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The impact of the Ruhan iJangyru program on the identity of Kazakhstan

In the context of strengthening the trend of internationalization of the economy and the universalization of social life, the role of the national factor is naturally activated. W. Schacht and Jp. Schwilk wrote: “Self-knowledge of this kind is formed not against others, but formed for itself. Without self-confidence, such a process cannot be effective. ” This circumstance is expressed in the desire of peoples to preserve their cultural and historical values, their way of life. It seems to many researchers that the increasing importance of the national factor in the life of society predetermines the need to identify its real content. This allows us to more effectively influence social processes and select adequate means to achieve harmonization of interethnic relations.

When governments wanted advice on the likely impact of their policies, they traditionally turned to economists. Psychologists were less in demand. The reasons are clear: economists seem to offer relatively clear and well-developed models for predicting behavior, in particular, the “theory of expected utility”. In contrast, psychology lessons often seem less clear, no matter how interesting or thought-provoking.

This situation is changing now. Officials recognize that their policies may depend on the social, cognitive, and emotional factors that economists have traditionally neglected. Given their position at the top table, it is perhaps not surprising, if not ironically, that the economists themselves reported this. Behavioral economics, in essence, a combination of economics and psychology, provided a new bridge between politicians and psychological conclusions [1].

Ethnocultural problems and the development of national identity are currently acquiring a special significance and depth of social – philosophical understanding.

This is due to the socio-economic, socio-political and historical-cultural processes that are happening in the country now.

In the conditions of renewal of social life, the dynamics of the development of national self-awareness are moving apart, interest in learning about the cultural classical heritage is deepening, a new phenomenon is being developed in the sphere of spiritual culture. Now the spiritual heritage of all nations is being understood, powerful layers of national culture are returning. All this has a great influence on the formation of national identity, contributes to the development of spiritual and moral values.

The development of national identity as a structural element in the system of social consciousness is a complex, lengthy, contradictory process.

One of the most important factors that must be taken into account in the pedagogical design of the process of forming the self-consciousness of young people is the socio-cultural space-time.

As we know, in the XX century, the concept of universal space-time, which covers all natural and socio-cultural processes, was established in science. A huge influence on the emergence of new views on the space-time continuum had a theory of A. Einstein.

Describing the current state of self-awareness studies in foreign psychology, researchers also note a tendency to “exaggerate purely internal, innate factors in the development of self-awareness and underestimation of its social influences, its own practical activities, in which self-consciousness is formed and manifested”.

Studies in this field by foreign psychologists have had a great influence on the development of the psychology of self-consciousness and have made an invaluable contribution to the development of this issue. Researchers on this issue include R. Berne, W. James, C. Rogers, Z. Freud, E. Erickson and others.

A variety of theoretical approaches to the study of self-consciousness in psychology gives rise to a multiplicity of definitions of self-awareness and a different focus of research on one or another aspect of this phenomenon. So, some researchers stop studying the relationship between consciousness and self-awareness, others

focus on the genesis of self-awareness, others talk about the need to study the structure of self-awareness and the ratio of its components, while others deny the role of consciousness and self-awareness in human life and development in general.

The very problem of national identity is formed within the analysis of the problem of national consciousness. National consciousness is understood through human consciousness, through social consciousness, as well as the living conditions of the emerging national community. Interest in this problem exists since the days of antiquity, the Middle Ages and the New Age. In one form or another, it is put forward and is considered in the Middle Ages and New Time. However, it should be borne in mind that in the works of thinkers of these historical eras the category of "national identity" was not used. They operate with other concepts close to this category.

Many authors note that public consciousness is a complex multi-quality education and functions in a wide variety of forms, types, states, levels. This largely determines the very different interpretations of public consciousness, an understanding of its theoretical and methodological foundations, in the context of which it is studied and evaluated. All this causes the need not only to systematize the developments in this scientific field, but also to further understand the most important social and philosophical problem.

The relevance of the research topic is also due to the ongoing changes in modern society, especially related to the strengthening of the integration activities of people in the fields of economics, politics, spiritual life; This is largely due to the intensive development of a system of communications, communications, and information exchange. More and more various social problems are becoming common for the peoples of all countries of the world, becoming common civilization.

Ideas about human consciousness began to form in the philosophy of the ancient world. The problem of public consciousness gets its distinct expression only in the works of K. Marx and F. Engels. They studied social consciousness and its content through the prism of analyzing object-practical forms of human activity, while pointing out its social nature, emphasizing that the production of ideas, ideas,

consciousness was originally directly interwoven in material activity, in material communication of people, in real language of life.

In modern studies there are various approaches to the problem of public consciousness. This is reflected in the works of V. S. Barulin, V. S. Bibler, G. M. Gak., A. V. Ivanov, M. S. Kagan, A. G. Spirkin, A. K. Uledov and others.

A notable phenomenon was the study of the functioning and development of certain elements of public consciousness. Thus, K. Lorenz investigated the dependence of stereotypes of youth thinking, the attitude of young people towards the older generation on their way of life. The nature of the modern spiritual crisis caused by changes in the spiritual sphere of the life of society and the corresponding break with the main views of the past is purposefully investigated.

National identity - awareness of people belonging to a particular nation (nationality, ethnic group), its ideals, cultural norms and traditions, as well as the position of their nation in a common multinational society. Any kind of self-consciousness (including national) is a mental separation of oneself from the outside world, recognition of one's uniqueness, and at the same time one's recognition of the diversity of other natural and social uniqueness.

National self-consciousness is the core, the basis of national consciousness. It acts as the core system of valuation relations and rational value ideas necessary for the corresponding self-determination of a person in spiritual and social and political life.

In contrast to national consciousness, which reflects generalized ideas about a national-ethnic group, national self-consciousness is a more individualized concept, expressing the degree of assimilation of certain components of the national consciousness by individuals-members of a national community.

National self-consciousness is one of the properties of a people, often having a decisive significance in distinguishing people from among others. The development of national identity allows people to stand out and take shape in the form of a historically established stable group of people, which at one time arose on the basis of a common language, territory of residence, economic life, culture and distinctive

character - this is the process of self-knowledge and the development of national cultural identity of the nation, as well as the property of a person, which allows him to decide for himself personally which nation he belongs to.

National identity - the level of individual and social consciousness, a characteristic of the national community, one of the forms of expression of the identity of the people and its representatives, due to the unity of their origin.

National self-consciousness is a product of socialization and the result of the development of an individual's spiritual and material culture, traditions and customs, rituals, religion, history, symbols, identity, language of his people. It is based on the idea of its origin, awareness of itself as a representative of the human race with special natural-biological and anatomical and physiological properties, appearance, certain traditions and cultural values and a role in the life of the people to which you consider yourself.

The national identity of the individual is manifested as self-awareness as a carrier of the properties of a national character, which determine the characteristics of the worldview, life position, attitude to reality, and other people. It is a condition for preserving the continuity of the traditions and customs of its people, the basis for its social and cultural development.

National self-consciousness is an important means of preserving a nation, and opening its creative possibilities in building a free, democratic society.

In April 2017, President Nursultan Nazarbayev of Kazakhstan delivered a programmatic article “Looking to the Future: Modernizing Public Consciousness”. In this work, the Head of State highlighted the main directions of modernization of the consciousness of society and each Kazakhstani: competitiveness; pragmatism; preservation of national identity; cult of knowledge; evolutionary development of the country and the openness of consciousness.

To ensure development in these areas, the President ordered the development and implementation of a number of specific projects. These projects were then integrated into the single “Ruhani Jangyru” Program [2].

How to evaluate the success of the program “Ruhani Jangyru”? The National Commission for its implementation decided to determine the relevant indicators.

“Ruhani Jangyru” is the main ideological document in Kazakhstan. Looking at it, almost all government initiatives are being formed. Despite the fact that the National Commission members associated with the program, meet once every six months, the work on its implementation is ongoing. To achieve such a unity will not work without the ubiquity of certain knowledge and values that can be found in books.

It is clear that a new social consciousness is not being created from scratch and it is not necessary to discount history. Although it is obvious that it is necessary to get rid of some archaisms - this is stated in the program itself. The next stage of the implementation of “Ruhani Jangyru” will be aimed at young people, since it is easier to form concepts and beliefs than to change already established ones. Members of the National Commission propose starting this work from small communities. In the same place, in the villages, we intend to help young people build their business. For this purpose, the special project “Auyl - elbesigi” will be launched.

The program article President of the Republic of Kazakhstan Nazarbayev “The path to the future: Ruhani Jangyru” is a platform for national spiritual growth and improvement. In this program, the head of state noted that the main condition for the modernization of the national consciousness in the 21st century is the preservation of the national code.

This, in turn, is the root of strengthening not only the economy, but also spiritual competitiveness in the era of globalization, without losing the national code.

In the article, the Head of State proposed 6 main components for achieving this great goal, that is, spiritual modernization. They are the possession of competitive ability that meets modern requirements, the preservation of national identity, the triumph of knowledge, the evolutionary development of the country and the transparency of consciousness. Competition is determined not only by wealth, but also by knowledge, ability, dedication.

The process of creating a developed state is not limited to the modernization of the economy and the creation of a post-industrial society. The states, passing from the beginning of the fourth industrial revolution, strive for their goals, solving spiritual, educational, scientific, educational problems at a high level.

Therefore, how important is the development of material production, the improvement of the welfare of the people, so important is the update in the spiritual sphere. Because it ensures the progressive development of the country's economy, the improvement of quality spiritually. In the article "Looking to the future: RuhaniJangyru", the Head of the State especially emphasizes the interconnection of these material and spiritual spheres.

This merit of the head of state Nursultan Abishevich Nazarbayev has an important political and ideological significance, is the main guideline for the development of Kazakhstan, the preservation of cultural and moral values and the modernization of education. The goal set by the president identified ways for the country to reach a new level of technological development, proposes to develop the social and humanitarian sphere of education, preserve the heritage of ancestors and national values of the country, use national and personal wealth effectively to become a country.

Implementing the program of modernization of public consciousness "Ruhani Jangyru" is the decision we needed for many years.

The head of state outlined the tasks for the coming years, noting that in order to achieve the goal, our consciousness must be ahead of our business, that is, be modernized before business. These are "competitive ability", "Pragmatism", "preservation of national identity", "the triumph of knowledge", "non-revolutionary, evolutionary development of Kazakhstan", "transparency of consciousness".

In this connection, six special projects were launched on the way to achieving the main directions of the program. "New humanitarian education. 100 new textbooks in the Kazakh language", "100 new names", "Native land", "Sacred geography of Kazakhstan", "gradual translation of the Kazakh language into Latin", "modern culture of Kazakhstan in a globalizing world".

The implementation of special projects is assigned to four ministries, divided into 4 subprogrammes. The Ministry of Education and Science has developed a subprogram "Education and Education". It, in turn, includes the following areas: Homeland-destiny; Regional studies; Conscious citizen; "100 new names."

We believe that the article by the Head of State Nursultan Nazarbayev, "Looking into the Future: Modernization of Public Consciousness", is an article that came out at the right time. This is not only a simple article, but also a program document intended for the normalization, inventory, analysis, and implementation of the spiritual values of the Kazakh people, taking into account modern requirements. " We must pay special attention to the program "Looking to the Future: Modernization of Public Consciousness".

Conditions for modernization - the preservation of their culture, their own national code, competitiveness, pragmatism, the cult of knowledge, openness of consciousness. These qualities should be the main reference points of the modern Kazakhstani.

54 billion tenge has been allocated from the budget for the implementation of the modernization of public consciousness until 2022.

Firstly, "if there is no national code, national culture, there is no modernization". This is stated by the author of the article in the section "Preservation of National Identity". Spiritual modernization requires the preservation of the national code and the preservation of national identity. As the head of state said, our national traditions, language and music, literature, traditions, the general national spirit must remain eternal.

Secondly, since 2025, in the Latin alphabet of the head of state, methodological training has been conducted. Today, the whole world speaks the Latin alphabet. Therefore, this is also one of the urgent problems.

Thirdly, education. And not just education, but based on national spiritual values. In connection with the third modernization of Kazakhstan, we would say that one of the ways to implement it is competitiveness. In order to be competitive, it is necessary not only to be educated, but also to properly educate. As Al-Farabi said,

"knowledge provided without education is the enemy of humanity," we must go along with education and knowledge.

At the same time, we welcome the opinion that this is about the native land, the creation of historical and tourist belts of the Kazakh land, the definition of the name of 100 citizens who make a considerable contribution to the formation of the modern Kazakh society, the promotion of the Kazakh intelligentsia and their works abroad.

What pushed the country's Leader to the spirituality of our people, in the first place, is an increase in dangerous forces for Kazakhstan. What are the strengths? This is extremism, this is a new religious movement that is alien to us, a collection of multicultural cultures that separates the nation from its national identity, language and ethics. The reason why the Kazakh intelligentsia still insists that "we need a national ideology," was because our ancestors were able to foresee such things from early times.

In conclusion, we would like to note that the article of the Head of State Nursultan Nazarbayev "The path to the future: Ruhani Jangyru" is a relevant article, which lays the course for the development of an independent country.

Summing up the article, we would like to note the special importance of the modernization program and its impact on the future generation. The impact on the identity of Kazakhstanis with the help of this program will undoubtedly take a long time, but we predict that the results should be satisfactory, since the program itself is a complex of many events.

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