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I.Kuntuova¹, Zh. Kantarbaeva²

¹ *KazNTRU, Kazakhstan*

² *KazNU, Kazakhstan*

PROBLEM OF SELF-IDENTIFICATION OF YOUTH

Young people with their views, opinions, attitudes to the surrounding reality represent a socially significant part of society in a number of indicators, such as socio-labor, political activity, cultural orientations, the reproduction of labor, the qualitative component of the population. Interest in the problems of youth is multifaceted and wide.

Each new generation, entering social life, not only inherits social norms, attitudes, values, but also changes them. Thus, it contributes its own contribution to the social-generational evolution of society. Young people are least integrated into social, economic, political structures, the most dynamic, socially-problematic and contradictory, especially subject to situational circumstances. It is distinguished by internal contradictory tendencies of the entire process of social self-determination and development.

On the one hand, this is the desire to fully realize oneself in public life, on the other, the loss of social ties, and the rejection of an active life position. The desire to form and adequately express their personal potential blocks infantilism, passivity, social helplessness in solving their own problems. At the same time, young people objectively have a significant innovative potential, is the bearer and active force of social change.

Youth is the interpreter of cultural and historical formations. Young people not only gradually join the ranks of the older generation, but they themselves take an active part in the social processes taking place in the country. And on what interests, views, values prevail in the youth environment, the further socio-economic, political and cultural development of society and the state as a whole depends. Especially acute and relevant this issue is at the present stage.

The opportunities for self-determination, self-development and self-realization of the young generation acquire an important constructive and creative significance in the strategy for the further development of the country. The complexity and versatility of the topic requires a philosophical analysis of the problems under study. On the basis of a comprehensive socio-historical approach, it is necessary to identify and study the process of development and changes in the status of youth in society, to understand the various major contemporary phenomena that have influenced the reassessment of the values and vital positions of modern youth.

Taking into account the modern achievements of social and philosophical science, young people can be defined as a young generation of people, depending on cultural and historical formations and passing through various stages of social self-determination, which reflects the process of social maturation, that is, the content and direction of the person's life, aspirations and traits, whose age limits range from 14-16 to 25-30 years.

The youth acquires their characteristics, forms personal qualities and realizes their essence in the process of social self-determination with the search and finding of the meaning of life, the choice of the life path, ideals, values, as well as moral principles, awareness of one's possibilities, The surrounding world. The social space of self-determination must be viewed as an integral characteristic of youth. On the one hand, it reflects the process of social maturation, determines the content and direction of life, aspirations and character traits. On the other hand, it reveals the interaction of young people with the surrounding world, social reality and is accompanied by the establishment of social ties.

The essence of youth as a social group is revealed in the process of its realization of the function of reproduction of the social structure. Inheriting and reproducing existing social relations, each new generation ensures the preservation of the integrity of society and participates in its improvement and transformation based on its innovative potential. Thus, both the development of youth and society as a whole is carried out.

The positive orientation of changes in the quantitative and qualitative characteristics of youth in the course of its formation as a subject of social reproduction testifies to the social development of this socio-demographic group.

Its criterion is the acquisition and change of young people's own social status and the formation of civil identities in the process of reaching young people with social maturity and social subjectness. This process is immanently connected with risk; it

does not do without trial and error in choosing the life path, ways of self-realization of young people. Youth's life activity is carried out in social conditions, which also conceal various threats and risks. Modern societies are dynamically developing systems that overcome the stages of modernization one by one. The fundamental socio-economic and sociocultural changes that take place in them are directed toward increasing uncertainty and ambiguity of phenomena and processes. An exhaustive cognition of reality becomes impossible.

The possibility of predicting not only the distant, but also the near future is diminishing, which introduces uncertainty and instability in the life activity of young people entering social relations. A breakthrough to desired status positions in a rapidly changing social reality is inevitably a risky thing for young people. Thus, risk can be considered as one of the essential properties of youth as a socio-demographic group and a significant factor in its social development.

Both achieving and finding other ways are risky. First of all, this is determined by the limited opportunities provided by society for the vertical mobility of young people. Awareness of the restrictions stimulates young people to take decisive and risky actions, the outcome of which is poorly predicted in conditions of instability. Success contributes to the social self-determination of the young man. However, failing to realize themselves in society, young people face an alternative: to be on the sidelines of life or to follow the path of violation of legal and moral norms. The state of uncertainty is growing. Then the risk appears again, but already with an attempt to overcome uncertainty, and is expressed in adverse consequences in case of failure, the probability of which is very high. The escalation of risk for many young people leads to threats to career, family, stable life.

Young people from different social strata have unequal chances at the stage of a life start. The impact of risk is also felt in other, later, stages of the social development of young people. In transitional conditions, the younger generation more often denies the experience of the elders than it assimilates. And in families where intergenerational relations are violated and where the family loses the function of the lifebuoy on the waves of uncertainty, the risk of a lag in the life start and the risk of unrealized opportunities for young people are aggravated. Similar risks arise in low-status families that are not able to provide material support to their children.

In a broad social context, these trends indicate a deformation of the reproduction process already in the first link - at the stage of continuity. Self-affirmation and self-realization of youth through denial can have both positive and

negative consequences. So, undoubtedly a positive moment was the rejection by the majority of the young generation of outdated, obsolete values and relations typical for the era of authoritarianism (although experience shows that the risk of reproduction of these relations in the new conditions has not been overcome). On the other hand, the indiscriminate denial of the past destroys the historical consciousness of the younger generation, leads to value-normative uncertainty, relativism and nihilism as its extreme form. Ultimately, the identity is deformed.

Identity is a phenomenon that arises from the dialectical relationship of the individual and society. It is the result of identification, which in turn is a process. Identity includes various aspects, and identification describes such aspects. The first is the result that has become, defending and defending oneself, the second is adaptation, the process of constant choice, acceptance of norms, traditions, attitudes. Identity is the main element of subjective reality. Like any subjective reality, it is in a dialectical relationship with society, is formed by social processes and, once crystallized, maintained, mutated by social relations.

The social processes associated with this are determined by the social structure. Conversely, identities created through interaction of the organism, individual consciousness and social structure; react to the latter, supporting or modifying. The society has a history in the process of which specific identities arise; but this story, however, is created by people endowed with specific identities.

According to modern research, identity is a transforming structure, it develops throughout life, passes through overcoming crises, can change in a progressive or regressive direction, that is, be "successful" (positive) or "negative" (the individual rejects any interactions). Scientists agree that identity is social in origin, as it is formed as a result of people's interaction and assimilation of each language developed in the process of communication, and changes in identity are caused by social changes.

In the context of modern global changes covering all spheres of life and human activity, the issue related to the identity of the younger generation requires close attention and detailed study. This praxeological significance is combined with the methodological necessity of concretizing the concept of "identity" [1]. Crisis problems of the modern world order, having a direct impact on the system of the relationship between the individual and the society, define new vectors for the development of society, civilization, culture [2]. In the current situation, the question of young people's awareness of their role and place in public life, as well as adaptation and self-determination in the world of rapid changes and transformations becomes topical. It is

no accident that the problems of modern youth become paramount because it is the main link linking the past and the future (K. Mannheim "concept of generations").

This is a kind of conductor of progressive ideas of knowledge, experience accumulated by previous generations, it is a universal mechanism that translates national traditions and ideals. Youth is the cultural and intellectual future of any state. Unfortunately, the modern model of life, the dynamics and inconsistency of socio-economic processes, hamper the formation of a stable identity of the younger generation.

In this situation, it is difficult for a person to orient, make the right choice. Particular difficulties are experienced first of all by the younger generation, since young people are a specific social group that is the most vulnerable, subject to derivational processes in the context of the socio-cultural crisis that arose as a result of the absence of a single value matrix that promotes self-determination and the search for one's own self. The social uncertainty characteristic of the modern world order objectively forces young people to independently search for new significant (reference) patterns and modes of action. In the conditions of liberalization, life strategies become a personal affair of everyone without a real reliance on collective forms of protection, individualization intensifies.

The formation of identities is extremely contradictory. The integrity of identification structures is lost and stability is strengthened their fragmentation [3]. The lack of a clear personal position of the spiritual community of individuals makes them alienated from society lost from society. To find a way out, a young man must work out new identification strategies, both individually and socially.

Hence a new contradiction arises: the usual mechanisms of identification are destroyed during the abolition of previous institutions, the cardinal vector of development under the influence of globalization processes has changed, life values and stable cultural patterns have lost their relevance. As a result, the identity program has undergone a significant change-it becomes blurred, unclear. Identity problems are closely related to the intensive development of information processes that, on the one hand, facilitate contacts in the media space and the effective use of information, on the other hand, the quality of information and communication impedes the construction of identification procedures.

This is due to the fact that the information presented by electronic sources differs in accessibility and diversity but at the same time with redundancy and fragmentation that "inevitably leads to superficiality – first of perception then, perhaps,

of thinking" [4]. Plunging into information spaces where the reality of what is happening is conditional, but the convincing subject loses the qualities of authenticity and acquires the qualities of a "virtual personality".

This is the next contradiction associated with the search for identity: building communication in the Internet space, a person gets the opportunity to try on a whole set of different masks to enter any image, but the individual integrity and uniqueness of the subject itself is destroyed, the multiple "I" appears, and self-identity is lost.

In the context of the ongoing socio-cultural changes, the phenomenon of the subcultural identity of youth is actualized. Due to the rapid development of mass media, the proliferation of interactive forms of communication, the number of subcultural associations that perform a number of specific functions increases:

1. Adaptation of a young man in modern society;
2. Self-realization of the innovative potential of modern youth;
3. Choice of identity, etc.

Subcultural identity is significantly different from traditional forms of civil professional, ethnic, national, etc.), has specific forms of temporal existence, has greater mobility, is marked by a temporary, complementary character. Actually, therefore, modern mass movements do not become the basis for the all-round self-determination of individuals; at best they only support partial identifications, often external, "visual" rather than ideological ones.

It becomes possible to change their identities more often, to experiment with them to select in the cultural supermarket what is appropriate and that is available developing tactics of protection from market abundance" [5].

In such a complex socio-cultural environment, where there is a constant mixture of styles, different forms of behavior, norms and values, there arises the difficulty in identifying oneself as a person. This process is especially difficult for young people [6]. In this connection, the need for a critical analysis of the orientations of the sociocultural development of society, as well as the transition to a morally reflective model of human vital activity, based on such concepts as self-esteem, responsibility, self-actualization, self-report, tolerance of forecasting the results of activities becomes more evident.

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