ОҚЫТУШЫЛАРҒА КӨМЕК
В ПОМОЩЬ ПРЕПОДАВАТЕЛЮ
FOR THE AID TO THE TEACHER

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ROLE OF THE "RUKHANI ZHANGYRU" PROGRAM IN MODERNIZING NEW TYPE OF YOUTH CONSCIOUSNESS IN THE CONTEXT OF SOCIAL AND CULTURAL TRANSFORMATION OF KAZAKHSTAN SOCIETY

Abstract

This article studies the role of the "Rukhani Zhangyru" Program in modernizing new type of youth consciousness in the context of social and cultural transformation of Kazakhstan society. One of the problems of Kazakhstan society transformation consists in that there are several co-existing generations in Kazakhstan, some of them have established worldview attitudes, and others are searching for their worldview attitudes. This situation generates from one side a problem of adaptation to transforming spiritual and moral values, and from other side a problem of mutual understanding in relations between the different age groups. In his work N. Nazarbayev highlighted the main directions of the modernizing identity of the society and each Kazakhstani: competitiveness; pragmatism; preservation of national identity; cult of knowledge; evolutionary development of the country and mind openness. Implementation of the program Rukhani Zhangyru" for modernizing public consciousness will allow to consolidate the society, unite intellectuals, youth, representatives of all segments of the population around the ideas proclaimed by the First President of Kazakhstan Nursultan Nazarbayev [Strategy "Kazakhstan-2050, 2012].

Key Words: modernization of a new type of consciousness, transformation of the Kazakhstan society, values, opinion survey, philosophy, national idea, and culture.

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ҚАЗАҚСТАНДЫҚ ҚОҒАМНЫҢ ӘЛЕУМЕТТІК-МӘДЕНИ ТРАНСФОРМАЦИЯСАЛАУ ЖАҒДАЙЫНДАҒЫ ЖАСТАР САНАСЫНЫҢ ЖАҢА ТҮРІН МОДЕРНИЗАЦИЯЛАУДАҒЫ «РУХАНИ ЖАҒЫРЫ» БАҒДАРЛАМАСЫНЫҢ РӨЛІ

Аңдатпа

Бұл мақалада Қазақстандық қоғамның әлеуметтік-мәдени трансформациясалау жағдайындағы жастар санасының жаңа түрін модернизациялаудағы «Рухани Жағыры» бағдарламасының рөлі қарастырылады. Қазақстандық қоғамды трансформациялаудағы мәселелерінің бірі-Қазақстанда бірнеше буынды бағыттардың барлығында, олардың бірі қалыптасқан дүниетанымдық бағдарларға ие болса, ал басқалары жаңа дүниетанымдық бағдарларды іздеуде. Бұл жағдай бір жағынан, өзгермелі рухани-адамгершілік құндылықтарға бейімделу мәселесі, ал екінші жағынан – әртүрлі жас топтарының қарым-қатынасындағы өзара түсіністік мәселесін туындатады. Осы орайда Қазақстан Республикасының Тұңғыш Президенті Нұрсұлтан Назарбаевтың "Болашаққа көзқарас: қоғамдық сананы жаңғырту" бағдарламалық мақаласы өзекті болып отыр [1]. Бұл жұмыста Н. Назарбаев қоғам мен әрбір қазақстандықтың санасын жаңғыртудың негізгі бағыттарын атап өтті: бәсекеге қабілеттілік; прагматизм; ұлттық бірегейлікті сақтау; білімнің салтанат құруы; елдің эволюциялық дамуы және сананың ашықтығы. "Рухани жаңғыру" қоғамдық сананы жаңғырту бағдарламасын жүзеге асыру қоғамды біріктіруге, зиялы қауымды, жастарды, халықтың барлық топтарының өкілдерін Қазақстан Республикасының Тұңғыш Президенті Нұрсұлтан Назарбаев жариялаған идеялар төңірегінде бірігуіне мүмкіндік береді [2].

Түйін сөздер: сананың жаңа түрін жаңғырту, қазақстандық қоғамды трансформациялау, құндылық бағдарлар, әлеуметтік сауалнама, философия, ұлттық идея, мәдениет.

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РОЛЬ ПРОГРАММЫ «РУХАНИ ЖАҢҒЫРУ» В МОДЕРНИЗАЦИИ НОВОГО ТИПА СОЗНАНИЯ МОЛОДЕЖИ В УСЛОВИЯХ СОЦИОКУЛЬТУРНОЙ ТРАНСФОРМАЦИИ КАЗАХСТАНСКОГО ОБЩЕСТВА

Аннотация

В данной статье исследуется роль Программы «Рухани жаңғыру» в модернизации нового типа сознания молодежи в условиях социокультурной трансформации казахстанского общества. Одна из проблем в трансформации казахстанского общества заключается в том, что в Казахстане существуют несколько поколений, одни из которых имеют устоявшиеся мировоззренческие ориентиры, другие находятся в поиске новых мировоззренческих ориентиров. Данная ситуация порождает с одной стороны, проблему адаптации к трансформирующимся духовно-нравственным ценностям, а с другой – проблему взаимопонимания в отношениях разных возрастных групп. В этой связи становится как никогда актуальной программная статья Первого президента Казахстана Нурсултана Назарбаева «Взгляд в будущее: модернизация общественного сознания» [1]. В этой работе Н. Назарбаев выделил основные направления модернизации сознания общества и каждого казахстанца: конкурентоспособность; прагматизм; сохранение национальной идентичности; культ знания; эволюционное развитие страны и открытость сознания. Реализация программы «Рухани жаңгыру» модернизации общественного сознания позволит консолидировать общество, объединить интеллигенцию, молодежь, представителей всех слоев населения вокруг идей, провозглашенных Первым президентом Казахстана Нурсултаном Назарбаевым [2].

Ключевые слова: модернизация нового типа сознания, трансформация казахстанского общества, ценностные ориентиры, социологический опрос, философия, национальная идея, культура.

Introduction. The task of our state is to consolidate, unite the intelligentsia, youth, and representatives of all generation segments of the population. This problem can be solved by the "Rukhani Zhangyru" Program ["Rukhani Zhangyru" Program] that is primarily focused on modernizing Kazakhstan's consciousness, reviving the national culture, integrating modern sociocultural systems based on the national idea, civil, ethnocultural self-identification. Implementation of the program of modernizing public consciousness will allow consolidating the society, uniting the intelligentsia, young people, representatives of all segments of the population around the ideas proclaimed by the First President of Kazakhstan Nursultan Nazarbayev.

In the Republic of Kazakhstan, the process of modernization has been going since the early 90s. During this time, the economic and political system has changed dramatically. The planned Soviet economy tightly controlled by the state was replaced by a market economy with competition and private property. Foundations of a democratic political regime based on political pluralism and multiparty system have been formed in the political system [Strategy "Kazakhstan-2050, 2012]. A consequence of the modernization processes was sociocultural transformation of the Kazakhstan society, namely, bringing the social values of the society in line with its economic and political characteristics.

Results and discussion.

The transformation process not only changes axiological characteristics of the society, but also creates problems for an individual to adapt to these changes. And this, in its turn, has a direct impact on the future condition of the society contributing to or hindering its development. As rightly pointed out by Ch. Cooley, "values are "energy nodes", points of emotional application in relationship with the world, and, at the same time, the basis of a mechanism for motivating people's social behavior [Cooley C., 1994].

As part of executing recommendations of the Kazakh Institute for Strategic Studies (dated August 15, 2018) on the implementation of the Rukhani Zhangyru Program (hereinafter referred to as the Program), a survey was conducted among students of the Karaganda State Technical University to determine the level of awareness and perception of the main Program messages. For these purposes, at the web-site "kstu.kz" in the tab "Rukhani Zhangyru in KarSTU", a sociological survey was conducted among the students. In the period from 20.09.2018 till 20.10.2018, an online survey was conducted; it was attended by 5,271 University students. The suggested questionnaire helped to determine the degree of awareness, attitude toward the Program and their ability to participate in the Program implementaiton.

The survey has shown a fairly high level of awareness of the students; the general awareness on the implementation of the "Rukhani Zhangyru" Project was 96.3%, which is a fairly high indicator

Based on the responses received, 38.8% of respondents learned about the Program through print and television media, 29.2% of respondents received information via the Internet, 28.3% of students said they participated in University research and educational events dedicated to this issue.

Reasoning from the answers, 82% of respondents are familiar with the content of the "Rukhani Zhangyru" Program. This is illustrative of the interest of students in the state policy.

The majority of students (85.2%) believe that the implementation of this Program will ensure revival of the spiritual values of the Kazakhstan's society in the context of globalization, however, 10.4% found it difficult to answer, only 4.4% of respondents say that the implementation of this project will have no effect.

According to 72.5% of respondents, citizens themselves should bear the main responsibility for implementing the Rukhani Zhangyru Program, 13.1% of the respondents place all responsibility with the state bodies, 8.7% believe that public organizations and movements should work purposefully in this direction, 5.7% found it difficult to answer.

At the same time, the majority of the students surveyed (76.8%) note that the implementation of the "Rukhani Zhangyru" Program should become a business for young people. 18.9% of students found it difficult to answer. The remaining 4.3% of respondents believe that nothing depends on them.

To the question of what "small motherland" is, the majority of respondents (40.6%) noted the option "a place where a person was born"; for a third of respondents (28.7%) thinks that the meaning of a small motherland lies in the place where a person lives, 23.3% of students associate their small motherland with Kazakhstan. 7.4% found it difficult to answer.

Answering the question "Do I need to know the history of my country?", the majority of respondents (63.7%) could not give a definite answer, they believe that knowing the history of their country is not necessary, but desirable. It is noteworthy that the majority of those who consider it obligatory to know the history of their country are students of the department with Kazakh language of instruction (31.9%), which

indicates a high level of development of patriotism among this group of respondents. Only 1.8% of respondents said that a person in modern times does not need it. 2.6% found it difficult to answer.

The majority of respondents (53.3%) indicated that they know about the "Tugan Zher" Program, the remaining 46.7% have never thought of existence of this project.

Judging by the replies received, 15.6% of respondents fully support the main objectives of the "Tugan Zher" Program, 37.7% say they support it to a certain extent, since general state problems are more important. The remaining part (46.7%) have never thought of existence of the "Tugan Zher" Program, therefore, they could not give any answers to this question.

In the opinion of the majority of respondents (59.4%), all citizens of the country should participate in implementing the "Tugan Zher" Program, 30.8% found it difficult to answer, only 5.9% believe that the state bodies should deal with this, 3.8% named public organizations and movements as capable of implementing the main provisions of the "Tugan Zher" Program.

As the survey has shown, 23% of respondents would like to take part in the implementation of the "Tugan Zher" Project, but they do not know what to do for this. At the same time, every third (29.6%) survey participant is skeptical and confident that nothing depends on their participation. 47.4% of the respondents have never thought of participating in the project implementation.

According to the answers, 73.6% of respondents have heard about the project "100 best textbooks of the world in the Kazakh language", 26.4% answered that they know nothing about this project.

When evaluating the project "100 best textbooks of the world in the Kazakh language", the majority of respondents (77.9%) believe that it can help students to join the most modern knowledge, 22.1% of students found it difficult to choose an answer.

The question regarding the need to preserve cultural identity of Kazakhstanis in the context of modern globalization was found difficult to be answered by 73.6% of respondents. 14.3% of respondents agree that we must strive to preserve our cultural identity, otherwise it will dissolve in the globally cultural space. The remaining 12.1% of students believe that we need to become a part of the global cultural world.

According to the answers, the majority of students (60.9%) are aware of the "100 New Persons" Project, the remaining 39.1% of the respondents have never heard of this project.

Students were asked to name five people who made a significant contribution to the development of sovereign Kazakhstan, almost all students first of all named the President of the Republic of Kazakhstan Nazarbayev N.A. (94.3%), Kunayev D.A. was mentioned by 41.7% of respondents, Suleymenov O.O. by 23.1% of respondents. At the same time, 43.6% of respondents indicated names of famous politicians (K. Massimov, N. Nigmatulin, D. Nazarbayeva, and others), athletes (G. Golovkin, D. Ten, and others), cultural figures (R. Rymbayeva ., K. Nurtas, B. Yessentaeva and others.).

Thus, the features of the process of individual adaptation in the modern, rapidly changing world, the process of transition of the society to the informational development stage studied by the authors suggests a conclusion on cardinal modification of this process. Today, content of the adaptation process is associated with the formation of individualistic value system that transforms both the person himself and the social reality, in which he exists.

The emergence of the information society raises the question: "In which direction does present-day social situation develops?". This question allows answering to a social and cultural analysis, which examines the axiological component of the transformation process. Sociocultural paradigm defines the vector of forecasting further development of the information society, as well as allows exploring the peculiarities of the process of the individual adaptation to the new social reality.

Individuality formation occurs with the participation of not only the various social institutions, but also with the impact of the information and communication technologies, particularly the Internet. Internet has a significant influence on the formation of a person. Via the Internet, a person gets an opportunity to independently shape the space of individual existence and structure living space based on personal preferences, including those imposed by the society. The Internet leads to the fact that human life unfolds in two parallel environments: environment of social reality and its doubled copy that is the virtual world generated by the technical and technological means. Human life's activity implemented simultaneously in two realities leads to transformation of personal existence. Information and communication technologies gravitate to continuously expand inward their borders and into the external social world capturing all the new areas and virtualizing components of sociality. The structure of the society is changing, the society acquires features of the information society. The information society recognizes the value of individuality and identity

of a human. There is a transition from the personality significance to the individuality significance, development of personalization destroys the structure of the personality existing in the traditional society.

Describing the personality in the information society, it is necessary to highlight its following features: absence of clear social norms, possibility of deviant behavior, formation of extrasocial human, presence of selfish component in the individuality structure, possibility of independent choice of the meaning and purpose of life. But it is certainly a fact that the individuality is a person's own responsibility for his actions, goals, meanings, and etc. without regard to the society, social norms and ideals. Human individuality in the information society is based on a constant analysis and processing of incoming via the communication channels information and is associated not only with the assimilation of existing social norms, rules and stereotypes, but also with individual responsibility, which is the support, which is the base for the whole structure of the individuality, human otherness within the society. Due to the fact that the human individuality is based on constant analysis and processing of incoming via the communication channels information and weakly associated with the assimilation of existing social norms, rules and stereotypes, it can be concluded that in the era of the information society a person will develop towards the individualization of his own being in the absence of communication with the social world or its minimization down to physiological needs. That is, the development of virtual communication will help to reduce the role of social adaptation and self-identification.

In the situation of transition to the information society in Kazakhstan, complex and multi-level process of forming a human individuality can be represented as adaptation strategy which aims to assimilation of existing knowledge and social norms via converting the received information into the individual knowledge using information and communications technology.

Transformation processes that engaged the modern Kazakhstan society not only contributed to the change of political and economic institutions, technologies, production structures, but also resulted in a change in the social and cultural processes: life goals and values, motives of the activities, aesthetic tastes, and others. Together, these processes have had an impact on the consciousness and human behavior in the transformed society.

So, today the core values of present-day Kazakhstan residents consist of both the traditional values of the culture, and the values of the information society. This situation highlights the problem of the optimal combination of national culture and values with the new requirements introduced by the information society model.

Based on the results of empirical research, it can be said that in Kazakhstan at present time, a productive dialogue of traditional and modern values takes place. Traditional values include teamwork, kindness, sincerity, respect for elders, religious tolerance, tolerance, and etc. The modern values include individualism, personal freedom, responsibility, entrepreneurship, initiative, creativity, independence, and etc.

It is safe to say that in the structure of values there is observed a delicate balance between traditional values and values of the information society. At the present stage in the

Kazakhstan society, the individualization of the personality is significantly increasing in connection with the advent and popularity of such communication technologies as the Internet.

This situation on the agenda puts the question of the need to determine the value priorities of Kazakhstan society. Today, it is more than ever important to recognize and understand the basic moral values such as life, goodness, truth, duty, honor, beauty, love, labor, communication and others. It is necessary to accept the related to the basic values social archetypes that underlie our national psychology, in order not to reject them or to confront them, but to wisely and carefully "build" them in the rapidly ongoing process of information development. In the future, this implies development of Kazakhstan's own, unique culture of modern times.

The results can be recorded in the following conclusions:

1. Explication of the social and cultural approach as a general methodological research tool enables to integrally analyze the transformation of the modern society, which is often referred to information one.

2. The information society submerges a person into new forms of sociality, thereby creating the preconditions for the individual transformation. Transformational changes in the social space under the influence of the Internet environment lead to its erosion and formation of the virtual society.

3. The main social and cultural factors in the process of adaptation of the personality are the value system and norms of the society. Becoming the global civilization led to a transformation of individuality (in accordance with fundamentally new social norms and values), which has both positive and negative aspects.

4. Individuality has a complex structure that inextricably related to the background knowledge of an individual person. The specific content of each level of individuality cannot be explicated as it is unique and

unrepeatable for each person. Formation of increasingly complex individuality is based primarily on the increasing complexity of the society itself, ways and means of achieving one's own identity for a person, as well as opportunities for self-realization of personal creativity and natural preconditions.

5. Strengthening of the individualization leads, ultimately, to two opposite trends: on the one hand, a person has an opportunity for self-identity, self-realization, metaphysical freedom, and on the other hand, becomes an independent individual, deprived of the opportunity to fully satisfy his own needs, apart from the outside world - lonely, abandoned in the world of his own passions and illusions. While the individuality structures become more complex, bivalency of human life only increases and is almost irresistible within the life of a particular individual. As a result of human individualization, people disunite, particular individuals vary greatly not only with their appearance or character, but also with their behavior, experience and values . Individual differences between people are based on a set of differences in the lives of real people. It is in this aspect, there are no two people alike, every person is peculiar for his purely individual characteristics.

6. Since the Internet as a communication space is, in fact, in its infancy, today it is an open question whether this type of personality is stable in the form of a means of human socialization. Therefore, these areas of transformation of individuality are not a comprehensive list, which will be supplemented or narrowed depending on the social practices of functioning of the Internet communication environment.

7. An important aspect of social transformation in Kazakhstan is the development of the information space that has an impact on the value and regulatory system of the modern Kazakhstan society and the person, problematizing their development.

8. Based on the results of the empirical part of the research we can conclude that:

- the majority of surveyed Kazakhstanis have formed a sufficiently effective individual adaptation strategies to adapt to the dynamic social processes in the modern Kazakhstan society;

- individual strategies of the respondents in the area of social interaction and socialization at the level of basic values are determined, above all, by the imperatives of the spiritual and moral order;

- the basic values of the majority of respondents are associated with the warmth of human communication that is inherent in the traditional culture of the Kazakhstan society;

- spiritual and moral motivation of the majority of the respondents in practice does not conflict with an individual approach to practical activity;

- young people exhibit more individualized system of values than the older generation.

- explicit individualistic attitudes and values of young people are associated with the impact of new information technologies, particularly, the Internet;

- development of network forms of communication as a whole leads to the consolidation of individualistic values and practices. The results allow to judge that for a present-day young person, it is quite natural to use the Internet for quick search of information, communication, acquisition of goods and services, employment, exchange with video images, movies and music, distance learning.

This kind of opportunities do not allow direct communication, reducing communication processes to the virtual environment. Development of network forms of communication as a whole leads to the consolidation of individualistic values and practices;

- "lifeless" communication separates people from the real communication necessary for human development as a full-fledged personality. Social networking in the Internet, in our view, contributes to formation of the vital position, but without the acquisition of social experience of its implementation. This creates the risk of emergence and spread of a phenomenon such as social autism. People exposed to it, resist socialization, perceive the world in static and tend to be "close" to others, and not "together" with others. Transfer of the social activity to the network communities of the Internet leads to new social practices of young people, which require further scientific study and reflection. Prospects of research are associated with the need to analyze the characteristics of the individual and society adaptation to the ongoing information and communication changes at the level of world-view, individual and social consciousness.

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МИФ ПЕН АҢЫЗ ПАРАДИГМАЛАРЫН САЛЫСТЫРМАЛЫ ТАЛДАУ

Аңдатпа
Адамзаттың рухани мәдениетінің саласында мифология сияқты алуан түрлі пайымдаулар айтылған басқа бір құбылыс табыла қояр ма екен? Кейбіреулер оны дінмен байланыстырады, екіншілері дінге қарама-қарсы құбылыс ретінде қарастырады, үшінші біреулері халық аңызымен, ертегілерімен араластырып қарайды, төртінші біреулер олардан бөлек қарастырады. Кейбіреулер мифологияны халықтың рухани байлығындағы рациондық жүк немесе баламасы деп қарастырса, екіншілері керісінше мәдениеттің терең прогремссивті факторы деп қарастырады. Шын мәнінде мифология дегеніміз не? Ол, адамзаттың ой тарихында қандай орын алады және дін мен фольклормен қатысы бар.
Тарихи тұрғыдан алғанда, діни мифтердің эзотерикалық және экзотерикалық бөлінуі. Мифтердің бұл түрлері өте қарапайым халықтарда кездеседі. Бұл факт қарабайыр адамдардың дінін түсінуге көмектеседі. Ежелгі заманнан бері адамдар арасында діни сенімдер мен жорықтар жүргізілді. Бұл сенімдер мен науқандар бір қауымдастыққа тек екі қауымдастыққа қарсы емес, сонымен бірге қауымдастықтар арасындағы шекараны шектейді. Мифологиялық мектеп мифологияны діннің ежелгі формасы ретінде қарастырады. Көптеген зерттеушілер, әсіресе эволюционистер, мифтің ортақ шығу тегі бар деп санайды, дін өз бастауын алады дейді.
Түйін сөздер: мифология, гректер, дін, сенім, құбылыс, аңыз.

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COMPARATIVE ANALYSIS OF THE PARADIGMS OF MYTH AND LEGEND

Abstract
Is it possible to find another phenomenon in the field of spiritual culture of mankind, both mythology and judgment? Someone connects it with religion, someone sees it as a confrontation with religion, someone mixes it with a folk legend, a fairy tale, someone considers it separately from them. Some consider