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REVITALIZATION OF THE NATIONAL CONSCIOUSNESS OF YOUTH

Historical development shows that an integral part of the transformation of social institutions is the process of transforming the consciousness of groups and individuals, determined by objective factors and subjective ones.

Awareness and ability to understand the trends of this process includes studying the features and origin of transformations in the consciousness of diverse social groups, indicating key values, motives, attitudes, comprehending the nature and reasons of changes in consciousness, including positive and negative ones, and making them relevant for social needs. Therefore, our study aims determining the need to develop a holistic socio-philosophical perspective of ongoing processes that could found a theoretical and methodological basis for developing managerial resolutions and purposeful management of all fields of human life.

The study used the method of scientific literature review on consciousness and levels of consciousness, scientific analysis and generalization of the factors of modern realities that affect the distortion of consciousness among young people. The study shows that the main factor influencing the new public consciousness is the media, although there are differences in the choice of media, in general, the level of trust associated with the media is quite high. The results of the study show that modern youth, due to their age specificity, relatively easily accepts the norms, values and standards of youth, which allows us to hope for the positive development of this social group. A prerequisite for the implementation of such a program is the implementation of the principles of national security, including the protection of the security of the individual, society and the state.

The authors document the need to regulate the activities of the media, develop a program to ensure individual and group information and psychological security within the framework of a unified youth policy, in which social philosophy should play an important role.

Key words: renaissance, national consciousness, youth, deformations, philosophy.

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Жастардың ұлттық санасын жаңғырту

Тарихи тәжірибе көрсеткендей, әлеуметтік жүйенің өзгеруінің ажырамас бөлігі объективті және субъективті факторлармен анықталған топтық және жеке сананы өзгерту процесі болып табылады.

Бұл процестің даму тенденцияларын білу және түсіну әртүрлі әлеуметтік топтардың санасындағы өзгерістердің сипаттамалары мен сипатын зерттеуді, басым құндылықтарды, мотивтерді, көзқарастарды анықтауды, оң және теріс санадағы өзгерістердің бастаулары мен себептерін түсінуді, оларды қоғамның қажеттіліктерімен байланыстыруды қамтиды. Осыған байланысты біздің зерттеуіміз басқарушылық шешімдер қабылдау және адам қызметінің барлық салаларын мақсатты реттеу үшін теориялық және әдіснамалық негіз құра алатын болып жатқан процестерге тұтас әлеуметтік-философиялық көзқарас құру қажеттілігін анықтауға бағытталған.

Зерттеу барысында сана және оның деңгейлері туралы бар ғылыми әдебиеттерді шолу әдістері, Қазіргі шындықтағы жастар санасының деформациясына әсер ететін факторларды ғылыми талдау және синтездеу әдісі қолданылды. Зерттеу нәтижелері көрсеткендей, қазіргі жастар өздерінің жас ерекшеліктеріне байланысты нормаларды, құндылықтарды, жаңа үлгілерді салыстырмалы түрде оңай қабылдайды, бұл осы әлеуметтік топтың оң дамуына үміттенеді. Зерттеу жас қоғамның санасына әсер ететін негізгі фактор бұқаралық ақпарат құралдары екенін анықтады; бұқаралық ақпарат құралдарын таңдаудағы айырмашылықтарға қарамастан, бұқаралық ақпарат құралдарына деген сенім деңгейі өте жоғары.

Автор бұқаралық ақпарат құралдарының қызметін реттеу, сондай-ақ әлеуметтік философия маңызды рөл атқаруы тиіс бірыңғай жастар саясаты шеңберінде жеке тұлғалардың да, топтардың да ақпараттық және психологиялық қауіпсіздігін қамтамасыз ету бағдарламасын әзірлеу қажеттілігін негіздейді. Мұндай бағдарламаны іске асырудың шарты жеке адамның, қоғамның және мемлекеттің қауіпсіздігін қорғауды қамтитын ұлттық қауіпсіздік доктринасын іске асыру болып табылады.

Түйін сөздер: жаңғыру, ұлттық сана, жастар, деформациялар, философия.

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Возрождение национального сознания молодежи

Историческое развитие показывает, что неотъемлемой частью преобразования социальных институтов является процесс преобразования сознания групп и индивидов, определяемый объективными факторами и субъективными.

Осознание и умение понимать тенденции этого процесса включает в себя изучение особенностей и происхождения трансформаций в сознании различных социальных групп, указание ключевых ценностей, мотивов, установок, осмысление характера и причин изменений в сознании, в том числе положительных и отрицательных, и сделать их релевантными для социальных нужд. Поэтому наше исследование направлено на определение необходимости разработки целостного социально-философского взгляда на происходящие процессы, который мог бы стать теоретико-методологической основой для выработки управленческих решений и целенаправленного управления всеми сферами жизни человека.

В исследовании использован метод обзора научной литературы по сознанию и уровням сознания, научный анализ и обобщение факторов современных реалий, влияющих на искажение сознания у молодежи. Исследование показывает, что основным фактором, влияющим на новое общественное сознание, являются СМИ, хотя и существуют различия в выборе СМИ, в целом уровень доверия, связанный со СМИ, достаточно высок. Результаты исследования показывают, что современная молодежь в силу своей возрастной специфики относительно легко принимает нормы, ценности и стандарты молодежи, что позволяет надеяться на позитивное развитие данной социальной группы. Обязательным условием реализации такой программы является реализация принципов национальной безопасности, в том числе обеспечение безопасности личности, общества и государства. Авторы документируют необходимость регулирования деятельности СМИ, разработки программы обеспечения индивидуальной и групповой информационно-психологической безопасности в рамках единой молодежной политики, в которой важную роль должна играть социальная философия.

Ключевые слова: возрождение, национальное, сознание, молодежь, деформации, философия.

Introduction

In the structure of consciousness, first of all, such elements as awareness of phenomena, as well as experience (attitude to the object of study) are most clearly distinguished. Cognition, awareness of things has different levels, the depth of penetration into the object and the degree of clarity of understanding. Hence, there are ordinary, scientific, philosophical, aesthetic and religious awareness of the world, as well as sensual and rational levels of consciousness. Another component of consciousness is self-consciousness, which involves the separation and distinction of one's self, one's self, from all that surrounds one. Self-awareness is closely related to the phenomenon of contemplation. Reflection is a person's reflection of himself. Self-awareness refers to a person's awareness of their actions, feelings, thoughts, behavioral intentions, preferences, and place in society. Without contemplation, a person cannot fully know what is happening in his soul, in his inner spiritual world. [1]

Since consciousness is heterogeneous in its structure and content, there are many approaches to explaining the phenomenon of consciousness in philosophy. Thus, the main concepts of modern philosophy of consciousness include: physicalism, behaviorism (J. B. Watson, G. Ryle, J. Lewis), vulgar materialism (L. Buchner, K. Focht, J. Moleschott), functionalism (H. W. Putnam, D.

Dennett), emergentism (J. Searle), two-dimensional theories (B. Russell, P. Stroson), dialectical-materialistic concept (K. Marx, F. Engels, V. I. Lenin). [2]

Being the main representative of the phenomenological concept, Edmund Husserl believed that the problem of consciousness is inextricably linked with the concept of reflection. This relationship is explained by the fact that reflection, being a certain procedure for studying consciousness, is at the same time its property. In general, Husserl understands consciousness as a process of meaning formation.

There is a variety of approaches to interpret the consciousness that testify the complex and versatile character of this phenomenon. In psychological sciences it has also been studied quite deeply. One of the generally accepted and broadest definition of consciousness by psychologists is as the highest stage of the development of the psyche; the formation of an internal model of the external world in a person, a form of generalized reflection of objective stable properties and laws of the surrounding world, as a result of which cognition and transformation of the surrounding reality is achieved.

The awareness of the senses is asserted to be the primary function of consciousness since contemplation allows us to grasp meanings or meanings that are not arbitrary, but created by

certain actions and certain situations, which therefore rationalize it. But they are not always created, but only if there is a feeling—that makes up the "system"—human consciousness involved in events, circumstances, situations.

Georg Wilhelm Friedrich Hegel's view of the question of consciousness is interesting. Hegel, by formulating a science of consciousness, articulates a tendency to "free consciousness from dependence on objects, thereby acting practically, and thinking theoretically, by asserting the absoluteness of the subject and its consciousness." His philosophy assumes the capacity of man to relate to the world in general, to perceive it. Thus, "consciousness becomes an activity which constitutes the existence of all that exists, the objectivity of all that is reality."

In Freud's hierarchy, the unconscious has the primary task of explaining integral consciousness. Zinchenko suggests that these are not two consciousnesses, but a single consciousness with two main layers: ontological and reflective. It also deals with separating the many components of the structure of consciousness. The first idea about the structure of consciousness came from Sigmund Freud, who distinguished between consciousness, the preconscious, and the unconscious, defining them as dynamic systems with their own functions, processes, energies, and contents. On this issue, A.N. also L. S. Vygotsky developed.

In "Activity. Conscience. Personality," Leontiev writes: "Sensory tissue forms sensory structures of concrete images of reality, actually perceived or surfaced in memory, related to the future or even merely imaginary. The special function of sensory images of consciousness." In other words, they give reality to the picture of the world that unfolds for the subject, in other words, it is the sensory content of consciousness that makes the world seem to the subject to exist not in consciousness, but outside his consciousness – as an objective "field" and object of his activity."

Since sensory images in humans have the quality of meaning, it is necessary to distinguish between the perceived objective meaning and its meaning to the subject. The function of values is to "refract" the world in the human mind. In the latter case they speak of individual senses (Gray, et al 1984, 101). In other words, personal meaning is the meaning of a particular event for a particular person. Manifestations of consciousness can be seen in the selection of attention, depending on cognitive processes on needs and drives, in the emotional coloring of representations. It means that

personal interpretation creates a bias of consciousness.

In other words, "Human consciousness is not a vessel full of images and processes, and not the relations of its individual "units." Human activity is the substance of its consciousness."

This is the inner movement of its components involved in the general movement of activities that constitute the actual life of the individual in society. In his work "Consciousness as a subject and a matter of psychology" V. P. Zinchenko summarized the ideas about the components of consciousness of such researchers as Z. Freud, L. Feuerbach, L. S. Vygotsky, A.V. Zaporozhets, P. I. Zinchenko, N. A. Bernstein, A. N. Leontiev, and proposed his own two-level structure of consciousness, in which the existential layer is formed by the biodynamic tissue of living movement and action and the sensory tissue of the image, and the reflexive – meaning and value.

Under these circumstances, a comparative analysis of these approaches is crucial to identify the importance of each of them in developing a holistic conceptualization of mass consciousness that is impossible without relying on social-philosophical theory as a method of social cognition. The problem of masses and public consciousness is studied in different disciplines (social philosophy, sociology, social psychology, political science, management theory, etc.), each of which considers it in the context of its subject.

In the context of the tasks set out in the dissertation research, the most significant areas of scientific analysis were:

- Modern philosophical studies of the problem of the subject as a social phenomenon contained in the works of foreign scientists: G. Arefieva, V. Barulin, S. Batenin, E. Bogolyubova, I. Gobozov, V. Grekhnev, M. Demin, R. Kosolapov, K. Momdzhyan, V. Pashchenko, V. Razin, A. Sgshrkin, who developed methodological foundations of social cognition applicable to society as a whole and its individual spheres and structures.

- Studies of the problem of "masses" and society in the works of A. Weber, M. Weber, G. Hegel, V. Lenin, K. Marx, G. Plekhanov, Y. Habermas, which revealed the objective basis and subjective features of these phenomena.

- Development of the problem of "mass" as a carrier of mass consciousness in the works of Western philosophers (T. Adorno, M. Buber, T. Veblen, D. Meade, E. Fromm), and domestic scientists (V. Lectorsky, V. Sokolov), who revealed it from different methodological positions.

- Philosophical and socio-psychological studies of mass consciousness are reflected in the works of Western scientists: V. Wundt, E. Durkheim, G. Lebon, T. Parsons, K. Popper, S. Siegel, G. Tard, Z. Freud, V. Frankl, K. Jung, as well as domestic specialists: B. Grushin, G. Diligensky, A. Nazaretyan, D. Olshansky, E. Yablokova. The works of these scientists reveal the social foundations, subjects and carriers of mass consciousness, its content, structure, functions.

- Development of problems of youth as a special social and age group, as a subject of mass youth consciousness in the works of K. Mannheim, J.-P. Sartre, domestic scientists I. Cohn, Yu. Levada.

- Studies of mass consciousness in the works of sociologists N. Betaneli, M. Gorshkov, V. Dobrenkov, A. Zdravomyslov, N. Lapin, G. Osipov, V. Ratnikov, J. Toschenko, Y. Shil'kov, V. Skoda, V. Yadov, which provide not only a theoretical model, but also a concrete analysis of the state of mass consciousness of various segments of the population of our societies based on empirical research.

- The problem of the influence of mass media and communication on the consciousness of various groups and individuals is considered in the works of foreign authors (S. Moscovici, H. Ortega-i-Gasset, A. Toynbee) and domestic scientists (V. Afanasyev, A. Berg, V. Gott, V. Kogan, V. Nalimov, A. Rakitova, A. Ursula, Yu. Sherkovina).

- The problems of psychological impact and information security are developed in the works of domestic scientists. N. P. Vashchekin, G. Grachev, M. Dzliev, Kzhshshin, I. Lazarev and foreign authors - G. Lasswell, J. Gallup, E. Noel-Neumann.

Despite the considerable amount of theoretical, methodological and applied research on the problems of mass consciousness, many aspects still need to be developed.

It is necessary to clarify the socio-philosophical concept of mass consciousness of modern society. It is important to define the principles of research, identify the main trends, factors and mechanisms of consciousness formation, clarify the content and system of categories that adequately reflect the features and dynamics of the development of youth consciousness in the context of fundamental social changes.

The purpose of the study. Socio-philosophical analysis of the process of formation of mass consciousness of youth in modern state society.

Object of research: mass consciousness of youth. Subject of the study: features of the formation of mass consciousness of young people in the context of social changes.

The dissertation uses an interdisciplinary theoretical analysis of the problems of mass consciousness.

In a number of cases, a synthesis of the most promising ideas and approaches to the modern study of consciousness problems is proposed, including developments in the dialectical-materialistic theory of consciousness, interactionist concepts, and synergetic analysis of social processes (Garber, et al 1993, 39).

The methods of sociological and socio-psychological research used in the work allow us to meaningfully interpret the changes taking place in the mass consciousness of young people (Andrews, et al 1993, 231).

A number of provisions and conclusions of the dissertation research are based on the analysis of normative documents and empirical research data (questionnaires, expert surveys, interviews), and the results of their processing, as well as a comparative analysis of the results of sociological research conducted by various research centers.

The main scientific results obtained by the dissertation, and their scientific novelty.

Practical significance of the study.

The theoretical positions formulated in the dissertation on the problem can form the methodological basis for further concrete sociological studies of mass consciousness.

The reliability and validity of the results obtained is ensured by the comprehensive use of theoretical and empirical research methods, based on the fundamental provisions of social philosophy, the connection of the theoretical research conducted with the concrete historical conditions of the development of modern society in the state. This made it possible to identify priority areas of practical implementation of the conclusions of the dissertation aimed at overcoming the crisis and the spiritual revival of society.

Organization and stages of research:

At the first stage of the study (2020), the state of the problem in philosophical, social, psychological, pedagogical, socio-cultural, and sociological literature was studied. The general idea of the study was determined: the purpose, objectives, hypothesis, methodology and organization of the study (Higa, et al 2008). The theory of pedagogical support for the development of reflexive consciousness among young people in cultural institutions was developed.

At the second stage of the study (2021), the scientific concept of A. D. Zharkov was mastered and an empirical study was carried out, which

included experimental work on the introduction of innovative cultural and leisure technologies for pedagogical support of the development of reflexive consciousness among young people in cultural institutions (Anastasi, A.&Urbina, S. 1997, 79).

A socio-pedagogical experiment was conducted, the purpose of which was to clarify the influence of pedagogical support for the development of reflexive consciousness among young people in cultural institutions, which made it possible to develop a dynamic model, determine the performance indicators of innovative cultural and leisure technologies based on the harmony of the use of expressive means and the inclusion of generic methods in youth programs. Organizational work was carried out on the preparation and conduct of experimental programs, selection of activists, performers, members of collectives of interest clubs and amateur associations, participants of amateur performances (Graham et al 2006, 154). The further course of the research was based on the introduction of a scientific concept into an integral technological process in the activities of cultural institutions for pedagogical support of the development of reflexive consciousness among young people.

At the third stage of the study (2022), the analysis and generalization of the obtained factual data were carried out. A model of pedagogical support for the development of reflexive consciousness among young people in cultural institutions was developed through innovative cultural and leisure programs and finding solutions that made it possible to attract attention, support, improve, and develop the reflexive consciousness of young people. This required a search for the interrelation of socio-cultural components, their interaction with various forms of activity of cultural institutions in a single, holistic technological process of influencing young people.

Results

The main results obtained during the dissertation research are reflected in the author's publications, in speeches at international, regional, interdepartmental theoretical and scientific-practical conferences, seminars and meetings, round tables devoted to youth problems and issues of ensuring the security of the Republic of Kazakhstan, international security, in particular at conferences: "VII All-Union Philosophical readings of young scientists on May 16-20, 1987" (Moscow, 1987); "KazNPU named after Abay:

Faculty of Philosophy and Sociology, 1994-2003"; "Professional education of law enforcement officers in modern conditions" M., Academy of Tax Police, 1998); "Building a strategic community through education and science": section "The impact of information technology on national security" (IV Annual Conference. Lomonosov Moscow State University, June, 2001); "Problems of internal security in the XXI century". Scientific and practical conference. Almaty: KazNPU named after Abay, 2002; "Interdepartmental interdisciplinary seminar on scientific problems of information security". (Moscow, Lomonosov Moscow State University, 2003); "Modern Society and Sociology in the XXI Century: Social Challenges and alternatives" (II Sociological Congress. Moscow, Lomonosov Moscow State University. 2003); "The strategy of ensuring the national security in the modern world." (Scientific and theoretical conference. M., RAGS. 2004).

Based on the results of the study, a number of conclusions can be drawn that have theoretical, methodological and specifically scientific significance for studying the phenomenon of mass consciousness.

- The existence of different approaches to the problem of mass consciousness reflects not only the genesis of the scientific concept, but also the concrete historical conditions of social development (Flora et al 2004, 91).

- Socio-philosophical analysis of mass consciousness, based on the development of social and humanitarian sciences, allows you to create a holistic concept of it, including the genesis of the concept, analysis of its determinants, content and structure. Such a concept is formed on the basis of systemic and subjective approaches (Alanazi 2001, 52).

The use of a systematic approach has made it possible to create not a one-dimensional, but a multidimensional model of mass consciousness, complex in the composition of its constituent elements and the connections between them (Burnkrant 1984, 113).

- The "mass" is considered as the subject-carrier of mass consciousness. In contrast to the traditional understanding of the mass as synonymous with the crowd, the public with their inherent characteristics, the phenomenon of "mass" is considered in the work as an existing multitude of people united by the similarity of conditions, lifestyle, needs and interests, norms and ways of behavior (Froming, et al 1981). Thus, the category of "mass" is either the totality of people belonging

to a large social group, or a certain area of people living in a particular social space (the population of Africa, the people of France).

- The dissertation describes the characteristics of mass consciousness as a mass-like education, including various forms of reflection of reality (social ideas, ideals, life goals, etc.); emotional attitudes to events and facts (social feelings, attitudes, etc.; social values, collective opinion, etc., It represents the subjective side of the group's life generated by it and existing in (Abrams 1988).

- The role of the mass as a social subject is especially noticeable when old structures collapse and new ones are created, this role reflects the processes of an unstable crisis of society. In an organized society, however, there are social and psychological boundaries in the consciousness and behavior of people associated with a person's belonging to a particular group (Chorpita 2002, 75).

- Based on the methodological principles developed in the dissertation, in accordance with the tasks set in the dissertation, the analysis of youth as a special social subject-the carrier of mass youth consciousness was carried out.

Discussion

In the process of radical social changes, the destruction of old and the formation of new structures, the formation of new social ties, the "boundaries" between groups become less pronounced, the dynamics of the group position of the individual manifests itself. In his article, the head of state outlined the general direction of modernization of public consciousness and raising consciousness to a new quality. Now it is the task of you and us, that is, society, to discuss this orientation as a society, to create specific programs and systematize our orientation about what we should do in the next few decades. If we wait idly for him to rule, then what about the change in our minds? I think that if possible, every citizen should share his thoughts. We would like to systematize the modernization of national consciousness as follows.

Direction of spiritual revival

We cannot absorb the New without getting rid of the old in consciousness. The purpose of this direction is to get rid of habits that, as the head of state said, have a negative impact on the modernization of national consciousness and development. Of course, there are a number of habits that need to be eliminated. However, it is necessary to start with the main ones that hinder our development.

We want to be a developed state. It is man who develops society. If so, what should everyone get rid of first of all?

Slave consciousness. The fact that a nation considers itself inferior to any other nation prevents its bold development and modernization. A short way to get rid of the psychological complex of self – deprecation is to raise the spirit of patriotism, show the courage and prosperity of the Kazakh warrior people, rewrite the false history written to take stock of the points of the once dominant nation from the Times of Saka, Hun, Turkic, re-introduce the nation with the culture and literature of Tumsa.

Bribery. A nation that wants to modernize its consciousness must get rid of bribery. It is the abundance of the giver that opens the recipient's gap. It is dangerous that solving problems with bribes is perceived as something normal, and even becoming a national character.

Corruption. The modernization of the nation's consciousness should begin, first of all, with the eradication of corruption. Because if there is one obstacle to national modernization, the inability to enter the number of developed countries, it is corruption. Of course, the authorities do not fight corruption. As a result of this struggle, some high-ranking and high-ranking officials were seized and punished fairly. However, we cannot say that we fought against the cause and effect of corruption, but we managed to pull it out of our minds. "I don't know," he said.

Flattery. It is necessary to curb the praise and flattery of the determined citizens of society, especially officials in the civil service. Until this happens, the day will grow up among young people, schoolchildren, and tomorrow's supporters. The issue of image and PR should be developed competently. The main goal of the future is to get rid of flattery and educate our minds with conscious, high – quality personalities.

Educational and educational direction "national revival"

The goal is to conduct educational and educational work on what our modern nation must learn in order to develop evolutionarily and become competitive. "National revival" was created as an educational and educational program. It would be possible to instill in young people the spirit of statehood, patriotism, Patriotism, in a word, "one country – one nation", regardless of their nationality, instilling in them the spirit of scientific and technological development and innovative initiative, competitiveness.

Direction" valuation of values"

The purpose of this orientation is the revival of all national values. Among them are traditions,

national character, history and historical archives, language, religion, mentality, cultural, spiritual art (song, Terme, song, Kisa, KUIS , aitys), crafts (jewelry, blacksmithing, wood embroidery, textiles, leather processing), National Sports, national literature, cinema, and other values that distinguish us from other nations. However, modernization is its reform, not change. As far as possible, national values retain their original shape, which is so valuable.

The next generation should perceive the copied world as "my original spirituality", and the National spirituality should not be overshadowed by them. Already this trend is observed.

Yesterday, Dimash himself sang the folk song "Daididau" at an international competition in China, drew his dombra, admired and worshiped. In those years, a citizen named flood sang the Kazakh folk song "Dudarai", which made the whole of China cry and admire.

If we can look into the depths, Terme is the ore of reason, philosophy, aitys is the harbinger of truth, zhyr, Kissa is a steep history, kuy is an incomparable clay. Each has its own place.

National-Product, national brand

Indian tea, French Eau de toilette, Turkmen carpet or akalteke horse, Chinese silk, which can become the Kazakh national brand, have a special place in the market, with national products that are not on the shelves. For example, along the path of Academician T. Sharmanov, by producing everything from Mare's milk to kombucha, baby food, ice cream and even cosmetics. There may be a demand for worm, shubat, horse meat, and other strange dishes for foreigners.

In this regard, the revival of National Crafts is of particular importance. Products made of felt, leather and bone are of great interest in the world. It is also necessary to resume weaving, weaving, carving, making jewelry. First of all, it attracts the recipient with its naturalness, national identity, demand appears. Secondly, it will contribute to the development of crafts, small industry.

"The renewed media is the driving force of the modernization of consciousness"

We did not dwell on the innovative development guidelines" advanced technology – advanced nation "and" Human Capital". After all, this was stated in the address of the president on the Third Modernization, it was discussed, some issues were taken up. Now let's talk about the place of the media in the revival of consciousness, the development of democracy, its role as an instrument of ideology, its impact on human psychology. In general, the modernization of

consciousness should begin with the information sphere. Because today's young and old are brought up by the media (TV channels, the press, social networks). In them he hears, sees and absorbs both the bad and the good. Speaking about the influence of the media on the revival of consciousness, special attention should be paid to the ideological function of the media, as well as information dissemination activities.

Today, senselessly copied by TV channels, the broadcast of films of the West and Russia, consisting of Indian and Turkish or skirmishes that destroy the mentality of the nation, does not empty. Their ideology was absorbed into consciousness, and their mentality began to replace the national character. Most of the TV projects were also copied. These unnecessary things should be replaced by films about the great people of the nation, which we mentioned above, and television programs that promote our own spirituality.

Orientation "constructive criticism – a guarantee of development"

Where there is objective criticism – there is development. If you notice now criticism is inherent in denial. I'm not talking about replicas that are everywhere. The usual quality, professional criticism. It is a characteristic of a democratic country to grow up a generation of conscious free people who know how to speak the truth without fear and to educate the authorities who deserve it, recognize the irrefutable truth and stop talking. That is, the authorities have taken the path of development and should put criticism at the state level.

Since the topic of spiritual revival is relevant, it is important to raise literary criticism first.

We would like to bring to the attention of the National Commission for the implementation of the program of modernization of public consciousness the following issues.

1. in order to instill in the minds of future generations the spirit of statehood, patriotism and patriotism, instilling scientific and technological development and innovative initiative, the educational and educational program "National zhangyru" is created in order to instill in them the spirit of statehood, patriotism and patriotism, so that they do not fall into the organization of globalization;

– Within the framework of this program, all schools will introduce a special discipline "national revival" in terms of combating bribery, corruption, flattery, and other habits that will push back the nation;

- Publication of textbooks on the subject "national revival" from kindergarten to higher educational institutions, taking into account age;

2. in order to promote our heroes and poets, national personalities equally in all regions, in all major cities, district centers and even villages, the alley "great people of the nation" with photos of heroes and personalities is opened in the main squares or parks;

3. cinema plays a special role in the revival of consciousness, the return to national values. Therefore first of all, cartoons will be made on the network of epic works such as "Koblandy", "Alpamys", "er Targyn", "er Tostik", as well as multi-series patriotic films about our Khans and great heroes Kabanbai, Bogenbay, Raiymbek, Nauryzbay and others;

4. the education of a new stream of composers who create new songs and KUIS in the National style is carried out, and every year a competition is announced among them for the best work, and the award "Ұлт рухы" is established;

5. the patriotic initiative "National – Product, national brand" is launched throughout the country, a program is formed, modern processing of kumys, shubat and other national dishes is carried out, Canning, as well as the revival of national crafts, a program is developed to bring manufactured goods to the world market;

6. criticism of literature, theater, music, cinema, which is the greatest driving force for raising national spirituality, will be revived and an independent council will be created to analyze and criticize the work of television projects;

7. if the work of the information industry is reorganized in accordance with the modernization of the national consciousness and modernization of public consciousness, and all television projects and TV series are taken as the main goal to correspond and give the national mentality. If a targeted increase in the number of spiritual, educational, professional and intellectual broadcasts is carried out on TV channels;

8. in order to raise the nation's sense of patriotism, a complex of monuments and buildings in the form of a golden man standing on a winged Tiger is built on the square of the capital, which is higher than the tallest buildings in the city and occupies at least one kilometer in size;

9. how many hundreds of yurts are built in all major cities, ethno-villages are organized, where Kazakh traditions, crafts, spirituality are promoted. In order for the ethno village to function smoothly in winter and summer, several floors, like modern shopping centers, are placed inside special closed buildings.

Ensuring information and psychological security is the most important task of the state, therefore, state guarantees of human protection from unconscious destructive information influences are necessary.

Conclusion

The paper shows the main directions of changing the real situation of young people in our society. In his program article "Bolashak bagdar: Ruhani zhangyru", the head of state identified topical problems of modernization of public consciousness. This article is of fateful importance for the Society of Kazakhstan. In the XXI century, in the context of the era of globalization, great changes occur in all spheres of modern society, and spiritual crises arise. Such changes began to manifest themselves in our society. Therefore, this article is of particular importance. Civil society is a very complex system, the development, formation of which is influenced by subjective and objective factors. The subjective part is the sphere of consciousness, spirit, and the objective part is the material sphere of society. Although in the XXI century, as a result of Economic Development, people began to live comfortably and well, they could not feel in a happy and spiritually developed position. Therefore, we want to talk about the main problem of the XXI century – the spiritual crisis, spirituality and spiritlessness. The spiritual experience of the human race is a culture created by its own hands in the optimal history of the human race. The preservation of culture is the key to the preservation of humanity, and human culture is the totality of the culture of the peoples of the world, therefore, each nation preserves its own culture, preserving it. In his article, the head of state pointed out the problems of public attention – raising the spirit of society, ways to solve it and achieve the goals set. He stressed the need to change public consciousness first of all, and that "large-scale changes" should be carried out with the excellence of public consciousness. Then the public consciousness becomes the core of political and economic changes, and not just a filler. Noting that the preservation of their culture, the establishment of national cultural roots, history, national customs are the main requirements of spiritual globalization of society, Elbasy took into account the current situation and showed every citizen of Kazakhstan the most important directions of modernization of public consciousness. This means the competitiveness of every person, Nation, and state in general. In addition to the main components of competitiveness, the sections that

provide it are education, computer literacy, language proficiency and cultural openness.

As the most important directions for the development of public consciousness, the head of state pointed out in his article pragmatism. Pragmatism refers to the fact that, taking into account the real situation that has developed in today's society, each person and all nationalities, All Peoples Unite within the framework of true goals, assessing their capabilities and achievements.

The most important areas in the globalization of public consciousness are the preservation of national identity, national code, and national culture. The head of state also stressed that "our national customs, our language, our music, our wedding traditions-in short, our national spirit should be with us forever." Another important aspect of the modernization of public consciousness is the creation of knowledge. This is why we say that an educated person is a cultured person. The head of state stressed that the main priorities of society should be education, passion for knowledge, high – level education, because this is the key to the development of society, therefore, if education is the main value among values, then success awaits this nation. In expanding the horizons of public consciousness, there is a need for openness of society, harmony in the direction of feeling and perceiving the achievements of today's world, and integration into the process of world globalization with the acquisition of other people's experience. In turn, the head of state once again noted how the modernization of public consciousness in these areas depends on the development of our society. This development should not be revolutionary, but of evolutionary content, because our country has gone through an era of many revolutions in its history, which have been terrible. In today's era, we see what and how revolutions in the regions of the world ended. The evolutionary development of society is a natural process. Therefore, we should choose the development of Kazakhstan in this way. Specific issues of modernization of public consciousness of Kazakhstani were identified by the head of state. It was mainly the formation of the spiritual revival of our people and, first of all, the goal of the gradual transition of the Kazakh language to Latin script by 2025, showed how important this is for society.

Currently, this work has already begun in society, and a new alphabet of the Kazakh language has been identified on the basis of the Latin alphabet. It was a matter of time and a real way to enter the world science, education, information

space of our state, especially for future generations. In the country, a new scientific project "new humanitarian knowledge. One hundred new textbooks in the Kazakh language on social and humanitarian Sciences". The National Translation Bureau has been established and has started translating more than 48 world – class textbooks in the humanities-philosophy, psychology, philology, religious studies, sociology. In addition, the head of state presented the program "Tugan zher" - "Tugan El".

As noted in the article, a special attitude to the native land, culture, customs, traditions are one of the most important manifestations of patriotic feelings and are the backbone of the cultural and noble code that makes this nation a nation. For centuries, our ancestors defended this ulangayir region and inherited it, protecting the future of the nation, future generations, and today's us. Since this academic year, local history has been taught in all schools and universities of the country, which in turn has a great impact on the formation of a national sense of patriotism in our children and young people. In this article, the head of state presented the project "sacred spiritual values of Kazakhstan", "geography of sacred places of Kazakhstan" in order to instill in the minds of the people the concept of sacred places of national significance in a vast country.

Currently, this project is being developed, the source of data on sacred places in all regions of the country is being supplemented with written and illustrative data, the Research Center "Sacred Kazakhstan" or "sacred Kazakhstan", "Sacred Kazakhstan" is being created, the geographical map of Sacred Kazakhstan is being supplemented in interactive form and the Encyclopedia "Sacred Kazakhstan" is being prepared for publication. To date, a hundred objects have been identified as sacred objects of national importance and about 500 objects of regional significance have been formalized, which are being carried out in the future, because they are of great importance for preserving the spiritual culture of the people of Kazakhstan. In addition, the head of state identified the most urgent tasks for the implementation of the project "culture of today's Kazakhstan in the global world". In this direction, a Republican working group was created, which included prominent cultural, artistic figures, diplomats, political scientists. They should carry out extensive work aimed at opening the way for their entry into the world space, choosing works of writers, artists, composers, film and theater figures of Kazakhstan that can compete with world-class cultural achievements. Within the framework of this large – scale project, The Project "new 100 faces of Kazakhstan" is an example for the younger

generation, highlighting the achievements of representatives of different ages and ethnicities living in different regions of the country, as the great Abai said "Do not be like the media".

The modernization of public consciousness is the backbone of the modernization of Kazakhstan's society, and this directly concerns the younger generation. The main goal is to make young people feel through the above postulates that "a bright future depends only on them and is in their hands."

With the development of technical means of mass communication and information and, above

all, mass computerization, new opportunities have arisen to influence the process of mass consciousness of young people.

The new phenomena, the emergence of which is entirely due to the media and QMS and which our are mainly aimed at young people, include Spam (Spam) and Flash mob (Flash mob - instant crowd). Both of these phenomena appeared relatively recently in the West, and very quickly with the development of the Internet spread in Kazakhstan.

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