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THE REPUBLIC OF KAZAKHSTAN AND THE REPUBLIC OF KOREA: MENTALITY IN POSTCLASSICAL PARADIGM

This article explores the mentality of the countries of the Republic of Kazakhstan and the Republic of Korea, and compares the mentality of the countries of Kazakhstan and Korea. The purpose of this study is to determine the role of mentality in the modernization of countries. A particular feature of this study is the study not only of the main components of the mentality, but also the consideration of the visual image of countries, the use of a socionic model in determining the mentality. The importance of this research at the theoretical and practical levels is the prospect of using this material to study the relationships between these countries, this material is important not only at the macro level, but also at the micro level. That is, the importance of research is needed at the international and individual level for a more mild and effective entry into the cultural environment of Kazakhstan and Korea.

Key words: Kazakhstan, Korea, mentality, culture, society.

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Қазақстан Республикасы және Корея Республикасы: пост классикалық парадигмасындағы менталитет

Бұл мақалада Қазақстан Республикасы мен Корея Республикасы елдерінің діл ерекшеліктері және салт-санасының ұқсастықтары мен айырмашылықтарына талдау жасалынды. Зерттеудің мақсаты мемлекеттердің жаһандану процесіндегі менталитетінің ролін анықтау болып табылады. Зерттеудің ерекшелігі менталитеттің басты компоненттерін қарастырумен қоса елдің визуалды бейнесін зерттеу, соционикалық модельдерді пайдалана отырып екі елдің менталитетін анықтау болып табылады. Зерттеудің теориялық және практикалық маңыздылығы осы материалдарды пайдалану арқылы екі ел арасындағы қарым-қатынастарды болжау, бұл мәліметтер тек макро деңгейде ғана емес, микро деңгейде де маңызды, яғни зерттеудің нәтижелері индивидуалдық және халықаралық деңгейде Қазақстан мен Кореяның мәдени кеңістігіне бейімделуге ықпал етуде маңызды.

Түйін сөздер: Қазақстан, Корея, менталитет, мәдениет, қоғам.

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Республика Казахстан и Республика Корея: менталитет в постклассической парадигме

В данной статье исследуется менталитет стран Республики Казахстан и Республики Корея, а также проводится сравнительный анализ менталитета стран Казахстана и Кореи. Целью данного исследования является определение роли менталитета в модернизации стран. Особенностью данного исследования является изучение не только основных компонентов менталитета, но и рассмотрение визуального образа стран, использование соционистической модели при определении менталитета. Значимостью данного исследования на теоретическом и практическом уровнях является перспектива использования данного материала для исследования взаимоотношений между этими странами не только на макроуровне, но и на микроуровне. То есть, значимость исследований необходима на международном и индивидуальном уровнях для более мягкого и эффективного вхождения в культурную среду Казахстана и Кореи.

Ключевые слова: Казахстан, Корея, менталитет, культура, общество.

Introduction

Modern society is an information society as qualitatively new stage of humankind evolution. In scientific literature the notion of «information society» has replaced the notion of «post-industrial society» in the end of 20th century. This notion was first used by an American economist F. Machlup in his work on «Production and spread of knowledge in the United States». In modern philosophy, sociology and other social sciences the notion of «information society» is broad in different contexts. The original philosophical conception of information society was developed by a Japanese scientist Y. Masuda. In his work «Information Society as post-industrial society» he seeks to understand «the coming evolution of society: the foundation of the new society will be computer technology, with its fundamental function to replace or enhance human's mental work; the information revolution is rapidly turning into a new production force and will make it possible to mass-produce cognitive, systematic information, technology and knowledge; a potential market will be the «boundary of the known,» the possibility of problem solving and the development of cooperation will increase; intellectual production is becoming the leading sector of the economy, whose products will be accumulated, and the accumulated information will be spread through the synergetic production and shared use; in the new information society, the main subject of social activity will be «free community» and the political system will be «participatory democracy»; the main purpose of the new society will be

the realization of the value of time. « Y. Masuda offers his own new holistic and engaging humanitarian utopia. Y. Masuda's «computony» includes the following: the pursuit and realization of the value of time; freedom of decision and equal opportunities; prosperity of different free communities; synergetic interrelationship in society; functional associations, free of over-controlled power. According to him, a new society, functioning on the basis of synergetic rationality, which replaced the free competition of the industrial society, may in the long term attain ideals. Every country wants to keep up with the time – modernize itself and, at the same time, save its face, its traditions and timeless values. It is necessary to be up to date and true to yourself, to preserve your uniqueness and originality, your identity.

Mentality

Mentality is the phenomenon which is rational and irrational, conscious and unconscious. Mentality, as a kind of an ideological «matrix», a deep level of social consciousness, determines features of perception of the world, sustainable life positions and attitudes, stereotypes, behavioural reactions to certain events, phenomena and processes. Ultimately the mentality determines the type of thinking, the way of thinking, priorities, evaluations and forms of human behaviour within the given community, society. Also, mentality can be considered as a kind of ideological standard, which is stable and changes very slowly over a long period of time, while maintaining its «mental nucleus» almost unchanged.

However, the mentality is a characteristic of the deep layers of the psyche, emerging in the depths of culture and associated with features of socialization, which manifests itself in individual and collective consciousness, national character. The mentality is very resistant, but it is subject to change in time and space. A current theoretical and practical task is to study the mentality in order to identify and develop new features in its structure.

The concept of «mentality» falls under interdisciplinary one, as it is studied by various representatives of socio-humanitarian knowledge (philosophers, historians, cultural studies, sociology, political science, psychology, linguists, educators, and others). However, today in areas of knowledge presented there is no uniform approach to the definition of this concept.

The mentality of a country

Defining features of the countries will be on the sociotics model taking into account the history, values, citizens' everyday lifestyle, traditions, geopolitics, economy.

Sociotics occurred at the intersection of computer science and philosophy, mathematics, psychology, sociology and pedagogy. The founder of Sociotics is a Lithuanian scientist Ausra Augustinavičiūtė, who built a model of the human psyche in 1968 and founded information laws. In 1997, the Russian Academy of Sciences issued A. Augustinavičiūtė the patent for the discovery of «self-organizing information system» and was awarded the Medal of Kapitsa. In early 2000, the California Academy of Science and Culture officially recognized sociotics science and A. Augustinavičiūtė became a honorary doctor of philosophy. Information metabolism (IM) of the psyche is the mechanism of interaction of the human psyche with the environment, a set of processes for information exchange (of information and signals of rhythm) in order to build the mind, maintaining its operation, as well as the information content. Perception of information, a method of transmitting information are fundamental to the sociological characteristics of the type of personality or mentality of the country. This science help to explain philosophical science the behavior, people's reactions to external information environment.

The mentality of the Republic of Kazakhstan

In the analysis and determination of the mentality of a country using the sociotics model, it

is necessary to conduct a study covering a vast and unique cultural formation. Every nation has the most optimal way of life, customs and traditions, principles established over centuries and even millennia, and, of course, individuality of spiritual culture and thinking, national psychology and identity of both the whole society and an individual person in the system of a given society. Moreover, the country conducts its internal and external policies according to its mental characteristics.

The Republic of Kazakhstan is a young independent state, which carries the culture of centuries. The sociotype mentality of Kazakhstan is defined by us as sensory ethical extravert. The extraversion of the mentality of the country manifests itself not only through the open external policy, but also internally, as the inter-ethnic tolerance. More than 100 ethnic groups live in Kazakhstan. In the policy of Kazakhstan these ethnic groups show their interest not only in everyday life, but also in the public arena, in all spheres of social life. This platform is the Assembly of the People of Kazakhstan, created by the initiative of the President of the Republic of Kazakhstan Nursultan Nazarbayev. The activities of this organization are a symbol of prosperity and stability of the people of Kazakhstan in peace and harmony. Such harmony has been developed by the historical factors that Kazakhstan was part of the Soviet Union, and these ethnic groups were present in such difficult times. Sensory information processing channel is basic, and is expressed in the confidence in themselves and their abilities. An example of this is the image of a Kazakh nomad woman, who had equal rights with men, but it was a symbol of femininity and feminine strength and confidence in herself and her abilities. The national game «Egishkuu» is a horse race where a guy needs to catch up with a girl and he will receive a beautiful kiss as a reward, or lashing as a punishment. Only a Kazakh woman had a position where she could hit a man. This characteristic suggests irrational perception of Kazakh people, that is the measurement of surrounding information through itself, through oneself, with the thought of what I would feel in the person's shoes. Therefore, it is sometimes impossible to fully understand the mentality of the people, it needs to be felt. As the creative channel is ethnic, the nation expresses itself through friendly relations and building good neighbour relations. This is also reflected in the tendency of citizens to have a high level of emotional coefficient. A guest coming to Kazakhstan will not be deprived of attention and care for their person.

L.N. Gumilyov, studying the problematics of the genesis of the nomadic Turkic tribes, focuses on the proof of the thesis of the originality and identity of nomadic culture. It is undeniable that the material culture of the nomads is incomparable with the culture of sedentary peoples. This is explained by the fact that most of the real attributes were not designed for long-term use and have not been preserved over time. Here we cannot make a valid conclusion about the art of craftsmanship of the artisans. In the study of Turkish culture it is necessary to clarify what to study it in line with. We would decide to divide Turkish culture into late and modern. Indisputable is the assertion that Kazakh culture was born from the depths of the Turkic culture. The aspect mentioned is the most relevant for us, the people of Kazakhstan.

The formation of the Kazakh nation as such coincides with the end of the 16th century. It was at this time that the formation of the language, literature, folklore, culture took place. Yet, as studies by historians, anthropologists, philosophers, culturologists conclusively prove, the sources of ethnogenesis and cultural history of the Kazakhs extend far into the depths of thousands of years – through the ancient Turkic nomadic societies to the mysterious and legendary Hun tribes. The work of researchers devoted to different stages and events of this history provide not only valuable philosophical and theoretical methodological guidelines, but also a wealth of cultural and historical material for further studies of the complex problems of ethnic and cultural genesis of the Kazakhs as the heirs and recipients of the culture of Eurasian nomads.

The world paradigm of the Kazakhs is directed to the contemplation of nature, of the surrounding reality, without destroying it, and the co-existence with it in harmony, respecting and preserving the natural resources. Cattle breeding was the main source of living. However, respect for the animal is noticeable. Everything about the Kazakh culture is known from the oral folklore. There are associations related in the first place to the nomadic way of life. To study the Kazakh culture it is necessary to explore the folklore first. Folklore is the main source of learning about culture forms, philosophy of life, and many other areas. To find the evidence it is not necessary to «dig deep», as all the necessary conclusions lie on the surface of the plane studied. Unintentionally, the image of Korkyt ata comes to mind, struggling with death with the help of his musical instrument. «As a result of all these studies, the era in which Korkyt-Ata lived has been clarified. The 8th century – the period of life of the folk storyteller – was a time of transition from the ancient Tengrism, sha-

manism and Zoroastrianism beliefs to Islam. Korkyt Ata stayed in the memory of future generations as the spokesman of the fundamental ethical values of Turkic peoples and their spiritual and philosophical quest, evolution of their consciousness towards new heights. These ethical values were created in the early religious systems, they were long perfected in the historical process, quenched in the crucible of the endless wars and coups. Korkyt-Ata's ethical ideas have survived, time itself has selected the ideals of the good and justice, having universal nature. These ideas, in our view, were reflected in the «Mangilik El» concept.

The President of Kazakhstan Nursultan Nazarbayev signed a decree «On approval of the Concept of strengthening and developing the Kazakhstani identity and unity.» «The concept is based on the following main principles:

- 1) the basic vector – the national patriotic idea «Mangilik El», proposed by the President of the country N.A.Nazarbayev;
- 2) the consolidating values of the national patriotic idea «Mangilik El» – civil equality, hard work, honesty, the cult of learning and education, a secular country;
- 3) the foundation of Kazakh identity and unity – national values based on cultural, ethnic, linguistic and religious diversity;
- 4) the identity and unity of Kazakhstan is an ongoing generational process. It is based on the fact that every citizen, regardless of ethnic origin, links their fate with the future of Kazakhstan. Common past, present, and shared responsibility for the future unites society into a whole: «We have one Fatherland, one Motherland – Independent Kazakhstan». Awareness of this choice is the main unifying principle.

In the development of the Concept proposals of state bodies and non-governmental organizations, scientific and creative intellectuals were taken into account. The concept was discussed in all regions of Kazakhstan.

The concept is the basis for the adoption of a system of legal, socio-economic, political and administrative measures aimed at strengthening and developing the Kazakhstani identity and unity, – it is said in the text.

Mental characteristics of national education are embodied in the specific sustainable characteristics of national educational traditions. Their most important feature is the confidence in the paramount importance of teaching spiritual and moral values. In the basis of the personality formation lie the key spiritual values and patterns of behaviour developed

by the culture: nonpossession, humanity, love for the neighbor and dedication, conformity to a higher transpersonal ideal, subjection of selfish interests and aspirations to the interests and values of society, household asceticism etc.

Turning to the second important point of a new stage of development of Turkic culture, in particular the Kazakh culture, it is necessary to clarify what this stage represents. Thus, the current stage of development of the Kazakh culture is in its visualization. In today's society of constantly accelerating development new phenomena continuously appear related to the strengthening of the role of visual communication, interweaving of an array of visual codes, vision modes, techniques and practices of the visual, complementing or interacting with each other, and the textual perception of the meaning largely loses its significance, giving way to the visual perception of the world. One of this kind of phenomena appears to be visualization. Kazakhstan, of course, cannot be remote from the phenomenon mentioned. The process of globalization proves this. A person living in the modern world is placed in the frantic flow of information perceived by eyesight. The problem of the development of visual culture affects every branch of human activity, carried out at various stages of maturation: in the preschool years, when the backbone in student knowledge is the process of perception; in the primary school age, when learning requires reliance on visibility; as a teenager, when social cognition develops relying largely on the visual image; in youth, when the mastery of scientific knowledge relying on modern technology and its applications is not possible without the use of visual thinking. The development of knowledge-intensive and highly technical production requires the involvement in the field of science of technology and production of a large number of workers with the knowledge and skills of visualizing different information. That is, going outside a citizen of Kazakhstan, as well as any other person living up to date, perceives the world through vision. The simplification of information takes place, where there is no need to rethink any moments, regardless of their importance. Take a simple example of a human life: approaching a washing machine, we rely on the iconic characters on the control panel, and then our brain classifies information relating to the wash cycle. Returning again to the discussion of trends in art, but in the visualization aspect, it may be noted that television has replaced radio, cinema has become a powerful engine of mass culture. It is easier to say here: «It is better to see once than hear a hundred times.» Hence

the effect of the advertising industry on the masses, the emergence of the concept of a consumer society, passively absorbing the information implanted. Information, not deep knowledge. A human student today is not knowing, but rather informed. Coming to class a student, with the help of gadgets often uses Internet resources, such as Wikipedia, the reliability of the information of which can be largely doubted. My intention is not only to specify the negative side of the visualization of contemporary culture. Rather, it is the inevitability that we reached, but it would be better to warn the man in the street against manipulating with their own consciousness. Another example of okulocentrism in the homeland is the presentation of the «Theatre of the Deaf» in Astana. The opening took place on the World Day of the Deaf, taking place every Sunday in September (29.09.2013).

The mentality of the Republic of Korea

The mentality of the Republic of Korea is very interesting with its unique transformation. To begin with, the sociological type of the Republic of Korea is an ethical intuitive introvert. Prior to 1988, the country tried to keep a closed policy, but after the Olympic Games in Seoul and positioning itself as friendly in relations with other ethnic groups and in general, South Korea declared itself different in comparison with North Korea, pointing out the discrepancy throughout all these years and up to this day. The basic channel is the ethics rational characteristic, which tells us that Korean people live first of all by laws of morality and humanity. This is also reflected in the high emotional equivalent that is to some extent similar to the mentality of Kazakhstan, but has its own differences. The mentality of Kazakhstan is sympathetic in its manifestation of ethics because of its extroversion, whereas contemplative mentality of Korea does not actively manifest itself to others. The second creative channel is the intuition, which is manifested in good vision of future prospects and the sense of time, which in turn is effective in business relations. That «economic miracle» made by the Republic of Korea, which gave it an informal title of the Asian tiger, together with Singapore and Thailand, it is fair to say that a miracle occurred thanks to the mentality of Korea. The high sense of patriotism, duty and diligence. One major factor in the formation of the mentality was Confucianism as the basis of the country's life. Confucianism has had considerable influence on the traditions and lifestyle of the country. Therefore, every local citizen is

always striving for harmony and order. There is absolute obedience in the relationship between such categories of people as the husband and the wife, the state and the people, parents and children. There is a strict hierarchy in the relationship. The younger do not have the right to call the older by their name. Addressing them, they should say, «elder sister» (elder brother). A supervisor or a teacher must be addressed respectfully, adding «sir.» A spouse must be addressed «yobo», that is dear.

Age and social status are highly important. It is believed that those of younger age or standing lower by their social status are obliged to follow the wishes of the elder without objection. Therefore, Korean people are often interested in age, marital status of a person in order to determine their position in relation to this person. These questions are asked not out of idle curiosity. However, you may not answer them if you do not want to. A similarity in the customs and traditions of the countries' mentality is the remembrance of ancestral spirits «Aruak». If among Kazakh people this belief was formed during worshipping Tengrism before Islam, then according to traditional Korean beliefs, when a person dies, his soul is not immediately sent to the other world, but only after four generations. During all this time, the deceased is considered a family member. During such holidays as Seollal (Lunar New Year) and Chuseok (Harvest Day), as well as the day of the death of the deceased, their descendants conduct ceremonies of remembrance. Koreans believe that they can live happily thanks to the care of the dead ancestors.

The image of a woman in Korea is a very tender, gentle and lovely person, while in the street, you can see how loveably young Korean women are being capricious to their partners. Shyness is sometimes seen as a lack of confidence. Since the country's mentality as mentioned above is rational, order is the main thing by which people are ruled in the organization of life. This procedure is expressed in everything from instructions on how to enter the subway car to the rules of quiet movement in a common passage area. The sense of harmony unites the two studied mentalities, but it is expressed in different ways.

Commitment to the general order is good for the organization of successful co-existence of individuals, citizens of the same family, which also stems from the teachings of Confucianism. Yet the order of the world is sometimes sufficing since excess aggression has nowhere to be released into, which again is positive for the society as there is no discomfort for other citizens. Koreans attach

great importance to greetings and thanking words. They are always pronounced with a slight bow. The depth of the bow depends on the relative position of the speaker. Korean people do not like excessive expression of emotions and usually restrict direct physical contact to a polite handshake. However, as your relationships become more intimate, greater familiarity is possible.

Going back to the fact that the Republic of Korea has changed its foreign policy and entered the world stage under the same face, but speaking of its kindness and identity, it is impossible to deny those challenges and transformations that the country has gone through because of the globalization and westernization of the culture. Nonetheless, analysing the globalization policy conducted in the Republic of Korea it may be concluded that its key point is the demonstration of its identity. This is like never before harmonious blend of traditional culture and modern mass culture. Even the same pop culture has its own peculiarities – it is K-pop, which has a clear similarity to the western culture, but has its own distinctive feature. Of course, in this study we do not assign the main task on the analysis of mass culture, such as pop culture. Therefore, I would like to focus on indigenous traditional cultural artefacts that present a harmonious combination with modernity. A prime example in our opinion is the traditional national costume hanbok, which carries a myriad of social and aesthetic values of Korean people. Hanbok combined a set of meanings, and the main point was the status in society, the role of a person and their position in society. Each attribute or accessory has its own importance and meaning. The modern «hanbok» is similar to the Korean garments in the times of Confucian Joseon Dynasty (1392-1910). «Yanbans», i.e. people belonging to the hereditary aristocratic class, formed not on the principle of wealth, but depending on the degree of learning and social standing, wore clothes of bright colours, the winter version of which was made of smooth and patterned silk and the summer one – of a high-quality light cloth. However, ordinary people, both in law and finance, could only afford clothes of white, pale pink, light green, grey or dark grey colours and of bleached hemp or cotton.

Korean national costume is characterised by roundness and simplicity of lines. The sleeves of the jacket are wide and long like wings and the skirt, flared from the chest, falls in graceful folds to the floor. The chest line is accentuated by an unusual bow, the ends of which hang in front of the jacket almost to the ankles. The neckline of the jacket, cuffs and hem of the skirt are often decorated with

embroidery in the form of flowers or geometric patterns. Unusual proportions, cut lines and different colours add special fineness and elegance to hanbok costume. Ceremonial clothing of the king and the queen. During the early period of the Joseon Dynasty neo-Confucianism was the ruling ideology of the country. According to its philosophy, an important place was given to formality and etiquette, which in turn set the dress styles for the royal family, aristocrats and common people for all occasions, including weddings, and even funerals. Integrity in men and chastity in women were the major social values and were reflected in the people's attire.

Today, hanbok is a popular art object that occupies a place in popular culture such as Korean dramas or is reborn and becomes a connecting time thread. Moreover, modern variations of Hanbok took a place on the world podium (Page 88 Chapter 5). The Fashion designer Kim Yong Jin brings hanbok to the 21st century. The article from October issue of «Seoul» magazine on «Reconceptualizing traditions» reports on the role of traditions for the modern business woman, and the way to emphasize the beauty of the grace and style of a traditional costume is to create it in accordance with modern requirements. In our view, the visual symbol of traditions should have its place in the postmodern era. A visit to the Gyeongbokgung palace in Seoul can serve as an example of the respectful attitude of Korean people to their customs and traditions, if you are wearing the national costume the entrance to the palace is free as a symbol of solidarity and acceptance of traditions and respect for the traditions of Korean people.

For centuries, Kazakh national dress has been characterized by simplicity and rationality. It was characterized by common forms for all strata of the population, wearing by certain age and social regulation. Elegance was given to clothes by fur trim, embroidery, decoration. Traditional materials used were leather, fur, thin felt, cloth, which the Kazakhs produced themselves. Clothes were also sewn from imported materials – silk, brocade, velvet, which served as a kind of measure of the wealth of its owners. Cotton fabrics were also widely used.

The Kazakhs have always valued skins and furs of animals. Fur coats were sewn from the skins – ton, and from fur-bearing animals – shash. Outerwear was made from the skins and furs of wild and domestic animals. Accordingly, the clothing was called: **zhanat ton** – a raccoon fur coat, **kara tulku ton** – from a silver fox, **kamshat boryk** – a beaver hat, **bota ton** – from camel skins, **zhargak ton** –

from foal hide, etc. Many types of clothing were sewn from felt. For its production predominantly white coat was used, thin fuzz from sheep neck was considered particularly valuable.

The hats of Kazakh women, like women of many nations, is also a kind of indicator of their status. Among married women they were different in various tribal groups, but young women's hats were characterized by relative uniformity in the whole territory of Kazakhstan. Girls wore hats of two types: a skullcap (takyya) and a warm hat with a furry (borik), trimmed on the edges with fur of an otter, a fox, a beaver. Borik belonged to girls from wealthy families. Takyya was usually decorated. A bundle of owl feathers, which played the role of a talisman, was sewn on the top. Later braid, tassels of tinsel and silver coins were used for decoration. Peculiar skullcaps made of bright velvet embroidered with gold existed among rich girls. In the top of these wide blade of the same fabric were sewn, also embroidered, which covered the crown top and went down the back. Of particular note is the Kazakh national women's bridal headdress **saukele** representing a high (about 70 cm) conical hat. The most expensive of them were evaluated then at a thousand roubles, or in a hundred top-quality horses. Saukele was an obligatory part of the dowry and was prepared long before the girl's entry into the age of consent. Saukele was worn by the bride during the wedding ceremony, and then after the marriage the young woman occasionally wore it on holidays. They had metal fishnet tops, tiara (sometimes made of gold with inserts of semi-precious stones or strings of pearls, corals, etc.), temple pendants and chin accessories. Saukele frame was covered with cloth, which overhead metal plaques of different configuration were sewn to, in the nest of which precious and semi-precious stones were inserted. Occipital part of the old saukele was decorated with sculptured images of fish heads – a symbol of prosperity. From the back of the head a wide strip of expensive fabric, decorated by a fringe of gold thread, went down the back. The most skilled craftsmen took part in saukele manufacturing: cutters, embroiderers, jewellers, applying moulding, embossing, stamping, filigree etc. One such headdress was prepared for a year or more. A compulsory addition to saukele was a long suspension (zhaketa) that was attached to it on the sides, reaching to the waist or below.

With the birth of the first child the woman wore a headdress of a married woman which she did not take off until the old age. Details of the hat varied slightly depending on age and region. Female

headdress consisted of two parts: the bottom – kimeshek, worn on the head, and the top – in the form of a turban, wound on top of the bottom of the hat. Both parts of the headdress had to be made from a white cloth. These types of hats are still used by older women today.

Men's hats varied as well. They wore different skullcaps, summer and winter hats. Summer headdress – kalpak – was made of thin felt, mostly white, and had a specific vintage style; among wealthy Kazakhs it was decorated with colourful embroidery. Men's winter hats were round in shape and furry. Also, a peculiar ear-flapped hat with a neck flap made from fox fur was worn. There was also an ancient headdress – bashlyk, made from camel's cloth (later from factory fabrics); it was worn on top of other hats: it protected well from dust, sun, rain and snow.

In the old days men's and women's shoes did not differ from each other. These were boots, differing by season. There were differences between the shoes of elderly and young people. Young people usually wore boots with high (up to 6 – 8 cm) heels, the elderly – with low ones. Another common type of Kazakh footwear was light flat boots – ichigi (...), covering legs. Leather overshoes – kebis – were put on them, which were taken off at the entrance to the house.

Nowadays the national identity of Koreans is being influenced by several factors. These are both globalization and the rapid transition to an open policy, while there is promotion of their traditional culture and philosophy, which has a favourable effect on the patriotic spirit and the implementation of political programs.

The mentality of a country is strongly felt while being in close contact with its people, particularly while being in the country. The PhD student Kamshat Kindikbayeva was on a scientific research practice under the guidance of the foreign scientific adviser Lee John O. We should note here the importance of defining social type of personality. The most favourable intertype ratio is a dual relationship when there is support in weak channels, and the pressure on strong channels is not taking place. Duals have the same life principles. This kind of relationship was between the doctoral student and the host country. More favourable perception in private occurs, free of hustle created by the.

Mentality and modernisation

Modernisation as a social phenomenon presents a complex and prolonged process of social

changes in all fields of social life, accompanied by modification of cultural ... and stereotypes, organisation levels, structural and functional changes in all fields of life of a society. It suggests political, economic, sociocultural, socio-psychological, family-household changes in ideology and social consciousness. Modernisation is not only a phenomenon of the 21st century, it has accompanied the development of humankind throughout the whole period of its existence, having different directions and essential characteristics at different times. The study of social modernization has been carried out by many scientists. E. Durkheim in his work «The social division of labour» as early as in 1893, exploring the mechanical and organic solidarity, discovered fundamental differences of traditional and modern societies. M. Weber, considering the role of the Protestant ethic of capitalist development, the essence of the economic ethics of the world religions, linked the formation of the western type of society with maximal rationalization peculiar to «business ethics» of protestantism. You could say that Weber M. has shown one of the ways of modernization of traditional societies.

Modernization is the mechanism that allows traditional societies to enter the category of industrial societies, and industrial societies – into modern informational ones. Modernization, providing the transition to the modern countries of the so-called «third world» was carried out by «the elimination of underdevelopment,» a Western type. The main way which was used here is industrialization. Modernization providing the transition to the modern of the countries of the so-called «third world» was carried out by the western type of «the elimination of underdevelopment.» The main way used here was industrialization.

Education as one of the mechanisms of modernization. Mental characteristics of national education

This specificity of the mentality manifests itself especially brightly in times of modernization, when there is a contradiction between the mental attitudes of society and its modernization aspirations. On the one hand, society should develop in accordance with the requirements of time, global trends of improving the political, socioeconomic, spiritual fields, that is upgrade. On the other hand, it should preserve traditional spiritual foundations in order not to lose the identity, basic axiological attitudes. Therefore, it is necessary that the modernization be carried out by means of gradual reform, taking into

account the mental peculiarities of a nation, which in turn will allow to keep its mental core and mental foundations of social groups, to ensure continuity of the best traditions, customs and culture from the older generation to the youth.

The formation of the modern information society is not a single act, but a complex, time-consuming process, during which the old and the new, tradition and innovation will blend. The creation and development of the information society requires a lot of fundamental technical, economic, political, information and other changes and reforms, including social modernization.

The need for social modernization actualize the problem of modernization foundations and plans for the development and realization of attitudes. «Modernization scenarios of the future are considered by both authorities and ordinary fellow citizens through the prism of their own preferences and interests, which the ideological uncertainty of the proclaimed course on modernization greatly contributes to, leaving different groups and sectors of society an opportunity to try this course of «self», their own views and values ...». Prospects for successful social modernization are determined by its essential bases and determinants, with different characteristics and features in different societies.

At the present stage education is part of the strategy of economic growth, and assisting it and its prediction has become a practice of state regulation of all developed countries. In western countries, the economic rationale of the educational expansion took place in several directions. First of all, it is recognition of the role of qualified professionals in the process of economic development of a separate enterprise and the country as a whole. Their deficiency leads to the emergence of «problematic links» in the economy, which has a negative impact on growth rates. Therefore, in all countries of the world, since the 1960s, the role and importance of education and training in the system of national priorities have been growing, the transition of this sector to a qualitatively new level of material and human resources has been justified. This was achieved as a result of the jump in the share of

education expenditures in relation to national income in these countries costs.

It is widely recognized that highly qualified personnel are the most dynamic element of the production system: it produces new ideas, promotes the speedy introduction of scientific discoveries in practice, that is, the rate of scientific technical progress is largely dependent on it. One of the most important incentives for the development of education is now the interpretation of it as a producer of human capital and a factor of social and economic growth. An increase in the level of education of employees leads to the growth of their earnings, and increases the chances of employment.

At the level of education as a social institution and teaching as a professional group there are mental contradictions. As a system of sociocultural settings specific to a particular people, mentality affects the process and the result of person's entry into society, their formation as a person with certain values, moral and ethical attitudes, knowledge and skills, that is socialization. The institute of education, which, by virtue of the above also has its own mental characteristics, is intended to purposefully accompany (ensure, control) this process.

Conclusions and research perspectives

The comparative analysis of the mentality of the countries is made in this article on the basis of the socio-analysis as a Socionics method, as well as cultural artefacts, historical factors, current politics. The study of the mentality of the countries allows for analysis of intercultural relations for further partnerships, and it can also serve as a pleasant guide for an emotionally comfortable stay in the countries. The mentality of a country is a special portrait, composed on an interdisciplinary level which involves a wide spectrum of application of the research data in various fields of science. The authors' desire to show the identity and originality of these countries makes it possible to implement the concept at different scale levels, both at the macro and micro levels. The analysis in the article considers the main challenge of the traditional aspect of the mentality – the modernization produced in the era of globalization.

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