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**NATIONAL UNITY AND VALUE-NORMATIVE BASICS OF THE
FORMATION OF KAZAKHSTAN IDENTITY**

Monograph



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The monograph examines and systematically outlines methodological and practical approaches to the study problems of consolidation of Kazakhstan society. The results of the research can be used both in the process of teaching social and humanities disciplines, and also in the ideological and educational sector of state policy, as well as for the purpose of patriotic education of young people and the implementation of the program of modernization of public consciousness, designated by the Head of State in the program article «Bolashakka Bagdar: Ruhani Zhangyru».

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Introduction

One of the key elements of the sustainable and long-term development of any state is its stability and social consensus - a consensus on the goals and values of its existence.

In the context of Kazakhstan's demographic, social and political reality, it is quite difficult to achieve all of them, because Kazakhstan is ethnically and confessionally diverse. A vital role in the formation of social harmony in Kazakhstan is played by the mentality of the state-forming nation – the Kazakh ethnic group. It consists of two anthropological features. First, it is «healthy conservatism», which allows you to keep and sustainably reproduce the traditions and customs of your nation. Secondly, it is a flexibility and a tolerance, which allow us to understand and accept the representatives of other ethnic groups and confessions who live nearby.

The important role in maintaining social harmony, an inter-ethnic tolerance and national unity of any state is played by ideology. For some time after the collapse of the Soviet Union, the term «ideology» was negative. At that time, the importance of this term, as a means of political and social mobilization of society in the face of external and internal threats, was somewhat underestimated in public consciousness and in political circles. However, according to the practice, our society needs a systematic updating and adjustment of the strategic course of the country's development, ideological support for reforming, and effective mechanisms for its implementation. Therefore, today, as never before, an understanding of the role of the ideological support of the ongoing reforms has been actualized.

The Program «Ruhani Zhangyru», which has been developed and is currently being implemented in Kazakhstan, is a successful example of combining effective ideological support and large-scale reforms in its objectives. Under these conditions, the problem of preserving and reproducing the unity and integrity of society acquires social and political significance and relevance once again.

In the process of nation building of our independent state, there has been an understanding that in the spectrum of changing and neighboring ideological paradigms, the lasting foundation of the latter remains are civilizational and ethnocultural preferences. In our republic, with the support of the state, has begun work on the revival of the Kazakh cultural heritage. Not only the representatives of the title ethnos, but also all Kazakhstan ethnic groups have had the opportunity, without regard to ideological instances, to turn to their roots, identify new value-semantic orientations, and form new configurations of Kazakhstan identity.

Polyethnicity of our society actualizes and at the same time complicates the task of forming a community of Kazakhstan ethnic groups as co-citizenship. In this regard, the scientific understanding of the problems of horizontal structuring of the Kazakhstan polyethnic community, the formation of new synthetic and multicultural identities, which can strengthen the foundation of the Kazakhstan model of inter-ethnic harmony and national unity, is extremely important.

All this gives us the right to state that for the successful modernization breakthrough of our country and nation in the context of the civilizational challenges of the 21st century, the ideological and spiritual component of the ongoing economic, political and socio-cultural reforms are not taking the last place there. Therefore, it is not by chance that the issues of strengthening Kazakhstan's identity and such a nationwide value as unity and consolidation of society are particular importance today.

The main idea of our current study is connected with the necessity to define the meaning of national unity in the context of the formation of a common civil identity in Kazakhstan, which is currently building up its conceptual state ideology and national idea.

The relevance of this research issue is determined by the necessity to study the phenomenon of unity and Kazakh identity as the fundamental components of the national idea, which is crucial for a modern independent Kazakhstan.

This relevance of the above issues has aroused our interest in the issues of the formation of national unity and the identity of the nation of Kazakhstan in the socio-political context.

It should be noted that throughout the evolution of the ideological component of Kazakhstan's independence, there was a continuous rethinking and updating of the understanding of the nation as a single co-citizenship. At the same time, at the first stage, the chosen model was based on the «Concept of Forming the State Identity of the Republic of Kazakhstan» in 1996. There is the strategic tendency for the development of state identity; the Head of our state designated the formation of a nation-state, based on the idea of social solidarity, first put forward in the writings of E. Durkheim [1].

Scientific discussions about the significance and mechanisms of consolidation and unity of society, the crucial importance of social values in this process, arose at different stages of the development of social and humanitarian knowledge. In antiquity, this tradition began in the writings of Plato [2], who formulated the problem of searching for the foundations of social cohesion of individuals. During the period of the domination of the religious worldview in the Middle Ages in Western Europe, the works of Augustine the Blessed [3] prevailed over the pessimistic attitude towards its possibility of harmonization and integration of people into a single society united by a single goal. The medieval picture of the world represented society as a set of isolated, often hostile to each other individuals.

In the New Age, the search for consensus by T. Hobbes [4] and J. Locke [5] led them to the creation of a political and legal doctrine of the social contract. The role and functions of the social contract were to reconcile the individual will, human voluntarism, and public interests.

E. Durkheim was engaged in the search for the optimal model of social development. The first attempt he made to typologize society, using the criteria of «integration», led to the formulation of the concepts of «mechanical» and «organic» solidarity. Mechanically, that is, «externally», under coercion, the solidarized societies according to Durkheim have a short prospect of existence. Solidarity on the principle of joint development of a common idea, ideology, goals and values of a society of individuals, according to Durkheim, is capable of solving any tasks [6].

M. Weber examining the problem of integration of society through the prism of forms of political domination, unity and contradictions of the motives of human social behavior, the consolidating role of the bureaucracy in conditions of legitimate political government [7].

In the pre-Soviet Russian scientific tradition, different branches of the Western European tradition of studying the concept of unity developed. Therefore, in the religious-philosophical doctrine of V.C. Solovyov, the unity of society is possible only based on appeal to the higher spiritual principle, the source of the creative development of man [8]. P.I. Novgorodtsev [9] and C.L. Franka [10] the basis of social unity was the individual freedom of the person and the possibility of its realization. O.N. Berdyaev [11] represented a skeptical direction of scientific thought and argued that the unification of society is possible only forcibly.

In Soviet philosophy, the problem of the acquisition by human of his social certainty during dialectical interaction with society has been intensively developed since the 1960s and reflected in the works of S.I. Grigorieva, P.N. Guywana, E.V. Ilyenkova, V.T. Mescheryakova, M.K. Petrova, V.V. Silvestrova, V.P. Tugarinova, MB Turovsky, I.T. Frolova, G.M. Strack and many other scientists.

In modern Western science, there are two directions of discussion. On the one hand, G. Markuse [12], Adorno T. [13], M. Heidegger [14], E. Fromm [15], K. Jaspers [16], who critically examined the problem of consolidation of Western society on the basis of «averaging». Modern man, exploiting and imposing consumer culture on the society as a new integrative force of capitalism. On the other hand, the structural-functional analysis of T. Parsons [17] and R. Merton [18], who attached great importance to maintaining social stability, social order and eliminating dysfunctional deviations to the internal unity of the social structure and institutional stability of society. An additional consolidating factor of modern societies, according to supporters of this theory, is the institution of social control.

In general, it is possible to cancel that in the history of scientific thought the question of the optimal combination of individual human freedom, the emergence and establishment of social unity and consolidation, as a kind of social consensus within the controversially developing modern society, was not resolved.

In the conditions of modern globalization processes, because of the emergence of international migration phenomena, demographic crisis, religious transitions, unity as a group and social value is weakened. In modern society, inter-ethnic and inter-religious conflicts are aggravated, intolerance is growing, and the general level of education of society is falling. All this can contribute to the destruction of the integrity and identity of the individual.

For the young state, the formation of which occurs in such a difficult period, the preservation of the value-normative foundations of unity in the structure of group identity becomes an important component of maintaining the state security policy.

Analysis of changes in the structure of identity and hierarchy of social and individual values of Kazakhstan's society was undertaken by individual Kazakhstan's scientists repeatedly and often viewed as a consistent evolution from the axiological values of the «Soviet person» (Y. Levada «From opinions to understanding. Sociological essays of 1993-2000» [19], L. Gudkov. «The conditions of reproduction of the Soviet person» [20] before the formation of basic common civil values and identities based on them in post-Soviet Kazakhstan (on the work of A.T. Zabiroyev «Migration, urbanization and identification among the Kazakhs» [21], S.Y. Nurmuratov «Changes in value-normative attitudes in the poly-ethnic culture of modern Kazakhstan» [22], B. Bekturganova «Kazakhstan identity: difficulties gains» [23], G. Abdirayimova «Value orientations of modern Kazakhstan youth» [24], Ileuova G.T. «About political preferences of Kazakhstan people» [25]).

In modern socio-humanitarian science, in the opinion of national scientists A. Nysanbaeva and M. Shaykemeleva «The development of conceptual models of national identity is carried out in the modality of normative-theoretical discourse. This circumstance predetermines the ineradicability of value-ideological attitudes from theoretical discussions that are being conducted on the problem of national identity» [26, 152]. Nevertheless, it should be noted that today studies on the problems of national identity have a rather developed tradition in both foreign and Russian and native sciences.

In the political and legal practice of the formation of national states of America, Western Europe and their identity based on the axiological value of ideas and values of unity, they played a crucial role. In the processes of formation of national states, ideas and values of unity had different functional orientations (consolidation of society had different tasks at different stages of building national states), types of legitimization and implementation

methodology in the structure of everyday life and the structure of individual identity.

At least two types of legitimizing the idea of unity should be singled out - the Western tradition, where legal self-regulation was the basis for the formation of unity, and the Eastern tradition, where common axiological values, historical traditions or political leader's charisma play a centralizing role.

However, neither in the political law practice, nor in the socio-humanitarian science as a whole, has there yet been a unified approach regarding primacy or secondaryness in the processes of forming the unity of one either objective-functional or another axiological mechanism.

In order to develop an integrated approach to the process of forming a civil identity based on unity, searching for adequate mechanisms to maintain the stability of society and the state and move it forward, the authors tried to summarize theoretical, practical and research experience in this area.

A comprehensive analysis of the problem is aimed at showing the «strong» and «weak» sides of various theoretical approaches and consistently presenting practical experience in the implementation of this process in the Kazakhstan context. One of the objectives of the study is to avoid possible risks and threats in the theory and practice of implementation, identify the strengths and weaknesses of the program to consolidate Kazakhstan society, prevent and eliminate risks and threats, search for additional opportunities and potentials.

The topic, methodology and methods of the study of this monograph correlates with the goals and objectives outlined in the Message of the First President

of the Republic of Kazakhstan N. Nazarbayev to the people of Kazakhstan «Kazakhstan Way - 2050: Common Goal, Common Interests, Unified Future» dated January 17, 2014

The empirical base and the main sources of the research were various types of sources identified by the criteria of common origin, content and purpose of the text. These are such sources as statistics, the results of sociological surveys conducted by various specialized structures. For example, studies conducted by the Republican Center for the Study of Problems of Interethnic Relations were specifically devoted to the sociological analysis of the civil, religious and ethnic identity of the citizens of Kazakhstan. We also used the results of mass sociological measurements that were carried out throughout the year based on the Public Opinion Institute in Astana.

Another type of sources was the scientific literature and research results of national scientists from various branches of social and humanitarian knowledge, materials from international scientific and theoretical conferences, publications relating to the transformation of political consciousness and modernization of political systems, as well as periodical materials on the issues studied years.

A wealth of research material consisted of sociological research results on the problems of interethnic relations of the Kazakhstan Institute of Strategic

Studies under the First President of the Republic of Kazakhstan, generalizations of sociological surveys conducted by members of the Scientific Expert Council at the Assembly of the Nations of Kazakhstan (A.P. Abuov, S. Kalmykov, D. Koshim ., Rakishev B.I., Telebaev G.T., Shaukenova Z.K., and others), mass sociological surveys conducted at the Institute of Public Opinion. The work also used statistical data, which includes census materials, UNDP human development reports, analytical reports from various government agencies and the non-governmental sector. All this gave us the opportunity to compare different views on the problem field we chose, as well as to trace the processes of development of ethnic and national identity in modern Kazakhstan.

The purpose of writing a monograph is to set forth the theoretical and methodological foundations of the formulation and solution of the problem of theoretical analysis, effective empirical measurement and the integrating role of value orientations, in particular, unity in the structure of the identity of a modern Kazakhstan's person. Of particular importance in the structure of value, orientations to humans are social values that unite all members of society into a single social collective. In the context of poly-ethnic and multi-confessional Kazakh society, the integration and integrity of society takes on particular importance. This is a matter of preserving and maintaining social order and national security.

Objectives of the study:

- to develop a holistic scientific definition of the concepts of unity as a social value and identity, as a scientific and practical category in the context of modern social and political theories;
- to formulate the main tasks of modern social and political science for the study of the problems of unity and identity at the present stage of development of Kazakhstan;
- to reveal the peculiarities of ethnic and national identity, their correlation and interconnect in the person's self-consciousness and contemporary significance in shaping the unity of Kazakhstan's society;
- to study the conditions and factors of formation of the Kazakhstan model of national identity based on the values of unity;
- to generalize international and national experience in the development of a methodology and methods for conducting sociopolitical research studying the structure of value orientations of the population, including social values that contribute to the consolidation of society;
- to analyze the results of the complex socio-political studies of the place and role of unity as a social value in the structure of the identity of modern nation of Kazakhstan;
- justify the significance of unity as a condition for the successful modernization of public consciousness and the strengthening of national identity.

The structure of the monograph reflects the logic of presentation of the material from the general to the particular and includes an analysis of the theory, methodology and methodology for studying the issue, as well as the presentation, synthesis and interpretation of research results.

Репозиторий Қарғу

Chapter 1

Theoretical and methodological bases of socio-political research of the phenomenon of unity and identity

1.1 Scientific basis of the concept of unity and identity in the context of modern socio-political theories

Today, it is obvious for modern Kazakhstan to implement the process of transforming of multiethnic people into a single co-citizenship in which civil and national identification coincides with self-assessments of citizens as a part of an independent united people with the main features of sovereignty.

On this occasion, our First President N.A. Nazarbayev noted «85% of Kazakhstan's people associate the concept of Motherland with Kazakhstan» in 1998 at a meeting with the creative intelligentsia [27]. So, we can conclude that for all Kazakhstan's people the main basis for a decent community of many nations in our country is the idea of unity and national identity.

As is known, the theme of identity and such a phenomenon as the unity of a nation, which is the main basis of identity, began to be articulated in Western social and humanitarian disciplines from the second half of the 60s of the XX century. Today, the category of identity is used in social philosophy, sociology, psychology, cultural studies, political science, ethnology, and other related disciplines. The concept of identity was not used in the Soviet philosophy of historical materialism, psychology and pedagogy. In the post-Soviet studies of various social and humanitarian disciplines, including social philosophy, ethnopolitology, the category of identity was introduced into scientific circulation in the 90s of the XX century. In 2001, the psychologist O.N. Pavlova wrote: «Studying the development of the concept of identity, we found that, despite the frequent use of this term in various kinds of literature, the question of what exactly is meant by the notion of identity still remains» [28, p.10].

Today, many researchers are still interested in this question. In this sense, the desire and necessity of such studies, designed to identify the main trends in the development of identification processes for the purpose of their productive social forecasting, is quite understandable to us. However, at the same time, there are some obstacles associated with the ambiguity of the conceptual basis of their interpretation, especially in the ethno-social aspect. On the question of what is the identity, what is its essence, a single position still does not exist, and not only in the post-Soviet, but also in the Western scientific literature, where this concept originally appeared.

The Western socio-humanitarian tradition of analyzing the concept of «identity» focuses on the consideration of the concepts of identity developed in the classical and modern periods of the development of civilization.

The history of socio-political sciences shows that the civilizational approach was laid back in the 18th – 19th centuries in Western Europe. Initially, researchers (historians, philosophers, sociologists, political scientists, anthropologists) focused primarily on the analysis of civilization as a special social phenomenon and process. Much later (with the exception of the German tradition) culture turned out to be a variable of relevant importance.

In the Western European scientific area, there are two main directions in the interpretation of the concepts of «civilization» and «culture». In the Anglo-French, and later in the American tradition, the prevailing use of the concept of civilization prevails. In German science culture dominates. The functional purpose of the concept of civilization is that it is interpreted as a form of expression of Western self-consciousness (N. Elias) [29]. Its semantic basis emphasizes not national differences, but primarily something common, which is a fundamental characteristic of people in English and French societies.

Civilization is the main product that Europe (West) spreads to other, less developed societies and people. Civilization encompasses a diverse set of political, social, economic, technical, religious, and moral achievements.

Thus, it can be argued that in a scientific sense, civilization is an identification category describing patterns of social difference. In the classical tradition, it was constructed on the principles of evolutionism and Eurocentrism.

The German tradition identified civilization mainly with the outer side of human life, which has an indifferent meaning for the self. Only the concept of culture can convey the essential foundations of German identity, the German «spirit», German social self-determination. The concept of culture is intended to highlight the differences. He is oriented inward to define himself and thereby distance himself (his nation) from others. Culture performs the functions of self-identification and reproduction of political and spiritual borders.

In this sense, identity has become an object of scientific interest (as opposed to civilization and culture) relatively recently. Two types of factors turned out to be key here - social and intellectual.

The dominant approaches to the analysis of social identity are conventionally divided into essentialist and constructivist, each of which has its own tradition, epistemological and methodological resources. Here, we should pay special attention to the approaches developed in the sociology of civilization.

The civilizational approach of S. Eisenstaedt [30] has a conceptual meaning for understanding the identity problems. The transition to a modern type of society (modern) is seen here as a civilizational universal transition born within the framework of one of the great axial civilizations - Christian in Western Europe. The main reorientation of this civilization is:

a) in the thematic socio-centrism in which protest and struggle are key components - symbols of modernity;

- b) in changing the social and cultural structure of the dominant order - from the pre-set divine setting to the idea of the world as open possibilities for the activist role of man in it;
- c) in constant reflection of the proper order;
- d) in the unification of the program of modernity;
- e) in a new attitude (including in the framework of the design process) to social, political and cultural identities.

Modernism absolutizes and idealizes collective identities. According to S. Eisenstaedt: «The civil and secular communities become dominant, not religious communities and identities» [30, p.29]. A new, previously non-existent form of identity - a national one - is being constructed. The primacy of political identities is also formed, and their cultural varieties are attempted to be the first to condition. The territorial border dividing the community is emphasized (materially and symbolically). Constructing their own identity, the society of modernity is inevitably forced to self-determine in relation to other public entities and identities. As a result, the axial Christian European civilization as a civilization of a single identity turns out to be divided, split into a certain set of national identities, in which the political principle dominates and the civilization itself is woven from a coil - contradictions-antinomies. The latter include the following contradictions:

1. The contradiction between totalitarian and pluralistic visions of social order.
2. The contradiction between the signs of different systems, values and types of rationality and the assertion of the only reason-based system of values and rationality.
3. Contradictions between the basic cultural and political prerequisites of modernity and their implementation in social institutions.
4. Contradictions between the cultural modernity and the search for the «original», «authentic» cultural traditions of this society.
5. The contradiction between the classic project of the state of one axial (European) civilization and the practical success of the modernization of a non-axial civilization (Japan).

The current situation is significantly different from the classical era of modernity. There are relevant changes in the structure of identity in agency and typological senses. The contradictions between political, cultural and economic identities of individuals and groups are deepening. Previously peripheral forms of identity (ethnic, gender, other subcultural) are shifted to the central space of relations. The implementer of national identity is meaningfully reduced.

As for the other approaches in this matter, here we should turn to S. Huntington. The civilization approach from S. Huntington to the analysis of modern processes in the world, which became famous in the early 90s of the 20th century, definitely changes the conceptual strategy of the sociology of

civilizations. It can be called a kind of cultural reduction of social processes. Here the main variables are «culture» and «conflict» [31, p.218].

The concept of civilization as a zone of prestige and social contact of R. Collins has considerable heuristic and epistemological possibilities to analyze the phenomenon of unity and identity. According to this approach, one or another civilization is a definite center of intellectual creative activity, which attracts own visitors and learners and representatives of other social and cultural worlds. Stretching is functionally aimed at finding or confirming civilizational identity [32, p.48].

The inseparable connection of identity with the problems of national unity is caused by the growing interest in the concept of «identity». The term «identity» refers to both value and referential phenomena associated with personal identification, as well as interpersonal and objective processes. Identities appear on the levels of the universal, the particular and the individual, according to the multiple character of their forms and modalities.

In public life, any subject, be it a state, an ethnic community, a labor collective, a small group or an individual, cannot develop without being able to constantly identify himself. In this sense, the value that carries the concept of identity for a modern person can be defined as fundamental, since the formation of a person as a person largely determines his identity with the state and the nation. The relations that arise between an individual, social groups and the state are of decisive importance in national identity which are expressed through the mutual interest of the state to the individual and social groups and vice versa.

In modern science, it is recognized that the term «identity» in the history of philosophy has not been used. As M. Shaykemelov notes in his monograph: «Its translation from Latin as identity» does not mean their absolute identity in various philosophical discourses and presupposes finding an answer to the question of «how the concept of identity between different philosophers understands the moment of correlation of identity and difference» [33, P.12].

Different approaches to understanding identity allow interpreting this category. Its polyvariance and connection with axiologically saturated and ideologically overloaded predicates - national, cultural, social, ethnic - made it super popular not only in science, but also in politics and in the mass media.

Studies show that the concept of «identity» was used no earlier than the middle of the XX century. The evolutionary nature of the study of identity issues from the first ideas about this issue to independent forms of theoretical knowledge can be traced both in the works of the classics of foreign and Russian science and in domestic socio-humanitarian practice.

Nevertheless, it should be noted that for the first time the concept of identity was updated by E. Erickson in «Childhood and society». Erickson understood identity as a whole process of «organizing life experience into an individual I, » which suggested its dynamics throughout a person's life. In his

opinion, identity is a sense of personal identity and historical continuity [34, p.8].

Erickson put the following meanings into the concept of identity:

- awareness of oneself as an individual in a given physical appearance, surrounded by certain significant others in their culture and society, that is, awareness of their individuality;
- sense of self integrity, continuity of biography;
- identification in various spheres of social experience and awareness of their belonging to various social groups;
- identification of significant personality characteristics for a particular study, for example, «professional identity»;
- a way to reflect on a person in modern society.

In general, as noted in Russian studies: «For the first time, Erickson creates a structured identity model that takes into account personal components of identity and the influence of the public environment. The researcher uses the concept of social identity as a reflection of a person's internal solidarity with social, group ideals. For the first time, an American psychoanalyst introduces the concept of «identity crisis» into the social sciences, reveals a conflict between a developing personality and a conservative ego. Erickson's idea that identity is changeable throughout life; identity is not autonomy has been perceived in all philosophical, psychological and sociological schools» [35].

Nevertheless, it should be remembered that the history of ideas about «identity» begins long before the works of Erickson. For example, it is known that many authors even before him described the concept of identity without using the term itself. There is an opinion in science that Z. Freud probably used the first terminology to discuss this concept in one of his public speeches [36, p. 29-30]. According to another version, the term goes back to W. James, who, according to Erickson, did not use the word «identity» [34, P.15]. In the same period, American anthropologists, who studied the interaction of culture and personality dealt with the problems of the integrity of a person (identity). As a result, there are such concepts as «basic structure of personality» or «basic type of personality». Later, this concept was replaced by «national character» (M. Mead), «modal personality» (C. Dubois), «status person» (R. Linton), and «social character» (E. Fromm).

Further development of the socio-humanitarian tradition of the theory of identity is associated with symbolic interactionism and originates from the pragmatic theory of self (self), developed by William James, George Herbert Meade and Charles Horton Cooley. The subject of consideration of symbolic interactionism has become the ways to build identity and the process of identification itself, the analysis of the structure of identification, the dependence of identification on social space and time, the system of social institutions. Therefore, for W. James, identity is a subjective sense of self-conformity, continuity, creative power, ego resistance to the outside world.

As for J. Mead, he defines identity as a person's ability to perceive his behavior and life as a connected and integral whole. Mead distinguishes two types of identity: conscious and unconscious. Mead argued that, on the one hand, society determines the identity of the individual, setting norms, laws of existence, on the other hand, the individual himself sets his own definition in the choice of goals, values [37, P.225]. According to O.A. Simonov, J. Mead showed the continuity of the inner state of an individual for the first time conditioned by an organic connection with the social world. From here, we can begin a sociological consideration of identity [38, p. 255].

In the sociological concept of P. Berger and T. Lukman, identity is considered from the point of view of the social construction of reality and can only be talked about in the context of a specific society: «Identity is a phenomenon that arises from the dialectical relationship between the individual and society» [39, p.281]. Based on the positions of J. Mead, the authors propose the theory of socialization as the basis for the theory of identity. According to P. Berger and T. Lukman: «Maintaining an individual's identity in the process of secondary socialization presupposes the desire and the opportunity to participate in a certain social order, that is, to occupy a certain status in society, to identify for oneself and others with a corresponding set of social roles while maintaining their individuality. For social participation to satisfy an individual's claims for identity they must be recognized by others. Then the identity will become real for the individual» [40, P.88–89].

The subjective interpretation of identity is inherent in many Western philosophers in general. Therefore, E. Fromm talks about the sense of identity. «The need to experience a sense of identity arises from the conditions of human existence, and is the source of the most powerful aspirations» [41, p.64].

A more complete expression of this understanding can be found in I. Hoffman, who considered identity in the context of a multiplicity of social roles. In modern sociological science, Hoffmann is considered the successor of both the interactionist trend in sociology and the American anthropological tradition, which mainly relies on the sociology of E. Durkheim. According to Russian scientists: «In the Hoffmann theory there are three types of identity:

- 1) social identity - the typization of the personality by other people based on the attributes of the social group to which it belongs;
- 2) personal identity - unique signs formed by a unique combination of events in the history of life;
- 3) I-identity - the subjective sense of the individual identity of his own situation.

To show how a person maintains his individuality (identity), Hoffmann examines the phenomenon of «role-playing». Role distance is a prerequisite for human survival in complex and tough institutional environments. To show that a person is more than what is prescribed by a role, an individual is forced to distance himself from the social role. This ability contains a mechanism for

maintaining the uniqueness and normality of the human person, which allows one to preserve the consciousness of his identity as a kind of knot connecting all other roles » [42, p.137].

A further conceptual analysis of the research field of identity problems shows that modern theories of identity are developed in akin to the whole of social science, social psychology. In this perspective, a theory had a great influence on its development, according to which social identity is made up of those aspects of the «I» image that arise from an individual's perception of himself as a member of certain social groups. It should be noted here that G. Tajfel (1982) is the leading theorist of the problem of social identity. As the Russian researcher A.V. Tarasenko notes: «He introduced the concepts of social categorization as a system of orientations, creating and determining the specific place of a person in society. The author's conceptual position was in the idea of the existence of a certain socio-behavioral continuum, at one pole of which forms of interpersonal interaction are localized, and on the other - the interaction of people as representatives of certain communities» [35].

It should be noted here that all representatives of the social sciences and humanities talk about the same thing, but with the help of other concepts, identity is defined through the concepts of «reference group», «group membership», «social role», «social status», etc.

As we see, modern philosophical, sociological and psychological theories mainly focus on the construction of identity, which is not considered as something stable due to the dynamism of modern society. At the same time, it should be noted that modern sociologists and psychologists largely rely on the concepts of J. Mead, I. Hoffman, P. Berger and T. Lukman.

Among contemporary researchers who addressed the problem of identity, we should also mention K. Popper, who defined the self as self-conscious consciousness, evaluating itself, correcting, creating new meanings [43], as well as the outstanding contemporary philosopher and sociologist J. Habermas who represented «I» - identity «as a set of personal and social identities» [44, C.7].

The definition of the place of identity in modern culture is also presented in the work of the well-known sociologist Anthony Giddens «Modern and Self-Identity». In this work, identity and self-identity are shown as phenomena of the modern culture of a post-traditional society. Giddens represents the structure of identity as a bipolar continuum - on the one hand there is absolute adaptability (conformism), on the other, there is isolation on itself. Between the poles, the sociologist identifies various levels of structure. Conceptually, A. Giddens is an opponent of post-structuralist and most postmodern theories predicting a crisis in the ability of a modern person to acquire his identity [45, p.129].

Therefore, a review of the research traditions of the problem of identity is certainly not exhaustive. Nevertheless, we can say that today the concept of identity with all the variety of research approaches, remains one of the most controversial and relevant in sociological science. The problem of typology,

structure and levels of identity, mutual influence of various social identities is still not enough studied. Nevertheless, within the framework of the issue we can say that modern socio-political science identifies its main directions for the development of ideas about identity. At the same time, many researchers in the study of this issue conclude that the main condition for its development is the unity of the nation of the respective state.

1.2 Features of ethnic and national identity as the basis for the formation of the unity of Kazakhstan's society

Currently, the problem of identity has acquired particular urgency in its connection with the problem of unity and the national question. The poly ethnic nature of most countries in the post-Soviet space, all of our closest neighbors which include several ethnic, linguistic, and religious groups in their state formations, confronts them with the most difficult tasks of developing an adequate time policy for the formation, maintenance, change and development of ethnic and national identities.

Issues of ethnic and national identity are topical issues of modern socio-humanitarian science which have not only theoretical but also practical importance. As history has shown us, at the turn of the century, ethnic and national relations became a stumbling block in the system of social relations. An unevenly developing world generates a growing mixture of people with the result that in some circumstances linguistic, cultural communities become subjects of national relations, and in others - state or socio-territorial communities. As rightly noted by Y.A. Medova: «This situation itself actualizes the correlation of such contradictory phenomena of the present as «ethnic and national», «local and global», «individual and collective», «civil and cultural». National and ethnic identities are part of the overall process of self-identification of people. However, in the modern world, the ethnos and the nation are becoming more «blurred», and their real ontological status is questioned» [46].

According to V.A. Tishkov, «most of these categories are scientifically vulnerable or simply meaningless, and from a sociopolitical point of view they generate dead-end strategies and disorienting violence of the everyday consciousness of citizens» [47, p.34]. The lack of clarity and constant discussions around them, apparently, lie in the very nature of the phenomena studied, namely: if they are an initial given, an objective characteristic, or a social construct. The proponent of the cultural variant of primordialism (evolutionary-historical process) Y.V. Bromley defines ethnos as «a stable intergenerational set of people historically established in a given territory, possessing not only common features but also relatively stable features of culture (including language) and psyche, as well as awareness of their unity and differences from all other similar entities (self-consciousness), fixed in the self-name (ethnonym)» [48, p.20]. A.V. Dakhin distinguishes the «historical body» of

ethnicity, which links the local ethnic community with its previous history, and the «products of contextual processing» of ethnicity. The destruction of the «historical body» of ethnicity leads to the destruction of ethnic communities and turns them into raw materials for nation-building [49, p.14].

In general, if we consider various aspects of the problems of ethnic and national identity, then it can be noted that in the context of the philosophical and humanitarian discourse they were also developed in theoretical studies of such famous Soviet scientists as Y.V. Bromley, L.N. Gumilyov, I.S. Kon, A.N. Leontyev, V.S. Malakhov, M.K. Mamardashvili, O.N. Pavlova, E.G. Trubina.

The post-Soviet social science is also actively and comprehensively developing this problem today. At present, various aspects of national identity, ethnic psychology and ethnosociology have become the most popular ones which are revealed in the works of representatives of Soviet and post-Soviet philosophy and sociology. Serious attention is given to this problem by Y.V. Harutyunyan, R. Abdulatipov, Y.M. Boroday, G. Gachev, M.N. Guboglo, L.M. Drobizheva, A.G. Zdravomyslov, V.V. Koroteyeva, A.P. Sadokhin, V.A. Tishkov, Z.T. Toshchenko.

In the far abroad, B. Anderson, U. Altermatt, E. Balibar, F. Barth, P. Bourdieu, E. Gellner, M. Mann, I. Neumann, T. Ranger, E. Smith, E. Hobsbaum, P. Chatterjee, are engaged in similar problems.

The formation and functioning of global identities in the conditions of pluralization of sociocultural space and strengthening the positions of multiculturalism, as mentioned above, are considered in the works of W. Beck, D.Bell, Z. Bauman, S. Benhabib, I. Wallerstein, F. Radtke, E. Toffler, F. Fukuyama, S. Huntington.

In the national school of philosophy the problems of ethno psychology and interethnic relations, cultural and religious identification of ethnic groups in Kazakhstan were highlighted by such Kazakh scholars as A.P. Abuov, S.N. Akatay, A.I. Artemyev, M.S. Burabayev, E.E. Burova, N.E. Elikbayev, A.K. Kassymzhanov, A.G. Kosichenko, D.K. Kshibekov, K.S. Nurlanova, S.E. Nurmuratov, A.N. Nysanbayev, M.S. Orynbekov, O.A. Segizbayev, M.M. Suzhikov and others.

In addition, it should be noted that over the years of independence a number of publications devoted to the analysis of the problems of the revival of national identity, the emergence of new methodological approaches to the problems of ethno-national cultures of a multi-ethnic society have appeared by domestic scientists. Among these publications as the most significant for the development of issues of regional, national and ethnic identity we can distinguish the works of a number of philosophers, sociologists, cultural studies, political scientists, ethnologists and historians. These are: E.M. Abenov, E.M. Aryn, T.K. Burbayev, V.Y. Dunayev, R.K. Kadyrzhanov, V.D. Kurgan, S.K. Kushkumbayev, G.V. Malinin, Z.N. Sarsenbayeva, B.K. Sultanov, K.L. Syroyezhkin, G.T. Telebayev, A.A. Khamidov, M. Shaykemelev. It was

facilitated by the fact that not so long ago there was access to a large heritage of nomadic culture and the possibility of free discussion of the problems of reviving the national culture. This, in turn, gave the social sciences and humanities a unique opportunity to try to define the specific nature of the new paradigm of researching this topic in domestic science.

As we see, in modern science there is a whole field of research material which gives us the opportunity to identify the specificity of the category of identity through the prism of sociological theory. To do this we should refer to the concept of identity.

Any person has an identity. Identity is a multi-level formation with a complex formation mechanism.

There are distinguished two levels: the first level - individual identity and the second, a higher level - group or social identity.

Individual identity is formed from early childhood, in the process of socialization, upbringing, and education of a person and is the result of his self-knowledge. The carrier of individual identity has a set of ideas about himself, as a person and human.

In the process of socialization, a person cognizes and realizes not only his «I», but also relates himself by identifying with other people and social groups, such as racial, gender (sex), age, religious, ethnic, professional, political, etc. Gradually, norms, values and behavioral mechanisms are formed not only to his individual identity, but also of all his reference groups — those with which he identifies himself, first of all — gender, religion, ethnicity, profession, nationality, etc.

The complexity and multilevel structure of the identity of modern person, the ambiguity and contradictory nature of the processes of socialization and identification in modern societies led to numerous discussions in the social sciences about which identifications are primary and which are secondary, how they interact in the mind and in the behavior of the individual. Today there are a number of identity models in the world, each of which is based on the historically established traditions of the countries.

As a result of discussions and research, most scientists have concluded that individual identification cannot be considered in isolation from group identity. A person is a «social» being, and therefore the «individual» and «social» in his life are very closely intertwined and interconnected. This issue can also be resolved using identity models as «two baskets» or «one basket». As dimensions of identity, these models include race, gender, sexual orientation, religious beliefs, belonging to a particular culture and social class.

The model of «two baskets» suggests that personal and social signs exist in the mind of a person separately from each other and do not overlap with each other. The «one basket» model, on the contrary, consists in recognizing that the social and personal traits of a person are stored in one cognitive structure and are closely interrelated.

The ratio of these measurements is graphically represented as the intersection of circles. This can be clearly seen in Figure 1. At the same time, attention should be paid to the opinion presented by us, according to which none of the dimensions of identity can be understood separately, apart from other dimensions and analysis of the features of the socialization process [50, P.51-66].

At the center of this model is the core - «the feeling of I», the personal identity of a person. The impact of external factors (family, professional, socio-cultural, etc.) leads to changes in the content of certain dimensions of identity. At the same time, the degree of influence of external factors is determined by various characteristics of a person's own life comprehension and is regulated by a person's personal identifications.

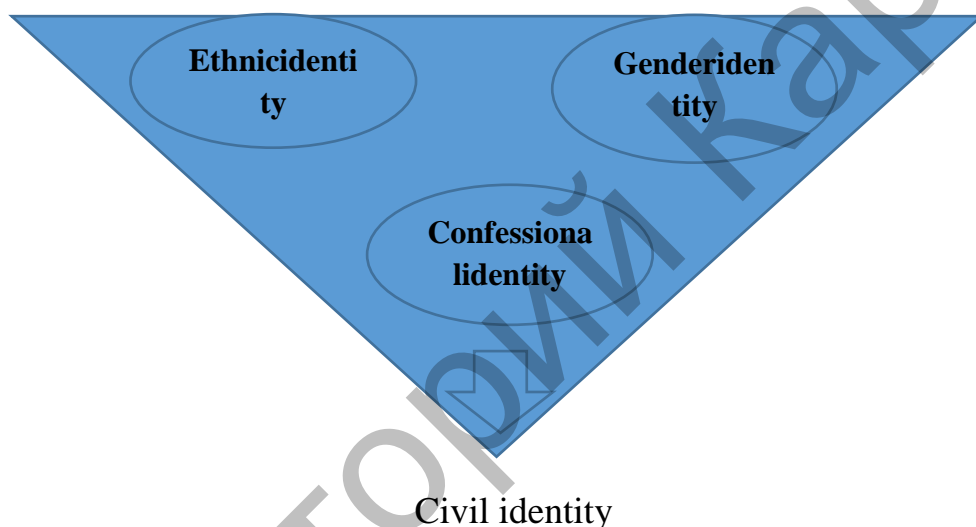


Figure 1 - Model of «one basket» of identities

As we see, the formation of individual and group identification is parties of the same process and reflects the social experience of the individual and society.

This process, of course, is more fully embodied in those states and countries where the need for national unity is recognized as the initial message of democracy. As for the Kazakhstan identity, we can say that it is unique. Historically, it incorporates the whole spectrum of civilizational and ethno cultural interactions according to the formula «Unity in Diversity». This is a multi-component identity based on the trinity of the concepts of Elbasy, Folk, «Mangilik El», in which each Kazakh person can find his «I» and a common unifying beginning.

As for ethnic and national identity, according to Y.A. Medova in a social reality they can be in the following relations [46]:

1) *Identities*: the categories «ethnic identity» and «national identity» are often used as synonyms for the reason that ethnicity is a resource of national identity. In science, the relationship between ethnic and national identity is

formed as a result of the striving of a particular ethnic community for domination of power. As a result, an ethno nation is formed, in which an ethnos becomes the basis of a nation, its name is transferred to the name of a nation, and the state is considered as the property of one ethnic group. The dominant ethnic identity is granted with political and legal privileges which often entail politics. Therefore, national identity is reduced to ethnic. Ethnic culture is identified with the culture of the whole nation, which is expressed in the policy of linguistic and cultural imperialism. The language, religion, customs, traditions, values of one ethnic group are imposed on the entire population of the country.

The identification of ethnic and national identity leads to the division of the nation members into «true» and «not true». Since in the modern world nations are poly-ethnic and civic-political entities, we consider it inappropriate to reduce the nation to a natural-cultural beginning. Empirical experience shows that it is impossible to create an ethnically homogeneous state. After all, if by nation we understand ethnos, then it cannot be considered as a source of state sovereignty. The ethnic approach in politics is imperfect, since the «ethnicization» of society leads to innumerable conflicts. If by nation we mean a political community, then the protection of national interests, internal unity and the independent choice of a common future are fully justified and can realize themselves through a set of sovereign rights.

2) *Distinction:* in the political sphere, the distinction between ethnic and national identities is expressed in the creation of a political nation. Only a civilian nation has the right to political self-determination and state sovereignty; however, representatives of various ethnic communities recognize the need for a nation and do not seek to secede from it. Thus, the state unites ethnic groups into a political nation based on common national interests and ideology, ethnic identity is depoliticized and fades into the background. In the field of culture, there is a distinction between national and ethnic cultures. At the same time, the national culture consists of the ethnic culture and the national-state culture. In the social sphere, there is a distinction of identity by origin and by citizenship, where the emphasis is shifted from the ethnic to the political community which includes all citizens of the state. The distinction between ethnic and national identities can also be drawn because ethnic identity is more closely related to cultural processes, and national concept of the state and the concept of a citizen. In this regard, national identity is a broader concept since national identity includes people of different ethnic origin and sets the parameters for distinguishing citizens of one state from another while allowing people of one ethnic community to define themselves as citizens of different states and members of different national entities. Ethnic identity is an earlier form of social life, and the transition from an ethnic group to a nation is not always obvious. So, for example, a comparative analysis of the Icelandic and Breton cultures shows that these two ethnic groups are very similar: they have a unique

language, a sense of belonging to one group of people; they have their roots in a particular country. Nevertheless, they sharply, but in different ways, react to the efforts of centralized forces to assimilate them into the nation. In the end, Icelanders sought to become an independent state, and the Bretons agreed to become part of the French Republic. Ethnicity as a personal characteristic cannot be changed but it is possible to change significant symbols of ethnic identity. National identity is a more unstable category and can be achieved as a result of official codification or personal choice; therefore, during the migration period, it is ethnic identity that begins to play the role of the main personality support, the source of all other significant identifications.

3) *Contradictions.* The contradiction between ethnic and national identity arises due to various circumstances and is manifested in the relations of confrontation, conflict and opposition. On the one hand, national identity, being rational and objectively oriented, is included in the global society where ethnic differences level off; ethnic culture loses its significant role. On the other hand, in a crisis of a national state, clashes with other cultures exacerbate the feeling of unity and cohesion between members of an ethnic group; ethnic identity is activated and becomes an effective means to achieve political goals.

Some researchers, contrasting ethnic and national identity believe that national identity is the completion of ethnic identity. So, I. Y. Zarinov writes: «... if a clan and a tribe dissolve in an ethnos, then the latter dissolves in a nation ...» [51, p.23].

In modern educational literature on ethnology, there are seven main types of ethnic identity [52, p. 134–135], each of which is characterized by stable features and characteristics:

1. Normal identity is characterized by the formation of a positive image of «own» ethnos, its history, culture and a positive attitude towards other ethnic groups. At the same time, the need for identification with an ethnic group and the level of consolidation with it is determined by the subject depending on the specific situation. Positive or normal ethnic identity also means a high degree of ethnic tolerance and readiness for inter-ethnic and intercultural contacts.

2. Ethnocentric identity is the uncritical preference of the ethnic group with which occurs the self-identification of the individual. This type of identity includes elements of ethnic isolation, ethno-isolationism, determined by traditional moral, religious, ethno cultural norms.

3. Ethno dominal identity - in this type of identity, ethnicity is the most preferable among all other forms of identity (civil, professional, gender, etc.). Ethnicity is perceived as the dominant value. This type of ethnic identity is characterized by the recognition of the superiority of the rights of the people over human rights and discriminatory attitudes towards other ethnic groups.

4. Ethnic fanaticism is an extreme form of aggressive identity. In this type of ethnic identity, the absolute dominance of ethnic interests, values and goals is complemented by a willingness to make any sacrifices and actions for them.

5. Ethnic indifference - indifference to the issues of their own ethnicity, to the distinctive features of ethnic values, traditions and customs.

6. Ethnic nihilism - denial of ethnicity, recognition of the ethnic identity of negative status, unwillingness to share values and adhere to the traditions of their ethnic group.

7. Ambivalent ethnicity is a dual ethnic identity, most common in a mixed ethnic environment.

According to M. Shaikemelev: «This typology of ethnic identity is not free from flaws. Since, firstly, it is difficult to draw clear boundaries between such types of identity as ethnocentric and ethno dominal. Secondly, the basis of typological divisions in the above classification is the scale graduated according to the degree of integration of the individual with the ethnic group. Meanwhile, the concept of «normal identity» implies an extremely wide range of integration of an individual with his ethnic group - from indifference to ethno-dominance i.e. the norm is also fixed in its extreme expressions that are almost indistinguishable from anomalies. Such logical inconsistencies are caused by the fact that, thirdly, there is requirement for a single basis in the typology. All except one type of ethnic identity express some fixed degree of identity. But the term «normal identity» refers to a mobile, «drifting» identity, the intensity of which varies depending on the situation» [33, p.39].

Cultural, historical, socio-economic, socio-psychological, ideological, etc. reasons, factors and consequences of the formation of this type of ethnic identity of the Kazakhs are outside the competence of sociology. Their identification is a task of social and philosophical, historical, political, cultural, etc. analysis.

As for the problems of correlation of ethnic and national identity in our republic, it should be remembered that with independence, the transition from the Soviet, supra-ethnic identity to the ethnic and national one began. According to M. Guboglo, this type of process is not necessarily accompanied by clearly articulated and strategically directed goals and objectives. Referring to the history of ethnic movements, he notes: «Ethnicity which is organized for the sake of common goals and for the sake of self-preservation, was proposed to be called mobilized ethnicity» [53, P.13]. Thus, purposeful actions to enhance ethnic identification and consolidate the ethnic group can be called a process of ethnic mobilization.

In the revival (mobilization) of the Kazakh identity the process of ethnic mobilization becomes contradictory, determined by the transit nature of the current stage of national construction. On this path, it is very important that the First President of the Republic of Kazakhstan N.A. Nazarbayev manages to carry out a balanced national policy in poly ethnic Kazakhstan, not allowing the introduction of ethnicity into the political field as the main socio-political

resource. It should be noted that the Kazakh model of loyalty to poly ethnicity was formed due to the original peacefulness, long-suffering and tolerance of the Kazakhs, the processes of ethnic mobilization of which were determined by the boundaries of the ethno cultural revival and did not result in forms of ethnophobia accompanied by violence, as it was in some CIS republics. According to V.A. Tishkov: «... in poly ethnic states, ethnicity more often acts as a local political resource, because national political consolidation is possible only on the basis of common civil ideas and symbols» [47, P.102]. The observance of a reasonable balance, which does not allow ethnicity, to rule the ball in the processes of national construction, so far allows us to keep within the framework of the politicization of ethnicity. However, the lack of maturity of the political institutions of the young state does not guarantee against such relapses.

All the people of the republic who consider Kazakhstan their homeland should treat with understanding the processes associated with the restoration of the ethnic identity of the Kazakhs and their self-identification. Centuries of suppression of their own ethno cultural identity resulted in a hypertrophied interest in the issues of its search and recovery. These processes appear in their positive form, first of all, in reference to their sources and with the promulgation of those names and the actualization of the cultural heritage that was banned under the Soviet regime. From the outside this may look like a surge of ethnocentrism or nationalism, as it is most often called because of the nondiscrimination between ethnic and national. But this appeal to the past is in fact not a surge of ethnocentrism, although, of course, excesses and distortions accompanied and still accompany it. But they are no more than temporary costs.

Time has shown that it is high time in Kazakhstan when ethnic cultures of ethnicities inhabiting it including the titular ones, catch up lost during many decades of the anti-ethnic pressure accompanying the Soviet nation-building are approaching the necessary level of ethnic and cultural self-consciousness and identity. And although the phase of ethnocultural self-determination has not yet been completed there comes a phase of real meaningful interaction and influence of various ethnic cultures on the basis of a meaningful dialogue. The main thing is that today the process of restoring the original cultural values of all the ethnos of Kazakhstan does not interfere.

1. 3 The main tasks of modern socio-political science to study the problems of national unity and identity in Kazakhstan

Today it is quite obvious that the consolidation of society on the basis of unity and national identity is one of the most important conditions for the existence of any stable and successfully developing state. In this regard, the study of the structure of value orientations and identity, the role of integrative factors, consolidating society, at the same time giving it a dynamic development, of course, should be a priority for science in general and our state in particular.

However, in the domestic science there is a scientific and methodological gap in the space of social humanitarian studies of Kazakhstan on the study of the role of unity in the process of building and implementing a national idea. Therefore, in our opinion, studying the problem of forming a holistic concept of the unity phenomenon, defining its role in the formation and development of a national idea, Kazakhstan identity and their relationship with the process of modernizing public consciousness, constructing practice-oriented recommendations for the implementation of ideas of consolidation into the process of primary and secondary socialization different social groups, the development of mechanisms for enhancing the practical participation of citizens of Kazakhstan in solving the ambitious task of entering our country among the 30 developed countries in the world, is undoubtedly important and necessary as a part of the research origin of modern science. It should be noted that these studies should be interdisciplinary.

In modern science, there are indicators that measure the processes of consolidation and integration of society and certain social groups, but they are scattered, isolated and non-systemic. There are a number of Western theories of identity each of which offers its own structure and paradigms for studying value-normative hierarchies in the minds of individuals depending on national circumstances and the stages of consolidation of society.

Scientific discussions about the meaning and mechanisms of society consolidation arose at different stages of the development of social and humanitarian knowledge, in ancient times this tradition began in the writings of Plato, who formulated the problem of searching for the foundations of social cohesion of individuals. During the period of the domination of the religious worldview in the middle ages in Western Europe, the works of Augustine the Blessed [54] prevailed over the pessimistic attitude towards the very possibility of harmonizing and integrating people into a single society united by a single goal. The medieval picture of the world represented society as a set of scattered and isolated, often hostile towards each other individuals.

In the New Age, the search for consensus by T. Hobbes and J. Locke led them to create the political and legal doctrine of the social contract [55]. The role and functions of the social contract were to reconcile the individual will, human voluntarism, and public interests.

E. Durkheim was engaged in the search for the optimal model of social development. His first attempt to typologize society using the criterion of «integration» led to the formulation of the concepts of «mechanical» and «organic» solidarity. Mechanical, that is, «external», under coercion, the solidarized societies according to Durkheim have a short prospect of existence. Solidarity according to the principle of joint development of a common idea, world view, goals and values, a society of individuals, according to Durkheim, is able to solve any tasks [6, p. 153].

M. Weber examining the problem of integration of society through the prism of forms of political domination, unity and contradictions of the motives of human social behavior, the consolidating role of the bureaucracy in conditions of legitimate political government [56].

In the pre-Soviet Russian scientific tradition, different branches of the Western European tradition of studying the concept of unity was developed. So, in the religious-philosophical doctrine of V.C. Solovyov, the unity of society is possible only on the basis of appeal to the higher spiritual principle, the source of the creative development of man [57]. In the opinion of P.I. Novgorodtsev [58] and C.L. Franka [59] the basis of social unity was the individual freedom of the person and the possibility of its realization. O.N. Berdyaev was skeptical of scientific thought and argued that the unification of society is possible only forcibly [60].

The tradition of Eurasianism was of great importance in studying the problems of Kazakhstan's identity and civil affiliation which still has a great influence on scientific identification searches. Namely this idea proposed a new understanding of the main features of identity in a cultural and civilizational context.

The idea of Eurasianism, as is known, originated in the 20s of the last centuries and is connected with the names of famous Russian scientists. According to the scientists of our university: «In the historical development of the idea of Eurasianism, it is customary to single out three main stages: classical Eurasianism (20–30s of the 20th century), L.N. Gumilyov as «the last Eurasian»(40–80s) and neo-Eurasianism (concepts that appeared in the mid-90s of the 20th century, among which A.Dugin's doctrine stands out). In the context of modern Eurasianism, the idea of a Eurasian political and economic union proposed by First President N. Nazarbayev should also be considered» [61, p.67].

If we turn to the ideas of representatives of Russian classical Eurasianism, then it should be noted that they introduced a number of new positions to the problem of Eurasianism, which in total consist in the following:

- 1) in the rejection of cultural and historical «Eurocentrism» and lineism;
- 2) in the rejection of the idea of universal progress and attempts to justify the poly variance of the ideological, moral and economic development of civilizations;
- 3) in return to the historical perception of social reality;
- 4) in the deconstruction of paternalistic ideas about the role of people and culture in the structure of identities.

But still, it should be noted that the ideas of Eurasianism received a particular creative development in the theory of L. Gumilyov's ethnogenesis. His merit in the development of the idea of Eurasianism lies in the fact that L. Gumilyov supported the historical ideas, geographic and comparative data from

the life and activities of the Eurasian people, the general ideas, insights and arguments of his predecessors. According to his theory the entire history of ethnic groups in the formation of a nation as a single whole depends on biological, natural mechanisms [62, p. 180].

In general, determining the value of the idea of Eurasianism in our research field it can be said that Eurasianism is the concentration of the two poles of human culture: East and West. First of all, Eurasianism is a unity. It is not by chance that the mental and psychic makeup of the Eurasians is expressed by the single word «conciliarity». Conciliarity means openness to any person. Conciliarism merges with the ideal of humanism. And if the motto of the West is «Know and redo the outside world», and the motto of the East is «Know and redo yourself», then the motto of Eurasianism can be « Do good, » or, in the words of Abai, « Be a man. » In this sense, it is possible to fully agree with the opinion of our researchers that «Eurasianism, in its essence, is a special type of world relation, permeated by the moral principle and capable, thanks to its practical humanistic potential, to become integral, i.e. overcome the extremes of the West and the East and synthesize their best features - the pathos of material and practical activity, on the one hand, and psycho-spiritual culture - on the other. Eurasianism is a prototype of a completely new way of the relationship of man to the world, a new form of life meeting the challenges of the third millennium» [61, p. 69].

Therefore, the use of the ideas of Eurasianism with its new content in the context of neo-Eurasianism can be considered as one of the tasks of the national modern social science for the most detailed study of the problems of unity and identity in Kazakhstan.

As for the other vectors of research directions in the context of the study of the main question posed by us in the dissertation, in this vein it is necessary to turn to the research of Soviet scientists once again. This is especially important because in the Soviet scientific social science environment the problem of finding a person's social certainty during dialectic interaction with society has been intensively developed since the 60s and was reflected in the works of S.I. Grigoriev, P.N. Guywana, E.V. Ilyenkov, V.T. Meshcheryakov, M.K. Petrov, V.V. Silvestrov, V.P. Tugarinov, M.B. Turovsky, I.T. Frolov, G.M. Strack and many other scientists.

In modern Western science, there are two directions of discussion. On the one hand, G. Marcuse, Adorno T., M. Heidegger, E. Fromm, K. Jaspers, who critically viewed the problem of consolidation of Western society based on averaging modern man, exploiting and imposing consumer culture on society as a new integrative force of capitalism . On the other hand, the structural-functional analysis of T. Parsons and R. Merton, who attached great importance to maintaining social stability, social order and eliminating disfunctional deviations, to the internal unity of the social structure and institutional stability

of society [63]. An additional consolidating factor of modern societies, according to supporters of this theory, is the institution of social control.

It should be noted here that in the history of scientific thought the question of the optimal combination of individual human freedom and the emergence and formation of social unity was not resolved as a kind of social consensus within the controversially developing modern society.

Analysis of changes in the structure of the identity of Kazakhstan's society was undertaken by individual Kazakhstan scientists repeatedly and often viewed as a consistent evolution from the axiological values of the «Soviet man» (Y. Levada «From opinions to understanding. Sociological essays of 1993–2000», L. Gudkov. «Reproduction conditions «Soviet man») before the formation of basic civil values and identities formed on their basis in post-Soviet Kazakhstan (A.T. Zabirova's work «Migration, urbanization and identification Kazakhs», S.E. Nurmuratov, «Changes in value-normative attitudes in the poly-ethnic culture of modern Kazakhstan», B. Bekturganova, «Kazakhstan's identity: the difficulties of acquiring», G. Abdirayimova, «Value orientations of modern Kazakhstan youth», Ileuova G.T. «On the political preferences of Kazakhstan people»).

In general, it can be said that the axiological significance of ideas and values of unity played a crucial role in the formation of the national states of America, Western Europe, and Russia. In the processes of formation of national states, the ideas and values of unity had different functional directions (consolidation of society had different tasks at different stages of building national states), types of legitimization and implementation methodology in the structures of everyday life and the structure of identity of individuals. In this question, two types of legitimizing the idea of unity can be distinguished - the Western tradition, where the basis for the formation of unity was, legal self-regulation above all, and Eastern, where the centering role is played by general axiological values, historical traditions or charisma of a political leader.

As we see from the above, in the scientific community today there are certain methodological groundwork for studying the issue under consideration. But, at the same time, it should be stated that at present we can say that in the socio-humanities science there is not a single approach regarding primacy or minority in the processes of forming unity and identity of certain objective-functional or axiological mechanisms. Therefore, it becomes clear that today scientific research requires a comprehensive analysis of the problem which should be aimed at identifying the «strong» and «weak» sides of both theoretical approaches and summarizing the practical experience of implementing this process in both Western and Eastern cultural contexts. One of the objectives of the study is to avoid possible risks and threats in the theory and practice of implementation, identify the strengths and weaknesses of the program to consolidate Kazakhstan society, prevent and eliminate risks and threats, search for additional opportunities and potentials. One should consider the significance

of unity in the development of statehood and the formation of a nationwide paradigm and identity in the process of modernizing social life, which is reflected in the idea of «Mangilik El» put forward by the First President of the Republic of Kazakhstan.

Thus, in the present cognitive perspectives and methodological approaches of modern science, one should formulate a consistent theory of identity and a system of indicators for measuring the processes of society consolidation, monitoring the evolution of public consciousness in the context of modernization, focused on the historical context and socio-political realities of the development of Kazakh society. This will allow scientifically determine the consolidating role of the phenomenon of unity as a fundamental component of the national idea which is crucial for the development and strengthening the national identity and the state system of modern independent Kazakhstan.

Chapter 2

National unity as the main condition for the formation of the Kazakhstan model of identity

2.1 Goals and objectives of the development of Kazakhstan's identity in the conditions of independence of Kazakhstan

Now Kazakhstan, being the successful state, having the person, the features and the position, continues to go surely on a right way of civilized democratic development. On this way, from the very beginning of independence finding, the task of transition to a new condition of society which as noted a number of researchers at the beginning of the 2000th years, had to «... was set for the young state occurs along with implementation of radical modernization of the sphere of the social and economic and political relations» [64, p.35].

As showed reality, process of creation of bases of the new state carried difficult and to some extent contradictory character that was caused by transit conditions. For this reason it was essentially important to determine national values and the interests of the Kazakhstan society. It is possible to refer ensuring national security, internal political stability, consolidation of society which were defined among key vectors of development of our republic in Strategy Kazakhstan-2050 to those values.

Consolidation of the people consisting of representatives of various ethnic groups which modern Kazakhstan is – a difficult task, but as the history of development of our state showed, feasible. For years of independence in Kazakhstan the unique model of public consent and national unity is successfully realized. And, now we can safely say that Kazakhstan came to qualitatively new stage of development and strengthening of the Kazakhstan identity and unity. This stage is marked by adoption of «The concept of strengthening and development of the Kazakhstan identity and unity for 2015-2025» which was approved by the Decree of the First President of the country on December 28, 2015 [65].

The concept represents the program ideological document in which new conceptual approach to strengthening of the Kazakhstan identity and unity on the principle of nationality and values of the national patriotic idea is designated «Mangilik El», public consent and national unity and also aiming at the solution of problems of Strategy Kazakhstan-2050.

Today the importance of this document, in our opinion, is invaluable to our society. It is thought that acceptance and implementation of this program document for each citizen of our country was a vital condition of safe predictable life in realities of modern statehood. Especially important it becomes in the conditions of globalization and instability in the present world which are some kind of test for national and cultural identity of our people. It confirms

timeliness and relevance of adoption of the Concept of strengthening and development of the Kazakhstan identity and unity once again.

Within the considered subject the author would like to stop on such important aspect of problems of formation of national identity as its purposes and a task.

For Kazakhstan at all times a people unification, was, is and will be the main national idea both in political, and in the spiritual plan. It is that historical basis which connects our past, the present and the future. The main condition of prosperity of the country – unity of the multinational Kazakhstan people. Today on the idea of national unity and strengthening of the Kazakhstan identity the principles of the modern democratic state have to be under construction. And in the conditions of modern unstable and restless world space one of the main bases of internal political stability and consolidation of our society, undoubtedly, the national unity which is impossible without accurate awareness of the national identity by people has to be. On it as on the strong base, the national idea which grows ripe in the society and is a product of understanding and recognition by millions of people of national history, tradition, language, symbols, etc. is under construction.

As for the purpose and a problem of development of the Kazakhstan identity is a formation of the Nation of the uniform future which assumes how our First President considers, «that no dividing lines between ethnic groups should be if we are Kazakhstan citizens» [66].

All of us know, the Republic of Kazakhstan has a unique geographical location and the original history leaving deep into centuries full of dramatic nature, external calls and tests in the form of expansion, fight for independence and threats for further development of the Kazakh ethnos. It is enough to remember that during existence of the USSR the specific weight of Kazakhs – the title nation which is primordially living in the territory of Kazakhstan – in structure of population steadily decreased, and adverse conditions of development of Kazakh, traditions and customs, led to their partial loss. The territory of our country was always of interest to neighboring states, was the center of migration, space of interaction of various cultures, the dialogue platform between the West and the East.

But in modern history the multinationality of our country in which more than 130 nations and the nationalities, in the world and friendship living on its open spaces are united by community of destinies is of particular importance.

In these conditions of the purpose and a problem of development of the Kazakhstan identity – to create conditions under which any of inhabitants of the republic remaining representatives of these or those ethnic groups, at the same time can freely experience the belonging to a certain brotherhood, to family, nation.

In this sense the main priorities in this direction were built again by the First President of our country N. Nazarbayev who wrote in the article «The Plan of

the Nation — a Way to the Kazakhstan Dream»: «We are aimed at strengthening of the general identity and unity of the country through development of the Kazakhstan society on the principle of single citizenship, national values of Mangilik El, on the basis of consolidation of our achievements for years of independence» [67].

Process of formation of the Kazakhstan identity and the competitive nation on the basis of the Kazakhstan patriotism, civil and spiritual and cultural community of the uniform people at the consolidating role of the Kazakh ethnos and ensuring interethnic consent in the country – the purpose of activity of Assembly of the people of Kazakhstan, the unique institute which does not have analogs in the world, ethno-cultural associations, «Houses of friendship».

Performance of this purpose requires further strengthening of the Kazakhstan identity. According to the First President of our country: «We achieved considerable progress in development of own model of stability and consent. The constitution of Kazakhstan guarantees equal rights of all citizens irrespective of racial, ethnic, religious and social origin. At the same time, further strengthening of the Kazakhstan identity is necessary. It has to be based on the principle of nationality. All citizens have to use one volume of the rights, bear one freight of responsibility and have access to equal opportunities. «Mangilik El»the consolidating values on the basis of the idea of - it is civil equality; diligence; honesty; cult of learning and education; the secular country – the country of tolerance. In this case the nationality will be the most reliable base of the steady and successful state» [68].

In general it should be noted that our First President N.A. Nazarbayev put the main directions on formation of the strategic plan of the Nation of the uniform future which basic provisions are as follows:

- a basic core – the Kazakhstan identity on the principle of nationality and the national patriotic idea «Mangilik El»;
- statement of national values of the rule of law;
- strengthening of interfaith consent;
- the middle class – a basis of formation of the Kazakhstan identity and unity;
- formation of effective social elevators for all citizens of Kazakhstan without any distinctions and restrictions;
- development of trinity of languages: Kazakh, Russian and English.
- the Kazakhstan identity is under construction on the system of equal opportunities for the personal and professional growth, security guarantees for itself and the children, quality of life, stability.

These directions are schematically shown in figure 2.

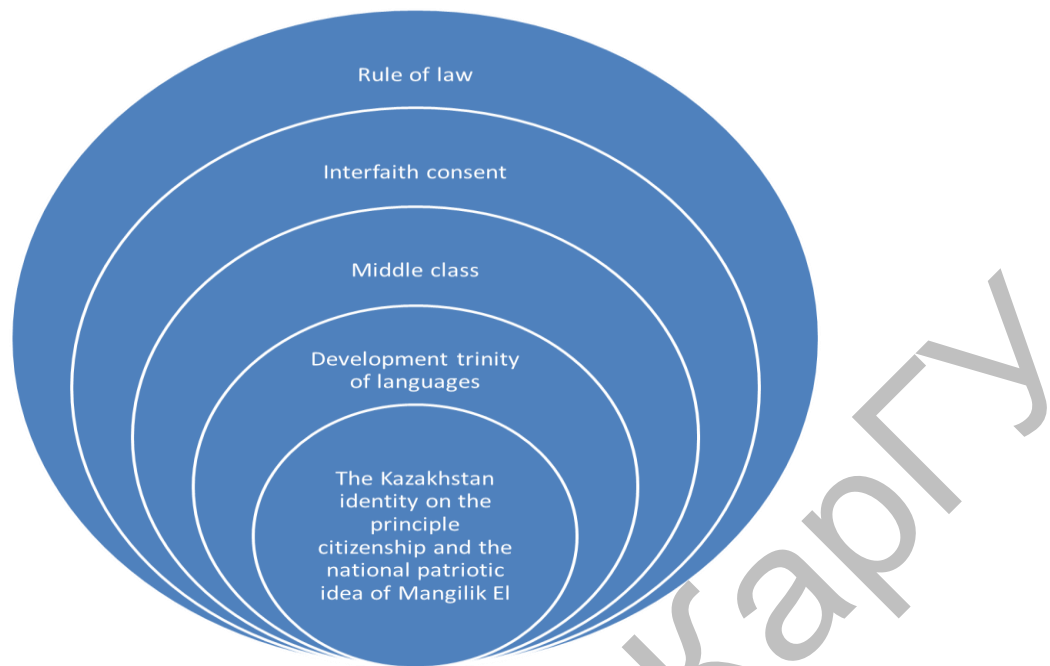


Figure 2 - Main directions of development of the Nation of the uniform future.

Formation of the Nation of the uniform future is based on effective realization of all five institutional reforms of the Plan of the nation «100 concrete steps: the modern state for all» also includes:

- formation of professional state machinery (a meritocracy, transparent social elevators, high-quality public services for citizens);
- providing rule of law (fair justice, equal rights, professional and transparent police, «zero tolerance» to offenses);
- industrialization and economic growth (strengthening of the middle class, expansion of opportunities for small and medium business, new jobs, favorable business climate);
- formation of the Nation of the uniform future;
- the transparent and accountable state (accountability of state machinery before society, local self-government, public councils, open decision-making process, civil participation) [69].

In general development and strengthening of the Kazakhstan identity and unity is caused by logic of a new stage of the state construction and leans on our model of peace and harmony which, undoubtedly, is the most important value of our multinational state.

In Kazakhstan today work on filling with the concrete content of the national patriotic idea «Step by step is already carried out Mangilik El», five institutional reforms and the Plan of the nation of «100 concrete steps» concerning identity and unity, construction of bases of the Nation of the uniform future are implemented.

In particular, within the 86th step the large-scale project of Assembly of the people of Kazakhstan «The big country – big family» which will strengthen the Kazakhstan identity and will create conditions for formation of complete civil community is implemented. It is the most important factor of development cementing the people and the country.

Within this idea a number of large programs, actions, and projects is implemented. It is such as «Congress of philanthropists», «Mercy caravan», «Forum of public consent», the international forum «Memory for the sake of the Future» and row a number of other largest projects. All this will serve further consolidation of Kazakhstan citizens around values «Mangilik El», to strengthening of unity and stability of society.

And within performance of the 87th step development and implementation of the national project of strengthening of civil identity «Mangilik El» within which realization of a series of technological projects is provided is planned. One of them – creation of large-scale online project «Encyclopedia of Kazakhstan» with a main goal to help each citizen and the foreign tourist to learn more about the country. On the portal 3D Kazakhstan video tours, information on history and the culture of the country, interesting events and lives of ordinary Kazakhstan citizens will be placed. The portal will become some kind of «hallmark» of the country, the national guide, a national honor roll for interesting citizens and the platform for virtual communication.

Today all Kazakhstan citizens understand that strengthening of civil identity on the basis of the Kazakhstan model of interethnic and interethnic concord and unity of the nation – a question global and requiring attention of all civil society. The analysis of sociological studies of domestic scientists described by the authors of this work in earlier publications proves that the model of ethnic enclaves and other types of isolation is unacceptable for Kazakhstan citizens. Strategy Kazakhstan-2050, according to our citizens, just is also directed to unity of society at the consolidating role of Kazakhs. Respondents said that the ensuring of national unity is not only the business of aboriginal nation, but also all citizens of Kazakhstan. And it is also one of the main factors of formation of the civil nation, unification of the people [70, p. 469].

For years of Independence our people learned to observe balance of interethnic interests, and it is a support for formation of civil identity. The big part in it is assigned to such tools of national policy of RK as:

- Constitution of the Republic;
- Assembly of the people of Kazakhstan;
- «Law on languages in the Republic of Kazakhstan»;
- Law «About Assembly of the People of Kazakhstan»;
- Concept of expansion of spheres of functioning of a state language;
- Doctrine of national unity of Kazakhstan,
- The patriotic Act «Mangilik El».

However, it should be noted that in an issue of development of the Kazakhstan identity there are some more tasks which should be solved. In this regard, the authors of this work, as noted earlier, agree with the opinion of representatives of the Kazakh public that «The identity is formed, including in an education system. One of the main factors of socialization of younger generation are schools of different level, initial, average and the highest where there is a formation of conscious thinking. But in higher education institution, first of all, there is a formation of the identity of the person, his patriotic, moral, civil development. Respectively, at the higher school work on formation of identity has to be based on any use of discourses. It is a discourse of uniform statehood, civic consciousness, historical and civilization. The principle of civic consciousness – compliance with laws, existence of the rights and duties, understanding of primacy of civil identity as main factor of development of the country» [71].

In general it should be noted that the adopted Concept assumes that all work on strengthening and development of the Kazakhstan identity and unity will be built under the auspices of ANC and around the national patriotic idea «Mangilik El» on such vectors as identity on the principle of nationality; «Mangilik El advance of the national patriotic idea» – the systems of the values reflecting experience of the nation for years of independence; trinity of languages; generation of generation «Mangilik El».

And if to consider that the purpose of gradual evolutionary development of Kazakhstan is strengthening of civil identity in structure of social identities of citizens which cornerstone the public unity and the consent of the people is, then the main result of implementation of the called Concept, on our deep belief, there has to be a further strengthening of public consent, the Kazakhstan identity and unity, formation of the Nation of the uniform future for successful inclusion of Kazakhstan into number of 30 most developed states of the world.

2.2 Socio-political analysis of national unity as a social value and the basis of the structure of Kazakhstan identity

Society as is well-known is a certain interrelation of collectivity and individualism, actions of the person as a part of certain communities and his autonomous, individual actions. Opposition each other of collective society and individualistic society does not mean derogation of importance of the collective beginnings in life of society: without them public or joint, life of people is impossible. Derogation of the collective beginnings in any society, be it collective, individualistic or intermediate, it is fraught with destruction of this society. Society represents a certain balance collective and individual. The originality of collective society is that it leads up the collective principles of social life excessively. Under the flag of the global purpose of radical reorganization of society it seeks to dissolve the individual in his collective and

in society in general, to deprive the identity of any autonomy, to extremely limit its freedom and to make it that simple «small screw» of the huge social mechanism. Individualistic society, on the contrary, provides to the individuals essential independence in certain spheres of their activity, but constantly risks at the same time violation of fragile balance collective and individual in the life.

Any rather stable society has internal unity is characterized by the known uniformity of style of thinking, a system of feelings and a way of actions of the members.

The unity of society is expressed first of all in the order and unity existing in it and is the integral characteristic of each steady society. The society split into the parts resisting each other is on the verge of social explosion or just felt serious internal shocks.

The unity of society is provided with many factors interconnected among themselves. In modern training materials carry to damny factors:

- the steady social institutes which are not only lawful, but also legitimate, recognized as society;
- the settled social relations assuming more or less adequate realization existing in the society of ideas of equality, freedom, justice and other fundamental social values;
- steadiness of the communitarian and structural relations, relations of equality and inequality of individuals;
- observance by most of members of society of instructions of morals, tradition, religion (if society is not secular), respect of recognized authorities, etc.;
- existence of the ideology which is presented convincing to most of members of society;
- existence of the general values which are considered as legitimate and being standards by means of which the activity purposes are selected [72, P. 195].

The unity of society always is relative. Only in rare instances his individuals think, feel and act almost uniformly. Totalitarian societies differ in the greatest internal unity, but this unity is reached not spontaneously, and due to enthusiasm of members of society and continuous terror concerning those who are suspected of insufficient devotion to the general ideals and a common goal.

The order and unity characteristic of society, usually are called a social order. An explanation of a social order – one of the main objectives of social philosophy. Also, the sociology, political science, economic science, history is engaged in this subject.

There are two main approaches to a problem of a social order. At valuable approach the social order is considered a consequence of valuable consensus, acceptance by the vast majority of members of society of the general norms and values. Approach in terms of coercion emphasizes value of the power and

domination (in military, legal, religious, economic spheres) and also ability to maintenance of an order by those who are in power.

E. Durkheim and T. Parsons were supporters of valuable approach. The special role of coercion for maintenance of a social order was emphasized by K. Marx and M. Weber though neither that, nor another called at the same time in question some role of social values in maintenance of a social order.

Consent in the society of rather core values (valuable consensus) and coercion should not be opposed, however, each other. Any society assumes the consent of the members concerning the general values and norms. At the same time any society cannot keep only on one consensus. Consent never is so wide and effective that it had not to be supplemented with coercion. The social order which is not supported by coercion cannot be steady.

In different societies the role of two factors of maintenance of a social order – consent concerning core values and coercion – is different. In open societies to the forefront there is a valuable consensus, in the closed societies – coercion. Even in the history of the same society the periods when the order and unity are supported mainly by coercion, are replaced by the periods when to the forefront there are values, general for all society, and norm. There are, however, no societies in which a progressive tense the social order would rely only on coercion, or only on coincidence of values.

The concept of unity of society is wider and at the same time less certain, than a concept of a social order. The unity of society essentially depends on uniform for the society of language, a system of thinking, outlook and attitude, from hardness existing in the society of traditions and authorities, on the acceptability of the dominating ideological principles, etc. Even the taste and fashion capable to divide or unite individuals affect unity of society, though not its social order.

As for a question of value of a phenomenon of unity for the Kazakhstan society, here we can safely claim that the Unity of the people of Kazakhstan is peace and harmony, traditional mutual respect of people of many nationalities and religion. Friendship of the people of Kazakhstan – the biggest property, is basis of all our progress and transformations. This main condition which allowed to make to Kazakhstan powerful breakthrough in the 21st century.

Today thanks to stability in society we have economic growth and really, we solve social problems of society. Friendship of the people is an important component of our Kazakhstan success. Our peaceful state values the political stability, respects the rights of representatives of all nations and nationalities living in our country, promotes further improvement of the international relations and development of economic relations. A source of creation of our state always were and there are a world and friendship of the people of Kazakhstan. We carried out all political and social and economic transformations with good results that was promoted by interaction of various cultures. We safely look in tomorrow, surely, we move ahead to the purpose

planned in the long-term Strategy of development for Kazakhstan till 2050 and each First President's letter of RK to the people of the country. For multinational Kazakhstan the unity of the people of the country has huge value, especially in the context of formation of national identity. Let's not be mistaken if we begin to claim that now for all Kazakhstan citizens the world and unity are the most important factor of further prosperity of the republic and the main condition for realization of problems of development and strengthening of the Kazakhstan identity which is fixed by the state Concept.

This message completely is confirmed by results of numerous sociological polls which were carried out and carried out by still various government, scientific and public institutions.

In general, materials of various sociological surveys conducted by the Kazakhstan sociologists can make empirical base for a sketch of an overall picture and identification of ideal and typical lines of the Kazakh identity. Our attention was drawn by a series of the publications of results of researches of «The center for a research of problems of the interethnic relations» which are specially devoted to the sociological analysis of civil, religious and ethnic identity of citizens of Kazakhstan appeared in recent years [73, p. 125].

By results of social research of ethnic consciousness of youth of Kazakhstan, data on distribution of 6 allocated types of ethnic identity are obtained: ethno-nihilism, ethnic indifference, norm or positive ethnic identity, ethno-egoism, ethno- isolationism, ethno- fanaticism. These data are provided in Table 1.

Table 1 - Types of ethnic identity of youth of Kazakhstan

	Ethno-nihilism	Ethnic indifference	Positive ethnic identity	Ethno-egoism	Ethno-isolationism	Ethno-fanaticism
All respondents	7,5	9,4	15,1	6,7	7,9	8,4
Kazakh	4,5	8,6	16,5	9,5	12,5	8,5

Apparently from this table, at the Kazakh youth, in comparison with youth of the republic in general, the types of ethnic identity based on exaggeration, an exaggeration of its importance are more brightly expressed: ethno- egoism and ethno- isolationism. Respectively, lines of ethnic hypo- identity – denial of ethnic origin or indifference to it are to a lesser extent inherent in Kazakhs in comparison with population of respondents [73, p. 174].

In this regard it is also possible to give results of the researches conducted by the staff of Institute of philosophy and political science of the Ministry of Education and Science of the Republic of Kazakhstan in whom the dissenting opinion of Kazakhs concerning mixed marriages also came to light. On a question: Whether «It is necessary to be guided by nationality of people when

choosing the partner in marriage?» – the following answers were received: «Yes» – Kazakhs – 44.4%; the Russian – 20.3%; other ethnizes – 24.4%; «Not always» – Kazakhs – 24.2%; the Russian – 31.5%; other ethnizes – 34.4%; «No» – Kazakhs – 26.2%; the Russian – 43.2%; other ethnizes – 38.2% [33, p. 40].

In general, as the political scientist Serik Belgibayev considers: «The picture of identities in Kazakhstan as show results of the social researches devoted to a question of the Kazakhstan identity, which are carried out by Fund of development of public policy of the Republic of Kazakhstan together with the Ministry of Culture to the period from 2010 to 2013 - distribution of answers of respondents to the question «Whom Do You Consider Yourself First of All?» is mosaic. The rank (place) which received this or that type of identity during the poll is of great importance. Civil acts as the main identity of the population of Kazakhstan: the vast majority of respondents consider they first of all citizens of Kazakhstan. The ethnic identity takes the third place, having conceded civil and regional [74].

These data confirm that, despite presence of different types of identity among citizens of our country, nevertheless the position of identification of certain individuals with the whole, uniform country what multinational Kazakhstan is fundamental here. And it, undoubtedly, results from the purposeful ethnic policy of the state and correctly built ideological platform of the acting political elite based on creation of the Nation of the uniform future.

Exactly thanks to the thought-over domestic policy in Kazakhstan there was an ethno- political balance, unique for a new century, and will reach the high level of loyalty to national attributes, culture and, actually, statehood what confirm given social researches which results were analysed by the famous domestic sociologist Raushan Shulembayeva.

«Most of respondents as researchers reported, - R. Shulembayeva writes, - consider language policy weighed and promoting interethnic consent. At the same time positions of two large ethnic groups – Kazakhs and Russians – in this question practically coincide. At the same time among some part of Kazakhs there is dissatisfaction with development of a state language – 7% from them consider that to please stability the interests of their native language are ignored. And such position is supported by 3.2% of the interviewed Russians and 4.7% of representatives of other ethnizes» [75].

Besides, the research revealed some divergence of opinions on rates of introduction of state language to various spheres of public life. So, 41.1% of respondents in general (among them Kazakhs made about 49%) hold the opinion that the state language has to become the only mechanism of naturalization, referring at the same time to experience of such developed countries with liberal and democratic traditions and rich history as Germany, France, the USA, Great Britain. Almost as much respondents (44.8%) answered that Kazakh normally develops, and the question of its universal introduction should not be

accelerated. At the same time respondents of the Russian and other nationalities in a bigger degree maintain the moderate nature of introduction of Kazakh (about 56%).

The question was also asked respondents: «What means to you to be a patriot of the country? ». Knowledge of state language, scientists explained, acts not just as a factor of legitimation of the Kazakhstan civic consciousness of ethnic groups, but also as manifestation of true patriotism. To be a citizen of Kazakhstan – means to be his patriot. This basic requirement which is not fixed by any legal documents however acts as the idea of public consensus. So, the research showed that Kazakhs see patriotism in knowledge of a state language – 45.3%, and this sign follows right after criterion of support of policy of the First President – 49.6%. Moreover, among representatives of title nationality of 86.3% consider studying of state language the central expression of patriotism. Among Russians this value was 59%, other nationalities – 77% [75].

In the context of a language situation also research results which were carried out within the scientific project financed by the Ministry of Education and Science of the Republic of Kazakhstan in 2015-2017 are interesting. The associate professor of our department, the candidate of social sciences Z.Kh.Valitova participated in implementation of this project. Data of these results were published in a series scientific by public of various level among which our attention was drawn by article «National consciousness and language: regional aspect», published in 2015 in the Bulletin of the Karaganda State University.

We know that from the moment of acquisition of independence in our country the Kazakh population began to increase and now makes most of the population of the country. In this regard it is necessary to agree with Z.Kh.Valitova's opinion that «in these conditions processes of transformation of national consciousness and national/ethnic identity are of the increasing interest». Therefore, answering a question: «What elements of this identity in representations and perception of modern Kazakhstan citizens? » the author on materials of an extensive research shows that «the matter reveals (from the point of view of respondents) signs of ethnic identity, not only Kazakh. Instead of the word «Kazakh» it can be read and «Russian», «Uzbek», «Ukrainian», etc. Almost for all ethnic groups the main signs on which idea of ethnic origin is formed come down to language (76.0%), culture (33.1%), traditions and customs (40.4%). Apparently, for 76% of the respondents representing various ethnic groups of the Kazakhstan society, language is the central ethno-differentiating sign. Therefore, in the analysis of transformation of national consciousness and national identity identification of the importance and functioning of language, first of all native is important» [76, p.5].

According to Strategy Kazakhstan-2050, further development of state language acts as the leading factor of new Kazakhstan patriotism. In this regard answers to the question «Whether Studying of Kazakh Is Expression of the

Kazakhstan Patriotism? » are interesting. As R.Shulembayeva notes: «The manager of department of philosophy of Institute of philosophy, political science and religious studies and the head of the scientific project «New Kazakhstan Patriotism» of Ayazhan Sagikyza reminded that there are three steps of perception of patriotism. The first is an unconditional acceptance of the Homeland without any conditions. 70.7% of Kazakhstan citizens quite so see and understand patriotism. At the same time among Kazakhs such perception of patriotism reaches 76.6%, and it is clear as they have no other historical homeland.

The second step – the determined patriotism when by the Homeland call the state with which connect certain values and most of which answers psychological or material expectations of the person. On such step there are about 24% of respondents (among them Russians are 28.6%, other nationalities – 31%).

At last the third step – denial of patriotism per se in the conditions of the market relations – represents purely pragmatical look. He is supported by 3% [75].

As the general conclusion from results of social researches of typological characteristics of ethnic identity of Kazakhs it is possible to formulate the following provision:

- the considered typological scales of ethnic identity used by sociologists in the researches are based on the uniform principle. The condition of a certain normal or positive identity from which two opposite directed vectors – a vector of hyper identity and a vector of hypo-identity are carried out is accepted to a reference point. Ranging at the same time can be carried out somehow fractionally (depending on research objectives and the technique used in it), but the general principle of assessment consists in identification of scales of an aberration on a vector hyper - or hypo-identities.

According to this approach, the type of ethnic identity, characteristic of modern Kazakhs, can be characterized unambiguously as rather accurately expressed hyper identity which cornerstone understanding that Kazakhstan is the uniform house not only for the title nation, but also for all ethnizes living in the territory of our country in modern time is.

Thus, materials and the results of a number of social researchers analysed by us show that the model of ethnic enclaves and other types of isolation is unacceptable for Kazakhstan citizens. Strategy Kazakhstan-2050, according to our citizens, just is also directed to unity of society at the consolidating role of Kazakhs. And respondents called ensuring national unity business not only the radical nation, but also all citizens of Kazakhstan. And it is also one of the main factors of formation of the civil nation, a unification of the people and development on this basis of the Kazakhstan identity.

2.3 Normative- value meaning of national unity in the structure of Kazakhstan's identity

It is known that the statement and strengthening of independence and sovereignty of any state is impossible without fixing of self-sufficient level of national spirit and feeling of unity. In this sense the concept of national unity and also education on its basis of national spirit of the people and feeling of the Kazakhstan patriotism, undoubtedly, is one their major paradigms of modern public policy and ideology of our young, but already recognized in the world state.

There is no doubt in importance and need of these phenomena today. Because was not and there is no state which does not need patriotism of the citizens and which is directly connected with national unity of its people. National unity, national spirit and patriotism it the interconnected concepts. These concepts are integrally connected with development of the nation.

History of all mankind shows that the national unity and national spirit are not set of combativity of certain heroes and national athletes. These are the high feelings connected with protection of the Fatherland, heroic fight of the people for the fate of the country, protrusion and domination of its fatal interests. Therefore, many domestic researchers quite fairly consider that the idea of national unity and strengthening of statehood are the most important condition of a qualitative condition of national spirit. And the Kazakhstan patriotism cultivated on this basis, in turn, is one of the fundamental constitutional principles of existence and development of the Republic of Kazakhstan [77, p. 21].

If to speak specifically about national unity and patriotism of the Kazakhstan's people, then it is possible to note that these two phenomena endured different stages of manifestation together with the people. Throughout historical development the Kazakhstan's people stood on the strong hind legs and advantage. History proves that Kazakhs always with firmness took out all troubles and deprivations, but did not break. As the Head of our state N. Nazarbayev repeatedly noted, our people always got out of the critical situations ruined, poor and tired, but not confused. «Many times, Kazakhs stood on a death side», - he wrote in one of the books. And further, the First President with pride adds: «but the will to live, will to freedom lifted the people from knees again and again» [78, p. 285].

The phenomenon of unity did not arise at once, there is nothing. It is logical result of formation and development of the people, with it is formed and develops. At the same time the level of a national unification and consolidation of the nation, especially during historical tests, and the process connected with these phenomena formation of civil identity, is always criterion of growth and force of society. As one of the famous domestic jurists considers: «At ideology of unity and association of the Kazakh nation deep roots and in the past.

Nomadic managing with constant removals created conditions and generated need of their broad, steady communication for nation scales for reasonable and fair, within that social order. uses of lands and waters. Patrimonial institutes, including «Zheti Zhargy» and others strengthened traditions and feelings of unity of childbirth and the people. Unique unity of Kazakh, creation of the statehood – all this was strong factors of unity and association of the people, the statement of the corresponding unifying ideology of the Kazakhstan's people» [79, p. 229].

In sources of unifying ideology of modern Kazakhstan society now some factors which in the past predetermined a statement, preservation of this ideology hereditarily remains. In this regard the Head of our state even in the early works noted that «... nowadays uniting beginning for all Kazakh nation is construction of the Kazakhstan statehood with the developed patriotic relation to the state, both modernization of mass consciousness, and the consolidating Kazakh role, and purposeful activity of so-called locomotive groups, and restoration of historical consciousness» [80, p. 239].

Now, when Kazakhstan as the sovereign state took a new and irrevocable way of civilized democratic development it is possible to speak with full confidence that the idea of national unity for years of independence gained new value for citizens of the young state and reached the unprecedented level of development. The people anew found forces and energy, mobilized them for the solution of new historical tasks. On this way, undoubtedly, strengthening of civil identity in structure of social identities of citizens as guarantee of public unity and consent became the purpose of gradual evolutionary development of modern Kazakhstan.

For the first time as about strategic priorities, achievement of the national unity based on recognition of the system of values, general for all citizens, and the principles it was stated in the Doctrine of National unity of Kazakhstan accepted on April 29, 2010. It should be considered, in our opinion, as one of the most important ways of rapprochement of the national idea of state-building ethnos and the national idea of the Kazakhstan people on prospect which will become the main condition of formation of necessary level of the Kazakhstan identity.

Here it should be noted that the national identity is not inherent line. It follows from the acquired understanding of community of culture, history, language with a certain group of people. The feeling of belonging to a certain state, commitment of its state identity, the national idea and the state symbols can be added to it.

In public life any subject, whether it be the state, ethnic community, labor collective, small group or the individual, cannot develop, without having an opportunity to constantly identify itself. This process, of course, is more fully embodied in those states and the countries where need of national unity as an initial message of democracy admits.

In this context as the famous Kazakhstan statesman and the scientist S. Dyachenko noted still in the late nineties (now deceased): «There is quite obvious a need of that in modern Kazakhstan process of transformation of the multinational people in single citizenship in which civil and national identification coincides with self-assessments of citizens of as parts of the independent uniform people having the main signs of sovereignty was carried out» [81, p.7].

The culmination and the highest point in development of the idea of National Unity was the idea formulated by the First President of the country «Mangilik El». The idea «Mangilik El» concerned it and during earlier period of time, in particular, he appealed to it at the solemn meeting devoted to the Independence Day of the Republic of Kazakhstan, on December 15, 2010, it found reflection in the triumphal arch of the same name called «a new symbol of modern Kazakhstan and triumph of the Kazakhstan people which realized a centuries-old dream of Independence and sovereignty of the country» which was open on December 16, 2011

«Mangilik El» return to the idea occurred on December 14, 2013 when with participation of the First President of Kazakhstan N. Nazarbayev the solemn meeting devoted to the Independence Day of the Republic of Kazakhstan took place. In the fullest form the idea of Mangilik El sounded in the First President's letter «Nurly Zhol – a way to the future» of January 17, 2014.

In 2015 work on idea registration «Mangilik El» was considerably made active. First of all, equality of all citizens of Kazakhstan as «Mangilik El with the main component of the idea» was more accurately depicted. What is characteristic, in the performance at the extraordinary congress of Nur Otan which took place on March 11, 2015 in the run-up to the Presidential elections the head of the country a little differently formulated components of the idea, having connected it with questions of identity: «... further strengthening of the Kazakhstan identity is necessary. It has to be based on the principle of nationality. All citizens have to use one volume of the rights, bear one freight of responsibility and have access to equal opportunities. «Mangilik El the consolidating values on the basis of the idea» is a civil equality; diligence; honesty; cult of learning and education; the secular country – the country of tolerance. In this case the nationality will be the most reliable base of the steady and successful state». Further, emphasizing the importance of this idea, the First President of our country noted: «The idea has to act as the system of all-civil values «Mangilik El», issued in the most important document of the state» [82].

Today it is possible to claim with confidence that Mangilik El program which is put forward by N. Nazarbayev is not that other as the main component of the national idea of such young state as Kazakhstan. This idea, undoubtedly, will promote worthy inclusion of Kazakhstan to the global world, to optimum participation of our country in difficult global processes. At the same time, it is necessary to remember that such major values of our state as unity, the world,

consent in the Kazakhstan society and national identity are the cornerstone of this idea.

Now not a secret that calls of the 21st century – turbulence of world economy, growth of a role of an ethno-religious factor in the modern international conflicts, increase of migration flows and refugees – demand further strengthening of unity, unity and patriotism not only the people of Kazakhstan, but other countries of the world. For this reason, the formula of unity of the people and consolidation of society can be been the basis for the main component of the national idea for modern Kazakhstan.

History of all mankind shows that at all times emergence of the original and effective national idea was necessary for mobilization of the population of this or that country on break. According to a row, domestic scientists: «It is fundamental and, in this context, the only historical sense of existence of the national idea as a backbone civilization phenomenon» [83, p.3]. And in present period, in the conditions of more and more globalized world, there is no doubt in importance and need of definition of bases of the national idea of Kazakhstan.

From the moment of finding of the status of the independent state by the Republic of Kazakhstan, there was a cardinal transformation of the Kazakhstan society and public consciousness. Old, pro-Soviet behavior models and consciousness were replaced by new. Economically and politically life in Kazakhstan became complicated, diversified, got new structural elements. In the social relation the Kazakhstan society became considerably more differentiated, ethnic, generational, property, local, geographical distinctions, at some point of time, especially under the influence of a world economic crisis, became more obviously expressed. There was a number of the social prerequisites which brought search of new adequate methods of consolidation of the nation to life for the solution of the problems of perspective development promoting development and adoption of «The concept of the strengthening and development of the Kazakhstan national identity» approved by the Presidential decree RK of December 28, 2015 for No 147 [84].

Adoption of this Concept was a logical conclusion of evolution of a modern Kazakhstan political and legal thought. On the one hand, the Concept is, according to the contents, synthesis of the considerable positive experience in this sphere which is already accumulated in Kazakhstan, and with another - the basis for advance, elaboration of long-term and medium-term strategy of carrying out more effective public policy on further strengthening of political stability, unity and consent in the country.

Preparation and adoption of the Concept were preceded by extensive discussion of a number of political and legal documents which in turn, partially, formed its basis. It, first of all such official documents as «The doctrine of national unity of Kazakhstan», «Strategy «Kazakhstan - 2050», «The plan of the nation «of 100 concrete steps: the modern state for all», «The concept of formation of the state identity of the Republic of Kazakhstan», «The patriotic act

«Mangilik El» and also a number of normative legal acts, first of all the Constitution of the country, the Law of the Republic of Kazakhstan «About Education», the Law of the Republic of Kazakhstan «About Languages in the Republic of Kazakhstan», the Law of the Republic of Kazakhstan «About Culture», the Law of the Republic of Kazakhstan «About Assembly of the People of Kazakhstan».

The adopted Concept is based on the following main principles:

- the basic vector – the national patriotic idea «Mangilik El»;
- «Mangilik El the consolidating values of the national patriotic idea» – civil equality, diligence, honesty, a cult of learning and education, the secular country;
- the base of the Kazakhstan identity and unity – the national values based on cultural, ethnic, language and religious diversity;
- the Kazakhstan identity and unity are a continuous generational process. It is based that each citizen, irrespective of ethnic origin, casts in the lot also the future with Kazakhstan.

Not less important step in strengthening of the all-Kazakhstan identity was also the fact that the Parliament of the Republic of Kazakhstan adopted the Law «About modification and additions in the Law of the Republic of Kazakhstan «About Assembly of the People of Kazakhstan». The law provides realization of the national idea «Mangilik El» and provides interethnic concord in the Republic of Kazakhstan on the basis of values of the national patriotic idea «Mangilik El». So, Article 3 of the law defines the purpose of Assembly of the people of Kazakhstan, this ensuring interethnic consent in the Republic of Kazakhstan in the course of formation of the Kazakhstan civil identity and the competitive nation united by the national patriotic idea «In Mangilik El on the basis of the Kazakhstan patriotism, civil and spiritually cultural community of the people of Kazakhstan at the consolidating role of the Kazakhstan's people».

As we see, development and adoption of the Concept of strengthening and development of the Kazakhstan national identity and unity is logical continuation of the accepted earlier program documents and political legal acts which value in construction of our state it is difficult to estimate.

The Kazakhstan identity is unique, historically it incorporates all range of civilization and ethno- cultural interactions on a formula «Unity in Variety». It is polysynthetic identity on the basis of trinity of concepts of Elbasy, the People, «Mangilik El» in which each Kazakhstan citizen can find the «I» and the general unifying beginning.

The leading role in development and strengthening of the Kazakhstan identity and model of public consent and national unity, undoubtedly, the Constitution of the Republic of Kazakhstan which is the main basis of the considered Concept plays.

Now the Kazakhstan model of public consent and national unity is recognized as one of the most successful models in the world. However, in the

course of the state construction it is necessary to consider world practice in the solution of problems of consolidation. The world practice shows variety of experience of formation of identity and unity, approaches various ideologically in the solution of this question.

For a better understanding and definition of conditions of formation of the national idea we will give some examples from world history.

As noted in our earlier publications: «Historically for the first time it is possible to speak about formation of the nation and emergence of the national idea in relation to post-revolutionary France. Then the national idea of this country became not so much expression of greatness of the nation, how many ways of the solution of those psychologically complex problems which were put before the country by Great Revolution. Now, of course, the national idea in that look in what it once arose, is not necessary to France any more. However, as the French are same people which were generated by the great ideas of the XVIII-XIX centuries, they for feeling of own identity nevertheless need continuity of the ideas. Eventually the French society changed. It got rid of psychological complexes of times of modernization for a long time and began to live absolutely other values which resulted France in the idea of a peculiar peaceful, bourgeois leadership. It found reflection that Paris politically from the very beginning dominated in creation of the EU. And today expansion of the European Union, creation of integration group of the states is first of all business of France which does not seek to extend the sphere of the influence for the whole world any more, and wants to equip only in the rational way Europe. Thus, creation of the European house on the basis of the transformed principles «freedoms, equalities and brotherhoods» it is possible to consider a peculiar revival of the great national idea of France which developed more than 200 years ago» [85, p.121].

The same can be observed also in post-war Japan. Declaration after World War II of the national idea of Japanese based on unity and unity of the nation promoted not only to revival of Japan from ruins, but also to entry of this country into number of the most economically developed states of the world. In this sense the Japanese idea of unity of traditional Japanese spirit and the latest western technology was very suitable and attractive. Japan could create a flexible economic system and carry out synthesis of values of traditional culture and the liberal values of the West, having kept thereby the ethnic identity in the conditions of the accruing globalization. At the same time Japan as well as Germany, sought to get rid quicker of consequences of war and to be among the advanced countries.

However, tasks of national construction for developed western and a number of east countries are solved long ago. For them are the most relevant the solution of problems in the sphere of the European and world integration.

In general, today modern foreign experience of theoretical justification and the practical solution of problems of consolidation of multiethnic and

polyconfessional societies, it is possible to subdivide conditionally into European and American.

The examples reviewed above, bring up a natural question: as far as experience of these countries is applicable to the national idea of Kazakhstan? In this regard a number of the Kazakhstan political scientists note that in such multiethnic societies as Kazakhstan – «the national idea cannot be the idea of any one ethnos. But the national idea cannot be designed also from set of the national ideas of a great number of ethnic groups. The national idea from the very beginning has to be nationwide» [86, p.6].

We cannot copy at this stage of development experience of any of the above-stated countries, proceeding from specifics of formation of the population and the political culture of Kazakhstan. But nevertheless, we should proceed from the understanding of the nation which developed in the western science as it gives the chance of successful realization of the national idea. At the same time, it is necessary to remember that during the modern period the unity of origin of ethnic groups and the history of our country as all ethnic groups of Kazakhstan were formed in uniform Eurasian space can be the consolidating factors.

It is lawful to speak about legal and policy guidelines by which it is possible to be guided in the solution of this question also. Many provisions which can be used at development of fundamentals of policy of consolidation of the nation contain in more than 180 international documents in the sphere of welfare and humanitarian development ratified by Kazakhstan in the period of independence.

As policy guideline for us experience in the sphere of management of interethnic processes of the countries of Organization for Economic Cooperation and Development – OECD can serve. The OECD is association which includes 35 states which are most developed in the political and economic relation, including, the majority of EU Member States.

It is possible to carry the following to the general basic directions of ethno-policy of the countries of OECD which it is necessary to borrow and adhere at implementation of «The concept of strengthening and development of the Kazakhstan identity and unity» in Kazakhstan:

- the ban of discrimination and full equality before the law;
- strengthening of spirit of cultural diversity, especially by means of education and also inadmissibility of identification of terrorism and extremism with any religion, culture, ethnos;
- ensuring the right of ethnic groups to use the culture, to practice the religion, to use the native language, inadmissibility of violent assimilation; participation of all ethnic groups in public affairs;
- ensuring access of ethnic groups to a body and to broadcasting, support of printing mass media in languages of ethnic groups.

In general, it should be noted that the main objective of development of the Kazakhstan identity is formation of the Nation of the uniform future which

assumes that no dividing lines between ethnic groups should be if we are Kazakhstan citizens.

We, of course, see that today in the country the main strategy of national-state designing and relevant by it models of national identity were designated. As it is noted in big collective work of domestic scientists: It is the strategy of «civil nationalism» directed to formation of the uniform Kazakhstan nation, integrated from a great number of ethnic groups and the strategy of «ethno-cultural nationalism» aimed at the development of ethnic self-identification [87, p.87]. At the same time, as it was noted earlier the second dominates over the first.

At the same time, it is necessary to remember that the Kazakhstan public differently reacts to a position of the state in various aspects of a case in point. For example, many determine it by the relation of language policy as contradictory. «On the one hand, the state supports Kazakhs. On the other hand, in the modern state the civil nationalism, equality of citizens, regardless of their ethnic origin has to be approved. In the conditions of modern Kazakhstan, it means use in the sphere of all-civil communication, communication of Russian...it results in uncertainty with formation of national identity of modern Kazakhstan», - the famous Kazakhstan scientist R.Kadyrzhanov says [88, p.93].

This situation says that in an issue of development of the Kazakhstan identity nevertheless there are some more tasks which should be solved.

However, it is impossible and to forget that in modern conditions our country already achieved certain results in this direction. And today all Kazakhstan citizens understand that strengthening of civil identity on the basis of the Kazakhstan model of interethnic and intra-national concord – a question global and requiring attention of all civil society. It is a stability basis, and stability is the base of strong economy and welfare of Kazakhstan citizens. For years of Independence we learned to observe balance of interethnic interests, and it is a support for formation of civil identity.

In general it should be noted that the adopted Concept assumes that all work on strengthening and development of the Kazakhstan identity and unity will be built under the auspices of ANC and around the national patriotic idea «Mangilik El» on such vectors as identity on the principle of nationality; «Mangilik El» advance of the national patriotic idea» – the systems of the values reflecting experience of the nation for years of independence; trinity of languages; generation of generation «Mangilik El».

And further strengthening of public consent, the Kazakhstan identity and unity, formation of the Nation of the uniform future for successful inclusion of Kazakhstan into number of 30 most developed states of the world has to become the main result of implementation of the Concept.

Chapter 3

The value of unity in the process of integration of modern Kazakhstan society and the formation of national identity

3.1 Methodology and technique of socio-political researches of valuable orientations of the population of modern Kazakhstan

The methodology and methods of modern scientific research of the value orientations of the population have been developed in detail and used in sociological and political research in various fields - in the study of worldview orientations of young people, regional studies, and sociological polls.

One of the most well-known areas of value research can be considered in the studies conducted in the USA in the late 60's and 70's by American psychologist and sociologist Milton Rokeach, as well as in other countries based on the methodology of direct ranking of values developed by him.

In the methodology and research methodology of Milton Rokeach, the concept of norms of values plays a central functional role and is one of the main factors defining human behavior[89].

According to Milton Rokeach, human values are characterized by the following number of key features or parameters:

- the total number of core values and norms that dominate in the structure of a person's personality is relatively small;
- all people have the same values, but in varying degrees;
- values are organized into more complex systems;
- the origins of human values can be traced in culture, society and its institutions, and personality;
- the influence of values can be traced in almost all social phenomena that deserve to be studied.

For the diagnosis of individual hierarchies of values, M. Rokeach developed a peculiar original methodology and methods for direct ranking of values, which he grouped into two categories:

- terminal values and norms;
- instrumental values and norms [90].

The respondent was offered a test questionnaire, where it was necessary to answer numerous questions and rank (assess the importance for themselves) 36 values - 2 groups of 18 each.

Although the method of direct ranking is methodologically imperfect, this methodology and methods can be effectively used along with other methods used in the study of value and normative ideas.

The most famous and of representing scientific interest for Kazakhstan is the so-called method of conducting sociological research called the World Values Survey (WVS). This is an international research project that brings together

political scientists, sociologists and historians from different countries who, with the help of a number of indicators, study values through their measurement, as well as broader issues of their impact on political, social and cultural spheres of life.

WVS is a series of annual or less frequent sociological surveys covering from 25 to 97 countries (depending on the number of indicators and research objectives), whose participants can be from 20% to 90% of the population (depending on the objectives and amount of research funding) [91, p.28].

To date, about seven major rounds of public opinion research have been conducted from 1981 to 2017 and a number of small local studies. The developer and initiator of the research was an American political scientist and sociologist Ronald Inglehart. This methodology was called the value diagram; it later became known as the Ronald Inglehart diagram [92, p.15].

The main achievement of this methodology is that these studies demonstrate what changes are taking place in people's worldviews, what they want to achieve in life, what their life ideals, permissible methods and achievements in life.

Researchers interview representatives of individual social groups, strata depending on the population structure of a particular country and the specifics of the formulated tasks, use a standardized distribution questionnaire, through which indicators of changes in people's norms and values are measured, regarding such important components of public life as religion, gender and gender relations, labor motivation, attitude to politics and democracy, as well as the management system in the countries studied, the main characteristics of social capital, activity and political participation, tolerance and protection of the environment, the subjective feeling of well-being. The scientific community today analyzes the impact of changes in these values on the economic development of modern political regimes and countries, on the change in the quality of life of various categories of the population, often with a focus on studying young people, consolidation and the level of tolerance, political stability. According to the author's methods of research of values, such as the Ronald Inglehart diagram, views on the norms, values and life of the population play a key role and influence the level of its economic development, the level of institutionalization and nature of functioning of democratic institutions, the prevalence of ideas about gender equality and directly depends on the effectiveness of management.

It is important to note that the research of WVS is conducted in countries with different types of political regimes (from authoritarian pre-democratic), with different levels of economic development (low, medium, high), and representing a wide variety of cultural forms.

WVS is a unique source of empirical information, which is a systematic overview of the worldview, norms and values of modern youth and other categories of the population collected almost all over the world. Based on these empirical verified data, scientists have prepared surveys and several thousand

publications referenced by scientists, politicians and leading scientific and analytical media, such as Time, Newsweek, The New York Times, The Economist, The World Development Report, and Human Development Report, as well as UN experts. WVS is available free of charge on the WVS website; they are studied by sociologists from around the world, scientists, analysts, journalists, politicians and everyone who is interested in the changes taking place in the world community.

The main methodological tools that allow researchers to compare countries and states is the classification of values, combining them into two broad categories:

1) Survival/Self-expression values. Values and norms of self-expression are norms and values that ensure economic and physical security, certain material values, intolerance to dissent, limits of xenophobia, low or high appreciation of freedom and human rights, willingness or unwillingness to accept authoritarianism, submission or readiness to protest, a tendency to trust the scientific knowledge and technical progress. Values and norms of self-expression are a high or low assessment of the value of individual freedom in society and by the people themselves, human rights, material goods, success, anxiety level by the economic and political situation of the country and the world as a whole, equality or gender equality violations.

As shown by the results of surveys, for example, the values and standards of survival are closest to the post-communist, Eastern European countries, the Russian Federation, as well as residents of Asian and African countries. And, on the contrary, the values and norms of self-expression are more pronounced among residents of Western Europe, English-speaking countries, and the United States of America. The main conclusion that researchers make is that there is a natural connection between the degree of adherence of values and norms of self-expression to the inhabitants of a particular country and the level of their well-being.

2) Traditional/Secular-rational values. This specific category of values and norms includes traditional values and norms that regulate people's attitude to religion, family, authority, absolute standards of behavior, social conformity/non-conformism, preference for consent or open political conflicts, as well as rational behavior, achievement of success, preference for secularism or religiosity, assessment of the low or high role of religion in society and the state.

Countries with a dominant rationalistic model, according to empirical research, are the Federal Republic of Germany, Norway and Denmark. Countries with a population characterized by dominance of the traditionalist model, according to empirical research, are the USA, Ireland, almost all the countries of Latin America, and India.

The methodology and methods for forming questionnaires is updated annually by attracting suggestions from well-known sociologists and political

scientists around the world, but a typical Master Questionnaire has been developed in English.

Since 1981, each wave of WVS surveys covers a wider segment of society than previous sociological research and studies a growing number of polls. The questionnaire is translated into various languages.

WVS is conducted for a population of 18 years and older. The minimum number of respondents from 1000 people. The sample is multi-stage; at the first stage, the sample structure is formed on the basis of statistical data by regions, districts, polling stations, voter lists or polling stations, central population registers. On the second - by random selection.

In Kazakhstan, such techniques have been little tested and are still used locally. However, open access to this kind of methodology allows, on the basis of convergence and a combination of domestic and foreign experience, to create and improve their methodological techniques, practices, research tools.

In particular, a sociological study, the data of which were used in this work, was based on the experience gained in the framework of the WVS project, which is coordinated in Kazakhstan by the Public Opinion Institute.

The main structural components of the methodology and methods of the study were the elements of the Program of the sociological survey, which includes the following provisions:

1. The object and subject of study

The object of study is the urban and rural population of the Republic of Kazakhstan aged 18 years and older.

The subject of the research is the study of the specifics of sociocultural processes in the Republic of Kazakhstan, including the structure of value orientations of modern Kazakhstan.

2. The purpose and objectives of the study

The purpose of this research is to study the readiness and level of public support for the ongoing reforms in various spheres of society and the structure of value orientations.

To achieve this goal, the following key research objectives are identified:

-to measure social well-being and identify key values of Kazakhstan's people;

-to determine the perception of the population of inter-ethnic and interfaith relations;

-to study the identity structure of the modern Kazakhstan.

3. Description of the research method

To achieve the goal and solve the research problems, a quantitative method of collecting information was used - a mass survey using a questionnaire, through personal interviews with the respondent based on a nationwide sample.

The method of collecting information was the mass survey of respondents using the method of personal formal interview at the place of residence (face-to-face technique).

Mass sociological measurements were carried out throughout the year on the basis of the Institute Public Opinion.

The sample size was 2,000 respondents.

The collection of information in the framework of a mass survey was carried out at the place of residence of the respondents (the so-called apartment survey).

The technique of data collection is a logically structured questionnaire - a sociological research questionnaire - a tool for collecting primary information, a replicated document that contains a set of questions formulated and interconnected according to certain rules. The properties and qualities of a sociological questionnaire, its scope, structure, specificity of question design is closely related and determined by the type of survey for which this tool is supposed to be used (mass), as well as by the features of the research object.

The structure of the sociological questionnaire consists of three blocks:

1) introductory, containing a request, information for the respondent about the study, instructions for completing, etc.;

2) the main, containing a set of questions on the actual problem. This block has several sections devoted to various aspects of the problem or individual topics;

3) socio-demographic, containing a set of questions about such characteristics of the respondent as gender, age, ethnicity, level of education, etc.

Language of the survey: Kazakh and Russian, depending on the preferences of the respondent.

The sample used in the study was stratified with a quota selection of respondents by gender, national and settlement criteria. The target groups in the sample structure included:

1. 30% skilled workers (drivers, turners, mechanics, etc.), small individual entrepreneurs, workers in the service sector (hairdressers, cooks, waiters, etc.);

2. 10% of young people (students of secondary schools, students of colleges and universities);

3. 10% civil servants, public sector employees, military personnel and law enforcement officials.

This methodology and methods allowed us to accomplish the tasks and goals set for the research group, to obtain empirical information, on the basis of which broad analytical generalizations and conclusions were made.

Thus, as shown by a review of current practices in the field of methodology and methods for studying value orientations, in Western science and in Kazakhstan, an effective methodology and methods for studying various aspects of the population's value-normative structure has been developed, is being widely used and continues to improve including its important component as civic identity and national unity.

Most often, the most widely used in practice is the method of mass polls in the form of questioning of wide sections of the population, depending on the

numerical ratio of the main socio-demographic groups in the population structure. This methodology and methodology of the study allows to identify the main indicators and indicators of social well-being of the population, the profile of social identity, the main parameters of the value-normative structure of society in the process of system monitoring.

3.2 The results of the study of the place and role of unity values in the life of Kazakhstan citizens

One of the most important objectives of Kazakhstan's socio-humanitarian science is the search for adequate scientific and methodological foundations for the development of further development paths for Kazakhstan's society in stable coordinates and strategic directions for Kazakhstan's entry into the 30 developed countries of the world.

In Kazakhstan, in contrast to many other states, which also faces the tasks of dynamic development and modernization of all spheres of life, a complex political, legal, ideological doctrine has been developed that includes several interrelated vector directions.

This is the project «The third modernization of Kazakhstan» - the objective of creating a new model of economic growth, which will ensure the global competitiveness of the country. This objective was set by the First President of our Republic in his Address to the People of Kazakhstan «Third Modernization of Kazakhstan: Global Competitiveness» dated January 31, 2017, which includes the following priorities: accelerated technological modernization of the economy, improvement of the business environment, macroeconomic stability, improvement of the quality of human capital, institutional changes, security, the fight against corruption [93].

Another direction - «modernization of public consciousness» - a program of sociocultural modernization of the country with the aim of forming a Unified Nation of strong and responsible people, proposed in the program article of the Head of State «Looking into the future: modernization of public consciousness». Modernization of this sphere includes a number of areas: competitiveness, pragmatism, preservation of national identity, the cult of knowledge, the evolutionary development of Kazakhstan, openness of consciousness [94].

The third direction «New economic policy Nurly Zhol», announced by the Head of our state in the Address to the people of Kazakhstan in November 2014, which is the infrastructure development plan of the Republic of Kazakhstan, which is counter-cyclical and aims to continue structural reforms of the economy. The new economic policy is based on 7 main areas: the development of transport and logistics infrastructure; development of industrial infrastructure; energy infrastructure development; development of housing and utilities infrastructure and water and heat supply networks; strengthening housing infrastructure; social infrastructure development; continued work to support

small and medium-sized businesses and business activities. The investment portfolio of this policy is 6 trillion tenge. Over 100 foreign organizations will take part in it [95].

Realization of such large-scale structural changes in the economy, politics, infrastructure and public consciousness requires consideration of all the sociocultural components of Kazakhstan's society, constant monitoring of the implementation of reforms and the public opinion's response, the identification of potential and real risks and threats, opportunities and obstacles on this difficult path.

In a number of theories of modernization based on a synthesis of the experience of other countries, emphasis is placed on the formation in society of a number of necessary conditions for the successful implementation of a modernization project and its irreversibility [96].

In particular, firstly, in the context of modernization there is a danger of increasing the influence of external cultural factors. Getting into a situation of cultural dependence, partial or complete loss of traditional ethnic values and norms can be avoided only under conditions of heightened attention to culture, identity, dynamics of changes in people's value orientations, which is actually planned to be implemented as part of the program to modernize public consciousness in Kazakhstan.

Secondly, the modernization of society is successful when there are conditions in society for the formation of the middle class and the effective functioning of social elevators. The program of the third industrialization is aimed, among other things, at the realization of these goals. A powerful middle class will be the social base of reforms, will give them certainty, stability and ensure irreversibility.

Thirdly, the success of modernization is ensured only under conditions of strong control of the central government and its ability to diagnose and effectively localize and stop possible conflicts, manage fluctuations and respond to emerging bifurcations in time.

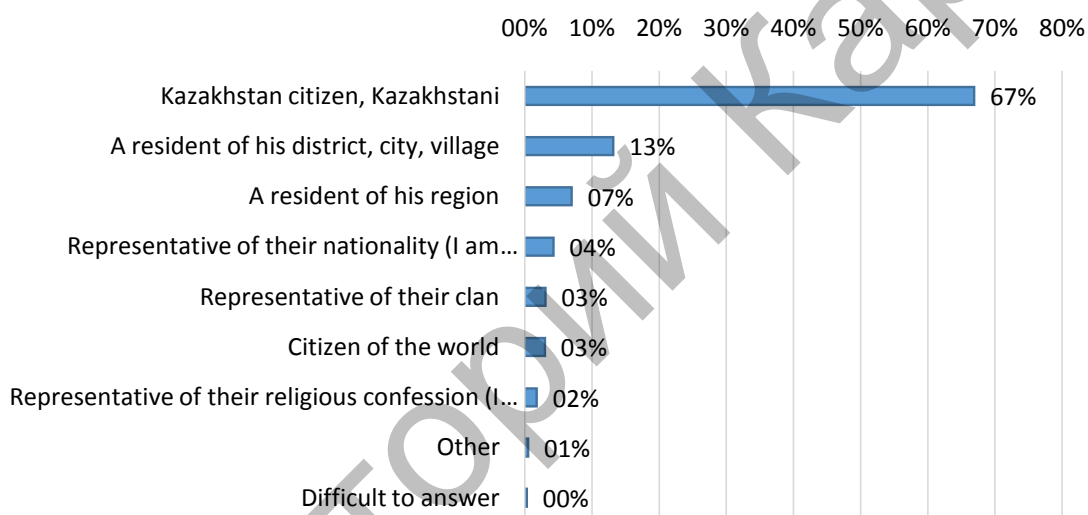
Fourth, the key to successful modernization is its reliance on the broad masses, the mobilization and involvement in its realization of the intellectual potential of the nation by explaining to the general population all the benefits and advantages of its consequences. Mobilization can achieve the maximum effect if it is implemented by a charismatic, generally recognized authoritative political leader with a high level of social consolidation and unity.

Throughout the period of our country's independence, large sociological companies have been systematically monitoring the most important indicators of the population's social well-being, the level of interethnic and inter-religious integration and the attitude to the reforms being carried out. The results of a number of sociological studies show, Kazakhstan's people are characterized by a high level of civic self-knowledge, patriotism, civil solidarity and a high level of support for reforms prevail in the structure of value orientations.

So, in 2016, a survey was conducted by the Institute Public Opinion. The survey confirmed the high level of support of public policy and consolidation of Kazakhstan society.

According to the results of this survey, which we cited earlier, 67% of Kazakhstan respondents have civic identification prevailing over all other types of identification. 13.2% of respondents identify themselves primarily with their place of residence (district, city, village), 7% with their area, 4.3% with an ethnic group, 3% with their clan, 1.8% with religious denomination. 3% identify themselves primarily as citizens of the world [97, p.155].

Diagram 1 - Distribution of answers to the question: «Who do you consider yourself in the first place? »



A special situation with identity is observed in the Atyrau region. Identification of residents with their region (50.8%) is predominant here, only 19% of the inhabitants of the region chose civil identity.

The overwhelming majority of respondents consider Kazakhstan their homeland - 77% chose this option. A rather large proportion of the population (7.5%) considers the USSR as their homeland. This is especially true for Russians and respondents of other nationalities.

On the other hand, as shown in table 14, the option «USSR» is most often chosen by respondents of older age groups, and the Russian part of the population in Kazakhstan has a tendency to aging, which explains this distribution of answers among them.

0.9% of respondents consider Russia to be their homeland, and the share of those who choose this option is about the same among Russians and Kazakhs, slightly more among respondents of other nationalities, but the difference falls within statistical fluctuations.

Kazakhs more often than others point out that their homeland is their historical homeland, that is, Kazakhstan.

7.7% of respondents consider their homeland not a political entity, but the area in which they live.

Table 2 - Distribution of answers to the question: «What do you consider as your homeland? », ethnic profile

	Kazakhstan	Russians	Other nationalities	Average
The Republic of Kazakhstan	80,0%	70,3%	73,1%	76,9%
The USSR	4,3%	14,9%	9,6%	7,5%
The area in which they live	7,6%	7,1%	9,1%	7,7%
Russia	0,7%	0,8%	2,5%	0,9%
Their historical homeland	6,0%	4,7%	4,6%	5,5%
They have no homeland	0,5%	0,2%		0,4%
Other		0,4%		0,1%
Difficult to answer	0,9%	1,6%	1,0%	1,1%
Total	100,0%	100,0%	100,0%	100,0%

Table 3 - Distribution of answers to the question: «What do you consider as your homeland?», age of respondents

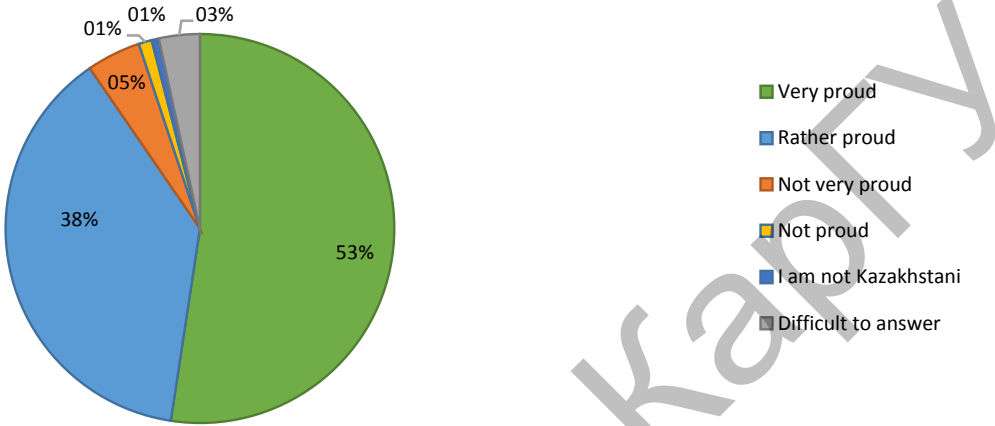
	18-24 years old	25-34 years old	35-44 years old	45-54 years old	55-64 years old	65 years old and older
The Republic of Kazakhstan	82,1%	82,9%	79,0%	72,8%	69,5%	65,0%
The USSR	1,8%	2,4%	5,3%	10,0%	12,0%	23,9%
The area in which they live	7,6%	6,5%	7,3%	10,6%	8,4%	5,6%
Russia	0,9%	0,8%	1,0%	0,3%	1,6%	1,0%
Their historical homeland	5,5%	5,7%	5,8%	4,5%	7,2%	4,1%
They have no homeland	0,9%		0,3%	0,6%	0,4%	
Other				0,3%		0,5%
Difficult to answer	1,2%	1,6%	1,3%	0,9%	0,8%	
Total	100,0%	100,0%	100,0%	100,0%	100,0%	100,0%

The survey results show that the majority of the population (90%) not only feel that they belong to the Kazakh nation, but also feel pride in it.

It is noted that less embedded in the life population is less likely to feel pride in their affiliation to the country. So, temporarily unemployed (85.6%), poor (81.8%) and poor (77.8%) respondents, Kazakhstan's people over 65 years old (87.9%), respondents with secondary education (87, 7%), divorced (83%) speak

less about the feel of pride. Less often than others to be Kazakhstan's, Russians are proud (85.4%) and Russian-speaking (85.9%).

Diagram 2 - Distribution of answers to the question: «How proud are you that you are Kazakh? »



The key reasons for pride for their country for Kazakhstan's people are often concepts of a spiritual level, rather than something material.

A third of respondents are proud that Kazakhstan has managed to preserve civil peace and harmony. 27% of the population has pride in harmony in interethnic relations, as well as hospitality and cordiality of the people. Moreover, harmony in interethnic relations and civil peace and harmony have the greatest importance more often for Russians and respondents of other nationalities.

Every fifth respondent is proud of the size of the territory of Kazakhstan, as well as its natural resources.

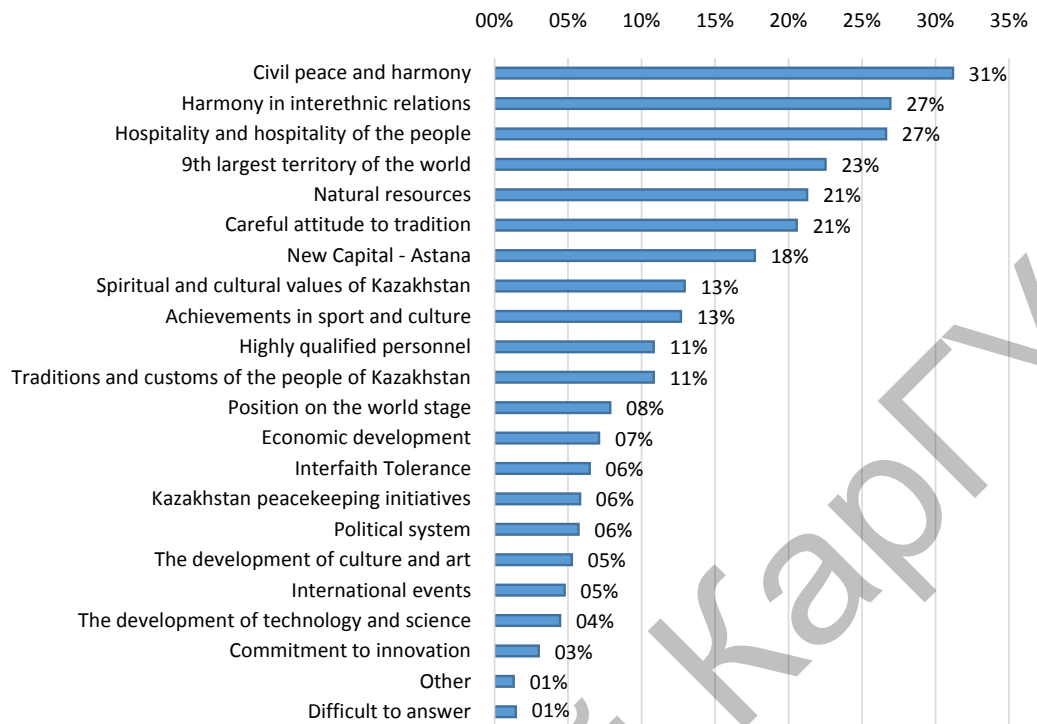
17.7% are proud of the capital of Kazakhstan - Astana.

Every tenth respondent considers the spiritual and cultural values of the people, traditions and customs, achievements in sports and culture, and highly qualified personnel to be a source of pride for the country.

Economic progress, the position of Kazakhstan in the world arena, political achievements are a source of pride only for a small part of the population. About 5-8% noted these options.

Rarely, Kazakhstan's people believe that they have something to be proud of in the field of science, technology and innovation.

Diagram 3 - Distribution of answers to the question: «What is the first subject of pride in your country? »



The majority of respondents (74.1%) feel a sense of community with all Kazakhstan's people, regardless of nationality, 23.8% of respondents - only with people of their nationality. The highest proportion of those who feel communion only with their ethnic group is observed in Atyrau (73%) and Kyzylorda (76.9%) regions.

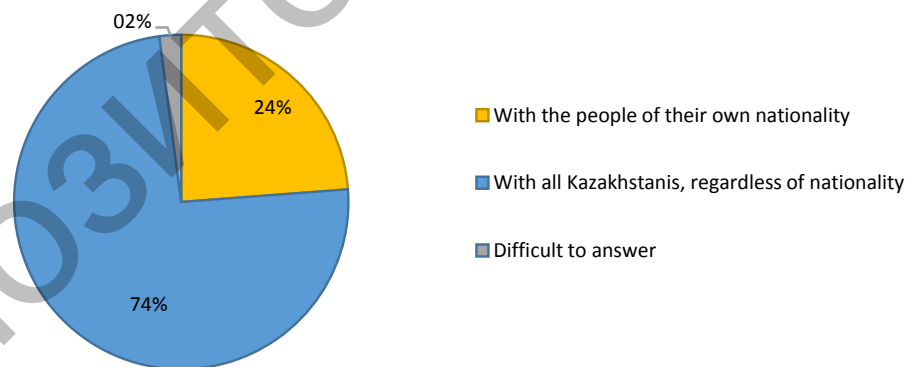


Figure 4 - Distribution of answers to the question: «With whom do you feel a sense of community?»

The idea that all ethnic groups of the country together constitute a single Kazakhstan nation is supported by the majority of respondents - 63.5%.

At the same time, supporters of another view, according to which «the Kazakhs and Russians represent the nation in Kazakhstan, while the rest belong to national minorities» make up 17.9%. The share of those who believe that «there is one nation in Kazakhstan - the Kazakhs, while the rest are diasporas»

reaches 12.7%. The last two groups are more widely represented in Atyrau (30.2%, 49.2%) and Kyzylorda (31.2%, 32.5%) regions. Here, the supporters of the idea of a single Kazakhstan nation are the least represented (Atyrau - 20.6%, Kyzylorda - 35.1%). Among Kazakhs, about 60% adhere to the idea of a single Kazakhstan nation, among Russians support is higher - 73.3%.

Table 4 - Distribution of answers to the question: «Which of the definitions of a nation in Kazakhstan do you agree with? »

	Kazakhs	Russians	Other nationality	Average in the country
In Kazakhstan, there is only one nation - the Kazakhs, while the rest are diasporas.	15,5%	6,5%	10,2%	12,7%
The nation in Kazakhstan is made up of Kazakhs and Russians, while the rest belong to national minorities.	18,5%	15,5%	20,8%	17,9%
All nationalities taken together constitute a single Kazakhstan nation.	59,8%	73,3%	63,5%	63,5%
Other	0,3%	0,6%		0,4%
Difficult to answer	6,0%	4,1%	5,6%	5,5%

In the course of the study, Kazakhstan's people were offered to name the main consolidating factors of the Kazakh nation.

The basis for the formation of a single nation, the majority of respondents see above all in safe. 28.2% of respondents believe that it is the understanding of the need to maintain peace within the country that unites all ethnic groups into a single people of Kazakhstan. At the same time, representatives of all ethnic groups showed unanimity in this matter. In the regional context, this issue is most relevant for the Kyzylorda (38.5%), Mangistau (38.7%) and Pavlodar (39.4%) regions. Security in the perception of Kazakhstan's people is first of all a civilian world and the absence of social or inter-ethnic conflicts, which is especially valuable in light of the events that have taken place and are occurring in the countries of near and far abroad. This is confirmed by the comments of the participants of focus group discussions, and the second most important choice of a consolidating factor is friendship and harmony (18.5%). This option is more often chosen by respondents from Karaganda (28.1%) and North Kazakhstan (30.4%) regions.

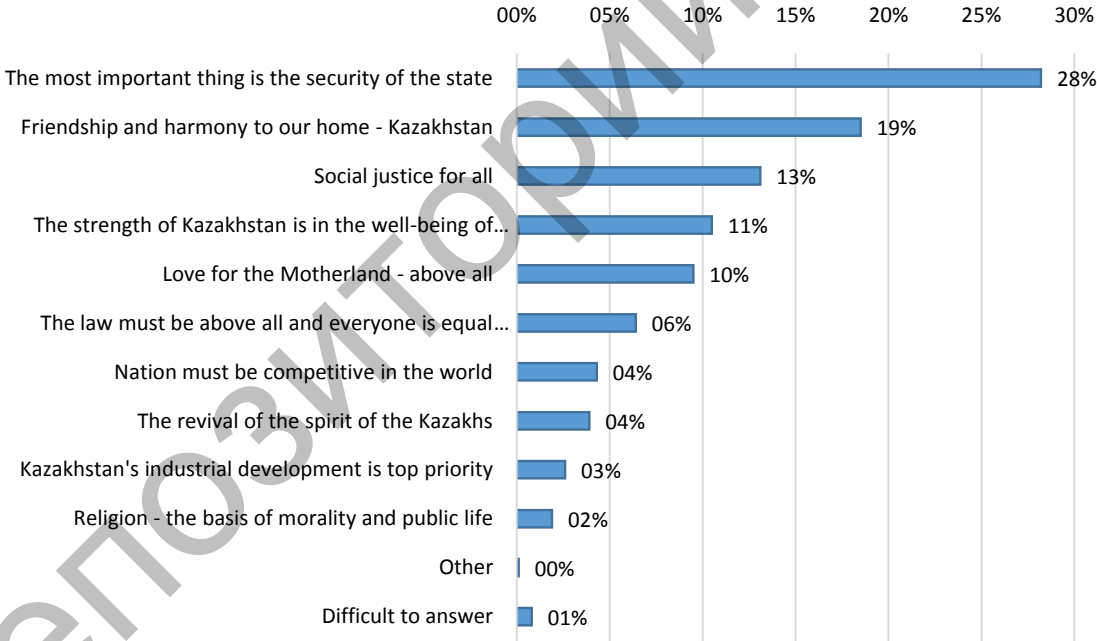
13% of respondents believe that social justice for all is a unifying factor for all ethnic groups in the country. More often than others, this option was called by respondents of other nationalities (20.5%), as well as respondents from Pavlodar (24.5%).

According to every tenth respondent, the national idea of Kazakhstan should be the desire for the well-being of each family. Approximately the same amount - they believe that the main idea is love for the motherland.

6.4% of respondents believe that the primacy of the Law and universal equality in front of it play an important role in maintaining the unity of society. The issue of equality of all before the Law is probably extremely acute in the Aktobe region, because here 40% of respondents chose this option.

The least unifying potential is borne by the ideas of reviving the spirit of the Kazakhs, the industrial development of Kazakhstan, religion as the basis of morality and public life. The importance of reviving the spirit of the Kazakhs is most often noted by residents of Kyzylorda (12.8%) region. The fact that it is necessary to rally around the idea of industrial development and improving the competitiveness of the country is more often said by respondents from the West Kazakhstan region.

Diagram 5 - Distribution of answers to the question: «What ideas, in your opinion, can be the basis for the unification of all citizens of the country? »



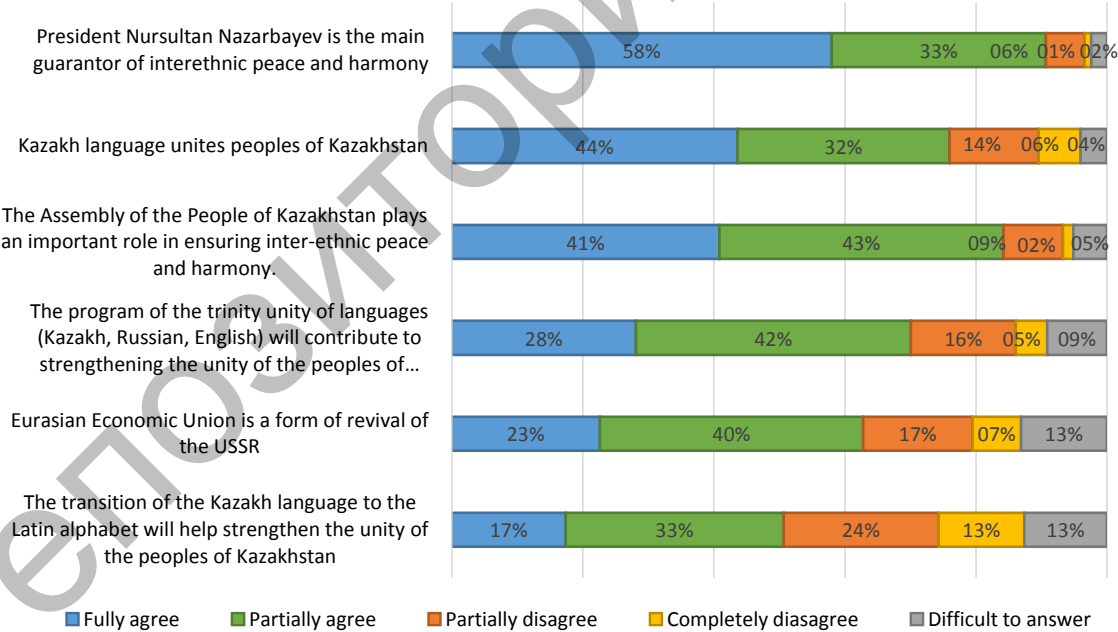
The overwhelming majority of the population (90%) considers the personality of First President Nursultan Nazarbayev to be the key factor of interethnic peace and harmony in Kazakhstan.

Kazakhstan's people rather highly appreciate the role of the Assembly of People of Kazakhstan in ensuring inter-ethnic peace and harmony - 84% of respondents speak about its unifying potential. At the same time, during the focus-group discussions, participants admit that they do not see any activity on the part of the Assembly of People of Kazakhstan, only holding mass cultural

events. Perhaps the imperceptibility of the national policy determines its effectiveness.

76% of respondents believe that the people of Kazakhstan are united by the Kazakh language, 70% - that the program of the trinity of languages will contribute to this. At the same time this and the other variant were more often chosen by the Kazakhs, especially Kazakh-speaking. The idea of a trinity of languages is more popular among young people. More rarely, Kazakhstan's people believe that the transition of the Kazakh language to the Latin alphabet will contribute to the unity of the people - this opinion is held by 50%. Especially often Russian-speaking respondents (45.1%) and Russians (44.5%) disagree with this, with an average level of disagreement of 36%. Although, as the respondents note during the focus-group discussions, in general, they have great positive expectations from switching the Kazakh language to the Latin alphabet. Participants hope that this will contribute to the integration of Kazakhstan in the global socio-cultural space, erase certain boundaries with the Western world.

Diagram 6 - Distribution of answers to the question: «Do you agree with the following statements? »



Some negative expectations among the population are caused by the participation of Kazakhstan in the Eurasian Economic Union. 63% of respondents consider it a form of revival of the USSR, that is, on the one hand, it has a high unifying potential. On the other hand, Kazakhs (66.3%), especially Kazakh-speaking (72.7%), speak about the EAEU as a new USSR, which, during focus-group discussions, quite unequivocally expressed their negative

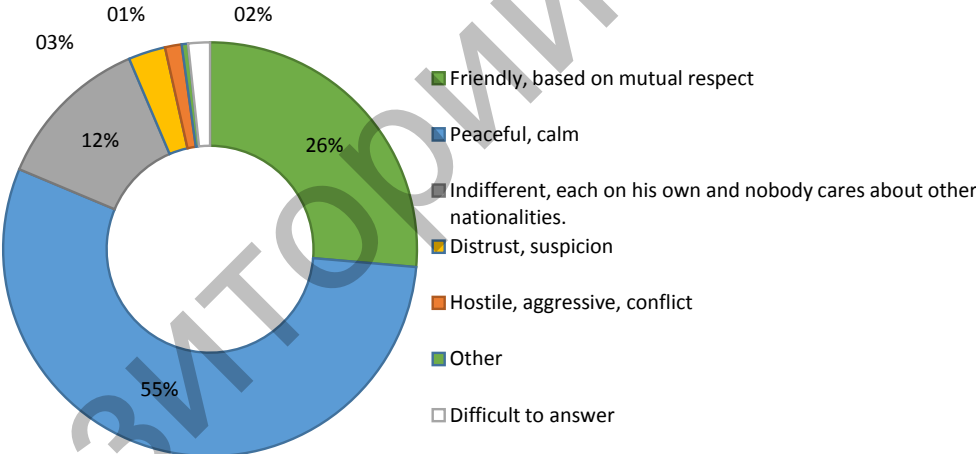
opinion about the revival of the USSR. Thus, there is a need to adjust the image of the EAEU and its maximum distance from the image of the USSR.

In general, the majority of Kazakhstan’s people assess the state of interethnic relations positively. Slightly more than half (55%) believe that they are peaceful and calm. Another quarter is that they are friendly and based on mutual respect.

According to every tenth respondent, the relationship between ethnic groups is indifferent, with a touch of detachment, but without negative.

Only 4% of those surveyed rated inter-ethnic relations in a negative light. Most often this point of view is shared by respondents from the Atyrau region (30.4%). In addition, self-employed (7.1%) and temporarily unemployed (7.2%) respondents often give a negative assessment to interethnic relations. Thus, the assessment may reflect a general dissatisfaction with their position.

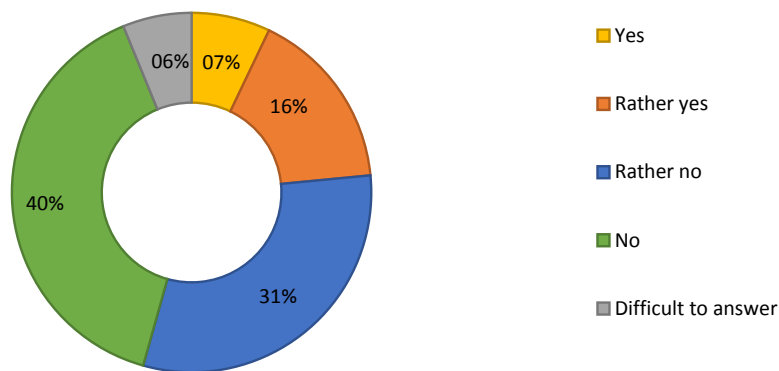
Diagram 7 - Distribution of answers to the question: «What kind of relationships develop between people of different nationalities in the place where you live constantly?»



As shown in diagram 39, it is widely believed among Kazakhstan’s people that representatives of other ethnic groups live better than themselves. Almost every fourth respondent adheres to this point of view.

Kazakhs (25.8%), especially Kazakh-speaking (29.5%), respondents from the village (27.9%), respondents from Mangistau (33.9%), Almaty (37.1 %) and Atyrau (71.4%) regions.

Diagram 8 - Distribution of answers to the question: «Do you think that other nationalities in Kazakhstan live better than your nationality? »



Interethnic distancing.

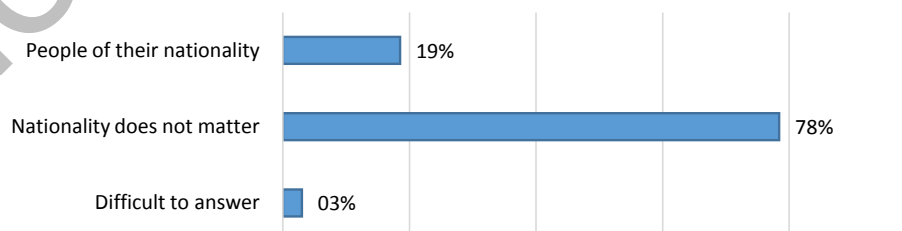
In the course of the study, an interethnic distance was measured, which is a marker of the real state of inter-ethnic relations and makes it possible to reveal the presence of hidden «problem areas» in inter-ethnic interaction.

There are a number of sociological and psychological scales of social distance, including various equally spaced degrees of closeness, «circles» in which one person is willing to admit another. One of the closest circles is traditionally considered to be the circle of «neighbors», residents of nearby areas, as well as the circle of «close relatives», including those who became such through marriage, and therefore respondents were asked to answer whether they were ready to accept representatives of other ethnic groups.

It turned out that the overwhelming majority of the population (78.4%) does not put forward any ethnic preferences when choosing neighbors, does not feel discomfort, regardless of which ethnic group lives near them.

18.5% indicated that they would prefer to see people of their nationality as their neighbors.

Diagram 9 - Distribution of answers to the question: «If you had the opportunity to choose who would you rather have as your neighbor? »



A cross analysis showed that the Russians are the most open towards other ethnic groups (the ethnicity of their neighbors does not matter) (88.4%).

For the Kazakhs is characterized by greater selectivity, and a greater desire for separation. About 74% of Kazakhs are open about ethnicity of their neighbors. The trend towards ethnic closeness and closure on their own ethnic group is confirmed by the fact that almost a quarter of Kazakhs (23.1%) would like to see only Kazakhs as neighbors.

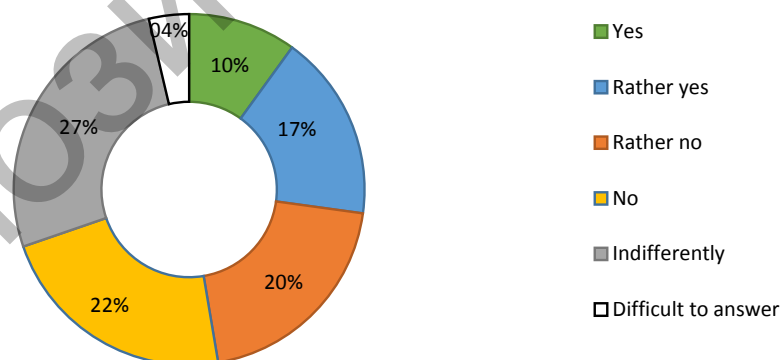
Table 5 - Distribution of answers to the question: «If you had the opportunity to choose, who would you prefer to have as your neighbor? », ethnic section

Answers	Kazakhs	Russians	Other ethnics
People of their nationality	23,1%	8,2%	13,7%
Nationality does not matter	74,1%	88,4%	82,7%
Difficult to answer	2,8%	3,5%	3,6%
Total	100,0%	100,0%	100,0%

The least likely distance to other ethnic groups is shown by respondents from regions with a relatively high representation of non-Kazakh ethnic groups: Aktobe (93.7%), East Kazakhstan (92.5%), Karaganda (96.4%), Pavlodar (91.5%), North Kazakhstan (93.1%) regions. The residents of the regions with the predominant Kazakh-speaking population would see the predominantly people of their nationality in Atyrau (57.1%), Kyzylorda (77.9%) and Mangistau (37.1%) regions.

The closest circle for each person is the circle of his relatives, and the people of Kazakhstan were asked to answer how they feel about the prospect of intermarrying with representatives of another nationality.

Diagram 10 - Distribution of answers to the question: «Would you like some of your relatives to marry (entered into marriage) with representatives of another ethnos (nationality)? »



A little more than half of Kazakhstan's people (52.8%) do not feel discomfort when they think that a representative of another nationality will be in the circle of their relatives. Of these, 26.6% are neutral, 27.2% are positive. As in the previous question, Russians attach less importance to the future relative's nationality, two thirds of them do not have a negative attitude to the prospect of taking into the family a representative of another nationality.

42.6% of respondents would not like to intermarry with a representative of another nationality. The largest share of those in the mood turned out to be negative among the Kazakhs (49%). Kazakh speaking respondents chose this option more often - 56.9%. The difference in the perception of interethnic marriages among Russian-speaking and Kazakh-speaking Kazakhs is also noticeable during focus-group discussions. In the Kazakh-speaking groups, the assumption of a potential marriage of relatives with representatives of other ethnic groups causes a negative reaction. In Russian-speaking groups, this probability is treated with great understanding and tolerance.

Table 6 - Distribution of answers to the question: «Would you like some of your relatives to intermarry (marry) with representatives of another ethnic group (nationality)? », ethnic section

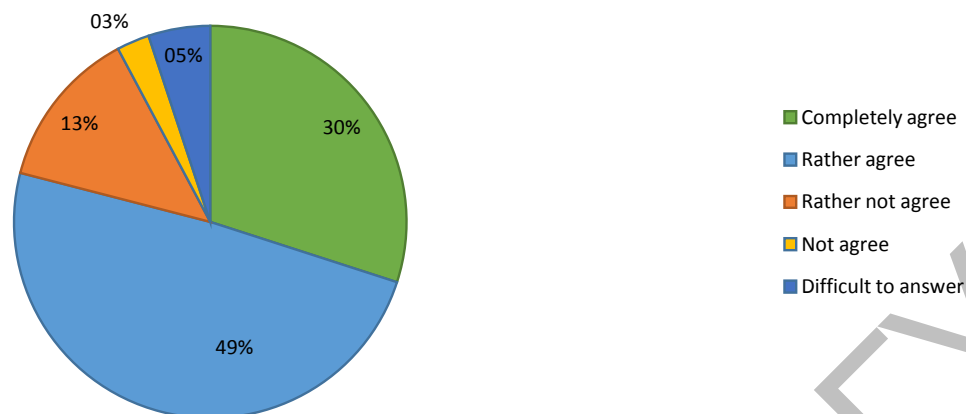
Answers	Kazakhs	Russians	Other ethnics groups respondents
Yes	10,2%	9,6%	8,6%
Rather yes	16,6%	18,1%	18,8%
Rather no	22,3%	16,3%	16,2%
No	26,6%	10,8%	23,9%
Indifferently	21,1%	40,5%	27,9%
Difficult to answer	3,2%	4,7%	4,6%
Total	100,0%	100,0%	100,0%

The willingness to accept a representative of a different nationality in the family does not depend on the age of the respondents, their place of residence and education, that is, it is determined almost exclusively by the attitudes of a specific ethnic group in relation to representatives of other ethnic groups.

In the regional context, three groups of regions were distinguished according to the degree of interethnic distance:

- areas dominated by Kazakhstan's people with a positive attitude towards interethnic marriages within their families: Kostanay region (40%);
- areas in which respondents predominate are indifferent to who they can intermarry with: East Kazakhstan (47.4%), West Kazakhstan (39.2%), Pavlodar (39.4%);
- areas with a sharply negative attitude towards the prospect of intermarrying with representatives of another ethnic group: Aktobe (63.2%), Kyzylorda (80.5%), Mangistau (53.2%), South Kazakhstan (71.9%).

Diagram 11 - Distribution of answers to the question: «How much do you agree with the following opinion: Is it important for me to follow the folk traditions and customs adopted in our family? »



Along with the fact that civil identity for most Kazakhstan's people is primary, people in the country are largely inclined to focus on the customs, traditions, rites of their ethnic group, which generally only contributes to the development of cultural diversity, which is a distinctive feature of Kazakhstan's society.

In general, 79% of Kazakhstan's people point out that it is important for them to follow the folk customs and traditions adopted in their family.

The desire to observe the traditions of their ethnos is more characteristic of respondents living in rural areas (85.2%); ethnic traditions are more important to observe the Kazakhs (82.2%), especially Kazakh-speaking (86.7%), Kazakhstan's people with secondary education (85.1%), than respondents with a higher education (76.5%).

15% do not attach great importance to the observance of folk traditions and customs.

Thus, in the study, the main indicator of the level of consolidation of society is to determine the place of civic identity in the structure of value orientations of the population. To assess the significance at the moment of civil identity for the people of Kazakhstan, respondents were asked the question: who do they first feel about themselves? As a response, it was proposed to choose one of seven group identities: civil («I am a citizen of Kazakhstan»), identity with a place of residence (district, city, village), with own region, with ethnic group, with a religious denomination, with a gender (ru), with the whole world.

In general, 67% of Kazakhstan's respondents have civic identification prevailing over all other types of identification. 13.2% of respondents identify themselves primarily with their place of residence (district, city, village), 7% with their area, 4.3% with an ethnic group, 3% with their kind, 1.8% with religious denomination. 3% identify themselves primarily as citizens of the world.

The overwhelming majority of respondents consider Kazakhstan their homeland - 77% chose this option. Only 7.5% of the population considers their homeland the USSR. This is especially true for Russians and respondents of other nationalities.

The survey results show that the majority of the population (90%) not only feel that they belong to the Kazakh nation, but also feel pride in it. However, it should be noted that less embedded in the life of the population are less likely to feel pride in their belonging to the country. So, the pride is temporarily unemployed (85.6%), poor (81.8%) and poor (77.8%) respondents, Kazakhstan's people over 65 (87.9%), respondents with secondary education (87, 7%), divorced (83%). Less often than others, they are Kazakh's, Russians are proud (85.4%) and Russian-speaking (85.9%). The key reasons for pride in their country for Kazakhstan's people are often concepts of a spiritual level, rather than something material.

The socio-cultural specificity of Kazakhstan is a high level of trust and prestige of N.A. Nazarbayev among Kazakhstan's people, which is also a positive prerequisite for the successful implementation of reforms. As the distribution of answers shows, the Head of State is the most authoritative and credible of the majority of the country's population. The election of the country's President is the most serious and important political event for Kazakhstan. 60.2% vote on them constantly, 33.2% most often. Only 6.8% of respondents say that they have never attended the Presidential election. There is a widespread opinion among the population that key issues in the country depend on the personality of the Head of State. So, for example, 90.7% of Kazakhstan's people consider the current President to be the guarantor of interethnic peace and harmony. The legitimacy of the President as the leader of the vertical of power creates a favorable environment for speeding up the reform processes. First of all, the Kazakhs trust the opinion of the Head of State in the issue of assessing the socio-political processes taking place in the country. This is indicated by 40% of respondents. With a rather large margin, in second place in terms of authority are representatives of central government. At the same time, it was noted that, when information is accompanied by the most important issues, it is necessary to voice the opinion of speakers not below the level of the head of a ministry or agency.

Surveys show that a sufficiently large circle of the population has a strong mobilization potential. Almost 60% of respondents say that it is interesting to live in a constantly changing society, despite the difficulties of life. This is most often said by 18–24 years old respondents (65.3%), 25–34 years old (63.4%), students (69.9%), employees of private enterprises (63.6%), idle (64.9 %), bilingual (67%), residents of Aktobe (75.8%), East Kazakhstan (74%) regions and the city of Astana (71.3%). Only a third of respondents believe that all changes are for the worse and they would like nothing to change.

Respondents identified a number of threats and dangers that Kazakhstan may have to overcome in the near future. As noted in our earlier publications: "According to respondents, the program of modernization of public consciousness should not turn into another campaign. The process of awareness by the population of the need for cardinal changes in outlook, in economics and

politics should be natural, taking into account generational, age and other socio-demographic characteristics. It is necessary to approach the change of consciousness systematically, thoughtfully, strategically, and to begin transformations from the family and the sphere of education” [97, p.161].

Thus, the conducted studies allow us to conclude that it is necessary to take into account the totality of the sociocultural aspects of the development of Kazakhstan’s society in carrying out transformations that both contribute to and impede their implementation.

3.3 The role of national unity in the process of modernization of public consciousness and strengthening of Kazakhstan's identity

On April 12, 2017, the Head of State made a program article «Looking to the Future: Modernizing Public Consciousness, » where he highlighted the main areas of work on modernizing public consciousness. Special projects and subprograms were developed aimed at raising the feelings of true patriotism and strengthening civic identity in Kazakhstan, which are expressed in love, pride and devotion to their country, village, city, land, history, culture, traditions and way of life, moral duty to the Motherland and to strengthen the civic activism of Kazakhstan and increase their responsibility for the fate of their country.

The content of the program «Ruhani zhangyru» uses a whole range of instrumental concepts and definitions, both widely known and new for Kazakhstan’s society, with the help of which attention is focused on the ways and directions of further development of our society [94].

In the short time that has elapsed since its launch, the program has acquired clear contours and a certain significance. Summarizing some results of the implementation of the program to modernize the public consciousness of Kazakhstan’s citizens, PhD Galym Shoykin, the head of the Department of Domestic Policy Division of the Presidential Administration, said that the «Program «Ruhani zhangyru» initiated by the Head of state is a really ambitious project at the national level. It is unique in that it affects all spheres of society. It can be safely called a kind of ideological platform for the development of Kazakhstan’s society at the present stage and in the long term» [98].

In his programmatic article, the First President of Kazakhstan drew our attention to the fact that the main key areas of national identity modernization in the twenty-first century are competitiveness, pragmatism, preservation of national identity, the cult of knowledge, evolutionary development and openness of consciousness. Therefore, when the modern world is becoming more and more volatile, the modernization of public consciousness acquires special significance and relevance. Today it is not a secret that global world processes form non-standard unexpected challenges, the active use of new information and communication technologies, changes the rhythm and lifestyle, national traditions are complemented by modern elements. Hence, it is quite natural to

understand that the formation of a single Nation, a cohesive society becomes the main condition for the success of Kazakhstan on the way to building a new democratic state.

A great deal of work has been done to date in the process of implementing the «Ruhani Zhangyru» program. Already at the initial stage of its operation, namely, on April 26, 2017, the National Commission for the implementation of the public consciousness modernization program under the First President of the Republic of Kazakhstan was formed. The Government prepared and approved an Action Plan for the implementation of the program of modernizing public awareness, created project management offices, which formed road maps for the implementation of regional plans, organized the work of the National Translation Bureau taking into account international experience, organized field seminars for local authorities [98].

All this has allowed for the first year of the program to achieve concrete results and build clear plans for the future. This was also promoted by a high level of support for the Program, which was caused by the actualization of the problem of consolidating Kazakhstan's society in the context of its new development stage and the presence of responses to this vital challenge in the structure and mechanisms for implementing this project, as well as understanding our population's role in national unity consciousness and strengthening of Kazakhstan identity.

One of the indicators of a sufficiently high level of awareness and support of the main state program documents, in particular, the program article of the Head of State N.A. Nazarbayev «Looking to the Future: Modernization of Public Consciousness» is a basic pilot sociological study which was conducted in collaboration with students of Karaganda State University named after E. Buketov in Central Kazakhstan in 2018.

There were made 3 measurements in the framework of these studies. The results are that the vast majority of the population is well informed about the content of the program article of N. A. Nazarbayev's «View of the future: the modernization of public consciousness» and support its main provisions.

To the question «In what extent are you familiar with the content of this document? » The majority of respondents answered positively - «I know the content of the article well» and «I know partially» - in the amount of 82.5% in the first measurement, 91.1% in the second measurement and 96.6% in the third measurement.

The increase in the level of awareness of respondents is due to well-conducted information work in this direction, the great interest of the population to the content of the document, which is proportionally only growing and is even more actualized since its adoption and publication.

As the results of the study in the age and socio-demographic profile in the second survey show, the level of awareness of the population has increased in almost all categories of the population. However, such groups as, women, age

categories from 19 to 29 years old and from 30 to 49 years old, with secondary specialized and higher education and public servants, remain the most informed. Indicators of the level of awareness of respondents on the content of the program article of N. A. Nazarbayev's «View of the future: the modernization of public consciousness» reflects on the table 7.

Table 7.- Results of answers to the question «To what extent are you familiar with the content of the program article N. A. Nazarbayev's View of the future: the modernization of public consciousness?»

Answerchoice	1	2	3
Know the content of the article	37,8	41,0	44,4
Knowpartly	44,7	50,1	52,2
Difficulttoanswer	18,6	8,1	3,4

In order to study in greater depth, the level of awareness of the most important areas of the Modernization Program, respondents in the study were asked to answer the question «How familiar are you with each of the areas of modernized public consciousness modernization identified in the President's article? » The questionnaire listed 6 directions and, as the survey showed, more than half of the respondents are well informed about them about the directions of the Program for the modernization of public consciousness.

During the three measurements, the results of the survey showed that the interest, awareness and support of the population in all six areas of the program projects is steadily growing, as evidenced by the data in table 8.

Table 8 -The results of the answers to the question « How familiar Are you with each of the areas of modernization of public consciousness identified in the article of the First President? (Sum of positive responses «familiar» and «Know partially»)»

Answerchoice	1	2	3
Competitiveness	82,2	89,4	93,3
Pragmatism	83,1	91,5	91,6
Preservationofnationalidentity	63,2	87,6	90,0
Cultofknowledge	65	84,8	87,7
Evolutionary rather than revolutionary development of Kazakhstan	62,1	85,3	89,0

The opening of the consciousness	53,1	75,4	,0	83
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Despite high indicators it should be noted that it is necessary to continue information, explanatory, promotional work among the population, for the purpose of deeper understanding and successful realization of the tasks of modernization set for society.

In order to study the level of public support for individual areas of the Program for Modernizing Public Consciousness, respondents were asked to answer the question «Please indicate the degree of your support for each project and program? ». As the results of the survey showed, more than half of the respondents fully or partially support all the main 6 directions and projects of the Program of the modernization of public consciousness, the comparative dynamics of the indicators are steadily growing.

The maximum indicators supported in 1 measurement were found in such directions as «100 new faces of Kazakhstan» and «Sacred geography of Kazakhstan» - the sum of positive answers «I support» and «Rather I support» 82.3% and 61.2%, respectively. The minimum indicators of the level of support are in such areas as «TuganZher» and «Modern Kazakh culture in the global world», and «Phased transition of the Kazakh language to the Latin alphabet» the sum of positive answers «I support and» Rather support, respectively 56.6% and 49.1%, for which it is necessary to strengthen the informational support and explanation among the population.

In the 2 and 3 measurements, the support figures increased. Distribution of answers shows that among Kazakhstan's people, the support of the article by Head of State N.A. Nazarbayev «Looking into the Future: Modernizing Public Consciousness» refers to increasing the competitiveness of a nation, its openness to innovations, the culture of education, cultural and educational and historical projects The programs that are the most understandable and easy to understand, value and ideological are close to the population of the region.

The article says that «... it is important to concentrate, change yourself and, through adaptation to changing conditions, take the best of what the new era carries», and also: «Today, not only an individual, but the nation as a whole has a chance of success only developing their competitiveness». On the need to cultivate the values of education, the First President noted the following: «Every Kazakh people should understand that education is the most fundamental success factor in the future. In the system of youth priorities, education should be number one» [94].

The most complex, large-scale Projects of the Program - such as «switching to Latin», «openness of minds», «preserving identity», need additional information, availability of clarification and according to the survey results such work is being done, which is reflected in the growing support of the population in these areas.

In terms of gender, age and socio-demographic profile, the provisions and projects of the Programme are equally well supported by all major categories of the population, regardless of gender, level of education, ethnicity and employment.

Respondents believe that the modernization of thinking is not just a process of changing thinking, but also a factor determining the level of competitiveness of people, first of all, these ideas, as the survey results show, are close to young people. This point of view is often shared by Kazakh-speaking respondents, young people 18-24 years old, students, rural residents.

A more positive perception of the concept of «modernization of public consciousness» among Kazakh-speaking respondents is connected, as the analysis shows, with its presentation through the concept of «Ruhani zhangyru», which has a broader and more exalted meaning of «spiritual revival».

The survey results show that the population of the region is increasingly convinced that the modernization of public awareness is linked to the possibilities for expanding their knowledge of the history and culture of Kazakhstan.

However, for example, the «Phased transition of the Kazakh language to the Latin alphabet» is most highly supported by young people - a group from 18 to 29 years old and an age cohort from 30 to 49 years old, the least - representatives of the older age cohort.

Table9 - Please indicate the degree of your support for each project and program? (The sum of positive answers «Support» and «Rather support»)

Projects / Programs	1	2	3
Phased transition of the Kazakh language to Latin	49,1	54,3	66,2
«New humanitarian knowledge. 100 new textbooks in the Kazakh language»	60,4	74,9	82,4
«TuganZher»	56,6	64,0	87,7
«SacredGeographyofKazakhstan»	61,2	61,4	84,6
«Modern Kazakhstan culture in the global world»	56,6	67,6	68,1
«100 newfacesofKazakhstan»	82,3	83,3	87,6

Level of support by the population of separate provisions of the program of modernization of public consciousness of Kazakhstan as showed results of a research, correlate with assessment by respondents of work on effective implementation of projects.

As showed results of poll, more than a half of respondents highly appreciated efficiency of realization of all main 6 directions and drafts of the Program of modernization of public consciousness.

In the first measurement, the maximum indicators for evaluating the effectiveness of work were found in areas such as «100 new faces of

Kazakhstan» and Sacred Geography of Kazakhstan «- the sum of positive answers» Effectively «and» Rather effective «, respectively, 84.9% and 67.6%. The minimum indicators for evaluating the effectiveness of work are in such areas as «New humanitarian knowledge. 100 new textbooks in the Kazakh language «, as well as» Phased transition of the Kazakh language to the Latin alphabet «sum of positive answers» Effectively «and» Rather effective «, respectively, 59.4% and 49.8%, for which you must constantly maintain a high rate of information support and explanations among the population.

In 2 and 3 measurements of the effectiveness evaluation increased, especially in relation to the implementation of information, educational, historical projects - traditionally highly supported by the population.

The practical implementation of the Project «100 new faces of Kazakhstan» - as the most effective and affordable form of popularization of the strategy of success for modern Kazakhstan – in 3 measures the amount of a positive assessment of 91.6% - was especially appreciated in public opinion.

Critical assessments of the effectiveness of the implementation of individual projects within the framework of the modernization of public consciousness are most likely related to the lack of objective and complete information for some part of the population. This is evidenced by the data in table 10.

Table10 - How would you assess the effectiveness of the implementation of individual projects in the framework of the modernization of public consciousness? (Amount «Effectively» and «Rather Effectively»)

Projects / Programs	1	2	3
Phased transition of the Kazakh language to Latin	49,8	54,3	57,6
«New humanitarian knowledge. 100 new textbooks in the Kazakh language «	59,4	74,9	76,9
«TuganZher»	60,7	64,0	67,2
«SacredGeographyofKazakhstan»	67,6	68,9	70,4
«Modern Kazakhstan culture in the global world»	61,8	67,6	69,2
«100 newfacesofKazakhstan»	84,9	88,4	91,6

In order to obtain an opinion from the public opinion on the work of certain state bodies and civil society institutions on the implementation of key provisions and projects of Ruhani zhangyru, respondents were offered a list of 9 representatives of the public sector and civil society. As shown by the survey results, over the course of three measurements, indicators for evaluating the performance of all structures without exception from the region's population are growing.

The respondents who are most highly interviewed are the respondents who continue to evaluate the activities of the Central Government, Akimats and Maslikhats, and the Assembly of the People of Kazakhstan.

The smallest indicators of the growth of the effectiveness evaluation, from the point of view of the respondents, are still, compared to other structures, NGOs and youth organizations who can be recommended to step up activities in this direction with mandatory informational support in the media and social networks. These data are reflected in table 11.

Table 11 - How do you assess the work of state bodies and the civil sector in the implementation of the main projects «Ruhanizhangyru»? (The sum of positive answers «Effectively» and «Rather effective»)

Representatives of the public sector and civil society	1	2	3
Deputies of Parliament	63,8	68,4	71,9
Central government agencies	78,8	78,9	85,3
Assembly of the People of Kazakhstan	67,9	74,0	79,2
Akimats and Maslikhats	69,4	76,1	79,8
Political parties	49,3	65,5	71,0
NGO	53,0	57,7	59,6
Youth organizations	55,6	38,0	40,1
Educational institutions (schools, universities and others)	59,9	71,7	73,0
Mass media	56,4	65,1	65,9

To study the level of effectiveness of information support for media activities for the implementation of the main provisions of the Program, «Ruhani zhangyru» respondents were asked to rate to what extent is this work. Respondents appreciate the information support of all projects and directions, there is a tendency to increase positive indicators.

Thus, in 1 measurement, the respondents rated the quality of information support of such areas as «100 new faces of Kazakhstan» and «Tugan Zher» - respectively, the sum of positive answers «Enough» and «Rather enough», respectively, 55.4% and 55.1%.

In 2, the highest positive estimates were measured in relation to the directions of «Sacred geography» and «Tugan Zher».

In 3, such directions as «New humanitarian knowledge. 100 textbooks in the Kazakh language «and» Modern Kazakhstan culture in the global world. « However, the growth dynamics of performance evaluation does not exclude the possibility of great potential for enhancing the work of the media in this direction. This is shown in Table 12.

Table 12 - In your opinion, is the information provided to «Ruhani Zhangyru» sufficiently carried out in the mass media?

(The sum of positive answers «Enough» and «Rather Enough»)

Projects / Programs	1	2	3
The transition of the Kazakh language to Latin	46,6	53,3	57,9
«New humanitarian knowledge. 100 textbooks in the Kazakh language «	39	54,0	61,8
«Tugan Zher»	55,1	56,7	51,6
«Sacred Geography of Kazakhstan»	55	63,4	59,6
«Modern Kazakhstan culture in the global world»	48,2	48,5	64,7
«100 new faces of Kazakhstan»	55,4	56,0	60,3

As can be seen from the results of the study, the increase in awareness and level of support by the population of the program article of the Head of state N. A. Nazarbayev's «View of the future: modernization of public consciousness» indicates the intensification of the processes of formation of common beliefs of citizens about the country, the need for unity, harmony and integration of our society in order to preserve on the one hand ethnic identity, and on the other hand - strengthening of the Kazakh identity on the principles of equality, justice, protection of human rights and common citizenship. As shown by the results of previous studies by the authors of this monograph, these trends are equally pronounced in all groups of the population, but especially in young people [99, p. 67].

However, in the conditions of increasing external and internal challenges, intensification of globalization and international competition, as rightly noted by the Head of our state, for modern Kazakhstan it is necessary not only to develop steadily, but also to constantly modernize. Modernization is a complex and heterogeneous process. Practice shows that innovative changes in society are not always perceived positively and with understanding. This is most the case among conservative people and representatives of the middle and older generations. This is evidenced by our research, which shows that the greatest fluctuations in the level of support of the population of the program document are noted in the question of the need and pace of the transition of the Kazakh language to the Latin alphabet. This is due to the fact that representatives of the middle and older generations, as well as representatives of other ethnic groups may experience psychological discomfort. In this context, in the context of modernization, it becomes most important to preserve and reproduce the harmony and unity of all social groups in society, as this ensures the irreversibility and success of the reforms.

Conclusion

In general, it should be noted that in the 1990–2018s fundamental changes took place in Kazakhstan, in the social and economic structure of society, which led to the restructuring of all aspects of the population's life, changes in traditional value orientations, and the emergence of new ones in their contradictory state and functioning. Their analysis is not only a scientific, but also a practical task, as value attitudes are the determining factors of the daily life of Kazakhstan people.

The main purpose of this scientific study was the study and analysis of value orientations of the citizens of Kazakhstan through the study of their opinions. The main survey method was a mass survey, the sample of which was representative of the region and type of settlement of which included Kazakhs aged 18 years and older.

As part of the study, a wide range of issues relating to the value orientations of the population was studied. Based on the opinions of the part of the Kazakhs who took part in the survey, several trends can be identified.

An analysis of the literature has shown that in the post-Soviet space in the years following the collapse of the Soviet Union, there is a situation that can be described as a «crisis of happiness». Scientists say that in the post-Soviet space, including Kazakhstan, the value system is shifted towards basic values, i.e. survival values, while in many other societies there is a clear growth trend of intangible values or values of self-expression. In other words, the population in the former Soviet republics is largely concerned with issues of survival, because the values of self-expression are not dominant. At the same time, it should be noted that in comparison with other countries of the Central Asian region, according to the sixth wave of the WVS, the values of self-expression are more typical for the people of Kazakhstan.

As our research shows, the model of ethnic enclaves and other types of separateness for modern Kazakhstan's people is unacceptable as part of our work. In accordance with the opinion of the majority of our citizens, the Kazakhstan-2050 Strategy put forward by the First President of Kazakhstan is aimed at the unity of society with the consolidating role of the Kazakhs. It is thanks to a well-thought-out foreign and domestic policy of the leadership of our country to ensure national unity and strengthen Kazakhstan's identity on its basis is a matter not only of the indigenous nation, but of all citizens of Kazakhstan. This is one of the main factors in the formation of a civic nation, the unity of the people and national identity.

In the conclusion of our work, it should be noted that the results of studies of the above-mentioned problematic allow the authors to draw the following conclusions:

1. The process of democratization designates such priority directions of development of society as interethnic tolerance, the formation of national identity, social harmony and unity of the people, which leads to the dynamism of the functioning of all spheres of life. This is a clear sign of a multi-ethnic and multi-religious society, the formation of which has noticeably increased today under the influence of globalization and political transformations.

2. National-state construction is based on national-state identity and depoliticization of ethnicity. For Kazakhstan, the peculiarity of the formation of the «nation – state» is compliance with historical traditions, taking into account the mentality of the people, the unitary structure. Only an intellectual nation can meet global challenges, be competitive. The conceptual formula «We are the people of Kazakhstan» on the political, legal and social level laid down the principle of commonality of all citizens of the country regardless of ethnicity.

3. The strategic goal of the policy of interethnic tolerance and social harmony in the context of ethno-national politics is the natural integration of citizens into a qualitatively new community - the people of Kazakhstan, based on the principle of «Unity in diversity».

4. For the implementation of joint activities of the state and civil society, it is necessary to create conditions where the main regulator in the system of interethnic relations is civil society.

5. In Kazakhstan, thanks to the political will of the First President N.A. Nazarbayev, such a model of social structure was created, in which the basic principles of the ethno-national policy of the state effectively contribute to the national unity, tolerance and responsibility of ethnic groups - Kazakhstan citizens, highlighting the consolidating role of Kazakhs and Kazakh language. At the same time, the creation of conditions for the development of identity, culture and languages of all ethnic groups inhabiting Kazakhstan is becoming the norm of state and public interests.

6. The doctrine of national unity of Kazakhstan clearly defines the spiritual coordinates of the development and architecture of the next decade, contributes to a deep and comprehensive understanding of the fundamental foundations of Kazakhstan society.

7. In the transitional period of development of the state, the concept of consolidation of society was proclaimed as a national idea. At the present stage of political modernization, the strengthening of independence is being advanced as a national idea through the preservation of social harmony, interethnic tolerance and national unity.

8. The development of national standards in the sphere of interethnic relations establishes an important imperative at the legislative level and in the public consciousness of citizens, ensuring the principle of equality and freedom of all citizens without division into «national minorities».

9. The forecast scenarios and strategic priorities of the National Unity of Kazakhstan in public administration are determined in accordance with the role

and place of public initiatives in the implementation of the already existing political and legal framework ensuring the preservation of national unity, the development of the spiritual and moral foundations of ethnic communities, the formation of a national identity model and, ultimately strengthening independence.

10. For the successful modernization breakthrough of the country and the nation in the conditions of the civilizational challenges of the 21st century, the ideological and spiritual component of the reforms is not the last. Therefore, it is not by chance that, in the five institutional reforms proposed by the First President of Kazakhstan and the Plan of the Nation, «100 concrete steps for further state-building», the issues of strengthening Kazakhstan's identity and such national value as the unity of the people take on a special meaning.

11. To strengthen unity and harmony in society, active work with the younger generation is required. Work is needed to further clarify the concepts of «Kazakhstan nation». It is recommended to conduct tolerance lessons in school and higher education institutions, possibly in the format of cultural festivals, with the involvement of students. Formation of patriotism and tolerance, in particular ethnic, should be one of the priority tasks of educational work with students, which is solved both in the process of training sessions and in extracurricular activities organized by the department of educational activities, curators, teachers. In general, the education of patriotism and love of country should not go to the detriment of the education of tolerance towards other nations.

12. In order to ensure the consolidation of the values of the national patriotic idea «Mangilik El» in the public consciousness and the strengthening on its basis of the national identity of the people of Kazakhstan, it is recommended to carry out the following set of measures:

- Media coverage of youth initiatives, actions, popularization of civic activism and examples of youth participation in social, informational, scientific and educational projects aimed at strengthening Kazakhstan's identity and unity and shaping the Nation of a unified future.

- Organization of events to clarify the main provisions and ideas of the Concept of strengthening and developing Kazakhstan's identity and unity in educational organizations, the creation of information and awareness groups in educational institutions.

- Wider informing the population about the work of the Assembly of the People of Kazakhstan and ethnocultural centers.

- Participation of young people in practical work and special projects to promote the history of labor success of Kazakhstan with the aim of strengthening the value of work in the minds of young people.

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APPLICATIONS

Application 1

ON APPROVAL OF THE CONCEPT OF STRENGTHENING AND DEVELOPING KAZAKH IDENTITY AND UNITY ¹

On approval of the concept of strengthening and development of Kazakhstan's identity and unity:

I HEREBY RESOLVE

1. Approve the enclosed Concept of strengthening and development of Kazakhstan's identity and unity.
2. This Decree enters into force on the date of its signing.

First President of the Republic of Kazakhstan N. Nazarbayev
Akorda, Astana, December 28, 2015 No. 147

APPROVED

First President's decree Republic of Kazakhstan
from 28 December 2015 No. 147

CONCEPT

of strengthening and development of Kazakhstan's identity and unity

Astana, 2015

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1. Passport

Name: Concept of strengthening and development of Kazakhstan's identity and unity.

Main developer: Ministry of culture and sports of the Republic of Kazakhstan.

Ministry of Education and Science of the Republic of Kazakhstan, the Assembly of people of Kazakhstan (more – National Academy of Sciences of

¹<https://assembly.kz/en/approval-concept-strengthening-and-developing-kazakh-identity-and-unity>

the Republic of Kazakhstan, Commission on human rights under the President of the Republic of Kazakhstan, Commissioner for human rights in the Republic of Kazakhstan, National Commission on women and family and demographic policy under the President of the Republic of Kazakhstan, Kazakhstan Institute of Strategic Studies under the President of the Republic of Kazakhstan, Association of sociologists of Kazakhstan, Congress of political scientists of Kazakhstan, Association of legal entities «Civil Alliance of Kazakhstan», National movement «Kazakhstan - 2050», Public Association «Club of chief editors of Kazakhstan», «Union of writers of Kazakhstan» and other creative unions were involved in the development.

Main performers: APK, Central state and local executive bodies of the Republic of Kazakhstan, Republican state institution «Kogamdyk kelisim» under the President of the Republic of Kazakhstan, Association of UNESCO and APK chairs on the basis of universities, civil society institutions (by agreement).

Implementation period: 2015 - 2025.

2. Introduction

The need to develop the Concept of strengthening and development of Kazakhstan's identity and unity (hereinafter – the Concept) is due to the objectives of «Kazakhstan - 2050» Strategy: a new political course of the established state», as well as the fourth direction «Identity and unity» of the national Plan of the First President of the Republic of Kazakhstan Nursultan Nazarbayev «100 concrete steps: a modern state for everyone» to form a nation of a common future.

The concept is based on the Constitution of the Republic of Kazakhstan, the laws of the Republic of Kazakhstan «On the Assembly of people of Kazakhstan», «On education», «On languages», «On culture», the Concept of formation of the state identity of the Republic of Kazakhstan, Doctrine of national unity of Kazakhstan, the concept of development of APK.

The concept is based on the following main principles:

1. *basic vector* – patriotic national idea «Mangilik El» put forward by the First President of the country N. Nazarbayev;

2. *consolidating values of the national patriotic idea* «Mangilik El – civil equality, diligence, honesty, the cult of learning and education, secular country;

3. *foundation of Kazakhstan's identity and unity-national values based on cultural, ethnic, linguistic and religious diversity;*

4. *Kazakhstan's identity and unity* is a continuous generational process. It is based on the fact that every citizen, regardless of ethnic origin, connects fate and future with Kazakhstan. One the past, a collaborative present and a shared responsibility for the future society as one: «We have one country, one Motherland — the Independent Kazakhstan». Awareness of this choice is the main unifying principle.

Suggestions of state bodies and non-governmental organizations, clerisy were taken into account at development of Concept. The concept was discussed in all regions of Kazakhstan.

The concept serves as the basis for the adoption of a system of legal, socio-economic, political, administrative measures aimed at strengthening and development of Kazakhstan's identity and unity.

Secretariat of APK presents an annual report to the Head of state on the work of the Central state and local Executive bodies on the implementation of this Concept, as well as the national Patriotic idea «Mangilik El».

3. Situation analysis

Kazakhstan was established as an independent and democratic state. The country has created all the necessary political, legal, socio-economic, cultural and moral foundations of Kazakhstan's identity and unity.

First, since independence, the First President – Leader of the Nation N. Nazarbayev consistently pursues a policy of state-building.

The law of the Republic of Kazakhstan dated December 16, 1991 «On state independence of the Republic of Kazakhstan» became the fundamental document that determined the nature of new independent Kazakhstan, values and priorities of the country's development.

On June 4, 1992 the state symbols of the Republic of Kazakhstan – Flag, Emblem and Anthem were approved.

The Constitution of the Republic of Kazakhstan of 30 August 1995 guaranteed the equality of the rights of all citizens irrespective of race, ethnic, religious and social affiliation.

The Constitution enshrined the civil principle of building Kazakhstan's identity and unity of the people on the basis of recognition of ethnic, linguistic, cultural and religious diversity.

The Constitution approved the concepts of social harmony, political stability and patriotism of Kazakhstan.

Astana, the new capital of Kazakhstan, has become a landmark symbol of the formation of Kazakhstan's identity and unity.

Secondly, today Kazakhstan has successfully implemented a unique model of public consent and national unity. Its author and architect is First President N. Nazarbayev.

APK Institute successfully works for consolidation of multi-ethnic and multi-confessional society.

APK plays a key role in strengthening Kazakhstan's identity and unity, it is a constitutional body that ensures stability and harmony in society.

Since 2007, APK delegates its representatives to the Mazhilis of the Parliament of the Republic of Kazakhstan.

The status of the APK is fixed by the Law of the Republic of Kazakhstan of October 20, 2008 «On the Assembly of people of Kazakhstan».

A system of support and development of culture, language and traditions of all ethnicities living in Kazakhstan has been built.

In all regions, there are more than 900 ethnic and cultural associations, 192 ethnic and educational complexes and friendship houses.

Scientific and Expert Council of the APK and the scientific expert groups in the regions, councils of public consent of the APK, Mothers' Council, Mediation Center of APK, Journalists Club of APK, APK department, APK Entrepreneurs Association are making a significant contribution to the strengthening and development of Kazakh identity and unity.

Republican state institution «Kogamdyk kelisim» under the First President of the Republic of Kazakhstan was established to ensure activity of APK.

Similar structures have been created at the offices of Mayor of regions, Almaty and Astana.

Anchoring principles of unity and consent are formulated as «Unity in diversity», «One country — one destiny».

Third, there is a balanced state language policy.

Head of state N. Nazarbayev repeatedly noted that it is necessary to make all efforts for further development of Kazakh language, which is the main factor in the unification of all Kazakhs. At the same time, it is necessary to create favorable conditions for representatives of all ethnicities living in the country to be able to speak freely, to study in their native language, to develop it.

State programs of functioning and development of languages, education and science till 2020 are implemented.

Head of state N. Nazarbayev in the State of the Nation Address from 2007 «New Kazakhstan in the new world» marked the development of trilingual education in Kazakh, Russian and English as the key to the consolidation of society, the growth of its competitiveness.

Fourthly, the principles of the society of Universal Labor as a benchmark of social modernization of Kazakhstan's society are developed.

In the Program article of the First President of the Republic of Kazakhstan N. Nazarbayev «Social modernization of Kazakhstan: 20 steps to the society of Universal Labor» from 2012, labor in the conditions of global competition is designated as the main factor in achieving social well-being, ensuring the formation of the middle class as a guarantor of stability.

In the Address of the Head of State dated November 11, 2014 «Nurly Zhol — way to the future» the priorities of further development of the economy and social sphere, aimed at improving the quality and productivity of labor are specified.

Fifth, «Kazakhstan-2050» Strategy defines the principles of new Kazakhstan patriotism, which is marked by an important condition for the country's entry into the number of 30 developed countries.

Foundation of the new Kazakhstan patriotism is the equality of all citizens and their common responsibility for the successful development of Kazakhstan.

Sixth, in the State of the Nation Address of the First President of the Republic of Kazakhstan Nursultan Nazarbayev national patriotic idea «Mangilik El» was put forward to the people of Kazakhstan in 2014 «Kazakhstan's way – 2050: common goal, common interests, common future».

National Patriotic idea «Mangilik El» is a system of values that form Kazakhstan's identity and unity, social consent.

First. Independence of Kazakhstan and Astana.

Second. National unity, peace and consent in our society. Civil equality is the foundation of a successful and sustainable state.

Third. Secular society and high spirituality.

Fourth. Economic growth based on industrialization and innovation.

Fifth. A society of Universal Labor, where the values of hard work, honesty, the cult of learning and education are the Foundation of well-being.

Sixth. Common history, culture and language.

Seventh. National security and active participation of our country in solving global and regional problems.

Today, Kazakhstan has entered a qualitatively new stage of development and strengthening of Kazakhstan's identity and unity.

The transition to a new stage of state building is determined by five institutional reforms put forward by First President Nazarbayev N. A.

The goal of the new stage is to form a nation of a common future.

Modern trends in the development of the global economy and world politics give rise to new challenges and risks.

One of the key directions of the state policy in these conditions is the consolidation of the nation, which can be most effectively implemented on a civil basis.

First President of the Republic of Kazakhstan N. Nazarbayev laid the main directions for the formation of the nation:

1) basic core - Kazakhstan's identity on the principle of citizenship and national Patriotic idea «Mangilik El»;

2) affirmation of national values of the rule of law;

3) strengthening interfaith harmony;

4) middle class-the basis for the formation of Kazakhstan's identity and unity;

5) formation of effective social elevators for all citizens of Kazakhstan without any differences and restrictions;

6) development of language trinity: Kazakh, Russian and English.

Kazakhstan's identity is based on a system of equal opportunities for personal and professional growth, guarantees of security for themselves and their children, quality of life, stability.

The formation of the nation of the common future is based on the effective implementation of all five institutional reforms of the National Plan «100 concrete steps: a modern state for everyone» and includes:

1.formation of professional state apparatus (meritocracy, transparent social lifts, high-quality public services for citizens);

2.rule of law (fair justice, equal rights, professional and transparent police, «zero tolerance» for offences);

3.industrialization and economic growth (strengthening the middle class, expanding opportunities for small and medium-sized businesses, new jobs, a favorable business climate);

4.transparent and accountable state (accountability of the state apparatus to society, local self-government, public councils, open decision-making, civic participation).

In general, the development and strengthening of Kazakhstan's identity and unity is due to the logic of the new stage of state construction and is based on the model of peace and consent of N. Nazarbayev.

4. World practice in the sphere of formation civil identity and unity

World practice shows the diverse experience of identity and unity formation.

The study of international experience, in particular, the countries of the Organization for economic cooperation and development (hereinafter — OECD), shows that in the modern world there are no uniform standards in the field of strengthening and development of identity and unity.

Reference points are international documents: the United Nations universal Declaration of human rights (hereinafter – UN) (1948), the UN Convention on the elimination of all forms of racial discrimination (1965), UN international covenants on civil and political rights, on economic, social and cultural rights (1966), UN Declaration on the rights of persons belonging to national or ethnic, religious and linguistic minorities (1992), recommendations of the Organization for security and cooperation in Europe and the Council of Europe.

Kazakhstan has ratified more than 180 international documents in the field of socio-cultural and humanitarian development.

General basic directions of ethnic policy of OECD countries, which are implemented in Kazakhstan:

1.prohibition of discrimination and full equality before the law;

2.strengthening the spirit of cultural diversity, especially through education, as well as the inadmissibility of the identification of terrorism and extremism with any religion, culture, ethnic group;

3.ensuring the right of ethnic groups to enjoy their culture, to profess their religion, to use their native language, and the inadmissibility of forced assimilation;

4.participation of all ethnic groups in public affairs;

5.ensuring access of ethnic groups to television and radio broadcasting, support of print media in ethnic languages.

In OECD countries, public policy in the field of identity and unity is based on specific factors – meritocracy, transparent work of the professional state apparatus, the rule of law, efficient economy, state accountability, quality of life.

In Kazakhstan, this work is provided by the National Plan «100 concrete steps: a modern state for everyone».

The following experience of OECD countries will be implemented in realization of the Concept:

1.in the field of development of non-governmental organizations — hereinafter-NGOs) - public discussion of projects, programs; the use of Internet technologies for the development of public monitoring; grant support to NGOs; development of charity;

2.in the field of education – the introduction of a three-component language learning framework; the implementation of effective educational technologies in the field of education and training;

3.in the area of improving youth policy — the modernization of the work of youth councils and youth resource centers on the experience of OECD member countries; introduction of international experience on the development of the annual National report «Youth of Kazakhstan»;

4.in the field of sports-the formation of modern scientific potential of the industry; further development of cooperation between Kazakhstan and international sports organizations; improvement of methods of work with children and youth; training and development of sports reserve; introduction of new specialties in the standards of higher education.

In addition, the OECD experience will be implemented in such projects as: modernization of cultural policy, media sphere, interaction with organizations of compatriots living abroad, as well as museums; creation of films and TV projects; formation and promotion of national and regional brands at home and abroad; formation of a healthy nation; international experience in the study of consolidating values.

5. Purpose and objectives of the Concept

The purpose of the Concept is to strengthen and develop Kazakhstan's identity and unity based on the principle of citizenship and values of the national Patriotic idea «Mangilik El».

Objectives of the Concept:

1.creation of a unified system of government bodies at all levels and institutions of civil society for the strengthening and development of Kazakh identity and unity on the principle of citizenship, the new Kazakhstan patriotism on the basis of the values of national Patriotic ideas of «Mangilik El»;

2.formation of the generation «Mangilik El», United around the strategic goals of the country's development, educated on the principles of Kazakhstan's identity and unity, the new Kazakhstan patriotism;

3.formation of a society of labor and professionals, which cultivates values such as family, friendship, unity, as well as hard work, honesty, learning and education, trilingualism;

4.implementation by the Central state and local Executive bodies of state programs and projects aimed at strengthening the historical memory and spiritual and cultural heritage of the people, as well as measures to develop the secular nature of the state, based on the principles of spiritual unity of Kazakhstan society;

5.creation of a mechanism for monitoring, reporting and control of the activities of the Central state and local Executive bodies to implement the activities of the Concept, as well as the priorities of the formation of the nation of the common future.

The system of strengthening Kazakhstan's identity and unity is built on the basis of cooperation between the state, civil society institutions and citizens in the following areas:

- 1.science and education;
- 2.culture, literature, arts, sports, tourism;
- 3.mass media;
- 4.NGOs, political parties;
- 5.business and social entrepreneurship;
- 6.public service.

All work on strengthening and development of Kazakhstan's identity and unity will be built under the auspices of the APK and around the national Patriotic idea «Mangilik El» in the following vectors.

First. Identity on the principle of citizenship.

Second. Promotion of the national Patriotic idea «Mangilik El» - a system of values that reflect the experience of the nation for the years of independence.

Third. Trinity of languages.

Fourth. Building «Mangilik El» generation.

Implementation of the Concept is based on the principles of consistency, vertical and horizontal relationship of social institutions, government, non-governmental sector, business structures and citizens of the country.

6. Mechanisms for implementation of the Concept

To achieve the goals and objectives of the Concept will be implemented in the following areas.

1. National Patriotic idea «Mangilik El».

It will ensure the consolidation of the values of the national Patriotic idea «Mangilik El» in the public consciousness and culture, public administration, education and upbringing.

2. National project «Big country – big family».

Implementation of a complex of social, information, scientific and educational projects aimed at strengthening Kazakhstan's identity and unity and the formation of the Nation's common future.

Among the priority projects: children and youth cultural and educational project «Generation +»; creation of a national calendar of holidays; modernization of the system of use of state symbols; further dissemination of the successful experience of individual regions in the formation of cultural and tourist clusters and ethnic villages; development of charity and mediation under the auspices of APK, as well as the public consent councils of the APK as institutions of public control; new Concept of the development of APK.

The result of the project will be a new vector of development of the APK, which will be the coordinator of charitable activities and mechanisms of public control and mediation.

3. National project «Menin Elim».

It is planned to modernize the Concept of cultural policy of the Republic of Kazakhstan, including in the field of literature, theater, music, choreography, performing and circus arts. Development and implementation of the Concept of development of physical culture and sports until 2025.

Priority attention will be paid to strengthening family relations, moral, ethical and spiritual and moral values on the basis of the national Patriotic idea «Mangilik El».

It is planned to introduce a new format of work with the world Association of Kazakhs.

The national plan for the development of NGOs in the Republic of Kazakhstan will improve the efficiency of interaction between the state and NGOs in the framework of social modernization of society.

The formation and promotion of national and regional brands will contribute to the growth of recognition and popularity of Kazakhstan in the world.

The large-scale Internet project «encyclopedia of Kazakhstan» will become a country guide and a platform for virtual communication.

Modernization of the formats of the leading Kazakhstan museums will make them the centers of social events of the society.

4. National project to promote the idea of universal labor society.

Work in conditions of global competition is the main factor in achieving social well-being.

Special projects will be implemented to promote the success stories of Kazakhstan's people and increase the prestige of the person working.

5. National project «Nurly bolashak».

The main goal of the project is successful socialization of young people and improvement of patriotic education at the new stage of state-building in the framework of the second stage of the Concept of state youth policy until 2020.

The introduction of the values of the national patriotic idea «Mangilik El» in the curriculum will educate the younger generation in the spirit of the new Kazakhstan patriotism.

In order to introduce trilingual education, a special Road map will be implemented, state programs for the development and functioning of languages and the development of education and science until 2020 will be modernized, and an information Plan of events for the promotion of trilingual education will be implemented. National center for the study of Kazakh values will be established.

6. National information project to promote the Nation's common future.

New conceptual approaches to the modernization and further development of the domestic media will be introduced, the information campaign «Nation of the common future» and the media plan «100 steps to the future» will be implemented.

Implementation of all areas of the National Plan «100 concrete steps: a modern state for everyone», a website «100kadam.kz» operates for media support.

As part of the special comprehensive plan «Mangilik El», it is planned to create films, TV series and programs about the history and historical figures, Kazakh culture and modern life of the country.

Stages of implementation of the Concept.

1.2015 - 2020:

- 1.improvement of legislation on APK;
- 2.further development of the system of public consent councils in the country;
- 3.formation of a system of mediation of the ANC and ANC charity;
- 4.formation of public control system;
- 5.modernization of legislation and introduction of new forms of state support for NGOs (grants and awards).

2.2021 - 2025:

- 1.completion of the transition of the education system to trilingualism;
- 2.increasing the participation of NGOs in local government;
- 3.improving the formation of the system of public control in the country;
- 4.affirmation of the values of «Mangilik El» as the basis of society's culture;
- 5.creation of conditions for strengthening of new Kazakhstan patriotism;
- 6.development and strengthening of mechanisms and infrastructure of the sphere of identity and socialization of the younger generation.

7. Expected result

Effective implementation of the Concept will foster the systemic development of the concept of the unified Nation of the future will ensure the successful promotion model of Nursultan Nazarbayev and approval of its permanence.

First. New attitudes and basic concepts of the Nation of the common future will be formed in the public consciousness:

1. nation of universal culture and progress;

2. intellectual nation;
3. nation of labor and professionals;
4. innovative nation;
5. healthy lifestyle nation.

Second. It will ensure the achievement of practical results in the strengthening and development of Kazakhstan's identity and unity on the principle of citizenship.

In the field of improving the work of state bodies and APK:

1. development of new functional areas of APK as a coordinator of the work of state bodies of all levels and institutions of civil society in the field of strengthening and development of Kazakhstan's identity and unity, coordination of charity, development of mediation and public control;

2. creation of a mechanism of interdepartmental coordination and interaction of state bodies at all levels and civil society institutions to implement the activities of the «Identity and unity» direction of the national Plan «100 concrete steps: a modern state for everyone»;

3. introduction of a new mechanism for monitoring, reporting and control of the activities of the Central state and local Executive bodies in the field of strengthening and development of Kazakhstan's identity and unity, social harmony;

4. modernization of the system of Central state and local Executive bodies, civil society to strengthen Kazakhstan's identity and unity on the principle of citizenship and values of the national Patriotic idea «Mangilik El» as the basis of the Nation's common future;

5. formation of a new infrastructure of institutions to strengthen social harmony and unity of the people.

In the field of culture, education, youth, family demographic and gender policy:

1. promotion of basic concepts and approaches to the formation of a new Kazakhstan patriotism as the basis of the Nation's common future;

2. modernization of infrastructure and conditions for the development of trilingualism, as the main condition for improving the competitiveness of the nation;

3. modernization of work in the field of education and youth policy on the principles of new Kazakhstan patriotism, Kazakhstan's identity and unity;

4. modernization of family-demographic and gender policy, its value basis to strengthen the institution of family, values of motherhood and childhood;

5. new strategic approaches to the development of culture, tourism and sports as segments of the economy and social employment;

6. popularization of mass physical culture and sports, healthy lifestyle, development of national and Olympic sports and growth of sports achievements of the country in the international arena.

The main result of the implementation of the Concept will be the further strengthening of social harmony, Kazakhstan's identity and unity, the formation of the Nation of a common future for the successful entry of Kazakhstan into the 30 most developed countries of the world.

Source/<https://assembly.kz/en/approval-concept-strengthening-and-developing-kazakh-identity-and-unity>

Репозиторий Қарғу

Application 2

SOCIOLOGICAL RESEARCH QUESTIONNAIRE

question1. Who do you consider yourself first?

1. CitizenofKazakhstan,
2. Resident of my district, city, village
3. Residentof my area
4. A representative of my nationality
5. Representativeofmygender
6. A citizen of the world
7. Representative of my religious confession
8. Other
9. Difficult to answer

question2. «What do You consider as your Homeland? »

1. Republic of Kazakhstan
2. USSR
3. The area where I live
4. Russia
5. My historical homeland
6. I don't have a homeland
7. Other
8. Difficult to answer
9. Total

question 3. «How proud Are you to be a Kazakhstan's citizen? »

1. Veryproud
2. Ratherproud
3. Notsoproud
4. Absolutelynotproud
5. I am not a citizen of Kazakhstan
6. Difficult to answer

question 4. «What is the first thing you are proud of for your country? »

1. Civilpeaceandharmony
2. 2. Harmonyininterethnicrelations
3. Hospitality of the people
4. 9th largest territory of the world
5. Naturalwealth
6. Respectfortraditions

7. New capital-Astana
8. Spiritual and cultural values of Kazakhstan
9. Achievements in sport and culture
10.Highlyqualifiedpersonnel
11.Traditions and customs of the people of Kazakhstan
12.The situation on the world stage
13.Economicdevelopment
14.InterfaithTolerance
15.Kazakhstanpeacekeepinginitiatives
16.Politicalsystem
17.Development of culture and art
18.Internationalevents
19.The development of technology and science
20.Commitmenttoinnovation
21.Other
22.Difficulttoanswer

question5. «With whom do you feel a sense of community? »

1. With people of my nationality
2. With all Kazakhstan's people, regardless of nationality
3. Difficulttoanswer

question6. «Which of the definitions of the nation in Kazakhstan do you agree with? »

1. In Kazakhstan, there is only one nation - the Kazakhs, while the rest are diasporas
2. The nation in Kazakhstan is made up of Kazakhs and Russians, while the rest belong to national minorities.
3. All nationalities taken together constitute a single Kazakhstan nation.
4. Other
5. Difficulttoanswer

question7. «What ideas, in Your opinion, can be the basis for the unification of all citizens of the country? »

1. The most important thing is the security of the state
2. Friendship and harmony to our home - Kazakhstan
3. Social justice for all
4. The strength of Kazakhstan is in the well-being of each family
5. Love for the Motherland-above all
6. The law must be above all and before it all
7. The nation must become competitive in the world
8. The revival of the spirit of the Kazakhs

9. Industrial development of Kazakhstan-the main priority
10. Religion is the basis of morality and social life
11. Other
12. Difficult to answer

question8 «Do you agree with the following statements? »

1. First President Nursultan Nazarbayev is the main guarantor of interethnic peace and harmony
2. Kazakh language unites the peoples of Kazakhstan
3. The Assembly of people of Kazakhstan plays an important role in ensuring interethnic peace and harmony
4. The program of the Trinity of languages (Kazakh, Russian, English) will help to strengthen the unity of the peoples of Kazakhstan
5. The Eurasian economic Union is a form of revival of the USSR
6. The transition of the Kazakh language to the Latin alphabet will strengthen the unity of the peoples of Kazakhstan

question9. «What are the relations between people of different nationalities in the place where You live all the time? ».

1. Friendly, based on mutual respect
2. Peaceful, calm
3. Indifferent, every man for himself and no one cares about other nationalities
4. Mistrust, suspicion
5. Hostile, aggressive, conflict
6. Other
7. Difficult to answer

question10. «Do you think that other nationalities in Kazakhstan live better than Your nationality? »

1. Yes
2. Rather Yes
3. Probably not
4. No
5. Difficult to answer

question11. «If You had the opportunity to choose, who would you rather have as your neighbor? »

People of my nationality
Nationality does not matter
Difficult to answer

question12.

«Would you like someone from your family to become related (married) to representatives of another ethnic group (nationality)?»

1. Yes
2. Rather Yes
3. Probably not
4. No
5. I don't care.
6. Difficult to answer

question13 «How much do you agree with the following opinion: it is important for me to follow the folk traditions and customs adopted in our family?»

1. Complete agreement
2. I tend to agree
3. Rather disagree
4. Absolutely disagree
5. Difficult to answer
6. Complete agreement

SOCIO-DEMOGRAPHIC BLOCK

31. Your place of residence	36. Employment sphere
32. Your nationality	1. Worker
1. Kazakh	2. Agricultural worker
2. Russian	3. The worker of sphere of education and culture
3. Another	4. Medical worker.
33. Are you a member of any ethno-cultural centre?	5. State employee
1. Yes	6. Office worker
2. No	7. Head
34. Your age	8. Engineer
1. 18-29	9. Student
2. 30-49	10. Entrepreneur
3. 50-60	11. Seller
35. Your education	12. Service worker
1. Unfinished secondary education	13. Unemployed
2. Secondary education	14. Self-employed
3. Secondary or incomplete higher	15. Another
4. Highest	

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MONOGRAPH

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