacuum with different content, identifying themselves with the religious, ethnic, tribal, professional, and even criminal communities. In conditions of uncertainty and partial destruction of ethnic, national, corporate, professional and social relations at all levels of society, social model of behavior of individuals and social groups is lost or deformed, there is a kind of

"biological" behavior, the simplification of motivation, on the one hand, and on the other hand, there is its complexity in connection with a partial reorientation of non-traditional social, ethnic and cultural landmarks.

Successful reforms are impossible without considering the factor of identity. This is the most important economic issue of strategic planning mechanisms and the creation of new motivational mechanisms, the structuring systems of interests, values.

Patriotic feelings and attitudes are influenced by many factors and are, on the one hand, a component of the personal identity of a person, and, on the other hand, are the result of the socialization. As the man develops increasingly more living space, the world, increasingly complex relationships, he learns to generalize and to identify himself with larger objects and more abstract concepts — with the country, with the citizens of this country, with its history, with common achievements and common problems. That is, along with the emotional attitude to the homeland there appears rational and reflective attitude.

On the basis of ideas about the multi-level nature of patriotism it can be assumed that in society there are at least two kinds of patriotism: one in the first place is intimate and personal, the other one is based on ideological and normative attitudes of man. We can assume also that the second kind of patriotism, unlike the first, is more subject to reinterpretation or even to crisis reassessment. Currently it may be said about the existence of a normative conflict between these two modalities of patriotic feelings.

At the everyday level notions of patriotism are based on the correlation of people's opinions of patriotic feelings and attitudes with their own ones. If people make a conclusion that their own fate is intertwined with the fate of the Motherland, and then there appear "patriotic" biographies. But "socialized" part of the patriotic units is very vulnerable, if a person comes to the conclusion about the violation of the mutual responsibility between him and society. And in this case there is nihilism in relation to "socialized" part prescribed in the normative one of patriotic feelings and attitudes.

In the set of patriotic feelings, thus, the different sides of human nature, feelings, rationality and freedom, the intertwined personal and

public, real and symbolic ones are combined. This is, in our opinion, due to the complexity and inconsistency of the existence of patriotic feelings in the social scale and at the level of the individual. However, adaptation to the prevailing socio-economic conditions is different. Identity as an indicator of social and psychological adaptation is characteristic of the rather limited segment of the population. The other part waits passively for advancement, and the third one does not accept actively the new conditions of the social environment. Thus, in the process of socio-cultural transformations there are groups, who adapt to reality differently constantly comparing events on the historical axis: past - present - future. Identity in such a situation is the character of the crisis, its foundation is inconsistent, and goals are different. The past, for example, is beginning to be involved by various social forces either for comparison with the present, or for justifying it, or rather for convicting it.

Modern Kazakh identity splits into national one, local-regional one and ethno-national one.

It is necessary to speak about the two causal systems, which have made topical similar trends. First, there are the internal destructive processes are relatively well understood by the modern Humanities. Secondly, the attention should be paid to analogy with the processes occurring in the developed countries of the West, where the preservation of cultural identities have come recently to the fore in connection with the strengthening of globalization trends.

As far as is known, throughout the short period of existence of the Republic of Kazakhstan as an independent state the political leadership of the country has been undertaking continuous steps to strengthen civic consciousness. There is persistent progress of the identification of the term "Kazakhstan" as well as blocking of attempts of ethnic and cultural groups to multiplication.

Currently the concept "Kazakhstani" has gained public recognition as an identifying term and has passed into the category of actualized working cultural concepts not only at the expert level but also at the grassroots one.

But does this mean the victory of the principle of co-citizenship on the basis of belonging to a particular ethnic group? The answer to

this question cannot be unambiguous, as the Kazakhstani identity is still deeply immersed in the national discourse. It is much deeper immersed than it is currently typical for most Western European countries. If in Western Europe in the conditions of progressing integration national identity loses its importance and mobilizing significance as being partially overlapped with the identities of the other type (regional and European ones), whereas the vector of development of Kazakhstan society is oriented in the opposite way.

According to the research conducted over the last decades Kazakh society as a whole really manifests itself not so much as the priority of civil identity over ethnic and cultural, but as the complex of close to each other elements in the minds of almost everyone living on the territory of Kazakhstan ethnic groups.

It is of a great importance to have the common objects of national pride (as a subject of especial common pride for Kazakhstanis is the joint participation in the great Patriotic war of 1941-1945 and the overall contribution to the liberation of mankind from fascism). Many respondents tend to judge the present and to evaluate the trends of development of the country from the standpoint of Soviet life experience, while for most of them it was the Soviet period which defines the world - historic significance of the achievements of the country. However, the Kazakhstan community has quite substantial economic basis which is its attitude towards the country's natural resources as a common heritage. The vast majority of the population believes that the wealth should belong to "all people" or the state. The phrase "Kazakhstan benefits from major raw material covering the Mendeleev's table of elements" sounds in each significant economic review.

In addition, people of different nationalities in many respects equally or almost equally perceive and estimate current events and their causes. The distribution of opinions on the most important country's social and political problems in all major ethnic groups is close enough to speak about the fundamental similarity of mentalities. In particular, it relates to the overall assessment of the reforms of Kazakhstan, the perception of foreign threats, all sorts of anxieties and fears associated with the internal situation in the

country, attitude to corruption, the answer to the question of who is to blame for current woes of Kazakhstan, etc.

We emphasize that the representatives of different ethnic communities agree regarding the ideological foundations on which the people of Kazakhstan could unite in the name of common goals.

Thus, the problem of finding both personal and socio-cultural identity is ambivalent for modern Kazakhstan. The formation of Kazakh identity occurs in gender and cultural and multi-ethnic environment, with the intensification of migration flows, total ethnic self-determination. These factors sharply raise the question of the development of an optimal model of human identity in modern Kazakhstan.

The totality of the Kazakhs can be pre-divided into three groups: 1) group preserving the identity of the "Soviet people", focused on the past and derives a positive social feelings from it; 2) group, which gained a new social identity "the people of Kazakhstan", who do not see in the old identity and the "Soviet" past any significant valuable affections, moreover, it is possible to say that the members of this group also focused on the social identity of globalization; 3) the group that has a transitional identity, to whom living link between past and present is important, however, the aspirations of this group are associated with the future of Kazakhstan, they share the state into "Kazakhs" and "national minorities".

People of modern Kazakhstan are included into the system of very complex social roles and relationships, relative importance of which is not the same to them. For the most of the population it is not important whether it is macro - territory or civilian community: all of them are the people of the world, citizens of the CIS, "the Soviet people". People of the same religion, the same ethnicity reflecting the spiritual closeness in all of its diversity are very important for Kazakhstan community. Ethnic factor is much more important than a civilian in the system identity.

So who is the modern citizen, who does he identify himself with? What are his hopes? Briefly, this portrait consists of the following traits of character. These are people who looks out for values of the modernist, not traditional culture, and Western standards of living; who weakly identifies himself with the country

and government, who prefers the status of an individual; he does not trust the authorities, more mobile and dynamic and is able and is willing to work for money, not for lofty goals and ideals, but is not willing to sacrifice his rights and even freedoms in exchange for order and stability. Thus, we are currently experiencing another stage of a process that began long before the collapse of the Soviet Union. This phase of the reconstruction of social and cultural identity is another link in the chain of social transformations and not only affects the economic sphere, but also the deep socio-cultural layers that determine the ways of national and state identity of Kazakhstan. Its characteristic features are radical institutional changes associated with the establishment of market structures and strengthening civil society. However, a new social identity is "the market man." The process of internal self-determination of Kazakhstani people, the output of the ideological and philosophical vacuum and adaptation to the realities of a new society is close to completion. Lost identity is replaced with coming community, characteristic of the industrial countries with market economy.

Many Kazakhs have become the victims of market forces; there is strong concern about the financial well-being in the society.

However, the grim economic realities did not turn Kazakhs into hopeless pessimists. Most of the people of Kazakhstan in addition to their forbearance have a number of resources on which they can rely in times of hardship: favorable marital status, self-esteem, professional success, the tendency to altruism and a common desire to preserve friendly relations.

From the point of view of national identity, the team now no longer protects its members. Individuals face the need to change its former Soviet identity into Kazakhstan one. A change of identity not only promotes social and cultural changes but is a part of them. The confidence of the individual in the positive values and realities of life, his patriotic beliefs contribute to the formation of a positive identity. To a large extent, this formation also contributes to an appeal to the history of Kazakhstan, to the values and symbols that underlie.

However, it should be noted that in a situation of domination of electronic media we are too accustomed to thinking about identity as

something changing. If the identity is discussed then only as something that undergoes transformation. At the same time "positive" in any identity is retroactively recognized as something new, modern.

However, any identity is, first of all, the sum of the constant characteristics that are most fundamental, and most clear, and most "crystallized". We can say that identity is created by the ideal type. It is an ideal type, an abstraction that exists not only in consciousness, no matter individual or collective, but in reality as well: defining its contours, defining the coordinate system of its existence.

However, the changes that occur with identity can be analyzed, only realizing that it embodies a sustainable mechanism of sociocultural reproduction. One needs to treat identity not as what is given and/or exists, but as what is invented.

In other words, we need to treat identity as a project. Moreover, the project should suggest that its subject of special creation is itself social and cultural life of Kazakhstan.

Therefore, we do not need to treat the Kazakh khanate, the period of imperial colonization, Kazakhstan in the beginning of the 20th century and the Soviet Kazakhstan as an alternative to the "legacies" that the people of Kazakhstan have lost, but as equal and partly complementary evidence of such projectivity. Because all the ethnic groups living in Kazakhstan brings together many of the historical events that directly or indirectly became the basis for the development of Kazakhstan as an independent state.

In the center of methodological research related to the problem of identity should be updating of the domestic cultural and historical specificity, as well as analysis of the current mentality. Let us consider this specificity in more detail.

Kazakhstan, as is known, lies between the two main streams of civilization of historical existence of the East and West. In theoretical self-consciousness the different views on the matter have been recorded. Let us denote them: 1) the idea of exclusivity of Kazakhstan in the world history and culture; 2) the idea of Kazakhstan as of the East; 3) the idea of Kazakhstan as of the West; 4) the idea of Kazakhstan as a special Central Asian country; 5) the idea of Kazakhstan as an Eurasian one, different from the East and

from the West; 6) the belief in a special "Kazakhstan way of development".

These issues are particularly important in the current situation, when Kazakhstan is trying to enter into the world community. And in order not to dissolve in it completely, it is necessary to know what can be sacrificed for it and what else can be adopted as its own. Otherwise, the risk of ethnic suicide increases. Excluding own features not benefits and long-lasting effect to use someone else's experience in carrying out domestic policy. And finally, the recognition features needed for the formation of an adequate national identity, for folding the national character.

In fact, this diversity of definitions of the Kazakh identity comes down to two positions: this is about the affiliation of Kazakhstan to Western or Eastern civilization or it is a special type of development.

Thus, in the Kazakh culture, and, consequently, in the mentality there are different value systems. One of them was built on contradictions and pointed out the man the path from evil to good. Another one sought to eliminate these contradictions. It created the image of the ideal relations for the Kazakhstan society: family warmth, the justice of power, the glorification of the native land, readiness to protect her. Civilizational choice, finding new Kazakhstan macro-identity is discussed in three versions: a Western path to modern civilization through entry into Europe as a "second" (other) Europe; the Eastern path (the focus on China and the "Asian tigers"); a special "third" way in the modern civilization through the understanding of its Eurasian identity. Elite directs modern Kazakhstan society at the Western European model of development.

The state of crisis in which was the majority of Kazakhstan's population, expressed in unassimilated new models of economic behavior, adequate to the emerging social institutions, a lack of sustainable social and cultural identity is an objective characteristic of the transitional period of development of the Kazakhstan society. Accordingly, it is possible to speak about transitional social and cultural identity which, on the one hand, combines the traits of modern and traditionalist values and attitudes and, on the other hand, the traits of a "double" identity: "Kazakh" and "Kazakhstani".

Kazakhstan's macro -identity is in the process of structuring.

When it is said that the Kazakhs have lost their identity, then it seems that it is either delusion or deliberate exaggeration. The majority of the citizens of Kazakhstan over the years clearly defined their spirituality and religiousness. Many, as noted earlier, consider themselves Kazakhs. Many even continue to consider themselves Soviet. Apparently, it is about what actually happens in the self-development of identity, the transformation of new knowledge and ideas into new values and norms, adaptation of traditions to new realities.

In Kazakhstan, the preservation and maintenance of cultural identities is possible on the basis of the consolidation of the foundation which can be understood as the union of all socio-cultural communities of Kazakhstan. At this stage it is about changing the social paradigm, the desire for social consensus, political segments, and ethnic components.

Due to the specifics of civilizational differences in Kazakhstan, this function can be executed only by a strong state which can act as the guarantor of the rules of the game and as an active subject of social process. And not the last role in this process belongs to ideology, which is adequate, on the one hand, to the maintenance and strengthening of cultural identities, and, on the other hand, for the cementing of society.

Over the last ten or fifteen years of the history of our country interest in everything that forms the basis of national unity has increased. In the modern culture of Kazakhstan the problem of using ideas as a mechanism for consolidating a society to resolve urgent problems actualizes. Unfolding transformations in Kazakhstan urgently assign the task of formulating a strategic national-state ideology to society. Today there is no unity in approaches to solve this problem. However, the resulting conclusion is that without involvement of the patriotic values its solution is impossible.

It is hardly possible in the contemporary socio-cultural reality to define a national idea as a very comprehensive formula. According to some analysts, the modern Kazakhstan society generally rejects any ideology especially the mobilization of nature but a society without ideology is non-traditional for Kazakhstan nature. While there is no tangible results but it is important that in the consciousness of

Kazakhstan, the need and the desire to gain national consent, a certain commonality of goals and values has increased markedly as it has been evidenced by many public opinion polls recently. The issues of national, cultural priorities has acquired the status of a discussion, the discussions largely determine the formation of different social forces and the nature of their interaction.

On the assumption of issues of national ideas it should be turned to the methodology of this problem which fits into a philosophical ideology, in the dialectics of connection of the unitary, the special and the general. The unitary is the self, the personality, the person. The special in this case is the nation, the people. And the general is the state or civil society, or world civilization, human values.

In this study ideology refers primarily to not a political ideology but a system of ideas, values in which along with political values aesthetic, moral ones occupy an important place having not local but universal humanistic sense. Considering the notion of "national idea" first and foremost as a system of ideas and value principles it should be noted that one of the value centers should be patriotism which is one of the main mechanisms for the implementation of succession between generations in cultural development.

A change of ideological paradigms and social values does not go unnoticed, neither for society nor for its members. Awareness of the new realities, new social connections and relationships, their perception (or not perception), adequate reflection of social existence in the minds of individuals require greater spiritual forces, the mobilization of domestic resources and, most importantly, time. So many attempts to "construct" a new ideology and to impose it from above on the citizens taken in recent years had no obvious success. Of course, the lack of a holistic national ideal is inevitable and in this sense a normal phenomenon in the society undergoing social and cultural transformation and not yet fully realizing, what has happened to it and where it is now. This is the society that will undergo again a process of national and social group self-identity. In this regulatory vacuum of values there contains a positive aspect giving the opportunity to reflect on the past to deliberately relate to the formation of new goals and values that determine for many years the

life of the state and its citizens. The need for unifying, cohesive ideas in the process, of course, is obvious.

Up to the present time those political, economic and intellectual elite in power have failed to develop a clear and understandable for the entire population of the country spiritual and ideological guidance of the way for the community to move forward. The sought of national idea was seen to represent sometimes even too bold hopes to improve the social climate and stabilization of the crisis phenomena. Of course, the above-mentioned processes could not but affect the media, whose integrative potency exceeds the capabilities of not only science but also politics and the arts. Representatives of these areas are actively using mass communication tools for a more mobile and effective influence on the public. In the media the national idea was not only more "affordable" for current reading but also gained a fairly regular mode of social functioning, being included in the daily information flow.

Even more diverse and multidimensional national idea has appeared in the Internet. "Network" being less regulated and, along with that, much more interactive than traditional media, has formed a clear flow of information. On the Internet there are sites and forums of political parties, print publications, television and radio stations, which are a continuation of the above-described social subjects involved in the understanding of the national idea, that is public policy, art, science, journalism. Along with this, in the network space the crucial role is played by "opinion leaders" - active members of mostly informal groups that form certain opinions, attitudes and pass them to the less active members of the society in the mode of live communication (chat rooms or website texts). There is, in particular, curious communicative situation - with its permanent members and the leaders - in the discussion of the national idea in the forums. This modern form of disclosure of the national idea on the surface level of the stated theory is remarkable because it appears to be close to the formula "the idea is for everyone". Here in the communication process members of the so-called "mass audience" are actively included. Exchange of views in real time, the ability to instantly test the changes of public sentiment allow to expand a circle of participants of discussion of the national idea and to make the

process more democratic. Thus, in modern Kazakhstan the theme of "national" has become an indispensable component of the opinions and sentiments of the broader public, the nation as a whole. In its actualization most important spheres of national life - politics, art, science, media, the Internet are involved where the interests and expectations of members of various socio-political structures are crossed and integrated.

These aspects of social and cultural interaction, including social control, social communication, and social reflection are the essence of the process of spiritual production. Namely, the reconstitution of the ideological criteria that is essential to the functioning of social consciousness in a particular historical form. It should be noted that these parameters correspond not only to the works of philosophers, politicians, journalists, but for other forms of social life: public political speech, artistic and journalistic literature, cinematographic works, etc. In other words, what can be attributed to the products of the spiritual production is associated with the generation of socially significant meanings, values, ideas.

In this plan it is important to note that the first component of the concept "national" defines its essential reason, the second component "idea" ("purpose, intent, meaning, reflecting the anticipated result of the action") its functional content. The concept of "idea" is, in turn, derived from the notion of "ideal". That is the "national idea" is the system of the basic ideals underlying national culture which due to the production of these ideals is an appropriate socio-cultural integrity. In consideration of the basic concepts of the ideals of the culture prevailing in different philosophical and cultural directions it is necessary to revisit the understanding of culture as the ideal side of life. The creation of ideals and worshiping of the most valuable of them is consistent with an individual, social group, and the society as a whole.

In the light of the anthropological approach the idea is associated with a specific individual. Ideal sets and shows the main goal of the subject, and in this sense it is possible to define it as the ideal model of the subject's activities aimed at the implementation of the main goals of the subject, which he strives to embody in his actions. Thus, the subject seeks to realize their essential properties

and the ideal acts as a generator of this implementation. The second option was repeatedly tried, why not to try the first one? The idea is intended to mobilize. In this case it is to mobilize the nation and its individual representatives. Through actualization in the spiritual production the national idea:

- creates and maintains specific world views for national unity;
- creates and maintains a "picture of the nation";
- provides broadcast thesaurus culture;
- creates and maintains a sense of psychological "comfort" and security for the representatives of the nation.

In our opinion, three parameters of the national idea in accordance with its functions can be highlighted. First, it is the awareness of the national identity. The national idea is approved as a synonym for patriotic ideas and is enshrined in mass psychology. Consolidating function of national patriotism which is closely intertwined with the national culture is expressed by P. Novgorodtsev, "Every nation that formed itself from the spiritual whole has its history, its culture, and its vocation, is in itself the living force, which binds together its members... It is a great force of spiritual unity". [63,19] Second, it is the rationale of the purpose and meaning of existence of the nation. Thirdly, it is the design of the national ideals, linking together the past, present and future of the nation. Performing goal-setting function of the national model determines ideal vision of a comprehensive world view, indicates the direction and goal of the movement in accordance with which the future of the nation is formed.

Important task is to coordinate the efforts in this direction of all participants of the national processes are responsible for spiritual production: representatives of politics, science, art, Internet users. Meanwhile, these areas are being implemented in this space by various means. Policy approves certain ideological values in the public consciousness which allows its entities to use the national idea as a way of achieving and retaining power, to obtain public support for the implementation of certain political objectives. In the arts the image of the "ideal national" is designed for the possibility of simultaneous (in a single creative act) clear influence on the public consciousness to unite in one emotionally - shaped space of

representatives of various social and political forces. Science provides knowledge about the national idea in the form of theoretical models. Journalism and the Internet give this phenomenon a relevant modern interpretation. Here the interpretation of the idea fitting into the current information situation does not reach "complete" knowledge, but anticipates the emergence of many new actors of public life.

Actualization of the national idea in so many different views is a contradictory and multidimensional process in which the idea is sometimes so modified that defining the modern features and boundaries of the existence of this phenomenon becomes difficult. So, if science and art are designed to answer the questions "What are we like?", "What is the difference between us?", policy is more interested in "What to do?" and "How to live?". In the former case the national idea is important as a factor of national identity and in the latter case – as a national goal-setting. In other words, these areas operate with qualitatively different knowledge about the same object.

Hence there are difficulties in the modern reading of the mobilization challenges and opportunities of the national idea. It is no accident that most modern campaigns for building, working out the idea actually generate a valid interest in society, but the result does not lead to the finding of the national idea in the form that would satisfy the main participants in the discussion.

The complexity is a combination of a specified hierarchy of views about the idea. Multilevel operation of this phenomenon has generated a lot of questions, uncertainties, ambiguities already at the outskirts of the conversation about the national idea for modern Kazakhstan. And, first of all it is necessary to put the accents in the opposition "tradition - modernity".

If in the early stages of development of human history life has been received as the value base in the community, in the stable cultural environment, in modern times this mechanism of transmission of collective ideas is much more complicated. Primary structures themselves have lost stability and continuity. The world around them is becoming more dynamic. Such concepts are to be learned through the understanding of reflection in the process of evaluation and selection. But then these collective notions must

acquire verbal and logical order. They become value statements, principles, slogans, programs. Thus increasing the speed and frequency of information circulation are forced to look for the most effective methods of duplication and distribution of collective self-introduction and ideas.

A national idea is an essential element for the formation of quite specific ideological, sociocultural, and other settings. It makes the use of the classical term "Kazakh national idea" sometimes incorrect. The context of its use is associated with the desire to declare the Kazakh people as a binder (central) element of national unity. "The Kazakh national idea" is under dispute as to whether Kazakhstan should exist as a national state with its own special identity among the other states. This led to the wide use of this term from a sketch of the interests of the Kazakh people in modern geopolitics to views in the spirit of chauvinism.

The opposite understanding of the unifying modern Kazakhstan fundamentals are reflected in the term "Kazakhstani idea". Component pointing to the ethnic roots of the country is excluded. This is done, apparently, to underscore commitment to the new type of state oriented on Western standards (civil society, legal state), where the question of national identity is decided not by ethnicity but by state-law principle.

Each of the described terminological variations is far from exhausting the subject and creates the need for various kinds of reservations and clarifications when applied. The terminological difficulties are, on the one hand, an objective consequence of the complexity and novelty of the topic itself to our society. On the other hand, it is impossible not to note the presence of a certain (and fully recognized by the authors) ideological overtones in the choice of a variant of usage.

In the life of the nation pulse of civilizational and cultural dynamics based on the dialectic of the universal and special national becomes particularly important. The first component of the "ideal nation" values and norms embedded in the culture and the components of mentality that can be defined as a national character. It largely determines the representative of the nation as a communicative personality (affects those communication tools that

are increasingly actualized in communication) and determines its so-called "social self" - the perfect start which was extracted from the communicative life of the community and cherished as its own. The second component is the indissoluble connection of state and public structures, common interests in shaping government strategy-based framework aimed at the creation of optimal domestic and international conditions for the development of the nation.

Neither national character nor national interests are reducible to the essence of the national idea, as the national idea unites the general and ideological concepts, which are the basis of existence of the nation, each of its representative and specific-historical forms of its realization. And this is the main difference of the national idea from the idea of people, as it involves institutionalized ensuring at the state level of those values and norms that have been historically formed by the people or peoples within the nation. Thus, historiography and cultural studies play an important role in the national government. The first one builds a national myth based on science; the second one creates the idea of a national culture. Even anthropology in radical version becomes of particular importance revealing the genetic advantages of the nation.

National idea is a system of certain structural elements. Among them there is:

- patriotic component - desire of prosperity of the Motherland as the norm of civil behavior;
- mental component - commitment to national culture.
- political component of the idea which can be defined as a doctrine or ideology.
- structural component (e.g., democracy / monarchy, socialism, capitalism);
- geopolitical component of the place of Kazakhstan in the world;

The patriotic component is an essential element specified in the national idea. The patriotism of the people appears as a key manifestation of its spiritual health when all national processes do not need to be carried out by bringing external ideas, but the revival of the own deep-seated cultural patterns is necessary. But patriotism has many faces, its manifestations beginning from the love for the

Motherland, desire to "live and die" by working for its benefit come to extreme forms. It is considered that any national idea must have certain attributes that make it viable and effective. Main attribute is its integrative character: mobilizing national idea unites society, overshadowing the existing socio-cultural differences. There is a thematic aspect that unites all components of the national idea, often providing the decisive argument in any journalistic dispute. This is "mental" thematic component of the national idea. The theme is interpreted broadly, from the social nature of the mental component of the idea to the sometimes inexplicable, "fatal" effect of mentalities on the life of national unity and its representatives ("the phenomenon of the Motherland"). The mental side of existence of the national idea is the basis for the spiritual strength of the nation, faith in the future of the country and humanity in general. This is especially significant when the "material situation" does not inspire sufficient optimism.

The national idea is a phenomenon well known in the history of almost all countries and is quite natural. In fact, any national idea is a succinct formula which deploys ideological concept, tune, and determines the life of the state, society, citizens for the long term. Its viability is determined by the compliance of the development of Kazakhstan state vector of development of the world community as a whole. But most importantly, and this is the key to understanding of the essence of the national idea, it must live in the human heart with its everyday problems, should be its reference point in the search, and a comfort in sorrow, to reinforce his achievements and be the great white hope in hopeless situations.

National idea is the category of spiritual and ideological order. And spirituality is nourished by history and culture including historical and cultural mythology. As the soul of any system is an ideological concept, the soul and a key element of the national idea is a myth, it contains strict and specific structure, it is logically necessary category of consciousness and existence in general, the nature of mass consciousness allows the elements of this structure to exist as the values of world religions, changing them and adapting to rejection of the believers, and with scientific knowledge in the interests of science, and for the purpose of manipulating the consciousness of large masses of the population. It seems that the

point of view of the part of the researchers should be abandoned as the mythological form of consciousness existed in the early stages of development of society and as the one which has completely outlived its usefulness in everyday life and in the scientific sense. Mythology is an integral part of the ideology of any system, including prosperous ones (for example, the myth of the Japanese miracle, the American mission, etc.).

That is why while analyzing today's ideological education it is possible to use the interpretation of myth, which was given by the researchers of the primitive society, antiquity or the middle ages, who stressed the significance of the myth either as the dominant part of the culture, or as an integral basic part of it. And this is why the myth is multi-functional and it is possible to understand any story in oral or written tradition containing elements of the supernatural referred to the past in which at the same time at least some of the people believe perceiving and reproducing it regardless of the level of culture and education but rather because of the degree of fame and effect on the mass consciousness. In modern Kazakhstan there are enough such myths; what is the cost of the myth about Kazakhstan special way?!

It should be noted that all the former and current myths without exception are interwoven with the national idea as if detached from reality, often with few elements of fantasy, but with provided formula of achievement. Another group of myths is ideological and political (movement to the last sea of the ancient Mongol; the myth of the Chinese middle Kingdom; an empire where the sun never sets of the British; about the thousand years of Reich of the German Nazis; the world of the realm of work of the Communists, etc.). However, the totalitarian myths underlying the national ideas are short-lived. They to a certain extent fit only for the attempts to solve any geopolitical problems, the accomplishment of social upheavals. Besides, they have a traumatic impact on the psyche and morals of the people (torn consciousness, Imperial syndrome, aggressive nationalism, etc.) because there are a number of specific features: a disdainful attitude to tradition and to a specific person, intolerance, indifference to the means used to achieve goals, etc.

The result is tiredness, feeling drenched in the system, impossibility to be fulfilled within that society, and growing protest against the system and its disvalues.

The most universal and therefore enduring are the myths of the third group oriented to a free person, the typical example of which is the myth of the American dream. Today, the myth "has implanted" into various societies of democratic type and finds itself in Europe and Asia equally, regardless of cardinal differences of cultures and traditions.

Advantage of the American dream as a myth is that overshadowing of the state considerations and placing them in direct dependence on the success of a person gives a man a confidence in the personal success provided that there are necessary qualities and enthusiasm in him. And this idea is emphasized widely in the American schools. It can be the subject of a thorough study of the projection system of education.

Answering the realities of today and turning to the future the idea of national, however, is based on the long history of Kazakhstan, its culture, tradition, reflecting the ethnic diversity and preferential characteristics of our country.

Currently, in our view, there are at least two senses of the concept of "national idea". In a broad sense, this concept can be seen as a synonym of the national (general civil) ideology, i.e., as a system of ideas and principles underlying the consolidation and development of the local society (this understanding is the basis of the dissertation research). In a narrow sense, the national idea can be seen as the system of notions associated with valuable goals in the field of ethnic relationships, ethnic Identity.

The common national idea should be of the restraining principle. Because of this it should be remote from both the national and the confessional concrete and from political doctrine. A feature of all common national ideas is their focus on the future multiplied by the myth of the historical predestination of nation and guaranteeing long existence of the idea, of course, if goals are chosen properly as well as the means of their achievement. This fully applies to Kazakhstan.

National idea is the formula of life of the majority of Kazakhstanis. In the prevailing consciousness of our compatriots layers of "the Soviet Union consciousness" are erased, and quite naturally there is a selection or separation of themselves from the rest of the world of surrounding states and peoples. And if the question "Who are we?" reflects the diversity of the spiritual quest, finding the niche and determining their capabilities and prospects, etc., the next natural surge of self-consciousness is fixed in the imperative: "We are different", that is about being distinct from the surrounding sovereign nations that have different homeland, etc. We have our own national interests in the process of implementation of which the nation is rallying, demonstrating its inherent qualities and properties.

National idea contributes to the development and ingraining Kazakhstan's national priorities in the minds of every citizen of Kazakhstan. Their essence is not only to identify key trends in politics, but also to formulate a kind of universally valid moral standards that define, for example, what is good and bad in rating and coverage. This is not a policy of restriction of freedom. It is about the constraint forces who do not want to reckon with the fact that the Kazakhstani state and society with each passing year of their establishment and development will manifest its own rules which have to be considered. National idea is based on balanced relationship between the person –the society –the state depending on the specific situation. It simply cannot exist outside the triad, inevitably becoming either unilaterally interpreted for the interest of state and hence primarily of the bureaucracy or any party-political doctrine.

It can be assumed that the national idea will be formed in of a number of stages. Certainly, the national idea faces the past, the cultural traditions of previous generations but in these traditions there is the temporary inclination which can be directed in the future. It is not necessary to look for, but it must be reflect and adapted to contemporary socio-cultural realities. Regulatory role of the state especially in the person of the President as the Leader of Nation here is undeniable.

In the first stage, the focus should be on the role of the national idea in formation and development of civil and patriotic

consciousness of Kazakhs. To be a citizen means not only to associate oneself with the territory of a new Kazakhstan, the people, culture and history but an important transformation of patriotism and citizenship in the category of highest values is important along with a real willingness to defend these values.

In the second stage all-Kazakhstan's attitude inevitably crystallizes into the realization of one selves as citizens of a great country which must be built by the hands of this generation. And it can be stated that the focus on the prevailing of socio-cultural values, social expectations and preferences can serve as a unifying set of ideas without much politicizing them to focus people, society and the state on their achievement. The first steps in this direction have been taken and the government creates a new official ideology. Strategy "Kazakhstan -2050" and the idea of "Mangilik El" included in it can become a good ideological foundation. After all Kazakhstan is not a backward agrarian country but a country of great opportunities, the implementation of which lies on the shoulders of every individual citizen. It is exactly of the citizen, regardless of his ethnic, religious and cultural characteristics.

Thus, the modern national doctrine involves the formation of a civil poly-ethnic and social society providing a historical perspective of Kazakhstan's statehood. In a multi-ethnic, poly-confessional and multicultural society effective and active patriotism seems to be an important component of the national idea underlying the state ideology. The national idea of modern Kazakhstan is, on the one hand, a reality that grows out of the attitude of different people; on the other hand, it is, to some extent, consciously created reality.

In modern Kazakhstan, unlike in many other countries, especially in developed ones, formation of patriotism and citizenship, respect for the symbols of the state and the Motherland is not elevated to the rank of mandatory priority elements of the education of the individual. It has happened as a result of destruction of the established system of ideological influences. Aspiration for deideologization of public relations combined with the lack of new values to unite all Kazakhstan citizens has led to social nihilism, to loss of the sense of state patriotism.

In view of the prevailing conditions of the accelerated transition to a market economy the Kazakh culture, education, literature, art went into decline. Commercialization was followed by "westernization" of many aspects of the spiritual life of Kazakhstani people, the most important factor in the development of youth qualities of the Kazakhstan patriot had been substantially blurred.

Among the most dangerous negative processes were depatriotization of spiritual life, the erosion of value-motivational core of national identity, a sharp decrease in the feelings of human unity and dignity. Domestic history, its heroic events, outstanding figures regardless of which socio-political orientation they espoused was no longer in force as a moral ideal of education. In the minds of the youth and the subculture apathy and indifference, nihilism and cynicism, irresponsibility, and unmotivated aggression, individualism and egoism, utilitarian and corporate attitude towards the state and social institutions is widespread. Under the influence of westernization of culture Kazakhstani basis of the mentality is lost, the emerging national character and way of life of Kazakhstan is erased.

One of the reasons for the increasing depatriotization of youth is the protracted process of creating a new system of patriotic education relevant to today's realities. Bodies of state power, bodies of local self-government and public associations of the citizens participating in patriotic education do not provide renewal forms and methods of youth work and characterized by uncertainty, lack of system, inability to focus on the most important and urgent tasks.

Spiritual source of power lays in its ethical content. Therefore, the power manifested primarily as will power is due to the spiritual dignity, moral strength and sense of justice of citizens. In his "Axioms of power" I. Ilyin justifies such a conception of power that serves society, the implementation of the ideals and objectives of citizens, promoting the growth of self-awareness and strengthening of spiritual unity [64]. Power, in his understanding, guards the foundations of a unified and equitable manner, in other words, natural rights and freedoms of citizens. That is its purpose and calling.

In numerous studies summarizing the domestic experience of patriotic education, as a rule, there are no critical aspects. This is one of the characteristic features of the socio-centric approach.

Transition, on the one hand, to perfect technology and growth of social wealth and, on the other hand, the transformation of the societies making up humankind in a democracy, has led to a significant change in the position and role of man. It becomes a kind of pivotal in reality. Its algorithms start to dominate setting the appropriate mood of the algorithm of state as an institution, serving the needs of man and society. Thus, the sequence of links of the social chain has changed. Instead of "state – society -person", there is a sequence "person - state - society" gradually releasing the next logical relations "person - society - state".

The exit from this vicious circle is seen in the shift from a socio-centric approach to the problem of formation of patriotism to an anthropocentric one. If objectively considered, the background of the peculiar development of the peoples, including the characteristics of feelings and assessments, ideals, and goals are united in the patriotism inherent in the natural sphere of human potential.

If in the analysis of social development it is considered not only from the social but also from the psychological characteristics of the people manifested in a certain natural environment, the change process will be more complex and more accurate.

It would be logical to conclude that the local Eurasian civilization and with it the "local" Kazakhstan patriotism depend simultaneously from internal, socio -centric, cultural, and other factors. Their full and objective consideration in conjunction with liberty and the rule of government would meet the requirements of anthropocentrism.

Anthropocentric approach to state formation of Kazakhstan patriotism also means that national interests should be closely linked with the interests of the individual. In the political sphere this means a real democratization of public life and the rule of law. In the spiritual realm it means creating the conditions for free development and manifestation of individuality of each person. The view of the human person as a means and instrument must be overcome.

The Eastern tendency towards the formation of patriotism in Kazakhstan will inevitably lead to social totalitarianism with its characteristic features: lawlessness, suppression of freedoms and humiliation of the individual, the depersonalization of individuality. But the Western trend of patriotism is fraught with excessive individualism, nihilism and irresponsibility of the individual to society. Output is in high community built on the dialectical unity of the general and individual.

Despite the complexity and diversity of national history patriotism has proved to be the most resistant to change of socio-cultural value that can unite people even in the most difficult historical conditions.

Education and development of a young person in a difficult context of international relations should be focused on an objective scientific understanding of all components of patriotism imbued with a humanistic idea, aimed at respect for people regardless of their ethnicity and religion. Formation of patriotism is a complex process influenced by many factors. Undoubtedly, patriotism begins to form in the family.

On the formation of civic position of a modern young man his family and respected adults have the most powerful positive influence; it is followed by the media (especially the Internet) and the immediate social environment (friends, lovers); somewhat weaker is impact of the institution. But, of course, in the first years of life a decisive impact in this respect the family has. And therefore a significant emphasis is on positive character development, especially in childhood, and the formation in the child of such basic grounds as a sense of love and respect.

At first glance, the initial two periods of human life in utero and from birth to approximately two years are not directly related to the problem. In fact, the positive nature of life in this period provides a basis of formation of civil and patriotic views.

In addition, the value of the human world is a very complex system having in each case a certain structure and striving for maximum fullness. It has long been observed that the violation of the principle of positive development of a child's personality from the first days violates the logic of the formation of its values, distorts the

structure, and either modifies it or adds to it in the future certain anti-social orientation. The content of the information, saturation of images "warm" or "cool", "good" or "evil" emotionally perceived by a little man, such components as tone, rhythmic of melodies, structure of the language derived from the particular culture are significant.

The awakening and development of love begins in the family since the first days of life and becomes the backbone part of his value sphere and it ultimately comes up a lot over time in relation to other objects, including Homeland. In this sense, is not enough to transfer only the relationship with the Homeland as a complex object, it is important that in respect to this object feelings formed in early childhood appear, especially the feeling of love that immediately distinguishes this object, gives it a special significance.

But if these first two periods of life lay a sort of foundation of trust to the world, then in the next stage, from two to seven years, its development starts, the child at this age actively learns not only, for example, the tone of the lullabies or to express his emotions, he begins to comprehend their meaning. After all, the lullaby and tales have the tools with which the process of mastering the basic concepts of the world and the comprehension of the meaning of these general principles begin: good and evil, honor and dishonor, beauty and ugliness, and not in abstract, but in ethno-national form. So the image of the homeland grows, the rules by which people live are developed, on the basis of the rules a sense of patriotism crystallizes.

The formation of the historical and patriotic views, resulting in the phenomenon of historical memory begins with songs, tales, and stories of older family members about the country, its famous people, and heroes. These stories and tales have a positive effect on the process of assimilation of civil and patriotic values. Young people who have heard stories about the Homeland in childhood largely feel emotional closeness with their Motherland, feel themselves as its citizens, and are proud and eager to show civil activity.

Of course, much depends on the content of the information on which these concepts and ideas are based. Because mentality has a genetic basis, have existed for centuries and is quite responsive to

compliance or noncompliance with information coming from the outside.

Predicting the nature of further process of folding of patriotism for a sufficiently large set of informative units, which can be definite. The family world values are crucial here. While the consciousness of the child allows adjusting further the results of this phase in any direction, civil-patriotic information gap in this age will be in his future quite noticeable.

But especially important is the period from 9 to 13 years: the stage of the formation of political attitudes, when a child starts to go beyond his immediate, personal experience. Children begin to distinguish and identify the leaders of the state, its main institutions, to understand the basic functions of some of them. Their loyalty to institutions is developed, although in a very naive form, which, however, is lost after some time, because they take a critical attitude, so characteristic of early adolescence and the problems of life-affirmation push abstractions by the wayside. Later this trust stabilizes and largely depends on the respective parents or respected adults and also on a personal experience of a teenager who either copies and adopts the policies and sympathies of the parents (in a situation of family consent) or rejects them (in an intra-family conflict). However, much depends on the socio-political situation, the nature of crises and shocks or because of the unjust actions of the authorities in relation to the individual family or the entire nation.

Those who are called the "generation of perestroika" have experienced the situation of rejection of the values of socialism without internal strife to a significant extent being prepared for it with all the previous course of the crisis of socialism. In such cases there is a massive discrepancy between the views of fathers and children regardless of family climate.

From the depths of historical memory in the family depends on the degree and quality of family influence on the formation of civil-patriotic value orientation of children. The high dependence of the quality of patriotic education is observed from parents' education. High level of education to a certain extent contributes to family well-being (especially cultural). In highly educated families more attention is paid to the study of its ancestry to preserve memorable relics;

accordingly, a greater percentage of young people from such families have one of his relatives as a role model. Parents with higher education are more likely to tell their children stories and tales about the Homeland, its heroes and craftsmen. In view of the above, it is not surprising that with increasing level of education, the degree of the positive influence of family on formation of patriotic values in the minds of children increases, the identification of their homeland with Kazakhstan, a sense of proud of being a citizen as well as the recognition of the new state in its existing borders, support for reforms increase; but the level of anxiety for the fate of Kazakhstan also increases which is expressed in disbelief in a speedy exit from the crisis.

To summarize, it can be concluded that relatively large proportion of young people have some basic historical memory as the basis for their patriotic performances. The quality of patriotic education depends on social status of parents, family happiness and depths of historical memory in the family.

But only at the next stage, in the interval from 14-15 to 17-18 years, patriotic values find a sufficient certainty in the minds of young people and young men receive the ability self-assess themselves as citizens and patriots. The fact plays an important role that young people from 14 years receive, though not fully, civil rights and can partly be the subject thereof. Some of them in this age period have a tendency toward social engagement, which is implemented in public organizations and various initiatives. Therefore social activity in this period can be assessed as the most important factor influencing the formation of patriotism that binds the value of the baggage accumulated in childhood. This same factor can have an opposite effect. In Soviet times such aspirations were realized in the mass children's and youth organizations, and, although they were rigidly regulated, allowed to express themselves to a very large number of young people. The situation is different today. Mass youth organizations practically do not exist. Therefore, among most young people passive forms of social activity are dominated (most often monitoring political information or discussing topical issues with friends or parents). In these cases political leaders, especially heads of state, personifying power become the object of sympathy or

criticism personifying power. Young people's assessment of the degree of interest of the state in solving their specific problems in life is crucial. And that today the government and its representatives are often presented through the media, as well as in oral folk art (jokes, jokes, etc.) in unattractive and even disgusting and becomes an obstacle to the formation of young people's patriotic feelings. However, as it can be observed, the deep structure of values starts to "rebel", to resist the penetration of American popular "art" and ideology in the cultural space of Kazakhstan.

The process of destruction of the patriotic part of the youth world appeared at the peak of stagnation, having expressed in the so-called "adoration of the West" and in recognition of the many indisputable advantages of the Western lifestyle, and a deep sense of shame for their underdeveloped, according to the composer Yuri Shevchuk, "unattractive Motherland". However, since the late 90-ies the situation began to change.

The formation of patriotism as meaningful socio-cultural values and the foundations of the spiritual revival of Kazakhstan are impossible without historical memory. The people who deny their past is historically doomed. The experience and the lessons of history serve the purpose of mastering the present and predict the future. The teaching of historical disciplines allows making the historical experience of the heritage of youth. History is always moral because to understand a historical event, action, a person produces a kind of moral choices, evaluates contemporary events. From the point of view of formation of patriotic attitudes of consciousness the task of historical education is two-pronged. First, it is awakening love for history, and primarily for domestic one in young man's heart. Second, it is achieving a moral focus, maybe even unconsciously, on humanistic experience of the story.

In addition to the practical and theoretical mastering of the world, humanity has another one of its kind which can be called spiritual, artistic. It suggests bright, emotional development and transformation of the world. In this case, axiological reality is seen through the prism of values. The valuable means so dear to the soul. But valuable is necessary for its details.

Valuable relationships are formed by society. The actualization of those or other events of the story depends on the "social order". Hence there is selective interest in historical facts, events, and a whole epoch.

The story itself tells how possible and necessary to build the formation of patriotic personality. Earlier the attention was drawn to the fact that such components of patriotism as love for the Motherland and the people, its culture and traditions, the willingness to protect them develops, as a rule, in the process of socialization of a child, a teenager, a young man as a sense of complementarity to the entire "own", as the fear of losing that familiar, close, dear one.

The problem of the history of the development of a unifying national idea must be highlighted. Earlier we noted that in modern Kazakhstan the idea has not been developed. Thus, the main directions in which patriotism in the course of the study of history should be created are as follows: the Fatherland and the people; the world and other peoples. Moreover, it should be created in three areas: knowledge, feeling, activity.

The lack of spirituality in the education of the individual devalues a social force of human feeling. The predominance of the rationalistic one-sidedness (knowledge, erudition) over spirituality leads to deformation of the process of education. Nothing contributes to the improvement of culture of feelings so much as artistic values and spiritual culture.

Excursions, tourism are also a means of spiritual, cultural and social development of the personality, one of the channels of formation of patriotic consciousness.

Tours, travelling are one of the sources of knowledge, they teach to look at life, to study it, to observe, thus contributing to the formation of historical memory, patriotism. Exploring cities rich in history, culture, undoubtedly, contributes to the formation, strengthening of patriotic feelings.

Monuments also contribute to a sense of patriotism, moral and aesthetic education of people. War with monuments is not harmless; it destroys the history of the nation. Cultural monuments form the basis of national culture; they are carriers of the universal, eternal truths. They reflect the material and spiritual life of past generations,

the history of the country. Therefore we cannot without trouble relate to the fact that Kazakhstan has lost a lot of monuments. Vandalism that is inherent in certain segments of the population suggests that there is a generational gap, the gap of education. It is necessary to preserve monuments because it is a visual image of the past.

There are places that are closely connected with the history and culture of the people. They provide an opportunity to experience the greatness of the people's spirit and sense of national pride in creations of their ancestors. Works of art, monuments are carriers of the memory of the past. They are paintings, architecture, both individual monuments and ensembles. One of the pages of history is the architecture, in the forms and images of which the lives of the people, the level of its spiritual and material culture are reflected. If a person is indifferent to the monuments of the history of his country, he is usually indifferent to the country.

Traditions are equally important in the formation of patriotic feelings. For one part of the Kazakhs Soviet values are traditional; the implementation of the current innovation should be based on them in this case. For others Soviet era means a complete break with the traditional foundations of Kazakh society; therefore, in search of the data bases it is necessary to apply to the post-Soviet period. This period cannot be called truly traditional because for the formation of a tradition it requires much more time, but for more than 25 year history of Kazakhstan's independence phenomena hinting at its traditional character has already been formed. But as pointed out earlier, you need to find the balance between "old and new". And given the discontinuous nature of the historical development of mainstreaming, the "revival" of tradition is almost identical to the innovation processes. Therefore, in the current social changes relying on tradition is not always possible. The constant appeal to traditional designs may even complicate the adaptation to socio-cultural changes, as in this case layering innovation itself on "innovation is tradition" can occur.

Currently, as before, in Kazakhstan society there is a danger of degradation of innovative capacity, simulation of innovation, displacing the ideology and practice of traditionalism. Myths about the «bright future» are often replaced by myths about the "bright

past" (recent or far). Pseudo innovations can lead to such socio-cultural changes that occur according to the French proverb, "The more is the change, then the more it remains itself."

Thus, the application of the principle of "compatibility" in the implementation of innovation in the modern Kazakhstan assumes the necessity and reality of choice between different, often competing, traditional cultural patterns. This choice depends on the actual underlying value orientation. In general, the traditions don't apply to social behavior automatically: they are selected and implemented in actual behavior in a certain way

Taking into account the plurality and heterogeneity of times and spaces and patterns that are present in the socio-cultural heritage of Kazakhstan, Kazakhstan today choose not only the present but future and past.

However, international experience shows that no big problem of transformation of the countries with the ambition (which, no doubt, Kazakhstan is), can be solved without the involvement and mobilization of all or most sides of human nature. Desymbolization of socio-cultural integrity of the individual and society leads to the loss of a sense of solidarity, common purpose and values, resulting in a culture of an active strain identity. In Kazakhstan the result of the identification of the transformation was the crisis of the macro-supra-ethnic identity that organizes and systematizes human consciousness in terms of common cultural values and ideals.

One of the levers that can influence the reconstruction of micro-identity and establish new socio-cultural orientations with state and public importance and patriotism, in the first place, is the development of a balanced system of symbols and attributes of state power (these attributes include the Parliament, the Armed forces, the State emblem, flag, anthem, emblems of cities, slim premium system, etc.). A general system of common cultural symbols and values is a prerequisite for national stability and integration of any society. If the coats of arms, flags and anthems have the function in the first place of an identification, then awards system is a more serious legal mechanism of encouragement of the citizens of Kazakhstan for military valor, labor and scientific achievement, social and cultural activities. These spheres of human existence were relevant in all

times of human civilization, they are especially important now, in a period of systemic crisis of the Kazakh society and, as a consequence, the crisis of all-Kazakhstan's social and cultural identity.

The relevance of symbolism and increased interest at the present time is determined by the following criteria: the process of formation of new systems of symbols should be reformed, taking into account the innovations in the state, its new goals and priorities; this process must be balanced, taking into account national traditions and symbols of Kazakhstan as well as the best of the world experience; when creating emblems, flags, awards one should take into account that our society faces the task of building a legal state (for example, orders about the new awards are legal instruments in connection with which there is a serious problem of organic integration of the reward system in the legal system of the state); it is necessary to clearly determine the place of heraldry in the system of social and universal values as well as a place of special historical disciplines among similar systems in other states; finally, symbolism is a phenomenon not only political, but also social and cultural. In terms of cultural crisis, the collapse of the old priorities, heraldic, flags, award system can become to a certain extent the basis for the creation of a new system of social values. It should be emphasized that often the absence of symbolic culture leads to complete nihilism and rejection in society of a particular symbolism. So in approaches to the creation or restoration of land coats of arms there is complete chaos. There are not established principles and rules of construction of territorial heraldry. The dramatic changes taking place in Kazakhstan resulted in an almost complete change of the pantheon of national heroes. The pantheon of heroes allows not only to identify turning and key milestones of national history but rather to clearly define what people are more appreciative of: force or violence, intelligence or cunning. It is well known that the symbolism contributes to the formation of national, patriotic feelings. This year 550 years since the formation of the Kazakh khanate will be celebrated; this is, perhaps, the landmark event only for the Kazakh population, but it is at first glance. This is a date of first self-determination of the Kazakh people, the first manifestation of national unity and struggle, and after 550 years

Kazakhstan appears as a young, independent and prosperous state. 2015 is also the year of the Assembly of people of Kazakhstan that tells about the direction of policy on the development of Kazakh identity.

In the modern world, national, state symbols are quite common and popular among people. For example, it is known how important for people in the US is the American flag and anthem including patriotic considerations. In the classroom in the United States there is the national flag and the words loyalty are delivered to it. National symbols strengthen and promote the formation of patriotism and national identity.

Lotman wrote that "...the symbol never belongs to any single cut of synchronous culture; it always pierces the slice vertically coming from the past and going into the future. The memory of the symbol is always more ancient than the memory of its real text environment." [65,19]. But only in the era of formation and development of nations that ethno-cultural symbols gained common ethnic importance, becoming in the full sense the national factor.

There is another aspect associated with patriotic symbols. There should be more balanced, reasonable approach to the renaming of cities, streets, squares so that it would be not accompanied by loss of toponymic shrines of the people. Earlier there was a practice that city could fall fate to lose its ancient name where deceased worker was born, studied or lived. It is impossible to deny generally the right of contemporaries to perpetuate significant for them names and events. But how can it be done henceforth? It seems that only newly-built and still unnamed settlements should be named.

Thus, in modern conditions, the national symbols should become an integral part of life of Kazakhstan, common Kazakh culture, national consciousness and identity.

Formation of patriotic feelings can be helped by sound symbolism, including music and literature, national and state anthems. Music is one of the most emotional art forms and can express the full range of human feelings and affect the person on different sides: mind, emotions, will.

National music can serve as an integrating factor; it is able to unite the representatives of the people, both horizontally and

vertically. The unifying function of a national song horizontally is that when a person who is in a foreign environment having heard the melody of his people will notice it among other tunes. This music, the melody will remind the person about his nationality. National songs also bring people together vertically: by the interaction of generations.

Song is a long-term element of the national spiritual culture. National melody, the song is one of the priceless threads connecting people abroad with their historical homeland, and particularly overseas Kazakhs to Kazakhstan, no matter in what language the song: in Russian or Kazakh. It is worth noting that many of the songs now are sung in two languages, which gives additional elegance and meaning. Over the past few years there are a lot of songs that the Kazakh and the Russian part of our multinational society enjoy listening to. National song contributes to the patriotic feelings of the emotional factor. Information factor of songs is important with its lyrics. Information about its people, its territory, the historical past and peculiarities of spiritual and material culture - all this is expressed through the melody, the ability to influence the formation of patriotic feelings.

It must be noted that for the formation of patriotic feelings scientific achievements of domestic scientists, cultural figures, and their contribution to the development of world science, culture, and technology also have value. These figures contribute to activation of a whole range of national feelings. An integral part of the formation of patriotism is the return of historical national names, the restoration of the memorable dates in the history of the people, revival of national holidays, or the announcement of the new ones (the day of the state flag and state symbols). The holiday is not only a day of relaxation and fun but also a memorable day on a specific event. It's not about the desire to relax but about a rich history, a strong memory, the desire to honor the glorious event.

It should be noted that our holidays represent a strange mixture of religious revival, nostalgia for the Soviet past and democratic gains. In our secular state Muslim, Christian, and Catholic holidays are celebrated equally, regardless of religion, which also consolidates society. Public holidays unite people of Kazakhstan. The spiritual

foundation of the nation needs to "work" for society, and not to lie dead weight. Kazakhstanis can be proud of the depth of historical roots because in our short history there are a lot of important and memorable dates.

The authority of the people at all times is the basis of good social feeling, and therefore, in modern conditions patriotism should not be based only on the factors of population, size of territory, but also on the achievements and the ability to make a decent living. For example, patriotism and consciousness of the Japanese, their international prestige is based not only on the preservation of their culture but also on the achievements in science, business, technology, sports.

Thus, all the elements of culture contribute to the formation of patriotism. Patriotism is an important incentive for rational, non-destructive process of democratization, stabilization in Kazakhstan.

In modern cultural life of the nations and nationalities of Kazakhstan a great interest in the historical past, including such that is associated with religion is showed. A proximity to spirituality and religion is conducted; concern for the restoration of world's cultural heritage is apparent including the faith-based one. In these processes there is sometimes improper identification. However, the fact remains that religious texts, music, architecture have accumulated spiritual experience of generations of people and representation of the culture of each of them will be incomplete, distorted, if the part that has the religious shell is cut. It is impossible to disregard willingness of the faithful to participate in today's social transformation.

It is known that the perception of patriotic symbolism, concepts and ideas cannot be formed outside connections with the images of the state, the country and the private lives of people in this country. The signs or characters themselves are empty of content and their perception is always contextually enmeshed in a network of interpretations, meanings, attitudes, more or less reliable, sustainable and meaningful. Samples of how to interpret certain values, characters, and concepts are defined and broadcast by the elite groups in society, those who possess considerable social resources. However, they are the people who ultimately decide what actually

are all these values and concepts because they perceive not only offered symbolic and ideological contents but also patterns of behavior, patterns of decision-making and ways of solving those or other problems, resorted to and followed by the "elite" group.

As the most common, though alien and unjust are considered samples of egoistic actions now. There is a strong view that corruption among officials is increasing and the country's leadership can't deal with it or can but don't want to do that. Today it seems like a trivial idea that wealth and power cannot be achieved "by fair means". A negative attitude towards corruption and its estimated magnitude become one of the unifying factors in modern Kazakhstan as it becomes clear that for building a strong and ambitious state the citizens' confidence in the future, confidence in the equality of all members of needed. Corruption is one of the main inhibitors of development of civil society that is why combating corruption, bureaucracy, and nepotism needs to go to one of the main positions in modern Kazakhstan.

All of these problems and events do not stay "foreign", "alien", and "distant" for people. They participate in the processes' perception about the country, about time and about themselves. In the complex of the patriotic feelings, ideas, and patriotic identification the patterns and norms of social behavior created by life play a huge role, not propagandized. The German philosopher Max Scheler wrote about the destructive power of a situation when people have the right to compare themselves and their lives with any sample or standart they realize that they "have no right to become alike" [66,97]. As a result the person loses the grounds for a positive assessment of himself and his own life because real values are the opposite of the values proclaimed and values internalized. Probably, the Kazakh society is still far from such a "value turn" but the current system of values and normative priorities of patriotism is hardly compatible with the nature of the proposed life demands adaptation.

In this sense, the main task of our time is the patriotic education of full political and economic elite. The main task of the Kazakhstan national salvation and construction will be selection up of the best people ededicated to Kazakhstan, with the national feeling, public-minded, strong-willed, ideologically creative, bringing people not

revenge, and not decay, but the spirit of liberation, justice and unity. In this direction work is already underway, there is a course for the rejuvenation of the ranks of civil servants in leadership positions, there is putting forward the young, ambitious and creative people of Kazakhstan.

What qualities should a new leading layer have in Kazakhstan? Without the feeling of nationality, with no sense of patriotism, love of country a person is deprived of ontological relationships into the existence. For if the soul has no earthly homeland, there is no instance of responsibility, duty and conscience.

Many also lack a sense of ontological foundations of life, we don't know who we are, don't understand where and for what they were born, and are not even aware that we should know all of that. On the other hand, most of the proposed public-political programs have been compiled outside of the civilization which they wish to develop. The dominant concern of social forces is often directed to search for recipes anywhere, just not in the mainstream of their culture. A mixture of the principles of western democracy in action and eastern Buddhist skepticism in the awareness of phenomena is the supreme wisdom to which, one way or another, different groups of public opinion join.

True love to the nation is not opposed to personality and humanity; it contains the output beyond its limits.

To the extent that people were inherent in such patriotism, they have made the contribution to the spiritual achievements of mankind. If, on the one hand, patriotic attitude to life is decomposed by ethnic nationalism, then, on the other hand, it is blurred by cosmopolitanism, globalism. A patriot is always a statesman because the traditional state protects the foundations of life of the people, only it is able to provide the force of law.

The patriotic stance is a moderate national conservatism, based on eternal values. Enlightened patriotism is the acceptance of personal responsibility for the history, culture, common spiritual heritage and habitat. This is such an attitude to the profession as to the civil service. One could say about patriotism as the basis of the state policy of Kazakhstan, if measures of the government aimed at improving the living standards of the population, overcoming a threat

to the unity of the country by social contrasts, tangible support for families will be reality.

Thus, the proposed logic of reasoning suggests that the formation of patriotism in the conditions of modern Kazakhstan reality must be pursued as measures of state influence and measures, including activation of all elements of the cultural complex. The process of restoring patriotic consciousness is multidimensional and there are no "little things". It will include problems of improving the quality of life of Kazakhstan, problems of family education, problems of formation of historical consciousness, the problems of more widespread use of the ideological and educational work of symbolic and ritual aspects, overcoming the underestimation of their importance, a reasonable combination of local, regional, national symbols and the problem of patriotism in the political and economic elite.

The position of leaders, their understanding of the essence of the processes, their real interest in building and developing the system of patriotic education are important. For patriotism, especially in the conditions of formation of Kazakhstan's statehood, serves as an important test of the characteristics of the sociocultural processes and the efficiency of social and political institutions.

The analysis held in this part allows drawing the following conclusions.

First, at the present time, there are grounds to argue that the concept "Kazakhstani" as the identifying term has received public recognition and has moved into the category of actualized socio-cultural concepts.

The confidence of the individual of the positive values and the realities of life, his patriotic beliefs contribute to the formation of a positive identity. To a large extent, this formation also contributes to an appeal to the new Kazakhstan history, to those values and symbols that lie at the basis of the Kazakhstan state. In relation to modern Kazakhstan society it is possible to talk about the presence of transitional social and cultural identity, on the one hand, combining the features of modern and traditionalist values and attitudes, and, on the other hand, about a "double" identity: "ethnic" one and "Kazakhstan" one.

Second, the need and desire to gain national agreement and common objectives expressed in the national idea are strongly reflected in the minds of Kazakhstanis. In the light of the anthropological approach the national idea must be associated with a specific individual. Through actualization in the spiritual production the national idea creates and maintains national unity, a "world picture"; carries on the stream of culture; creates and maintains nation a sense of psychological "comfort" and security for the citizens. The national idea is approved as a synonym of patriotic ideas and enshrined in culture, thereby fulfilling a consolidating function.

Third, the national idea is a system of certain structural elements. And among them there is patriotic component - the desire for prosperity of the Motherland as the norm of civil behavior; mental component - commitment to the national culture; the political component of the idea which can be defined as a doctrine or ideology; formation component - geopolitical location of Kazakhstan in the world. The patriotic component is an essential element among the designated ones about the national idea. The patriotism of the people appears as a key manifestation of their spiritual well-being when all national processes should be carried out not by bringing external ideas but via the revival of their own deep-seated cultural patterns. It is considered that any national idea must have certain attributes that make it viable and effective. Main attribute is its integrative character: mobilizing national idea unites society, overshadowing the existing socio-cultural differences.

Fourth, anthropocentric approach to the formation of Kazakhstan patriotism means that national interests should be closely linked with the interests of the individual. In a sociocultural context, this means the creation of stable conditions for the free development and individuality of each person. The proposed logic of reasoning suggests that the formation of patriotism in contemporary Kazakhstan sociocultural reality must be pursued by measures of state influence and measures that include activation of all elements of the cultural complex. Restoring patriotic culture is multidimensional. It will include the problem of improving the quality of life of Kazakhstan, the tasks of family education, ways of formation of historical

consciousness, the search for forms of more widespread use of the ideological and educational work of symbolic and ritual aspects, overcoming the underestimation of their importance, a reasonable combination of local and national symbols. And it should be emphasized that the adoption of patriotism is the most important of socio-cultural values in the political and economic elite of modern Kazakhstan society.

Thus, patriotism in the scale of national identity is considered as necessary and important condition for understanding man's own personal responsibility for the future of his country.

## CONCLUSION

I finalized my research topic. I can't shout as A. S. Pushkin, "Ah Yes Pushkin, Ah Yes son of a bitch!". At the final reading I see flaws and even mutually exclusive statements; the style of narration is mixture of genres. But I deliberately did not alter. I make allowance for the fact that that when this work is released, many of its provisions will cease to be relevant and the reality will be much richer than my assumptions. I'll just be happy if the reality of my Kazakhstan is richer, more diverse and more successful than my predictions. The main objective of this monographic study is an attempt to look at the recent history and the practice of the country from the point of view of possible modulations of the search for identity. To be honest, despite my considerable age, I am also still in search of my own identity. And it is not due to my immaturity, naivety but because of the ever-changing scenery of social life, on the background of which is the life of the people, the society, the state, and, in the end, my life is spent.

We already wrote about the problems lifted in this monograph, and in a number of reasons [67], [68]. I hope that this monographic research will be interesting to the wide circle of readers

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