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NATIONAL IDENTITY AND EDUCATION

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There is a revision of the identity of a person at all levels (personality, social group, social community), with respect to specific types of identity, for example, gender, ethnicity, religion, etc. Particularly difficult is the question about this distinction of identity types, both individual and group. For example, in the philosophical literature it is stated: "It is permissible to ascribe identity to groups only in a figurative, metaphorical sense" [1]. However, metaphoricity itself has come to the forefront of one of the important characteristics of the modern social space, so there is no sense in distinguishing, separating the identity of group identity, since individual identity can also be very metaphorical. Analyzing identity, one should pay attention to its place in social systems and processes. The spatial-temporal specificity of identity is treated as mobile and momentary. Identity in postmodern situations is a phenomenon that operates in fluid global environments and volatile, social and communicative spaces; secondly, the most actual reflection of identity is a set of spatial-temporal and content characteristics aimed at expanding the boundaries and communication activity. This is the prevalence of the public sphere, involving social practices in communication, increasing attention to the problems of identity management; and thirdly, in comparison with the ritual-system norms of modernity, postmodern identity is distinguished by the ability to adapt quickly, instantly, momentarily respond to these situations in the sociocultural space.

In former social systems (individual, group, organization, institution, society) with identity as a property belonging to them, membership was closely associated as a place in the structure. Reliance on membership created a very clear boundaries of the social community, which in the analysis was broken up into separate social classes, levels in a structure directed upwards (vertical). Examples are the social organization of Marx and the levels of hierarchy in it [2]; Maslow pyramid and its levels of needs, etc., in which verticality was important [3]. If we assume that the space is flowing, then it spreads, spreads horizontally, and mobility becomes important not horizontal but horizontal mobility. With active movement, movement of agents in structures, a rigid definition of not only spatial but also regulatory boundaries becomes impossible: territoriality is changeable and is not a pure absolute. In fluid space it is impossible to establish clearly and territorially once and for all the identities; it is also impossible to distinguish between the inner and the outer [4, p. 51]. Thus, the direction of identity develops horizontally, often causing temporality in the temporal dimension. The next refinement will concern the boundaries of identity. Identify them is difficult, because identity is characterized by "animated", multiple character. Thus, J. Urry reflects on the "multitude of faces" of neo-nationalism. What was previously invested in the concept of "national character", now does not fit into the old framework. Many people develop sets of identities of various kinds, including national ones: from half to two-thirds of all residents of Scotland consider themselves both Scots and Britons" [4, p. 221]. In this connection, the differentiation of such concepts of territorial identity, as local and regional, goes to a new plane.

The interpretation of local identity as a sense of belonging to the place [5, p. 212] corresponds to the logic of territorial sociology and does not agree with the postmodern concept of deterritorialization. In the temporal dimension more property of identity – situationalism – emerges. Depending on the specific situation, the "identity laid out" of the individual or group will have a certain emotional color, intensity, duration and other characteristics.

The authors of the article conducted the sociological survey. This sociological survey is part of the research in the doctoral dissertation "Identity and Unity: Priorities of the State Youth Policy" by Kindikbaeva, a third-year doctoral student of the Kazakh National University named after Al-Farabi, scientific advisor Professor Lee Jong Oh Hanguk University of Foreign Studies, Myamesheva Galiya Kazakh National University, named after Al-Farabi. The survey involved 166 respondents, undergraduate students of the Hankuk University of Foreign Studies. To the question "1. Do you or your close people could be married to a man belonging to a different ethnic group?" The majority of 95% are 158 respondents, they answered yes they answered, whereas only 6 respondents could not answer – 4%, and only 1% – 2 respondents found it difficult to answer this question. The next question, also affecting the issue of ethnic identity "2. Is it important for you, to which ethnic group do you consider yourself?", To which almost half of the polled 49% of 82 respondents answered importance, responding that yes it represents, 47% are 78 respondents and 4% – 6 respondents found it difficult to answer. To the question "3. Do you think in your life, there were conflicts on ethnic basis?" Forty-percent of the respondents did not answer this 68, and 36 percent-59 of the respondents decided that "yes", while 27 respondents-16% noted that they could not answer. Question number 4. "In which country would like to live, and which country would you like to represent?" 87 respondents of 55% answered

that they would have left because of the search for a better quality of life. According to respondents, the countries are the countries of Europe, Japan and the United States of America. 14% of respondents, that is, 18 respondents would go or stay in the country in which they grew up. 11% -18 respondents would leave the country to realize their potential. And 20% of respondents noted that the reason is not indicated in our answer. The question regarding language policy was placed by us at number 5 "Do you think it is right that in politics it is necessary to study Korean language for all foreigners residing in Korea?" The majority of the respondents, that is, 43% -71 respondents answered positively, 18% -30 respondents answered negatively, and 39% answered that they were not interested in this issue, and this was 64 of the respondents. Question number 6 "Do you like that program, through which you produce training?", Refer directly to the requirements of students for the program, which is being trained. 66% of the polled 111 respondents are satisfied with the education they receive. While 56 respondents -34% of respondents do not agree with the majority. The seventh question was completely open in nature, where the respondents were asked to write ten definitions of their self. Here they could write social roles and functional significance, that is, to fully identify their identification without any limitations. Within the framework of the dissertation research, it became necessary to study the national or ethnic identity of respondents from these 10 definitions. Only 21% of the respondents -35 respondents noted national, ethnic identity, while the greater part of 79% -131 respondents did not mention the above parameters. There was a tendency to identify professional identification, then a larger number of responses were associated with the values of the family. While the rest of the respondents noted their psycho-physical state, mood, where there were accents of discontent with themselves -their appearance, position, etc. The next three questions were continued by the research of the master's thesis "Visual Culture in the Life of Society and Personality". To determine the impact of digital technologies on modern educational processes, as well as students' preferences for teaching methods. On the eighth question "Do you think that you have a digital addiction?" 72% of respondents answered that it is positive, that is, 118 people, while 15% -24 respondents deny their digital dependence, and 13% -22 respondents consider themselves possibly dependent. Nevertheless, the majority of respondents 64% -108 respondents know about preventive measures with digital dependence, 35% -56 respondents deny knowledge of these prevention measures. On the tenth question "What methods do you choose in the course of the classes?" 16% -26 of the respondents chose classes using IT technologies, 19% -27 respondents chose without using IT technologies, the majority of respondents 65%, that is, 109 respondents chose the mixed type of training. The eleventh issue is also a continuation of the research within the master's thesis "What do you think the meaning of life is?", the majority of respondents defined the meaning of life as the occupation of the beloved case by 60 respondents, comprising 36% of respondents, 19% -32 respondents want to become rich. 15% of respondents are 25 respondents who determine the meaning of life in creating a happy family, while 7% -12 people prefer to bring good to people. 6% -10 respondents want to occupy a high position in the society, 13% -21 respondents chose other answers not provided in the social survey. Based on the results of the sociological survey, one can discern inconsistency in the issues of ethnic tolerance. If the majority of respondents are not against marriage with representatives of another ethnic group, at the same time, just under half note that conflicts are more likely on ethnic grounds. The question of their ethnic identity is noted by the majority by the majority. The majority of respondents consider themselves to be dependent on digital technologies, while they know how to deal with it and prefer a mixed type of conduct. When answering the 7th question about the definitions of self and self-identification, the respondents noted their professional identity. Priority of life becomes engaged in the favorite thing.

In the situation of the formation of Kazakhstan's national policy, it is especially important to study the factors that have a significant impact on the formation of the civil identity of young people. This problem is a reflection of the new education paradigm. In the consolidation of society, a key role is assigned to the educational system, which is designed to ensure the spiritual and moral development of the individual in order to form his citizenship, the citizen's acceptance of public values. Educational institutions are called upon to educate a citizen and patriot, to reveal the abilities and talents of young citizens, to prepare them for life in a high-tech competitive world. At the same time, educational institutions must constantly interact and cooperate with other subjects of socialization, relying on national values and traditions.

The last years of the problem of forming the civil identity of young people continue to be in the focus of socio-humanitarian analysis. This is explained by the fact that this issue is connected with the reflection of value-ideological contradictions caused by changes in the Kazakhstan socio-cultural and political-legal space. Moreover, the formation of an identity that consolidates society and develops stable ties between communities and groups has undoubted importance for overcoming the identity crisis. Given the ambiguity of the conceptual series, it seems methodologically necessary to refine the content of the analyzed phenomenon. In modern sources, civil identity is interpreted as an awareness of the individual's belonging to the community of citizens of a particular state on a general cultural basis. We share the view that civil identity is the constitutive basis of a modern political nation and nation state.

It connects the individual and the state by fixing the legal status of the citizen as a member of the national-state community and the freedoms, rights and duties resulting from such status. Civic identity marks membership in a macro political community and assumes self-identification of an individual with a political (civil) nation on the basis of a correlation with its political culture and institutions. Relying on this judgment. Note that civil identity should be considered as a structural component of social identity and as a result of the process of identifying the subject with the appropriate social groups on the cognitive and emotional levels of the individual.

As is known, the structure of civil identity includes: state identity – the correlation of oneself with a certain state, the perception of their constitutional rights and duties; patriotism – the filling of state identity with value content; citizenship – the qualities of a citizen, characterizing him as an active member of the state, not only following his rights and duties, but also actually participating in his life.

The tasks facing the higher education system:

1. To form a new mentality that will be based on this belief;
2. Education produces new knowledge and information, and not only replicates and consumes them;
3. Create new types of cognitive methodology that will overcome psychological barriers of thinking, develop the ability to think abstractly and in the process of learning to form productive knowledge;
4. Create a new educational environment, which will at any time get a quality education.

To clarify the content of civic identity, it is essential to understand that it is based on society's need for integration through the division of values and goals common to a given society, expressed by such value symbols as the Native land, the country, the state, which are filled with concrete content through the socio-cultural context. At the same time, it is known that the renewal of the value system of society takes more time than the modernization of political institutions. The effect of "lagging" value changes creates difficulties for the process of socialization of citizens, within which the main problems of the formation of civil identification are being addressed.

In the practice of analyzing the problem of identity, the thesis is recognized that a number of factors influence the formation and manifestation of civic identity. Undoubtedly, the system of education and other socialization institutions provide continuity in the formation of civic identity, the core of which is the education system in which young people live. The educational space is an effective tool for the political and socio-cultural integration of young people, as well as the most important institution for the formation of their civil identity.

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ВОПРОСЫ ОТЧУЖДЕНИЯ И РАЗРУШЕНИЯ ЛИЧНОСТИ

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Хотелось бы рассмотреть вопросы отчуждения и разрушения личности на таких конкретных примерах и проявлениях девиантного поведения, как алкоголизм и наркомания. Если давать общее определение, то его можно выразить следующим образом: алкоголизм и наркомания – это зависимость, умение контролировать употребление неких веществ в целях расслабления, усиления эмоций, мимолетного ощущения эйфории или изменения сознания. Причины возникновения неумеренной потребности в подобных ощущениях нужно искать в психологических проблемах личности, а значит и в индивидуальных особенностях человека, так и в социальных аспектах – контексте ощущений, самореализации человека в мире.

Несомненно, существует огромное количество объективных социальных проблем, которые являются благодатной почвой для роста и процветания алкоголизма и наркомании. Хочу подчеркнуть – почвой, а не зерном, т.е. всё-таки не мотиватором, не причиной. Можно назвать такие трудности современного общества, как бедность, невежество, социальное неравенство, утрата нравственных и духовных ценностей и многое другое. Естественно, большое значение имеет среда, окружение и сти-