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SELF-CONSCIOUSNESS IS AS A SIGN OF ETHNOS

***Abstract:** The structures of national self-consciousness of Kazakh ethnos is reviewed in this article, and there were pointed out the characteristics of its system of values in the conditions of market relations.*

***Key words:** ethnos, ethnic awareness, national self-consciousness, national psychology, identity, system of values.*

Problem definition. Socio-economic transformations in the society make a massive impact on the development of ethnos self-consciousness. History of world practice shows that ethnic problems often arise just in multiethnic government. At the present stage of national consciousness raising the problem of interethnic relations acquired actuality and acuity. Therefore it is necessary to study from all sides the main regularities of determination of this fact, particularly self-consciousness of indigenous population

It is necessary to identify such notions as consciousness as self-consciousness: Ethnic awareness is one of the forms of social self-consciousness. It reflects state and forms of ethnic awareness, its rapports with the other and some ways of ethnos self-identification.

Ethnic self-consciousness arises and develops in the frames of ethnic awareness. In the real activity it acts as a whole, as the forms of ethnos reflection of its unity and difference from the other ethnic group. Unlike with national consciousness which is showed domestically, ethnic awareness is showed on individual and nation level.

National morale is a core, the main part of national morale. If the latter concept reflects the essential aspects, legitimate relationship to reality, then self-consciousness - a system of axiological, personal relations between man and the world. As you can see, the national morale and self-consciousness represent single, but not identical phenomena.

Since the Republic of Kazakhstan has gained sovereignty and independence the identifying feature was the appeal to national psychology, to the sources of its history. It is no exaggeration to say that the world is experiencing a kind of "ethnic renaissance." Therefore, the process of ethnic revival of Kazakh people is currently considered as one of the ways of mankind development.

We believe that the phenomena of the world are reflected in consciousness in the form of man's relationship to reality. Such awareness is expressed in concrete units, values, interests, feelings, self-esteem. It follows that the study of these manifestations is possible in the analysis of ethnic national self-consciousness.

By our developed problem there are a number of works performed in different years (N. Dzhandildin[1, P.75-77], N.E Yelikbayev[2, P.8-26], N. Zhukesh). Existing researches on ethnic identity, mentality, national ideology, ethnic and cultural orientations of Kazakhs

were carried out mainly by philosophers, historians, political scientists, sociologists (A.Kalmyrzayev, A. Nysanbayev, M.Absattarov, L. Baideldinov, T.Burebayev., A. Aitaliyev, A.Amrebayev, S. Nurmuratov, G.S.Abdraiyмова). They spoke a lot about the general theoretical aspects of national psychology, but less attention is paid to the study of national psychology of Kazakh ethno.

In the formulation and development of ethno-psychological problems of Kazakhstan there are a number of unresolved issues. Thus, in some existing works illustrate only certain aspects of identity: ethnic stereotypes of (S.B.Elyubayeva[3, P.4-5], U.S.Nurgaliyeva[4, P.5-6]), biases of (B.A.Amirova[5, P.5-6]), creative activities of (S.K.Berdibayeva[6, P.5-6]), features of self-consciousness of Kazakhs (L.S.Pilipchuk[7, P.4-5]).

Study of national psychology of Kazakh ethnos must be done with the system approach. Therefore, we attempted to study the specifics of the Kazakh national identity based on the current socio-economic changes in society.

It follows that it is necessary to develop social and psychological aspects of the national psychology of the Kazakh people, his self-consciousness.

Analyses problem. We assume that for a comprehensive study and comprehension of the essence of national identity of the Kazakh ethnos must be based on a comprehensive study of the concept.

The concept of "national identity" is narrower than the concept of "national self-consciousness" and is included in the structure of the backbone components of nation psychology. Structure of the national psychology of the Kazakh people is rich by combination and interaction of individual peculiar psychological traits. Surrounding nature, nomadism, originality of national thought were the main causes of Kazakh mentality.

National self-consciousness - a system of conscious value of people belonging to a particular socio-ethnic community, historical, and ethno-cultural traits of identity, the specifics of their emotional value and behavioral orientation. This idea and presentation of the characteristic features of their own and other ethnic groups, national interests, as well as a relationship to the material and spiritual values, to cooperate with ethnic communities, manifested in the national idea and aspirations of the people.

Concepts of domestic and foreign scientists have allowed correctly interpret and describe the nature and content of national self-consciousness of Kazakh ethnos.

So, in the world of science the concepts of foreign scientists are actual concerning to problem analyzing of consciousness and self-consciousness: the formation of the mind under the influence of the social environment (A. Peron, W. James), the ratio of self-consciousness, personality, and "I" (William James), need-motivational, emotional spheres and "I" as a personal education (Z.Freid), the desire of the individual to self-actualization, self-realization (G. Ollport, Maslow), the ratio of human notions about himself and his "I am ideal" (K.Rodzher).

In America and Western Europe in 50-70 years there appeared some works on the problem of national identity. In connection with the publication of works on the theory of identity by E.Erikson increasingly used the term «identity»[8, P. 28-33]. In fact, the concept of «identity» denotes primarily the identification of the man himself with other members of their community, which undoubtedly brings this term to the concept of self-consciousness.

In most overseas studies indicate identity as part of "I" - concept. In the most general sense of identity coincides largely with the concept of "I" that Self-concept, self-system, self-experience (Schilder, Federn, Hartman). The essence of identification manifested in terms of conscious feeling of human uniqueness in its proper unconscious desire for continuity of life experience in human formation of personal construct expressing solidarity with the social and group ideals, standards.

Foreign researchers consider identity from the positions of cognitive approach (G.T. Tedzhfel, J. Turner). It is based on ideas of man and the world, which are manifested in the

form of installations, stereotypes, expectations, ideas and regulate behavior. As you can see, the focus of scientists were the processes of transformation of social and group categories in the category of self-consciousness.

Types of identity presented by social and personal components (W. James, J. Mead, E. Erikson, Erich Fromm, G. Tedzhfel, J. Turner, M. Hogg). The identity of the representatives of certain ethnic groups is their mentality, that is tendency to feel and behave in a certain way.

Individual and group identity is derived from self-knowledge and self-evaluation. This aspect includes the terms "consciousness" and therefore "group consciousness." Self-assessment involves the freedom to make changes, which contradicts the notion of identity objectifying function.

Social interaction always has a component of evaluation in relation to themselves and others. Such an assessment is crucial to identify itself and forms the concept of "I" and self-assessment (B. Shefer, B. Shleder).

Some scientists opposed personal and social identity (G. Tedzhfel). When you update social identity the achievement of positive self-esteem is possible at the level of social behavior, and when you update the personal identity - at the level of interpersonal communication [9, P.204, 210]. Several foreign authors denied rigid opposition of the above mentioned kinds of identity (J. Turner, M. Yaromovich, W. Doyce, R. Jenkins).

Social identity is the result of self-identification with different social categories (or groups of belonging) and, along with personal identity is an important regulator of social behavior (Deaux, J. Brown & S. Smart, S. Stryker). These provisions have been confirmed in subsequent studies (M. Hagg, L. Chantle, R. Breton).

Structure of identity has been the subject of research of many foreign scientists. Thus, E. Erickson includes in this concept some dispositions, basic needs, abilities, significant identifications of protection, sublimation and permanent roles. To this phenomenon were classified elements such as goals, values, beliefs (A. Waterman). J. Marcia defines identity as a dynamic structure that encompasses the needs, abilities, beliefs, and individual history.

C. Moscovichi and W. Doi in their studies examined a complex of social representations in the structure of the "I". G. Tedzhfel, J. Turner studied the effect of individual's belonging to several groups at the level of ingroup favoritism and intergroup differentiation. J. Mead analyzed the impact of different human point of views on social position and perception by others. American psychologists L. Therstone, D. Rait, J. Shaw and F. Haider proved that social attitudes can have positive and negative directions.

In the structure of ethnic identity foreign researchers consider ethnic stereotypes. Thus, G. Tezhfel proved that the formation of social, ethnic stereotypes functioning of the categorization process is rarely neutral. In the studies the relationship of identity with a sense of self-esteem is highlights. Need of the individual in a positive self-esteem is realized through its comparison with its group (group membership) and the other (G. Tedzhfel, R. Brown, J. Turner, M. Hogue, D. Abrams). Basis of respect for other ethnic groups considered group confidence in its own positive group identity (J. Berry, M. Plizenta).

In foreign science say about the possibility of changing identity (E. Erickson, D. Hall, F. Mirvis, E. Zeer). Thus, we see that consciousness of himself (the inner self, self) is unstable, constantly evolving phenomenon, which is influenced by the social environment, human experience (Rogers). As a result, it appears the possibility of changes, personal growth.

In psychology, under the study of changes in ethnic identity, a model of its two measurements (Berry [10, P.229-234]), was proposed, which includes the following types of ethnic identity: a mono-ethnic identity with their ethnic group be-ethnic identity, mono-ethnic identity with another ethnic group, the marginal ethnic identity.

In the Russian science foundation of theoretical understanding of ethnic identity as an important ethno psychological category are conceptions of B.F. Porshnev that self-

consciousness primarily based on the principle of "we are" and "they are." The first act of social psychology is the emergence of representations " about them ." So "they are" are more primitive than "we are".

Ethnic identity is fixed, mainly in the form of a particular title. In support to the above mentioned, we note that the E.M. Kolpakov, analyzing the proposed by scientists the signs of ethnos (Yu.V. Bromley, M.V. Kryukov, P.A. Belkov, V.I. Kozlov) comes to the conclusion that the only necessary and sufficient characters of belonging to community membership is ethnic identity with self-designation [11, P.15-19]).

On a personal level, ethnic awareness is one of the substructures of I am-concept and represents a kind of self-image. Ethnic awareness at ethnic group level - a system of general ideas of a significant number or the majority of society members of their own ethnic group , its origins, the main features of its culture and mental make-up . In this socio- psychological system also includes self-assessment of ethnos, its comparison with other ethnic groups .

E.G. Aleksandrenko by analyzing the history of the formation of the concept of " ethnic identity " came to the conclusion that it is identical to the concept of " ethnic self-consciousness" [12, P.14, 19-20]).About accordance of the concepts of " ethnic identity " and " ethnic self-consciousness , " P.I. Kushner and Neidel told about it at that time.

However, in modern ethno-psychology this view has been criticized. According to T.G.Stefanenko, ethnic identity is a part of the social identity of the person and is not just awareness of their identity with the ethnic community , but also evaluation of the significance of its membership , the experience of its belonging, involvement to a particular ethnic community[13, P.210-216, 220]). Therefore, this psychological concept is not limited to ethnic self-consciousness. This position is shared by Y. Bromley, G.W. Soldatov, L.M.Drobizheva, V.Y. Khotinets, B.A. Vyatkin, V.P. Levkovich, N. Pankov.

According to traditional views of researchers, national identity is one of the most important features of the ethnic group. This idea was confirmed not long ago, because it was not included in widespread Stalin definition. In allocating of this feature much of the credit belongs to Y. Bromley, V.I. Kozlov, who revived approaches of P.I. Kushner and expanded notions about national identity in the theory.

Thus, national identity is a basic foundation of national consciousness and is manifested in outlook, emotional sphere, and expresses the content, level, and features of views of representatives of ethnic group.

Basic approaches, explaining the essence of national identity and aimed to solve the laws of functioning of consciousness in general , have been the subject of researches of B.G.Ananyeva, L.I.Bozhovich, A.G. Spirkina, V.V. Stolin, I.I. Chesnokov. The methodological principles of social and ethnic psychology (A.N.Leontiyev , S.L. Rubinstein, B.F. Lomov, B.F.Porshnev), ontogenetic aspects of self-consciousness (E.A. Akundinova , A.A. Bodalev, I.S. Cohn , M. S.Neimark), the main regulations of ethnos theory (A.G. Agayev, E.G.Aleksandrenko , Y.V. Bromley, P. I. Kushner, E.M.Kolpakov).

Scientists have focused their attention on the nature of identity (cultural- historical concept of L.S.Vygotsky, the concept of the content of environmental consciousness and self-consciousness of V.I.Panova), its value aspects (B.G. Ananyev ,Y.M. Plyusnin), value consciousness (V.A. Yadov., A.G.Zdravomyslov, N.I. Lapin), adaptations of the individual to the social reality (E.R.Slobodskaya , L.G.Borisova , G.G.Knyazev , N.N.Savina) and various aspects of self-consciousness (V.M. Bizova, L.M. Drobizheva, V.G. Krysko, N. M.Lebedeva, V.P. Levkovich, O.A.Mikhnevich, A.A.Nalchadjyan, B.F.Porshnev, Yu.P. Platonov, G.U.Soldatov, G.V. Starovoitova, T.G. Stefanenko, A. A.Tatarko ,V.YuKhotinets).

Summarizing the main points of modern Russian scientists, we come to the conclusion that ethnic self-consciousness as one of the most important characteristics of the ethnic group, a broader concept than ethnic identity. It comprises not only consciousness of their ethnicity.

Ethnic self-consciousness is a result of people understanding of their belonging to a particular ethnic community, their views, ideas, actions and emotions.

Kazakh scientists consider the national self-consciousness as the highest form of ethnic self-consciousness (D. Dzhandildin, N.Elikbayev, K.Zhukesh), of various aspects of ethnic individual self-identification and ethnic community (J.M. Abdildin, L.Y. Baideldinov, R.K. Kadyrzhanov, G.V. Malinin, O.B. Naumova, S.E. Nurmuratov, O.M. Provotorova, N. Romanova, N.M. Sadykov, M.M. Suzhikov, Z.K. Shaukenova), of some values of young generation of the Republic (G.S. Abdiraimova).

The subject of research of Kazakhstan psychologists was analyses of national psychology (T.T. Tazhibayev, M.M. Mukanov, K.B. Zharikbayev, S.M. Dzhakupov, JI Namazbaeva, AM Kim, SK Berdibaeva, B.A. Amirova VK Shabel'nikov, O.Kh. Aimaganbetova, V.V. Ageyev, N.A. Ladzina, N.V. Nigai, L.S. Nazyrova); national characteristics of Kazakh ethnic group (B. A. Amirov, K.A. Aidarbekov, S.K. Berdibayeva, RT Alimbaeva K. Alzhanov, LY Baideldinov, ZM Balgimbayeva, S.B. Elyubayeva, M.A. Iskakova, K.J. Kozhahmetova, A.T. Malayeva, A.B. Muldasheva, K. Nurgaliyev, U.S. Nurgaliyeva, L.S. Pilipchuk, R.Sh. Sabirov, Z. Sarsenbayeva, N. Satybaldina, Temirbekov, A.T. Tabyldiyev, Zh. Utaliyeva).

In the center of their attention was the structure of consciousness of Kazakh ethnos: features of ethnic identity (A.A. Amirov, Zh.D. Zhukesheva, A.T. Malayeva), ethnic stereotypes (U.S. Nurgaliyeva), self-concept (S.B. Elyubayeva, L.S. Pilipchuk).

To study the cognitive component of national self-consciousness, we used tests to determine the features of ethnic identity: ethnic integrated and ethnic differentiability criteria, nationality, ethnic stereotypes. Emotional part of self-consciousness was determined on the basis of self-concept. Behavioral component was studied using specially designed questionnaires. Value orientations are presented as adapted test of M. Rokicha (Yu.M. Plyusnin).

The researching results showed that as an important component of cognitive and empirical indicator of national self-consciousness are the representation of the Kazakhs about ethnic integrated and ethnic differentiability criteria. Among the first there were called language, cultural traditions and customs, character traits and psychology, appearance, religion. As the second there were called kinship, native language, customs, culture, general historical past. Rank order of choice of ethnic henotic signs of Kazakh ethnos representatives differ from and ethnic differentiability.

Emotional self-consciousness component includes self-concept. Behavioral component is self-control as an important mechanism of self-regulation of individual behavior. As an integrative part of national self-consciousness there appears value self-consciousness, being some of its ideological load.

It was found that the national self-consciousness of modern Kazakhs has a complex, hierarchically organized structure of interrelated elements. It is characterized by cognitive components of national self-consciousness - an awareness of their ethnic identity, as well as emotional and behavioral - that is empathy of its unity with other members of the socio-ethnic community.

An important feature of the Kazakh national self-consciousness, unlike other ethnic groups in the country, is strongly expressed tendency to bilingualism. Real projective and verbal behavior of studied ethnic communities does not have dissonance and focus on communication with representatives of any nationality. The Kazakh language is classified as signs defining national standards.

It is known that the characteristics of national identity reflect the socio-economic changes taking place in our country. We have found that the transformation of national self-consciousness of Kazakh ethnos in market relations does not lead to deformation of basic values.

Heterogeneity forming system-structural elements of national self-consciousness and gives chance for proposing its multilevel characteristic, but the degree of their manifestations possible for existence of ethnic personality types.

Researching results provided to approve that national self-consciousness is - a system of people conscious estimate belonging to a particular socio- ethnic community , historical, and relational and ethno-cultural signs of identity, the specifics of their emotional and behavioral orientation of values . This idea of the characteristic features of their own and other ethnic groups, national interests, as well as the relationship to the material and spiritual values , interaction with ethnic communities, manifested in the national idea and aspirations of people.

Formation of system values, stereotypes , perceptions , combined with mental peculiarities , creates a new basis for national psychology of Kazakhs and defines its development trends.

Findings. In the structure of value orientations of modern Kazakhs in the capacity of the system forming, act as terminal values related to family, health , respect for elders . As a dynamic component system of value orientations serve mostly instrumental values associated with attitude to work, career, creativity, mutual communication. Dynamics of ethnic identity in market relations did not lead to deformation of basic values , which indicates the stability of the basic structure of the national self-consciousness of Kazakhs and optimistic forecast of further development of the Kazakh ethnos psychology.

Specific manifestation of Kazakh national self-consciousness is possible through the study of cognitive, emotional and behavioral components of this phenomenon. As part of the cognitive component act the ethnic auto- and heterostereotypes. In autostereotype of Kazakhs there predominate characteristics associated with the communication skills of the individual.

Emotional component of national self-consciousness of Kazakhs is reflected at high level of positive self-esteem and the self-attitude. Understanding self-attitude as a complex, level, emotionally- evaluation system, as an expression of the meaning of "I am" for the subject, some sustainable sense towards to the self "I am", it is determined that the Kazakhs dominated by positive specific modality. It is pointed out a distinct experience of their own national "self" as the inner core, integrating identity and livelihoods.

Behavioral component of national self-consciousness of the Kazakhs reflected ideas about ethnic and cultural situation in the country and adequate behavior in situations of ethnic conflict. The high level of ethnic tolerance of the Kazakhs.

Systematic and structural approach to analyzing the results of empirical research allowed us to construct a hierarchical system of indicators of national consciousness of the modern Kazakhs, including the following characteristics:

- kazakh traditional attitude to the role of the father in the family, his authority, to the importance of the native language and national traditions. In other words, ethnic and cultural factors are indicators of awareness of their national belonging;

- ethno-cultural, historical , blood-related orientation of Kazakh ethnos self-consciousness. Moreover, the assessment of the Kazakhs about the unity with their people based mainly on stereotypical terms;

- cultural and religious factors as distinctive features of ethnic differentiating elements of self-consciousness;

- national character at the level of ethnic stereotypes;

- prevalence of installation of the Kazakhs on value relationships;

- the predominance of values security, social relations and self-actualization;

- ethno-cultural settings, including views on the elements of national culture and social well-being of the individual and ethnic groups.

Thus, we have revealed the specificity of the phenomenon of the national self-consciousness of Kazakhs in modern conditions of development of Kazakhstan. All this

makes it possible to predict the specificity and dynamics of the formation of national self-consciousness of Kazakhs in a multi-ethnic space, but also opens up new prospects for the practical psychologist activities in multinational teams.

The researched results provide a new look at the history, socio-economic and cultural development of the Kazakh ethnos, with its help there laid the scientific and practical foundations for well-founded and efficient design of ethno-psychological prerequisites of conditions for the formation of national self-consciousness of Kazakhs in modern conditions.

The revealed specific of appearance of Kazakh national self-consciousness will allow to organize more effectively the educational process in schools and universities of the Republic, productively and purposefully engaged in formation of tolerance to the historical experience of own nation, respect for the representatives of different nations, cultures of interethnic communication.

The received results can be used in the development and implementation in practice of training and retraining of heads of educational institutions of the Republic of new tools and algorithms for formation of national self-consciousness, ethno-conditional, and therefore effective strategies for personal development.

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