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**SYMBOLIC NATURE
OF TURKESTAN CITY AND THE MAUSOLEUM
OF KHOJA AHMED YASAWI:
THE EXPERIENCE OF FIELD RESEARCH**

The article analyzes the sign-symbolic nature understanding of the Mausoleum of Khoja Ahmed Yasawi and Turkestan city by its inhabitants. The research results allowed the authors to conclude that for many Turkestan is not just a sacral place in Kazakhstan, but also a point of contact between Turkic-speaking peoples. In the modern globalizing world, it is a symbol of association and communication. The Mausoleum of Khoja Ahmed Yasawi symbolizes a cultural and religious monument, serves for most people as a place to acquire psychological, spiritual and moral appeasement. In the depth interviewing process, the authors identified main symbolic phenomena of sacral monuments and their role in public consciousness. It was found that the sacred character undergoes a transformation by the influence of globalization processes. Semiotic analysis of Turkestan city and the Mausoleum of Khoja Ahmed Yassawi, based on the experience of field research, reveals that traditions and innovations, religious and historical resurgence of the past are carried out within the framework of public consciousness active modernization. Different understanding of a single “symbol” in the context of globalization can lead to a clash of cultures.

Key words: Symbol, Khoja Ahmed Yasawi Mausoleum, Turkestan, Sacred sites, field research

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**Түркістан қаласының таңбалық табиғаты және
Қожа Ахмет Яссауи кесенесі: далалық зерттеулер тәжірибесі**

Мақалада Түркістан қаласының және Қожа Ахмет Яссауи кесенесінің таңбалық-символдық сипатын оның тұрғындарының ұғынуына талдау жүргізілді. Жүргізілген зерттеулердің нәтижелері авторларға көптеген тұрғындар үшін Түркістан тек қана Қазақстанның ерекше мекені ғана емес, сондай-ақ, түркітілдес халықтар арасындағы түйісу нүктесі болып табылады деген шешімге келуге мүмкіндік берді. Қазіргі жаһандану жағдайында бұл қауымдастық пен байланыс символы болып табылады. Мәдени және діни ескерткішті бейнелейтін Қожа Ахмет Яссауидың кесенесі көптеген адамдар үшін психологиялық, рухани және моральдық жағынан бейімделу орны болып табылады. Терең сұхбат жүргізу барысында авторлар әдет-ғұрыптық ескерткіштердің негізгі символикалық құбылыстарын және олардың қоғамдық санадағы рөлін анықтады. Уақыт талаптарына және жаһандану үдерістерінің әсеріне байланысты таңбалардың қасиеттілігі трансформацияланатыны анықталды. Түркістан қаласы мен Қожа Ахмет Яссауи кесенесіне далалық зерттеулер тәжірибесі негізінде семиотикалық талдау дәстүрлер мен инновациялар, өткенді діни және тарихи жаңғырту қоғамдық сананы белсенді түрде жаңғырту шеңберінде жүзеге асырылатынын анықтады. Жаһандану жағдайында бірыңғай «символды» түсіну мәдениеттердің қақтығысына әкелуі мүмкін.

Түйін сөздер: Таңба, Қожа Ахмет Яссауи кесенесі, Түркістан, қасиетті орындар, далалық

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Символическая природа города Туркестан и Мавзолея Ходжа Ахмеда Яссави: опыт полевого исследования

В статье осуществлен анализ понимания знаково-символической природы Мавзолея Ходжа Ахмеда Яссави и города Туркестан его жителями. Результаты осуществленного исследования позволили авторам прийти к выводам, что для многих Туркестан представляет собой не просто сакральное место Казахстана, но и является точкой соприкосновения тюркоязычных народов. В современном глобализирующемся мире, он является собой символ объединения и коммуникации. Мавзолей Ходжа Ахмеда Яссави символизируя собой культурно-религиозный памятник служит для большинства местом обретения психологического и духовно-нравственного умиротворения. В процессе глубинного интервьюирования авторами были выявлены основные символические феномены сакральных памятников и их роль в общественном сознании. Было выяснено, что сакральность символов претерпевает трансформацию в зависимости от требований времени и влияния глобализационных процессов. Семиотический анализ города Туркестан и Мавзолея Ходжа Ахмеда Яссави на основе опыта полевого исследования выявляет, что традиции и новации, религиозное и историческое возрождение прошлого осуществляются в рамках активной модернизации общественного сознания. Различное же понимание единого «символа» в условиях глобализации может привести к столкновению культур.

Ключевые слова: Символ, Мавзолей Ходжа Ахмед Яссави, Туркестан, священные места, полевое исследование

Introduction

The concept definition of a symbol has a rather long philosophical tradition. Nowadays, many definitions indicate the meaning of the phenomenon itself. A symbol is a “sensual embodiment of the ideal” (Cassirer E., 1965), a sign that replaces something or indicates something. “Most often, a symbol indicates a certain abstract, non-perceived content, a semantic form, a complex of ideas relating to religion, politics, culture, etc. On the one hand, the symbol refers to something, on the other hand, it has an independent value, “combining various plans of reality into a single whole”, material and ideal” (Bukovskaya N.V., Voevodina Yu.A.: 2006).

The symbol originates in the process of labor activity and performs the function of mediation (communicative-informational function). The symbol is a universal means of intercultural communication. Therefore, the same symbol can have two different meanings in different cultures. Scientists engaged in the study of symbolism should be directly involved in intercultural communication.

The relevance of the article is due to the fact that in the age of globalization processes, there is an active development of the newest communication technology, during which the rate of information exchange in the modern cultural space is constantly increasing. This contributes to the processes of globalization with its consequences, which have an impact

on the course of active interchange of artistic, value, ideological attitudes between societies of different cultures. At the same time, elements begin to lose not only their authentic meaning, but also disappear from the space of modern Kazakhstani culture.

Under the pressure of globalization processes and those systems of production, distribution and use of information that operate at the international level, the content of culture begins to change. “The activity of information processes is so high that it forces to subordinate the traditional elements of culture and, above all, changes the traditional system of cultural communication” (Mironov, 2006). This explains the relevance of the issues discussed at different levels about the preservation, or at least the consolidation of the national culture, the existing heritage, the harmonious acceptance of new values.

Modern fixation and theoretical understanding of some elements that have disappeared or are inexorably disappearing from the cultural space of the modern Kazakh ethnos are also necessary for the transfer of knowledge about the sacred layers of the traditional Kazakh culture to the younger generations.

In the programmatic article “Looking to the Future: Modernizing the Public Consciousness” the Head of State – Nazarbayev N.A. highlighted attention to the need to create a unified spiritual platform connecting the horizons of the past, present

and future people in the context of the stability and competitiveness of a nation (Nazarbayev, 2017). Moreover, Nazarbayev N.A. gives a key role to the Kazakh culture, which is a variety of diverse semi-otic systems, expressed in sign-symbolic forms.

A significant amount of research by both domestic and foreign researchers dedicated to this topic.

Such domestic researchers dedicated this topic: R.K. Kadyrzhanov, A.K. Malaev, N.ZH. Shakhanova, N.K. Aldzhanova etc.

Among foreign researchers we can single out the works of: E. Cassirer, A.B. Hoffman, A.F. Loshev, Yu.M. Lotman, U. Eco, L. Susan etc.

The object of the research is the respondents who participated in the in-depth interview in the framework of the research project “Symbolic phenomena in the process of modernization of public consciousness”.

Research object: the respondents who participated in the in-depth interview in the framework of the scientific-research project “Symbolic phenomena in the process of modernization of public consciousness”.

Research subject: Kazakhstan Southern region, in particular, Turkestan city, the architectural and cultural complex – Khoja Ahmed Yasawi mausoleum.

Main Part

In 2018 the research project “Symbolic phenomena in the process of modernization of public consciousness” (2018-2021). The aim of the project is to reveal the role of symbolic phenomena formed in the modern culture of Kazakhstan on the base of an interdisciplinary comprehensive study

Participants of the project “through the use of the developed questionnaires conducted a series of in-depth interviews in the Southern region of Kazakhstan from May 9 to 12, 2018. The architectural and cultural complex of the Khoja Ahmed Yasawi Mausoleum (including the Shildekhan construction, Mausoleum Rabigi Sultan Begim, Yessimkhan Mausoleum, Oriental Bath Museum, Museum, etc.), Arystan-bab Mausoleum (Turkestan Region) were used as a case. A number of in-depth interviews were conducted with the residents of the city of Turkestan in order to reveal their understanding of the symbolic nature of Turkestan city.

In the interview participated men and women of different educational and professional levels, aged from 18 to 60. The age range was therefore about 40 years old and covered both young people and older people.

During the interview, respondents were asked the following questions, which highlight the general direction of the field research:

1) What do you understand by the word “symbol”?

2) What do you associate with the Khoja Ahmed Yasawi mausoleum?

3) What is your association with Turkestan city?

4) Is Turkestan city – cultural and historical city?

5) Is the Khoja Ahmet Yasawi mausoleum a “calling card” of Kazakhstan (Turkestan city)?

6) Is it possible to use the mausoleum of Khoja Ahmet Yasawi and Turkestan city as “calling cards”, to popularize Kazakhstan in the tourism sector at the international level?

One of the central issues: “What do you associate with the Khoja Ahmed Yasawi mausoleum?” men respondent – 20 years (No. 1) replies that he considers the Mausoleum primarily *not as a cultural, but as a religious center, but notes that he did not experience the awakening of any religious feelings during his first and subsequent visits to the Mausoleum.* The project participants noted that Turkestan city itself appears to the respondent as the historical capital of the Turkic world, however, not connected with the Great Silk Road.

Another respondent, a girl of 18 years old (No. 2), in her understanding of the *Mausoleum, is both a religious and cultural symbol of the country.* The respondent makes an interesting remark that tourists see only the museum in the Mausoleum. And if at the beginning of the conversation she noted the cultural value of the object, then later she was still leaning towards the religious nature of the Mausoleum: *“This is a sacred place. When I enter the Mausoleum, my spiritual religious principle awakens in me, I feel even more Muslim.”* Turkestan city itself is associated primarily with the Mausoleum and Sufi teachings.

Answering the question: “Is it possible to use the Khoja Ahmet Yasawi Mausoleum as a “calling card” of Kazakhstan (Turkestan)?”, Respondent No. 1 noted that he is opposed to using the Mausoleum from a tourist point of view in order to attract funds to the state budget, justifying this by the sacrality of the object: *“Khoja Ahmed Yasawi was a strong and great man who preached Sufism, one cannot use his personality to develop material benefits.”* Also, respondent No. 1 was asked whether he considers the Mausoleum to be the second Mecca, the man responds unequivocally negatively: *“From early childhood they explain to us that this is only a Mausoleum, but not a sacred land, not Mecca.”*

Another respondent of 20 years (No. 3), on the contrary, denies the sacred significance of the Mausoleum, saying that he does not perceive those, arguing his point that: *“In Islam, the symbol of the moon is sacred, which is why it is put on top of the mosque. In the Mausoleum, this symbol is absent, therefore it cannot be considered sacred. Even the tomb of the Prophet in Islam is not considered sacred. Only Mecca is sacred and she is the one!”*. Respondent No. 3 pays special attention to the personality of Khoja Ahmed Yasawi, saying that he is the founder of Sufism in the Turkic world: *“I perceive him no more that as the strongest propagator of religion – Islam. The Mausoleum itself is only a monument, I do not have any religious feelings when I am there.”* For respondent No. 3, Turkestan city symbolizes the capital of the Turkic world.

The next respondent (No. 4) is a student who came from Taraz city to study the specialty “Religious studies” in Turkestan. On the question of whether respondent No. 4 chose this particular city, he reported that Turkestan city is the best choice for studying this specialty, referring to the religious and historical background of the city and its spirituality. *“I consider the Mausoleum of Khoja Ahmed Yassavi as a cultural monument. Because of Khoja Ahmed Yasawi, who formed the main culture of the Turkic world, including the Kazakhs.”*

Another resident of Turkestan city (respondent No. 5), at the age of 24 (also came to the city to study the specialty “Religious studies”). In his view, Turkestan is, first of all, a cultural and historical place that needs to be developed specifically in the tourist direction: *“There are many people who want to see the Mausoleum, but the flow of tourists is still not as large as, for example, in Uzbekistan. So it is necessary to improve the tourist service and intensively develop the city’s advertising.”* The respondent also notes the special influence of the city itself on its inhabitants, saying that many, including him, coming here lead a more restrained religious way of life. What exactly causes this behavior, the young man could not explain, referring only to the presence of some special spiritual aura in the city.

As part of the interview, participants of the interview interviewed exchange students from Turkey. Parviz (respondent No. 6), 22 years old mentions that: says the following about the symbol of the city of Turkestan and the Mausoleum of Khoja Ahmed Yasawi: *“Turkestan and the Mausoleum of Khoja Ahmed Yasawi both the religious and cultural heritage of the country; I cannot consider them separately. Turkestan for me is the historical homeland of all Turkic-speaking peoples, but I did not know*

about it at all before coming here. Of all the holy places of Kazakhstan, the most popular are Arys-tanbab and, of course, the Mausoleum is the Holy of Holies. In Turkey, unfortunately, many people do not know that the Mausoleum is located in Turkestan. In my opinion, it is necessary to popularize the sacred places of Kazakhstan.”

Another respondent – Raviya (respondent No. 7) notes that she came to Turkestan not only for study, but for the sake of the city itself: *“In Turkey there are a huge number of universities. I was directly attracted by the city of Turkestan and its culture. I wanted to get acquainted with the local population, to feel the aura of the city – this is our historical homeland. For me, Turkestan is, first of all, a sacred place for the purification of the soul through prayer. Unfortunately, many residents of the city underestimate the importance of such people as Khoja Ahmed Yasawi and al-Farabi, but if it was not for them, perhaps Kazakhstan would be completely different now and would preach a different religion.”*

Karimzhan (respondent No. 8) – a young man, an Uzbek, who born in Tashkent, but now living and working in Astana. *“At least 1-2 times a year, I come to Turkestan. Here I feel comfortable, I can say, I get moral and spiritual rewarding. I don’t know why, but I’m drawn here, maybe because for me Turkestan is a historical homeland, the most ancient city that has preserved the traces of our ancestors. There are a lot of sacral and beautiful places in Uzbekistan, but it is near the Khoja Ahmed Yasawi Mausoleum that I gain spiritual peace.”*

The authors of the project present the opinions of the two following respondents in a comparative form for the following reasons: first, both are representatives of an older age range: a 40-year-old woman (further respondent No. 9) and a 60-year-old man (respondent No. 10), secondly, both have a higher educational level: candidate and doctor of historical sciences.

In the in-depth interview it was revealed that both respondents understand a symbol as a certain image, a sign that can convey the meaning of an important character.

Respondent No. 9: *“By symbol, I mean something significant that carries some spiritual, deep meaning.”*

Respondent No. 10: *“A symbol is a sign that personifies something important ... However, it does not always carry something sacred in itself. With respect to some objects – yes, with respect to some – no.”*

To the question: *“What do you associate the Mausoleum?”*, it was revealed that it is not per-

ceived as a separate symbol, but is more connected with the history of the Turkic people, as well as with Sufism. Since the Mausoleum was erected at the grave of the poet and preacher Khoja Ahmed Yasawi and bears his name, the respondents have associated the Mausoleum with his name and figure. But how much society is familiar with the life and work of Khoja Ahmed Yasawi is a different matter.

Respondent No. 9: *“I was born here, so for me the Mausoleum, Кеңе, as we call it, is associated with our past. Our ancestors, great-grandfathers, great-grandmothers in their stories about the traditions and customs of the past connect him directly with the name of Khoja Ahmed Yasawi. This had an incredible impact on the formation of me as an individual. I studied in Turkestan all my life and all my term papers, dissertations, and later my candidate’s work I associated with the name of Khoja Ahmed Yasawi.”*

Respondent No. 10: *“The Mausoleum is more associated with Sufism, more precisely with those spiritual values that Sufism carries within itself.”*

Below are the answers of the respondents to the question: *“What do you associate with the city of Turkestan and in your understanding Turkestan is a cultural and historical city?”*:

Respondent No. 9: *“Turkestan is not only a cultural, but a religious city. All Turkic peoples: Kazakhs, Uzbeks, Kyrgyz, Tatars, Tajiks come here to do the Small Haj. More than a million people come to the Mausoleum to worship him and pray. And this is logical, since we all came to Islam through the activities of Khoja Ahmed Yassavi, his Hikmets are identical to the Ayahs in the Quran. Practically all Turkic peoples, who wandered from North to West, from South to East, accepted Islam precisely because of Khoja Ahmed Yasawi and his preaching of Sufism. For me, Turkestan is not only an ancient city along which the Great Silk Road passed, where the cultures of the West and the East adjoined. For nearly twenty years, I have been exploring the significance and role of Yasawi, and therefore, Turkestan is directly associated with the Mausoleum, with the name of Khoja Ahmed Yasawi and his spiritual teachings, which he left.”*

Respondent No. 10: *“Turkestan, first of all, is the capital of the Kazakh Khanate. For me, he has more political than religious character. However, no one can deny the sacredness of the city, which is given to him by the figure of Khoja Ahmed Yasawi*

– an outstanding personality for his time, carrying in himself a special huge positive energy. We should not forget that up to the middle of the 19th century, outstanding people of our nation were buried here. My and our ancestors are here.”

In the answers of respondents No. 9 and No.10 the city acquires a significant role in the sacral aspect precisely because of Yasawi as a great preacher. However, in the opinion of respondent No. 9, it is necessary to improve the spiritual component of the city: *“In order for Turkestan to affect the deeper aspects of our spirituality, all this is not enough. Every year I go to Turkey, where I visit various sacred places and mausoleums. And there, against the background of Quranic music, a completely different aura soars, which makes you really feel the holiness of these places, spirituality as it settles in you. I think that in Turkestan this is not enough. I believe that for Turkestan, in addition to material goods, it would be worthwhile to do something that would emphasize its holiness, so that the person who visited Turkestan retains this spirituality for life.”*

From the answers and descriptions obtained during the in-depth interviews, it is noticed that the overwhelming majority of respondents view the Khoja Ahmed Yasawi Mausoleum as a cultural and historical monument of Kazakhstan, which has a certain religious aspect, shaped more by the personality of Yasawi. Another interesting fact is that foreigners, as well as visiting townscitizens, are more inclined to consider both the Mausoleum and the city of Turkestan as a sacred place than its indigenous people. It is necessary to note such a mystical factor as a kind of spiritual aura present in the city, repeatedly noted by many of the respondents. Also, most of them welcome the development of tourism infrastructure in order to popularize sacred places.

More detailed numerical indicators based on the results of an anonymous survey are shown below (table 1, 2, 3, 4, 5).

Of course, analyzing the answers of in-depth interviews and questionnaires cannot replace a full-fledged concrete sociological study. Nevertheless, based on them, it can be determined that the symbolic nature of the Mausoleum of Khoja Ahmed Yasawi and Turkestan city, albeit ambiguous, but still carries a sacred meaning. In this regard, interest is the analysis of the survey results using age filtering (Tables 6, 7, 8, 9, 10).

Table 1

Your understanding of the symbol:		
Response options		
Symbol is a sacred sign with supernatural power	28.57%	16
Symbol is a simple image that does not carry meaning	17.86%	10
Symbol – an artistic image that satisfies aesthetic needs	51.79%	29
Own answer	1.79%	1
Total		56

Table 2

What do you associate with the Khoja Ahmat Yasawi Mausoleum, Arystanbab and other cultural monuments?		
Response options		
Graves of prominent people	21.43%	12
A historical and cultural monument	69.64%	39
Sacred place for pilgrimage (second Mecca)	7.14%	4
Own answer	1.79%	1
Total		56

Table 3

What is the role of sacred sites in Kazakhstan?		
Response options		
Sacred place for pilgrimage	19.64%	11
Place to practice bioenergy	12.5%	7
Cultural heritage of the country	67.86%	38
Own answer	-	-
Total		56

Table 4

What needs to be done to more popularize the sacred sites in Kazakhstan?		
Response options		
Improve infrastructure for tourists and pilgrims	37.5%	21
Advertise domestically	25%	14
Advertise abroad to attract foreign tourists	35.71%	20
Own answer	1.79%	1
Total		56

Table 5

How to use sacred sites for the future of Kazakhstan?		
Response options		
To focus on the religious significance of monuments	33.93%	19
To pay attention to the ethnographic content	14.29%	8
To focus on the historical and cultural significance of the monuments	50%	28
Own answer	1.79%	1
Total		56

Table 6

	Your understanding of the symbol:				
	Symbol is a sacred sign with supernatural power	Symbol is a simple image that does not carry meaning	Symbol – an artistic image that satisfies aesthetic needs	Own answer	Total
under 20 years	18.52% 5	11.11% 3	70.37% 19	-	27
21 to 35 years	37.04% 10	22.22% 6	37.04% 10	3.7% 1	27
36 to 50 years	50% 1	50% 1	-	-	2

Table 7

	What do you associate with the Khoja Ahmat Yasawi Mausoleum, Arystanbab and other cultural monuments?				
	Graves of prominent people	A historical and cultural monument	Sacred place for pilgrimage (second Mecca)	Own answer	Total
under 20 years	7.41% 2	81.48% 22	7.41% 2	3.7% 1	27
21 to 35 years	33.33% 9	59.26% 16	7.41% 2	-	27
36 to 50 years	50% 1	50% 1	-	-	2

Table 8

	What is the role of sacred sites in Kazakhstan?				
	Sacred place for pilgrimage	Place to practice bioenergy	Cultural heritage of the country	Own answer	Total
under 20 years	25.93% 7	7.41% 2	66.67% 18	-	27
21 to 35 years	11.11% 3	14.81% 4	74.07% 20	-	27
36 to 50 years	50% 1	50% 1	-	-	2

Table 9

	What needs to be done to more popularize the sacred sites in Kazakhstan?				
	Improve infrastructure for tourists and pilgrims	Advertise domestically	Advertise abroad to attract foreign tourists	Own answer	Total
under 20 years	29.63% 8	22.22% 6	44.44% 12	3.7% 1	27
21 to 35 years	44.44% 12	25.93% 7	29.63% 8	-	27
36 to 50 years	50% 1	50% 1	-	-	2

Table 10

	How to use sacred sites for the future of Kazakhstan?				
	To focus on the religious significance of monuments	To pay attention to the ethnographic content	To focus on the historical and cultural significance of the monuments	Own answer	Total
under 20 years	25.93% 7	18.52% 5	51.85% 14	3.7% 1	27
21 to 35 years	37.04% 10	11.11% 3	51.85% 14	-	27
36 to 50 years	100% 2	-	-	-	2

In addition, one should also bear in mind the considerable constructive potential of the interview questions and questionnaire themselves: the answers to them make the respondents analyze their feelings and thoughts about the symbolic nature of sacred places with the formation of their own independent opinion, recall the most important and significant events from their experience, assessing it sincere and thoughtful.

Processing the analysis results obtained during in-depth interviews revealed that the overwhelming majority of respondents considers Khoja Ahmed Yasawi Mausoleum as a religious cultural and historical monument of Kazakhstan, which has a certain symbolic value.

As conclusions from the study conducted by the authors of the “Symbolic phenomena in the process of modernization of public consciousness” project, the following can be noted:

1) Symbols acquire their axiological significance only if the interpreter puts a certain semantic meaning into it, otherwise it is only a sign telling about something;

2) In the modern globalizing world, Turkestan is a symbol of unification of the Turkic-speaking people and intercultural communication;

3) The Mausoleum of Khoja Ahmed Yasawi is not only a historical and cultural monument, but also symbolizes a religious monument, serving as a spiritual place for the majority;

4) The sacral significance of the monuments is determined by the fact that they embody a deep axiological meaning, thereby contributing to the formation of a person’s spirituality, patriotism, promoting moral education, etc.;

5) It was found that the majority of respondents welcomed the development of tourism infrastructure in order to popularize cultural and historical sites that meet the challenges of modernizing public

consciousness. The symbolic heritage of the people is the foundation for the development of cultural identity, the formation of national consciousness, education of civic responsibility and patriotism.

Improving the image of Kazakhstan, its competitiveness, effective social policy, successful modernization – all this is the basis for the formation of a sense of confidence and pride in their country.

Conclusion

Transformational processes in the cultural sphere contribute to the formation of a certain consciousness of Kazakhstani youth. Without forming a new type of personality, which is a product of sociocultural modernization, no modernization initiatives developed at the macro level can be productive.

The values and orientations of the current generation are different from the values on which their parents relied. Values determine the specifics of human behavior.

At the moment, there is an intensive use of symbolism in popular culture, which contributes to the perception of symbolism and the transformation of human consciousness. Symbolism has a special place in the socio-cultural system, but the current modern sign culture considers symbols in a different context, during which the public begins to perceive symbols as a “fashionable” slogan, most often for commercialization. With all this, the characters begin to lose the features of “holiness” and “sacredness”. There is a loss by the symbol of its original value.

The misunderstanding of the concept of “symbol” and the perception of the symbol itself can lead to a clash of cultures. Therefore, consideration of a symbol makes it possible to analyze the problem of understanding a symbol by the human consciousness, taking into account, at the same time, its features and functions.

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