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THE ROLE OF THE PHILOSOPHY OF CULTURE IN LIMITING CULTURAL DEVIATION IN THE ERA OF CYBERBULLYING

Today, some directions of cultural processes in the Republic of Kazakhstan have deviated from their natural nature and become propagandists of Western culture, which are only imitators. This process weakens national taste and consciousness, and at the same time begins to gradually displace the nation from its traditional culture. Imitation makes its conscious expansion into the national culture, especially the consciousness of young people. From the point of view of taking advantage of this moment, some public organizations, using elements of mass culture, adapt it to the sources of a single commercial project. If we note the reasons for allowing such a negative attitude, we should note the decline in cultural tastes, the regression of the formation and differentiation of value systems in culture and art, the lack of control by management organizations over the penetration and spread of foreign cultural movements. In addition, it is necessary to take into account the influence of the cyberbullying process, which is formed on the basis of information flow. These processes ultimately lead to the decline of real art and the deviation of national culture. Deviant behavior is based on «deviation from established tradition», social and cultural activities that deviate from generally accepted rules. This article explores the place and basis of the philosophy of culture in times of mass cyberbullying.

Key words: philosophy of culture, western and eastern dichotomy, cultural deviation, western civilization, eastern spirituality, national consciousness, era of cyberbullying.

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Кибербуллинг дәуіріндегі мәдени девиацияны шектеудегі мәдениет философиясының рөлі

Бүгінгі таңда Қазақстан Республикасындағы мәдени үрдістердің кейбір бағыттары өзінің табиғи болмысынан ауытқып, тек еліктеуші сипаттағы батыс мәдениетінің насихаттаушысына айналып отыр. Бұл процес ұлттық талғам мен сананы әлсіретеді, оған қоса ұлтты дәстүрлі төл мәдениеттен бірте-бірте ығыстыра бастайды. Еліктеушілік ұлттық мәдениетке, әсіресе, жастардың сана-болмысына өзінің саналық тұрғыда экспансиясын жүргізеді. Осы сәтті пайдалану тұрғысынан кейбір қоғамдық ұйымдар бұқаралық мәдениет элементтерін пайдалану арқылы оны бірден-бір коммерциялық жоба көздеріне икемдейді. Мұндай келеңсіздікке жол берілуінің себептерін атап өтетін болсақ: мәдени талғамның төмендеуі, мәдениет пен өнердегі құндылықтар жүйесін қалыптастыру мен саралаудың регрессі, шетелдік мәдени ағымдардың енуі мен таралуына басқару ұйымдарының бақылауының кемдігін атап өтуіміз қажет. Оған қоса, ақпараттық ағымның негізінде қалыптасқан кибербуллинг процесінің де әсері барын ескеруіміз қажет. Бұл процестер, түптеп келгенде, нағыз өнердің құлдырауы мен ұлттық мәдениеттің девиацияға ұшырауына әкеп соғады. Негізі девиациялық мінез-құлық «қалыптасқан дәстүрден ауытқу», яғни, жалпыға ортақ ережелерден ауытқитын әлеуметтік және мәдени іс-әрекет. Бұл мақалада мәдениет философиясының жаппай кибербуллинг уақытындағы орны мен негізі зерттелген.

Түйін сөздер: мәдениет философиясы, батыс және шығыс дихотомиясы, мәдени девиация, батыс өркениеті, шығыс руханияты, ұлттық сана, кибербуллинг кезеңі.

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Роль философии культуры в ограничении культурной девиации в эпоху кибербуллинга

Сегодня некоторые направления культурных процессов в Республике Казахстан отклонились от своей естественной природы и стали пропагандистами западной культуры, которые являются лишь имитаторами. Этот процесс ослабляет национальный вкус и сознание и в то же время начинает постепенно вытеснять нацию из ее традиционной культуры. Подражание сознательно внедряется в национальную культуру, особенно в сознание молодежи. С точки зрения использования этого момента, некоторые общественные организации, используя элементы массовой культуры, адаптируют его к источникам одного коммерческого проекта. Если отметить главные причины, по которым допускается такое негативное отношение, мы должны признать снижение культурных вкусов, регресс формирования и дифференциации систем ценностей в культуре и искусстве, отсутствие контроля со стороны управляющих организаций за проникновением и распространением иностранных культурных движений. Кроме того, необходимо учитывать влияние процесса кибербуллинга, который формируется на основе информационного потока. Эти процессы в конечном счете приводят к упадку настоящего искусства и отклонению национальной культуры. В основе девиационного поведения лежит «отклонение от устоявшейся традиции», т. е. социальная и культурная деятельность, отклоняющаяся от общепринятых правил. В этой статье исследуется место и основа философии культуры во времена массового кибербуллинга.

Ключевые слова: философия культуры, дихотомия запада и востока, культурное отклонение, западная цивилизация, восточная духовность, национальное сознание, эпоха кибербуллинга.

Introduction

All twentieth-century thinkers, noting the importance of culture, advocated the realization of a productive synthesis of Eastern and Western traditions. As graduates of technical and technological development, civilization, they preserved the vitality of spirituality. For example, Heidegger's existential analysis, Gadamer's 'life world', Adorno's 'beauty of nature', etc. Therefore, modern Western philosophy has absorbed the idea of a relationship to the Eastern world and is finally in a state of renaissance and renewal (Zimmel, 2006: 64-81).

At the beginning of the twentieth century, O. Spengler spoke of the collapse of the West. The following were identified as its main factors: contradictions between civilizational and cultural values, demographic and environmental crises, exaggeration in the US policy, maladaptation to a multipolar world, etc. Philosophical understanding of the impact of these processes on the sphere of culture will undoubtedly be the cornerstone of new cultural and anthropological research.

Recently there has not been much talk in our society about mass culture carrying out the process of globalisation, or about one of its negative consequences – cultural deviation. The media publishes

articles on the topic of national values, national ideology. Most state and public figures and cultural scientists also prefer to salt their words with these terms. However, whichever one it is, it does not dwell on where and when this mess came from, where it started. We have therefore decided to elaborate on this concept and offer it to the reader's attention.

During the twentieth century, great changes took place in West-East relations, and the West itself was in a complex evolution. The West began to learn the wisdom of Eastern spirituality, scholars studied Buddhism, Indian philosophy, 'opened' Sufism to the holistic Western world and accordingly enriched their philosophy. C. Jung, mentioned above, recognized that the worldview must be deeper than Western rationalism, and themselves exposed materialism, irreligiousness, technicism, the harm of uncultured «democratic» existence («mass culture»). Of course, these conclusions of the thinkers cannot yet have much impact on realpolitik. The confession of religion, ethics, the spiritual filling of world integration, becoming a true «integration of hearts», giving a unique identity to each nation, trying to understand the «soul», thus achieving true brotherhood – this is the outcome of thinkers of the West and the East, people with common progressive intentions. It is now clear that whatever nation,

humanity as a whole is no longer turning to ethics, to spirituality, to human correctness – a great tragedy is close to the earth.

Justification of the choice of articles; goals of the research

Taking all this into account, we have come to the following thought: “Americanisation”, “Europeanisation” is also not our way, but a desire to become old, fanatical and not to return. We should use the experience, the approaches of both generations of the two former spiritual elites. Like the rationalist enlighteners of the twentieth century, it would be pointless to think. We are traditionalists, spirituality, Muslims, the East are stronger than they are. It is clear that in case of mass westernization, sharp increase of influence of spiritual tusk (unfortunately, we have prevailing propaganda of high culture of West, not philosophy, amoral side) spirituality to resist it, only our own tradition will be a defense for us. This is the only way to save the nation from “cultural expansion”.

So, the national-cultural transformation of the XXI century is not a shift backwards, not the repetition of someone else, but a creative search in new conditions (for example, the idea of creating a “Eurasian” civilization of spiritual character as an alternative to the technogenic Western civilization – if we interpret and define it correctly).

There are many elements that make up the spiritual space, and those that deeply and extensively define its essence are national philosophy and literature, culture and its types, other elements of spiritual treasure that revolve and develop around these two great pedestals. Their level of development, influence on social life and role in the establishment of public consciousness occupy special positions. The experience of developed countries confirms this idea, and many examples can be cited.

Research methodology

The article uses information, networking, virtual digital society theory, social network theory, axiological, socio-cultural approaches to identify the problems of cultural deviance, as well as the concept of mixed reality. Of great importance is the method of observation and questioning (work with groups of deviant behaviour), questionnaires obtaining empirical data on the values and behaviours of digital youth. The work also used philosophical, psychological, structural and functional approaches,

methods of analysis, synthesis and scientific generalisation.

In the course of the study, such techniques as comparativism, typology, hermeneutics, diachronic and synchronic analysis will be used to identify general and specific characteristics in cultural dynamics, internal and external mechanisms of impact on cultural transformations, and local, regional aspects of digital modernization of society. Understanding the exhaustiveness of comparing Western and other nations’ deviant subcultures helped move from the idea of “synthesis” to the idea of universal and local interaction in cultural and civilizational process. As a theoretical-methodological approach, the study used a cross-cultural analysis of “cross-time”, which allows us to compare the indicators and characteristics of deviant groups of the digital generation with a measure of speed and dynamism.

Results and discussion

We believe that one of the reasons for the rise of cultural deviation in the Western world should be sought in the new cultural trends of the twentieth century. “Instead of forcibly conquering power and setting up a cultural revolution from above, we should first of all change culture. Then power will come into our hands like ripe fruit’ (Gramsci, 1985: 243), said A. Gramsci. But changing cultural values-newspapers, magazines, radio, cinema-requires an uphill struggle to subdue the media and the theatres, schools, seminaries. Gradually conquering them and gradually turning them into instruments of reform is an urgent matter. Then society will not only understand the modernist ideals, but will submit to them’ (Nysanbayev, 2003: 67). Around the same time, music critic Theodor Adorno, psychologist Erich Fromm, sociologist Wilhelm Reich and Herbert Marcuse, who later became one of the leaders of this school, joined the cultural reformers. However, in 1933, due to the rise to power in Berlin of Adolf Hitler, who did not like Jews and Marxists, the “Frankfurters” had to flee to the United States. Once in New York with the help of Columbia University, they began to expend their energies and talents in denying and destroying the culture of that country. One of the new weapons invented by those same Frankfurtites was the so-called critical theory. Although the name of the theory seemed weighty, at the bottom of it lay an action which in no way coincided with the principles of Western civilisation.

The principles of this theory have come to be known as a theory that criticises all elements of

Western culture (Christianity, capitalism, family authority, patriarchy, hierarchical structure, tradition, sexual restrictions, beliefs, patriotism, nationalism, ethnocentrism, conformism and conservatism).

For example, Marxists, relying on the same critical theory, do not recognise the West as condemning it for the genocide it has brought upon all civilisations and cultures in history. According to critical theory, Western society is the centre of racism, fascism, xenophobia and homophobia. The main fruits of this critical theory were Erich Frome's books "Escape from Freedom" and Wilhelm Reich's "Psychology of the Masses and Fascism" and "The Sexual Revolution". However, the most famous book of the Frankfurt School was Theodor Adorno's "authoritarian personality". This, in turn, was the Frankfurt School's holy book, based on cultural determinism, which rejected the economic determinism of Karl Marx. His main idea is that 'if a Christian or especially a capitalist family is ruled only by a strict patriot, a father who professes a traditional religion, it is safe to say that the children there will grow up to be racists, fascists' (Khamidov, Aljan, 2006 :389).

Another of their achievements was the thesis that the path to cultural hegemony lies not in philosophical discussion but in psychological re-education. He showed the thesis – to American children that at school their parents were racist, chauvinist and homophobic – and explained to them that they needed new art. Similar ideas from the Frankfurt School were common in teacher training colleges in the 1940s and 1950s.

Herbert answered Horkheimer's question of Marcuse "who plays the role of the proletariat in the future cultural revolution". Marcuse believes that there are several candidates for this role – radical youth groups, feminists, blacks, homosexuals, marginalists, Third World revolutionaries and other "victims" of the West. It will be a "new proletariat" which revolutionises Western culture.

Prior to this, the basic attitudes of society had been destroyed by talk or books, and Marcuse was convinced that bed pleasures and drugs would become an even more powerful weapon. In his book *Eros and Civilisation* "he proposes the famous" pleasure principle "and says:" make love, not war!" – threw in a motto. This slogan was well received by young people, read by students, and became a cult figure himself... (Mutalipov, 2002: 240).

It was not an important goal for the new Marxists to destroy the institution of the family, which they saw as an incubator of chauvinism and social

inequality and a simple example of dictatorship. Thus, in order to destroy the patriarchal family, i.e. to 'remove from the throne' the father in the family, the Frankfurtians proposed a matriarchal family with a female head of household, and an 'androgynous theory' in which the activities of women and men in the family were changed. As a result, when women became heroes and were brought to the fore, the authority of men was diminished.

The richer the spiritual world of a nation, the more it remains a national world, growing within certain spatial and temporal boundaries, learning the specifics of the worldview and world outlook of an ethnos, a people, a nation. He is open to world culture and historical experience, able to understand other cultures, ready to interact with these cultures, open to the future only to such culture, claiming that his vision of the world is not repeated. Today, the national spiritual culture is obliged to develop as an open, self-organising dynamic system. The creation of conditions for this is the task of the state that has taken on the uneasy task of modernizing Kazakhstani society in the period of civilization transformation, which is penetrating into the world of values of a new information society in the period of globalization.

Tradition and innovation, the apparent harmonious equality between world supercultures belong to a very complex process, and its implementation requires more conditions. A return to the past, a rekindling of extinction, a religious renaissance, an inventory of scattered values, is taking place in a zone of active modernisation, even apart from mass westernisation. This structure relies on the creative state of culture, both arbitrary and non-arbitrary. After all, culture is the most established system, but its culmination is facilitated by extraneous forces. Culture is a relationship of old and new, of one's own and its own, a process of assimilation and assimilation, of inheritance and separation. Consequently, every state of culture seems instantaneous, but this moment is never limited or ended. The depreciation of values, the contemporary contradictions of Western culture testify to the infinite specificity of human existence. As a result, new civilizational structures emerge on the stage of history alongside meta-culture.

Today, some directions of cultural processes in the Republic of Kazakhstan deviate from their natural reality and become disseminators of Western culture of mimesis (imitation, imitation) nature. This weakens the national taste of the younger generation and can gradually push the nation out of the

traditional original culture. Such imitation has a strong influence on national culture, especially the consciousness of young people; the ethno-aesthetic importance of national education is reduced; some public organisations use elements of mass culture to turn it into financial sources (discotheques, nightclubs, computer games, billiard halls, etc). The reasons for this negativism are: poorly developed and differentiated system of values in culture and art, based on the principles of national taste, public interest, lack of control by cultural collectives and governing organisations over the penetration and spread of foreign cultural trends, isolation of public organisations and political parties from the process of cultural development, negligence of aesthetic norms, lack of quality, and, finally, collapse of our society.

Considering that the Kazakh culture is based on non-Western values: the fundamentality of interpersonal relations, the stability of existing values, the balance of spiritual regulation. The harmony between man and nature inherent in Kazakh culture attests to the undeveloped subject-object relations inherent in the individuality of human existence, i.e. mutual unity, completeness, a certain individuality of man and nature.

The information revolution of globalization, which now embraces Kazakhstani society as a whole, affects all spheres of human life. The threat of a breakaway from national sovereignty and the national self, from the archetypal values of identity and unique traditional culture, is becoming real

Western European and American cultures now have a great influence on other non-Western cultures, which is due to several factors

- the economic well-being of the society is much better;
- good development of liberal human relations.

A number of European states and the US are industrialised nations. Although other non-Western states are industrialised states, the industry is not well developed (with the exception of Japan and South Korea), they are commodity-producing states.

There are several paradigms of universalising spirituality in relation to post-Soviet national cultures. This refers to the demand for enlightenment, humanism, describing only one of the Western, Eastern (Islamic), Russian, consciously recreating national culture on the universal model of only one spirituality. Naturally, the choice of only one culture was carried out; moreover, in modern conditions cultural expansion was often equated with political

expansion, seen as its prerequisite. «Entering a new stage of world politics, where ideological confrontation is the end, and confrontation passes through cultural boundaries, civilization, identity on a special, civilizational level becomes more and more important for Kazakhstan» (Nazarbayev, 1996: 269).

Obviously, the antithesis «East – traditional society, West – modern world» does not solve all the various problems of cultural modernisation in modern conditions. These definitions are a kind of anthropological, social and civilizational criterion of being. As social, ethnic and cultural problems arise, they are defined in the impulses that define the dynamics of modernization processes today. On the one hand, in all the processes taking place in Eurasia, which are emerging on the Western basis, the influence of that global civilization is increasing. On the other hand, the plurality of world civilizations extends to Eurasian regions as well. Thus, modernization will lead to profound changes in the socio-cultural system of Kazakhstan, but one thing is clear: national modernization, devoid of cultural power, relying on political self-determination, will lead to a revival of the former Soviet aspects of culture and the revival of its affirmative functions.

Nothing can prevent humanity from feeling the unity of religious, cultural, racial, economic well-being, the peculiarities of political systems. The reason is that all mankind is one root, therefore mankind seeks each other, seeks each other, be it through bloody war, aggression, peace, trade relations, that is to say in popular parlance, «draws blood to each other». Given this situation, it is not surprising that sooner or later a mega-society emerged. But it is wrong to claim that different cultural, political, economic systems are being formed here and that national culture is being destroyed altogether.

What do states fear against the process of globalisation? Representatives of a distinctive culture fear that the results of economic, political, legal and technological homogenisation will have a negative impact on that culture. That is, this process of homogenisation may lead to changes in tradition, culture and way of life.

«Know thyself and change» is an example of wisdom, an actual problem of our people's thought system. Self-expression, creation-an eternal process of human self-development», as well as customs, notions that are harmful, undermine the mentality of a nation, spirituality. Modern sociology, philosophy recognizes that «modernization will also have different regional, civilizational options (especially

in the East), it must take into account ethnic, religious, mental features, in short, modernization is not nationalization, not Westernization (or Russification – yesterday's USSR). It is here that the peoples of the East, the so-called Muslim world, have gained some experience in combining modern (European-Western, of course) values with traditional, so-called. (Bozhbanbayev, 2005:115-119).

Kazakh people have experienced several epochs of cardinal transformations in their history. Basically, these are the two major phases we know: 1) entry into the Arab-Muslim world associated with Muslimism that existed in the Middle Ages; mastering the traditions of world monotheism; and 2) entry into modern world civilization that began with interaction with European civilization and finding its place (XIX and XX centuries.).

In general, in connection with this historical evolution, the transformation of the nation, one thing should be properly understood: different identities should properly combine, not negate each other. Therefore, it is appropriate that Mr. Nazarbayev considered within one strategy, national integration and all-Kazakhstan, Eurasian, world globalization, said that there are two levels of unification (civil-political and Kazakh-national), spoke about the protection of the Kazakh original culture on the field of westernization.

In the Middle Ages, the transformation of the national culture, connected with accepting the world religion, had good consequences and was not in conflict with ethnopsychology of the nation. The reasons were manifold: there was no great difference in socio-economic level between the nomadic Turks and Muslim peoples, there was a certain harmony in the ethnopsychology of Arabs, Persians and Turks, etc. And the most important reason was the spiritual nature of the Islamic civilisation at that time, based on ethics. Therefore progress, progress, intercession was clearly visible through contact with it. Philosophy, mysticism, science, art, education were developing rapidly, and the Turks were participating in a «Muslim renaissance».

But in relation to that Islam, it is difficult to say that the renewal of tradition itself passed without controversy.

The first stages of the period of mixing with European culture came at the beginning of the nineteenth and twentieth centuries. There were reformers led by Abai and Islamist poets who wrote on the theme of «zar-zaman». Their works represent the works of Kazakh national culture of the XIX-XX centuries. shows that at the beginning was in a great

crisis, searching, in a state full of contradictions. Leaders of the nation and sympathisers on the one hand criticised the people, and on the other hand, tried to find a dispute, realised that the consciousness of the nation, the way of life had to change in a certain sense, showed the way and even created the programme for it. On the whole, this search, which was characteristic of Muslim peoples of the time, was called «Jadidism», i.e. «Innovation», and Kazakh national intellectuals followed this direction.

In general, we must say without hesitation that the nation is in a deep crisis at the beginning of the XX century. One reason is colonialism, the other is the fault of the people themselves. Knowing one's own self is a symbol of greatness, a symbol of goodness, a symbol of repentance. At the same time, saying that those are not the true, noble qualities and image of the nation, the nation's intellectuals talked about the ancient mores, traditions, spiritual aspects, strengths, made people think, remembered the former nobility, greatness, courage with a sense of longing.

Some researchers say that the current situation is similar to the problems faced by the figures of the Alash movement, and even this needs to be repeated. Now someone understands that westernism is a movement back, a return to «pure» nomadic, medieval thinking, patterns of life, for example, overcrowding of weddings, growing beards, wearing a dressing gown is a sign of nationalism, even an ancient, classical form of religion.

If we pay attention to the processes of re-stratification and desocialization taking place in Kazakhstan, we can see new forms of the same «Latin American development». For example, in recent years, the media (especially television) has often spoken of «zombies». In artistic, mass culture this notion has a symbolic (symbolic) content in addition to its income-generating value. The «living dead» or zombie in many cases refers to a person outside spiritual culture. A zombie man outside of historical and cultural memory. This is the character of President N. Nazarbayev's reflections on the importance of mastering the historical and cultural heritage. Researcher O. Bilyalov argues that «zombies» cannot resist external cultural expansion. To quote an excerpt from the article, written in the form of an essay, in Russian «»Zombies don't know what it means to respect themselves, a half-dead carcass has no immunity, protecting against harmful syphilis. So they are playfully played with by pompous missionaries» (Bilal, 2006:21).

A typical concept close to the zombie is perpetuation, where the image seen by Aitmatov later became

a socio-cultural symbol. Since a special analysis of this notion is sufficient, let us turn our attention to only some of its sides. Because during the years of independence, re-stratification and unification were influenced by ethnic dominants (preservation of independence, sovereignty, integrity of the land and the country, etc.), some researchers write about two sub-ethnoses in Kazakh culture (Kazakh-speaking and Russian-speaking Kazakhs). In our view, despite some grounds for such a division, its artificiality is also evident in the modern civilization process and individualized society. In other words, the classification of ethnicity on the basis of language belongs to culturological ugliness and utopia. Certain representatives of archaic and patriarchal-clannish consciousness also conclude that there are eternal features in Russian-speaking Kazakh culture. After all, for them the spiritual culture is a museum, isolated from the demands of the environment and time (Kodar, 2000:34-43). This consciousness proclaimed ancient kinship relations as the supreme example of humanity and humanity. In Kazakhstan the phrase «Auyl – Ult tiregi» used to be often uttered by representatives of the «nationalist» intelligentsia. It must be admitted that after the decollectivisation of agriculture, its importance has also diminished, and the programme of rural modernisation has positive possibilities. In the modern postmodernist community, the following qualities of personality are highly valued: autonomy, atomicity, creativity, freedom. The main thing for such a person is to get rid of the «slave mentality». He «understands the essence of collectivism and narcissism» (Sadykov, 2001:7). Decentralised discourse refers to the main feature of postmodern social culture. The individual has become the main capital, and this is not just a spoken word. To give one example, according to the calculations of American scientists, the accumulated human capital in the country is \$45 trillion. The income of all US corporations in 2015 was 15 trillion. of which 1 million dollars is spent on training one student in US universities. dollars more than is spent (Kazbekov, 2003:127-128). Compare this with the \$5,000 allocated for each student in modern Kazakhstani educational institutions.

Cultural scientist B. M. Satershinov has praised the postmodern social structure. The very transformation of post-industrial society into a «post-economic» society is also an important phenomenon for culture. In addition to the market-established production of former material goods and services, the sector of «human production» was of particular importance. Spiritual production

began to play a dominant role, turning to «human influence» and becoming the main goal and leading component. Alongside private corporate and industrial-capitalist property, intellectual-personal property and post-industrial property measured by spiritual values began to emerge. Market relations in the production sphere gave way to new socio-cultural influences: increased intellectual creative and social potential of the individual, costs and finances for material production, science, education, social security, health care, which gradually shifted from production corporations and businessmen to research and development corporations, institutions and universities» (Satershinov, 2000: 127-128).

This author's analysis in the art of a new individualised culture resonates with the views of advanced Western philosophers. The Frenchman Gilles Deleuze defines modern postmodern social culture as follows: 'an autonomous society – simultaneously democratic and without a transcendent pillar – is a society in which everything is decided by our own efforts' (Mazur, Chumakov, 2006: 8). As noted above, the ideal is also formed in the creativity of individuals. Society can only develop in the process of human creation. In other alternatives, we can only see «late societies», «relics», and «authoritarian regimes». Philosopher N. Sadykov says that in modern Kazakhstan there is a programme of creation of two different innovative civilisations, the first has low creative powers and nourishes archaic consciousness. His main characteristics are:

- * tribal and totalitarian inertia;
- * considering culture as a sphere with little profit;
- * an «inferiority complex» or «national mania»;
- * a fear of comparative studies with the world's mining samples;
- * a concealment of reality, a desire for new myths, a repressive consciousness (Toffler 1999:70).

The following programme aims to shape the culture of the individual according to modern requirements:

- The position of subjectorientation;
- * consideration of culture as a universal regulatory mechanism and dialogue;
- Creating in the mind of an individual a cessation of manipulation;
- * Acceptance of values of peaceful culture of the XXth century (democracy, human rights, civil society, sustainable development, tolerance, nonviolence, etc.) (Toffler, 1999:100).

We consider it appropriate to recall that the relationship between the culture of society and the individual is different in every civilizational system.

For example, both purely Western individualistic principles and Eastern communal platforms provide little for the future prosperity of Kazakh culture.

A rational solution to this issue is offered by the First President of Kazakhstan, Yelbasy N.A. Nazarbayev: «today, when the dispute between totalitarian and liberal society has been eliminated, it becomes obvious that the models of liberal society are different and each country has its own characteristics. The main difference is between the two models: the Anglo-Saxon and the Asian models shown by the ‘Asian Tigers’. While having in common a number of trends, there are large differences between them. The first model is most often characterised by individualism, the second by communitarianism. The first preaches a limited role for the state, while the second emphasises a stronger role for the state, which must actively plan and direct the private sector and society as a whole. The first model focuses on macroeconomics, the second on microeconomics, etc. We are a Eurasian country with our own known history and our own future. Therefore our model will look like no other. It will absorb the achievements of different civilisations» (Nazarbayev, 2003: 47-48).

«Europeanism» was in some ways a pride, an achievement for a long time; of the national intelligentsia at the time there were those who were too westernised, incorporating materialism, Marxism, especially superficial reasoning related to religion, tradition. Its potential, coming from the then argyle, had to discern the true meaning. In general, the nationalist elite of the time was political, nationalistic and extroverted (i.e. gave themselves over to the problems of the world), reminiscent of Europeans themselves. The ideology of nationalism emerged from European culture, 19th century capitalism was a fixed feature of industrial society. The East was pure, the world had not known nationalism before because religion, confessional consciousness, imperial confessional consciousness kept it in balance. In general, the intellectuals of the time sometimes deviated from spirituality. A radical break from it occurred in the Soviet tradition through Marxism. Of course, it was the demand of the time. The specificity of the epoch had to pass this stage as well (rationalism, commercial and industrial exploration, social, state transformations, etc.).

Nowadays it is possible to look at many scientific and human problems in a fundamentally new way. Much has changed in the identity and nature of the values of the spiritual life of society. This phenomenon cannot be explained in depth without linking

it to various manifestations in the socio-historical process, to the activities of outstanding personalities.

It is necessary to analyse in a new way the peculiarities of religious values and their influence on the scientific, ethnic outlook. The Muslim community in our country is doing a very large amount of work on this path, and it is difficult to do so without the help of scholars.

The last fifteen years occupy a special place in the history of the centuries-old development of our people. We have achieved the independence that our ancestors dreamed of, our state. Every nation, at a stage of historical development, learns its existence through its system of thought and world outlook. The transmission of spiritual values from generation to generation creates a sustainable system of national values. Creates similar social dimensions in the outside world for internal needs, and opens up the possibility of forming the foundations of a national mentality. From this we can see that the basis of the worldview lies not only in the knowledge of the world, but also in the judgement of its essential purpose depending on the individual.

It is clear that in the process of fostering a system of civic and patriotic values in opposition to globalisation, only knowledge from Kazakh national culture is missing, of course. Such examples can be found in the history of world civilisation. For example, in the 4th century B.C. Aristotle described how citizenship was formed in ancient Greece. A young man, 18 years old, came to a national assembly and took an oath: I consistently obey the laws, honour the national symbols and sacred patterns, and am ready to fight for my motherland. After that he went into military service for two years.

Great attention is paid to patriotic education in the ethical consciousness of the Kazakh people. For example, K. Zharykbaev, a pedagogue and psychologist, cites such key points as: «Nationality is closely connected with patriotism. The Kazakh country is our / Motherland, our native land, our own country. And those who love this land with all their soul and those who protect and preserve it at a moment's notice are, above all, the Kazakh people, their followers. a person who wants to become a truly compassionate citizen of his country must first respect and honour his father and mother, brothers and sisters' (Zharykbaev, Aldamuratov, Gabitov, 1997: 57).

Worldviews enrich culture in different ways, but culture is a historical phenomenon, created and changed by people. The development of human history consists of major and minor periods. Each of them

has its own culture, which changes and reconstructs worldview along with culture. Therefore, worldview is said to have a cultural-historical character. Thus, the worldview of ancient times is different from that of the primitive community, our present worldview is different from the past. But there are also ethnic and national peculiarities of culture. Therefore, in every worldview there is an ethnic and/or national symbol.

In some cultures, especially in the early stages of history and in all primitive communal cultures, along with the «invisible» worldview, something that is its substitute and embodiment is formed. The worldview and its universals take a visible, visible form in the picture of the world. This is achieved through the use of the aesthetic word and aesthetic representational activity. For example, you can take what is called the world tree. It has been a rather effective guide for many people not to get lost in the world. This is the general nature of the worldview as a level of social consciousness. In the latter stages of history, some individuals, somewhat different from the general worldview, create a different one, their own worldview.

As O. Spengler said in the early twentieth century, it is about the collapse of the West. Its main factors are: contradictions between civilizational and cultural values, demographic and ecological crises, exaggerated US policies, disadaptation in a multipolar world, etc. Philosophical comprehension of the impact of these processes in the cultural sphere will undoubtedly become the basis for new socio-philosophical searches. And the obtained results will expand the horizons of the national philosophy and become a profound and integral theoretical basis.

For modern Kazakhstan, in the processes of globalization and Westernization, the most important task is to modernize the mechanisms of ethnicity preservation and harmonize them with modern requirements. Throughout our study, this idea has been a priority and, in turn, has played the role of a budding methodological tool in our mental culture. The future will deepen in the process of research and begin new searches.

For modern Kazakhstan, the centuries-old cultural values of the Kazakh people (freedom, tolerance, openness, dialogicality, closeness to nature, balancing, etc.) play an important role in protecting the unity of mentality, religion and language in the new environment. This will not only determine the extent of the process of westernisation, but will also open up great opportunities to discover new philosophical facets and to justify them coherently on the basis of full-fledged new conclusions by comparison.

If the device is not used for a long period of time, the device may not be used for a long period of time: The following are examples of the following: the following: the use of force, democracy, the use of force, the use of the Internet, the use of the Internet, the use of the Internet and the use of quasi-user devices, The following items can cause damage to the device, such as firearms, child restraint, firearms, and child restraint systems. Do not place the device in a location where it will not be exposed to direct sunlight or where it will cause interference with other devices.

Conclusion

– One of the main challenges facing the civilization of Kazakhstan today is the inclusion of the wealth of national culture into the chain of the world civilization. The Kazakh civilization is the embodiment of the national idea for multinational independent Kazakhstan.

– The actual problems of culture in Kazakhstan and their subject-cultural potential include unification of Kazakh culture and civilizations, reorganization of cultural institutions according to the requirements of non-commercial and high culture, analysis of the concept of modernization of national cultural heritage on the scientific basis, harmonization of values of the world civilization with the national, cultural realities, orientation on subcultural research from ethno-cultural general cultural context, support of the creative and purposeful forms of

– The Kazakh culture is based on the non-western values: the primacy of interpersonal relations, the constancy of valid values, the balance of spiritual regulation. The harmony between the human being and nature inherent in Kazakh culture testifies to the undeveloped subject-object relations inherent in individuality of human existence, i.e. to the mutual unity, completeness, a certain individuality of the human being and nature.

– Today, some directions of cultural processes in the Republic of Kazakhstan deviate from their natural reality and become propagators of Western culture of mimesis (imitation, mimicry) nature. It weakens national taste of the young generation and can gradually oust the nation from traditional original culture. Such imitation has a strong influence on national culture, especially on the consciousness of young people; the ethical and aesthetic significance of national education is reduced; some public organisations use elements

of mass culture to turn it into financial sources The reasons why such negativity can be allowed: the undeveloped formation and differentiation of the system of values in culture and art in the context of national tastes, public interests; lack of control over the penetration and distribution of foreign cults

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