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## **THE INFLUENCE OF THE FILM INDUSTRY ON THE FORMATION OF THE MASS CONSCIOUSNESS OF MODERN KAZAKHSTAN YOUTH**

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### **Abstract**


At the present stage Kazakhstan has set itself a huge goal that proved the significance on the world stage, not only in economic and political terms, but also in the social and spiritual aspects. In this task, the important role is played by young people. The future of our country depends on on them. Therefore it is necessary to attach the importance and treat the problem of the formation of the mass consciousness of young people, rather than leaving it to the spontaneous growth. In the era of globalization, when young people is subject to all sorts of influences of the film industry - is one of those factors that directly or indirectly affect on the formation of the mass consciousness of young people. This article analyzes the modern film industry both domestic and foreign. The aim of the study is to examine the main criteria the film industry and their impact on the range of the mass consciousness of modern Kazakhstan youth. Analysis of positive and negative traits affecting social and spiritual education of young people, expressed in modern film industry.

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**Keywords:** Mass consciousness, mental health, youth,behaviorism

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### **1. Introduction:**

Today, the film industry has a special influence on the formation of mass consciousness of youth in Kazakhstan. Easy to see existing roll of the Western cinema, especially from US in modern Kazakh film industry. Several factors lie in the basis of this phenomenon. Foremost among these there is dominant position of the US in the world economy and politics, which is complemented by the increasing role of the English language as a mean of international communication. In addition, in terms of communication for the present state of the society is characterized by the development of technical capabilities dissemination of the video - television, movies. Revolutionary change in the economic and political organization of the country has led to an unprecedented penetration of Western film production in Kazakhstan and uncontrolled filling the screens of American and later Russian films.

Cinema is a branch of industry, but also, and above all, it is the art, the development of which is determined by the culture of the country and by public's interest in it. These words seemed to indicate a connection between the cultural and aesthetic processes and economic processes. Without American films we can't imagine either our, Russian, or any other theaters. USA's films take the lion's share of screen time in all countries of the world. In the times of Soviet Union for a long time only the Iron Curtain kept the pressure of these films. When it collapsed, American movies immediately pushed back and later just replaced the domestic film production.

### **2. Problem Statement:**

Huge interest from the Kazakh film distribution in Western cinema is natural phenomenon during widespread Americanization of modern Kazakhstan reality [1]. It is also natural to concern the Kazakhstani viewer's interest to another world that is revealed through the film production. It is clear that the study of ethno-cultural and behavioral characteristics of heroes of American cinema is very important to study the problems of comparing national cultures, in particular the Kazakh, Russian and American, and understanding culturally important processes that have essential philosophical significance.

Filling the screen Kazakhstani American films is a recent phenomenon. The starting point of the Americanization of the Kazakh TV can be considered at the beginning of the 90s, when the Soviet Union collapsed, with its moral and aesthetic guidelines when commercial television began to develop rapidly.

The process of the conquest of Kazakhstan screens went step by step. Lack of technical and financial capabilities in theaters and on television with the huge demand for western film production led to the emergence of pirated video. Imported from abroad blockbusters passed from hand to hand, illegally copied and distributed through a network of profitable video. Developing commercial television use American film production, not only to fill the airtime, but mainly to attract the viewer to stay on the channel. Over the last 5-7 years there has been retooling Kazakh cinema, which once before had been a unique phenomenon of the national popular culture. Now the repertoire of modern Kazakh cinema repeats repertoire of the cinemas around the world, and loses mass film culture and national character. Furthermore cinemas themselves now ceased to be independent, but were only a part of the huge entertainment shopping centers, which becomes the new (in the West this phenomenon already has long history) and the institution of cultural entertainment and consuming.

### **3. Research Questions**

Another feature of American cinema, which's certainly being contributed to its popularity, is its spectacular and technical side. Box office American films and Kazakhstanis interest in it are also a numbers of direct projections of American management techniques. In the United States, as a rule, the primary demonstration of the film is preceded by intensive "promotion" of the picture, which is carried out according to certain waste for a long time technologies associated with high costs. We can also mention the attractiveness of the whole galaxy of American movie stars. This system presupposes a targeted search and "promotion" of talent. A striking example of such a policy can

serve as Marilyn Monroe, which radically changed its appearance, and took the pseudonym, following the producer.

Based on the basic theory of communication, it should provide value orientations inherent in society in general: social (collective, national unity, leadership, relations between the sexes and races, environmental protection); intercultural (multiculturalism, globalization); interpersonal (friendship, love); family (understanding, caring). Keep in mind, however, that in any given period of development of national consciousness and national culture, even the most general principles of humanistic morality can take concrete and specific features of the national public importance.

Another thing is that the film - is a powerful means of influence, as it combined various communication systems. Originating in the late 19<sup>th</sup> century and being in the service of public institutions in the 20<sup>th</sup> century, American cinema was the ancestor of specific genres. These genres include westerns, gangster movies, musicals, science fiction disaster films. These genres covered most of the mass production, filling Kazakhstan and other screens. We can't say that the films of these genres have only negative potential. Ideas of good and heroism in whatever form they may be performed, will always impress people, which is why the American film production and demand.

#### **4. Purpose of the Study:**

Due to various political and economic situations and conditions, the film industry in 1990-2000 in Kazakhstan had not the best of times. Nevertheless, there were several successful international projects, such as for example the series "Perekrestok" ("Crossroads"). In the last years a new wave born appeared in the domestic film industry. Despite all the difficulties of modern Kazakh cinema and television there are talented young ambitious filmmakers, whose creative works have become the real wealth of our country. Their works are not aimed at the box office, coming in movie rentals, and the process of educational impact on the audience. They try to draw the reality from different sides of Kazakh society. There is a kind of interesting ethnic style. Some certain specific national particular qualities and western values traits sometimes in an interesting scenario in game or auteur cinema. Modern Kazakh cinema is trying to show the reality of today, without giving any preliminary estimates, who this young man living in modern Kazakhstan is. The image of a young man with his traditional values still a bit naive man came from suburbs who faced to brutal realities of urban life. In this vein would be worth to mention recently released and already noticed by festivals film directed by Adilkhan Yerzhanov "Masters". Story clearly does not fit into the official ideology of the state, but the genre in which he shot at the same time allows us to see and not to see the message itself. The image of orphaned young people to get an inheritance, and tries to fight against the soulless state machine. This film, like many other social dramas ( Emir Baigazin's "Harmony lessons") receiving prizes at international film festivals, for the majority of Kazakhstani public remains unnoticed.

#### **5. Research Methods**

In this study, using methods such as analysis, semiotics, hermeneutics, analogy, the method of the transition from abstract to concrete, behaviorism.

#### **6. Findings:**

We can not say that Kazakhstan's movie focuses only on the individual authors-directors. There are some very interesting commercial projects that have a good budget and are targeted at a wider audience. Most of which are young people. Since youth is the most dynamic part of society, which is easy to lift and ready to meet the new. For example one of the last films shot in the comedy genre "Kelinka Sabina" ("Sabina the daughter in law"), "Robbery Kazakh" clearly reflect the image of Kazakh young man, the image of his behavior and his values. In the first film we see a harmonious interweaving of the traditional way of rural life with the interests of the city girl. In the second, you can see the adventure of young people trying to grasp the endless stream of money and its jackpot.

This collective image is very close to reality. Most of the young people living in the big city come from the provinces or the suburbs. Still having traditional upbringing, healthy attitude towards good and evil, he stumbles upon a displacement of certain concepts from those who live in the city. Values that guided previously not have the meanings as before. The young man gets into a seductive cycle values, which often varies. He grew on Hollywood films and Russian serials, when Kazakh cinema was practically absent. His heroes were steep American boys who save the world and rustic Russian cops.

In the era of globalization, when today's young people is subject to all sorts of influences of the film industry - is one of those factors that directly or indirectly affects the formation of the consciousness of young people. In this regard it's important to see this problem as the formation of the mass consciousness of young people, rather than leaving it to the spontaneous growth. Mass movement of all spheres of public life, including the spiritual, brings to the forefront of public consciousness, signs of which are: the replacement of components of rational by irrational, the predominance of emotions and feelings, reducing confidence in the future, the reduction of social activity. Under these conditions there is actual and practically necessary analysis of the origins of these processes, identifying trends in their development requires specification of scientific categories of "mass", "mass consciousness".

In the modern Kazakh society state of mass consciousness is determined by not only the deterioration of the objective conditions of life, but also depends on the exertion of destructive information and psychological impact, under the influence of which people have lost objective look at the facts and events, reduced ability to distinguish truth from falsehood, develop mental anomalies, which negatively affects their own lives and their social role.

Today's youth is a particular socio-cultural community, characterized by specific values, interests, ideals and patterns of behavior, expressing their symbolic and tangible world. It has multiple cultural properties and functions forming a youth subculture that is not monolithic in its structure, and is a complex of several subcultures that due to the complexity and contradictions of the process of entry of young people into independent life.

Value orientations are the original guidelines, serve as a link between the objective socio-cultural environment and individual human consciousness on the one hand, and on the other - between his consciousness, activity and behavior. They are part of the expression of a set of needs and interests, goals and aspirations, human's beliefs and worldview, and in accordance with their individual motivates their behavior. In any society, value orientations are the subject of education and deliberate action.

People always watch and will continue to watch films and TV movies. The overwhelming majority of the audience needs in such because they need to maintain private and collective identity forming around their proposed projective form the basis of his own mental reality. In our view, should provide such an important role of television as an opportunity to get rid of neurosis and by viewing movies. Professor Nurzhanov BG in one of his articles very accurately outlined the impact of media on human consciousness: "Today, everyone feels like an astronaut, off the ground and moving in space team hypothetical computer. He must keep particular speed in order not to fall down to the ground and break ... "[3]

## **7. Conclusions:**

In this regard, the national values need to be examined due to the specifics of the modern historical situation, which is able to change the balance of political forces in the world. With the acquisition of independence by Kazakhstan, the time to revive of genuine spirituality, historical memory, entering the mainstream values of human civilization has come. If after a long and painful hibernation opened with a huge opportunity to turn to thirst for knowledge alive forever a source of human spirituality. It became necessary to quench this thirst, but it must be done at the level of the requirements of the methodology and values of modern information civilization, avoiding distorting mirrors and not creating new myths. It is this focus, the President initiates Kazakhstan's 2050 Strategy, and the state program "Cultural Heritage". The development of the spiritual heritage of

past generations, the restoration of historical memory will open the way for us to flourish our Kazakhstan, spiritual development of society. At the present stage Kazakhstan has set itself a huge goal that proved the significance on the world stage, not only in economic and political terms, but also in the social and spiritual aspect. In the Letter of NA Nazarbayev "Kazakhstan's way - 2050: common goal, common interests, common future" clearly articulated ideological basis of the new Kazakhstan patriotism. "We, the people of Kazakhstan, - says the message - one people! And the fate common to us - this is our Mangilik El, our worthy and great Kazakhstan! "Mangilik El" - a national idea of our common Kazakh home, the dream of our ancestors. During 22 years of independent development created the core values that unite all Kazakhs and form the foundation of our country's future. They are not taken from the transcendental theories. These values - the experience of Kazakhstan's way stood the test of time.[4]

As stated in the Strategy of Kazakhstan in 2050, the spiritual heritage allows people to remember the traditions of its past, to draw spiritual strength, skillfully bring it features other cultures for the development of the process of self-awareness. Identity of popular culture develops unity of cultural values of the people of Kazakhstan. Therefore, the Republic of Kazakhstan will preserve and protect the spiritual heritage of all peoples, to ensure equality of cultures and the right of every nation to assert, preserve and develop their cultural identity.

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